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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 6, 1939

(Herald of Truth
Established 1864)

No. 1

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

The first of these texts tells us of the risen Lord who, after paying the supreme sacrifice for our redemption, rose in triumph over every foe; and after He "shewed himself alive after his passion by many infallible proofs" He triumphantly took His flight to glory.

The second text quoted gives us the blessed assurance that in due time we also shall follow our blessed Lord out of the grave and shall later fellowship with Him in bliss and glory throughout eternity. But, though the resurrection of Christ meant for Him an eternity of bliss and glory, it will mean that for us only in case in this life we make "our calling and election sure" and "die in the Lord."

Elsewhere in this issue will be found a number of thoughts pertaining to Easter. You will notice that most of these thoughts center around the theme of the resurrection, especially the resurrection of Jesus. We trust that all of our readers may take the time to read these messages, as they dwell upon one of the most inspiring themes found in the Bible. We have in this not only the humiliation of Jesus for our sakes, but also His subsequent exaltation. As the apostle says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow... and every tongue confess..."

Meditating upon the resurrection of Jesus, we are led to meditate upon an-

other inspiring theme; namely, the privilege of every follower of our Lord Jesus Christ to live the risen life. Paul, writing to the Colossian brethren, says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The risen life here is but a foregleam of the glorious life in eternity. The promise is, "Be thou faithful unto death, and I will give thee a crown of life."

Easter.—The name is found but once in the Bible (Acts 12:4) and is there used as a synonym of the Jewish Passover. Like the Christmas festival, the Easter festival was borrowed from heathen practices, and modified to harmonize with the ideals of Church people as held several centuries after the resurrection of Christ. This fact, however, does not stand in the way of making the Easter occasion a time of great opportunity, provided that in our observance of the day we follow Christian and not heathen customs.

On Easter occasions we are supposed to remember the resurrection of our Lord. This is not in evidence as we notice most of the advertisements pertaining to the coming Easter; either in stores or in plans by society folk. But it is the privilege of Christian people to observe the day in a Christian way—in reverence for the sacrifice of Jesus which He made in our behalf, and in fond anticipation of that glorious time when we may have a part in "the resurrection of life."

Let all our plans for the Easter occasion be centered around the thought of living true to the Biblical admonition: "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God."

GOSPEL HERALD VOLUME XXXII

With this number of the Gospel Herald, we begin the 32nd year of the history of this paper. As is known to most of our readers, there was a merger of Mennonite periodicals in April, 1908, at which time the Gospel Witness (started at Scottdale, Pa., April 5, 1905) was combined with the Herald of Truth (first published in Chicago in January, 1864, and later published at Elkhart, Ind.), and the new paper took the name of Gospel Herald. Last week we bade adieu to Volume XXXI and this week we begin our labors on Volume XXXII. What this year will bring forth, the Lord alone can tell. So long as He spares us for the work, we want to do our very best to make this weekly visitor in your home a messenger of good tidings and of spiritual uplift in every home into which it comes.

We wish again to extend our hearty thanks to those whose prayers, wholesome contributions, good will, and co-operation helped to make this paper what it is; and we invite you to continue in this good work. We can not tell how this volume, when completed, will compare with previous ones, but here are a few things that we have in mind:

1. We want to keep these pages filled with reading matter that is wholesome, interesting, and Scripturally sound.

2. We shall endeavor, during the course of the year, as we have tried to do in times past, to cover the whole range of Christian doctrine, discussed from the standpoint of the Fundamentalist faith.

3. We want this paper to continue as an open forum for religious thought, consistent with the idea of keeping it sound in Christian orthodoxy and free from unprofitable controversy.

4. We want to keep our readers informed and in touch with the activities and progress of the Church. This being

General Conference year, the work of our conferences (including General Conference) will receive their full share of consideration and publicity.

5. We want to keep in touch with the stirring events and issues of the times, and from time to time discuss these issues from the standpoint of Christian orthodoxy and loyalty to our King.

6. We hope to see several thousand new names added to our subscription list; as every name added to this list extends (to that extent) the opportunity of the paper for good.

7. Together with the other agencies of the Church for the furtherance of the cause of Christ and the Church, we want to extend a helping hand in the great work of extending the walls of Zion, building up the Church in the most holy faith "once delivered unto the saints," and sending forth the message of the Gospel of Christ as far as our opportunity affords.

8. Our prayers shall continue to ascend to the end that through our feeble effort we may be able to add something to the serviceableness and spiritual uplift of every home, congregation, institution, conference, etc., coming within range of the influence of this periodical.

May the Spirit of the Lord direct in all things. And may you remember at the Throne the work of the Mennonite Publishing House, that in all the issues confronting us we may prove our faithfulness to God, our loyalty to the Church, our willingness to spend and be spent in the great work of winning the greatest possible number of souls for Christ and salvation.

THE RESURRECTION

By J. Y. Hooley

For the Gospel Herald.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.—I Cor. 15:20-23.

We will take notice that the Word says that Jesus' resurrection was a resurrection from sleep, meaning death, and thereby being the first of that order; not a calling back into the natural life, like Lazarus, or Dorcas, or the widow's son, but a resurrection from the death of that natural life that had fallen asleep, into an altogether different life, a life that is minus the death element, or the sleeping element, a life that will always live. And in that, that He is the first, would indicate that there are others to follow that will be sleeping who also will be resurrected into this new life that will be free from the sleep over which man has no control. I want to say right here, Christ's

bodily resurrection is no proof of our bodily resurrection, for Jesus' body was and is, the Word of God, and was minus corruption (John 1:4), while our bodies are not the Word made flesh, but the seed of Adam which is earthly and full of corruption, and will have to go back where God took it from, namely earth. And the Word doesn't say that Jesus is, or became, the firstfruits of a bodily resurrection, but of the life which sleeps in death; for the body never sleeps either in life or death.

We must not mistake this life for the soul, for it is not; like some have and were called soul sleepers. The soul of man is spirit, and never sleeps, but in death (sleep), leaves the body and the mortal life and goes to the place that God has prepared, there to await the resurrection either of the just or the wicked. Paradise being the place of the righteous souls, and hell the place prepared for the souls of the wicked, for there shall be a resurrection of both the just and the unjust.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The latter means separation from God eternally, and to share the devil's punishment and all the fallen angels, in a lake of fire, where the worm, the consciousness of the wrath of an offended God never ceases, without any ray of hope of a possible deliverance.

Dear brethren and sisters, may we be diligent to make our "calling and election sure" by winning all possible from this awful doom, and may we have this blessed hope of the resurrection of the just.

Middlebury, Ind.

THE CRUCIFIXION, DEATH, RESURRECTION, AND ASCENSION OF JESUS CHRIST OUR LORD

(Matt. 27; Mark 15; Luke 23; John 19)

By Sue S. Bare

For the Gospel Herald.

Jesus was crucified and died on a Friday. The day is called "Good Friday." The day in which Jesus was crucified is called the darkest day of all the world. The Roman soldiers crucified Him under the command of the Roman governor, namely Pontius Pilate. At that time there was in prison a man named Barabbas who was a thief and a murderer. Pilate wished greatly to spare the life of Jesus, but the crowd of people cried out to set Barabbas free and crucify Jesus. Then Pilate, to please the people, gave them what they asked. He set Barabbas free (though he was a thief and a murderer) and gave order that Jesus (whom he

knew to be a good man—one who had done nothing evil) should be put to death upon the cross.

The Roman soldiers then took Jesus and beat Him again most cruelly, led Him to the place called Golgotha in the Jewish language; Calvary in that of the Roman, both meaning the place of skull. With the soldiers went a great crowd of people, some enemies of Jesus; others of them friends of Jesus. The women who had helped Him were now weeping as they saw Him all covered with blood and going out to die. But Jesus said to them, "Daughters of Jerusalem, weep not for me but for yourselves and for your children." They had tried to make Jesus carry His own cross, but they soon found that He was too weak from His sufferings and could not carry it. They compelled a man by the name of Simon who was coming out of the city, to carry the cross to the place of Calvary. How sad the friends of Jesus must have been when they saw the cruel soldiers committing the awful crime. They offered to give Jesus some medicine to deaden the pain, but He would not take it. He wished to have His mind clear and understand what was done, even though His suffering might be greater.

At the place called Calvary, they laid the cross down, stretched Jesus upon it and drove nails through His hands and feet to fasten Him to the cross. Then they stood it up with Jesus upon it. While the soldiers were doing the dreadful work Christ prayed for them.

Jesus gave seven utterances from the cross. "Father, forgive them, for they know not what they do;" (2) "Woman, behold thy son; . . . behold thy mother;" (3) "My God! my God! why hast thou forsaken me?" (4) "I thirst;" (5) "today shalt thou be with me in Paradise;" (6) "It is finished;" (7) "Father, into thy hands I commend my spirit."

Two men who were thieves were led out to die at the same time with Jesus. One was placed on a cross at the right side, the other at the left side; to make Jesus appear at His worst, His cross stood in the middle. Over the head of Jesus, on His cross, they placed by Pilate's order, a sign on which was written, "This is Jesus of Nazareth, the King of the Jews." This was written in three languages: in Hebrew, which was the language of the Jews; in Latin, the language of the Romans; and in Greek. The chief priests were not pleased with the writing. They urged Pilate to have it changed. But Pilate would not change it. He said, "What I have written I have written."

Some people who passed by the road, mocked Him. The priests and the people said, "If thou art the Son of God, come down from the cross." "He saved others but Himself He can not save." One of the thieves who was on the cross beside Jesus joined in the cry and said, "If you are the Christ, save your-

self and us." But the other thief said to Him, "Have you no fear of God? to speak that way, while you are suffering the same death with this man. And we deserve to die, but this man has done nothing wrong." Then this man said to Jesus, "Lord, remember me when thou comest into thy kingdom." Jesus answered him as they were both hanging on their crosses, "Today you shall be with me in paradise," which means heaven.

Before the cross of Jesus His mother was standing, filled with sorrow for her Son, and beside her was "the disciple whom Jesus loved." Other women besides His mother were there; one was Mary Magdalene out of whom He had cast seven devils. Jesus gave His mother into the hands of John. John took her home to his own house and cared for her as his own mother. At about noon a sudden darkness came over the land and lasted for three hours. In the middle of the afternoon, when Jesus had been on the cross six dreadful hours of terrible pain, He gave the fourth utterance to His heavenly Father, "My God! My God! why hast thou forsaken me?"—words which are the beginning of the 22nd Psalm, which had spoken of many of Christ's sufferings. One of the cruel soldiers dipped a sponge in some vinegar and put it upon a reed and gave Him a drink of it. Then Jesus spoke His last words upon the cross: sixth utterance, "It is finished;" seventh utterance, "Father, into thy hands I commend my spirit." And then Jesus died for the whole world.

And at that moment the veil in the Temple was torn by unseen hands from top to bottom. The Roman officer who had charge of the soldiers around the cross saw what had taken place and how Jesus died. He said, "Truly he was the Son of God." After Jesus was dead one of the soldiers, to be sure that He was no longer living, ran his spear into the side of His dead body and out of the wound came both water and blood. There were many more evil things they did to Jesus.

There were even a few among the rulers of the Jews who were friends of Jesus, though they did not dare follow Jesus openly. One of these was a rich man named Joseph who came from Arimathaea. Joseph asked Pilate that the body of Jesus might be given to him. When Pilate found that Jesus was really dead he gave His body to Joseph. Then Joseph and his friends took down the body of Jesus from the cross and wrapped it in fine linen. Nicodemus brought some precious spices and myrrh which they wrapped with the body. Then they placed the body in Joseph's own new tomb near the cross, which was a hewn rock where never man before had lain. And before the opening of the tomb they rolled a great stone. Some of the women who were the friends of Jesus saw the tomb and

watched while they laid the body of Jesus into it. Some of the rulers of the Jews came to Pilate and said, "We remember that that deceiver said while he was yet alive, After three days I will rise again. Give orders that the tomb shall be watched and made sure for three days or else his disciples may steal his body and then say he is risen from the dead." Pilate said to them, "Set a watch and make it as sure as you can." Then they placed a seal upon the stone so that no one might break it. They also set a watch of soldiers at the door.

In the tomb the body of Jesus lay from the evening of Friday, the day when He died on the cross, to the dawn of Sunday the first day of the week. And this day is called Easter, the brightest day of all the world, when Jesus arose from the dead. See Matt. 28; Mark 16; Luke 24; John 20. That same morning, very early, some women went to the tomb. One of these was Mary Magdalene, another was also Mary, and another was named Salome. They were bringing some fragrances and spices to place in the wrappings upon the body of Jesus. And as they went they said to each other, "Who will roll the great stone at the door for us?" But when they came to the tomb they saw the seal was broken, and the tomb of Jesus was open. They did not know before they came that there had been an earthquake, and that an angel came from heaven and rolled the stone away and sat upon it. When the soldiers saw the angel they fell to the ground as dead men. They fled as soon as they could rise up again. Two of these women looked into the tomb. They saw the body of Jesus was not there, and sitting at each end of the tomb were angels. One of the angels spoke to them and said, "Be not afraid; ye seek Jesus of Nazareth who was crucified. He is not here; he is risen as he said. Come see the place where the Lord lay. And then go and tell his disciples and tell Peter, too, that Jesus will go before you into Galilee and you shall see him there." Then the women went away in haste to tell the disciples the words of the angel. Then Peter and John at once went to the tomb. John outran Peter and came first to the tomb. John stooped and looked into the tomb and saw the linen clothes and the napkin that had been put over the face of Jesus. And from that moment John believed that Jesus was risen from the dead. Mary Magdalene stood weeping as she thought of Jesus slain by wicked men. One of the angels said to her, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid him." Something caused her to turn around and she saw a man standing beside her. It was Jesus but her eyes were held for a moment from knowing Him. He said to her, "Woman, why

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain John 21:25. Could it be possible for Jesus to speak that much in the time He was on earth? or was the knowledge of the size of the earth not understood by the author of the book?
M. C. M.

The verse reads as follows: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The part that has puzzled many people is the last statement found in the verse.

There are several things to bear in mind. Even if we would take the extreme view in our interpretation of this verse, since "with God all things are possible," it would have been just as possible for Jesus, in three years' time (or three minutes' time, for that matter) to do so many things that if an account would have been written of all that he said and did there would not be room for all the books thus written, as it was to create heaven and earth out of nothing. But there are very few people, if any, who actually think that this is what John meant.

The first thing that impresses us as we read this conclusion of the book is the fragmentary nature of the Gospel, so far as the small part of what was actually said or done during Christ's ministry found its way into the Book. Yet, in the wisdom of God, those things were recorded that were essential to man's understanding of the message. The Bible as it is, is so large that most people do not take the time to read it. What would be the result if ALL that Jesus said and did were recorded in this book? In this, as well as in other things, we see the wisdom of God.

Another thought that impresses us is the shortcomings of man as compared with infinity of God and the incomprehensibility of His Word. As Paul (Rom. 11:33), expresses it, "How unsearchable are his riches, and his ways past finding out." As we understand this verse, had the full record of Christ on earth been published, it would be beyond the capacity of the world to grasp or to contain it all. This was evidently the view of John, as the words "I suppose" indicate.

weepest thou?" She supposed Him to be the gardener and said, "Sir, if you have carried him out of this place, tell me where you have laid him." Jesus spoke her name "Mary," and she knew that He was Jesus. How happy she must have been when she knew that Je-

Jesus was no longer dead but living. And He is alive forevermore.

Mary Magdalene came and told the disciples how she had seen the Lord and how He spoke to her. So that was the first time anyone saw Jesus alive after He arose from the dead. Jesus was seen five times the first day He arose from the dead. The second time He appeared to Mary and Salome; the third time to seven disciples when He prepared a meal for them of bread and fish; the fourth time was to Simon Peter; and the fifth time was to the ten disciples in a room where the doors were all closed, Thomas being absent. He asked them if they have here any meat. And they gave Him a piece of broiled fish and a honeycomb, and He ate it before them. Jesus appeared ten times in all to His followers, from the resurrection to the ascension. Some of the disciples were alarmed when they saw Him and thought He must be a spirit. He said to them, "Handle me and see; look at my wounds in my hands and my feet, for a spirit hath not flesh and bones as ye see me have." Thomas was present this time, a week later. He would not believe that Jesus was alive again until Jesus bade him thrust his hand into the side of Jesus. And then Thomas said, "My Lord! and my God!" Then Jesus said, "Because you have seen me you have believed. Blessed are they that have not seen and yet have believed."

These eleven disciples chose a twelfth man to take the place of Judas Iscariot, the traitor, the disciple who betrayed

Jesus with a kiss. His name was Matthias. Jesus promised His disciples the gift of the Holy Spirit after He ascends to His Father in heaven, and told them to tarry in Jerusalem, to wait there until God should send upon them His Holy Spirit as He had promised. Jesus led His disciples out of the city over the Mount of Olives, and He lifted up His hands, and while He was blessing them He began to rise in the air higher and higher until a bright cloud overshadowed Him and received Him out of their sight. And the disciples saw Him no more. While they were looking up they saw two men dressed in white beside them. These two men said, "Men of Galilee, why stand ye gazing up into heaven? This same Jesus who has been taken up from you shall come again from heaven to earth, as you have seen him go up from earth to heaven." This day is called Ascension Day, forty days after the resurrection. Then they went again to Jerusalem and tarried there for ten days. While the believers of Jesus were in the upper room at Jerusalem where Jesus had taken His last supper with the disciples, they received the gift of His Holy Spirit. This day is called Day of Pentecost, which guides us all even to this day, till He comes again. It is this same Jesus Christ that we all look for, to return from heaven and with joy to receive His own; where the redeemed of all ages shall sing glory around the white throne. May we all be ready to meet Him when He comes.

Bird-in-Hand, Pa.

7. One who could conduct a revival without calling carpenters and electricians to remodel the church.

8. One who had discovered that people need sleep, and therefore did not make his sermons unreasonably long.

9. One who preached as earnestly to the small day congregations as to the large night ones.

10. One who, in the matter of his personal, financial offering, was modest and trustful, having little if anything to say on the subject except when asked to do so by the pastor or finance committee, and accepted what was raised with equal grace, whether little or much.

11. One who was tasteful and tidy in his personal appearance, and good for refined people to look at as well as to listen to.

12. One who had little to say about his sweet wife, dear mother, darling children, unprecedented revivals he had conducted elsewhere, or how much money he could make at some other business.—Good Tidings.

A SERMON

(Preached at the Science Ridge Mennonite Church near Sterling, Ill., by Aaron C. Good on the 33rd anniversary of his ordination to the ministry.)

We greet you in the Name of Jesus our Saviour and Lord.

I have read to you this morning from I Timothy and the fourth chapter as our scripture lesson on this the thirty-third anniversary of the beginning of our ministry with you. The years have flown all too rapidly.

If you remember, my first text on that occasion was taken from Rom. 12:1, 2. The other day in my meditations, the text chosen for today was suggested to me. It is found in II Tim. 4:5; especially the last clause of the verse: "Make full proof of thy ministry." Some one as said that, "The Christian ministry is the worst of trades but the best of professions." Let us then look at our text, and we will use the entire verse.

I. The Minister on Guard

The first word that catches our attention is the word, "Watch." The significance of the word is illustrated in Ezek. 3:17: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and warn them from me." In the New Testament we have the exhortation to "Preach the Word," to be "instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." Timothy was to establish his hearers in the doctrine of the Word; against the time to come when they will "not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears."

I believe that sometimes we would have a better ministry if we had a better

PREACHER'S PAGE

WHAT IS WORSHIP?

It is a thirsty land being watered from above.

It is a candle in the act of being lighted.

It is the prodigal son hastening homeward.

It is the soul standing silent before the mysteries.

It is a workman for a moment listening to music.

It is an eager heart seeking for the Love that never fails.

It is time flowing into eternity,—space lost in the infinite.

It is the celebration of all life that we value most.

It is food and drink for all who hunger and thirst after righteousness.

It is a man climbing the altar-stairs to God.

It is a joyous moment of communion with the Divine.

It is a little journey to the uplands of life.—Church Calendar.

"To know God is the sum and substance of all blessings."—Saphir.

POINTS FOR PREACHERS

The following is a description of the kind of evangelist John C. Patty wanted when he was pastor:

1. A man personally regenerated, baptized with the Holy Spirit, called of God to do the work of an evangelist, and blameless in life and character.

2. One who was an interesting, appointed preacher, whose language was always chaste, and who, if he touched on delicate matters, did so with rare prudence and knew when to quit.

3. One who did not regale his hearers with vivid accounts of his unchastity and rascality previous to his conversion.

4. One who was not finicky or fussy about heat, cold, ventilation, late-comers, early-goers, or fretful babies.

5. One who, under testing conditions, maintained his balance, kept sweet, exhibited no petulance and publicly scolded nobody, not even the devil.

6. One who had sufficient pastoral experience to have learned how to direct a church successfully, and therefore could comprehend and appreciate a pastor's problems.

laity; for it appears that the hearers were saying what kind of teachers they wanted. I remember that some years ago, in a certain church a minister was called. He preached the Gospel, but his stay was short; for a committee called on him and said that if that was the way he was going to preach, they could not use him. But I have always had it in my mind that when Christians went to church, they went to hear the Gospel. The minister is out of his place when he is trying to entertain people and make the unregenerated feel comfortable in a mere profession of religion. A neighbor said to me the other day, "We don't hear the preaching of the Gospel any more as we used to when we went to church." So far I have been able to find my texts in the Bible, and have tried to give a Gospel message.

The admonition is to "watch thou in all things." Even the little foxes destroy the vines. To illustrate: It is said that the town of Broken Hill in New South Wales is slowly being engulfed by sand drifting in from Central Australia. The town is doomed to become as one of the buried cities in Asia. So seeming small are the minute particles of sand, and yet they have in them the power of destruction. So with the gradual submerging of our lives in the little inconsistencies of every day life. We may think this is only a little thing, but it has in it the power of destruction.

In every one of our lives, there is a process of development going on. Either we are becoming more spiritually minded, or we are becoming more worldly minded. Each one must answer this for himself or herself. Now Paul says, "They watch as they that must give account." It is not a pleasant task for the minister to point out the shortcomings of his people, but if we fail as true shepherds of the sheep, we will have to give an account.

Some one has said that if the minister takes one step into the world, his hearers will take two. And this may apply to parents and Sunday school teachers as well. I marvel that so many Christians borrow from Hollywood their way of life, when the Bible has a way far superior, and it is much more becoming for Christians. I Tim. 2:9, 10.

There isn't anything that will weigh heavier on the mind and heart of the minister than the spiritual welfare of his people. To illustrate: here is the Christian father and mother; the greatest sorrow and the bitterest tears will come to them because of a wayward son or daughter. This will help you to understand the yearnings of the minister in behalf of his own. We are living in a dark world today, and there is great need of spiritual light—and Christians must be that light.

II. The Minister at Work

In the days of Paul, Christians were sorely persecuted and afflicted. Let us

turn to II Cor. 2:23-33, and see what Paul endured for the sake of the Gospel ministry. If preaching the Gospel means persecution, preach it any way. It isn't the Gospel that is wrong; it is the people that don't like to hear it. I like this illustration: Gideon Ousley, an itinerant preacher in Ireland in the early days of Methodism, was often mobbed. But it was his custom to hire the village crier to announce his meetings. Once he heard the man call faintly on account of fear. Ousley, however took the bell out of his hand, rang it himself, calling in clear tones, "This is to give notice that Gideon Ousley, the Irish missionary, will preach tonight, and I am the man myself." Such is the courage that we need in the Gospel ministry today. This is no time to "tread softly" in giving the Gospel message.

"Do the work of an evangelist." I have always endeavored to be evangelistic in my messages. We need the spirit of evangelism in our ministry. Our church was born in the atmosphere of evangelism. And so was every other Protestant church. Would to God that all of us would have kept that passion for souls. To call sinners to repentance, to plead with them lovingly, tenderly, and compassionately is the work of the Christian ministry.

III. A Full Proof Ministry

To me, Paul had in mind a well rounded out Gospel ministry. The minister should be free from "hobby riding." We need a doctrinal ministry, a ministry that will give emphasis to ALL of the fundamental doctrines of the Word of God. Then there is the prophetic message of the Word. We have a prophetic Saviour. In this end-time of the Church age the prophetic message of the Word has a place in the Gospel ministry.

There is much said in the Word concerning the second coming of Christ, and the glorious rapture of the Church. If the Holy Spirit made mention of this truth 318 times in the New Testament, I believe it should have a place in our preaching today. And of the Glory that shall follow the rapture, we can only think of it, as Paul described it when he was caught up into the third heaven, and heard things that were "not lawful for man to utter." Some want all doctrine, some want all prophecy, some want all rapture, and some want all glory. To endeavor to satisfy every spiritual appetite is the challenge of the Christian minister. And then too, to create a spiritual appetite where there is none. I believe every faithful Christian minister will want to say with Paul, when we come to the end of the road, "I have not shunned to declare all the counsel of God." And the counsels of God cannot be wrong. Let us then this day dedicate ourselves anew to Christ. Let us pray:

Closing Prayer

Our Father and God, we thank Thee for having a part in the ministry of Thy Word. May we ever be true to this our high calling. We thank Thee for this people who have stood by us in such a noble way. Bless every one of them, and every home represented. Thou hast been with us in the past; in our sorrows and in our joys. May we have a continuation of this blessed fellowship while we continue to serve: and to Thee will we ascribe all of the honor, and all the glory. We ask it all in the name of Jesus our Lord and Saviour. Amen.

Sterling, Ill.

LETTER FROM SPAIN

Dear Herald Readers:—Cast thy bread upon the waters and thou shalt find it after many days.—Eccl. 11:1.

How many of you have ever stood on the shores of the ocean as the tide went out, cast a piece of driftwood upon the waves, and watched it float out to sea? The above scripture speaks of giving our services, kindnesses, or our charity in a similar way, and at some future time they will come back to us again bringing comfort and blessing. To give in such terms demands faith and courage of the giver.

How often we have desired the presence of those of you who have given for the needy in Spain when grateful mothers and children thank us with beaming faces for the food or clothing they receive! We try to explain that these gifts are not ours, but come from friends across the sea. Then their eyes open wide as they exclaim, "From America?" Sometimes there is not time to explain, but we cannot fail to carry away in our hearts vivid pictures of someone made happy by the bread you have cast upon the waters.

There are heartaches also in connection with our work. The other day a gentleman came into the warehouse asking for milk for his sick wife. He has been everywhere trying to get milk and finally came to us wanting to buy. I had to tell him that we could not sell milk which had been sent for the children, and that we could not give it out without some degree of control. Furthermore, should we give out milk to all those who came asking for help we would soon have everyone at our door. Even if we admitted cases of sickness we would need to check every case, either through a doctor or by personal inspection, and even then there are so many sick and undernourished that we cannot care for them all. It is difficult to forget the look of sadness which came over our friend's face as he turned to leave. How much easier our work would be if we could only help all the needy.

(Continued on page 13)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE SONG

Crushed down, faint heart?
Crushed down! And why?
Has the sunshine of life
Gone from your sky?

Weighed down, burdened heart?
Weighed down! And weary?
Can Love, Faith, and Hope
Come from a life so dreary?

Look up, faint heart!
Look up! Be brave and strong,
For e'en in crushing things of life,
There can be found a song.

—Cora E. Miller.

"FEAR NOT"

By M. Hedrich

For the Gospel Herald.

Fear not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee, yea I will uphold thee with the right hand of my righteousness. —Isa. 41:10.

Oft times when the way seems darkest,
Eyes with tears are growing dim
Unto Him I cry, He careth.
Take it all in prayer to Him
Not in human help confiding
Tell your tales of grief and woe
To Him, who strengthens in weakness,
With Him, we fear not to go.

Friends who sympathize may cheer us,
Mourn with us when we are sad;
Only one can heal and comfort,
Share our cares, and make us glad.
Tearful eyes may be unseeing,
He will hear our faintest plea.
"Come to me, ye weak, and weary,
Fear thou not, I'm still with thee."

Think how much the Saviour loved us
When from sin He set us free
How upon the cross He suffered
Shed His blood for you and me
He will surely shield and strengthen
If we only trust and wait;
Fear thou not, He is with us always
Fear not, be ye not dismayed.

Some day we will know God's reason
Know why crosses we must bear.
With our hope and faith unshaken
Let us cast on Him our care!
When at times we seem to falter,
Doubt and fear the soul dismay,
"Fear thou not," He gently whispers,
"Fear not, I'm with thee always."

Elmira, Ont.

JESUS SANG

By Ida Mae Brunk

For the Gospel Herald.

"And when they had sung an hymn, they went out into the mount of Olives."
Did you ever think about it that Jesus sang? and when He sang?
When everything seemed dark and

all He could see before Him for the present was death on the cross. Yet He sang!

Oh, the agony in the garden! Soon Judas, one of His chosen twelve would betray Him. His disciples would be scattered as sheep without a Shepherd. Peter would deny Him. He would be led as a lamb to the slaughter; out to Calvary to die for the sins of the whole world. And yet He sang!

How could He sing? "For the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Dear shut-in friends, is this not a good example for us to follow? Would not our cross be easier to bear if when we are blue or discouraged or our pain seems too hard to bear, we would look up and sing? Sing a song of thanksgiving to Him who has known the deepest depths of suffering and is now ready to hear our feeblest cry. Even through the worst of trials, or the most afflicted time, we still have reasons to be thankful. There is a blessing somewhere if we will only count it.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." So let us do as Christ, for the "promise" that is before us, endure our afflictions and sufferings with patience, and sing in the darkest hours.

"Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus."

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Elida, Ohio.

OUR SHUT-IN FRIENDS

By Mrs. Ray Martin

For the Gospel Herald.

It is my desire at this time by the help of God, to try to bring a little cheer to the hearts of our shut-in friends everywhere. Perhaps I can say nothing that will help to smoothe the road that sometimes seems so rough to you, but at least I want you to know that I am always thinking of you and praying for you, that you may again be restored

to your health; if God so will and that God will give you the needed grace to help you through your many trials.

I have been sick and shut in for a long time myself and I know there are times when one feels a little discouraged, and just a few words from someone can help so much to shorten the weary hours. It seems at times, though we try very hard to be bright and cheerful, we just grow a little discouraged. Although perhaps we would not need to have these discouraging moments if we would let God carry all our burdens, but sometimes we forget and try to carry our burdens ourselves and then is when we grow discouraged. Then take new courage and ask God to bear your burdens and give you more patience, and the days will seem much brighter again. The sun always seems to shine much brighter immediately after the storm.

Perhaps sometimes you feel that no one can understand what you are going through; but, dear friend, do not feel that way. Although I believe there are many folks who do not understand what one has to endure while suffering with sickness for a long time, I also believe there are always those who do understand and are praying for you. And best of all, remember God understands and cares. Yes, He cares for you and me. "He hath said, I will never leave thee nor forsake thee" (Heb. 13:5). "God is our refuge and strength; a very present help in trouble" (Psa. 46:1). We sometimes wonder why these trials come upon us, but they must be for our good; for "all things work together for good to them that love God" (Rom. 8:28). One verse that has been very dear to me is, "Whom the Lord loveth he chasteneth" (Heb. 12:6). We also read in Heb. 12:11, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

To those who are enjoying good health, let me say (as I have once heard a young woman in a hospital say), "If you have good health and don't have one other thing to be thankful for; don't fail to get down on your knees every day and thank God that you have good health."

Be thankful that you are able to go about and especially that you can go to the house of God to worship, for you never fully realize what blessings you are enjoying until you are deprived of these privileges.

Let us do our part in helping to cheer the sick. Letters, greetings, and visits are always much appreciated among the sick. You do not know how much you can help them bear their burdens. Remember God's promise, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40).

(Continued on page 13)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for April 16, 1939.—Acts 14: 1-23.

PAUL ESTABLISHES CHURCHES

Golden Text.—As a wise master-builder, I have laid the foundation, and another buildeth thereon.—I Cor. 3:10.

Introductory.—The experience in Antioch in Pisidia, barring matters of detail, was repeated in most of the other places where the apostles labored. Wherever they went they brought a new message that appealed to many people. At the same time there were unbelieving Jews who opposed the work of the Christian missionaries and stirred up a factional spirit. It was their rule to preach to the Jews first, as their previous training made them more nearly prepared to receive the Christian message than the Gentiles were. But when the unbelieving Jews stirred up strife, so that their ministry was no longer profitable among them, they turned to the Gentiles who eventually became the dominant part of the Christian Church.

The Work in Iconium (1-5).—Because of the great opposition and persecution stirred up in Antioch in Pisidia, Paul and Barnabas went to Iconium. There they had great success at the first, as "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews, being crafty, stirred up the Gentiles against the apostles. But they continued their work in the city, and the Lord was magnified in their ministry. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Result: "The multitude of the city was divided: and part held with the Jews, and part with the apostles." Learning of a conspiracy among the Jews to stone them, Paul and Barnabas fled into Lystra and Derbe, cities of Lycaonia; but not until they had won many disciples which assured the continuance of their work in Iconium.

The Work in Lystra and Derbe and Other Cities (6-18).—At Lystra there was a cripple who heard Paul speak, and Paul perceived that "he had faith to be healed." As a result Paul spoke the words that made him perfectly whole. The result was that the idolatrous people of the city, with the priest of Jupiter at their head, wanted to make gods out of Paul and Barnabas. But the apostles ran into their midst and protested so vehemently that they were finally restrained from doing so. One would think that here was a field ripe for a great ingathering of golden sheaves. And so it might have been,

had not the unbelieving Jews interfered.

The Work Continued (19-23).—There came certain Jews from Antioch and Iconium and stirred up the minds of the idolatrous Lystrans against Paul and Barnabas until these people were changed from a mob of would-be worshippers into a mob of desperate murderers. Paul was stoned and dragged out of the city for dead. While the disciples were sympathetically standing around the beloved apostle, he surprised them by regaining consciousness, and showed his courage by going right back into the city. The next day he and Barnabas went on to Derbe. "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

We are impressed with a number of things as we read this narrative. In the first place, it gives us an idea of the faith, courage, and manner of work in which the apostles were engaged. It also is an indication that while Paul and Barnabas had bitter enemies in these quarters they also had staunch friends, so that they could continue (apparently) unmolested in the work of winning disciples and building up congregations. In this they set us an ex-

ample which we do well to follow. Another thought worthy of notice is the fact that "we must through much tribulation enter the kingdom of God." People in search of the easy road to heaven will never find it. It recalls the warning note of the prophet Amos: "Woe unto them that are at ease in Zion;" and the encouragement which our Saviour gives His disciples when He says: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."

Another thing that these apostles did is worthy of our notice. They not only preached and won converts, but they made provisions for the proper care of these converts. "When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In this three things are in evidence: (1) their care for the flock of God by providing proper oversight; (2) the great number of the disciples in these parts, in that there were not only many churches but evidently of sufficient size to call for the ordination of more than one elder for each congregation; (3) their abiding faith, as manifest in their prayer and fasting. Having done faithful and effective planting, they also provided for adequate Scriptural watering, and followed the will of the Lord by leaving these flocks to His tender care and going forward in the work of finding "other sheep" that were not yet in the fold of their Redeemer.—K.

BIBLE MEETING TOPIC

THE FIRST TRANSGRESSION.—Gen. 3

Topic for April 16

MOTTO

"By one man's disobedience many were made sinners."

OUTLINE STUDY

I. The Opportunity for the First Transgression.

1. The creation of man with responsibility.—Gen. 1:26-31.
2. Things to do and things not to do are commanded.—Gen. 2:15-17.
3. Good provided for man's well-being.—Gen. 2:18.
4. A tempter contradicting God's law and truth.—Gen. 3:1-5.
5. The woman deceived by the tempter.—Gen. 3:6; I Tim. 2:13, 14.
6. The man deliberately transgressing.—Gen. 3:6; I Tim. 2:13, 14.

II. The Effect of the First Transgression.

1. Consciousness of guilt and shame.—Gen. 3:7-13.
2. Sorrow and trouble.—Gen. 3:15-19.
3. Banishment and privation.—Gen. 3:22-24.
4. Contamination and condemnation of all descendants.—Rom. 5:12-14.
5. Making necessary an atonement.—Rom. 5:15-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Transgress," etc.
2. The Fall of Adam and Eve.
 - a. Their first happiness and purity.
 - b. God's law of truth and righteousness.
 - c. The tempter.
 - d. How Eve was deceived.
 - e. How Adam became a sinner.
 - f. Punishment upon the first transgression.
 - g. Many made sinners.
 - h. Why we need a Saviour.

For Seniors.

1. The Origin of Sin in the Human Family.
2. The Immediate Results of Sin.
3. The Consequences of Sin in the Human family.
4. God's Remedy for Sin.

SEED THOUGHTS

Of man alone it is true that he has proved traitor to his Creator. He fell from his lofty station, and instead of shining in the image of God he has descended to the lowest depth of vice and degradation—in his sinful state an utterly depraved being. It is reserved for man alone to make the disastrous descent from a state of being a child of God to that of being a child of the devil. Read Jer. 9:17; Rom. 1:18 to 2:2.—"Doctrines of the Bible."

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

Editor Daniel Kauffman
Associate Editor John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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Edwin J. Yoder, Topeka, Ind.

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 6, 1939

Field Notes

On Good Friday morning baptismal
services are to be held in the Gingerich
Mennonite Church, Lebanon, Co., Pa.
U.

Change of Address.—D. Stoner
Krady, Supt., Vine Street Mission in
Lancaster, Pa., from Bausman, Pa., to
Willow Street, Pa., R. 1.

Request for Prayer.—A widowed sis-
ter, finding her burden heavy, asks for
the prayers of God's people in behalf
of herself and her family.

A mission meeting is announced for
Sunday, all day and evening, April 9,
at the Gingerich Church near Annville,
Pa. Speakers: Elam Stauffer and Henry
Garber. U.

A series of meetings is to open on
Sunday evening, April 16, in charge of
Bro. Simon Bucher of Annville, Pa., in
the Dolner Mennonite Church near
Annville, Pa. U.

A quarterly Bible instruction meet-
ing is to be held at the Mennonite mis-
sion in Coatesville, Pa., April 8 and 9.
Instructors: John S. Hess and Sanford
G. Shetler. G. B. S.

A Bible conference is to be held in
Prairie Street Mennonite Church, Elk-
hart, Ind., April 16-23, with Brethren
C. C. Culp and Oscar Burkholder as
instructors.

A brother writes us from Denver,
Pa.: "Our bishop, Bro. John M. Souder,
announces communion services for the
Bowmansville congregation, Sunday
morning, May 21."

Bro. W. G. Lauver and family, mis-
sionaries on furlough from South
America, are scheduled to render a mis-
sionary program on Easter Sunday at
Holly Grove Church near Westover,
Maryland. G. M. H.

Change of Address.—Bro. and Sister
Hiram Weaver from Harmon, W. Va.,
to Harrisonburg, Va., R. 4. Their
place at Harmon is being filled by Bro.
and Sister A. D. Heatwole, formerly of
Harrisonburg, Va.

Bro. J. R. Shank of Versailles, Mo.,
sends us an interesting letter concern-
ing the work in the vicinity of Culp,
Ark. As the letter came too late for
publication in this week's paper, it will
appear in the next, the Lord willing.

Bro. C. F. Derstine of Kitchener,
Ont., spent a few hours at the Publish-
ing House on Tuesday of last week. He
was on his way to the Johnstown, Pa.,
district, where he began meetings at
the Thomas Church on Tuesday eve-
ning.

The brotherhood at Belleville, Pa., is
looking forward to a singing by the
men's chorus of Hesston College at the
Belleville Mennonite Church on Easter
Sunday in the morning and in the com-
munity house in Belleville in the after-
noon. A. M.

We are in receipt of an interesting
program of an all-day meeting to be
held at Gingerich's Church near Ann-
ville, Pa., on Easter Sunday. Instruc-
tors: J. C. Habecker, Elam Stauffer,
Henry Garber. Principal subject (out-
side of Easter)—Africa.

Sister Phoebe Kolb, after an agree-
able visit of several months in Scottsdale,
left for her home in Kitchener, Ont., on
Wednesday of last week; accompanied
by several workers in the House;

namely, Brethren C. B. Shoemaker
and Henry Hernley and Sister Mary
Schload, also by Sister Martha Schload.

A brother writes us from Palmyra,
Mo., under date of March 28: "We had
a very good meeting in Hannibal last
Sunday. A car-load of Iowa people were
there from the Lower Deer Creek con-
gregation. All the congregations here
were represented."

Serious thought is being given to
the opening of a Mennonite mission in
the city of Johnstown, Pa. Investiga-
tions are being conducted by the district
Mission Board of the Southwest Penn-
sylvania Conference. May the Holy
Spirit direct this movement.

Bro. Samuel K. Landis of Ephrata,
Pa., Sister Ella Sahn of East Peters-
burg, Pa., and Sister Mary Hege of
Lancaster, Pa., formerly of Maugans-
ville, Md., spent the winter in Florida,
stopping at the Tampa Mission and
other points of interests. Cor.

Among those from a distance taking
an active part in the recent mission
meeting at Casselman Church near
Grantsville, Md., were Brethren Hiram
Weaver of (now) Harrisonburg, Va.,
Leidy Hunsicker of Blooming Glen,
Pa., and C. F. Derstine of Kitchener,
Ontario.

The Goshen College chorus (men's
and women's) expects to spend April
8-13 in various congregations in the
Ontario Conference district, in the
service of song. These meetings are to
be held in various parts of the district,
beginning at Tavistock April 8 and
closing at Vineland April 13.

Bro. G. D. Miller of Springs, Pa.,
whose health conditions were noted a
time or two in these columns, is gradu-
ally improving and entertains hopes of
being able to attend the Conference of
which he is a member, at its next an-
nual meeting in August. He takes a
live interest in the affairs of the Church.

April 13-20 is the time set for a re-
vival meeting at the Mennonite mission
in Toronto, Ont., with Bro. C. F. Der-
stine in charge as evangelist. An in-
vitation is extended to members of
neighboring congregations to attend.
Such aid often means much in the mat-
ter of stirring up an interest in the
meetings.

Word reaches us that Bro. H. L.
Herr, for many years a deacon in the
New Danville, Pa., Mennonite Church
and for thirty years the secretary of the
Eastern Mennonite Board of Missions
and Charities, died Sunday morning,
March 19. May the Lord comfort the
bereaved, and raise up others to fill the
vacancies left by our brother's passing.

A letter from Bro. A. Swartzentruber of Argentina, S. A., (which came too late for publication in this week's paper) informs us that he with his family and Bro. Pablo Shank expect to leave for the home land May 3, and reach the shores of North America some time in June. We are hoping to see them at annual Mission Board meeting at Fairview, Mich., June 18-20.

The joint meeting of the district Mission Board and Associated Sewing Circles of the Southwest Pennsylvania Conference held at Casselman Church near Grantsville, Md., on Friday evening and Saturday of last week, proved a real inspiration to those in attendance. Nearly every congregation in the district was represented, and there were those present from surrounding fields.

A brother writes us from Wooster, Ohio: "Bishop Ezra L. Martin of St. Jacobs, Ont., recently passed away. His assistant bishop, Bro. Jesse B. Bauman, now has charge of the district comprising about a thousand members." This is a part of the branch of Mennonites listed in the Mennonite Year Book and Directory as "Old Order Mennonites." We rejoice in their growth in membership.

Bro. B. B. Shantz of Preston, Ont., was ordained bishop at Kitchener, Ont., on Sunday, March 26. There were four brethren in the lot, and four bishops—C. F. Derstine, Jonas Snider, S. M. Kanagy, and S. F. Coffman—had part in the services. Bro. Shantz is to serve in his home congregation (Hagey) and wherever else in the district he may be called to serve. May the Lord abundantly bless him in his new and responsible calling.

Among recent visitors in the Publishing House are the following: C. E. Shank and wife, Chambersburg, Pa.; Hettie K. and Lydia Hess, Marion, Pa.; Gladys Shank, Greencastle, Pa.; C. F. Derstine, Kitchener, Ont.; Q. A. Holsopple, Mt. Pleasant, Pa.; Ernest S. Coffman, Elgin, Ill.; Paul Roth, Frank Townsend, Kenneth Baer, Charles Coffman, Masontown, Pa. Most of the Masontown brethren accompanied a group of sisters from the Masontown district who spent Thursday of last week at the Metzler home in Scottdale in the capacity of a sewing circle.

Communion Dates.—Following is a list of dates announcing communion services in congregations of the Franconia district in Pennsylvania:

Line Lexington—April 9.
Souderton—April 16.
Rockhill—April 23.
Plain—April 30.
Towamencin—May 7.
Franconia—May 14.

Salford—May 21.
Finland M.—May 28.
Swamp—June 4.
Rocky Ridge M.—June 4.
Classes to be received by baptism:
Towamencin—March 12.
Salford—March 26.
Swamp—March 26.
Plain—April 29.

C.

Correspondence

Elizabethtown, Pa.

The third annual Easter Song Service will be held at the Elizabethtown Mennonite Church on Easter Sunday afternoon, April 9 at 2 o'clock. Bro. Chester K. Lehman, Dean of Eastern Mennonite School, Harrisonburg, Va., will conduct the singing of Passion and Easter songs. A children's meeting is also planned to be conducted by Bro. John S. Hiestand, Supt. of Marietta, Pa., Mennonite Mission.

In Christian love,
Ezra O. Brubaker.

Goshen, Ind.

(Pleasant View)

Dear Herald Readers:—On March 12 Bro. Ralph Smucker, wife and son were with us, Bro. Smucker giving the morning sermon. In the afternoon Bro. David Yoder was with us for baptismal services. Four young people were baptized, two reunited, and two taken by letter.

On March 26 an all-day mission meeting was held at this place, Bro. John Gingerich giving the morning message. The afternoon program was in charge of the foreign volunteer band of Goshen College. In the evening talks were given by Bro. and Sister Smucker.

We praise God for the steady increase in attendance. The first Sunday of April celebrates the beginning of our fourth year at Pleasant View. We hope to have a record attendance of one hundred.

Harriet Pletcher.

Hubbard, Oreg.

(Zion congregation)

Greetings to Readers of the Gospel Herald:—On Feb. 12, Bro. E. S. Garber of Nampa, Idaho, came into our midst and conducted a ten-day evangelistic service. His services were very much appreciated, and he brought us the Word in no uncertain tones. As a result of his labors there were received into the Church ten souls by baptism and one by letter.

During this winter we were privileged to have Bro. Geo. J. Lapp visit our congregation and tell us about the work in India. Bro. Eli L. Frey of Wauseon, Ohio also favored us with a visit and a message.

We are looking forward to Easter Sunday, when we expect to hold our communion services.

There has been considerable sickness in our community recently, two of our sisters being seriously ill, but at present are reported on the way to recovery.

Sincerely,
Loney Yoder.

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers, Greetings:—Owing to sickness and neglect on the part of our correspondent it has been some time since a letter has gone out from this place. We are glad to report, however, that at present health in general is good among the brotherhood, and we are enjoying the blessings of the Lord. Every member except those who at present are not at home was present at our Thursday evening prayer meeting this week.

We praise the Lord for the safe return of Bro. and Sister Bucher and Bro. and Sister Miller, Feb. 25, from their evangelistic tour of around seventeen thousand miles.

On Feb. 28, Bro. and Sister Miller left for Harrisburg, Oregon to be at the bedside of Bro. Miller's mother.

Bro. Bucher has been delivering some very timely messages since his return. He is at present conducting a series of meetings at Winton, Calif.

Dec. 20 our Sunday school was re-organized. Our Sunday school has been growing this year. Pray with us that it may continue to grow.

We are enjoying the blessing of having Bro. and Sister Miller and family, formerly of the Kansas City Children's Home, worshipping with us.

A group of our number conducted services at the Penial Mission in Los Angeles Saturday evening. They reported a good meeting. One man found his Saviour.

Remember us at the Throne, that we may ever be true soldiers of our Lord.
March 24, 1939. Cor.

Bloomfield, Mont.

Bro. I. S. Mast preached at Bloomfield March 10. The last week in March he expects to spend in the Wisconsin field, and on April 2 he with Bro. L. A. Kauffman and Bro. J. C. Gingerich will meet at Detroit Lakes, Minn., looking to arrangements for our coming conference. Also a program is planned at the Lakeview Church, with Nonresistance as the principal subject for discussion.

March 27, 1939.

B. H.

Hutchinson, Kans.

(Yoder congregation)

Dear Readers, Greetings:—On Feb. 26 our bishop, Bro. Harry Diener, received five young people into the Church by water baptism. We feel to praise the Lord for these dear young souls, May

(Continued on page 12)

Miscellaneous

PRAYER

By Salome Lehman

For the Gospel Herald.

There's a calm and safe retreat
In His secret presence sweet;
Safe while there my soul is hiding,
In His precious love confiding.
Safe, though in a sinful world
Satan's darts at me are hurled;
I need only seek His grace
In this secret hiding place.

How my soul loves there to dwell,
All my secrets to Him tell;
While His love I am adoring,
And His grace I am imploring,
Then He sweetly whispers, "Stay;"
To the world go not away.
Ah! I almost see His face,
In my secret hiding place.

In this calm and safe retreat,
At the soul's blest mercy-seat
I will hide while life is lasting,
While earth's trials all are passing;
Till I with the angel throng
Sing the glad redemption song:
There no more I'll need His grace,
In that happy holy place.

Goshen, Ind.

FELLOWSHIP WITH A PERSONAL GOD

By Mary Yohn

For the Gospel Herald.

"I am Thine, O Lord; I have heard Thy voice,
And it told Thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee.

"Consecrate me now to Thy service, Lord,
By the pow'r of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.

"O the pure delight of a single hour
That before Thy throne I spend,
When I kneel in prayer, and with Thee, my
God,
I commune as friend with friend.

"There are depths of love that I cannot know
Till I cross the narrow sea;
There are heights of joy that I may not reach
Till I rest in peace with Thee."

Fannie Crosby, the author of the above hymn, was a blind girl, yet she knew what fellowship with a personal God meant to her soul.

Every child of God can have fellowship with his or her God. To be able to fellowship with a personal God, we must know God. We like the heading of this topic because it gives each one of us the opportunity and privilege of fellowship with God.

When we neglect to fellowship with our God we cannot grow in our Christian lives. Fellowship and communion with God is as necessary, yes, even more, than what food is to our bodies. If we neglect this important item in our Christian lives we die spiritually. Oh, how sad that is! Dear friends, let me

ask you the question, How many of us feed our souls every morning before we begin our daily tasks with the Word of God, and commune and fellowship with Him in prayer? Really to know God we must talk with God and have Him speaking to us by His Word, by prayer, and by meditation.

When Jesus was here on earth, He knew it was necessary to fellowship with God the Father. Especially before He undertook any great task, we find and read of Him out in the mountain alone with God, talking and praying to the heavenly Father, spending whole nights in prayer. If it was needful for Jesus the Son of God to pray, how much more needful it is for us to be communing and fellowshiping with God daily.

Daniel knew what it meant to his soul to fellowship with his God, and regardless of the consequences, "His windows being open in his chamber toward Jerusalem, he kneeled three times a day, and prayed, and gave thanks before his God" (Dan. 6:10). Fellowship with our God is one of the most vital opportunities that we have in our Christian life.

To be able to fellowship with God we must meet the requirements which He has laid down for us in His Word. We must love Him and keep His commandments. Providing we meet the conditions, we have peace; "the peace of God; which passeth all understanding."

David knew what it was to have fellowship with God. God told him to "Be still, and know that I am God" (Psa. 46:10). Also (Psa. 34:3) "O magnify the Lord with me, and let us exalt his name together." In order to fellowship with God we must know Him, diligently seek Him, and believe that He is. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Again, let us say that fellowshiping with God is talking with God and seeking His will and guidance in our lives.

"O give Thine own sweet rest to me,
That I may speak with soothing power,
A word in season as from Thee,
To weary ones in needful hour."

We wish to ask the question, How many souls that confessed Christ as their Saviour afterwards backslid into the world? Why? Because nine chances out of ten the first step they neglected to pray, they lost fellowship with their personal God. Again we wish to stress the fact that fellowship with our God daily is essential to Christian growth.

Let us here give another incident of what fellowship with a personal God means to our lives and the lives of others. Several years ago two individuals were at young people's institute at Eastern Mennonite School. At the close of the Sunday evening

session a sister that knew what fellowship with her personal God meant, asked another sister to accompany her for a walk. They walked in silence. But the Christian fellowship with God that was felt by the hand grip that that dear sister gave to the other one, showed her love and concern for the other's soul. It drew her closer to our Saviour and our Lord. A little later she said, "I am homesick for heaven." That dear sister has an influence in the Church for the welfare of others' souls. Her life is a continual testimony for her Lord and Saviour. Why? Because she knows the secret of fellowshiping with her personal God, and the value it means to her soul.

Let us remember, too, that God's promises are sure and they are for those who obey God. Fellowship and the peace of God's love is in your and my keeping. Sometimes God has to take us aside. Oh, how precious are those experiences to your soul and mine.

Taken Aside by Jesus

"Taken aside by Jesus
To feel the touch of His hand;
To rest for awhile in the shadow,
Of the rock in a weary land.

"Taken aside by Jesus,
In the loneliness dark and drear;
Where no other comfort can reach me,
Then His voice to my heart is dear.

"Taken aside by Jesus
To be quite alone with Him;
To hear His wonderful tones of love,
'Mid the silence and shadows dim."

Let us learn to fellowship more with our personal God. Let us strive by the help of God to grow in grace and knowledge of our Lord and Saviour Jesus Christ.

How many of us have had real fellowship with our personal God that we have grown homesick for heaven? It ought to be the experience of every child of God to be in such close communion with God that we can become homesick for our heavenly home so bright and fair.

Allensville, Pa.

THE RISEN CHRIST

By D. L. Christophel

For the Gospel Herald.

The risen Christ is heard of about once a year. It is somehow an annual affair. We are enthused in preaching and teaching and talking about the incarnate Christ, so that we would rather follow His kingdom teaching and follow His footsteps here in life. In other words, stay under the love of which Christ was under when He was preparing for the Cross. We are now under grace, which Christ has properly set in by way of the Cross. But had He not risen and ascended, then the Cross would have availed us nothing. Had Christ not risen, then would our preach-

ing be in vain. We would be in an awful condition had Christ not risen. We should be thankful to our merciful Father for His mercy and His divine grace that He has purposed it so. Likewise that we will take hold of that mercy, grace, in the purpose that the Father wants us to, and that we will not misconstrue it, but properly worship the Father, Son, and Holy Ghost.

"There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:4). We have one Lord so that we can worship one Father and one Lord, in which the Holy Spirit will guide us into all truth and grace, so that we will all be in the unity of the faith, and all stand fast in that liberty and grace in which the Lord has freed us, and has set us on the solid foundation, Eph. 4:5. "One faith," "one living faith," a crucified faith with our Lord, and all settled and was confirmed by our crucified, risen, living Lord—which places us in the dispensation of the grace of God, and not under the law.

"One baptism" (Eph. 4:7). Baptism is so much in confusion in these days but in "one baptism" we are baptized and that "one baptism" is confirmed in the baptism of His suffering. If we are crucified with Him then we are baptized into His suffering, and also buried with Him (Col. 3:3). Then we also have risen with Him in newness of life and are living with Him as a new creature in a new creation.

"I am crucified." This is a big word: and do we prove that we are crucified with Christ? Paul knew that he was. Paul was so definitely converted and went through perils, persecutions in his life so that he knew just what it meant. Happy the man who can truly say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Therefore I know nothing save Jesus Christ and Him crucified, and I can do all things through Christ which strengtheneth me. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25).

Tiskilwa, Ill.

"PERILOUS TIMES"

By A. R. Kurtz

For the Gospel Herald.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God"—II Timothy 3:1-4.

One of the pleasures for church people (not Christians, but worldly church members), may be the world fairs, one at San Francisco and one at New York. I heard one man say that he would just as soon go to a fair as to a sale, or where they sell things; that he does not see any more harm in the one than he does in the other. I would say, if his heart were right he would see different. The fair is an evil place, and I cannot see how any born-again Christians can attend such places. The theater is a wicked place, yet many church people go there. Are they doing right? Assuredly not. Would there be as much wickedness committed if it were not for the theater? Stealing and everything imaginable are committed by young people because of things they learn at the theater.

We know we are living in the last days, when all those things are coming. Now why should people come here from the East? or people from the West go to New York? We do not believe it is right to attend the fair. If you believe it is right, read II Timothy 3. And some think if they cannot go to those places they have to be bosses in the Church; they have to do this or that. I am acquainted with a church that has three of that kind, the one is not right or any of his family, yet he is all right. Several have left the church on his account. There should be prayers ascending to the throne. We know, too, we are living in the last days by the way things are going over in Europe. So let us be ready for His coming. The Lord is going to choose out people for His own. Brethren, stay away from the fair. It is no place for a born-again Christian.

Los Angeles, Calif.

RIGHT THINKING

"As he [a man] thinketh in his heart, so is he" (Prov. 23:7). Thus readeth an old proverb. And if thinking is the primary act in the development of character, then the value of right thinking is clearly seen. "Out of the abundance of the heart the mouth speaketh." Thoughts find expression in words and deeds, until habits are formed which, like railroad trains, run along a certain route. One is never separated from his thoughts during the hours of consciousness. The mind works continually, sometimes under stress and again with freedom. Certain duties and work keep the mind busy along certain lines, but afterward there comes a relaxation when the mind is free to turn to other things. It is like unto a rubber cord which has been stretched all day and then released to return to its normal condition.

When your mind is relaxed and returns to its normal condition, what are your thoughts? It is like a bird going to its resting place at the close of day. What is the resting place of your mind?

To what does it turn? Long established habit fixed the character of your thoughts until they became fixed along certain lines. You have trained your mind to a certain environment of thought until it feels at home there.

People who live in places which have an unhealthy environment are quite liable to become ill sooner and oftener than those that live elsewhere. Yellow fever exists in some places and not in others. If you are living in a yellow fever zone your chances of developing the disease are multiplied over the person who lives in a healthy zone. Likewise the mind which is filled with thoughts of filth and sin will be a cesspool of iniquity. Place a babe in the midst of evil surroundings and that babe will grow in conformity with his surroundings. Unless another Power steps in that babe has nothing but evil to choose from, and its first thoughts and impressions will be of that nature. These will be molded into his plastic mind until the thoughts of his mind are evil continually. If the tendency is to become like your habitual thought then the child will be evil. Just as unhealthy physical surroundings are disastrous so unhealthy mental surroundings are extremely dangerous.

These things being true, the time to see that a person develops right thinking is in early life. That is why children should not be ignored and overlooked on the flimsy excuse that they are too young to bother with religion now. The human mind is not a vacuum. It is filled with something. A child's mind is not filled with others' thoughts. The instruction to the elders of Israel regarding children and religion was this: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Their children's minds were to be filled with words of Jehovah continually. Let us not neglect doing the same thing.

Psychologists tell us that when a person is twenty-five years of age his character is so fixed that nothing short of a miracle can change it. Thanks be to God, we have the necessary power to change it. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." But why wait until a person is that old? Why not reach them with the Gospel in their earliest years, that Christ may have them before they are hardened against Him? Turn your children's thoughts upon Christ.

You and your thoughts are inseparable. Think of some scene or act without thinking of yourself in relation to it. It is impossible. You are related to everything you think. You may imagine an airplane flying. You are

related to it as a spectator or passenger. You cannot remove yourself from that which you are thinking. If your mind turns to some forbidden act of sin you become related to it in some capacity. You either assent to it or condemn it. If you assent to it, then temptation may find you a ready victim. If you condemn it, the tempter will meet defeat if the scene or act of imagination becomes a reality. Jesus said that a sinful look was the equivalent to a shameful deed, and an angry thought to an act of murder.

Realizing the power of continued thought in any one direction in its habit-forming character, we can understand why Paul included that beautiful verse in his letter to the Philippians, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Sel. by Peter Zehr.

GOD WANTS A PECULIAR PEOPLE

By Guy M. Hostetler

For the Gospel Herald.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people.—Titus 2:11-14.

God has always ordained that His true people shall be a peculiar people, in contrast with the people of this world. Satan has always striven from the very beginning to keep the people of God from being "a peculiar people," by seeking always to contaminate and adulterate them with those things which are displeasing in the sight of God. The greatest difficulty that God had with Israel—the nation which He chose and separated from the rest of the nations of the world as peculiar unto Himself—was to keep them unadulterated, unmixed, separated; to keep them free from entangling alliances centered in Himself, and not worshipping other gods.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

When God led the people of Israel out of Egypt to Mt. Sinai, where He gave the world, through Israel, the moral constitution (the Ten Commandments), He gave warning and promise: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. 19:5). "And

the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments" (Deut. 26:18). "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psa. 135:4).

Just as Israel as a nation was chosen of God to be a peculiar people by their fidelity to God (and the keeping of commandments, statutes, judgments and ordinances which were ordained of God for them in contrast to all the other nations of the earth), so God has ordained that there should be a peculiar people, a peculiar treasure unto the Lord, the preaching of the Gospel of Jesus Christ, as recorded in Eph. 1:4, 5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself."

The true children of God are a peculiar people, because they are a separated people from this world. Though they may live, work, and walk in this world, their hearts are not centered on, nor do they find their gratification in that which the world offers for gratification.

The pleasures of this world do not satisfy the heart of a true child of God; fleshly indulgences are not his source of joy and happiness. Ungodly associations and friendships are neither sought nor cultivated. This world with all its programs and self-seeking ambitions, becomes an "ALIEN COUNTRY," to the person who has been truly translated out of the power of darkness unto the kingdom of His dear Son. See Col. 1:13.

Stop and think on this, dear Christian friends, a most significant description of the true child of God in regard to his divine peculiarity is described in Col. 3:1-3: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [to this world], and your life is hid with Christ in God." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Lu. 6:22).

From the prevalent brand of preaching in the Church today, one would never know that such statements were recorded in the Scriptures in its revelation of God's will for us. This peculiar separation from the world is emphatic on two conditions: (1) Sonship with God, and this willingness to separate from the world is involved in the REPENTANCE which CHRIST demands of all who will accept Him as their Saviour and Lord; (2) that the true child of God shall be a distinctive witness to the world crowds.

How can a true Christian be picked out of a crowd of worldly people? Right then, what should be their mark of distinction? Therefore a real distinctive witness for Christ should be peculiar in dress. "Wherefore come out from among them, and be ye separate" (II Cor. 6:17). How can we be separate if we look just like the world in our dress? So if we are not ashamed to show our colors, we will dress like Mennonites should. Allow me to say here, this doesn't mean that the Mennonite religion is in our dress—not for one minute; it simply helps us to walk straighter, and be a simple and distinctive mark of witness for Jesus Christ to this present evil generation, and be just that much more a peculiar people.

Further, in II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?..." This is specific to God's people who want to be called peculiar. "Be ye not unequally yoked together with unbelievers." This is a direct command from the lips of our Lord.

And in just such times as this, this commandment is violated in many ways—our business life, in marriage, in secret societies, life insurance, in industrial unions of either labor or capital, social life, in many other ways which bind Christian people to this world, which God forbids. But of all this catalogue, let us notice only two that are so outstanding, and which are so prevalent among Christians of today.

1. **Marriage**, having its origin in the creation. In both law and Gospel, marriage is forbidden to Christians among those outside the Church of Jesus Christ. The bond of marriage makes "ONE FLESH." Allow me to say, which is much the case, it is often a marriage to satisfy the lust. The marriage vow doesn't mean a thing to such, nothing sacred about it to them. After such marriages, months later—oftentimes it is only weeks, the desire has been satisfied, then comes divorces, separation, no children wanted, etc. When once married, man is responsible for the woman until death, and woman is likewise responsible for the man until death. Therefore at the beginning of a betrothal, there is no promise more sacred in all the world than that.

(To be continued)

CORRESPONDENCE

(Continued from page 9)

they always live true to their Master.

We were privileged to listen to the Hesston College men's chorus give a program in song on Sunday evening, March 19.

We are looking forward for communion on April 2.

Plans are being made for a young people's institute, to be held here April

5-9, with Bros. J. D. Mininger, Milo Kauffman, M. M. Troyer and Sister Alta Erb as instructors. May this institute prove a blessing to the Church, especially to the young people.

In the evening of April 2 the primary and young people are planning on giving an Easter program.

We are also looking forward to another summer Bible school, to be held in May.

March 26, 1939.

Cor.

New Hamburg, Ont.

Sunday afternoon March 26, was the occasion of an impressive ordination service at the First Mennonite Church in Kitchener, Ont. Bro. Benjamin B. Shantz, Preston, Ont., was ordained to the office of bishop. Bro. Shantz is the pastor of the Hagey congregation and in his new office will be responsible with the present bishops for the Waterloo Township district. The bishops, Jonas Snider, S. F. Coffman, S. M. Kanagy, and C. F. Derstine had charge of the service. Four ministers were in the lot. We solicit an interest in your prayers in behalf of our brother.

March 27, 1939.

C.

Linn, Mo.

Dear Gospel Herald Readers, Greetings:—Spring is here again with its activities, and we are glad for the early crops, and the Lord's watering of the same.

In our spiritual sowing we feel the warmth of God's love, followed by the chilly breezes of the evil one. We praise the Lord for the remedy given by Peter that we need never fall, but are sad for the many failing to take the remedy and are falling.

We very much enjoyed the visit of Bro. S. S. Hershberger of Harrisonville, Mo., our district evangelist, and the four helpful messages he delivered March 11 and 12, and we were glad for the confession of an erring brother.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." It seems we are in trying times. May God give us grace to be faithful.

March 28, 1939.

E. C. Bowman.

Masontown, Pa.

Dear Herald Readers:—This past week we were permitted to enjoy an unusual week of good things. Bro. A. J. Metzler was with us March 19-26.

Baptismal services were held Sunday morning, March 19. At this time eight young people were received into the Church. These had made public confession when Bro. J. Irvin Lehman was here last November, holding revival meetings. Since that time Bro. Roth had been having weekly instruction meetings for them.

Beginning Sunday evening and continuing each evening through the week,

Bro. Metzler gave us a series of lessons on the Tabernacle. He brought Bro. Ezra Bender's miniature tabernacle along for this purpose. He showed us how everything about the Tabernacle is a type of Christ's suffering and glory, of our judgment or eternal life as we choose, of the believer and the church.

The meetings were well attended and interesting to both children and adults. We are truly grateful to both Brethren Metzler and Bender for making these meetings possible. Bro. Metzler used the Tabernacle as a basis for his inquiry sermon Sunday morning. Sunday evening he gave the last talk on the Tabernacle.

We expect to hold our spring communion April 23.

The work at our mission Sunday school at Gallatin is progressing. The attendance is now around 50.

Sincerely,

March 28, 1939. Katy Townsend.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum 1:3.

LETTER FROM SPAIN

(Continued from page 5)

The International Commission for the Aid of Spanish Refugee Children is sending large supplies of milk, sugar, and cocoa. Flour is coming from the American government. Brazil has sent a large shipment of coffee. Of these supplies we receive our share to distribute in the provinces of Ciudad Real and Jaen. The American Friends and Mennonites are aiming to give 200,000 daily rations in their canteens as soon as possible.

Last Monday bread distribution for 1,500 children began in the schools of Santa Cruz de la Mudela, a village just south of us. In Almaden preparations are being made for a canteen of 200 children which will be increased to 400 as circumstances permit. One canteen for 300 children is operating in Ciudad Real and we hope to open three more in the same city with a total capacity of 900 more children. Ere long between five and six thousand children will get their daily ration of bread in the schools. Four more villages are preparing for either canteens or bread distribution, or both.

Today Brother Hershey has gone to Jaen to get complete reports on the flour distribution in the province, and to inspect the canteen for 600 children operating in Jaen itself. He is stopping to leave clothing at two colonies on the way back, and also to get final information regarding bread distribution in the schools of La Carolina.

Here in Valdepenas the canteen is operating for small children to the num-

ber of 400. The final goal is five hundred children, which will be reached in a few weeks. In the schools 4,200 children are receiving one hundred grams of bread daily. We are interesting ourselves in a milk station for babies at the present moment, since there is such a desperate need. Mothers come to our warehouse daily asking for milk for their babes. It is not practicable to begin distribution at the warehouse, and besides, there must be some control over the distribution. At the moment we are looking for a suitable distributing center and personnel to help us.

Food and soap have recently been given to the Protestant Christians here in Valdepenas. This has been done at the request of our Argentine brethren who have contributed to Spanish relief. Those in charge of the distribution told me the other day about an old sister who came for her portion in a worn dress which failed to cover her bare body, and a pair of canvas shoes which scarcely stayed on her feet. When she asked whom to thank for the food the reply was, "Thank your Heavenly Father." She was so happy that she wept. One sister gave her the pair of shoes she was wearing and the old grandmother went away happy and contented.

Recently word has reached us that two more workers are on their way to Spain. Their arrival will make it possible for us to increase our relief program more rapidly. The International Commission is sending a number of new light vans to the south of Spain, and one is destined to our district. Heavy trucks are also being shipped in for the transport of supplies. With the arrival of the new workers and more transport we expect to establish a sub-delegation in the province of Jaen where two of the workers will take up their residence and give their time to that province alone.

Pray that God may give us grace and wisdom to administer the supplies sent to us in the spirit of Jesus. We feel the need for the Spirit's guidance every step of the way.

Yours in Him,

Levi C. Hartzler.

Valdepenas, March 10, 1939.

OUR SHUT-IN FRIENDS

(Continued from page 6)

May the Lord help us all to say, "Not my will, but thine be done," and that we may say with Paul, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11).

"Turn your faces toward the morning,
Long the joyless hours have been;
Yet God's promise never fails us,
Let the early daybeams in!

"Turn your faces toward the morning,
Weary watchers of the night;
Turn your faces toward the morning,
Look abroad and seek the light."

East Earl, Pa.

Married

Stalter—Gunden.—On March 12, 1939, at the Pigeon River Church near Pigeon, Mich., Bro. Mark Stalter of Elida, Ohio, and Sister Clara Gunden of the Pigeon River congregation were united in marriage, Bro. M. S. Zehr officiating.

Wyse—Boshart.—On Feb. 26, 1939, Bro. Clarence Wyse and Sister Blanche Boshart, both of the Sugar Creek congregation near Wayland, Ia., were united in holy marriage at the home of the bride's parents, Bro. Willard Liechty officiating. May the Lord bless them through life.

Gingerich—Steckle.—Bro. Earl Gingerich and Sister Malinda Steckle, both of the Zurich, Ont., congregation, were united in marriage on Saturday, March 18, 1939, at the home of the officiating bishop, Bro. Moses H. Roth. May the blessings of God be theirs as they journey through life together.

Hochstetler—Miller.—Bro. Menno Hochstetler of the East Union congregation near Kalona, Ia., and Sister Rose Mae Miller of Hicksville, Ohio, were united in holy marriage March 19, 1939, at the home of the officiating bishop, Bro. D. J. Fisher. May God's blessings be theirs through life.

Ebersole—Yutzy.—On March 7, 1939, Bro. Arthur Ebersole of Peabody, Kans., and Mary Yutzy of Hutchinson, Kans., were united in marriage at the home of the bride's parents, Bro. and Sister R. J. Yutzy, Bro. Noah Ebersole, father of the groom, officiating. May God bless them on life's journey together.

Witmer—Hershey.—On March 22, 1938, Bro. Norman H. Witmer of Chambersburg, Pa., and Sister Anna E. Hershey of Sheldon, Wis., were united in marriage at the home of the bride's parents Bro. and Sister Ben Hershey, Bro. Ben B. King officiating. May the blessings of the Lord accompany them through life.

Troyer—Stutzman.—On Thursday, March 23, 1939, Bro. Daniel M., son of M. E. Troyer, and Elizabeth, daughter of D. J. Stutzman both of Holmes Co., Ohio, were united in marriage at the home of the groom's parents, Bro. and Sister M. E. Troyer. Bishop S. Y. Schlabach preached the marriage sermon, and performed the ceremony. We wish them God's blessings in their new relationship.

Lehman—Eash.—On Saturday morning, Mar. 25, 1939, at the Thomas Mennonite Church, Bro. Owen T., son of Bro. H. J. Lehman of Boswell, Pa., and Mabel N., daughter of Bro. Sem K. Eash of Hollsopple, Pa., both members of the Thomas congregation, were united in holy matrimony, Bro. James Saylor assisted by Brethren Sanford G. Shetler and Joseph Saylor officiating. May God's blessings attend them through life.

Obituary

Hartzler.—Anna Mae Hartzler died of cerebral hemorrhage, at the home of her parents, after having been ill for three months. She was the only daughter of Amos and Elsie Plank Hartzler, and was born on March 24, 1888 near West Liberty, Ohio, where she grew to young womanhood. An only brother (Joe), two years younger than she, died when he was five years old. When hut a child, her mother died, and a number of years later, Nancy Yoder, daughter of C. K. and Kathryn Yoder, became her stepmother, whom, with her father, Anna always held in highest regard. In her tender years, she accepted Christ, and united with the South Union Mennonite Church, where, for years, she was active in the work of the Sunday school. She was also an active member of the sewing circle. For the last twelve years, she made a home for Uriel Yoder. She was very much interested in children, and loved to do things for

them to help them, and give them happy hours together. Those near to her are her parents, in whom she was keenly interested, Mrs. Leah Hostetler and her family, and other relatives and friends, who have found in her a woman of principle and a real friend. Funeral services were held in the South Union Church, in charge of Bro. Mariou Y. King and Bro. N. E. Troyer. Burial in the cemetery near the church.

Detweiler.—Cleta Marlene, infant daughter of Abram and Marian (Delp) Detweiler, died Mar. 15, 1939; aged 4 m. 1 d. We did not like to part with her, but God saw it best. She was ill after birth but recovered fully from that; and was getting along nicely when from a slight cold she developed bronchial pneumonia on Wednesday morning and died at 2 P. M. the same day. We are glad she did not have to suffer long. She was just starting to brighten our home by her smiles and baby ways. We have only sweet memories on earth but hope to meet her again in eternity.

"One by one the Father gathers
Choicest flowers, rich and rare,
And transplants them in His garden;
They will bloom forever there."
—The Parents.

Risser.—Christian, son of Henry and Barbara Risser, was born in Lancaster Co., Pa., April 15, 1857; died at his home in Lititz, Pa., Feb. 27, 1939; aged 81 y. 10 m. 12 d. As a young man he united with the Mennonite Church and was a faithful member until death. He was married to Lizzie I. Wissler. To this union were born 1 son and 2 daughters. The 2 daughters preceded him in death, leaving 1 son (Jacob W. of Lititz), 8 grandchildren and 10 great-grandchildren. He has been in failing health for some time. He is being missed by his family and many friends. Funeral services were held at the home by Amos Horst while Jacob Hershey and Amos Horst held the services at the Lititz Mennonite Church. Interment in the Hammer Creek Cemetery.

—By a Granddaughter.

Horst.—Alice Deatrich, was born Sept. 6, 1872, in Franklin Co., Pa.; died at her home in Maugansville, Md., March 18, 1939; aged 66 y. 6 m. 12 d. She was united in marriage Sept. 6, 1894, with David L. Horst, who survives, with the following children: Roy Deatrich, Maugansville, Md.; Russell, near Hagerstown; Paul, State Line; Ruth (Mrs. John Wallick) and Cora (Mrs. Henry Barkdoll), near Hagerstown; Florence (Mrs. Edmond Wheeler), Washington, D. C.; Elsie and Mary at home. One daughter (Tena), preceded her in death Feb. 9, 1935. Nine grandchildren also survive. She suffered a paralytic stroke March 14, and lay in an unconscious condition until she quietly fell asleep in the Lord. Funeral services were held from her late home Mar. 20, conducted at the Cedar Grove Church by Bros. John F. Grove and Paul B. Watlington. Interment in cemetery at Reiffs Church.

—By the Family.

Weinhold.—Rhoda B., only daughter of Daniel E. and Lillie (Brackbill) Weinhold, was born at Mechanicsburg, Pa., April 29, 1930; died at her home March 6, 1939, after one week's illness of pneumonia with complications. Rhoda, not being a well child, had won the hearts of those with whom she came in contact. Our loss is Rhoda's gain. The blessed experience of her spirit taking its departure shall never be forgotten by those who witnessed it. She is survived by her parents and grandmother (Mrs. Annie Weinhold). Funeral services were held March 9 at the home of her parents, conducted by Bro. Fred Pentz and Bro. Stoner Krady. Texts, Mark 10:14; Job 1:21. Interment in Heller's Cemetery.

"Here your life was full of suffering,
We had often wondered why,
God of love and full of mercy,
Now has called for you, Come home."
—The Parents.

Hottenstein.—Lizzie S., daughter of the late Henry and Maria (Steman) Hottenstein, was born Oct. 2, 1858; died March 7, 1939, after

several months' illness of complications, during which time she expressed a desire to depart and go to be with her Lord and the rest of the family who had gone before. She was the last one of seven. Aunt Lizzie is survived by nieces and nephews. She lived alone for 35 years, but when she took ill a nephew took her to his home and his family cared for her. She often praised and thanked the Lord in behalf of those who ministered to her for their kindness. She was a member of the East Petersburg, Pa., Mennonite Church where services were held March 11, 1939, by Bros. Henry Lutz, Frank Kreider, and John Gochner. Text, II Cor. 1:9. Interment in the adjoining cemetery.

"She has gone through the gate to another land,
Led by the Master's hand;
Where everything is kind and good,
Where everything is understood,
So we believe that the One above
Has taken her Home as an act of love."
—By a Grandniece.

Ebersole.—Pre. Jacob E. Ebersole was born Oct. 9, 1861, in Lancaster Co., Pa., in the vicinity of Good's Mennonite Church (where his father, Daniel Ebersole, was a minister); died Jan. 29, 1939; aged 77 y. 3 m. 20 d. He was ordained a minister to serve the Dohner's congregation about 44 years ago. His faithful life and testimony meant much to those who came in contact with him. He was a patient sufferer for more than a year. After spending about a month in Florida, he with his companion returned to their home in Annville, just eleven days before he passed on to be with his Lord. His first wife was Kate Gingrich, who preceded him in death about 27 years. They were the parents of 10 children, 4 died in infancy, and 1 son (Irwin) died about six years ago. He is survived by his widow (Annie) and 5 children (by his first wife), also 24 grandchildren and 7 great-grandchildren. Funeral services were held Feb. 2 at the Gingrich Church in charge of Bro. Noah Risser, assisted by the home ministers. Interment in the Dohner church cemetery, Lebanon Co., Pa.

"The room is quiet, all is still,
His place is vacant, 'tis God's will;
But yet we're glad if God saw best
To end his suffering and give him rest."

Ross.—Wilfred, son of Robert R. and Clara (Good) Ross, was born near Elida, Ohio, Jan. 22, 1933; died March 26, 1939. Little Wilfred was a healthy, normal child until the age of 2½ years, at which time he contracted pneumonia, which was followed by meningitis. His mental condition which followed was the result of this sickness. He suffered much pain and distress during the past three years of his life, but throughout all of his sickness we can recall his cheerful smiles. Music was one of his delights. Many times he would come and ask to have sung, "I love Him better every day," and, "Jesus took My Burdens all Away." On Thursday forenoon Wilfred played with his blocks as was his usual daily pastime. He ate his dinner and then got his little blanket and laid on the kitchen floor, as was often his custom to rest after play. He fell asleep and continued to sleep 69 hours, when he passed away. He leaves his parents, 2 brothers (Myron and Robert Dean), and 1 sister (Helen). One infant brother (Laverne Ray) preceded him in death. He also leaves 1 grandmother (the widow of Pre. Geo. Ross) and many relatives and friends. Funeral services were held March 28 at the Pike Church by Bro. Ben B. King, assisted by Bro. Gabriel Brunk. Buried in Pike Cemetery.

Blough.—Peter, son of Jacob and Magdalene Blough, was born in Somerset Co., Pa., Nov. 3, 1853; died at his home in Freeport, Mich., Feb. 23, 1939; aged 85 y. 3 m. 20 d. Bro. Blough came to this community at the age of 12, and was among the earliest Mennonite settlers that moved in. On April 26, 1874, he was married to Catherine Eash. To this union were born 3 children: Maryann (Mrs. Milton Yoder, deceased), Mrs. Ida Dorr of Freeport, Mich., and Raymond J. of Atlanta, Ga. One sister (Mrs. Lewis Seese, Alto, Mich.), 2 brothers (Andrew,

Shipshewana, Ind., and Josiah Blough, Alto), also survive. His daughter (Maryann) and his only grandson (Ralph Blough) both died in December last year. His wife preceded him in death nearly 18 years ago. He leaves his daughter (Mrs. Dorr) with whom he made his home for the last 10 years, and his son (Raymond), 1 sister, 2 brothers, and a number of relatives and friends. He was a member of the Mennonite Church. Although he was quite feeble the last few years, and was unable to get away from home much, it was a source of joy to visit with him there, because of his pleasant smile and patient waiting for the Lord to take him home. We shall miss him, but we believe our loss will be his gain. Funeral services were held Feb. 26 at the home and at the Bowne Mennonite Church near Clarksville, Mich., Bro. T. E. Schrock officiating. Burial in adjoining cemetery.

Yoder.—Martha Belle, daughter of Joshua and Lydia Kauffman, was born Aug. 27, 1859. She was united in marriage with Isaac P. Yoder, in Jan., 1878, his death occurring April 10, 1923. She was the last of her family, 3 sisters and 2 brothers preceding her in death. The following children remain: Milton, of Belle Center, Lewis, of Nampa, Idaho; John, of Orlando, Fla.; Fred, of Springfield, O.; Mark, Aquilla, Katie B., Mrs. Clara King, Mrs. Mary Hilty, of West Liberty; Mrs. Alta Stevenson, of Groveport, Ohio; and Miss Ellen Yoder of Philadelphia, Pa. A son (Elmer) preceded her in death. There are 15 grandchildren and 1 great-grandchild. She was a member of the first Mennonite Sunday school in Logan County, in 1863, and became a member of South Union Church, where she faithfully attended. All who knew her, have felt the courage of her character and the beauty of her spirit. This is the courage that helped her raise twelve children, who made their joys her joys, their problems her problems. This is the spirit that made a home for two grandchildren; that gave her friends wherever she happened to be. Grandma is still with us, as certain as are the truth and beauty of her life. We will never lose her presence, no more than we can ever forget her. As she guided and helped us in the past, so will she be with us in the future. Funeral services were held in the South Union Church near West Liberty, Ohio, in charge of Bro. S. E. Allgyer, assisted by Bro. Wallace Kauffman. Burial in the cemetery near the church.

Yoder.—Samuel P., son of Christian K. and Katherine Yoder, was born in Wayne Co., O., March 17, 1859; died at his home in West Liberty, O., March 11, 1939, four hours after suffering from a cerebral hemorrhage, aged 79 y. 11 m. 24 d. At the age of 12 years, he moved with his parents to Logan Co., Ohio. He was married to Emma Stutzman, Feb. 5, 1884, who preceded him in death Dec. 5, 1937. Three sons and 6 daughters were born to bless this home. Two sons (Oak and Arthur) and 2 daughters (Florence and Effie), preceded him, and Katie, his faithful home-maker, followed him in less than 24 hours. Those remaining are Mrs. Iva Yoder, Floyd, Mrs. Gertrude Plank and Mrs. Dorothy Thut. By the faithfulness and obedience of the children to their parents and to the church, can be seen the influence of their parents, and their efforts to raise their children true to the Lord and to the church of their choice. As Brother Yoder became older, life grew more serious, and his interest in the Church and its leaders, and the welfare of the young people increased. He was a member of the South Union Mennonite Church. He was a farmer for many years, later in the grain elevator business for some years. Three sisters (Mrs. Nancy Hartzler and Mrs. Emma Zook, of West Liberty, Mrs. Catherine Yoder, of Kent, Ohio), and 1 brother (Menno S. Yoder, of this place) will miss his pleasant visits, as well as his 20 grandchildren and 4 great-grandchildren. His sympathy and readiness to help in sickness or affliction will not be forgotten by those whom he has helped.

Yoder.—Kathryn Ellen, daughter of Samuel P. and Emma Yoder, was born Dec. 9, 1894, near West Liberty, Ohio; died March 12, 1939; fol-

lowing her father to the glory world in less than 24 hours; aged 44 y. 3 m. 3 d. Her father, mother, 2 brothers, and 2 sisters preceded her in death. Since her mother's death, in 1937, she made a pleasant home for her father, and her many friends have enjoyed her hospitality. One of her greatest pleasures was to be doing for others. Katie was of a cheerful disposition, and although afflicted with asthma and heart trouble for many years, she bore it without complaining. Her death was caused by pneumonia. She gave her heart to the Lord in her youth, and remained true to the Lord and the church. She was a member of the South Union Mennonite Church and an active member of the sewing circle. Their passing has left a great vacancy for those remaining and in the church and in the community. Funeral services, for both father and daughter, were held at the South Union Mennonite Church, March 14, in charge of Bro. S. E. Allgyer, assisted by Bro. John Y. King. Burial in the cemetery near the church.

God knew that they were weary,
That the hills were hard to climb;
So He closed their weary eyelids,
And whispered, "Peace be thine."

Leaman.—Lizzie S., daughter of the late Reuben B. and Alice H. Leaman was born near Strasburg, Lancaster Co., Pa., on Feb. 29, 1892; died Feb. 2, 1939, at her home near Witmer, Pa.; aged 46 y. 11 m. 3 d. On Nov. 11, 1914 she was united in marriage to M. Rohrer Leaman of near Witmer, Pa. She is survived by her husband, 6 daughters (Gladys, Irene, Ruth, Elsie, Pauline and Dorothy, all at home), 2 sisters (Mrs. David H. Breckhill of Lampeter and Mrs. Amos H. Mellinger of Strasburg), and 1 brother (Harry S. Leaman of near Lancaster). An infant son preceded her in death. She united with the Mennonite Church in her girlhood days and remained a faithful and obedient member until death. She was a loving and cheerful wife and mother and a great lover of flowers and plants. Even though Mother had been in failing health for the past several years, she was always willing to do whatever she could for her family and friends. The last 5 months preceding her death she was seriously ill, in which time she often seemed to be talking with God and with Jesus Christ her personal Saviour. She quietly slept away at 4 o'clock in the morning of Feb. 2. Funeral services were held Feb. 5 at the home and at Mellingers Mennonite Church near Lancaster, conducted by Bros. David L. Landis and Elmer G. Martin. Text, II Cor. 4:17, 18. Burial in adjoining cemetery.

"Mother dearest, thou hast left us,
And thy body is in the tomb;
But we know that in God's Garden
There your soul will always bloom."

—By the Family.

Heller.—Amanda B., daughter of John and Amanda Geigley, was born near Bowmansville, Pa., Oct. 11, 1910; died in the Lancaster General Hospital March 1, 1939; aged 28 y. 4 m. 20 d. In her youth she accepted Christ as her Saviour and united with the Bowmansville Mennonite Church. Later we moved close to Ephrata and she changed her membership to Metzler's congregation. Nov. 26, 1931, she was united in marriage to Irvin Heller. Their home was blessed with one little girl, Frances Lorraine (who cannot understand why Mother was taken away so soon). On May 31, 1937, she laid away a stillborn son, Donald Lamar. She leaves husband, daughter, father and mother of Ephrata, 2 sisters (Mary and Susan, who live at the same farm she did), 1 brother (John of Blue Ball), 2 nieces, 1 nephew, an aged grandmother (Susanna Geigley of Terre Hill), a large number of uncles, aunts and cousins. As a companion and mother she was true, faithful, and loving. Her kind deeds and cheery disposition will long be remembered by the large host of relatives and friends she had won. She had not been well for several weeks. She was very patient in her suffering. Sunday the doctor said she had to go to the hospital for a 4 or 5 day treatment. Tuesday a great change took place

and caused her to suffer much. Wednesday morning she passed away. When she left Sunday she smiled and waved as far as we could see her. Little did we think it was the last smile and the last words from sister. Funeral services were held Sunday, March 5 from her last home by Bro. Benj. Wenger, at Metzler's church by Bros. Amos Horst and John Sauder. At the grave Bro. Eli Sauder had charge. Texts, Matt. 24:44; Jno. 14:1-3; Rev. 7:17.

"Dear Sister, your time on earth was so brief,
You left us so quickly in sorrow and grief.

We know we shall miss your endearing sweet smile,

But when we can meet you is but a short while."

—A Sister.

Ringler.—Anna, daughter of Josiah and Sarah (Hersherger) Eash, was born in Lagrange Co., Ind., Sept. 15, 1887; died at Bethel Hospital, Colorado Springs, Colo., Jan. 23, 1939; aged 51 y. 4 m. 8 d. She was married to Calvin G. Ringler of Lagrange Co., Ind., Dec. 4, 1909. To this union were born 4 sons and 6 daughters: Molly Bernice (deceased since childhood); Elizabeth (Mrs. Omer Hostetler), Topeka, Ind.; John (deceased at age of 12); Beulah (Mrs. Charles Redford), Colorado Springs; Olen James, Katie Mae, Naomi, Laverna, Joseph Elva, and Edwin Eugene at home. She is also survived by 5 grandchildren; 3 brothers (Daniel, of Topeka, Ind.; Harvey and John, Lagrange, Ind.), and 1 sister (Mrs. Sam T. Eash, Middlebury, Ind.). After their marriage Bro. and Sister Ringler moved to Wolford, N. Dak. At the age of 17 she was baptized and became a member of the Amish Mennonite Church, and in 1917 transferred her membership to the Lakeview Mennonite Church at Wolford, N. Dak., where Bro. Ringler was ordained to the ministry in 1926. In this ministry Sister Ringler shared his responsibilities and labors as long as her health permitted. In 1928 the family moved to Limon, Colo., and labored in the capacity of the ministry in the Mennonite Church at that place. Sister Ringler became ill in the summer of 1934. During this long illness she suffered much and we are assured that her passing is a release from "the bondage of corruption into the glorious liberty of the children of God." "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Funeral services were conducted by Allen Erh of La Junta. Text, Heb. 13:14. Burial in Evergreen Cemetery, Colorado Springs, Colo.

Brubaker.—Amos S., son of Abram and Leah (Sitler) Brubaker, was born in Cashmere, Ont., June 13, 1862; died at Sheridan, Oreg., Feb. 15, 1939; aged 76 y. 8 m. 2 d. When 17 years of age he went to Northern Michigan, where he spent a number of years as a pioneer of that country. While there he and Mary Ann Dettwiler were united in marriage. This union was blessed with 2 sons and 7 daughters. Soon after their marriage they united with the Mennonite Church and were faithful until death. He became an interested and faithful worker in the Sunday school there. In the spring of 1901 he with his wife and 9 children moved to Alherta, where he was also a pioneer. At the place where he settled he started a post office and store, which became known as Mayton. It was through his efforts that a church was established at this place. In the spring of 1924 they moved to Sheridan, Oreg., where he resided till death. His loving companion preceded him in death 7 years. One son and 2 daughters, also 6 grandchildren preceded him. He leaves 6 children: Leah (Mrs. Ed. Wideman) with whom he had his home nearly four years, Amos H., Ettie Mae (Mrs. Sam Ringler), and Barbara Bruhaker all of Sheridan, Sarah (Mrs. Wm. Bruhaker), and Velina (Mrs. Henry Casebeer), of Alherta; also 4 brothers, 2 sisters, 49 grandchildren, and 42 great-grandchildren, besides many other relatives and friends. He was physically weakened by two strokes in the fall and winter of 1934. He had another stroke this winter, which with complications of old age was the cause of his death. He was confined to his bed

Items and Comments

2½ months. He was always very much interested in advancing the cause of Christ and the Church, and his presence and help will be greatly missed. His place was seldom vacant in the house of worship. Funeral services were held in the Sheridan Mennonite Church, conducted by Bro. G. D. Shenk assisted by Bros. A. H. Kilmer and D. F. Shenk. Text, Jas. 4:14. Interment in the South Yamhill Baptist Cemetery.

"Oh how empty is the chamber,
Since dear father passed away;
But we know that he is resting
In the Bliss of endless day."

Schrock.—Rachel, daughter of David and Magdalena Kropf, was born April 4, 1856, near Baden, Ont., died at her home in Garden City, Mo., March 14, 1939; aged 82 y. 11 m. 10 d. In 1867 she came with her parents to Missouri and lived within this state the remainder of her life. Dec. 16, 1877, she was united in marriage with Daniel J. Schrock and for more than sixty-one years this union was unbroken. To them were born 4 sons and 5 daughters. A son (J. Harvey Schrock) preceded her in death twenty-seven years ago and a daughter (Mrs. Anna May Kenagy) died seven years ago. Besides her husband she is survived by these sons and daughters: Mrs. J. E. Klopenstein, Mrs. Owen Kenagy, Emery, and D. Ora of Garden City, Mo.; William of Eureka, Ill.; Mrs. T. L. Byler of Goshen, Ind., and Mrs. Daniel D. Driver of Hesston, Kans. Also surviving are 44 grandchildren and 16 great-grandchildren. Three grandchildren and 3 great-grandchildren preceded her. In her youth she united with the Mennonite Church, remaining a consistent and faithful member until her death. She loved her home, her church and her friends. She ministered to many. She loved and served her Master all through life unto a happy end.

"Tis hard to part with Mother dear,
No more to see, no more to hear—
But we're glad if God thought best
To take her home and give her rest."

The funeral service was held at Sycamore Church Friday, Mar. 17, by Joe C. Driver at the home and at the church, Scripture reading (Psa. 90), by S. S. Hershberger, sermon by I. G. Hartzler (Texts, 1 Cor. 2:9; Isa. 64:4), assisted by Joe C. Driver, Walter Davenport, and W. E. Helmuth. Interment in Clearfork Cemetery.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1939

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

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"Pipe-smoking causes the death of woman, 83;" reads a recent newspaper headline. It is the concensus of opinion that it has also been the cause of the deaths of many people much younger than 83.

What causes people to become tired? According to Judge Biddle of Philadelphia, it is not work but "being bored or unhappy" that gives people that "tired feeling." At any rate, more people suffer from idleness than from overwork.

The coming Easter occasion is being widely advertised—in many ways. If all these advertisements were centered around the glorious resurrection of our Lord as the "first-fruits" assuring the bodily resurrection of all people be they saints or sinners, we could reasonably expect a different record on the part of many people. Now, as in Christ's time on earth, things sacred are overshadowed, in the minds of many people, by the money-changers.

NEW YORK, March 30.—New trends in science, from plans to combat "mass hysteria" to trying new kinds of movies on the public, were announced today by the Rockefeller Foundation, the world's best known private sponsor of science.

The Foundation told of the trends in its annual report, which stated it gave last year more than \$15,000,000 to science, in 42 countries. Seventy-five per cent of this went to the United States.—News Item.

In an address, Dr. Dan B. Brummitt, editor of the Christian Advocate, Central and North-western editions, told of the major visible ingredients of the new Methodism. The raw materials of the Methodist Union are of two sorts: People and possession. We shall have over 7,500,000 members in 45,000 congregations served by 27,000 ministers. The property of the United churches is valued at \$650,000,000, and its annual income for all purposes is close to \$80,000,000. There are 150 schools and colleges, 86 hospitals, and 134 homes of various types.—D. Carl Yoder.

War news from Europe are (at this writing) anything but encouraging. General Franco has finally succeeded in overthrowing the loyalist government in Spain, and the question now uppermost in the minds of many people is whether this will be an aid to Italian ambitions to become mistress of the Mediterranean, displacing England in that position. Germany and Poland are in the midst of a word battle concerning a number of disputed points, and England is reported to have given Poland assurance of immediate support in case Germany attacks Poland. Italy and France are exchanging angry words concerning a number of French colonies in Africa that Italy wants. What the outcome will be, remains to be seen. This we know: "All things work together for good to them that love God." Let Christian people continue their supplications before the Throne, trusting Him for results.

ANNOUNCEMENTS

The Missouri-Kansas Conference will meet August 7-11 with the Pleasant View Church near Hydro, Okla.

Earl Buckwalter, Secretary.

Harrisonburg, Va.

July 26-30, 1939

The Young People's Institute to be held on the campus of Eastern Mennonite School, Harrisonburg, Va., this summer will offer a

select variety of courses and subjects. The Institute Committee is arranging a program with the view of meeting the needs and interests of young people. They have engaged a staff of capable teachers and speakers who are sympathetic to the problems of youth.

John R. Mumaw, Director,
Harrisonburg, Va.

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.—Sel.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

April 6, 1939

JOHN R. MUMAW, Editor

EDITORIALS

"GIVE YE THEM TO EAT"

The apostles came to tell Jesus about the beheading of John the Baptist and about their own successes in the work of the Kingdom. He was eager to hear their report and desired to hold a little conference. For that reason He took them aside into a private place near the city Bethsaida for prayer and rest. The people of the community soon learned of His whereabouts and followed Him.

Christ saw an opportunity in the gathering of this curious multitude and "spake unto them of the Kingdom of God and healed them that had need of healing."

Near the close of the day the disciples became a bit nervous over the situation. They saw this mass of people and began thinking in terms of their material needs. They approached the Master saying, "Send the multitude away that they may go into the towns and country round about, and lodge and get victuals."

Jesus directed a rather exacting demand to them when He replied, "Give ye them to eat." The perplexed disciples could not understand how it was to be done. They knew of no more than "five loaves and two fishes" among them. They suggested going to town to buy something to eat but even that seemed quite impractical for there were about five thousand men besides women and children.

Christ then explained the first step in His plan to feed the crowd. He directed them to seat the people in groups of fifty each. When that was done He paused to bless the food. It was then broken and given to the disciples who set it before the multitude. "And they did eat and were all filled."

In this issue of the Supplement various references are made to the masses of lost people in the world. If we would lift our eyes and look on the fields it would not be difficult to see the great need of men for the Gospel. There are heathen who do not have any one to tell them of Jesus. There are millions of people in our own country who do not hear the Gospel. Multitudes are being neglected. The masses are wildly rushing on in the flood of materialistic thinking. There are so few to arrest their attention and remind them of God and eternal issues. Their souls are hungry for a satisfying message which we can give. Is it not unreasonable for us to sit complacently in our homes indifferent to their

needs? If Jesus should send you a personal message, "Give ye them to eat," what would be your answer? God and His Son are saying continually, "Who will go for us?"

God uses human instruments to feed the multitudes of today. He has the bread but He needs human hands to distribute it.

We have a tremendous undertaking to feed so many people. It looks like a hopeless task to reach the unsaved population of the world. The matter at hand is so large that we are tempted to withdraw from the scene into a self-centered life. But the Master keeps on saying "Go ye into all the world and preach the Gospel to every creature."

We may not be able to understand how it is to be done. We may even have some doubt that it can be done. I rather think the disciples were no less so on that day Jesus asked them to feed the five thousand. It was their part to obey through active participation in the distribution of the food.

Jesus blessed it and broke it into increasing quantities. The gospel message has been blessed and is being given to us in broken morsels. We have it in abundance. This is "a day of good tidings." "Give ye them to eat."

This is the time of year when the girls and boys are thinking about making missionary investments. Perhaps there are some who need to have their attention

Speak to us, Lord, until our hearts are melted
To share in Thy compassion for the lost:
Till our souls throb with burning intercession,
That they shall know Thy Name, whate'er the cost.

Speak to us, Lord, till shamed by Thy great giving,
Our hands unclasp to set our treasures free;
Our wills, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.

—Author Unknown.

called to the possibility of their making a real contribution to the cause of missions. Easter Sunday is the day appointed by the Board of Missions and Charities to have pastors, Sunday-school officers and parents bring this matter to the attention of the children in our various church communities. You are encouraged to promote Junior Missionary Investments wherever that is practical. If the children of your community have nothing suitable in which to make investments urge them to get a Savings Box for missionary purposes. If you have arranged for other features for that Sunday select some other day that will fit into your schedule of activities. While there is nothing in the particular day it ought to be brought to the attention of our Sunday schools no later than the month of April. May the Lord bless every one who has a share in this junior project.

AN EVANGELISTIC TOUR FROM COAST TO COAST

By Mrs. James Bucher

Last year a number of people requested that an article appear in the Gospel Herald about our trip but having failed to get it done then we decided to write about our latest tour giving at least a little idea of the work we tried to get done to the Glory of God.

We left Upland, California with our 1932 Chevrolet, loud speaker, and trailer house (the trailer-house being given to us last year by three brethren at Souderton, Pennsylvania) in the afternoon of October 3, 1938. There were six in our group, Sister Lizzie Musser from Reading, Pa., who had gone west on our return trip last year for her health and rest; Sister Marie Brunk from Delphos, O., who also came west at the same time, our daughter and her husband, Mr. and Mrs. Abraham Miller, the writer and her husband.

Our first stop with Mennonite people was at the Kansas City Mission over Sunday of Oct. 9. We had a very enjoyable time there. Bro. Bucher preached at both stations; at Argentine in the morning and at Morris in evening.

We were at the Kansas City Children's Home for dinner. They surely are a group of live wires. May God give Brother and Sister Swartzentruber wisdom to care for them. We made several calls in the afternoon.

On Monday afternoon our group went to see a Mr. McPherson, who had met with an accident years ago and who now has no arms and is physically blind. We believe, however, his spiritual eyes are truly open. It is a real inspiration to be in his presence.

Leaving Kansas City we went to Hannibal, Mo., for revival meetings, beginning October 11. There we had a good fellowship and the Lord's blessings. A few souls were saved. We had three prayer meetings daily and God answered many prayers. The meetings closed the night of Oct. 23 and we left for Daviess Co., Ind., the next morning where Bro. Bucher formerly was pastor for about nine and one-half years. We spent several days visiting there, having one evening service with the Berean congregation.

Leaving there for Elkhart Co., Ind., we went by way of Brown Co., Ind., where we had one evening service. Bro. Bucher had formerly gone there regularly once a month to preach to them for nearly five years. After visiting relatives and friends a few days in Elkhart County we then went to the Warwick River Church near Denbigh, Va. Hav-

ing gone by way of Ohio and Pennsylvania, Sister Brunk and Sister Musser remained at their homes as we passed by. The revivals at Denbigh began Nov. 13, lasting till Nov. 26. The Lord definitely blessed them. One outstanding feature among many was the outdoor service with the loud speaker for the benefit of oyster-men along the Warwick River. From here we went to Fentress, Va., just across the river about 50 miles, for a ten-day revival.

Then we went to Greenwood, Del., where we spent a week in revival meetings with that congregation. From there we went to the Cottage City Mission in Maryland for a week of Christian Life Conference.

Leaving Cottage City Dec. 24, we went to the home of Bro. and Sister Lloyd Yoder, where we spent Christmas with Bro. and Sister Yoder and family, also with our son Paul and wife. We spent a little over a week in this vicinity; Bro. Bucher preaching at

the Gospel and eager to get religious literature. As we threw our rolls of tracts, Sunday school papers and "The Ways," not only children but older people as well, literally ran to get them before someone else would pick them up. Many times we would hear a grown-up call after us, "Give me one too;" or if we would need to stop at a stop light, some one would run after us and ask for one of those papers too. Frequently one would tip the hat or give us a bow of thanks.

We had very little trouble to get the consent of police for outdoor services with the loud speaker, neither was it hard to get a crowd. One experience of our trip last year, we believe would be of interest to many. We stopped in a certain town, where they were having a county fair. We asked to have a street meeting. The police looked us over and read our scripture verses on the car, then said, "No you and this county fair can't work together."

We have a small Mennonite congregation at Allendale, La. I am sure they always appreciate visitors. Bro. John Wenger is their minister. May the Lord bless their efforts.

We made an interesting contact with the group of colored folks (see picture) at Gibson, La., on our way home. It was very short, as we four took the influenza and were unable to have any outdoor services. Besides, the weather was too cold. Nevertheless, we believe it is an open field.

We appreciate our work in Africa very much. May God bless and prosper the work, is our earnest prayer. We also see a "neglected Africa"

in the South of our own United States. People there are calling, as it were, to the Mennonite Church, "Come over and help us."

As we see it, it is a large open field where we may direct our prayers and where God may have a work for us among the colored people. Not all of us are called across the waters but we all have a place to fill. I am sure we can all have a part in our prayers and either "go, help go, or let go."

We spoke to some of the mothers at Gibson, La., about having a summer Bible school there some time. They did not know what it was like. When we explained it to them, they seemed quite eager to have it, as were also the children. Pray for that place, that God may have His way should He want a work opened in any way at Gibson.

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The group we met this year at Gibson, La. We were in some of their homes. Mentioned about Summer Bible School

Churchtown, Slate Hill, Steelton Mission, Newville (Diller's), Strickler's, and at Rockland St. (Colored) Mission, Lancaster City, Pa.

Our next revival was at Allensville, Pa., where we labored from Jan. 3 to 15. From here we went to Elida, Ohio, at the Pike Church Jan. 17-29. Our next meeting was at Ellicott City, Md., about 29 miles from Cottage City for another Christian Life Conference for a week.

Leaving Ellicott City, we went by way of Harrisonburg, Va., to spend a night with our son Paul and wife and visit E. M. S., once more before leaving for extreme south and west.

After leaving E. M. S., we conducted another week's revival at Deep Creek, Va., near Norfolk. They closed the night of Feb. 15, after which we left for the West. In going through the South we found the people very responsive to

A RECORD OF RURAL MISSIONS IN ONTARIO

By J. C. Fretz

Among the ministers of the Ontario Mennonite Conference in the nineteenth century were those who frequently and ably gave encouragement to remote and weak congregations by visits. The impelling motive often was their love for the brotherhood rather than responsibility placed by Conference appointment. Probably the earliest statement of Conference favoring missionary activity was in 1894, when confidence was expressed "that when collections are held for city missions by Sunday schools that it will be helping a good cause." Four years later Conference sanctioned sending out ministers to places "where we have no members." In 1900 Conference favoured establishing ministers in weak and neglected congregations, and the next year provided for a committee to "proceed at once" to ordain qualified men and to locate them where needed. An Ontario treasurer was forthwith authorized by Conference and recognized by the Mennonite Evangelizing and Benevolent Board of America, to receive funds for mission purposes and to disperse them according to direction. This treasury continued to function until its funds were transferred to the custody of the first rural missionary organization in 1916. Our present work in missions has grown out of these beginnings.

In 1914 annual Conference appointed a committee of five (Brethren S. F. Coffman, Noah Stauffer, L. J. Burkholder, Enoch Bauman, David Bergey), to consider the advisability of organizing a District Mission Board to look after the needs of weak congregations, to prepare steps for organization, and to report to the next Conference. These brethren listed the churches, the regularity of services held, and the workers on the field. Special attention was called to Berne and Fair Grove, Mich.; Vaughan, Cedar Grove, Altona, Almira, in York Co. district; Mountain, South Cayuga, Bertie, Clarence, in the Niagara district; Detweilers, Geigers, Bridgeport, in Waterloo Co.; and Mosa to the west.

In their mid-winter meeting they agreed to select eight to add to their number from the stronger congregations. This enlarged Committee on Ministerial Aid in an early spring meeting made a survey of isolated families and fields and discussed correspondence from the Indiana-Michigan rural Board. Organization of a Mission Board was recommended, the provisional Constitution of which was to be framed before Annual Conference that year. They met again on the first day of Conference in May, 1915, at Rainham, revised their Constitution, and presented it the next day to Conference. Thus came into existence the Mennonite Board of Rural Missions of Ontario. Each congregation of thirty members was to appoint a member to the Board. Conference annually appointed the Superintendent vesting him with bishop privileges in mission work. Not until 1918 were annual offerings in each congregation recommended for rural missions. In 1920 Conference named 20 self-sustaining congregations and left all others to be considered under the Rural Board until recognized by Conference as self-sustaining. In 1925 a Committee of Investigation was provided to conduct evangelistic meetings in any prospective fields. The Board meeting of 1926 appointed three to form a part of a committee to study the enlarging and unifying of mission interests in the Province. This study continued for most of three years. The last and fourteenth Annual Meeting of this Board was held in the spring of 1929 when the adoption of a new Constitution by Conference was favored. "On Sept. 11, 1929, the Rural Mission Board held its last meeting, to wind up its business, and then disbanded to give way to the new organization, which is called the Mennonite Mission Board of Ontario, and which was formally organized the same day."

Preliminary steps to the formation of the Mennonite Mission Board of Ontario consisted in considering, for the best interest of the Church, the amalgamation of the Rural Mission Board, the City Mission Board, and the Board of Finance. A joint committee drafted a Constitution which was

presented to Conference in 1928. The committee was retained to revise and improve until 1929 Conference, when it was adopted. A government charter was directly procured so as to care for any funds satisfactorily. This organization consists of an Executive Committee of five, and a Rural Committee, a City Committee, and a Finance Committee. The committees are directly in touch and active in their respective fields, and are strengthened by the interest and advice of the Executive Committee who feel also a responsibility in all three directions. Rural mission work has shown markedly more progress under the new organization. This is not all due to organization, for the Church has been gaining a feeling of responsibility toward neglected work over the years. More have felt the need of contributing of themselves and others the need of giving of their means to reach our neighbors in the homeland. The Executive Committee has done considerable initial work in opening new rural missions. In 1932 the Rural Committee was instructed to study the question and extend rural missions wherever and whenever the need warranted it. The Rural Committee became more definitely responsible in 1938 for the oversight of new and old rural work.

Conference oversight has been provided throughout in the Mission organizations of Ontario. Annually Conference appoints a chairman for each of the committees. The bishops in charge of the city mission and of the rural missions are appointed by Conference, and their duties are defined by Conference. With the approval of Conference several ordinations have been requested and honored under the Mission Board.

Literature has received some attention in the history of missions in Ontario. A few years after organization the Rural Mission Board subscribed for the Rural Evangel to come to each of its Board members and later to the workers. This continued with the addition of the Missionary Messenger in 1927. In 1936 the Mission News Bulletin was begun to unify the information and the prayers of the constituency. It appears every second month. For more than three years The Prayer Link, a monthly page, has gone out from the home of L. J. Burkholder. It is a call to more definite prayer and wrestling with God.

Baden

Baden Mission was built by an Amish Mennonite brother, Peter Mayer, about 1913. He desired to provide greater privileges to foster spiritual-mindedness, and chose to establish a mission in the village of Baden. It was deeded to the Amish and Mennonite Conferences of Ontario. The responsibility for Sunday school and preaching was shared by interested workers and ministers of the surrounding Amish community at the first. In the Mennonite Conference of 1920 the responsibility toward Baden was delegated to the Rural Mission Board. But this Board records very little activity in this field during its tenure. However the Mennonite Conference made appointments annually of four brethren to serve in turn at the Baden services. This arrangement continued until 1930. During many of these years Bro. Oscar Burkholder conducted a weekly Bible study during the summer with marked interest. Under the new organization the Rural Committee became responsible for Baden. From 1930 began the practice of having one minister made responsible annually for the work. The interest, though encouraging in certain seasons, seldom showed particular strength. In 1934 a sub-committee canvassed families about Baden in view of what aggressive steps should be taken to serve the cause in this field. The conclusion was that the time was not here to organize a separate congregation. In this season the schedule of appointments was altered to forenoon every second Sunday. An increased interest and attendance followed. In 1938 the Amish and Mennonite Conferences agreed to share jointly the responsibility.

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"LIFT UP YOUR EYES AND LOOK"

By Fyrne Yoder

John 4:35—"Say not ye, there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus had just given that great discourse on the water of life to the Samaritan woman at Jacob's well. While she, having left her water pot went back to the city to call her friends to come and hear the prophet, the disciples begged Jesus to come and eat. Jesus refused to eat but rather began to teach. He said, "I have meat to eat that ye know not of." His meat was to do the will of the Father. That was better to Him than any food He could have. His meat had been to feed the hungry soul of the poor Samaritan woman. Then He repeats the above words to His disciples. Probably He pointed out over the green fields and said in questions, "Say not ye, there are yet four months and then cometh harvest?" Many times we can call attention of some one to a fact better by asking questions than by any other way. The fields were likely green and the grain quite short. As Jesus did so many times, He drew a lesson from His very surroundings, from something everybody could see and understand.

As Jesus questioned the disciples that day, so is He asking it of you and me **today**. Say not **Ye**. Ye means each one of us who profess to be followers of Christ and to be ready to witness for Him. Say not we, there is lots of time. We can do this or that tomorrow. Perhaps I shall be able to go out and speak to that man tomorrow. Today I have other work to do. Say not we sometimes, I am not ready to go now or to help him now. It will be better later? Or perhaps we excuse ourselves by saying, "He is not ready to hear."

God forbid that we should delay the day to speak to any soul about Christ. If after speaking, he will not hear or attend then and not until then, can we honestly turn away and go to another. When we see the thousands and thousands around us who are dying without a Saviour, how can we escape the question that Jesus must be so definitely directing to us, "Say not ye, there are yet four months and then cometh harvest?"

Jesus again says, in answer to His own question, "Behold, lift, look. To the disciples, He said, "Look around you. See how many people have not yet been told. How many have not been brought into the fold. They are ready to hear. The harvest is white, it is plenteous but you are standing back."

After the farmer sows his grain, he keeps watching it and caring for it until it finally changes its color, first

only slightly, then more and more. The farmer watches so closely that he knows just the day when the wheat or whatever grain it is, should be cut. As soon as the time comes everybody gets ready and the harvesting begins. It is important, says he, that we get this done right now or a rain, or insects may come and destroy it or it may become overripe and finally fall on the ground and be destroyed.

Our Master says to us, Look! Behold! Lift up your eyes! Look around you. The fields are white. They are ready to harvest. Men's hearts are yearning for the Gospel. They are ready to hear. Just look at them. The day is here. Go to them now and speak. Bring in the souls. Tomorrow may be too late, tonight may be too late, yes, another hour or minute of tarrying may make it too late. Go, they are ready.

Some trouble, some enemy may come in and grasp them from our hands. Go, I say. Go now. Or they may become tired of waiting for someone to come

and tell them and wander farther away than ever and be lost.

What about the harvest in other lands. In the war-stricken countries, in our own America, yes, everywhere. Are our eyes open to the ripened grain today? Here in India the harvest is plenteous, the grain is ripe. Souls are dying, because we have not seen or heeded the Master's voice. Many are yearning for something to satisfy their hungry souls and have not found it.

May God give us the power to bring them to the light. To show them to the light. To show them the one way, the truth and the life. And may they be brought into the fold. God grant us a clearer vision of the value of a soul. May we gather them in before it is too late, before the enemy of souls does his wicked work. "Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Dondi, India.

"A BIRD'S-EYE VIEW OF UNREACHED FIELDS AND PEOPLES"

By Verna Mae Brandt

I was taken as it were, to the top of the highest mountain, and at my feet lay the world. I seemingly heard a voice saying, "My child, look thou upon the world's great need!" And before my eyes moved a strange and heart-stirring picture. I was given only a short time to look upon that scene of hunger and desolation—the picture of souls without Christ.

My glance was first directed to the area around my home. In the mountains of Pennsylvania I saw a group of souls who had never heard the Gospel, who knew not that there is a rest for their souls. They lived in filth and want, uneducated and despised—yet they need Christ!

My glance shifted to regions beyond—I saw similar circumstances in the mountains to the east and to the west, to the north and to the south.

My eyes would have swept across the great cities had they not been held by those pitiful sights in the slums. Even in the world's most thickly populated sections, there are souls who have never heard the Name of Jesus. "Is it possible that even here in our own land such conditions should exist?" was the question that came to me as I witnessed these soul-stirring facts.

But my time was fast slipping away and I dared not pause longer—I looked farther—South America with its millions of perverted peoples, with its continuous strifes and warfares. Those people need Christ, too. My heart was made glad for a moment when my eyes beheld that little group in Argentina, but again it became sad, as I saw the blackness of sin, as a dark cloud, overshadowing it on all sides.

My gaze wandered on, out over the oceans—groups of islands came into my view, many of them thickly populated. I saw **some** of the peoples who had been lightly touched by different Christian denominations, but I saw **more** who had never heard of Christ.

I looked far out over the Atlantic and my eyes were suddenly held by a new scene. I was reminded of the picture on the cover of Donald Fraser's book, "The New Africa," a dark-skinned person stretching forth his arms begging for light. The only difference in this scene was that there were millions with outstretched arms instead of one. Those wretched people, seeking for peace and soul-satisfying food! How my heart bled!

My eyes were turned away again, for I must hurry on. Europe with its tumults and disorders—could it be possible I should see more souls who had never heard of Christ? But,—yes—there they were; children to whom it was forbidden to teach even about God, older ones who dared not even speak of Him!

Farther on I gazed out over that vast expanse called Asia. I saw that little land of Palestine where our Saviour spent His earthly life, as a mere spot on that great land. I was astonished at the number of souls who had some form of Christian belief—astonished, not at the greatness of the number; but at the smallness as compared with the great population.

"The fields white to harvest," the words of the Saviour, came to my mind as I looked in wonder and awe upon those unclaimed, unhappy souls.

But my vision was fast fading away

and I found myself in my room with a saddened heart and the unhappy feeling of helplessness.

But, wait! Why should I sit here idle? Surely there must be something even I can do. Christ said, "Go ye into all the world, and preach the gospel to every creature." That means the world at my doorstep and the world across the seas. Every creature means each soul without Christ.

Let each of us find his work in this vast territory which remains to be explored—for Christ!

Lancaster, Pa.

NARAYAN

By Florence C. Friesen

Narayan is a Leper. He is an old man. His face is quite disfigured due to the ravages of the disease. His only son died leaving his wife and a couple children with him. His wife is dead.

But Narayan is not a poor man. He has enough land in a good village to bring him plenty of income. Perhaps this is the reason he will not consent to go to the Leper Home.

Narayan has been a faithful attendant at the Sikosa Leper Clinic from the beginning. The disease is not progressing but he continues to take treatments in order to keep well.

But there is another reason why Narayan continues to come to the Clinic. He likes the Gospel messages. He openly confesses that he does not believe in idol worship. He has no idols in his house. His neighbors assure us that this is true. Then why isn't he a Christian? It is caste. All his relatives and friends will consider him as dead. The village people will ignore him in every way. They might even let him die alone and without help if he would get sick while separated from other Christians. To become a Christian means to forsake houses, brethren, sisters, father, mother, wife, children, land. Any or all of these in every sense of the word. But may we pray for Narayan and others that they may be willing to do it and in faith receive the promise that they shall receive an hundredfold, and shall inherit everlasting life.

SAGUN MARAR

By Florence C. Friesen

"Salaam, Sahibji," "Salaam, what may we do for you?" "What, do you not recognize me? Have you forgotten Sagun Marar? I attended your clinic in Sikosa about two years." "Oh yes, your face does look familiar. And why did you stop coming to the clinic?" "Well, Sahibji, can you see any signs of the disease on me? I have no anæsthesia. I felt perfectly well. So I went to Hardwar, Benares and other worshipping places on a pilgrimage." "Oh,

yes, you are just like the nine Lepers we read about in the Bible. Jesus healed ten and only one came back to thank Him. You are just like the ungrateful nine. Instead of giving something to the Lord for this healing you have gone away, spent lots of money, worshiped idols, and gave money to the priests. And besides all this you are now a very sick man. And now you come back once more to be healed."

Then our poor friend began to weep and pray for forgiveness. He knew the truth. He seemed to get better but could stay only a few days as his wife was sick in the village and his friends and caste fellows would not stay with him long. He heard the Gospel again. Today we heard that he passed on into Eternity. He has gone to meet a Just God. How our hearts ache for such as these. God is abundantly able. His promises are true.

But do these patients want to hear the Gospel or do they listen because they must before they can get medicine? This week, as we came to the last clinic of the week, and at the close of a very full day, we left the car and said, "We'll pray today, and then give you your medicine." "Oh, but you have been saying that for two or three weeks. We want a message today." They got one and enjoyed it. God forbid that we leave them without a message from the Word of God again. Praying friends, please remember these many souls who are hearing the Gospel week after week. And remember the message bearers.

MY TOURING TRIP

Balodgahan, P. O.,
via Dhamtari, C. P., India.

On Jan. 9, several women, an evangelist, my cook, myself, and two cart men, loaded with tents, bedding, boxes, religious books, Gospels, medicine, kerosene oil, lanterns, cooking utensils, and other things left home for a month's trip among the further villages in Kanker State, southeast and south of here.

We camped the first night 12 miles from home, a village school veranda, and left the next morning for Marmisli. At that place is a large government reservoir for storing water for irrigating purposes, and the Mission had a school there at one time.

When we came in sight of the village, behold! the temporary bridge across the river was not yet finished, and how to get across was our question—as the water was nearly to the hips at some places, and our things would all get soaked, and the sun was near setting; so we said we would just camp here by the road for the night and wait until morning.

Just about that time the contractor who was making the bridge opened his kind heart and said, "My men and women here are just going home, but if you will give them a few cents, they

will carry all your things on head loads across this bridge, and you can have the empty carts pulled across, and also have the oxen walk across."

We surely were all very thankful and happy about it. So we quickly unroped the carts, and about a dozen men and women began to carry the things across, and by sundown all the things were across on the other side.

I gave them each a few cents, and they were very happy. Then we reloaded the carts, and started for the village which was not far away. But as it was dark, we could not see the road very well. We met a man on the road from the village, and he said, "I will show you an empty cattle shed, where you can stay for the night." So we went there, and were glad for the shelter. Straw was placed on the floor, and all the tents, boxes, etc., were piled on the straw. As we were unloading, a neighbor just across the street came to us and said, "I have a long closed veranda in my house, and some of you can stay there." So we went to see it, and were glad for his invitation. So we women of the party slept and stayed there, while the men lived in the stable, and also did the cooking for all of us there.

The veranda was not as private as a tent, as the people of the house went in and out on the veranda, into their room, and also slept at one end of it. They had an open fire burning on the earthen floor all night, as it was cold, and they had hardly any bedding, but we were glad for their hospitality as it saved a lot of labor in getting a place ready to put up our tents for such a short time.

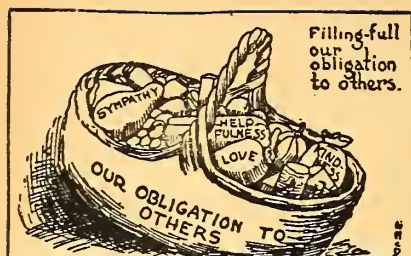
Through the day we went to visit in the homes of the people. In the evening our evangelist, Parsanu, brought of God's message to the people. Nearly all turned out, and a number bought books. May His Word help them to turn to Jesus.

From there we went to Naharpur, Kanker State. The road there was rough, and through woods, winding in and out among the trees, and narrow road tracks. It brought back to my memory how the roads were 40 years ago in southeastern Virginia when the Denbigh Mennonite colony was first started, except that the roads were dry at this time.

We reached the village about 2:00 p. m. On inquiring about a good camping place the people said, "On the grounds of the Weekly Bazaar place is a good place;" so we pitched our tents there.

That village has a police station, and one of the policemen is a Christian. This place is what people at home would call back-woods, as it is isolated without any good roads, etc. Having been the first white woman to stop there, on bazaar day I was the center of attraction. We put up a little tent, with a

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Conducted by Lina Z. Ressler

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

There is a wonderful sweetness in this simple verse from the lips of our Saviour. In the midst of all the greed for gain, while power and selfish interests are so evident among many of the professedly unselfish efforts to help humanity, it is refreshing to read and ponder these blessed words. May these words take possession of our very souls and bring to each one of us the realization of this blessed peace.

May we experience and live and teach this marvelous gift of our Lord.

* * * *

As the days of our beautiful spring-time are upon us, may we realize the new life and joy of the Easter season. We can all have a share in reviving the work of our Circles. How about making a special effort to enlist a more full and hearty co-operation among our sisters. In nearly every Church there are some sisters who have not as yet become thoroughly interested in our work.

Let us make a special effort to see that everyone has a special invitation to attend and help the work along.

We feel sure such an effort will help others as well as ourselves. May we count on you?

MOTHER'S IDEALS AND HOW TO ATTAIN THEM

By Barbara Paul

The mother has the greatest influence in the home. In Gen. 18:19, we have an ideal home, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

What do we mean by ideals? Webster says an ideal is conceptual, conceived as perfect, supremely excellent, or very desirable, existing only in imagination. First of all, to have an ideal home we must have Christ within us. "With Christ all things are possible." The next essential is in Col. 3:1, 2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set

your affection on things above, not on things on the earth." We set our standard high and look at Him and launch out into the deep and trust Him, and follow Him. He is our pattern; our example. The Bible is our guide. This is the only way we can attain or reach the high standards we may set for ourselves.

Is there such a thing as an ideal home that we mothers can have? If Abraham could, we can too. But before we can have an ideal home, we must have an ideal mother. It has been written that the virtues of the mother shall occasionally be visited on their children, as well as the sins of the father. Stories first heard at a mother's knee are never wholly forgotten. The future destiny of the child is always the work of the mother. Mothers, when your children are irritable, do not make them more so by scolding and fault-finding, but correct their irritability by good nature and mirthfulness. Irritability comes from errors in food, bad air, too little sleep, a necessity for change of scene and surroundings, from confinement in close rooms, and lack of sunshine.

"Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all" (Holmes).

"I believe I should have been swept away by the flood of French infidelity if it had not been for one thing: the remembrance of the time when my sainted mother used to make me kneel by her side, taking my little hands folded in hers, and cause me to repeat the Lord's Prayer" (Thomas Randolph).

"The mother's heart is the child's schoolroom" (Beecher).

"Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought, the last point of earth from which the soul should take its flight for heaven" (Longfellow).

Then, too, the mother's influence can be as great for evil as for good. If we trace the evils to their true source, we must go farther back than to the men who stand thus prominent in producing them. All those great changes from bad to worse which have rendered nations so corrupt as to consign them to ruin, have been affected through the corrupting influence of mothers acting on those in childhood, who in manhood became the leading men of their day. Such, the Holy Scriptures inform us, were the real cause of that awful wickedness which brought the waters of the Deluge on the earth. It was not until "the sons of God took to them wives of the daughters of men," that the wickedness of man became so great in the earth, that it repented the Lord that He had made man, and He said, "I will destroy man which I created from the face of the earth."

Have you ever observed how frequently they allude to the mothers of Israel and of Judah's kings, when in the days of the nation's decline the throne passed in such rapid succession from one king to another, who did evil in the sight of the Lord?

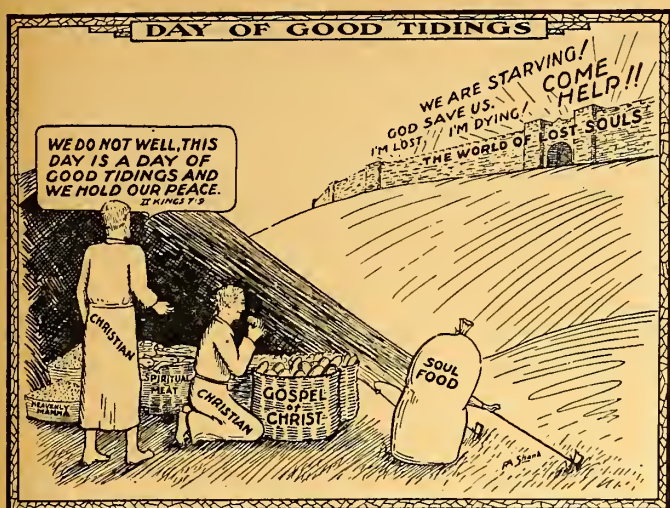
We are told of Ahaziah, the son of Ahab, who did evil exceedingly in the sight of the Lord. His mother was Jezebel, who stirred up his father Ahab to sin. In like manner we are told of Jehoahaz, that his mother's name was Hamutal; of Jehoikim, that his mother's name was Zebadah; of Jehoiahin, that his mother's name was Nehushta. Names which show the evil influence they would exert. It was the corrupt queen mothers, corrupting the minds of their infant sons who were to be the future kings, that drew down the anger of God.

But if maternal influence is thus powerful for evil, it is equally powerful for good when rightly and wisely employed. The faith and piety of the mother of Moses was so strong that she did not fear the king's wrath, thus showing herself a fit mother for a son who was to be the deliverer of Israel. Under a like happy influence was the childhood of David passed. In the days of his highest prosperity and fame, he recognized his pious mother's influence as a bright star which kept alive his hope in the darkest hour of his troubles. Josiah of whom we are told whose mother was Jedediah, was distinguished of Judah's kings, as doing that which was right in the sight of the Lord.

Then John, the forerunner of our Saviour, whose mother was Elizabeth, a woman who walked in all the commandments and ordinances of the Lord blameless. We also have Timothy, whose faith dwelt first in his grandmother Lois and his mother Eunice.

"Just as the twig is bent, the tree is inclined." But who bends the twig? Who has the mind or character in hand while it is yet so flexible and ductile that it can be turned in any direction or formed in any shape? It is the mother. From her own nature, and the nature of her child, it results that its first impressions must be taken from her. Mind is ever acting. Carefully as she may study her child, as carefully is her child studying her. What the child is to do and what he is to be, the mother must decide now. A law makes it so; a law should be written on every mother's heart by the finger of God, and on the walls of her nursery in letters of gold, that the mind of childhood is like wax to receive, but like marble to hold, every impression made upon it, be it for good or for evil. Let her then improve her power as she ought, being steadfast, unmovable, always abounding in the work which God requires at her hands; and let her know that her labor is not

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By Floyd Shank

There were four lepers sitting outside the city of Samaria. (See II Kings 7.) For a long time the Syrian army besieged the city cutting off all food supplies from the inhabitants. The lepers reasoned among themselves, "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

As the night was falling the lepers went into the great camp of the Syrian army. They could not find a man in the whole camp. God had caused the Syrians to hear the approach of a great army. Frightened, they fled for their lives leaving their provisions behind. The lepers entered the tents and found food in abundance. All about them were large vessels full of delicious things to eat. These starving men could hardly believe their own eyes. But at once they all began to eat, trying this basket then that. They went from one tent to another and found that each had a supply of food. As these hungry men were feasting from the large baskets of bread and meat and fruit, one of them spoke and said, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

In that very night these men hurried to the city and declared that the army had fled and left the tents full of food. The good news traveled like wild fire. The gates of the city were opened and the starving people rushed out wildly for something to eat. That was a happy day in Samaria—there was enough food for all. The people ate and were satisfied. This account reminds us of another story. We were once in the world of people who were starving and dying because we did not have the Bread of Life. All about us were people in the same condition. But in some way we came to a gospel meeting or Christian friend and found Christ. In Him our hunger was satisfied. What a day of rejoicing when we found the Lord; what a feast of spiritual blessings! How we longed to share our blessing with others. There developed within us a love and passion for lost souls.

Some Christians have been asked already not to be so much concerned about the lost condition of others but to be satisfied to stay in the church and feed on the things that are given to them. There have been church members who actually sneered at the concern some young Christians have had for lost souls. They threw cold water on the enthusiasm and zeal of these honest souls until they lost their first love. These young Christians soon fell back into the multitude of cold church members whose indifference disgraces the name "Christian."

It is the normal, rightful thing for Christians to want to lead other souls to the Lord. It is true that sometimes new converts have a zeal without knowledge. But better that, than no zeal at all. If the older members were thoughtful, they would teach the young Christians so they might have knowledge with zeal and go forth heralding the good news of the Gospel to all whom they meet.

May God forgive us for sitting down selfishly and feasting upon the Gospel until we have lost our first love. May we ask God for zeal with knowledge that we might go forth sharing our spiritual blessings with those who are starving on the husks of this world.

But if we will not obey Christ's command to go, or our reason, or our conscience, we should fear punishment from God as did the four Samaritan lepers. It should be noticed that they first spoke in terms of conscience and concluded that if they disobeyed they would be punished. "Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household." II Kings 7:9. R. V. Greencastle, Pa.

MOTHER'S IDEALS

(Continued from page 22)

in vain in the Lord. For, even though her own eyes may not be privileged to witness in her child all that is noble and great and good, she may at least save him when her course on earth is finished by her faithful ideal motherhood.

Elkhart, Ind.

A TOUR

(Continued from page 18)

We called in some of the homes and were much impressed by their cleanliness. They seem to be very poor but neat. They do not enjoy the conveniences most of us have. We went into one home in the evening. There was the old fashioned oil lamp on a chair (no stand or table) and about a half-dozen little black boys and girls sitting and kneeling around the chair trying to read.

The various evangelistic meetings were all very well attended, about 335 who made a definite move to get in touch with God through prayer; some for a deeper experience with the Lord, and some to be saved from sin. To God be all the glory. We saw men and women being saved from drunkenness, tobacco, and vice of nearly every form.

We distributed approximately 2,500 Ways, 15,000 tracts, 1000 Sunday school papers and 200 Gospels, all in non-Mennonite communities and traveled nearly 11,500 miles. Last year we distributed around 600 Gospels, mostly to school children stopping at the schools at recesses and noon. That was our plan for this year but on account of our sickness we were unable to do so. We met some of the same children this year who still had their gospels from last year and some said they had read them through.

We surely want to give God all the glory for the results of the work and

thank the brethren and sisters for their co-operation and prayers for the work.

We felt led to use the prayer chain which we believe was a means of power. By this we mean, some one beginning at an early hour then some one else taking the next hour or half hour on down through the day to pray especially for the revival. That means someone on their knees all day.

We arrived at our home at 709 Third Avenue, Upland, Calif., Feb. 25, 1939, thanking God for His wonderful protection from many dangers and for restoring us all to health and strength again.

Upland, California.

"The fruit of the Spirit," says St. Paul, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control: against such there is no law." He was right, but only on the plane and level of spirit can you find those things. So we must climb.

CHURCH NEARING COMPLETION**Ghatula**

During February most of the villages surrounding Ghatula have their annual religious fair. The people for miles around come to see the flags on long bamboo poles being carried around the fair grounds several times and to see the gods take possession of some of the men. When one of the gods takes possession of a man, he may pick up some chains with barbs on them and start to beat himself, or he may sit on the upturned spikes of a swing, or he may fall over senseless. The people spend much time visiting with friends and relatives living at a distance. We take advantage of the many people present to hold meetings and to sell Gospel portions and tracts. This year several hundred were sold.

Here at Ghatula there are two Hindu young men who are very much interested in Christ, but they do not have the courage to face the persecution which they fear will come if they openly confess Christ.

The work on the church house is almost completed. The roof must be put on and the inside of the building filled up. The members here have donated much of the labor. At present the funds are exhausted. We are praying about it. Some people have expressed a desire to put the roof on by donating their labor. So we are going to have a general meeting of the Church to decide what to do.

The examinations of the lower classes in four of our schools have been completed. Some of the teachers did good work, while the results of some of the classes were unsatisfactory.

During the month of February three children were born in the Christian community.

—M. C. Vogt.

MISSIONARIES WELL AGAIN**Medical Station**

The work at the hospital is quite rushing these days. There have been more in-floor patients and operations so far this year than there were in any similar period since we are at this station.

This last month there have been quite a few of the missionaries and missionaries' children in the hospital for either operations or treatments. On Jan. 18th Mrs. Wilbur Hostetler came for an appendectomy. Later Mrs. E. S. Hersherberger and John David King had tonsillectomies. All had uneventful and satisfactory recoveries. About Feb. 1st Mrs. Kniss and Esther came in for treatment and were here for several weeks. They are well now and have gone home. Mrs. Graber was sick with malaria in her home during this season of special conference. She, too, is well again. Our children had chicken pox during February, but they have now

recovered from it. We thank God for healing all and that at present no one is sick.

During the latter part of January the Bible women, our children, and I spent about twelve days at the Kavar bungalow. From there the Bible Women and I went out each day to tell the Gospel message in the homes of the nearby villages. We spent some time in the three villages of Kavar, Amdi, and Decote. When it was possible for Bro. Brenneman to come we held evening meetings.

—Millie Brenneman.

GETTING ADJUSTED**Dondi**

We are feeling more and more at home the longer we stay here at Dondi. One learns to know the people better and he begins to feel as a part of the community. We have only a small congregation here but that helps all the more to make one personally acquainted with each individual. And it is only as we learn to know them and understand them that we can really work with them.

Right now a number of families in the Dondi community have whooping cough. It is rather difficult to keep such a thing from spreading to every home where they live so close together.

Dr. Yoder returned Feb. 9 from a few weeks stay at Bomdah where he took some special work on eye treatment and surgery. We are very glad to have him come back. We hope to get out to do some touring before the weather gets too warm. This is ideal weather for touring and quite a number of the missionaries and evangelists are out in such work.

Every Wednesday afternoon we go in small groups out to the neighboring villages and conduct Sunday schools. We all teach the same lesson and when possible take cards that have pictures representing some important point of emphasis. Sometimes we distribute cards. We wish you would definitely pray that through these meetings we may be able to reach the people and bring them to accept Christ. We can do very little without the help of your prayers. Many show interest, but so few are willing to take the steps necessary to salvation. Oh, that they may be able to break the ties of caste and superstition that are binding them so fast. May God grant a very definite filling of the Holy Spirit that we may be able to work more effectively.

—The Yoders.

EXAMINATIONS**Dhamtari**

The School year is rapidly drawing to a close. The Matric class boys (High School Seniors) have been given leave from their regular classes and are spending all their time preparing themselves

for the comprehensive examination which they must face within two weeks. This examination is set by Government and is really a very comprehensive and difficult set of papers lasting for three weeks. The percentage of passes in the Province is some times not more than fifty. Examination reform is needed but such reforms come slowly and the time honoured system grinds on.

The II year Normal boys must also face a government examination beginning early in April. This is also a difficult set of papers but it cannot compare with the High School leaving examination. The regular school final examinations begin the latter part of March and school closes formally for the hot season vacation the 19th of April. School is still running on the regular schedule from 10:30 to 4:30 but by about the middle of March the school day will run from 7:00 to 12:00. This change will be made on account of the increasing heat. From that time on the heat after midday will be very oppressive.

WITNESSING

The Bands of Witness continue their work of holding village meetings each Sunday evening. The group from the Medical Station takes the responsibility for the village of Uslapur, where a number of us were on tour in January. The village is composed entirely of the outcaste leather workers who have turned against Hinduism and are very open to the Gospel message. The regular Sundarganj group goes to the village of Jodhapur, another nearby village of this same outcaste. These people also hear the Word gladly. The School group does its work in the village of Danitola, just beyond Dhamtari, where the Mission has a two-grade Primary School. In this village there are large groups of both the leather workers as well as of the Mahars, the well known outcaste group that has, under its leader Ambedkar, publicly renounced Hinduism. All these people listen attentively to the Gospel, but they are still far from the Kingdom. It is not easy for a soul to be born anew anywhere, and we are often led to believe that in this stronghold of Satan the task is doubly difficult. Certainly nothing short of the miraculous power of God can do it. The volunteer work, and we are glad that it is a growing movement in the Church, is very gratifying and has already been a blessing to the Church. Pray that through this service many of these hungry people may accept Christ.

MISSIONARY CHILDREN IN SCHOOL

March 7th is the date for the Darjeeling school party to leave Dhamtari. The following children will be in the Mt. Hermon School at Darjeeling this year: Paul, Mark, and Esther Kniss; John Jay, Mary Ann, and Lois Hostet-

ler; Merle and La Vern Vogt, and Ronald Graber. The Landour party is smaller this year, consisting of Paul and Grace Friesen. It is one of the crosses of the India missionary to have his children so far away in school but there seems to be no other solution.

—J. D. Graber.

SOME NOTES ON THE SPECIAL CONFERENCE

From Feb. 9-15 the missionaries from all the stations gathered in Dhamtari for committee meetings and the special session of Church conference. These days were filled with wonderful blessings from God, and He was very near to each one of us. The most wonderful part of these meetings was the great amount of time we spent in prayer not only outside of the meetings but also in the meetings, too. The many knotty problems that came up were all solved by prayer. Very much less time was spent in discussion.

Several very important decisions were made at this time. The first of importance was the choosing of a Bishop. When the lot was taken, it fell to Bro. Graber. We praise God for His decision in this matter, for we believe that Bro. Graber will be the spiritual leader that we need.

At this time the conference decided to confirm the decision made at the January meeting to ordain Bro. Brenneman to the ministry. His ordination to the ministry as well as Bro. Graber's ordination to the office of bishop will take place at some future date. May the Lord's blessing rest on them both.

The conference amended the constitution so that the pastors are chosen by conference rather than by the congregations. The pastors were chosen as follows:

Bro. Prasadi to Sankra; Bro. Suklal to Shantipur; Bro. Mukut to Balodgahan; Bro. Isabux to Ghatula; and Bro. Haider to Dhamtari. Missionary pastors will be chosen in deference to the Mission's appointments, for the other stations. May the Lord bless these pastors in their work.

—Mission News Correspondent.

This coming Saturday, February 11, we are having a Church Conference at Dhamtari. This Conference has been called for the special work of ordaining a bishop and another minister. We believe that many of you have been informed of this Conference and hope that you will be praying very definitely that the Lord's will may be done in every detail undertaken.

Since this is the ideal touring season, many of the missionaries, who are not engaged in other special work are out preaching the Gospel in other villages. It will not be long until the days will become so much warmer and the dry winds so much stronger that it will be

quite uncomfortable to be living out in tents.

This is the time of the year when each village has its annual large bazaar. People gather together from many surrounding villages at the place where a particular one is being held and there are huge crowds as a rule. This gives a splendid opportunity, many times, to speak to large crowds of people at one time.

It will be only about a month any more until the children of school age will have to be leaving their parents and home for another long stay in the hills. The mothers usually go along and stay for at least a few months. The children enjoy this very much and always rather stay with their parents than go to boarding. However, they have to spend at least more than half of their school time in boarding.

IN THE VILLAGES

Mohadi

So far the touring in our district took us to three different centers: Sonjhri, Mulgoan, and Kopra. We were hindered some by sickness and lost several weeks of time. The interest was very good.

The contrast in the economical conditions of the villages even in the same district is very marked. In Sonjhri the people are very poor. We were there about three weeks. When we left, we gave the village crier a present of about sixteen cents, because he helped us arrange for fuel, eggs, milk, straw, etc., for our comfort. He was very much pleased with the small present. For him it was a fair earning for his leisure time of three weeks. In Kopra, about 30 miles away, there are many very rich farmers. One old man has granaries of about 150 feet in length and proportionately wide and high. Each year's threshing of rice is simply poured on top of the old rice, and as needed it is taken off the top. In this way it happens that some of the grain at the bottom of the bins is over 25 years old. Some of this is rotted and can be used only for manure. He never sells rice unless he needs money, and then he will not sell less than 1000 rupees worth at a time (about 335 dollars). There are a number of such farmers in this village and there are many others who have less but are well to do.

In the villages where there is much wealth the people do not listen so willingly to the message that would tend to rouse them out of their sleep of ease in wealth. Are not people of the whole world after all essentially the same in nature?

Our Church has fewer members now because a number have moved out to where they could get employment. Dr. Yoders also left for Dondi and we miss them very much. At Christmas time we baptized one man who was a Hindu.

The time that our children are at home from school is usually spent in touring, and this year again Paul and Mark enjoyed going from village to village with us. The three months that they are at home with us are three precious months to us.

We are still depending on your prayers for help. Even though you may be far away in earthly distance you can be very near in heavenly distance.

L. A. Kniss.

MISSIONS IN ONTARIO

(Continued from page 19)

ities of the services and Sunday school. Again a marked increase in attendance was shown. In 1939 the time for services reverted to Sunday afternoons so as not to conflict with the fuller morning schedule at surrounding Amish and Mennonite churches. A very fine spirit of harmony and co-operation exists under the present arrangement.

Bothwell

The Mosa congregation 120 miles southwest of Kitchener had an active resident minister until 1902. From that time Conference had to arrange for the shepherding of the little flock. This was not sufficient to sustain a growing interest and over a period of fifteen years the congregation lost out. In 1918, at the annual meeting of the Rural Mission Board, this need came up for attention. The next year an investigation was arranged, and one year later the Executive Committee was empowered to deal with the question of ministerial help. Then for a few years by annual appointment one minister became definitely responsible. But the work failed to be revived and the outlook was not bright. In 1927 a church was procured in the town of Bothwell and a resident minister and his family located there. The services were better attended and interest increased somewhat. But young people were seeking to improve their financial and social positions elsewhere, so that the community was mostly composed of elderly people. When the minister removed, the Board resorted to the former practice of supplying. Evening services were arranged at a convenient country corners known as Clachan. It was found that the Saylor home could well accommodate the morning worshipers. The Bothwell property was disposed of in a few years. In 1931 Sunday school was opened at the Austen School near Clachan with an occasional preaching appointment. A new and worthy feature of the growth from that time to the present has been the presence on the field of a few devoted young people from Waterloo County. This provision supplemented well the occasional visits of ministers. Evangelistic meetings have been conducted more regularly and the membership has been greatly built up from a new circle of families,

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MISSION NEWS

Mugango Station

Dear Friends:—The past few weeks have been very hot and for some of us these days have been the most uncomfortable since we came to Africa. This morning relief came, in the form of a rain which no doubt is the beginning of our heavy rains. We are very glad for the rain for our gardens but were hoping that the roof work to the Wenger House would be completed first.

The brick work to the house will be completed this week if the rains do not interfere, and then in about two weeks we will have the roof work completed. The rains will do very little damage to the surface of the bricks as the bricks are very hard. Bro. Ferster used one brick to straighten a nail which gives you an idea of their hardness. But if the rain falls in great quantities on the top of the wall we probably will experience some trouble. The brick work requires about twenty natives to help and just when the extra men were needed the Lord supplied our need by sending more than the required amount, which helped us to make very good progress in our brick laying.

This past month has been full of very interesting experiences, and again He has proved faithful. Brethren Mosemann, Leatherman and Wenger were through the Maiita field in out-school work. **THIS FIELD NEEDS OUR PRAYERS.** In December one of our young promising teachers went home to be with the Lord, after an illness of two days. The Lord has supplied the vacancy by raising up one who is to take his place in the near future. Another teacher was guilty of sin and of necessity had to be removed from his work. This teacher is the best trained man in that field and his school at one time was the most promising school in the Maiita field. At the present time these Christians are without a leader. But in the midst of these conditions we found new life and evidences of a change for the better in this field. At the Busekere school there is a definite revival among the Christians. One year ago this school was without a teacher and the sheep were scattered but today they have two men who are working together and sharing the teaching responsibilities.

A class for women has been started here at Mugango with good interest. The women in this land are neglected and we feel that this work will be helpful to them. Next week our school will start again for another term of three months. Today we were working on a schedule which is now almost complete.

The following verse has been one of rich blessings to our lives and we can testify to the truth of this verse by the experiences in our own hearts with Him. Ephesians 3:20, "Now unto him

that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

In Him,

The Mugango Workers.

Per Ray Wenger.

AFRICAN GHEE

Shirati

This afternoon we bought a debby of ghee from a wealthy native woman, whose name is Sara. Sara is an Adventist Christian, who lives about a mile from the Mission. She is quite intelligent and has a very clean house. She comes here for treatment, and sometimes to buy and sell things. She has also attended our services.

A debby is a tin container which holds nearly five gallons or forty pounds of ghee. Debbies are used for importing gasoline and kerosene into this country. After they are empty, they can be sold for seventy-cents as an average price. There are various purposes for them, the chief one being for transporting ghee.

Ghee is boiled butter. Cream is collected from the cream separators and boiled in large amounts. No salt is added. This is one of the main sources of income for the natives. They sell the ghee to the Indians, who in turn ship it to various parts of this country and to India. Often as many as one-hundred and fifty debbies leave Shirati at one time when the steamer calls once a month. Some is sent by dhows, too.

We use ghee for cooking in place of lard. When made from fresh cream properly, it is very nice and keeps well for at least six months. Another use for it is in making up ointments. Half ghee and half yellow vaseline mixed makes a good carrier for medicines we put in ointments.

Usually, we get our ghee from one of our Christians, but this time I got it from this woman because her husband had a debt at the Dispensary. One of his other wives was here several weeks for treatment and the husband told Sara to deduct the debt of six shillings from the price of the ghee. Her price today was twenty-three shillings. The price fluctuates, being highest about Christmas time, when the Indians use large amounts in their big feeds, and also the pasture is poor then, causing a limited supply. Lillie S. Shenk.

PROBLEMS AND PRAYER

Possibly one of the least desired things for a missionary is opposition from the enemy. And yet wherever the gospel is preached, there will certainly follow opposition, for the adversary will not permit his captives to be delivered without a desperate struggle. At Ephesus, Paul was aware of many spiritual adversaries, and yet he writes

"I will stay at Ephesus." We want to ever regard attacks from the enemy as opportunities to prove that our God is able.

The nature of our present unpleasant experiences is two-fold. In January the Roman Catholics began a special drive to overthrow our work. Through enticements and threatenings and false propaganda efforts were made to draw away many of our folks. They visited quite a lot of our school folks and were successful in getting a number to leave us. We believe their action has some of its roots in jealousy and envy. Natives are easily attracted by any message or teaching with which they can get some religion and still indulge in some works of the flesh. Any cheap religion seems to "take" in these perverted times.

The other source of some of our difficulties is from the poor testimony of some who are professed followers of the Lord. A few of our Christians have fallen into sin and it is well known what a hindrance to the success of the gospel such conduct may be. It simply paralyzes the gospel testimony among a suspicious and fickle people.

There is only one answer to problems such as these, that is prayer. The promise of God "is Written" —(it stands written and still is in force). Therefore the way, the only way, is to plead for the fulfillment of His own promise. In our praying we want to first of all discern the Lord's purpose for us in it. We also want to claim that He will make even the wrath of men to praise Him. We want to completely rest in Him, without fretting, no matter how insulting and lying propaganda may become. Finally we want to have clear spiritual vision so that we will know just what the Lord would have us do at each turn in combatting these attacks. Will you be a faithful, regular, earnest prayer-helper?

John H. Mosemann, Jr.

THE GIRLS' HOME

Five years! And what years they have been. It has been a time of beginnings. Interwoven with constant rejoicings, our Covenant-keeping One also permitted clouds in our skies, but only to prove that He was in them.

Today the boys are to complete the roof of the new native hut which is to be the home for the widow and the children. We believe this will be a more effective way to care for the girls and children. This hut is built near the Girls' Home and is only temporary quarters for them. After a better house is built, this hut will be used for any sick of the Girls' Home.

There are five children including the two babies, Dorka and Roda. The boys sleep in boys' quarters on the compound but take their meals with the girls.

Guardian papers for four of these children are to be secured very soon. In the case of the widow's children there may be difficulty since the native guardians have made efforts to get them back to the village. The two older girls are the nurse maids from the Girls' Home. Both babies' progress has been retarded in the recent siege of whooping cough, but they are now active again.

Among our girls there has been quite a sifting. The present opposition here has worked in a refining way. During vacation in January the enemy was especially directing his wiles their way. From the few who have returned there have come real testimonies for their Lord. It has been a deep burden to see so many school boys and girls taken back in the undercurrent of the outgoing tide.

The enemy will fight for them and we are deeply grateful to be able to count on you to help war with the weapons which are "not carnal, but mighty through God to the pulling down of strongholds."

We bow in gratitude to Him who is doing a work of grace before our eyes in gathering unto Himself a group of black diamonds. Your praying for them "whatever they need," the Spirit can interpret and His riches of grace are outpoured.

Ruth Mosemann.

A WOMEN'S MEETING

Bukiroba

Just recently we have started to have women's meetings here at Bukiroba. African women are often so repressed in their homes and in any gathering where there are men that a weekly meeting just for women is very helpful. The meeting begins with singing, Scripture reading, and prayer. We have women from five different tribes in the meetings, and in praying, each woman usually speaks in her own language. It is a joy to us to know that altho we cannot understand five languages, the Lord can, and hears each woman's prayer. The main part of the meeting is taken up with a sewing lesson. We would like for these African women to be able to mend their own clothes nicely and efficiently, and to be able to make simple garments for themselves and for their children. They have no sewing machines at all, so all the work must be hand stitching. Their own clothes are made by a native who has been trained and who sits in an Indian shop with a sewing machine. The women are making very good progress in sewing and will soon be able to make their own prayer head coverings which are simple triangles of unbleached muslin, hemmed.

The evangelistic work in the town of Musoma is encouraging. Every Sun-

day a meeting is held in the market place with a fairly good attendance and interest. Sunday services are also held in the prison. Recently the prisoners have asked for another meeting during the week for additional instruction. It is a problem where to get this in. Saturday afternoon is the only time the prisoners have free time, and that is the time for catechism instruction of the believers at the Bukiroba Church.

This term of the government school at Musoma shows increased interest in the class for religious instruction. Bro. Leatherman goes to the school every Thursday afternoon to teach a Bible class. A large number of the boys go to the nearby Catholic Mission for instruction. Last week there were 29 boys present for instruction and teaching by the Mission Pastor.

Timotheo, the first baptized Christian at Bukiroba is soon ready to leave for his first out-school teaching. In the time before he goes, he is sitting in on the classes in the Bible School, for further instruction. It is quite a problem to know where to place him, for there are two localities where people are asking for a teacher, and both are getting a shelter ready for a school. Timotheo has been going every Sunday to the one place to have a service and one time there were nineteen people there waiting for him. We need young men who are able and willing to teach the lessons of salvation to heathen people.

Catharine Leatherman.

MY TOURING TRIP

(Continued from page 21)

table in it, to put books on to sell. My Bible women and I sang for the people, and we sold quite a few books and Gospel portions. But how they did gaze at me and I had to pretend as if I did not mind it. I said, "It is too bad that they have to look at such an old face, instead of a young one." We became quite well acquainted with the people of this village, and the evening meetings were well attended.

The wives of the police were very friendly, and some bought books. All but two asked us to come to their homes, and took us into their rooms to see them. All but two police were away, looking up a theft case, so they felt more free with us, in inviting us into their homes. They all live in a line, each having a room, a veranda, and a small yard. Our prayers are that the Word given to them may bear fruit.

Our next stop was at Umradahar. The road to that place was again very rough, and we had to cross several streams. We missed the way at one place, so had to go over a plowed field for a short distance. We also saw panther or leopard tracks in the dust at several places. We reached the village safely at about 4:00 p. m., and

found a beautiful camping place under some mango trees, alongside the road, and a threshing floor near by.

Here the people had heard the Gospel several times before. The women came to us to the tent to visit with us, and were so friendly. Most of them were Gonds. They all seemed anxious to hear the Word, but to leave caste and friends is another thing, which is hard for them to do. We would like to have stayed there longer, but as we had our plans made ahead, we could not well stay.

Our next place was Kurna. We had been there once before. There are several families living there who have Christian relatives. We had several evening meetings here. One evening two men under the influence of opiates began to argue about the sin of taking life, like cattle, fowls, birds, fish, ants, flies, or anything that has life. That is one of the main arguments a Hindu has, who has become a believer in not taking life; but all Hindus do not believe in it.

From Kurna we went to Tahakapar, where we had been before. A Christian family live there. We remained there a few days, then left slowly towards home.

On the way, about 10 miles from home, we had to cross a wide river, which was hard for the oxen to pull. One pair pulled the load across nicely but the other one laid down many times, got balky. After an hour's effort we finally reached this side. We camped at a village for the night, and reached home safely the next day.

We praise the Lord for His safe protection over us those weeks, and we believe His Seed sown among these needy people will bring fruit, in His own time.

Will the readers please remember these people in their prayers, that surely some may turn to Him?

In His name,
Feb. 20, 1939. Sarah Lapp.

Bear in mind that qualities such as those—bitterness and the rest—belong to the unseen. They are essentially forces of spirit, though of course of wrong spirit. But, being of spirit, they can only be met on their own plane. Good-will and understanding and forbearance and tolerance and friendliness can meet them there, where no gun can ever reach. A gun may destroy another gun, but it cannot destroy the malice that fired it. This is why war never gets us anywhere. It solves no problem but creates many more. Evil, wherever it is, can only be overcome by good. That sounds rather pious but it is essentially practical.

If there is one couple that ought to live in peace, so that their influence may radiate out as a light and example to other people, it is the minister and his wife.—Arthur Ruth.

Trenque Lauquen

Carlos Battaglia, who has been working in Buenos Aires the last few months, came to visit his mother. While here, he was chorister and leader of Young People's Meeting. He returned to Buenos Aires where he will be dining room waiter in the American Grammar and High School the coming school year.

T. K. Hershey left on an extended trip to Bragado, Buenos Aires and Cosquin. He had spent the week end in Tres Lomas, but was not able to fill the appointment in 30 de Agosto on account of the mud holes in the roads, making it dangerous to drive at night.

One of the Tres Lomas members, Francisco Diaz, has moved to live with his sister in Trenque Lauquen. His mail was sent to the Mission, but we were not sure just where the sister lived. We set out in the direction indicated, taking Don Francisco's mail with us. We soon found the place and delivered our message. The sister has a small nursery, so we pleased her by investing in a few chrysanthemums which we were told would bloom this year.

Tres Lomas

We were very much pleased to see a good attendance at the Sunday evening service. The Tres Lomas congregation has some very spiritual members, ready to help in the work when called upon. Recently, the enemy made some inroads which made quite a disturbance, but we are glad to say there is evidence that the grace of God is sufficient to overcome offenses.

In speaking with one of the instigators of the trouble, she said, "I'm like the dog that follows close on the heels of his master. I love my children and when they are implicated, I follow on behind, I do not go on ahead." What she meant to say was that she does not start fusses, but when there is one that implicates any of her family, she is right there on the spot to defend them. I think she finally understood Col. 3:12, 13. Pray for the Tres Lomas Church that they may overcome all difficulties and go forward in the power of the Spirit.

Clemens Lester Hallman celebrated his fifth birthday Feb. 20. He had chocolate cake and roast duck. His mother made the cake and the grandparents furnished the duck, and of course, helped to eat it. Bro. Hallman had his birthday while at the Church Conference in Pehuajo, and could not give his birthday offering to the Tres Lomas Sunday School until later. It was rather interesting to see both father and son put their birthday offering in the Sunday School jar last Sunday. Here we have no pennies, then if one wishes to give a coin for each year, it must be a 5c one. Elinor Eliza-

beth was asleep in her bed, and thus missed the eventful occasion.

Pehuajo

Bro. Swartzentruber and family are on an auto trip to Buenos Aires to secure the necessary documents for their passports. Each member of the family must be present.

Dona Benedicta de Bonicatto, one of the patients of the Mission Clinic would have been able to leave before the Conference, but she wanted to stay for the Conference. She can neither read nor write, but she certainly enjoys to be in a meeting. When she was able to carry and sell her baskets of fruit from house to house, she also carried a supply of tracts and always distributed them with a testimony or an invitation to services.

General O'Brien

(In the Bragado district)

We are glad to report a very interesting week of evangelistic effort in this town, where we have a congregation of six members. Early Tuesday morning (Feb. 14) Carmen Palomeque and Lois Litwiller took the bus from Bragado to visit homes and invite children to a special children's meeting and to invite people to the meetings as well as distribute tracts. We are glad for the new homes to which these sisters had entrance, the mother of one of them making a profession of faith on the closing night of the meetings.

The evangelist was Bro. Feliciano Gorjon, who with the pastor made the trip daily from Bragado to O'Brien, returning every night after the meeting. Since it was not possible to start the meetings before 9:30 P. M., we usually came home around midnight—24 miles from O'Brien to Bragado. We made this trip every day because of a lack of accommodation in O'Brien and also extra work to do in Bragado. Furthermore, on every trip we took some of the young people of Bragado congregation to help to invite people and to distribute tracts. We can say that the whole town of about 1,000 souls received an invitation. Not a home was missed. One evening in the street meeting at least 100 were present. The children in the daily meetings with the sisters learned new things.

Three confessions were made. These need your prayers that they may be fed well and understand the step they are taking. In a few months, we should go back to this town for another campaign but there are other towns in the district and often there are not the necessary funds to make the trips and pay for the accommodation to house the group which should compose the evangelistic party. Pray for us and the work. We praise the Lord for His blessing.

N. Litwiller,

Cosquin

The weather was very warm until it rained and now every one is delighted, especially the sick, because they can rest better and grow stronger.

Among our visitors are Sra. Arminda de Alzugaray from Santa Fe, baptized last October in Cosquin. Also Mr. R. C. Dedman, a retired business man living in La Cumbre and who helped look after the meetings while we (Bro. and Sister Lantz) were attending the Mission Council and Church Conference in Buenos Aires Province. He is quite sincere and earnest and has a good word for the believers. Mr. Dedman spoke in the evening meeting.

From Saturday to Tuesday, the Baptists will hold their Convention in Cordoba, a short distance from Cosquin.

Don Juan Varetto and Sr. Egydio Romanenghi expect (D. V.) to hold several days meetings in Cosquin. Pray that souls may seek and receive Christ as their Saviour.

D. Parke Lantz.

MISSION COUNCIL AND CHURCH CONFERENCE

Our Mission Council and Church Conference have just closed. Both were held in the last week of January at Pehuajo. This was the first time that both of these important heavy meetings were held in the same week. It was done to economize both time and expense. The effect spiritually was not as good as we had expected. It may not be done again.

The garage was vacated and improvised as a kitchen. One of the Eternal Ranges that were donated by the generosity of the Iowa Churches 20 years ago was carried out into the garage and used for the cooking. Meals were served in cafeteria style. We have been using this plan of serving meals for several years and it proves satisfactory. The weather with the exception of a day or two was pleasant throughout the week.

There was a good attendance in the Church Conference and the program was inspirational. And I think the missionaries and workers returned to their stations with a resolution to work more faithfully and zealously for the Lord than ever.

Special prayer was made in behalf of more national workers. When the topic "Young People in their Relation to the Christian Church" was discussed, an appeal was made for consecration to the Lord's work. Six young people manifested their desire to be used in His work.

One of our workers, Srta. Anita Cavadore, was not able to be present and take her part on the program. I think this was the first time she has missed any of our Conferences.

Missionaries and children were all present—21 missionaries and 16 children. It was encouraging to have present our returned missionaries, Bro. and Sister D. Parke Lantz and our new missionaries, Bro. and Sister T. H. Breneman, and two children Patricia and Donnie. We praise the Lord for their safe voyage and arrival on the field.

Furloughs have been granted to Bro. and Sister Swartzentruber and children and also to Bro. and Sister L. S. Weber. From all probabilities, our next Mission Council and Church Conference will find them absent. We do not begrudge their furlough but four leaving at one time makes quite a difference in our working force. We are trusting the Lord to supply our need and "to renew our strength so that we can mount up as eagles, run and not be weary, walk and not faint." —Mae H. Hershey.

REFLECTION ON THE DROUGHT

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.—Zech. 10:1.

Many were the prayers offered claiming this promise, and we praise the Lord that in His own good time, the prolonged drought was broken by a copious rain last week. The empty cisterns are full and the fields are getting green again. Our Christian farmer near Tres Lomas had been feeding his cows oat straw, but "however, they were still giving milk," he said, which fact he attributes to the goodness of the Heavenly Father who says we should not be anxious for the morrow.

There were several light rainfalls in January which has improved the corn crop condition very much. This is the first for a number of years that there has been rain in January. Although in many parts, the early corn was used for pasture because of the lack of rain to make a crop and the pasture having dried up, the prospects for the latter crop is good.

Other grain such as wheat, barley and oats yielded a fair crop, some was extra good in quality. I shall quote from the Buenos Aires newspaper in regard to the corn crop in the province of Buenos Aires, the one in which most of our Mission Stations are located:

"Frequent and abundant rains have improved the condition of the maize crops in January and have proved especially beneficial to the late sown. In general, the present condition is fair. The benefits of rain have been noticeable in the crops in central Santa Fe and in the north-central zone of Buenos Aires. (This is the Corn Belt)

"In the eastern zones (Buenos Aires province) the conditions are quite good; the crops of the north-eastern zone

were retarded in early growth due to drought but an improvement is anticipated as a result of recent rains. In the central zone, the general condition is good; fair to bad in the western zone; in the south-west the condition of the early sown is not good but the present condition of the late sown is satisfactory. In general it is estimated that there is a slight increase in the sown area."

A strip of the country between Trenque Lauquen and Tres Lomas that was hit by hail that destroyed all their small grain, found the hail and rain to be a great benefit to their corn and pasture fields. The corn had just been planted when the hail came. The Lord took away one benefit to give another.

"Abide With Me."

One of the Buenos Aires newspapers had this clipping:

"A notebook containing the original words of the hymn 'Abide With Me' written by the author, the Rev. Henry Lyte, fetched £76 when it was auctioned today (Feb. 9) in the salesroom of Hodgson and Company of London.

Lyte wrote the words in his room overlooking Brixham harbour, after he had preached his farewell sermon as vicar of Brixham. His health was failing and he died in Nice six months later, in 1847, without having seen his now-famous hymn published. The hymn first appeared on his tombstone."

MISSIONS IN ONTARIO

(Continued from page 25)

in part. The present mission organization has given the work considerable attention by instruction to the converts and guidance to the workers. Three years ago Bro. Arnold Gingerich was ordained resident minister. Two sisters under Mission Board appointment are resident on the field also and the interest among young people is on the increase.

The Detweiler congregation near Roseville was one of the earlier thriving churches of Waterloo County. It has been under the care of the Rural Mission Board since 1919. Loss of young people and lack of a resident minister are reasons for the change. As soon as the Waterloo County Ministers' Meeting called upon the Rural Board to provide for this field, steps were taken for repairs and alterations to the Stone church and arrangements made for regular services. The question of ministerial help was considered next. The work was placed under the charge of Bro. J. W. Witmer who continued this care for many years. A fortnightly arrangement of appointments obtained until 1935. The reports during those years showed very little change in interest or attendance. In 1931 young people's meetings were planned jointly with the Blenheim con-

gregation. Signs of progress were showing, and in 1933 a series of meetings was held. This proved to be an awakening from which better interest dated. The following reports spoke encouragingly of the work with commendable devotion and faithfulness. With Bro. Lorne Schmidt, minister in charge, in 1936 weekly meetings and Sunday school were conducted. Mention should be made of the devotion of the deacon George Hallman family to the work at this place, and to the young people of the immediate families who have strengthened the staff of workers. In 1938 Bro. Schmidt was called to minister to the congregation near Mannheim. In the winter of 1939 Bro. Moses Bowman of Kitchener was ordained for the work at Detweilers, and the reception has been most cordial.

(To be continued)

GLEANINGS

Cannibals Become Evangelists

There could be no greater testimony to the power of the Gospel than a race of cannibals, under its transforming influence, becoming evangelists. Such has been the case in the Cook Islands. It is 100 years since John Williams, commissioned by the London Missionary Society, met death on Erromanga at the hands of cannibal savages. But a Tahitian whom he had trained was able to change the whole situation, and in less than ten years after the death of Williams the entire Bible had been translated. During the past hundred years there has been no retrogression. Cannibalism and idolatry have long since disappeared; churches are to be found in all the villages of the Cook Islands, and practically all the evangelistic enterprise is in the hands of native pastors who are remarkable for their devotion and trustworthiness.

The high standard of Christian living of these islanders might well be an example to the rest of the world. They rise early for a devotional period. Three times a week they meet at dawn for worship. On the Sabbath there are five services, all of which are well attended. Among the male membership there is an unwritten condition that they shall be willing to conduct a service and preach whenever called upon to do so.—The Christian.

Our real dangers are not guns or bombers or tanks. They are rather such forces as bitterness, jealousy, pride, or resentment that may come down and use those things for our hurt. Otherwise armaments of any sort may remain to the end museum pieces to remind our children of the darkness through which the world passed out into the light.

We had better die in the will of God than to resort to illegitimate means to keep alive.—Milton Brackbill.

To be "almost saved" means to be wholly lost.—D. L. Moody.

Hannibal, Mo. Our Home Department

"Come along; grow old with me; the best is yet to be; the last is that for which the first was made." Browning.

In a home that speaks only of Mother, sits a dear old lady awaiting the arrival of Christian young people whom she calls her children. She is practically blind, but on that wrinkled face one reads peace, contentment, love, and most of all, hope for the future and a longing to enter that City that is eternally fair. She has lived her whole life by Jesus' side and is only awaiting her summons to meet Him face to face. She seems to hear her husband, to whom she was very devoted and who is only waiting for her arrival in the place where she says her "sight will be made whole." The only subject in which her conversation is most interestedly engaged is heaven and the Lord. We girls of the Home Department feel a little nearer the Lord after having had a short hour in her home, and her motherly advice can be well suited to our young needs.

Death gives a call which all must answer. This guest came as a welcome to a man who suffered and was an invalid from arthritis for nine years. He knew the Lord, and because he dwelt in the secret place of the most High, he abode under the shadow of the Almighty. Never a word of complaint did we hear as we went to his home from time to time to read the things he loved most to hear and to sing the songs about which his knowledge is now complete. His widow, lonesome yet happy in her Saviour, needs our prayers.

"Her children arise up and call her blessed; her husband also, and he praiseth her" can be fitly spoken of a dear old, bed-ridden mother. "If I can only be as sweet as she when I'm that old and have gone through what she has," has been the remark of many a visitor upon leaving her door. To sit beside her twisted form, to watch the facial lines caused by pain yet mellowed with love and cheerfulness, to hear her sweet, low voice speak of the Lord, makes one feel he has entered an angel's garden. Her children would give their life blood for this loving, godly mother. Her favorite scripture is John 14. I wouldn't mind if the Lord would put my mansion next to hers.

"Well, we can only hope we're saved; we're not sure. It's not for us to know. We're between a thousand fires and don't know which way to turn," says an old man whose allotted days are lived. His wife is blind and as hopeless as her husband. At one time they owned a lovely home. Accident and old age have robbed them of all earthly possessions, and the sad part is they have no treasures in heaven. They can't understand what we try to explain, or else they don't want to. "Oh, to have

no Christ no Saviour; Oh to have no hope in Jesus; how dark this world must be!" Pray for them that before the dawn of eternity opens for them, they might have accepted the Saviour.

There are other homes which belong to our Home Department. These are the pictures of only a few. The girls who are members of the church and the two sister workers of the Mission, spend their Sunday afternoons visiting such ones as have been described. We see sickness, suffering, pain, poverty, sorrow, joy, tears, smiles. We hear hard times stories, and others that thrill us to the marrow concerning the teller's love for the Lord and the way He answered prayer. We have never left a home without feeling an indebtedness to the good Lord for His blessings and mercies He has extended to us. Every home offers encouragement along some line. When day is done, we feel closer drawn to Him who gives us all things richly to enjoy. We feel it is one of God's commands to visit the sick, encourage the weak, and take cheer to those who are not granted the privilege of public worship. We have only one aim—the salvation of souls. We ask an interest in your prayers that our lives might testify for Him, and also for the homes which we contact.

—M. Aline Sommerfeld.

Lancaster, Pa. (Sunnyside Mission)

Dear Readers:—We wish to inform you that it was decided at meeting held at the Sunnyside Mission by the local congregation and the ministers of Strasburg district and Bro. Henry Garber (President of the E. M. B. of M. and C.) to conduct Sunday school in the morning instead of the afternoon; starting on Sunday morning, April 2. Preaching will follow Sunday school every two weeks, alternating with the evening service. Will you pray that this change will prove a blessing to the work at Sunnyside.

Yours in His service,
March 25, 1939. D. S. High.

Knoxville, Tenn. (709 N. University Ave.)

Dear Readers of the Gospel Herald, Greetings:—"Search me O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

If men and women were just as open-hearted as David was, when he offered this prayer to God, I am sure that the nations would be relieved of such distressing times. But instead, they cover their sins, and the Lord will not prosper them, then they say, "What is the matter?"

Well, spring is here again—warm weather, with the spring showers,

bringing the beautiful flowers. The fruit trees are blooming, the grass is covering the fields, and the lawns so beautifully. We are made to say as did the psalmist David:

"Great is the Lord, and greatly to be praised, for all these beautiful things."

The Sunday school is holding up fairly well, as are the other services. But there has been much sickness this winter among the people of this community.

Bro. Jennings, our bishop, had quite a siege of grippe several months past, but is recovering at this writing. The workers at the Mission are about as usual. Bro. Wallace is confined to his bed; old age and complications being the cause. Bro. William Widby, who was hit by an auto before Christmas is expecting to be out in about five or six weeks.

Our meetings are as follows (to those who wish to stop and worship with us): Sunday school, 9:45; preaching, 11:00. Evening services, 7:00 p. m.

On March the 4th Bro. Enos Hartzler of Marshallville, O., arrived here and on Sunday morning he filled the appointment at Concord Church. On the evening of March 5 he began a series of meetings, which lasted till the evening of the 17th. Our gatherings were not very large, but good attention was given. There was one confession and others are counting the cost. He gave us some good doctrinal teachings, before the regular sermon. Conviction seized some so strong that they would not come back. May they grow "homesick for heaven;" and tired of this old world. These messages were brought to us with no uncertain sound. We thank God for the truth of His word.

We sure enjoyed the many visiting friends which brought to us the joys of Christian fellowship. Their names are as follows: David Peachey, Belleville, Pa.; Otho and Hattie Shenk, daughter Luella and son Paul, of Elida, O. Bro. Shenk brought us a beautiful message from Matt. 5:13. Samuel T. Frey of Elizabethtown, Pa. He brought some beautiful thoughts to us from Ephesians 2 in the Sunday morning service.

Sister Minnie Eberly, one of our workers, was entertained a while by some of her home folks as follows: Father Ben S. Eberly and wife Annie and three sisters, Mabel, Kathryn of Lititz, Pa., and Mrs. Anna Mary Martin and daughter Lois of New Holland, Pa.

March 5, Bro. and Sister John W. Hess of Akron, Pa., were at the Mission. Bro. H. allowed himself to be used in the pulpit Sunday morning. Subject, "Lord, teach us to pray." May we be willing to ask the Lord to teach us to pray, and then obey.

March 11 Sister Showalter had a shower of visitors, from her home.
(Continued on page 32)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For February, 1939

GENERAL

Forks Cong Ind	19 40	Forks SS Ind	22 29
Sharon Cong O	5 80	Sue F Landis	5 00
An Ohio Family	20 00	Middlebury SS Pr Dep Ind	18 00
Joel J Swartzendruber Est	50 00	A Bro and Sis Pa	20 00
O Gr & Pl Hill Congs O	117 48	Mr and Mrs C A Vogt	22 00
A Friend Kan	2 00	E Union SS Pr Dept Ia	11 00
E Holbrook SS Colo	19 73	Schertz Bros	44 00
Metamora SS Ill	100 00	A Bro and Sis Mich	20 00
A Sister Ill	10 00	Berlin SS O	11 00
Anonymous	55 00	Mr and Mrs C E Martin	44 00
Beech SS O	32 83	Wm Moyer Cl Pa	11 00
Plainview SS O	53 25	A Bro and Sis O	11 00
Leetonia SS O	12 64	Stauffer SS Md	36 00
Bethel SS W Liberty O	40 80	Alpha Cong Minn	24 50
O Gr SS W Liberty O	21 17	Kraybill SS Begin Cl Pa	2 00
Martins SS O	44 89	Millersville SS	
Maple View AM Cong Ont	13 21	Adda Stauffer Cl Pa	44 00
Zurich SS Ont	4 75	Strasburg SS Pr and Beg	
Alpha Cong Minn	6 50	Dept Pa	9 00
Sugarcreek Cong Ia	85 57		

715 02

INDIA

General

Warwick Riv SS Bible School		Sue F Landis	5 00
Classes Va	1 00	Schertz Bros	44 00
Sue F Landis	5 00	Elizabeth Combs	22 00
Gulphaven SS Miss	8 93	Mrs Annie M Cockley &	
EMS YPCA Va	144 23	daughter	22 00
Detroit Miss Cong Mich	2 38	Bethel SS Y Mothers Cl O	5 50
A Bro Colo	7 50	Millersville SS Adda	
Plain Cong Pa	75 45	Stauffer Cl Pa	22 00
E Holbrook Cong Colo	18 88		120 50
LaJunta Cong Colo	10 14		
Chic Home Miss Cong Ill	70 00		
Sci Ridge SS Ill	24 24		
Bethel Cong Medina Co O	35 55		
Hagey Cong Ont	7 00		
A Friend Ont	5 00		
Floradale Cong Ont	12 00		
Zion Cong Oreg	19 50		
E Fairview Cong Neb	18 54		
Milford AM Cong Neb	30 08		
Bowne Cong Mich	8 02		

503 44

Missionary

Maple Gr Cong Pa	20 41		
Spring Val Cong Kan	25 00		
Roanoke SS Ill	75 00		
Lockport SS O	21 53		
E Fairview SS Neb	18 87		
E Union SC Ia	30 66		
A Brother Pa	10 00		
Goshen Coll Cong Ind	39 95		

241 42

Missionary Children

How-Miami SS Ind	84 72		
LaJunta YPM Colo	41 00		
Mt View SS Alta	2 25		

127 97

Evangelist

A Sister O	10 00		
A Bro and Sis Ont	104 00		
Bethel Cong Ore	25 00		

139 00

Bible Woman

Bethel SS Aged Sis Cl O	12 50		
Martins SS Old Sis Cl O	3 73		
Blenheim YPM Ont	70 00		
Bowne SS Mich	18 50		

104 73

Educational

Wm Moyer Cl Pa	25 00		
A Sister Ind	50 00		

75 00

Orphan

Psalm 2:8 Ind	6 00		
Chappell SS Nebr	17 47		

453 20

Missionary Children

Bethel SS Pr Dep Mich	16 00
Cressman SS Ont	5 00
	21 00

Evangelist

Mrs A P Schertz	50 00
Bethel Cong Ore	20 00
E Union Cong Ia	50 00
Olive SS Ind	48 12
	168 12

Orphan

A Bro and Sis Mich	25 00
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Bible School

Mary Eichelberger	20 00
A Sister Ont	25 00
	45 00

Publication

Hershey SS Pa	30 65
Total for So America	1,038 87

AFRICA

Warwick Riv SS Bible Cls	6 50
Va	5 00
Sue F Landis	25 00
A Bro Oreg	5 00
A Sister Oreg	20 00
Bethel Cong Oreg	28 10
Towamencin SS Pa	89 60

CITY MISSIONS

Altoona, Pa.

SW Pa SS Conf	15 05
Springs Cong Pa	8 88
Schellsburg Cong Pa	2 00
Allensville Cong Pa	20 04
Casselman Cong Md	4 00
Pl Grove Cong Pa	5 10
Weaver Cong Pa	1 75
	56 82

Canton, Ohio

Mr and Mrs Joe Lewis	2 50
O Gr and Pl Hill Congs O	20 00
Canton Cong O	3 73
Canton SS O	6 09
Sale of Stand	1 00
Telephone Refund	97
	34 29

Chicago, Ill.

Mary H Herr	5 00
Philemon Frey	1 00
C Shank	4 00
Joe Bontrager	1 00
Joe Gingerich	1 00
Doris Sell	1 00
Morrison Cong Ill	11 58
Waldo Cong Ill	36 05
	60 63

Ft. Wayne, Ind.

Middlebury Cong Ind	32 87
Hopewell Cong Ind	28 61
	61 48

Detroit, Mich.

Schertz Bros	12 00
Detroit Cong Mich	10 61
Elkhart SS Aged Mens Cl	5 00
Ind	27 61

Detroit Building

Midland Cong Mich	25 90
Earl Miller	5 00
	30 90

Mexican Mission, Chicago, Ill.

Waldo SS Ill	72 18
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Lima, Ohio

Oak Grove SS O	25 00
S Union Cong O	96 57
	121 57

Peoria, Ill.

In His Name	1 00
Mollie Schrock	1 00
Peoria Cong Ill	25 00
E Bend Cong Ill	131 25
	158 25

Kansas City, Kans.

Yoder SS Kan	33 33
Coalridge Cong Mont	3 43
E Fairview Cong Neb	16 74
W Fairview Cong Neb	15 10
	68 60

Hannibal, Mo.

Fairview Cong N Dak	15 00
Yoder SS Kan	33 34
	48 34

Iowa City, Ia.

E Union Cong Ia	34 82
Daytonville Cong Ia	19 04
Woodriver Cong Neb	5 50
Thurman Cong Colo	7 10
	66 46

Iowa City Building

E Union Cong Ia	8 98
Salem Cong Neb	10 32
	19 30

Hutchinson, Kans.

E Holbrook SS Colo	19 73
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Denver, Colo.

Faye Gibb	5 00
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Wichita, Kans.

E Union Cong Ia	38 42
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Toronto, Ont.

Hagey Cong Ont	7 00
Floradale Cong Ont	9 50
Snyder Cong Ont	6 91
Blenheim Cong Ont	15 90
Waterloo Cong Ont	24 20
Kitchener Cong Ont	27 35
Roseville Cong Ont	3 86
	94 72

Total City Missions 984 30

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Special Support	158 25
A Friend Garden City Mo	2 00
C A Vogt	10 00

A Christian Family Pigeon

Mich	25 00
Fairview SS Mich	5 00
Leon Rodgers	3 00
A Worker at Chil Home	1 00
Weavers Cabinet Makers	10 00

Mary A Gross

Paul Yoder	2 00
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A Chil Home Worker

Magdalene Grove	1 00
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Cls 9, 10 Pigeon Mich

SE Sharon SS Kalona Ia	15 00
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Friends Garden City Mo

Magdalene Swartzendruber	2 00
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A Bro and Sis Mich

Goshen College SS Ind	39 88
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Spirings SS Pa

Freeport Cong Ill	15 00
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Milford AM Cong Neb

Plum Crk Cong Neb	14 52
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Liberty Cong Ia

	10 00
	14 22
	423 34

Orphans' Home, Ohio

Farm Income	14 38
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Special Support

A Bro and Sis Berne Ind	5 00
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Elizabeth Schrock SS Cl

Peoria Ill	7 00
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A Sis Walnut Crk O

Mrs P B Snyder	5 00
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A SS Cl Hildebrands Va

Glade Cong Md	10 00
	81
	106 19

Home for Aged, Ill.

Maple Gr Cong Pa	13 00
Freeport Cong Ill	28 35
	41 35

La Junta Hospital, Colo.

E Holbrook SS Colo	19 73
W Liberty Cong Kan	26 00
Wil Spgs Cong Ill	9 85
Glade Cong Md	81
Salem Cong Neb	8 40
City of La Junta	13 01
A M Leatherman	2 41
J S Rother	15 00
Mrs Ed Bowman	2 25
Ada Burkhart	5 00
Mrs Carrie Dodd	1 16
	103 62

Old People's Home, Ohio

A Bro and Sis	40 00
Funds solicited by S E	
Allgyer	90 00
Byler Property Income	15 00
	145 00

Home for Aged, Lancaster, Pa.

Sue F Landis	5 00
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Old People's Home, Ohio**Furnishings**

Orrville Miss Mtg O	40 00
La Junta Hospital Nurse	
W Zion SC Alta	3 75
Duchess SC Alta	2 00
Mt View SC Alta	3 00
Forks SC Ind	6 00
Pac Coast Dist SCs	14 60
	29 35

La Junta Hosp.—V. Livermore

Bowne SC Mich	6 00
Shelly Livermore	5 00
	11 00

Millersville Orphanage, Pa.

Sue F Landis	5 00
L Salford Cong Pa	97 23
Souderton Cong Pa	15 00
	117 23

Total Char Institutions 1,022 08

ANNUITY

A Brother Kan	100 00
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OTHER FUNDS**Board of Education**

Tressler Cong Del	1 33
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Mexican Border Work

Stahl Cong Pa	28 00
Bethel Cong Ore	10 00
	38 00

District General

Red Top Cong Mont	4 28
L Region Cong Minn	8 28
Coalridge Cong Mont	3 43
Fairview Cong N Dak	6 40
Haycock Mission Pa	22 06
Skippack Cong Pa	20 00
Spr Mount Miss Pa	4 25
Maple Gr Cong Ind	26 17
Emma Cong Ind	12 00

Maple Gr Cong Ind	24 66
How-Miami Cong Ind	24 71
Salem Cong Ind	12 17
Clinton Fr Cong Ind	44 47
Clinton Br Cong Ind	7 30
Yel Crk Cong Ind	36 65
Fairview Cong Mich	26 10
Pl Val Cong Kan	12 50
E Holbrook Cong Colo	37 75
Spr Val Cong Kan	12 14
Protection Cong Kan	12 33
Edward J Yutzy	41 25
Pl View Cong Okla	18 35
Palmyra Cong Mo	6 25
Larned Cong Kan	4 00
Crys Spgs Cong Kan	17 75
Cherry Box Cong Mo	5 00
W H Lehman	8 00
H and E Burkholder	40 00
Blough Cong Pa	20 25
Weaver Cong Pa	3 47
Bank Cong Va	73 75
Ethel Lahman	25 00
Ebenezer Cong Va	50 00
Springdale Cong Va	25 41
Mt View Cong Va	4 20
Val View Cong Va	7 06
Springdale SC Va	5 00
Warwick Cong Va	145 84
Mt Clinton SS Va	50 00
E Petersburg SS Va	10 00
Weaver SC Va	10 00
Hildebrand Cong Va	31 10
Val View Cong Va	6 43
Mt View Cong Va	6 21
YPCA of EMS Va	144 22
Weaver SS Va	20 38
Pike SS Va	75 00
Springdale Cong Va	24 85
Mt Clinton SS Va	16 20
	1,252 62

Dak.-Mont. Colportage Endeavor

Fairview Cong N Dak	5 00
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Finland Bldg. Fund, Pa.

Boyertown Cong Pa	10 41
Bl Glen Cong Pa	58 77
Hereford Cong Pa	155 27
Franconia Cong Pa	80 11
Bl Glen SS Pa	55 00
Providence Cong Pa	15 00
L Lexington Cong Pa	207 00
Lansdale Miss Pa	83 61
Finland Mission Pa	152 00
A Bro and Sis Finland Pa	50 00
Deep Run Cong Pa	118 00
Pottstown Mission	8 50
	993 67

Goshen College

A Bro and Sis	10 00
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Rural Evangel

Middlebury Cong Ind	4 00
Olive Cong Ind	17 00
	21 00

Northern Michigan

A Bro and Sis	1 20
Emma Cong Ind	13 00
	14 20

Culp, Arkansas

Yoder SS Kan	33 33
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Ozark Missions

Spg Val Cong Kan	10 00
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Pea Ridge Mission Bldgs.

Edward J Yutzy	1 00
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Personal

Spg Val Cong Kan	12 50
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Rural Missions

Rainham Cong Ont	2 85
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St Jacobs Cong Ont	35 00
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37 85

Medical Missionary Prep.

Snyder SS Ont	28 35
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S. W. Pa. Conference Fund

Casselman Cong Md	1 50
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Altoona Cong Pa	6 00
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Glade Cong Md	1 93
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9 43

E. M. S.

Tressler Cong Del	67
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Mission Literature Fund

Scottdale Cong Pa	10 81
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Morrisons Cove Cong Pa	3 34
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Masontown Cong Pa	1 35
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15 50

Circle Letter

Midland Sr SC Mich	1 20
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Guernsey SC Sask	1 00
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Midland Int SC Mich	1 20
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Goshen Coll SC Ind	2 50
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Sheridan SC Oreg	1 50
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Nampa SC Idaho	40
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Annie E Mellinger	1 00
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Mrs Henry Bassinger	2 00
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Mrs Nora Oswald	20
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11 00

Sewing Circle Gen. Expense

Guernsey SC Sask	50
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Total Other Funds	2,495 95
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RELIEF FUNDS**Spain**

Kitchener SC Ont	9 89
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D J Gingerich	25 10
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Edwin Weaver	5 00
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Harrisburg Cong Ore	70 00
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Conestoga SS Aged Sisters	
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Cl Pa	10 00
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Two Bros Nebr	10 00
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A Friend Kan	3 00
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A Bro and Sis Mich	5 00
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Carlock SS Dorcas Band Ill	3 00
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A Bro & Sis Kouts Cong	
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Ind	18 00
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Gortner Union SS Md	4 72
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A Friend Iowa	5 00
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Zion SS Grace Burcks Cl	
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Ore	1 40
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A Bro and Sis Pa	10 00
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A Bro and Sis Pa	5 00
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Sonnenberg SS O	62 63
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Ira and Johanna	
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Birmingham	19 56
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Holly Grove SS Md	7 44
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A Sister Ohio	5 00
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Plumstead Cong Pa	10 50
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Two Sisters Pa	2 00
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Harleysville Chappell	
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YPM Pa	38 27
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Esther Yoder Cl Pa	11 00
Elizabeth Showalter	25 00
Nannie Showalter	15 00
Lindale SS Va	25 00
Mt Pleas Ch and SS Va	39 58
Elmer Warnholt	50
Manitou Cong Colo	6 16
Hesston Coll Cong Kan	27 53
Chic Home Miss Cong Ill	30 00
Waldo SS Ill	72 18
Goodfield Cong Ill	5 00
Martinscreek SS O	29 00
Holdeman Cong Ind	29 38
OO Am How-Miami Cong	
Ind	5 00
Nappanee Cong Ind	80 00
Salem Cong Ind	13 00
Bowne Cong Mich	5 00
Fairview Cong N Dak	10 00
Sis Fellowship Mtg Ore	17 66
Bethel Cong Ore	10 00
Lanc Dist Bd	500 00
Bro and Sis S S Gehman	5 00
E Zorra AM Cong	86 65
	1,378 15

General

A Bro and Chil Ia	25 00
L Dist Va	68 47
Goodfield Cong Ill	24 85
Medway SS O	15 31
R Riv Val Cong N Dak	7 85
	141 48

Total Relief Funds 1,519 63

SUMMARY

Dak-Mont Dist Bd	63 67
Franconia Dist Bd Pa	1,458 79
Ill Dist Bd	648 68
Ind-Mich Dist Bd	662 88
Ia-Neb Dist Bd	474 36
Lanc Dist Bd Pa	852 65
Mo-Kans Dist Bd	576 65
Ohio Dist Bd	364 70
Ont Dist Bd	531 03
Pacific Dist Bd	151 36
SW Pa Dist Bd	172 99
Va Dist Bd	971 28
Wash Co Md & Frank	
Co Pa Bd	36 00
Gen SC Committee	61 85
Menn Bd of M and C	2,772 23
	9,799 12

India	1,833 67
S America	1,038 87
Africa	89 60
City Mission	984 30
Char Institutions	1,022 08
Annuity	100 00
Gen and Other Funds	3,210 97
Relief Funds	1,519 63
	9,799 12

Respectfully submitted and gratefully acknowledged.

D. D. Miller, Treasurer,
P. O. Box 574,
Elkhart, Ind.**CITY MISSIONS**

(Continued from page 30)

whom she was glad to see. They are as follows; Elizabeth, Laura, Mary Francis, Alva, Truman Showalter, Waynesboro, Va.; C. A. Hartzler, West Liberty, O.

Dear friends we cordially invite you and others to again come this way.

We also thank the many sewing

circles for the clothing and the gifts which you have sent us. May the Lord bless you abundantly in your charitable work.

Many thanks for the donations, for the song books, and for the poor fund. Many thanks to the brother who made it possible for us to have an electric refrigerator. May the Lord reward you for your liberality.

Remember us at the throne of grace that we may be able to administer the things that have been entrusted to our care for disposal. And that there may always be an open door for the word of truth.

Yours in the Master's service,
March 27, 1939. Dewey Emswiler.

"God is our refuge and strength."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 13, 1939

(Herald of Truth
Established 1864)

No. 2

EDITORIAL

"Quench not the Spirit."

Spiritual life and spiritual power are inseparable.

If real pleasure is what you are after, "rejoice in the Lord alway."

The nearer you get to God, the farther you will be away from the blighting influence of worldliness.

Only such church members as are members of the Church of Christ can say of a truth, "Our fellowship is with the Father, and with his Son Jesus Christ."

Whoever studies to show himself "approved unto God" is also "a workman that needeth not to be ashamed." Every true soldier of the Cross is a workman for the Lord.

The Bible holds out no promises to the lazy man. On the other hand, this fact is clearly set forth in the language of inspiration: "If any would not work, neither should he eat."

There is no man who enjoys a rest better than the man who lays his head upon his pillow at night, conscious of the fact that he has spent the day in honest toil. The same is true of the man who is daily and diligent about his Father's business. His experience is the exact opposite of what the prophet Amos wrote about another class of members: "Woe unto them who are at ease in Zion."

Lessons in Christian Doctrine—Part II.—Whether you are interested in this 96-page booklet for supplemental work in Sunday school classes, or for classes other than Sunday school, or for your own personal use, it will pay you to send for a copy of the book. The discussions are practical, the doctrines

set forth are Scriptural, and we believe that before you get half way through you will feel that you are more than paid for the 25c you invested.

Another 32-page number of the Gospel Herald will be due next week. This time it will be the April number of the Doctrinal Supplement, in addition to the regular Herald. Most of the articles to appear next week are accumulations of articles sent in during the past three months for which we were unable to find room on the regular doctrinal page. We feel quite sure that not only will you be interested in these articles, but also profited through reading them. One of the important things found in the writings of Paul is his advice to Timothy: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou wilt both save thyself, and them that hear thee."

Our Sunday School Lessons.—Every one interested in Sunday school work was particularly impressed with the importance of the lessons studied during the past quarter. There is a peculiar charm about the writings of Peter that gives us a good reason why he was the spokesman among the apostles. When he opened his mouth or plied his pen he said something. There were no idle words in his messages.

Equally important is the series of lessons found in the present quarter. Peter and Paul were two types of men, but they were disciples of the same Lord, preached the same Gospel, had the same burden on their hearts, and were headed for the same place. We thank God for these two men. Be sure that you make a prayerful study of every lesson in this quarter's series, for thereby your life will be correspondingly enriched.

The fiscal year of the Mennonite Publishing House closes the last of this month. You will help lighten the burdens of those who are responsible for

the financial condition of the House by seeing that subscriptions to all the periodicals of the House are paid up and in advance, and also by helping to get new subscribers for the Gospel Herald and the other House periodicals. The annual reports of the General Manager and Secretary-treasurer of the House serve as mile-posts in the history of the institution. These reports will appear in print in about a month. We have every reason for thankfulness to God for His guidance and directions and to the patrons of the House for your hearty co-operation and support. A large share of the credit for the sympathy which exists between the House and the supporting Church is due to our faithful contributors who have kept us supplied with wholesome material for publication. Continue your support of this work by your supplications before the Throne.

"Be not Deceived."—Some people who are awake to the awful curse that the moving picture shows that are usually classed as "the movies" have proved themselves to be, claim to see nothing wrong in attending moving picture shows advertised for "educational" and "religious" purposes. There are two things that they fail to recognize: (1) Practically all movies are educational, even though most of them develop the baser instincts and traits of character in those who attend them. (2) As the drinking of the milder beverages and narcotics develops a taste for something stronger and more destructive, so the attendance at moving picture shows for which claims are made that they are educational and promote spiritual life develop a taste for movies of a more decidedly corrupting nature. There is no more effective way to help foster the motion picture curse than to attend the kind of moving picture shows for which high claims are made for educational and religious purposes. By attending that kind of movies you are simply populariz-

ing the movie as an institution. As total abstinence from all intoxicating liquors is the only logical attitude to take on the temperance question so total abstinence from all kinds of movie patronage is the only logical attitude to take on the question of attending moving picture shows. Let us "watch and be sober."

Signs of the Apostasy.—A brother was kind enough to send us a few clippings showing how far some Church leaders have gone astray. We have room for only the headings of these articles:

"Pastor Dismayed by Pearly Gates . . . Says this Earth will be Heaven."

"Stage and Church Coming Together—Actors, Producers, Clergymen Break Bread together in New York; To Sterilize the Stage."

In the first place, that "pastor" has missed his calling. He preaches the same doctrines that Robert G. Ingersoll used to hold forth in his lectures against the Church. He should either be converted, or be elected pastor of some infidel club.

Unfortunately, there is too much truth in the heading, "Stage and Church Coming Together." But instead of the stage becoming "sterilized," the Church (that is, that part of professing Christians who have forsaken the way of the Lord) is becoming polluted with various forms of worldliness and sin. There was a "coming together" in the Garden of Eden, when the devil convinced Eve that the way that he held out before her was far superior to the way that God had planned for them. When the Church and any body or organization of worldlings "come together," it is always upon the devil's territory.

These are but a few illustrations of how some churches are drifting away from God and His Word and are becoming polluted with the sins of this world. They are signs of the apostasy in the last days, which the Bible says will come. As a blind to people who still have a little conscience left, they profess to be improving the world so that it will become fit for the association of Christian people. In reality, this so-called improvement is but a fanciful or deceptive dream intended to lull the consciences of Christian people to sleep, so that they will not become horrified at leaving the way of the Lord and taking upon themselves the way of the world, which the Bible

says that the whole of it "lieth in wickedness."

GOD WANTS A PECULIAR PEOPLE

By Guy M. Hostetler

For the Gospel Herald.

(Continued from last week)

2. Relation with industrial unions and capital. The writer has contacted many persons and has received their testimony on this serious problem that is so prevalent among our people. In the unions of today, there is more compromising done than ever in world history. In a roundabout way, people do anything in order to gain a job, thereby to gain that mighty dollar. They think more of those nickels and dimes than they do of their own soul's salvation.

So many are yoked to the union in this way; they don't want to join outright, so they join as silent members. Nevertheless when the unions accept your fees, and regardless of silence or not silent, in the eyes of the unions you are a member, helping to support their organization. It is bad enough when we see pieces of counterfeit money among our real medium of exchange, but dear Christian friends, think of the pieces of counterfeits that are walking in the very presence of God Himself. Christian friends, God's grace is sufficient to keep us from compromising one minute. God's Word tells us He will try our faith, we shall suffer hardships, etc., but remember His promise to those who are faithful. He will never leave us, nor forsake us. He will supply every need.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

God's peculiar people are a people who are willing to be in the minority, and the Word of God declares they are in the minority. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:7).

The clamor of this world system is for crowds! crowds! crowds! money! money! But God takes the weak things of this world to confound the mighty. Don't take me wrong here. God is not partial to the right kind of crowds at all, though the multitudes followed Jesus for the loaves and fishes, and especially for the ministry of mercy and blessing. In the book of Acts we have record that when Jesus ascended, He

had gleaned 120 followers who were willing to obey Him and tarry at Jerusalem for the promised comforter, the Holy Ghost. Dear readers, it really makes me stop and think, wondering how many today are willing to obey Him and tarry to receive the Holy Ghost in their life.

"The attitude of the world is to follow the crowd: Follow the style and practices of the majority." If the majority breaks down the standards of common decency, and the throng decides to cast aside accepted moral standards and laws that make for the highest and best good of society, then by all means follow the crowds! Don't permit yourself to become old-fashioned and peculiar! That would be the height of disgrace.

But the people who will make heaven their eternal home, the people who will ever know God and see the kingdom of heaven; the people who are saved by grace through FAITH in Jesus Christ, will be, and are, A PECULIAR PEOPLE, and not in the majority. It is not the popular throngs of humanity, following after earth's vanities, that ever find salvation.

Listen to the words of Jesus: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it" (Matt. 7:13, 14).

Remember, Christian friends, by our submission to God, we are given power to resist the devil. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

Allow me to quote from a tract. The depth of its message has been an incentive and inspiration to many a soul to seek the deeper things of God.

"If you hear the call of God to this royal priesthood to be one of His own peculiar ones, then you may expect the Lord to draw you into a life of crucifixion and humility, and put on you such demands of obedience that He will not allow you to follow other Christians; and in many ways He will seem to let others, even good people, do and say things that He will not let you do and say. Other Christians, and even ministers, who seem to be very religious and useful, may push themselves, pull wires, and work schemes to carry out their own plans. BUT YOU CANNOT DO IT. If you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

"Others can brag on themselves, on their work, on their success, on their writings, but the Holy Ghost will not allow you to do any such thing; and if you begin it, He will lead you into such deep mortification that will make you despise yourself and all your good works.

"Others will be allowed to succeed in making money or having a legacy left them, or in having luxuries; but it is likely God will keep you poor because He wants you to have something far better than gold, and that is a helpless dependence on Him that He may

have the privilege of supplying your needs day by day out of an unseen treasury. The Lord will let others be honored, and put forward, and keep you hid away in obscurity because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. God will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing, and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. God will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you can not do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven."

Upland, Calif.

HOW JESUS WAS LIKE MAN

By Vera K. Stauffer

For the Gospel Herald.

Elizabeth Barrett Browning once wrote the poem, "A Child's Thought of God," where a child says God lives high in the sky. If you dig down in the mines we cannot see Him in gold but can see in Him all that's glory shines. God is good, and still I feel that His embrace slides down by thrills through all things made.

Job says, I go forward, but He (meaning God) is not there, and backward, but I cannot perceive Him. He is trying to tell us God cannot be met as a personality on earth. However, we know He is a Spirit. The same can be said about Christ today. He is not here in person, although we do know He was once upon earth. God sent His only begotten Son into the world; He became flesh in order that He might complete His plan of salvation for His people. It was God's great love that prompted Him.

Go back with me about 1900 years into the little town of Bethlehem, the city of David. There we see a virgin going with her intended to be taxed. They were probably weary from their journey; night was falling fast, and they must secure a place to lodge. Imagine the disappointment and discouragement to those folks when no place was available but the lowly stable. Can you imagine the humility and the effect

of disgrace it would have upon the human race today if a child should be born in such a state? Yet Christ came to earth so low; lowest of lowest. He was rich, and came down and for our sakes became poor that we—such sinful people as we—might become rich. Why? It must have been love. "God is love." "Behold, what manner of love the Father hath bestowed upon us." Just the other week Bro. Danner made this remark that God must have had such wonderful love, beyond man's description and thought, that He should send here on earth the best that Heaven had. What love; love beyond our comprehension.

Picture with me Christ when twelve years old. He must have been as other children in the flesh. He grew in stature and in favor with man. Later we have Him preaching the Gospel for which purpose He was sent. For He said, "I am come that they might have life, and that they might have it more abundantly." In John 4 we have the scene of the woman of Samaria, and how Christ met her at Jacob's well. Let us notice some human traits. First of all, Christ used tact which is very important in dealing with the unsaved for they seem to be rather skeptical and it means much how we approach people. From verses 7-9 we notice Christ's sympathy, and He was at the same time appealing to the sympathy of the woman. We also know Christ knew the woman before ever talking to her, but should we say He was curious in a sense and aroused the curiosity of the woman, showing to us the human psychology of the woman and Christ? He also appealed to her religion and belief, and in these ways He won her to believe in God.

We have thought thus far to one side of human life, but to still bring Christ closer to us let us think first of our natural needs. When Christ was tempted in the wilderness He neither drank or ate forty days, and then was an hungered. He then was fed, which again gave Him new strength. Secondly, work. We work daily in order to make a living. Christ's work was of a different type, but still He worked, and there was a continual bodily strain, the same as we experience today; but rest gives us new strength again for labor. Third, need of refreshment. Just think how tired Christ must have gotten, especially on one occasion when He was healing the sick and blind, and then went out into the sea, maybe to rest. We notice Christ fell asleep, and that great tempest arose. He was weary and wanted to rest His weary body, and probably thought, Why must I be disturbed? So rest is essential for new strength and vigor.

Christ was not only human but also divine. But we see Him departing to a place by Himself to pray. He felt the need of going away to study and to

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

A bishop once remarked: "These qualifications (I Tim. 3:1-7; Tit. 1:7) can not be carried out by any bishop." Was he correct? A Reader.

It depends upon what he meant by the remark. If he meant absolutely perfection in all qualities named, then he was correct. But if he meant that no bishop possesses the qualifications set forth in these texts, then he must either revise his theology or replace the bishops in his church by bishops who have the Scriptural qualifications. When Paul wrote, "A bishop must be..." he was writing by inspiration of God, and no God-fearing man should for one moment think of calling God's Word into question.

Do the tables of stone referred to in Ex. 32:15 as being written on both sides mean that the Ten Commandments are intended for both Old and New Covenants? A Reader.

We understand that statement as being a simple narrative of what was done; without any reference to Old or New dispensations. The Ten Commandments, besides being a part of the Mosaic Law, were also the embodiment of principles of eternal truth; and these principles are as much in force today as they have been in any age since the creation of man. As a part of the ceremonial Law, they were nailed to the Cross. Col. 2:14. As a statement on eternal principles of truth and righteousness, they have been, and are, and will be in force as long as man shall inhabit the earth.

Where, when, and by whom was quartette singing originated? A Reader.

We are unable to tell. If any of our readers have accurate data on hand throwing light on this question, we will be glad to publish it. Of course, we make a distinction between accurate data and mere opinions or guesses.

talk with His Father, showing us we need also to do the same. And if it was needful for the Son of God to spend much time in prayer, so much more ought we as Christians to speak to God.

There is still another phase of His life we might notice. Let us look to the finer traits of life. We all like to think of love. Love is a small word but has a great meaning. Isaiah says, "As the bridegroom rejoiceth over the bride, so shall God rejoice over you." We admire the love between husband and wife, and Christ shows this love even greater than man toward His Bride-

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third Street, S. E.)

Gospel Herald, Greetings:—We are happy to report a good series of evangelistic meetings held here at the Mission March 10-19, in charge of Bro. Jesse J. Short, Archbold, Ohio. The messages were preached with the power of the Holy Spirit, the services were enlivened with good singing, and the attendance was exceptional, the house being filled several times.

A number from the surrounding communities came in and assisted in the singing. On Sunday the 19th, Brother Short gave five messages. In the S. S. hour he brought a message for the S. S. pupils who usually do not stay for church services nor come for special services, then again in the worship hour. In the afternoon a special meeting was conducted when he gave a short talk on his World War camp experiences and then preached on the Christian Home. Then in the evening, following a children's meeting conducted by Sister Short, he preached the final sermon of the series.

The Church was blessed, the members were warned, and new responsibilities were added to our service to bring the Gospel to the lost. During the week we visited 27 homes with our brother and dealt with 39 individuals needing salvation, besides many others in need of spiritual help. As a visible result, there were 16 conversions and two others who reconsecrated themselves. The saddest part is that there were a number who came and rejected the call of the Lord. However, we have them on our prayer list, and we trust that ere long they too will join the ranks of the redeemed.

We are planning two instruction classes to accommodate the converts, and ask an interest in your prayers in behalf of these, four of whom were reared in the Catholic faith.

Sunday evening, April 9, the Sunday school pupils will give an Easter program, followed by a musical program by the mixed chorus, girls' chorus, and other groups of songs.

The average attendance of our Sunday school during March was 126, compared with 120 for February. We are looking forward to June 12, the opening date of our daily vacation Bible school. We are hoping to have a large school this year, and are adding the High School course to the program. Following the Bible school we would like to

put the boys and girls out in Mennonite Christian country homes for a week or two as a fresh air vacation on the farm, provided a number of people would be interested in helping in this work. We believe that this would be a blessing to both the children (being in Christian homes) and the homes in which they would be placed.

Other work before us now is: the yard needs some reseeding, the cistern needs cleaning and repairs, general house cleaning, repairs and installation of window screens, refinishing of some floors, papering several rooms, besides the regular visitation and church and home work. Your interest is appreciated.

Yours in Christ,

J. J. Hostetler, Supt.

March 31, 1939.

Hannibal, Mo.

(1417 Broadway)

Dear Praying Friends:—We are very glad that Jesus said, "Him that cometh unto me, I will in no wise cast out." On March 12 Bro. J. M. Kreider baptized and received into the Church Bro. Frame, a man who wasted his life in sin and was near death with cancer. Mar. 23 we went to his home for a communion service, at which time he gave a strong testimony. On Mar. 28 he passed peacefully on to the more excellent glory. Mourners on earth were few, but we feel sure that a multitude rejoiced at his home coming. The funeral was held in the Mission.

On March 24 the Local Board had its quarterly meeting to consider problems and needs of the work.

Sunday, March 19, we held our monthly service at the Marion County Jail at Palmyra. Bro. H. R. Buckwalter delivered the message.

The four congregations in these parts met in an all-day service at the Mission on March 26. On that day we also enjoyed the fellowship of Bro. John Hershberger and family and Bro. and Sister Christian Hershberger of Kalona, Iowa. These seasons of worship mean much to the Mission congregation.

Bro. Alvin Miller and family of New York visited at the Mission home, Mar. 29. Bro. Miller attended services at the Men's Hall on that evening.

A precious spirit of fellowship and love characterized the quarterly members' meeting held Mar. 30. Encouraging testimonies were given on "What the Mennonite Gospel Mission means to me." One brother said, "It means to me my life." A sister said, "It means to me a home and place where I really learned to know Jesus." We thank God for the spirit of unity and desire for faithful co-operation that pervaded. One sister wished the meeting might last another hour.

Meetings at the Good Samaritan Hall for men have continued twice each week since Dec. 15, but will now be discontinued during the next two weeks of re-

vival meeting. Plans for the future of the work are not certain.

Bro. Allan Erb of La Junta, Colo., will conduct meetings at the Mission April 5-16. It is the desire of the congregation that the Holy Spirit shall have complete control of all services and activities. Plans are being made to give out 1000 invitations. We solicit the prayers of God's children for these meetings.

Our little girl, MaDonna, has been sick in bed for seven weeks, but is slowly improving. She has leakage of the heart. The doctor has been coming almost every day to give her treatments. He admitted that God had spared her, for he realized the intervention of divine power. We thank those who have remembered her in prayer and those who have sent help in funds to meet the expense of her illness. Will you continue to pray? We are trusting the Lord for the supplying of our needs.

A friend in the Lord whom we have never seen said this in a letter enclosing a gift: "Since the Lord has blest me with work, I feel that I owe Him the firstfruits by tithing. I am not gifted to speak like angels or preach like Paul, but if I can help in the Lord's work in this way, I am willing to do it, and it is a wonderful privilege to be able to do this." Praise the Lord for such testimonies. When rewards are given, such will surely receive much.

Yours for Christ and His Kingdom,
Nelson E. Kauffman.

April 2, 1939.

Iowa City, Iowa

(Mennonite Gospel Mission)

Readers of Gospel Herald:—Jan. 22, West Union chorus gave us a musical program which was much appreciated by all of us. We pray God's blessing upon their labor of love in song.

Building Board met Jan. 26, and selected lot for Iowa City's new mission church. Jan. 27, contract drawn for corner lot, 65 x 118 ft. Clark and Seymore, cost \$1000. Feb. 15, lot paid for and title received.

Jan. 31, Mary E., 13-months old baby daughter of Bro. and Sister George Williams passed on to be with Jesus. Bros. Hobbs and Blosser officiated at funeral.

Feb. 3, Bro. Hobbs went to Hesston, Kans., to attend ministers' institute.

Feb. 19, Bro. and Sister Shifler were received into fellowship by letter. March 27, 150 song books were purchased for the Mission of which cost \$25 was given by East Union congregation. Many thanks for their liberal co-operation.

Seven visiting pastors filled our pulpit during the first quarter of 1939, giving much inspiration and encouragement.

There is a new spirit of harmony in the Mission, and co-operation in the

work here, since the beginning of the New Year, that is very encouraging.

Several new activities are in progress, and we expect to accomplish much in the Lord's Kingdom, with His help and your co-operation. Let us pray and work together till He comes, with His reward of eternal life with Him.

Average S. S. attendance for the quarter, 120.

Bro. and Sister Hobbs are certainly doing a great work here, walking hand in hand with Jesus our King, teaching our young people to walk in paths of righteousness, for His name's sake, several of whom are now in class, being instructed for the Kingdom.

Your brother in Christ,
April 2, 1939. Geo. E. Barrett.

Lancaster, Pa.

(Rossmere Mission)

Dear Christian Friends:—Bless the Lord, O my soul; all that is within me, bless his holy name. The Lord has abundantly blessed us all.

The workers here have lately felt the need for memory work for the children. We have decided to learn verses in alphabetical order from A to Z. Each child brings a verse written on a slip of paper. These verses are read and then collected into a box. One of the children picks a verse from the box. That verse is then memorized by all. Last Sunday evening we had verses beginning with the letter C.

I certainly wish you all could visit our Tuesday evening prayer meeting. Even the children enjoy them. Troubles and trials seem small, while one is listening to Jesus' keeping power.

There are a lot of children who attend our services for which we are very glad; but very few of the parents ever come. Last Sunday afternoon three of us visited quite a few of these homes. Some seemed interested and others were somewhat indifferent.

There is power in prayer and we need your prayers. Please remember us at the throne of grace.

Yours in Him,
April 3, 1939. A Worker.

THE WORK AT CULP, ARKANSAS

Bethel Spring and Surrounding Work

I arrived at Culp on Friday evening, March 24. After a night of rest at the home of Bro. Histand, I took a trip up the mountain to Castiel S. H. where I had an appointment at 10 A. M. with a few families. Here bright-faced children gave me their hands in glad welcome. Bro. Histand gives them a Saturday afternoon appointment twice a month. The people here conduct their own Sunday school each Sunday morning. One father says, "I feel I ought to be taught rather than to teach others." Some of these men met with us at Bethel Spring Church on this same Saturday evening.

The writer spent Sunday morning and evening also at Bethel Spring. There were about 35 present at the Sunday school and service in the forenoon and a well filled house of over a hundred in the evening. The interest of all inside seemed good. A number expressed desire for prayer and the faces of others also showed concern. Bro. Histand has such audiences almost every fair Sunday. After the morning service the monthly members' council was held and various things concerning the work were discussed. Provision for young people's meeting was made, and plans considered for a summer Bible school.

On Monday Bro. and Sister Histand accompanied the writer in visitation and to an appointment at Cold Water S. H. near McPherson, Ark. An attentive audience was present. Another appointment was filled here on Wednesday night, with a smaller number though very attentive listeners. Weather change made difference in number.

On Tuesday I visited in a brother and sister's home farther west and filled appointment at Martin Springs near Norfolk, Ark. Today (Thursday) I am again at Culp expecting to fill a special appointment at Bethel Spring Church and have our final message for this trip.

When I consider the interest in the little congregation here and compare it with my first year's work here beginning in September, 1935, I feel to thank God for the grace bestowed and for the workers provided and for the new helpers in those who have joined in with the flock.

We are planning to have a Summer Bible school soon. We are looking to the Lord to provide needed funds and teachers through those who are willing to let themselves be used. Will you remember the work in this field in your prayer?

Yours for the Lord's work in the needy rural fields. J. R. Shank.

LETTER FROM EAST AFRICA

Bumangi Station,
Musoma,
Tanganyika Territory,
March 14, 1939.

Dear Christian Friends:—We recently had the privilege of visiting the site on which we are to be finally located. Looking out over the plain from the location on which our house will be built, one can see hundreds of native huts surrounded by their small gardens. We will be fortunate in having a large tribe of sixty thousand people among whom we are to work. This may mean that we will have congregations in which the people all understand one language rather than several language groups, as is common at some of our stations. Little work has been done among these people, except a little by

the Seventh Day Adventists. The natives are quite anxious to have us come; not because they want the Word of God but because they hear that a doctor is coming. We hope that while they are mainly interested in the loaves and fishes, we may stir up in their hearts a deeper longing that will bring them to their Lord.

We recently had interesting services at the village of our chief. His favorite wife was sick and he had asked for medical help. When we arrived there were about twenty people present as it is the custom when someone is sick for all the friends to come together. After taking care of the patient we had a short service, and one felt the message really reached some hearts.

We feel thankful that the chief at Nyabassi is favorable to the work and that he has given us adequate land on which to plant our gardens. Because of the elevation, the station should be quite healthful; and this also means better rainfall, so that it will be easier to raise things in the garden here than at the other stations.

We look forward to the work at Nyabassi among a rather friendly group of people and yet people who are deep in sin and heathen superstitions. They need the Lord. Perhaps they do not realize it, but will you pray with us that as the new station is opened souls may be led to Him?

For His service,
Noah K. Mack, M. D.

SOUTH AMERICAN WEEKLY NEWS LETTER

Great is the Lord, and greatly to be praised for His Wonderful Goodness to us.

Dear ones in the United States, Canada, India and Africa. Peace be unto you.

We shall forward to you just a few news items of happenings in Argentina.

Bro. and Sister Brenneman visited with the Litwillers for a few days and also went to Buenos Aires on business. The Hersheys, Snyders, and Brethren Hallman and Gorjon attended the Annual Congress of the Evangelical Union at Tandil March 3-5. They report a very spiritual time.

The Webers were in charge of the work at Peluajo for two weeks, while the Swartzentrubers were in Buenos Aires looking after the necessary details in order to secure passports and such things as are necessary to leave the Argentine and return again without difficulty. This is indeed a tedious job in this country, and one needs so much patience to bear with the unreasonable things that you are asked to do. The entire family needed to be present for 4 days, and the rest of the work can be completed by the writer in 2 or 3 days. At the same time we were privi-

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Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
 Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
 Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
 Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"THE LAST LONG MILE"

Carry me over the long last mile
 Man of Nazareth, Christ for me.
 Weary I wait by death's dark stile,
 In the wild and the waste where the winds
 blow free,
 And the shades and sorrows come out of my
 past
 Look keen through my heart
 And will not depart
 Now that my poor world has come to its last.

Lord, is it long that my spirit must wait,
 Man of Nazareth, Christ for me?
 Deep is the stream and the night is late
 And grief blinds my soul that I cannot see;
 Speak to me out of the silences, Lord,
 That my spirit may know
 As forward I go,
 Thy pierced Hands are lifting me over the
 ford. —Sel. by a brother.

THE SACREDNESS OF MARRIAGE

What therefore God hath joined together let not man put asunder.—Mark 10:9.

The study of the seventh commandment and Jesus' teaching on marriage and divorce in a recent Sunday school lesson brought us face to face with the most sacred institution on earth—marriage and the home.

The Seventh Commandment

In a study of the sixth commandment we found a law set up to safeguard human life. In the seventh commandment God set up a law to safeguard personality and the family. If one thought is outstanding above another in the statement, "Thou shalt not commit adultery," it is the thought of regard for personality. A transliteration of this commandment might read, "Be thou faithful to the marriage vow." Adultery has to do particularly with those within the marriage state. An adulterer disregards God's laws and the personality of the one he once said he loved.

The Sacredness of Marriage

John, the Revelator, used to illustrate the mystical and holy union between Christ and the church. "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints" (Rev. 19:7, 8). What a great illustration and then what a great and wonderful thing to illustrate. But marriage is sacred for still a greater reason.

When Jesus was asked by the Pharisees if it was lawful for a man to put away his wife, He answered them by

asking the question, "What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." From the institution that God hath started and ordained, let man keep his hands off. It was born out of too great wisdom for man to tamper with it. The institution is too holy and of such infinite origin for unholy finite man to try to change it.

The Idea of Marriage of Divine Origin

The idea is of divine origin; it is ordained by the Almighty; its purpose is for the sacred way of propagating the human race. Herein love is raised far above a temporary emotion unto a permanent devotion. If impure desire is the motive of marriage, there is little doubt that tragedy is ahead. But if it has permanent, self-sacrificing devotion at heart, then the story will no doubt have a different ending.

Marriage a Serious Step

Marriage is a serious step. To go into it outside of the will and Word of God is very dangerous. Contrary to opinion, there is something worse than a young girl having her future foreshadowed by living and dying an old maid: likewise with a young man living and dying an old bachelor. Just one thing worse—marrying the wrong man or the wrong girl.

Paul in II Cor. 6:14, 15 states a principle with a wide application: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk with them; and I will be their God, and they shall be my people."

Let us also read these verses in another translation. "Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common, or how can light associate with darkness? What harmony can there be between Christ and Belial, or what business has a believer with an unbeliever (husband or wife)? What compact can there be between God's temple and idols? For we are the temple of the living God—as God has said, I will dwell and move among them, I will be their God and they shall be my people." What will we do with the Scripture in

reference to a saved person marrying an unsaved person?

The Closest of All Bonds

As heretofore suggested marriage is the closest of all earthly unions or bonds. One cannot make a closer contract. It is the most sacred earthly bond. Now the Scriptures positively forbid saved persons from forming any kind of a union with the unsaved that would be detrimental to them being the Christian believers they ought to be. Since we are the temples of God for us to entertain equal fellowship, or enter into contracts of equal binding obligations with unbelievers, is like permitting idol worshipers to have free access to our church houses for their worship along with ours. Our present thoughtlessness and indifference toward sacred things may have come directly from a present day fallacy in religion. "It does not matter what you believe, just so you are sincere." This is a lie from the pit. Salvation does not rest in sincerity alone, it rests in accepting life through Jesus Christ and being sincere about it.

America Is Not Better

No God-conscious mind can truthfully say that America is better spiritually today than at the beginning of the century. Why? We not only have forgotten God but likewise we have forgotten His Word. The cry everywhere from godly leaders is, "Back to God. Back to the Bible. We are drifting toward paganism. The Church is powerless." It does not take a scholar or a doctor to realize that the Church has not recovered from its malady of spiritual anemia and sleeping sickness. If these truths apply anywhere, they apply to our wrong ideas of marriage, resulting in thousands of divorces and broken homes. Yes, marriage is more of a yoke and not so much of the joke that some preachers, as well as others, make of it. Neither is marriage blind, but the right conception of it is kind.

America's Greatest Problem

The problem of marriage and home-making today is the greatest. Out of our homes flow streams, yea rivers which constantly brighten or blight our land and the world. The home is the spot where the largest percentage of earthly interests are concentrated. It may be in a damp cellar among store boxes and musty rags, in rickety attics in dust and straw, or it may be in a gilded palace, bright lights, artistic wall and costly furniture—nevertheless it is home for someone.

There plenty or poverty, warm or cold, joy or misery, love or hate, health or sickness is experienced. Right there are our American homes. What home conditions are largely depends upon the occupants' attitude toward God and His divine laws. No home is stronger than its religion. And no nation is

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SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for April 23, 1939.—Acts 15: 23-29; Gal. 2:1-10.

RECOGNITION WON FOR GENTILE CHRISTIANS

Golden Text.—A man is not justified by the works of the law, but by faith in Jesus Christ.—Gal. 2:16.

Introductory.—In our Sunday school quarterlies the title of the lesson is given as, "Paul Wins Recognition for Gentile Christians." We prefer the title as above stated, because there were others besides Paul to whom credit should be given; especially Barnabas, Peter, and James. This is not detracting one iota from Paul, but it is also giving recognition to his co-workers, even though they may not have been as able and zealous as Paul was in this cause. It took even the apostles a long time to get around to the idea that salvation through grace is one of the tenets of Christian faith, that we are no longer under the law but under grace, and that salvation is for Gentiles as well as for Jews. If this is true of the most enlightened among the Christian leaders of that time, we need not be surprised that it was even more difficult for some of their followers to grasp these truths.

Origin of the Dispute (Acts 15:1-22).—After Paul and Barnabas returned to Antioch and gave the brotherhood there a report of their labors among the Gentiles it brought joy to the hearts of the believers there. But there were some who stoutly maintained that "Except ye be circumcised ye can not be saved." Paul and Barnabas tried in vain to convince them of their error. When they failed to convince them, it was agreed that the matter be taken to Jerusalem to be submitted to the Church leaders there for their decision. After it was clear to the apostles and elders at Jerusalem what the issue was before them, they called a counsel of the Church; or, as we would say it in present-day language, a conference. At first there seems to have been a repetition of the hot dispute at Antioch, but after awhile saner counsels prevailed. Peter rehearsed his experiences at Joppa and in the house of Cornelius. Then Paul and Barnabas gave a report of their labors and what they witnessed among the Gentiles. Then James, evidently the moderator, made a proposition that won the unanimous approval of the conferees.

Conference Conclusions (23-29).—Following the recommendations as submitted by James, a letter was drawn up and addressed to the Church at Antioch (See letter in Vv. 23-35) setting forth the position of the Church on the issues involved, and appointing two men, Judas and Silas, to accompany Barna-

bas and Saul to Antioch where the issues involved were laid before the Church. The Church at Antioch, like the Church in Jerusalem, received these conference decisions joyfully, and the whole question seems to have been settled. Not only was the Church at Antioch brought to peace, but later on Paul and his companions visited churches he had helped to establish and laid before them the conference decisions as "decrees for to keep" (Acts 16:4). We have, in the fifteenth chapter of Acts, a model for conferences and congregations to follow.

Paul and Barnabas Confer with Leaders at Jerusalem (Gal. 2:1-10).—In the preceding paragraph we stated that "the whole question seems to have been settled." That is the impression gathered from reading the fifteenth chapter of Acts, and it is evident that the Church, both in Jerusalem and in Antioch, felt that way about it. But questions of far-reaching importance like that underlying the question of circumcision in those days, do not always remain settled. Not only is it hard to overcome prejudice, but sometimes men who are conscientious and want to do the whole will of God, are not always able to grasp the whole will of God and are disturbed over matters that ought to be considered forever settled.

There were certain ones among the apostles (including Peter and Barnabas) who at times gave evidence of this fact, and we have plenty of evidences of a similar nature today. We are all fallible creatures, and need to do much praying and practice much self-denial and forbearance with the shortcomings of others to stay on the right track. In Galatia, as well as in a number of other provinces and communities, the work of the Judaizing brethren unsettled a once settled question in the minds of many people.

Paul, writing to the Galatians, rehearsed some of his own experiences and then related what transpired in a conference with "pillars" like James and Cephas concerning this very question. To confirm them in his own convictions he reported to them what these pillars of the faith and apostles to the Jews had to say on this question. In this he exemplified the counsel of Jude who encouraged the disciples to "contend earnestly for the faith."

In our day we need to be diligent in following the example of Paul and other champions of the faith, not only in promulgating but also in exemplifying the Christian principles taught in the Gospel of Christ. Now, as then, we have weak brethren who need much teaching and forbearance and exemplary living. While we are not bothered with Judaizing teachers (except, perhaps, the Sabatarians) there are other issues before us that need to be taken care of.—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE POETICAL BOOKS—THE TRIAL OF JOB (Jr.).—Job 1; 2

Topic for April 23

MOTTO

"The Lord is very pitiful, and of tender mercy."

OUTLINE STUDY

- I. **Job Serving God in Prosperity.**
 1. Perfect and upright.—Job 1:1.
 2. His earthly blessings.—1:2, 3.
 3. His devotion to God.—1:4, 5.
- II. **Job's Sincerity Questioned by Satan.**
 1. At the meeting of God's people.—1:6.
 2. God questions Satan.—1:7, 8; 2:1-3.
 3. Satan accuses Job of serving for pay.—1:9, 10; 2:4, 5.
 4. God permits Satan to make a test.—1:11, 12; 2:6.
- III. **The Trial of Job.**
 1. Losing all earthly possessions.—1:13-19.
 2. Worshipping God with resignation.—1:20-22.
 3. Losing his health.—2:7.
 4. Receiving evil with resignation.—2:8-10.
 5. Poor comfort from friends.—2:11-13.
 6. Job speaks and friends answer.—Job 3-37.
 7. God speaks.—Job 38-41.
 8. Job and God.—Job 42; James 5:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Patience," etc.

2. How Job was Tried.
 - a. How God saw Job.
 - b. How Satan accused him.
 - c. How God let Satan try him.
 - d. How the trial came out.
3. Choice gems from the book of Job.

For Seniors.

1. True Motives for Service.
2. The Office of Afflictions.
3. The Reward of Patience.

SEED THOUGHTS

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.—Cowper.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 13, 1939

Field Notes

The Lord willing, Bro. Harry Shetler of Davidsville, Pa., will fill the regular appointments in Altoona, Pa., on Sunday, April 23. N.

If previous arrangements were carried out, Bro. M. A. Yoder of Hesston, Kans., spent his Easter vacation with the brotherhood at Hydro, Okla.

If previous plans carried, Bro. Abner G. Yoder, Parnell, Iowa, preached at the Kansas City Mission on the evening of Good Friday. M.

April 22-23 is the time selected for a "Conference on Applied Nonresistance" at Goshen, Ind. See announcement on last page. From the nature of the subjects selected for discussion, we

infer that the difference between Bible nonresistance and mere pacifism will be made apparent.

The brotherhood of North Lima, O., is looking forward to a series of meetings April 30-May 7, with Bro. W. G. Detweiler of Orrville, Ohio, in charge as evangelist.

Bro. D. A. Yoder of Elkhart, Ind., worshiped with the brotherhood of the Crown Hill congregation near Rittman, Ohio, April 1 and 2, preaching the Gospel of the Kingdom.

The Local Board of Mennonite Hospital and Sanitarium, La Junta, Colo., had a meeting at the hospital on Monday of last week in the interests of the work in that institution.

April 21 is the date set for evangelistic meetings to begin with the Pleasant View congregation near Hydro, Okla., Bro. J. D. Mininger serving as evangelist, the Lord willing.

Revival meetings are to begin at the Pleasant Grove Church, Cambria Co., Pa., on April 15 and continue about two weeks; with Bro. J. C. Clemens of Lansdale, Pa., as evangelist.

Because of a temporary breakdown in health, Bro. S. G. Shetler of Hollsopple, Pa., has cancelled all his public appointments until June 1. It was the Lord's way of giving him a vacation.

Bro. Sanford C. Yoder of Goshen, Ind., brought an acceptable sermon-message to a well filled house at the Kansas City Mission Sunday morning, April 2. He was enroute to La Junta, Colo. M.

Bro. Oscar Burkholder of Breslau, Ont., preached at both Breslau and Kitchener on Sunday morning, April 2. This was made possible by preaching before Sunday school at Breslau and after Sunday school at Kitchener.

Communion services have been announced in the following congregations in the Lower District in Virginia, as follows:

May 7—Trissel's.

May 14—Bethel (Cootes' Store).

There was a large gathering of relatives and friends at the funeral of Bro. A. N. Wolfe (who was well and favorably known to many of our readers) at the Mennonite Church in Ephrata, Pa., on Tuesday of last week.

One of our welcome visitors coming regularly to our desk is "The Voluntary Prayer Link," published by Bro. L. J. Burkholder of Markham, Ont. We believe that there will be souls to bless the name of God in eternity because

of the influence of this sheet. "The effectual fervent prayer of the righteous... availeth much."

Communion services are announced at the Mennonite Gospel Mission in Altoona, Pa., Sunday morning, May 7, with preparatory services the evening before. Bro. James Saylor of Hollsopple, Pa., is to have charge of these meetings. N.

We are in possession of an interesting program of the second annual home mission meeting at the East Chestnut Street Mennonite Church, Lancaster, Pa., to be held on Sunday, April 23. It is a live program, assigned to live speakers.

The brotherhood at Palmyra, Mo., is looking forward to an all-day meeting April 24 to be held at the Palmyra Mennonite Church. The four Mennonite congregations in northeast Missouri will be represented in that meeting. The public is invited to attend.

Bro. Uriel Zook and wife, accompanied by his mother, and son, Lester and family all of Allensville, Pa., worshiped with the brotherhood at Scottdale over the last week-end. They were here as the guests of their son and brother, Ellrose D. Zook and family.

A nonconformity conference is scheduled to be held at the Kansas City Mission April 29, 30. While this conference is held especially for the benefit of our congregations in the eastern part of the Missouri-Kansas Conference district, everybody interested will find a warm welcome. M.

Bro. Geo. J. Lapp, missionary on furlough from India, attended the annual missionary meeting at Goshen College April 2, taking an active part in the meeting. From this place he went on to Chicago, Ill., where he assisted the mission congregation in a Passion-week series of meetings.

Bro. Henry Garber of Mt. Joy, Pa., spent the week-end over April 2 in Elkhart Co., Ind., filling appointments at the following places:

Yellow Creek, Saturday evening.

Clinton Frame, Sunday morning.

Goshen, Sunday afternoon and evening.

Maple Grove, Monday evening.

Bro. S. S. Hershberger of Garden City, Mo., field evangelist for the Missouri-Kansas Conference district, was expected to start south, April 10, on a tour among the congregations in the southern part of the district. Among the places he expects to visit are the following: Falfurrias, Texas; Lake Charles and Allemands, La., Lyman, Miss.

Sister Corona Haarer, one of our faithful workers, serving as our German linotype operator for over a year, left for her former home near Shipshewana, Ind., to spend her life in another field of service. She was accompanied by her father, Bro. William Haarer, and by her brother, Bro. Sylvester Haarer, who spent portions of two days with friends in Scottdale. Sister Corona left many friends among her acquaintances in Scottdale.

The thirty-fifth annual mission meeting at Goshen College was held on Sunday afternoon and evening, April 2. Among those present were Brethren I. W. Royer and George J. Lapp, who were ordained to the ministry at the Chicago Home Mission 35 years previously, to the day; also Bro. M. C. Lehman, who was on the program at the recent meeting and also on the program at the annual mission meeting at the College 35 years ago.

Relief Workers in Spain.—On last Saturday a cablegram was received from Valencia, Spain, stating that all five of our workers are safe. This is the first word received from them since the new government has taken over the territory in which they are working. We thank the Lord for their safety and trust they will be permitted to continue their labors and give their testimony for Christ in a country that is most needy both temporally and spiritually.
J. L. H.

From the monthly pastoral letter issued by the ministry in the Lower District in Virginia we copy the following: "An appointment has been made at the Liberty Church in Shenandoah County on the first Sunday of each month at 10:30 A. M." Shenandoah County, it will be remembered, is the home of the pioneer Mennonites in Virginia, who settled there as early as 1754. Later the members moved southward, and Rockingham County became the stronghold of Mennonitism in Virginia.

From a recent mission news bulletin issued by the district Mission Board of the Missouri-Kansas Conference we clip the following: "The work at Adair, Okla., is a burden on the hearts of those who know the situation just now. There are several applications for membership. The Sunday school is growing. Bro. E. J. Berkey reported 69 present recently. We will let him tell a few things in his own language: 'I think it is now time we are doing something for a permanent work before the work becomes scattered again. . . . There are a number there who I think would come in if they could feel that we had a church there.'" For further information about this place, write to Bro. Amos Gingerich, Hesston, Kans.

Correspondence

Topeka, Ind.

(Maple Grove congregation)

Greeting in Jesus' Name:—As we approach the Easter season we are again reminded of the cruel suffering and death of our Lord and Saviour, followed by His glorious resurrection. Truly we should be thankful for such a loving and merciful Saviour, who saved us from the pitfalls of this dark and sinful world.

Bro. Henry Garber of Mt. Joy, Pa., was with us the evening of April 3. He spoke to us concerning the resurrection. Friday evening, April 7, Bro. C. L. Graber of Goshen is expected to be with us and speak on the crucifixion of Christ.

Just what does Easter mean to us? On Easter morning the primary children will bring us a message in song.

Plans are now in progress for another vacation Bible school, which will be conducted the first two weeks in May. Last year's Bible school was a decided success, and many of the children are looking forward to this year's eagerly.

Truly the Lord has blessed us. Pray that we may always be faithful.

April 4, 1939. Polly Greenawalt.

Versailles, Mo.

(Lake of the Ozarks Region)

Dear Herald Readers:—We enjoyed having a Gospel team consisting of six young people from Yoder, Kans., with us on March 12. They gave programs at Wilson Bend, Jenkins, and at Mt. Zion. One of the group, Bro. Andy Bontrager, preached a sermon at each of the places. We feel that the testimony of these dear young people was a real blessing and will result in much good.

Sister Dorothy Landis, who has employment in Versailles, still goes with us and assists with the work on Sundays.

With the approach of spring we again begin to plan for Bible schools. We are glad to report that our plans are nearing completion, for a good many young people have consented to come to assist with the work. We plan a Bible school for Wilson Bend from May 1 to May 19 and one for Purvis beginning late in May. A Bible school will also be held, the Lord willing, at the Mt. Zion Church here, probably at the same time as the one at Purvis. We appreciate those who have given money to help bear the expenses of the Bible schools other years. We trust that those who are able to give will again help in this way with this work.

We still go to Rocky Ridge in Benton County twice a month for services. The interest there has not been very good and the attendance small.

May you pray for our work, that those who are so careless about their souls may be awakened to their lost condition and the need of forgiveness of sins.

April 4, 1939. Leroy Gingerich.

Falfurrias, Texas

(Mexican Border Work—La Gloria)

Dear Herald Readers:—It has been some time since you have heard from this part of the Lord's vineyard. We thank the Lord for the interest shown among you concerning the work in South Texas.

On Feb. 3, Bro. Samuel Fry of Elizabethtown, Pa., was with us and gave a short talk. We are always glad for visitors. Since Bro. Fry is home he has remembered us by sending a box of clothing for the Mexicans. We appreciate such a gift, as there are many who are in need of clothing.

Recently we have been spending more time in visitation work and find it effective, as God has blessed our efforts. A few weeks ago we visited an old man and his wife who are very faithful in attending services. We felt they had been given enough light so approached them about their souls' salvation and both were willing to accept Christ as their Saviour. How true it is that the seed sown will bring forth fruit unto repentance. May God be praised.

The past week-end (March 31, April 1 and 2) Bro. Amsa Kauffman and family and Bro. Simon (Mexican brother of Normanna) were with us. Bro. Kauffman brought three timely evangelistic sermons and Sister Kauffman had children's meeting. Bro. Simon also spoke.

We are praising God for these meetings, as six came out on the Lord's side, including the two mentioned above.

Dear reader, will you just now breathe a prayer to God for these dear souls? that God may have full sway in their lives and that they will go all the way being victorious in Him? Satan is busy, but we realize that the Holy Spirit is too.

Will you continue to remember us at the throne of grace that we may be used of Him to win more souls to Christ?

April 5, 1939. Arthur Schertz.

Johnstown, Pa.

At a recent meeting of the Johnstown Bible School Board some additional instructors were chosen. The following constitutes the faculty for the term, Jan. 1-Feb. 16, 1940: S. G. Shetler, Principal; Nelson E. Kauffman, Hannibal, Mo., Aaron Mast, Belleville, Pa. Part-time instructors: Elmer E. Yoder, Allensville, Pa., Paul M. Roth, Mason-town, Pa.

A ministers' department has been added in which a number of additional ministers from within and without the

(Continued on page 44)

Miscellaneous

ONLY

By S. D. Martin

For the Gospel Herald.

Only a seed—but it chanced to fall
In a little cleft of a city wall;
And, taking root, grew bravely up
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through the flowers was
sent,
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad,
And the heart that was tried grew strangely
glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life, like a thread of
gold,
And the life bore fruit—a hundredfold.

Only a word—but 'twas spoken in love,
With whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a newborn soul "entered in by the
door."

STAYING THE FIRE

By Moses G. Gehman

For the Gospel Herald.

Where there is no wood the fire goeth out.—
Proverbs 26:20.

In this text the subject is about too many unnecessary words. That the number of words be cut down to the amount really needed, and the kind of words that are edifying, words selected that are in keeping with the message of Grace, is a problem that God's Word deals with in many places. The Bible states clearly that "In the multitude of words there wanteth not sin" (Prov. 10:19). The means for staying the destructive fire is evident. Put no more sticks on the fire, and it "goeth out."

God has designed that His message of salvation and love to a lost world should move on by way of the tongue; the tongue of fire (or sanctified tongue). Satan takes advantage of this provision, and takes this little member and transforms it into "an unruly evil, full of deadly poison." Note that it says, "deadly poison," a thing to be avoided. The "tale bearer" is the wood carrier to keep the destructive fire burning. Destructive as the fiery darts of the "tale bearer" are, God has a provision to defeat the purpose of the devil even in this. Let people stop rehearsing the bad report. Take the advice of the apostle: "If there be any good report... think ON THESE THINGS." God's way is to cut off the supply of evil. Fill in with that which is "good to the use of edifying."

A wronged person may think it his duty to chase down a lie. It is of no

use. It may make a bad thing worse. You will find that the gossip has ten more lies out before you got the first one proven. What then shall the innocent person do? The answer is heard at the feet of Jesus! "Resist not evil."

The apostle Peter was apprehended by Christ when the Holy Spirit made him say: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judges righteously." Paul's instruction to the Corinthians is still the one principle that holds good under all circumstances: "Why do ye not rather suffer wrong? Why do ye not rather suffer yourselves to be defrauded?" and again, "The servant of the Lord must not strive; but be gentle unto all men... patient" (II Tim. 2:24-26).

Denver, Pa.

POWER IN PRAYER, ABIDING IN CHRIST

By Maggie Martin

For the Gospel Herald.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you—John 15:7.

In the preceding chapter Jesus had been comforting His disciples and giving them the consolation and help that only He could give them at this time, as the last hours on earth were swiftly drawing to a close. We know He had an intimate relationship with the Father, and He prayed much that He could go through with the sufferings that He knew were in store for Him. Then He continued in the 15th chapter, giving them the mutual love between Christ and His members in the parable of the vine and the branches. Jesus had told them previously in John 14:13, 14, "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" Matt. 7:7.

Jesus knew the power of prayer. In John 12:27, after He had made His triumphant entry into Jerusalem, certain Greeks had come and asked Philip to see Jesus. He told Andrew and they together told Jesus. Then He told them that His hour was come. He then prayed and said, "Father, save me from this hour; but for this cause came I unto this hour. Father glorify thy name! Then came there a voice from heaven saying, I have glorified it and will glorify it again."

Prayer is talking to God. The power in prayer comes only when we are a fruit bearing branch. Prayer is the

Christian's weapon and is the power to overthrow the works of Satan.

Many prayers are being offered today, but not all are answered. To expect power in prayer we must keep our connections grounded with the source from which we expect it.

We know that when our electrical appliances do not work properly as they should, there is something wrong with the connections. Prayer is the cable that makes our connections with the power-house of heaven.

We must study God's Word daily and spend much time in prayer to abide in Him. Jesus had told them in the sixth verse, "If a man abide not in me, he is cast forth as a branch and is withered. And men gather them and cast them into the fire, and they are burned." If we pray, and our prayers are not answered, let us examine ourselves and see if there is something there that has been done and gives Satan a chance to do his destroying work. Psalms 66:18 says, "If I regard iniquity in my heart, the LORD will not hear me." "Now we know God heareth not sinners: But if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31).

Sometimes we are laid low by the hand of God to show us our weaknesses. There comes the comfort to know there is power in prayer that is the means to show us there needs to be that abiding in the vine in order to expect that what we ask we shall receive.

"God is my strength and power, and he maketh my way perfect" (II Sam. 22:33).

Much has been said about "The hand that rocks the cradle is the hand that rules the world," showing that the influence of mothers is of vast importance. Many and perhaps untold numbers of testimonies have been given from wayward sons and men and women who have found Christ that there was some power that drew them and they remembered Mother's prayers were following them. No matter how far some may go to get away from conviction, someone's prayer is the power line that at last leads them to the Cross.

We must pray without ceasing. Prayer is the Christian's stronghold in the day of trouble and Christ has admonished us that men ought always to pray and not to faint.

"It is the Spirit that quickeneth." When in the spirit of prayer our souls ascend into the presence of the holy of holies, our petitions are heard in heaven whether any one on earth has heard them or not. In Matt. 6:6 we read, "But, thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to the Father which is in secret, and thy Father which seeth in secret, himself shall reward thee openly." It is not always the long prayers that are offered in public that are the most effective. Those who are not

able to leave home are often the source of much power in the Church by their prayers.

Is God's power less today than it was in days gone by? No! His power is ever the same. There are conditions to meet, and if we come up to those conditions there is an unlimited power granted to the Christian. The Church should have no lack of power if the members are in the branch and unite in prayer to claim that power.

Our task is to meet these conditions, and God will bestow the blessings as He sees best. We must be seekers of the truth and pray God to keep us by the truth. John 14:15 says, "If ye shall ask anything in my name, I will do it. If ye love me keep my commandments." When we begin to become careless in our devotional life and let ourselves become absorbed with the things of the world, then we lose our power to witness for Him. Prayer brings us into the fellowship with the Father, Son, and Holy Ghost, and leaves a heavenly imprint that gives us power to live the victorious life.

Prayer and faith are combined to obtain power. What would prayer avail us if we would not abide in the Vine and have that faith that He would give us what we ask for?

We should be as little children that as members of the family feel free to ask of their earthly father the things they need. Sometimes they ask for things that are not for their good and cannot understand why they do not receive them and just so with us, He knoweth what is good for every one.

In union there is power and strength. Matt. 18:19 says, "Again I say unto you, that if two of you shall agree on earth as touching any one thing you shall ask, it shall be done for them of my Father which is in heaven."

In Acts 8:14-25 we see where the apostles felt there was power in prayer, for after praying for the Holy Ghost and the laying on of hands the Corinthian Church was strengthened. Acts 16:25 tells where Paul and Silas believed in the power of prayer and prayed in the prison and the power of God was manifested in the opening of the doors of the prison.

Jas. 5:13-18. This shows us of power in prayer by abiding in Christ. We can praise God for a personal testimony that there is power in prayer. How dark our days would be if there was no one to lean upon, to go to in prayer knowing He alone can still the restless heart!

God has promised us grace for every trial and power to withstand Satan, if we but abide in Him.

We want to say with the poet:
"Have you reached this abiding place in Jesus?
Are you grafted in the true and living Vine?
There is rest from every care in the secret place of prayer,
There is victory for you all along the line."

Dalton, Ohio.

PURE HABITS IN DRESS

By Wilma Boller Kaufman

For the Gospel Herald.

Probably the most widely discussed question known to man is, "Wherewithal shall we be clothed?" It was the first question raised after the fall of man Gen. 3, 7.

It is referred to in some form in most of the books of the Bible, is a very prominent topic in social circles, is a means through which the goddess of fashion rules the world; and that Church, family, or social club, does not exist in which the subject of dress has not been a theme for discussion.

Naturally, therefore, the people of God are interested in knowing what the Bible has to say on the subject.

Here are a few points:

1. All Bible teachings against worldly conformity is divine testimony against conforming to the fashions of the world in dress.

Let us turn to Rom. 12:1, 2: "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God."

The Bible has specific instructions as to how people ought and ought not to dress, and every one of these instructions is against the vain fashions of the world. To conform to these fashions (rather than to heed the instructions of God's Word and conform to these instructions, as transcribed in the clothing worn by consecrated men and women, who are completely separated from the world, in thought, motive, actions, and appearance) is distinctly a violation of God's Word.

2. The Bible teaches sex distinction in dress. "The woman shall not wear that which pertaineth unto a man, neither shall man put on woman's garment; for all that do so are abomination unto the Lord" (Deut. 22:5).

3. Modest apparel is commanded. I Tim. 2:9, 10 and I Pet. 3:3, 4 cover this point. The Christian model is presented in the former reference cited and follows, with, "not with," "but with." In other words, "With shamefacedness and sobriety," the very opposite of that described in Isa. 3:16, 24 where the daughters of Zion were condemned.

"Not with broided hair, or gold, or pearls, or costly array"—immodest apparel dictated by pride and desire to be conformed to the world, just as indecent exposure of the body is dictated through lust and submission to fashions decrees.

"But with"—as described in the language of Peter: "even the ornament

of a meek and quiet spirit, which in the sight of God is of great price."

It is but natural that modest people should wish to be clothed in "modest apparel." Clothing, it will be remembered, is for the covering (not the display) of the body.

Vain display in dress should be avoided and opposed because:

1. It is testified against in both Old and New Testaments.
2. It is a means of waste of the Lord's money.
3. It is immodest.
4. It fosters pride.
5. It fosters lust.
6. It is a mark of worldly conformity.
7. It is the exact opposite of the Bible standard of the "ornament of a meek and quiet spirit."

In the face of the fact that the Bible standard and the world standard in dress are so widely different, the idea of giving up the Bible standard for the sake of appearing odd in the sight of the world, is something unthinkable for obedient children of God.

We should avoid "changeable suits of apparel." The idea of wearing one kind of clothing while among plain people, and another kind among fashionable people, is wholly unscriptural. Disobedience to God's Word is never justified because we are disobedient only part of the time.

The clothing that people wear is but an index of what there is in the heart. Pride, haughtiness, social impurity, and others of this world's sins are indicated by the manner of clothing worn by people.

Kalona, Iowa.

HOW WAS EASTER CELEBRATED IN ANCIENT TIMES?

The name Easter is of pagan and not Christian origin, being derived from the Teutonic goddess, Eostre or Ostara, a personification of the East, of morning, and of spring; so when the sun, her chariot poured forth his cheerful rays, bringing new life to tree, beast and man, the dwellers in thickly-wooded forests of the north worshiped her with song and much crude dancing. This "Eostremonath" was later carried into Britain by the Saxons, and when Christianity was introduced many primaeval rites were retained, but a new meaning read into them by the early fathers.

A religious significance was easily given to this former pagan festival from the similarity of thought in the universal resurrection of natural life in the spring with the power of Christ over death and His release from the grave. Easter, in fact, is the Church interpretation of the Passover, probably the oldest religious festival in existence—being the Pascal commemoration of the deliverance of Israel's firstborn from the angel of destruction.

The festivities of Easter were at first very simple, but in the early part of the fourth century Constantine began to celebrate the fete with extraordinary pomp. Night watches were instituted in the churches until midnight, and the usual tapers were supplanted by huge pillars of wax, not only in ecclesiastical edifices but all over the city, so that people might fancy the flames of Constantine's night candles far exceeded the sunlight.

Gradually the old eight-day spring amusements became reduced to the elaborate ceremonies of Easter Sunday. This season was the favorite time for baptisms, slaves were freed; alms given to the poor and later as a reaction from the austerities of Lent, people gave themselves up to the enjoyment of popular sports.—D. Carl Yoder.

CORRESPONDENCE

(Continued from page 41)

conference district will serve as instructors. A bulletin may be secured in the near future by writing to the principal, S. G. Shetler, Hollsopple, Pa., R. 2, or the secretary, John A. Thomas, Johnstown, Pa., R. 4.

April 5, 1939. J. A. Thomas.

Scottdale, Pa.

Greetings in the name of our risen Lord. We are grateful for the Christian fellowship and spiritual blessings which the Easter season brings each year.

On April 5 the Eastern Mennonite School Gospel Team stopped for a short visit at the Publishing House. They rendered a short program of music and a message by Bro. J. Ward Shank to the workers and friends of the House. They were passing through, expecting to visit a number of congregations in western Pennsylvania and eastern Ohio.

Bro. C. L. Graber of Goshen, Ind., preached for us on Wednesday evening, April 5. His message was appreciated.

Good Friday services were held in the evening, at which time we were favored with an inspiring message by Bro. John R. Mumaw of Harrisonburg, Va.

On Easter Sunday the Sunday schools and young people's meeting plan special services appropriate with the spirit of the Easter season.

Bro. Hiram Wingard of Johnstown, Pa., made a brief visit in the Publishing House on Saturday of last week. He was here to meet his daughter Lois, who had accompanied Bros. Ralph Hernley and Donald Paul and Sister Ferne Hernley from Goshen, Ind., to Scottdale.

Bro. H. D. Showalter and family of Broadway, Va., are spending a few hours in the Publishing House and with friends in Scottdale. In company with Bro. and Sister J. R. Mumaw, they are aiming to leave this afternoon (April 8) for Wayne Co., Ohio.

On Monday evening, April 10, the Hesston College Men's Chorus expects to be here and render a program of sacred music. They are making a tour among our congregations, going as far east as Belleville, Pa., before turning westward.

Other visitors who were with us recently are Bro. and Sister Freeman Gingerich, Elmira, Ont.; Clare Mumaw, Dalton, Ohio; Howard Showalter, Broadway, Va.; Virgell C. Fennell, North Manchester, Ind., and a number of brethren and sisters from Mason-town, Pa.

April 8, 1939. Ellrose D. Zook.

SACREDNESS OF MARRIAGE

(Continued from page 38)

stronger than its homes. But shame on a supposedly Christian nation swirling in divorces and broken homes.

In the past ten years the United States of America granted, through her courts, contrary to God's will, over two million divorces. In 1935 there was one broken home for every six marriages in our nation. In 1936 there was one for every five marriages. Colorado alone had one for every three and one-tenth marriages; Idaho one to every one and nine-tenth marriages; Michigan one divorce to every three and seven-tenth marriages.

Let us look at our record for the past nine years:

Year	Marriages	Divorces
1927	1,201,053	192,037
1928	1,182,497	195,939
1929	1,232,559	201,468
1930	1,126,856	191,591
1931	1,060,914	183,664
1932	981,903	160,338
1933	1,098,000	165,000
1934	1,302,000	204,000
1935	1,327,000	218,000

At the root of all this is one and only one, basic cause—selfishness. Without God and religion human beings become bestial. Modern psychology not only is lustful in suggestion but definitely recommends unlawful and ungodly intercourse. With what is being taught by ungodly professors and seeing the broken-down conditions of our home life, are we surprised when J. Edgar Hoover says, "That 81 per cent of the boys and girls who come into criminal courts today are under 20 years of age. Just think, 81 out of every hundred boys and girls that are charged with murder, kidnapping, high-handed robbery, sexual crimes, etc., are under 20 years old. They are minors and according to the laws of our land are under parental care, or are supposed to be.

The Only Christian Answer

There must come heart-purity through old-time salvation and entire sanctification. Jesus began at the heart when He wanted to purify a person. He

said that the lust of adultery began in the heart. Salvation also begins there. He said, by strong inference if not directly, that divorce and remarriage was heart trouble and evil. This is adultery, He said. It is a sin against God and human personality. The practice of immorality is the lowest kind of sin. But what are we Christians doing about it.

A common attitude runs something like this: Our young people have become so accustomed to nudities, improprieties, and suggestions of the opposite sex, that they do not think anything about it. Unless I miss my guess, too many parents, if truthful, sort of like the idea themselves. O, this adulterous generation! We need heart purity. Heart purity!

"Blessed are the pure in heart; for they shall see God." They are the only ones that are fit to co-inhabit the eternal world with God. A pure heart and an impure mind cannot live together. God is able to purify us if we are willing to let Him. Nothing is such a hindrance to the cause of Christ as the unyielding of our heart, soul, and body to God for purity of the whole man.

The person that sees God sees purity, sees chastity, sees the beautiful, sees the holy, sees the best, sees refinement, sees propriety, sees the holier things. Sees God! By the grace of God the opposites to the above are removed, if we will. The very appearance of evil is abhorred. The holy Christian clings to, holds, clutches, and hangs on to the good only. He is never indifferent to the inroads of evil; much less does he condone it.

The Church must do more than hold "no loose views concerning divorce" in the discipline. She must teach Christ's position and require it of her members, or suffer the condemnation of the sin of hypocrisy and omission.

"What therefore God hath joined together, let not man put asunder" (Mk. 10:9). God-approved marriages are the only legal marriages.—J. Clair Peters in Christian Conservator.

MISSIONS

(Continued from page 37)

leged to make a trip to Cosquin Cordoba, partly on business and partly to visit the Lantzes. We spent 3 days with them and in their district and had a very pleasant time. Our entire trip was about 1540 miles by auto and cost us about one-half what the train fare would have been.

The Lord willing, we expect to leave Buenos Aires for N. America on May 3, but since we are not going on a direct route we cannot give the exact date of our arrival in the homeland, but probably in the first week in June. Bro. Pablo Shank will accompany us also. Our plan is to cross the continent from

B. Aires to Antofagasta by train and from there sail by the S. S. "Reina del Pacifico" on May 11, arriving at Havana on May 22. From there on our route is not yet definitely planned. We may go by way of Florida, or to New York by boat.

There is a mingled feeling of joy and sadness that fills one's heart as you prepare to go on furlough. We are glad to go home to see our loved ones, but we realize too that many of those to whom we said good-bye will not be there to receive us now.

Then too when one sees the need of workers here you feel like a shirker to withdraw yourself and leave your part of the work to be loaded onto the rest of the workers.

Then still another reason is that some of us dread the trip because we are poor sailors. But we shall try and forget that we are on the ocean and look up to Him who can still the waves, and forward to meeting you.

May we ask an interest in your prayers so that all our ways may be directed by HIM.

Yours for the lost in Argentina,
A Swartzentruber.

Pehuajo. F. C. O.
Argentina, S. A.

HOW JESUS WAS LIKE MAN

(Continued from page 35)

groom—the Church. Oh! the great joy that we should be counted in that number of those that make up His Bride. Again, more human love was shown to His mother. Especially do we see this just before His death, when He commissioned John to take care of His dear mother. We should not fail to look on the sadder side of life. Christ was very tenderhearted and did even so much as to weep. He surely must have been sad over Jerusalem on that one occasion or else He would not have wept. And it does us good sometimes to weep if afterwards it encourages us on our way. Christ was also tried and tempted the same as people today. He was not without exception; neither are we, and it should be a help to us. Christ also gave good advice here while on earth. This is shown in the home of Lazarus in Bethany, when He characterized Mary and Martha. Another point, Christ was very sociable to all He came in contact with. He could fit Himself in any form of society and also extended gifts to man such as giving salvation, sight to blind, and health and strength to the weak.

There may be other ways we could characterize Christ that I have failed to mention, but we can truly say He walked with us and He talked with us, and has been a great Friend to man. We can sum up His life with the words given by Maclear when he said:

And at length, in the fullness of time, a Babe was born in Bethlehem, and

laid in a manger—seed of the woman, of the race of Shem, of the descendants of Abraham, of the tribe of Judah, of the lineage of David. He lived, He died, He rose again. Prophet like unto (but infinitely greater than) Moses, He gave us a law which shall never pass away. Priest like unto (but not as) Aaron compassed about with infirmity, He offered upon the altar of His cross a full, perfect, and sufficient sacrifice, atone-

ment, and satisfaction for the sins of the whole world; King like unto, but infinitely higher than David, He sitteth at the right hand of God, clad in the glorified nature of the race He came to save, the predicted Redeemer of the Old, the revealed Deliverer of the New Testament, in whom there is neither Jew nor Gentile, neither male nor female; neither bond nor free.

Lancaster, Pa.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The annual Nonconformity week was observed March 13-17, with appropriate addresses during the chapel service. Bro. M. C. Lehman spoke on, The Meaning of Nonconformity. Bro. G. R. Miller discussed, Christianizing Our Recreational Life. Bro. W. H. Smith spoke on, Christianizing Our Business Life. And Bro. W. E. Yoder spoke on, Christianizing Our Social Life. On Thursday, March 16, theme of the conjoint devotional service was, Nonconformity in Vocational Life. Bro. Lawrence Burkholder spoke on the Choice of a Vocation; Sister Lois Oyer on the Field of Teaching; and Sister Nora Miller on the Field of Medicine.

The annual Y. P. C. A. election was held March 2. The new Y. M. officers are: President, Bro. Grant M. Stoltzfus of Elverson, Pa.; Secretary, Bro. Ernest Smucker of Goshen, Ind.; Treasurer, Bro. Orval Shoemaker of Dakota, Ill. The Y. W. officers are: Pres., Sister Pauline Liechty of Smithville, O.; Secy., Sister Miriam Stalter of Lima, O.; Treas., Sister Thelma Hostetler of Lima, O.

On March 20 the new officers of the Bible Circle were elected. Bro. Howard Zehr is President; Sister Thelma Hostetler is Secy., and Sister Marjory Yoder is Third Member.

A Christian business man and financier, Robert G. Le Tourneau of Peoria, Ill., spoke at the monthly vesper service on March 26. In the evening he preached at the North Goshen Mennonite Church. His messages and visit were appreciated greatly.

Bro. Geo. J. Lapp addressed the Mission Study classes on March 22 on the work in which he is employed in India, that of caring for a vast estate on which cured lepers and symptom-free leper children are settled. The same classes met again in conjoint session a week later when Bro. Paul Mininger led an open discussion on consecrating one's self to full-time Christian work.

Bro. Mininger was gone March 22, 23, during which time he visited the Ontario Mennonite Bible School, speaking several times and also delivering the Commencement address.

On April 2 the thirty-fifth annual missionary day was observed here. Bro. I. W. Royer, ordained on Palm Sunday thirty-five years ago, was moderator. Bro. Geo. J. Lapp, ordained with Bro. Royer at the same time preached at the morning service. In the afternoon he spoke on the Challenge of India; and in the evening on the Missionary Call. Bro. Henry F. Garber spoke at the afternoon service on the Challenge of Africa; and in

the evening on the Challenge to Christian Stewardship. Bro. Garber also conducted the chapel service on Monday, April 3.

A musical treat came to Goshen College on March 26, when the college literaries secured a colored quartet from the Prentiss Institute, Mississippi, to give a program of vocal music. We are also eagerly looking forward to the first visit of the Hesston College Men's Chorus on April 6, when they will give a program in Assembly Hall at 7:30 p. m.

Bro. Paul Mininger will preach a Good Friday sermon at 11:00 a. m. on April 7, the Lord willing. At noon of the same day the A Cappella Chorus plans to leave for a ten-day trip to Michigan, Ontario, Pennsylvania and Ohio. The itinerary is scheduled as follows: Detroit, Mich.; Tavistock, St. Jacobs, Kitchener, Wanner's, Markham, Hamilton, and Vineland, Ont.; Meadville, Pa.; and Aurora, Louisville, Smithville, and Archbold, Ohio.

The annual spring vacation will be observed April 8-18, after which only eight more weeks of school remain.

Continue to remember the work of Goshen College in prayer.

April 5, 1939.

John C. Wenger.

HESSTON COLLEGE AND BIBLE SCHOOL

A blind man, Mr. Jackson, and his seeing-eye dog were with us on March 24. He told of the value of his dog and how it had received its training. He also showed many beautiful articles which had been made by individuals who were totally blind.

March 31, President Kauffman gave a chapel address on Personality and Personality Development. The students were given cards with which to score themselves as he spoke of the different traits of character.

Sister Freda from the Bethel Hospital in Newton spoke to us after our Sunday school period on March 19. She told of the work of the hospital since its establishment. We have a better understanding of the problems and difficulties of the work as well as the joys and blessings.

Prof. R. E. Mohler of McPherson College was our Chapel speaker Friday morning, March 24. His subject was "Tomorrow." To youth this is an ever present subject. We appreciated his speech, as it came from a Christian man.

The Christian Workers' Class spent March 21-26 in Kansas City. They learned much about the work of our mission and Children's Home in that place. They gave an interesting

report of their work in our Devotional meeting the following Thursday evening.

Dr. Lowen, our local physician, has started a series of first aid lessons in the College. A large number of students have enrolled for this course which is being sponsored by the local Red Cross Chapter.

A series of slides have been given the past number of weeks in our devotion meetings which showed the Life of Christ. Appropriate hymns and scripture reading added to the meetings.

Plans have been made for two Gospel teams to be sent out over the Easter vacation. One team will go to Edwards, Mo., and the other team will go to Culp, Arkansas. We pray that they will be an inspiration wherever they go and that many may be blessed because of their efforts.

The Men's Chorus left for their annual tour Tuesday noon, April 4. They plan to go east as far as Belleville, Pa., rendering programs in Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, and Pennsylvania. They will sing the Gospel to thousands of people.

April 5, 1939.

Vera Yoder.

SPECIAL MEETINGS

Tofield, Alta.

Report of the 91st Sunday School Quarterly Meeting held March 26, 1939.

Organization.—Mod., Simon Stalter; Secy., Verda Stauffer; Chor., David Stutzman.

Program and Speakers.—Devotion (I Pet. 1:17-23; 2:20-25), Joe C. Stauffer; Lessons from the Life and Work of Peter: Peter's Call to Service, Mattie Roth; Explain the Contrast in Peter's Confession and His Rebuke of the Saviour's Sacrificial Death, Harold Lauber; An Eyewitness of the Glory of Christ, Barbara Yoder; Practical Lessons to Be Learned from His Denial of Jesus, Paul Voegtlin; The Steps in Peter's Restoration, John Maurer; Children's Exercises, Alta Roth; Explain Pentecost (Acts 1:8 and 2:1-4) in Its Relation to or Contrast with the Baptism of the Holy Ghost (Acts 11:16) and Its Effect upon the Believers, M. D. Stutzman; Peter's Steps as a Missionary, (1) To Samaria, Verna Stauffer; (2) To a Roman Gentile, Fern Weber; The Power of United Definite Prayer, Dan Schwartzendruber; Exhortation to Christian Living, Uarda Brenneman.

Thoughts Gleaned.—As Peter forsook all and followed Jesus, so likewise should we when Jesus calls us. Peter makes a great confession by acknowledging "Thou art the Christ, the Son of the living God." We cannot always have mountaintop experiences but must also go down into the valley. We are baptized by the Holy Ghost into one body. We will also have infillings of the Holy Ghost all along our way. The Holy Ghost cannot be bought. The Gospel is for all people, Jew and Gentile. We should always pray without ceasing. God will answer prayer today as well as then. It should not be a Christian's privilege but should be our duty to pray. A Christian should be kind, tender-hearted, courteous, and not render evil for evil, but should be a blessing instead. "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

Secretary.

Los Angeles, Calif.

Report of the all day service for prayer and fasting on March 26, 1939.

Organization.—Mod., Eddie Yoder; Chor., Esther Holdeman; Secys., Helen Nice, Minerva Stauffer.

Program.—"Give God a Chance" (Morn-

ing sermon), Glenn Whitaker. (During the noon hour the congregation was divided into two groups and the time was spent in prayer and fasting, praying especially for the work and the different activities that will be carried on at this place.) (Afternoon) Devotion (Matt. 6:9-13), Eddie Yoder; Getting Things from God, Harry Erisman; Five-minute talks on Elements of True Prayer: Adoration, Ruth Schmidt; Confession and Restitution, Edna Klopfenstein; Thanksgiving, Harry Shoup; Forgiveness, Gordon Vandiver; Unity, Sister Hostetler; Faith, Chris Miller; Submission, Myrtle Groff; Special song (Saved to Serve); Every Christian a Soul Winner, Glenn Whitaker.

Gleanings.—In order to get things from God we must first have a knowledge of Him. We learn to know God through obedience or disobedience. God will not forsake those who know Him. We need spiritual strength from Him. We must come to the realization of the riches of our heavenly Father. Ask God for the things we have need of and be obedient to His will, for He has something for us all. We must adore God and His wonderful works and worship Him in reverence and fear. Adoration comes from realizing His great love. Only through the grace of God do we have the privilege of prayer. Unconfessed sin may be the cause of unanswered prayer. We cannot be victorious with sin in our lives. God gives us a hatred toward sin and multiplies pardon when we confess. We should not only pray for things but be thankful for what has already been given. Perhaps our prayers are unanswered because we fail to give thanks. It takes time for God to answer prayers. Lack of forgiveness in the Church is a big hindrance today (Matt. 18:21, 22). We should forgive our brethren as we would have God forgive us. There is strength in Church unity. Peace and unity are necessary for answered prayer. United prayers are answered beyond our expectations. Faith is believing God (Matt. 21:22). We can overcome the world through faith (I John 5:4). Faith is necessary to please God. Christ is our example of real submission. "Not my will, but thine be done." Let us do our part and make our prayers effective (Luke 19:10). Eight reasons why we should be soul winners: (1) God commands it (Acts 1:8; Matt. 28:20); (2) Humane feelings should make us soul winners; (3) Our sense of indebtedness; (4) Natural impulse; (5) It is God's plan; (6) Our responsibility for the lost should make us soul winners; (7) The joy of soul winning; (8) The assurance of reward should make us soul winners. (Evening sermon) "The Five Miracles of Calvary," Glenn Whitaker.

Secretaries.

Married

Hilton—Good.—On March 25, 1939, at the home of Bishop John M. Sauder, East Earl, Pa., Bro. Edwin Hilton of Lititz, Pa., congregation, and Sister Susie Good of Weaverland, Pa., congregation, were united in holy matrimony. May the Lord bless them through life.

Good—Heisey.—On March 11, 1939, at the home of Bishop John M. Sauder, East Earl, Pa., Bro. Elmer D. Good and Sister Vera W. Heisey, both of the Weaverland, Pa., congregation, were united in holy matrimony. May the blessing of God attend them through life.

Horst—Musser.—On April 2, 1939, at the home of Bishop John M. Sauder, East Earl, Pa., Bro. Allen S. Horst of Weaverland, Pa., congregation and Sister Anna E. Musser of New Holland, Pa., congregation, were united in holy matrimony. May the Lord bless them through life.

Reiff—Espenshade.—On April 1, 1939, at the home of Bishop John M. Sauder, East Earl, Pa.,

Bro. Amos M. Reiff of Groffdale, Pa., congregation, and Sister Alice Grace Espenshade of Weaverland, Pa., congregation, were united in holy matrimony. May the Lord bless them through life.

Moose—McConnell.—Bro. Paul Moose and Sister Mildred McConnell, both members of the Maple Grove Mennonite Church near New Wilmington, Pa., were united in marriage on Thursday evening, March 23, 1939, at the home of the officiating bishop, Bro. E. J. Zook. May the Lord bless them abundantly in their new relationship.

Yoder—Harshbarger.—Bro. Chester T. Yoder of the Locust Grove congregation, Belleville, Pa., and Margaret N. Harshbarger of the Mattawana, Pa., congregation, were united in marriage on Sunday evening, March 26, 1939, at the home of the officiating minister, Bro. M. M. Yoder of Mattawana. May God's rich blessings be theirs through life.

Obituary

Frame.—Joseph E. Frame of Hannibal, Mo., at the age of 40 years, passed away March 28, 1939. He had been ill since July, 1938, with cancer. On March 12 he confessed his faith in Christ by water baptism and was received into the Mennonite Gospel Mission congregation. He is survived by 1 brother, a son, and a daughter. Funeral services were held at the Mennonite Gospel Mission in Hannibal by Bro. Nelson E. Kauffman, assisted by Bro. J. M. Kreider.

Eby.—Elizabeth (Horst), wife of Benjamin H. Eby, was born May 14, 1850; died at the Mennonite Home, Maugansville, Md., March 8, 1939; aged 88 y. 9 m. 24 d. She is survived by her husband. She was a faithful member of the Mennonite Church from her youth, and of a very kind and patient disposition. Funeral services were held March 11, 1939, with short services at the Home, with further services at Reiff's meeting house, in charge of Brethren Stanley H. Martin and John D. Risser. Burial in adjoining cemetery.

Chappel.—Cecelia Chappel was born Nov. 17, 1915; died March 25, 1939; aged 23 y. 4 m. 8 d. She was preceded in death by 1 brother and 1 sister. She is survived by her parents, 3 sons, a loving husband, and many relatives and friends. The brightest feature of this entire occasion is that this young mother sought and found Christ as her Saviour and Lord. She was admitted into the fellowship and faith of the Mennonite Church by water baptism. The testimony of her husband is that hers was a triumphant passing because of her living faith in Christ as her Saviour. Her husband has also made the wise choice and longs for the prayers of God's children in his responsibility of endeavoring to bring up his three motherless boys in the fear and admonition of the Lord.

Snider.—Mrs. Susannah Snider was born Aug. 13, 1852, near Bloomingdale, Ont.; died March 16, 1939; aged 86 y. 7 m. 2 d. On June 18, 1884, she was united in marriage to Wm. Snider who predeceased her in November, 1937. This union was blessed with 5 sons and 2 daughters. Two sons predeceased the parents and the following remain to mourn her departure: Ivan, Ferman, Clayton, Ina (Mrs. A. Hackborn), and Alda (Mrs. Ivan Cressman). Also 22 grandchildren and 4 great-grandchildren survive. In early life she was converted and united with the U. B. Church. Later in life she transferred her membership to the Mennonite Church where she enjoyed fellowship until the Lord saw fit to translate her into that eternal fellowship yonder where all the redeemed have gone. Funeral services were in charge of Bro. H. W. Stevanus, assisted by Bro. C. F. Derstine.

Lechlitner.—Samuel, son of Jonathan and Elizabeth (Boyer) Lechlitner, was born in Ashland Co., Ohio, July 9, 1852; died March 19, 1939; aged 86 y. 8 m. 10 d. At the age of five

he accompanied his parents to Elkhart Co., Ind., and settled near Wakarusa, Ind.; and here he lived the remainder of his life, and died after an illness of 16 weeks. Feb. 14, 1862, he was married to Catherine Harter. His wife, 1 daughter, and an infant son preceded him in death. He leaves five sons (Jacob H. of Goshen, John W. of Osceola, William W. and Willard of Wakarusa, Charles E. of the home farm, and Frederick of Mishawaka), two daughters (Mrs. Marcus Frederick of Mishawaka and Mrs. Jerry Willard of Wakarusa), 38 grandchildren, and 10 great-grandchildren. He was the last of a family of 12 children to go. He was a farmer and building contractor. He was a member of the Olive Mennonite Church, where funeral services were conducted by Brethren D. A. Yoder and C. A. Shank. Interment in the adjoining cemetery.

Schrock.—David, son of John and Maria (Shirk) Schrock, was born in St. Joseph Co., Ind., Sept. 2, 1872. He was married to Alice Eby on June 8, 1895. To this union 4 children were born: Maude, at home; Mrs. Perceival (Emma) Haines of Dowagiac, Mich.; Herman and Mrs. Melvin (Anna) Yoder at home. A number of years ago he united with the Mennonite Church at Olive, to which faith he held at the time of his death. After an extended illness he quietly passed into the great beyond on the night of March 15, 1939. He leaves his beloved companion, the above named children, 6 grandchildren, a sister (Mrs. Henry G. Wenger) and a half brother (Henry Schrock), also many other relatives and friends. During his extended illness he often expressed a desire that it might not be long until he would be called home. Funeral services at the Olive Church conducted by the home ministers, C. A. Shank and D. A. Yoder.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
O Thou who changest not, abide with me."

Ropp.—David, son of Peter and Catharine (Gascho) Ropp, was born in Huron Co., Ont., June 26, 1888; died in the Smith Memorial Hospital in Alma, Mich., from apoplexy, March 28, 1939; aged 50 y. 9 m. 2 d. He came with his parents to Huron Co., Mich., where he grew to manhood. He accepted Christ as his personal Saviour at the age of 16 and was baptized and received into the Berne Mennonite Church. He was married to Hannah Snyder Dec. 20, 1911, who remains with her two daughters (Edna and Erma) and four sons (Clayton, Irvin, Allen, and Orville) to mourn his departure; one son (Clare) having preceded him in death. He also leaves his father and mother, 1 brother, 6 sisters, besides a large number of relatives and friends. The family moved to Gratiot Co., Mich., in March of 1931, where they have been residing since. He died in the faith of Jesus Christ to which he clung in a simple way through the storms and trials of the years. He was an honest and faithful worker, ever ready to help his neighbors in any way. He was always concerned for the welfare of his wife, children, and parents. He will be greatly missed by his family, parents, brother, sisters, and friends. Short services were conducted at the Wright Funeral Home in Alma by Bro. Kore Zook and at the Ferris Church of Christ by Bro. Erie E. Bontrager. Burial in the Ferris Cemetery.

Mishler.—Magdalena, only daughter of Joseph and Lucinda Blough, was born in Cambria Co., Pa., Oct. 17, 1856; died March 14, 1939, after a brief illness. She was united in marriage to Joseph Mishler March 5, 1876, near Johnstown, Pa., where they resided for ten years, coming to Michigan in 1887, where she has lived the remainder of her life. Her husband passed away, Nov. 2, 1928. Their home was blessed with 6 daughters, and 4 sons. Two daughters and a son have preceded her in death. She became a member of the Mennonite Church in early life, and has remained a true and faithful member. Her devotion to her church, to her home, and to her family, will long be an influence to those who mourn her absence. She will be greatly missed by 4 daughters (Polly Eash of Bowne, Edith Hostetler of Freeport, Emma Roush of Hastings,

and Lucy Graybill of Freeport, Ill.), 3 sons (William of Bowne, John of Grand Rapids, and Ervin of St. Johns), 31 grandchildren, 17 great-grandchildren, many other relatives, and a large number of friends. Funeral services conducted by D. A. Yoder and T. E. Schrock.

"God hath not promised skies ever blue
Flower strewn pathways ever for you.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But he hath promised strength from above,
Unfailing sympathy, undying love."

Lenhart.—Anna, daughter of Alex. and Katie Miller, was born near Berlin, Ohio, Feb. 19, 1883; died April 1, 1939; aged 56 y. 1 m. 12 d. She accepted Christ in her teen age and united with the Mennonite Church. She was a devoted Christian, a worker in the Church, Sunday school, and sewing circle. In 1904 she was married to Oliver Lenhart, who died in 1917. Surviving are 4 daughters (Mrs. Menno Schlabach of Bunker Hill, Mrs. John Gerber of Walnut Creek, Mrs. Ralph Sheneman of Akron, Mrs. John Oswald of Berlin), 12 grandchildren, 5 sisters (Mattie Miller, Mrs. A. S. Wengard, both of Berlin, Mrs. John Zook of Smithville, Mrs. Fred Yoder of Louisville, Mrs. Alvin Miller of near Berlin), 3 brothers (Robert Miller of Millersburg, and Rudy and John Miller near Berlin). Services were held April 3 at the home by Bro. E. J. Varns and at the Berlin Mennonite Church in charge of Bro. Earl Miller (Text, Psa. 22, 23, 24), and Bro. E. J. Varns (Text, Rev. 14:13).

"Tis sad to part with Mother,
But yet it's just awhile
Until we are together,
Again to see her smile.
She bade us all to follow,
And love each other more;
That we may meet her yonder,
On yonder blessed shore."

—By a Friend.

Reist.—John B., son of the late John and Mary (Brubaker) Reist, was born near Mt. Joy, Pa., April 13, 1842; died at his home near Manheim, Pa., Feb. 24, 1939; aged 96 y. 10 m. 11 d. On Oct. 25, 1868, he was married to Fannie S. Franck who preceded him in death 41 years. He is survived by 3 children (Katie, wife of Hayden Bomberger; Clara, at home; and H. Frank Reist of Falfurrias, Texas), 10 grandchildren and 6 great-grandchildren. He was the last of his family to go. He was a faithful member of the Mennonite Church, and was much concerned about the Christian welfare of his children and grandchildren. He was very much interested in the work of the Church and Sunday school. In 1884 he was one of the originators of the Kauffman Sunday school of which he was superintendent for 10 years. After that he was superintendent of Manheim Sunday school for 26 years. He was a kind loving father and is greatly missed in the home community and at church services, which he seldom missed. He was in good health until he took a cold and developed bronchial pneumonia and he calmly fell asleep 4 days later. He was always very patient; his desire was to depart and wished to go without much suffering which was granted to him. Funeral services were held Feb. 28, at Erbs Mennonite Church, conducted by Bro. Harry Shreiner, Bro. Henry Lutz, and Bro. Joseph Boll. Interment in Kauffman Cemetery.

Burkholder.—Edith Lillian, daughter of John and Edith Burkholder, was fatally burned Mar. 29, 1939. While her mother was upstairs but a short time, little Edith got hold of some matches. Her clothing caught fire and were burned from her body before her mother came to her. She heard a faint cry, but did not realize that it meant anything serious until she smelled smoke, and came rushing downstairs. What did she find at her little girl burned almost bare, nothing but her shoes and stockings. She was rushed to St. Joseph's Hospital, Lancaster, where she died within a few hours. Last Sunday, as we were together at Sunday school, we never gave a thought that till another Sunday little Edith would be in her grave. She will be sadly missed at the home, and by all who knew her. God

plucked a little bud from this world to bloom in heaven. She was 22 months old, and never had to learn the troubles and cares of this world. Those remaining are her sorrowing parents, 3 brothers and 2 sisters (Marlin, John Daniel, Dorothy, Mae, and Roy). Services were held at the home March 31 by Bro. Aaron Weaver, and at Weaverland Mennonite Church by Bro. John Weaver.

'Tis hard to part with Edith dear,
No more to see her here;
But yet we're glad if God saw best
To end her troubles and give her rest;
In heaven to reign with angels fair,
May our names, too, be written there.

—A Relative.

Eigsti.—John, eldest son of Christian and Elizabeth (Orendorff) Eigsti was born near Morton, Ill., March 29, 1865; died at his home in Morton, Ill., on March 24, 1939; aged 73 y. 11 m. 26 d. In his youth he accepted Christ as his Saviour and joined the Pleasant Grove Mennonite Church, remaining a faithful member until the Lord called him Home. He was married Nov. 1, 1892 to Lena Springer. They opened their home to two infant girls, rearing them as their own children. He leaves his wife together with the two daughters (Mrs. Robert Yordy of Morton, and Mrs. Carl Holloway of Hopedale, Ill.), and 6 grandchildren. Also surviving him are 3 sisters and 2 brothers (Mrs. Jonas Litwiller; Mrs. Joseph Schrock, Flanagan, Ill.; Jacob Eigsti; Joseph Eigsti; and Mrs. Alvin Bachman) and 1 stepbrother (Chris Yordy), all of Morton, Ill., together with a host of relatives and friends. For twenty-six years he served the church of his choice as trustee. He was always interested in the mission activities of the Church and was one of the generous supporters of the new work from its beginning over a period of years. He was humbly blessed of the Lord as a faithful steward. Funeral services were conducted at the home in Morton by a nephew, Bro. Leland A. Bachman, and at the Pleasant Grove Mennonite Church by the brethren, Simon Litwiller and Ben Springer. Interment in the cemetery adjoining.

"Gone to the light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best;
Gone, dear Father, gone to rest."

Gehman.—Elizabeth, the second child of the late Jacob and Susanna (Gehman) Leinbach, was born June 13, 1850, near Bowmansville, Pa.; died March 19, 1939, in the same community; aged 88 y. 9 m. 8 d. She was the last survivor of a family of four children. Three of them fell asleep within the last 9 months. As a young convert, she was baptized and received into Church fellowship in 1869 by the late Bishop George Weaver, as a member of the Bowmansville congregation. She was one of those calm, composed personalities that every one loves to associate with. On June 13, 1877, she joined heart and hands with preacher Abraham B. Gehman as his second wife. The five children the Lord gave to them abide with us: Susanna (Weaver), Jonathan, Henry, Jacob and Abraham (Deacon of Bowmansville congregation). There are 22 grandchildren and 12 great-grandchildren. One stepson died in infancy. A second stepson also preceded her and left 7 stepgrandchildren and 7 step great-grandchildren. For 34 years she was the faithful wife of a faithful preacher. On Aug. 23, 1911, Abraham died. She expressed the feeling that "soon I will follow." But the Lord purposed that her widowhood be extended 28 years; giving the family the blessed privilege of showing love and tenderness toward a widowed mother, which they all lavished on her. For seven years she and the daughter Susanna lived together in Bowmansville. The latter 19 years she spent with her younger son Abraham. Her life was the embodiment of a settled faith in God and expressed in Gospel simplicity of conduct. Her body was interred at Bowmansville, March 25. Services held in said church by the home ministry. Funeral sermon by Bro. Isaac W. Geigley. Text: Heb. 11:16 and "There remaineth therefore a rest for the children of God" (Heb. 6:9).

Items and Comments

After continued efforts, on the part of representatives of the two leading Labor Unions of America, the CIO and AF of L, to find a common ground upon which to unite, their conferences have been indefinitely postponed with slim hopes of ever reaching an accord.

In a recent official report from Washington, D. C., concerning top figures in salaries paid during the year 1937, it developed that the movie business stands at the head. Among other things it is stated that sixty-three officials and movie stars received more than \$200,000 each during the year.

A jury in Philadelphia, Pa., decided that Branch 1 of the American Federation of Hosiery Workers (a CIO affiliate) owed the owners of the Apex Hosiery Mill \$711,930, as a result of a 48-day sit down strike in 1937. The damage as originally fixed by the jury was \$237,310, but because the strike affected interstate commerce the sum specified was automatically trebled.

In the present violent attacks against heads of governments, or of governments themselves, be they classed as fascists or democracies, we should not forget that as a rule such denunciations while they may have some foundation of fact, are also mixed with coloring matter that mixes truth with falsehood. It is still important that we heed the scriptural injunction against speaking evil against those in authority.

We quote the following from one of our exchanges: "Mohammedans comprise one-eighth of the world's population, and at the present rate of increase they will by birth comprise one-fourth of the earth's population in two more generations." This is food for reflection on the part of advocates of so-called "birth control" among civilized peoples. While people professing godliness are shamelessly violating God's commandment, "Be fruitful, and multiply, and replenish the earth," heathens and savages are rapidly making the Caucasian race a pitiful minority party.

One of the recent actions of Congress which is receiving considerable attention is the appointment by the national House of Representatives of a committee to investigate the alleged irregularities of the WPA. The phase of the investigation which is attracting greatest attention is that pertaining to the charge that the WPA has been dominated largely by politics and that millions of the taxpayers' money have been squandered. Perhaps more favorable results could be realized from these investigations if no one connected with them would be politically inclined.

Stop Liquor Advertising.—A bill to prohibit liquor advertising has been introduced in the Legislature of Alabama by Representative W. M. Beck, of Ft. Payne. If this bill is enacted, it will be illegal to advertise any kind of intoxicating beverages—beer, wine or whiskey—on bill-boards, in newspapers or magazines, or over radio. That is, all liquor advertising will be stopped, and our homes will no longer be subjected to the attractive, alluring appeals through the printed page and over the radio to drink this or that brand of beer, wine or whiskey in order to get enjoyment out of life, or to be a good fellow among friends.—Alabama Christian Advocate.

As this is being written (April 8) the two leading developments connected with the re-making of the map of Europe are the Italian move against Albania and the German aggressive movement against Poland. In the opinion of many people, these are but open skirmishes in the direction of a general European war. England and France have given their pledge of support to Poland in case that country is attacked, and several of the balkan states are hanging in the balance, depending upon whether Italy and Germany, or England and France, will have the advantage in the opening skirmishes. However, the Lord can overrule, and many are still hoping and praying for peace. By the time this reaches the eye of the reader there will probably have been decided developments, either in the direction of peace or war. Let us continue to pray for the peace of the nations.

ANNOUNCEMENTS

The Missouri-Kansas Conference will meet August 7-11 with the Pleasant View Church near Hydro, Okla.

Earl Buckwalter, Secretary.

Harrisonburg, Va.

July 26-30, 1939

The Young People's Institute to be held on the campus of Eastern Mennonite School, Harrisonburg, Va., this summer will offer a select variety of courses and subjects. The Institute Committee is arranging a program with the view of meeting the needs and interests of young people. They have engaged a staff of capable teachers and speakers who are sympathetic to the problems of youth.

John R. Mumaw, Director.
Harrisonburg, Va.

MENNONITE CONFERENCE ON APPLIED NONRESISTANCE TO BE HELD AT GOSHEN COLLEGE, INDIANA, APRIL 22-23, 1939

The Peace Problems Committee of General Conference is arranging for another study and discussion conference similar to the one held at Goshen in February, 1935, which met with such wide-spread approval. The conference is planned to provide for serious study and discussion. You are invited to come and take part in the meeting, and to bring with you others who may be interested. Free lodging will be provided by the college. Meals will be served at twenty cents each. Please notify us if you plan to come. Following is a list of subjects to be discussed:

1. Nonresistance and Litigation.
2. Nonresistance and Industrial Conflict (Particularly in relation to labor problems).
3. The Menace of Propaganda and How to Meet it.
4. Church and State in Mennonite History.
5. The Obligation of the Christian to the State and Community; "render unto Caesar the Things that are Caesar's."
6. Worship of the State in Our Time.
7. The Nonresistant Attitude toward World Conditions Today.
8. Nonresistance as a Way of Life.
9. Nonresistance Applied to Personal Relations
10. The Power of Love

Peace Problems Committee, per
H. S. Bender, Chairman.

BOOK REVIEW

GOD'S PURPOSE

A new book, just off the press, consisting of 366 sermonettes, written by 366 men from all parts of the English-speaking world. It is

a book of 366 pages, the third of a series, the other two being "God's Minute" and "God's Message." The book, containing 366 sermonettes for home worship (one for each day of the week) presents a pointed discussion on a wide variety of texts. Published by John C. Winston Company, Philadelphia, Pa. Prices range from \$0.60 to \$1.50, depending upon the style of binding desired. A valuable book for the home library.

CHRISTIAN EDUCATIONAL CONFERENCE

This year again the Commission for Christian Education and Young People's Work will sponsor a conference just previous to the General Mission Board meeting. On Friday afternoon and evening and Saturday forenoon, June 16 and 17 the sessions will be with the brotherhood at Midland, Mich. This is in the line of travel and within a couple hours driving of Fairview where the mission meeting will be held June 18-20. The Saturday evening session will be at Fairview. A hearty invitation is extended to workers in Sunday school, Summer Bible School, Young People's Bible Meetings, and other similar teaching agencies to be present for these sessions. Those planning to attend the sessions at Midland will kindly advise Bro. Floyd Bontrager, Midland, Mich. For more information regarding the meeting and for copies of the program, write to John R. Mumaw, General Secretary.

"Without me, ye can do nothing"—a word which I find to be the hardest saying you can utter to the majority of men. They ask: "Is it not too sweeping a statement?" Not at all in reference to the thing we are talking about—holiness. Yet I remind you of the fact that morality is simply the religion of the natural man; holiness is the religion of the renewed man. Morality says, "Love thy neighbour as thyself;" Holiness says, "Love thy neighbor so much better than yourself that thou shalt be willing to lay down thy life for him." Morality says, "Be honest;" Holiness says, "Be merciful." Morality says, "Pay your debts;" Holiness says, "Forgive your debtors." There is a great gulf between the two. Holiness is something that comes from God, and unless we are grafted into the life of God, we cannot reproduce it. So if we are to become like Christ, we must be incorporated into Him.—A. J. Gordon.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 20, 1939

(Herald of Truth
Established 1864)

No. 3

EDITORIAL

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

In this connection it is well to notice a previous declaration of our Lord, namely, "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

In other words, the Light was sent into the world because the world was already under condemnation and God was "not willing that any should perish." "There is therefore now no condemnation to them which are in Christ Jesus."

But there are many who refuse this ransom price for their deliverance. As Jesus says, they love "darkness rather than light," because their deeds are evil. Ostrich-like, they are sticking their heads under the sands of worldliness and clinging to their sins.

Sometimes, after a series of meetings is over some deluded sinner is heard to boast, saying, "That preacher didn't get me." Unfortunately, that is only too true. But while the preacher failed, the devil succeeded in holding the poor sinner in his clutches. Result: "Everlasting fire"—unless he repents before it is for ever too late.

One of the mysteries of the age is that any intelligent man should choose the enemy and destroyer of human souls rather than Christ the "Friend that sticketh closer than a brother." Under the guise of self-interest, he makes the most ruinous and dastardly choice that could possibly be made. The calamity in Eden is being repeated in millions of cases today. Let sinners everywhere listen to this invitation of

LOVE: "Look unto me, and be ye saved all the ends of the earth; for I am God, and there is none else."

After Easter, what?—Herod's purpose was that as soon as Easter was over, he would complete his work of murdering Peter. But the Church prayed, and the purpose of this blood-thirsty monarch was thwarted. Some people, while they would be shocked at the thought of murder, are nevertheless bent on living on in their sins—which means murder to the soul (their own and others') unless the Lord should thwart them in their purposes. Taking it for granted that those observing Lent were sincere, let them prove their sincerity by extending the lenten season the year round.

We often hear the question raised, why did God allow James to be beheaded while Peter was spared? Since the Bible is silent on this point, we can only guess at the reason. Perhaps the Church was not sufficiently aroused when the first of these two apostles was arrested. Perhaps it was because the Lord knew that the death of James, under the circumstances, meant more than his continued labors would have meant. Perhaps it was for some other reason. It could not have been partiality, for "God is no respecter of persons." The lesson for us to learn is to be watchful and intercede before the Throne in every time of trouble or distress or danger.

To be a successful intercessor, three things are necessary: (1) to be right with God, and obedient to His Word; (2) to be in constant fellowship and communion with God; (3) to bear a continual burden for the salvation of the lost, and for the welfare of the cause of Christ and the Church. Where these three things exist, intercessory prayer is a natural thing. Following the example of Christ (in His High Priestly prayer recorded in John 17) we will in-

WHO ARE THE MENNONITES?

In this brief narrative we shall speak of Mennonites in general, and of the main body of the Mennonites in America in particular.

The name "Mennonite" comes from one Menno Simons (1496-1561), a converted Catholic priest in Holland, who united with the Anabaptists in 1536 and because of his ability as an organizer and a writer, became the outstanding leader among them in Holland and northern Germany. His opponents, in derision, called his followers "Menists," and gradually the name Mennonite became the name of the denomination which had its origin in Zurich, Switzerland, in 1525.

But this was not the first body of evangelical Christians who refused to identify themselves with the Roman Catholic Church. When Constantine and his successors made Christianity the religion of State in the Roman empire, there were many who stood aloof from the union of Church and State. These were known in history by many names (usually applied to them by their enemies), such as the Novatians, the Catharists, the Waldenses, etc., the latter the predecessors of the Anabaptists or Mennonites. In the great religious upheaval in Europe in the fifteenth and sixteenth centuries, usually known as The Reformation, the leading bodies among the dissenters from Catholicism became known as "Protestants." Among their leaders were such men as John Wycliffe ("the morning star of the Reformation") of England, John Huss of Bohemia, Martin Luther of Germany, Ulrich Zwingli of Switzerland, and others. But in the midst of this upheaval there arose a third body, headed by men like Conrad Grebel of Switzerland, Dirck Phillips and Menno Simons

tercede first in our own behalf and then follow by interceding in behalf of others.

of Holland, Jacob Hutter of Tyrol, and others who because of their opposition to a union of Church and State and for other reasons could not conscientiously side with either Catholics, or Protestants. At first they were called Anabaptists, and later the more conspicuous element among the Anabaptists took the name of Mennonites. Of these we shall speak briefly under two heads: (1) Their History; (2) Their Distinctive Doctrines.

I. Their History

The first organization among the people now called Mennonites took place at Zurich, Switzerland, in 1525, under the leadership of Conrad Grebel, Felix Manz, George Blaurock, and others. A few years later a similar movement started in Bohemia and also in northern Germany and Holland, from which sources the name "Hutterites" and "Mennonites" first originated. This people suffered severe persecutions at the hands of both Catholics and Protestants. Nevertheless the movement continued to spread until there were organized congregations in Switzerland, Holland, Germany, Poland, Russia, and other countries in Europe. In the countries just named there are still organized bodies of Mennonites.

The first permanent Mennonite colony in America was that at Germantown, Pa., in 1683. Several decades later, other groups came from the Palatinate and other parts of Europe and settled in what is now Lancaster Co., Pa. From these two centers the Church continued to spread southward as far as Virginia, northward as far as Ontario, and eventually westward as far as the Pacific Coast. Later also, colonies of European Mennonites came direct from Europe and settled in Ohio, Indiana, Ontario, Illinois, Iowa, Kansas, Nebraska, the Dakotas, Manitoba, and other states and provinces. There are colonies of Mennonites in Mexico, Paraguay, and Brazil. Mennonite missions have been established in India, South America, Africa, and other parts of the globe. As in the case of some other denominations there have been divisions among Mennonites, both in Europe and in America, which fact has interfered with the growth and usefulness of the Church. In America, outside the main body of Mennonites, the leading groups are the Amish Mennonites, General Conference Mennonites, Mennonite Brethren (Brüdergemeinde), Reformed Mennonites, Central Conference of Mennonites, etc. Concerning the present membership of the Mennonites (all branches) in all parts of the globe, Bro. John Horsch, our Mennonite historian, submits the following estimates. (This includes, among some branches, the whole Men-

nonite population, not merely communicant members.)

Switzerland—1,500.
Holland—45,000.
Germany—12,500.
France—3000.
Russia—(?)
Poland—2,300.
Canada—80,000.
United States—136,000.
Mexico—8,000.
Brazil—1,050.
Paraguay, Danzig
Free State—6,500.

This does not include the mission colonies in nations not named in this list.

From the original Mennonite settlement, at Germantown, Pa., in 1683, there has been a spreading out and extension of organization, until at the present time (1939) there are thirteen conferences in the United States, three in Canada, one in South America, one in India, and one in Africa—having a combined membership of nearly 57,000.

II. Distinctive Doctrines

Every church has its creed and peculiarities which distinguishes it from other churches. (This is true, even of churches that claim to have no creed "outside the Bible.") In common with evangelical churches in general, the Mennonites believe in the Triune God (Father, Son, and Holy Ghost), the Creator of all things visible and invisible; who is infinite in wisdom, power, and love, without beginning or ending. They believe in the verbal and plenary inspiration of the Scriptures, holding to the doctrine that the whole Bible, from Genesis to Revelation, is given by inspiration of God and that therefore the whole Book should be accepted as the Word of God, authentic and wholly reliable from beginning to end. They believe that God organized the Church of Christ for the welfare and safety of His people on earth, who should unite in obedience to the divine command: "Go ye into all the world, and preach the Gospel to every creature." They believe that all Christian people should live pure, pious, holy lives, obedient to "all things whatsoever" our Lord commanded.

When it comes to details in enumerating the things which distinguish Mennonites from other bodies of Christians, we recognize that not all Mennonite bodies are agreed on all points; hence from this point on we shall endeavor to speak only for the main body of Mennonites in America, officially recognized as "Mennonite Church." Among other things, they believe:

1. That all Christian ordinances, inasmuch as they were instituted by divine authority, should be literally observed by all believers.

2. That baptism should be administered to penitent believers only, that

infants are not proper subjects for baptism, and that the rite of baptism should be administered by pouring.—Matt. 3:7, 8; 28:19, 20; Acts 1:5; Joel 2:28, 29 cf Acts 2:16-18; Acts 10:44-48; 11:15, 16; Psalms 77:16-20 cf I Cor. 10:1-4.

3. That the bread and the cup in the communion typify the broken body and shed blood of our Lord, His suffering and death and the atonement through the shedding of His blood, and that there should be a unity of faith and fellowship among the communicants.—Matt. 26:26-28; I Cor. 10:16-21; 11:23-30.

4. That the washing of saints' feet, as instituted by our Lord, should be observed as an ordinance by all Christian people.—Jno. 13:1-17.

5. That the wearing of the devotional covering, or prayer veil, should be practiced by all Christian women, especially during seasons of devotion or worship.—I Cor. 11:2-16.

6. That the "holy kiss" or "kiss of charity," being five times commanded in the Holy Scriptures, should be practiced by all Christian people.—Rom. 16:16; I Pet. 5:14.

7. That the anointing of oil should be administered to the sick who call for it in faith, with the assurance that "the prayer of faith shall save the sick, and the Lord shall raise him up."—Jas. 5:14, 15.

8. That "marriage is honourable in all," a bond that makes "one flesh" of husband and wife as long as both shall live; that among Christian people marriage should be "only in the Lord;" that marriage between Christians and unbelievers is unscriptural; and that marriage with divorced people having former companions living constitutes adultery.—Amos 3:3; Heb. 13:4; Mark 10:2-12; Rom. 7:1-3; I Cor. 7:39; II Cor. 6:14.

9. That conformity to the world, on the part of Christian people—in thought life, in worldly amusements, in questionable business methods, in fashionable attire, in every form of the unequal yoke with unbelievers—is unscriptural and should be avoided by all Christian people.—Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:8-10; Jas. 1:27; 4:4; I Pet. 1:14; 2:9; 3:3, 4; I Jno. 2:15-17.

10. That Christian people should stand aloof from carnal warfare in any form and under all circumstances.—Matt. 5:38-45; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4; Jas. 4:1-3; I Pet. 2:19-24.

11. That under the Christian dispensation the oath in all forms is forbidden to Christian people, who are to affirm to their testimony when called upon to do so.—Matt. 5:33-37; Jas. 5:12.

12. That the unequal yoke between Christian people and unbelievers—whether in the secret lodge, in business partnerships, in marriage relations, in politics, in labor unions, in life insur-

ance, in everything where unscriptural principles are involved—is unscriptural.—Amos 3:3; Prov. 13:20; II Cor. 6:14-18; Eph. 5:11, 12; I Pet. 2:9-11.

13. That they who die in their sins will spend eternity in the place “prepared for the devil and his angels” while they who die in the Lord will

spend eternity in bliss and glory, in fellowship with God and saints and angels.—Matt. 25:46; I Thess. 4:13-18; II Thess. 1:7-9; Rev. 7:9-12.

For further information concerning the faith and life of Mennonite people, send to the Mennonite Publishing House, Scottdale, Pa.

PREACHER'S PAGE

DEEPENING THE SPIRITUAL LIFE OF THE MINISTRY

(This article, by A. J. Metzler, then of Masontown, Pa., but now of Scottdale, first appeared in the Jan. 3, 1935, number of the Gospel Herald. It is now sent forth again, believing that the thoughts herein presented are as live today as they were when the article was first published.—Editor.)

We shall consider this under two divisions: (1) the need of deepening our spiritual life, and (2) how deepen our spiritual life.

There are numerous reasons why the minister should maintain a warm, deep, vigorous, and growing spiritual life. But for the sake of emphasis we shall name only one outstanding reason: The minister MUST be deeply spiritual if he is to be used of God in developing a truly spiritual people. We are confronted on every hand by overwhelming evidences of the lack of spirituality. In other words, we see the opposite. Paul calls it carnality. Why so much carnality in our constituency? Since this is for ministers let us face the ugly facts. Certainly one outstanding reason for low spirituality in the membership is low spirituality in the ministry.

Yes, most of us as ministers have some qualifications which in part fit us for our office. We may be leaders. We may be trained. We may have pleasing personalities. We may be fluent speakers. We may have good judgment. Yes, we may have several or all of these qualifications and still more. But yet if we are not deeply spiritual we lack that God-given faith, courage, patience, love, and spiritual insight which is absolutely essential in leading others into a closer walk in God.

We well know that water will not rise higher than its source. No more can we expect spiritual life to rise higher in the members than it is in their spiritual leader.

Since it is so imperative that our spiritual lives be deepened in order that we may lead others into those same rich experiences, let us see how it can be done:

First, by “Taking heed unto thyself” (I Tim. 4:16). Many an earnest and hard-working minister has been so zealous in taking heed to the welfare of others that he neglected his own spiritual needs. Yes, it is possible to be so busy, even about the Lord’s work, that one will not properly take heed to

himself. And sometimes there comes a spiritual crash into an otherwise strong man’s life. Why? Many others do not result so seriously but become very spiritually weak. Why? Some one has not been taking heed unto himself.

Then too if we really mean to rise to new heights spiritually it will mean a putting of “First Things First.” Matt. 6:6. Our own spiritual good and the spiritual good of those whom we have been called to serve must always have first and primary consideration.

Again, it will take more time in actually feeding our own souls than most of us have been giving to it. We must truly have the Word of Christ dwelling in us richly. Col. 3:16. If it is to dwell there (live there, not just pass through) then we must live in the Word if the Word is to live in us. And here, too, probably many of us will get a low rating. Unfortunately the major part of many a minister’s Bible study is confined to that which is done in connection with his sermon preparation or similar study when trying to get something to hand on to others. Then we are only pipes through which it flows. We are not called to channels for the Word to pass through, but fountains from which it gushes forth. For God to really speak to us by His Spirit and show us the deep and new things of His Word, it means that we spend much time in careful study and meditation for the pure joy it brings to our own souls first of all. Then from the depths of these rich experiences in His Word we will have a living supply which will flow on to others. Brethren, are we living in the Word and the Word living (dwelling) in us richly? Or are we simply grabbing a bit here and a bit there because we must have something to give out Sunday morning?

Acts 6:4 gives us a clear rule for the Church’s early ministers in maintaining a spiritual life: “We will give ourselves CONTINUALLY to prayer and the ministry of the Word.” Yes, that was a full-time job. And notice, please, the two things in which they engaged, prayer and the ministry of the Word.

Certainly the plan of Mark 6:31 would be a great help in deepening the spiritual life of us ministers. If it was needed by that group, how much more would it be needed by us. How often do we as ministers go “apart” for a period of rest, study, prayer, and fellowship? Yes, we get together often

for work, work, work, and problems, problems, and more problems, with the result that often our bodies, minds, and spirits become so sluggish that we are in a very poor condition to accomplish the most in the Cause. This is an injustice to both the work and the workers. It is likely that both work and problems will always have a large place in our programs. But at the same time it is highly essential that we keep properly fit physically, mentally, and spiritually for these great tasks. Who can know the good that would come from following the example of Christ and the apostles by taking a week or two “apart” for rest, study, prayer, and fellowship? And, for once, not “problems.” It is likely one of the things which we most need, and the devil would most dis-like for us to do.

We conclude with giving a personal conviction of the writer. I believe that in the light of the Word and of present world conditions we as individual Christians and the Church in general have entered upon, and shall enter more fully into, such experiences which will demand a faith and courage which hitherto many of us have neither known nor experienced. And if the Mennonite Church is to stand the storms of persecution and opposition which are coming it will mean a greater depth of spirituality than we have been called upon to demonstrate in recent generations. And this DEMANDS that we as ministers live on our knees and in the Word more than we ever did in the past. May God grant us a vision of the need and a readiness to meet the challenge facing us, regardless of the cost.

PREACH THE GOSPEL

“Go ye into all the world, and preach the Gospel to every creature.”

What is the Gospel? The good news, to be sure. But the good news concerning what? We have the answer in John 3:16. The Gospel is the good news of God’s love for a world in sin, the good news of Christ’s sacrifice for a world in sin, the good news of God’s plan for the salvation of a world in sin. With this Gospel we have been sent to conquer the world. Let us rejoice in the efficiency of this Gospel. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.” There is wonder-working power in the Blood of Jesus Christ. He is able to save unto the uttermost those who come unto God by Him. There are no incurable souls in the hospital of our Lord. “Whosoever will” may come and “take the Water of life freely.” Let us rejoice in the sufficiency of the Gospel and share its blessings with others.—The Watchman-Examiner.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(460 Rockland St.)

Dear Herald Readers:—Greetings in the name of Jesus, who was dead but is alive forevermore. If it were not for this blessed confidence, we may be tempted to stop in the Lord's work sometimes when it becomes hard, but our faith is in Jesus, who has conquered defeat and ever lives to make intercession for us.

The interest among the colored people is very good and has grown since the new building has been built. We are very thankful for it as workers, and it seems to be appreciated by the community as a whole. It is the burden of our heart that not only a material church may be established, but that it may be filled with a true body of believers. We are in need of three consecrated Sunday school teachers. If the Lord should direct you, will you come over and help us?

There are six in the instruction class now who need your prayers daily. It seems very hard for some of them to understand that the drinking of one glass of beer or the using of one pack of tobacco is sin.

There were two funerals held in the new building since it was dedicated Feb. 19. The first one was of a little four-year-old boy, who lived in a very sinful home but attended Sunday school and children's meeting regularly. On Saturday evening after a drinking party, the house caught fire and he and his grandfather died from burns. The grandfather was unsaved. Our hearts were touched when this little bud was plucked from our Sunday school and became the first to open the doors of this new building for a funeral. Will you pray with us that through this tragedy and the teaching of the Word the rest of the family may become saved?

The other funeral was that of Sister Rachel Stevenson, who was a faithful member for three years. She had no place she could call home, but lived sometimes in the county Home, and then for awhile in any of her friends' homes who would take her in. It was at one of these homes of a friend that she passed away. Although her earthly possessions consisted of only a little bundle on the floor, she never complained of her poverty, but always seemed happy and contented. She was, however, rich in faith, and when asked if it was well with her soul, she said it

was. We have the confidence she now has even a mansion in the sky.

After moving into the new church it was necessary to buy more Church Hymnals. However, we still have a debt on them of thirty dollars. If the Lord should lead, there may be Sunday-school classes, or individuals, who would help pay for them.

We thank all who have helped along in the need of prayer. Will you keep on? This is our greatest need.

May God bless us all as we labor together with Him.

Anna Margie Lehman.

April 10, 1939.

Newport News, Va.

(3609 Huntington Ave.)

Dear Herald Readers:—Greetings in the name of our Lord and Master. We have just passed through another Easter season. Those of us who "have passed from death unto life," know what the resurrection of Jesus Christ means to us. But there are so many all about us, to whom Easter means only another holiday. There are many such people here in Newport News. Our burden is that they might come to know Jesus as their own personal Saviour and Lord. Will you help to share the burden with us by remembering the work in your prayers?

On March 12, Bro. J. Paul Sauder, of Tampa, Fla., preached for us. On Easter morning, Bro. Martin Miller, of Bainbridge, Pa., spoke to us about his work among the Jews. As he spoke, we were made to realize anew our responsibility to "The lost sheep of the house of Israel." In the evening, the message was brought to us by Bro. Timothy Showalter, of Broadway, Va. We are glad for the visits of these brethren; it brings encouragement to us in the work.

The Lord willing, we expect to hold a series of meetings here, beginning May 14, with Bro. Wm. Jennings, of Concord, Tenn., as the evangelist, and the Lord as "The Reviver." Will you put these meetings on your prayer list, and intercede for them daily before the throne?

We want to take this opportunity to thank those kind friends who remembered us by sending donations for the work. May God bless you, and reward you richly for your kindness and generosity.

Yours for the cause of Christ,
April 10, 1939. Earl Delp.

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald:—Just a word from this part of God's vineyard. We can truthfully say the Lord's face has been shining on us.

On the evening of April 3, Bro. I. W. Royer came to us and met with the superintendents, teachers, young people's leaders, and the ministry and had

a round-table discussion on the Sunday school and Young People's Meetings. We felt it was very profitable. Many came and we spent about two hours together when Bro. Royer had to go to catch his train.

Easter Sunday came and it will be remembered for a long time in the hearts of those present. Our bishop, Bro. S. E. Allgyer came and received seven into church fellowship, five by baptism and two by confession, after which we had our communion. Bro. Allgyer said that it was the largest group to commune at Lima Mission in his ministry here. There were 181 present at the morning service.

In the evening again the house was packed to overflowing when we had our Easter program.

Bro. Paul Kaufman and Sister Troyer gave a splendid children's talk on India. Bro. Stuckey and Bro. J. J. Short of Archbold brought brief Easter messages, and the Fulton County quartet rendered a number of selections during the evening's program which our Sunday school here gave. The children gave a good wholesome Gospel program.

As you read this letter from Lima, O., will you breathe a prayer in our behalf?

Thanks to all these brethren who came and served us so faithfully and willingly. Come again.

We are in need of room in our Sunday school. We can partition off two rooms and make four which will help. We are hoping the Lord might lay it on **YOUR** heart to respond to this need. We will appreciate any gift, no matter how small, to help us in securing these partitions. They will cost \$85.00 for the two. Send your donations to Bro. Norman Smith, R. R. 1, Lima, O., our Sunday-school treasurer; or to Bro. O'Connell, 825 N. Jefferson St., Lima, Ohio. Brethren, pray for us.

April 10, 1939.

Cor.

Peoria, Illinois

(Peoria Mennonite Church)

Dear Herald Readers:—Greetings. We have received many spiritual blessings here since our last letter. From Feb. 26 to March 5, Bro. E. M. Yost from Greensburg, Kans., conducted revival meetings at our church. We had very good meetings with a good attendance and interest. Some took a stand for Christ, and all believers, we feel sure, were strengthened in the faith, and sinners were indeed warned to flee from the wrath to come by accepting the all-atoning blood.

Easter was a day of rejoicing. Our bishop, Bro. C. A. Hartzler, of Tiskilwa, Ill., gave the morning message. The Sunday school record showed an attendance of 154 present. Two souls were received into the Church by water baptism, and communion services were held. In the afternoon, in the branch

Sunday school at Bellevue Acres, there were 44 present to enjoy the services. We are grateful to those of you who are contributing to this worthy cause by prayers and financial support, and may you continue to remember this new work, for much is yet to be done. In the evening a program of Easter messages was given at our church by the children of the Sunday school under the direction of Sister Elizabeth Schrock and special singing arranged by Sister Ella Yoder, was also given.

Thursday evening, April 13, our monthly literary society will meet at the parsonage. An Easter program is planned for the evening.

The local quarterly meeting will be held April 23, at the Metamora Church. Bro. Paul Erb of Hesston, Kansas, will be the afternoon and evening speaker. He is planning to be in Peoria in the forenoon to bring the morning message.

We ask an interest in your prayers for the work here.

April 11, 1939. Clara White.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The customary Sunrise Service was held Easter morning with Elmer Kolb of Pottstown bringing the message. He also was with us throughout the day. After the morning service in a special counsel, the congregation unanimously favored the ordination of a deacon for this congregation. The ordination is planned to take place on Sunday morning, May 28.

We are looking forward to a week of revival services April 23 to April 30 to be conducted by D. Stoner Krady. Two programs are planned for two all-day meetings on April 23 and 30. Among the speakers are G. J. Lapp, J. W. Hess, Milton Brackbill, A. J. Metzler, and others. A large supply of programs are being printed, and a few thousand will be distributed door to door in this section according to present plans. We invite you to attend these meetings and pray for them even if you can not attend. There are many souls here that ought to be won to Christ.

Your brother,

April 12, 1939. J. Paul Graybill.

Chicago, Ill.

Spanish Mission, 931 W. Roosevelt Rd.

Dear Readers of the Gospel Herald:—Several months have rapidly slipped by since we last wrote to you. Though we neglected writing, God has not neglected us, but has continued to bless this little flock.

As in many other places, we had a siege of flu here in Chicago. Most of the Sunday school children had it, and in all the homes of the Christians it entered. Also one of our Christian families, where there are seven children, had the scarlet fever. They did not all get sick at once, but at intervals of sev-

eral weeks. Consequently they were in quarantine for over two months. Though all this illness cut down our Sunday school attendance, we are thankful that no one was seriously ill, and now all are well again.

On Easter Sunday there were 84 present in Sunday school. The children brought their special Easter offering. We were glad for a visit from Bro. George Lapp, from India, who spoke to the children about the leper work. After hearing him the children were anxious that their offering go to help the poor lepers in India.

The first Sunday of each month they have Vesper Service at the Home Mission, so in the evening a group comes over here to help in our service. The young people enjoy this English service, which is especially for their benefit. April 2, Sisters Anna Yordy and Harriet Lapp brought short messages to the children, and Bro. Raymond Yoder preached a short sermon. They also sang several special hymns.

Last Sunday night the young people gave a short Easter program in Spanish. It is rather difficult for them to do such things in that language, for their schooling has all been in English, but they enjoy doing it for the benefit of the older ones who can understand the Spanish best.

Trusting in your continued interest and prayers for this little group, we remain.

Yours in His service,

Elsa Shank Castillo.

April 12, 1939.

Whitmer, W. Va.

(Job Mission Field)

Dear Christian Friends:—"Consider the work of God;" "He hath done great things." We praise Him for answered prayers, for healing, for fellowship, and for the interest and help of others in the work.

The first of April saw a number of changes in this field. Lambert and Riverside Sunday Schools opened again after being held only on preaching Sundays through the winter. Horton (Whitmer) and Bethel (Job) Sunday schools are evergreen.

Sister Grace Metzler of Manheim, Pa., and Sister Mary Hertzler of Denbigh, Va., arrived April 2 to serve as mission workers in Whitmer and vicinity, making their home with the writers.

The greatest change, however, was the leaving of Bro. and Sister Hiram Weaver on April 3. They have served on the West Virginia field a total of twelve years, having come here about fifteen years ago. Three of the intervening years were spent at Knoxville, Tenn. Mission. It is with many regrets and sincere good wishes of workers and people here that they have moved to Harrisonburg for health reasons. Their labor of love and oversight of the work in the Job District was capably and ef-

ficiently performed. May God's blessings attend them and their labors elsewhere.

We are expecting the arrival of Bro. Amos Heatwole and wife, and Sister Hazel Burkholder of Harrisonburg, Va., also Sister Elizabeth Showalter of Waynesboro, Va., at the Job Mission Home to take up the work there for this year.

Over Easter Sunday, Bro. James Shank of Harrisonburg preached for us at Bethel, Riverside, and Horton churches, and also for a funeral service in the Lambert community between sessions. He was accompanied by Sister Shank, Bro. and Sister John Harman, with Sisters Hazel Burkholder and Nellie Rhodes as helpers.

Other visitors recently were Bro. and Sister Jos. A. Brunk, Roaring, W. Va.; Bro. Ruel Martin and family; Bro. and Sister Earl Weaver; Bro. Francis and Sister Adah Bechtel, Bro. and Sister J. D. Hartman, Sisters Josie Kiser and Ida Varner, all of Harrisonburg, Va.

Bro. and Sister Warren Cunningham have moved to Harrisonburg, Va., to find better employment.

We appreciate very much the Sewing Circle boxes and personal gifts received from those interested in the mountain work, from Virginia, Pennsylvania, Maryland, and Ohio. We are also indebted largely to two Sunday School classes—Sister Phoebe A. Smucker's, West Liberty, Ohio, and Sister Fannie Kurtz Horst's, Marshallville, Ohio—for their faithful support of our Tract Fund during the past year. May God reward all these givers.

If you cannot aid the West Virginia work in any other way, one hour of fervent, burdened, effectual prayer each week would be a most valuable investment.

Warren and Mary Kratz.

April 12, 1939.

SOUTH AMERICA WEEKLY NEWS LETTER

Pehuajo

Summer is drawing to a close and there are several indications that autumn in Argentina is just around the corner. The dry hot weather has ceased, and regular rains have been blessing the earth for several weeks. The nights are very cool, but the mercury rises rapidly in the forenoon. The streets are filled with children wearing white smocks (guardapolvos). This means that school has begun again. March 15 was the opening day. Our children are attending the mission school which of course uses the Spanish language as a medium of instruction. Since they understand very little of the language as yet, we had considerable anxiety as we sent them off the first morning, especially for Donnie as he has never attended school before. However, our fears seem-

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"THE ROOM OF JOY"

By Fannie G. Noll

For the Gospel Herald.

We found her sitting there, not growing old
Her spirit unbroken, her will burnished gold,
Our eyes only telling us—why she was there,
Wasted bones on a throne?—or just a wheel-
chair?

She lived in a room of joy.

When we met her that day, we loved her too
Her spiritual health was vibrating and true.
Her silvery hair told of years time had laid
With the fruits of the Spirit, her garments
were made.

The days are not long—"others"—this was
her song,

None grow old in this room of joy.

The eyes—window-panes of the dear patient
soul,
Long washed with His will, were shining and
whole.

Her lamp burned so brightly, the room could
not hold

All the radiance, so it shone out to the cold.
Angel music was there,—her grandchildren
fair

They sang in that room of joy.

We hung heads in shame; as we looked about
With good health we had often mixed fretting
and doubt

The chairs all were padded, with faith, hope,
and love

The table was spread with good things from
above,

Still waters abounded, green pastures sur-
rounded

The door to that room of joy.

The golden-haired grandchild spoke—"I can
count three!"

Grandma smiled—she was happy because she
was free;

Thirteen years in a chair, but she travels afar
From the morning sunrise to the bright eve-
ning star

And upon weaker friends her star-dust de-
scends

Soaring high in that room of joy.

"Dear God in heaven, have mercy, we cried!"
We hunger and thirst, she is amply supplied,—

"Fellow pilgrims," she said, "heaven's joys
are untold,

So I'm traveling by faith upon the joy-road."
We drank and we supped from her full-flow-
ing cup,

Clear water in that room of joy.

Friends, she did not furnish that room in a
day;

She raised up a family, worked hard by the
way.

Then God sent a cross of affliction and pains,
The self-pity lions she kept back with prayer
chains,

Writing letters brought pain to her poor,
twisted hand,

But she said, "Things that cost are those that
will stand

In this world of care;" some day over there
Mansion rooms overflowing with joy.

So we kissed her good-bye, her farewell was
a prayer

And we sang,—“Praise the Lord,” for no self
dwelleth there.

This beautiful picture we'll put in a frame,
And we'll look at it often for Joy is its name.
And then when life's petty things come to
annoy,

God keep us in that room of joy.

Lancaster, Pa.

THE SUNDAY SCHOOL AND PARENTAL RESPONSIBILITY

The Sunday school you attend does not belong to those in charge. It is your Sunday school. It is for your benefit. Many of our workers are at real personal sacrifice in going a distance every Sunday for Sunday school when they could much more conveniently attend nearer home. They do it gladly and willingly. One way to help them is to show appreciation by attendance and assistance in any way you can. Work for your Sunday school.

Some have the idea that the Sunday school is only for women and children. Nothing could be farther from the truth. It is for everyone. Grandfather and grandmother are not too old. It is a fine thing for father and mother to take the whole family and all go together. There are classes for all. It is a place where mature men and women can sit together and discuss questions and truth vital to all. Every father and mother have a great responsibility for the spiritual welfare of their children. —Ward Shank in Pastoral Letter.

PARENTS BEWARE!

Some time ago a gentleman said to me, "My daughter has started to go to church. I can't account for it for my wife and I never go; so I have asked her why she likes to go." Said I: "What did she say?"

The reply I received was as follows: "Well they have some good times there: parties, clubs, outings, dances, etc. Young people want some amusement and so she may as well get it in the church as anywhere else. She also sings in the choir. But as far as the religious side of it is concerned she does not know the first thing."

Here is an announcement of a meeting of one of these "clubs" within the Church:

ORDER OF RAINBOW WILL OB- SERVE "MASTER MASONS, EASTERN STAR NIGHT"

Details of this meeting follow in the announcement.

Here then is a "club" affiliated with the "church" and linked directly with the Masonic Lodge and the Eastern Star. The fact that the club is connected with a church organization gives it a religious tint. How subtle are the ways of the evil one who "often appears as an angel of light." Parents think: my daughter is safe. She attends a meeting in the church tonight but they know not that this daughter is being introduced to the Eastern Star. At such meetings as announced these "daughters" meet the DeMolay boys, Junior Masons. And before you are aware of it, your daughter will be married to a

Mason and her home be Christian only in name.

Another innovation in "church life" is **The Scout Program in Protestant Churches**. There is much in Scout work that is commendable, that makes for clean and honest living. That is the "coating" of the poisonous pill. The poison is the "Scout Oath" and its so-called "platform" which makes for a Deistic and Unitarian philosophy of life, robbing these youngsters of the heart of true Christianity: **THE CHRIST**.

When we write this, we know whereof we speak. The writer was an assistant scout-master at one time. He left because he saw in it a stepping-stone for membership in the lodge. It is here the boy obtains the thought of fraternalism, which, we admit, would in itself be a fine thing. But there is more: he takes an oath appearing quite innocent at its face value, a peculiar type of handshake and salute for identification. And although as yet not secret, will be an inducement into the DeMolay Fraternity, which in turn leads into the Masonic Fraternity by which the latter is sponsored.

My own denomination in its catalogue of Religious Instruction names the Boy Scout Work. Where our schools favor such instruction they are consciously or unconsciously preparing the way for all Modernistic teachings and practices.

Masonry advocates a Christless training in schools supported by the state, thus opposing all private and truly Christian education, robbing the parents of the right and privilege and duty of training their children in the fear of the Lord. This they do with our schools. And in order to make their work complete, of destroying the Christian Religion and substituting a Universal Religion in which all men can agree, they enter our churches by means of these various organizations and clubs. **PARENTS BEWARE!**

As Christians we must insist on our rights to train our own children and train them according to the Word of God. Our children are an heritage of the Lord and not the wards of the state.

We believe in all that makes for good citizenship. We want to promote good morals but we are convinced that all true morality has its roots and its basis, its foundation, in true religious principles. And we claim that there is but one religion which can claim the name "true religion." This is not a Universal Religion in which all men can agree, thought out by men, but is the Only Revealed Religion, revealed by GOD.

For this reason we may not allow a watering down of our religious teachings or training. We have the Home and the Church, two institutions instituted by God Himself; there is no room in our curriculum for any third organization and its activities, which is entirely out of harmony with these Christian principles as revealed in the Word of God of which the Word Became Flesh, God Incarnate, is the very heart and center.

Let us oppose with all our might and main all cunning endeavors of Satan to destroy the spiritual life of our sons and daughters, the citizens and the church of tomorrow!

PARENTS BEWARE!

—Christian Cynosure.

PRAYING EVERYWHERE

We are not like children that must go out from our Father's house in the morning to spend the working day away from Him, and only come back to Him at evening. No; we are with Him and He with us, all the day through. We never leave His presence; He is

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SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for April 30, 1939.—Acts 15: 36; 16:4-15.

PAUL CROSSES INTO EUROPE

Golden Text.—After he had seen the vision, immediately we endeavoured to go into Macedonia.—Acts 16:10.

Introductory.—This lesson follows soon after the events recorded in the last lesson. The issue of circumcision having been settled (at least, for the time being) Paul and Barnabas were ready to proceed with their missionary labors. But the dispute over the question as to whether John Mark should be taken along caused Paul and Barnabas to go in different directions, with the result that Paul had an entire new set of companions in travel.

Paul and Barnabas Separate (15:36-41).—“Let us go again and visit our brethren in every city where we have preached the word of the Lord,” said Paul to Barnabas. There was no disagreement on this point, for they were both filled with the Holy Ghost and vitally interested in the cause to which they had been set apart by the Holy Ghost. But when it came to the question as to whether they should again take John Mark with them to be their minister they struck a barrier which they could not surmount. Barnabas wanted to take him along. But Paul, remembering that Mark had left them on their first missionary journey, was afraid to risk him. As a result they parted asunder; Barnabas taking Mark and sailing for Cyprus, and Paul, choosing Silas as his companion, started on his round of the churches, confirming them in the faith as set forth in the Jerusalem conference. It is noteworthy, however, that in later years Paul had regained confidence in Mark, saying that “he is profitable unto me for the ministry.” Also, let us note, that the Lord evidently had an entirely different mission ahead of Paul and Barnabas than either of them had counted upon as will be noticed later on.

The Call to Macedonia (16:4-10).—Paul’s messages in Phrygia and Galatia were well received and the churches more fully established in the faith. But he was mystified in that he was forbidden by the Holy Ghost to preach in Asia and Bithynia, not knowing that there was another field into which it was the will of God that they should enter. But one night the mystery was solved. He saw in a vision a man from Macedonia, saying, “Come over into Macedonia and help us.” Convinced that it was the will of the Lord that he should preach in Macedonia and not in Asia Minor (at this time), Paul made immediate arrangements to enter this new field of labor. In the company were

Paul, Silas, Timothy, and Luke; all stalwart men whose ministry the Lord could greatly bless. This is Luke’s testimony: “Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel to them.” They were more interested in doing the will of the Lord than they were in choosing a field for themselves and refusing to work elsewhere. It is an impressive lesson for us to do likewise.

The Work Opened in Macedonia (15:15).—Following Luke’s narrative, we read: “Loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: and from thence to Philippi, which is the chief city of that part of Macedonia.”

Prospects for successful work did not seem very bright. The “man of Macedonia” was nowhere in sight. There were no apparent evidences that the country was ripe for evangelism, or that the people were eager for deliverance from the bondage and thralldom of sin. Nevertheless the missionaries, being full of faith, gave no evidences that they were discouraged. They went along the even tenor of their way, following the rule of “Whatsoever thy hands find to do, do it with thy might.” On the Sabbath day they went to the

river side, where a few devoted women had assembled for prayer. Here was their opportunity. Again we quote from Luke: “And we sat down, and spake unto the women which resorted thither.”

Among those who were present was Lydia, “a seller of purple, of the city of Thyatira.” She is said to have been “the first European convert” to Christianity. But this is very doubtful, as there were people from Rome present at the time of the remarkable outpouring of the Holy Ghost on the day of Pentecost, and it is at least possible that there were some of them converted at that time. Be this as it may, this little incident by the river side was the opening of work of the Lord in Macedonia. Lydia and her whole household were converted and baptized, and it is altogether possible that others likewise were received into the fold. She opened her house to the men of God to whose labors she owed her salvation, saying, “If ye have judged me to be faithful to the Lord, come into my house.” Though not a bishop, she was “given to hospitality;” taking her place in the same class with Mary the mother of Mark, with Philip’s four daughters, with Phoebe, with Priscilla, and with other “chief women not a few.” It was the beginning of a mighty work for God; the beginning of a Gospel wave which eventually spread all over Europe and then leaped across the ocean into America.—K.

BIBLE MEETING TOPIC

HOW TO IMPROVE OUR YOUNG PEOPLE’S BIBLE MEETING.

—Col. 1:3-18

Topic for April 30

MOTTO

“Increasing in the knowledge of God.”

OUTLINE STUDY

- I. A Teachable and Helpful Spirit.
 1. Meekness concerning ourselves.—Gal. 6:1, 2.
 2. Ready to testify of our hope within.—I Pet. 3:15.
 3. Co-operating in the Lord.—Phil. 1:27.
 4. Consideration of others.—Heb. 10:24, 25.
- II. Factors to Consider for Good Meetings.
 1. A diligent, wide-awake program committee.—Mark 13:33-37.
 2. Give leaders instructions that lead to efficiency in leading.—I Tim. 4:12-16.
 3. Seek to secure more prayerful preparation.—II Tim. 2:15.
 4. Study to adapt subjects to needs.—Heb. 5:11-14.
 5. Study the needs of the young people.—Acts 20:28.
 6. Give the Spirit right of way.—I Thess. 5:19.
 7. Keep a godly motive.—I Cor. 10:31.
 8. Seek to base thoughts more on the Word of God.—I Pet. 4:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, “Increase.”

2. Doing My Part.
 - a. Attendance.
 - b. Study.
 - c. Singing.
 - d. Attention.
 - e. Doing my part assigned.
 - f. Praying.
 - g. Encouraging others.

For Seniors.

1. Strengthen the Good.
2. Discourage Shortcomings in Meekness.
3. My Part in Making Things Better.
4. Right Purposes.
5. A Helpful Member of the Meeting.

PERSONAL THOUGHT

“We are labourers together with God.” May we seek to labor so that the work may truly improve and God can continually bless our labors.

SEED THOUGHTS

Better be earnest, and leave thy jest,
Better build with a solemn breast;
Better with tears, better with prayer,
Better with suffering, grief and care.
Build for heaven, for truth, for duty;
So shalt thou build with marvelous beauty;
And the fire of testing that burns the hay,
Will leave thee a mansion unmarred for aye.
—Fannie Bolton.

Life is much if God is in it,
Man’s busiest day’s not worth God’s minute;
Much is little everywhere
If God the labor does not share.
So work with God and nothing’s lost,
Who works with Him does best and most.
—Anon.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, APRIL 20, 1939

Field Notes

Sunday, April 30, is the date set for communion services to be held with the Schellsburg congregation, Schellsburg, Pa. M.

Bro. Andrew Bontrager of the Yoder, Kans., congregation preached for the Hesston congregation on Easter Sunday. M.

The Maple Grove congregation, Topeka, Ind., was favored with a helpful sermon by Bro. C. L. Graber on Good Friday. M.

Next Sunday is the time appointed for baptismal services at Scottsdale, when nine precious souls are to be received into fellowship.

Brethren W. S. Guengerich, Wellman, Iowa, and Paul Mininger, Goshen, Ind., preached at the Kansas City Mission on Easter Sunday. M.

The Pleasant View Church of Hydro, Okla., plans to hold a series of meetings April 21-28 with Bro. J. D. Mininger in charge. E.

Communion services are scheduled as follows for Bro. Jos. R. Driver's district in Virginia: Springdale, May 7; Mt. View, May 14; Valley View, May 21; Hildebrand's, May 28.

Last Sunday was communion day at the Blough Church near Hollsopple, Pa. Sickness kept a number of the members away, but the Lord was present and a refreshing service was held.

Friday evening, April 7, Bro. C. C. Culp closed a series of meetings at the Detroit Mission. On the same evening the men's chorus of Goshen College gave a program of sacred song. M.

Bro. Raymond Hershberger was ordained to the ministry in the Sycamore Grove congregation in Cass Co., Mo., on Easter Sunday, April 9. May God richly bless our young brother in his calling. I. G. H.

April 13-23 is the time when Bro. J. B. Smith of Elida, Ohio, is to conduct a series of meetings at the Ft. Wayne (Ind.) Mission. Bro. Smith is expected to center his teaching around the theme of "Prophecy." M.

A Correction.—In a recent news item in these columns, telling about a group of visitors who spent part of the winter in Florida among whom were Bro. and Sister S. K. Landis of Lancaster, Pa., the name of Sister Landis was omitted.

Bro. C. A. Hartzler of Tiskilwa, Ill., conducted baptismal and communion services at the Peoria, Ill., Mennonite Mission on Sunday, April 16. An average attendance of 40 is reported from their branch Sunday school during the past quarter. M.

Bro. George J. Lapp, missionary on furlough from India, spent last week with the brotherhood in northern Indiana. Appointments were made for him in the following churches: Elkhart, Goshen, Middlebury, Holdeman's, Olive and Nappanee.

"With the Brotherhood in the Home Land," is the title of an interesting article sent us by Bro. Geo. J. Lapp, missionary on furlough from India. The article arrived too late to find a place in this week's Gospel Herald so will appear a week later, the Lord willing.

Encouraging reports come to us from the recent young people's institute sponsored by the Yoder congregation in Kansas. Over 100 were enrolled, 4 souls confessed Christ, while many others are said to have rededicated their lives to Christ and His cause. M.

The 123rd Quarterly Sunday-school meeting will be held at the Metamora Mennonite Church, near Metamora, Ill., on April 23, afternoon and evening. Subject: Daily Vacation Bible Schools. Bro. Paul Erb, Hesston, Kans., has been secured as a visiting speaker. M.

Bro. H. A. Diener conducted communion services for the brotherhood at Greensburg, Kans., on Good Friday. Since then Bro. E. M. Yost, the shepherd of the flock there, has gone to Oregon for a ten-day series of evangelistic meetings with the Albany congregation. M.

Bro. S. C. Yoder of Goshen, Ind., filled the regular appointment at Scottsdale, Pa., last Sunday, while Bro. J. L. Horst did the same for the congrega-

tion at Masontown, Pa. Bro. Y. was on his way back to Boston, Mass., having attended the Committee meetings at Goshen, Ind., last week.

Bro. Harold Groh, Superintendent of the Toronto, Ont., Mission says that on Easter Sunday their congregation commemorated the suffering and death of the Lord Jesus in a communion service conducted by Bro. C. F. Derstine. Bro. Groh speaks encouragingly of their branch station started some time ago. M.

The brotherhood in Peoria, Ill., have recently decided to erect a small house of worship in the city, about three miles from the main mission building. About \$600 is needed to put this building in shape for use. If a third of the tax-paying members living within a radius of 150 miles from the building would each contribute a sum ranging from one to ten dollars, this need would be more than met.

Several important committee meetings were held at Goshen, Ind., last week. The work started Tuesday morning with a meeting of the superintendents of our city missions. This was followed by a joint meeting of the Executive and Mission committees of our General Mission Board, on Wednesday and Thursday forenoon, and Thursday afternoon and evening were given over to a meeting of the General Problems and Mission Study committees.

Revival meetings are to be held April 23-30 at the Norris Square Mennonite Church, Philadelphia, Pa., with Bro. D. Stoner Krady of Lancaster, Pa., in charge. Sunday, April 23, is to be devoted to an all-day missionary and inspirational meeting, with a number of well known speakers from a distance present. This is to be followed by another all-day meeting a week later, April 30, with a number of well known speakers on the program—a program on Fundamentalism. The intervening week will be devoted to revival services conducted by Bro. Krady.

Correspondence

Sheridan, Oreg.

Dear Herald Readers:—Greetings. We have been enjoying ideal spring weather. Health is quite good in general, and we have many reasons to thank our heavenly Father for these blessings.

Feb. 8, 9, the Ministerial Meeting of the Pacific Coast Conference District was held at this place. Ministers from the various local churches and from Idaho attended.

Bro. G. J. Lapp was also present and gave us several interesting talks.

Work on the new church building has been delayed for some time for lack of funds; however, plans are being made to complete the building in the near future, the Lord willing.

Services are being held regularly in a number of outside homes, who have opened their doors to us. Some seem much interested, while others are more indifferent. Pray for them that they may be led to see the Light.

Remember us in your prayers.

April 6, 1939. Mildred Shenk.

Elmira, Ont.

Dear Gospel Herald Readers:—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). And so we have passed through another season, and are entering the threshold of spring which we so much enjoy. Winter has been quite severe with much snow, making it very hard to go about. But we have much to thank God for His keeping, and supplying our needs. Much sickness has been the lot of this district, of which the writer was one. Many thoughts came to us as we lay on our sickbeds. Our thoughts are drawn closer to Jesus, and we only then realize our worth without Him, and also our gain if we have gained the whole world and have not prepared for our soul.

The sisters have again organized their Sewing Circle for the coming year. May the prayer of the church be with them as they gather together to make garments for the needy. May each stitch be sealed with God's love and blessing.

The church is preparing for communion service. Bro. O. D. Snider of this place will be in charge, April 23 being set apart for this service.

Summer Bible school is under consideration; a successful school was held at this place last year. May we pray that this year may bring many more to learn of the Lord Jesus Christ.

April 8, 1939.

Cor.

Harrisonburg, Va.

Dear Herald Readers:—Greetings. On Sunday morning, Feb. 26, Bro. and Sister Elam Stauffer, missionaries on furlough from Africa, worshiped with the Gospel Hill congregation. Sister Stauffer conducted a children's meeting, and Bro. Stauffer gave a talk on Africa and also brought the morning message.

On Sunday morning, March 5, they were at the Zion Hill Church. Sister Stauffer gave a talk on Africa, mostly for the children. Bro. Stauffer also gave a talk on the same subject, and delivered the message in the morning service.

On the evening of the above date, he filled the regular appointment at Weaver's Church. The theme of his message was "The Church," of which Christ is the head.

Good Friday services were held at the Bank Church. Bro. Hiram Weaver conducted the devotional service, reading for an opening lesson, Luke 23:1-49. Bro. H. B. Keener brought the message, using as a basis for his remarks the seven utterances from the lips of our blessed Lord on the cross.

The spring counsel meeting was held from Weaver's Church on Sunday afternoon, April 9. Devotional services were conducted by Bro. John Kurtz, after which Bro. S. H. Rhodes delivered a timely message.

The Lord willing, the first annual meeting of the Virginia Christian Workers' Conference will be held at the Bank Church, near Dayton, May 18-20.

May the joy and the hope which the risen Lord has brought into our hearts, continue until that blessed hope is swallowed up in a glorious reality, in His hallowed presence.

April 10, 1939. Laura E. Kulp.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We have again been permitted to enjoy the rich blessing of God on Easter day, when we partook of the emblems of the broken body and the shed blood of our Saviour. We also had baptismal services, when two young people were received into the visible Church. May we all pray that they may be able to live a clean life before the world, to the honor and glory of God. We are looking forward to the coming of our conference, which is to be held at the Zion Church the forepart of June; that it will bring honor and glory to God, that it may in reality show to the world that we are the children of God. "Come over and help us."

April 11, 1939.

Cor.

Oyster Point, Va.

(Providence congregation)

Dear Herald Readers, Greetings:—How happy we are to say that the Lord is still with us and is still pouring out abundant blessings upon the faithful in this corner of His vineyard. The winter months brought us much illness, but the afflicted ones are about all able to attend services again.

We have recently experienced a blessed revival. Bro. D. D. Miller of Protection, Kans., labored faithfully with us from March 30 to April 9, proclaiming Gospel messages fearlessly. Each evening before the sermon, he gave talks on The Signs of the Times, which were so much appreciated by all. He also conducted a few children's services.

The first Sunday he was here, he gave a special talk to girls and women, and the last Sunday a similar talk to men.

On Easter Sunday we were privileged also to have with us Bro. Martin Z.

Miller of Bainbridge, Pa., who spoke on Jewish evangelization. How our hearts thrilled as we noted his passion for lost Israel. We resolved to do more to bring the Gospel to them.

During the meetings about 16 souls expressed a desire to a more yielded life to the Lord, a few of this number accepting Christ for the first time. Not all of the results of this revival are in these outward confessions, for many more lives have been enriched and made to go deeper for Christ.

We are looking forward to having our spring counsel meeting soon, with communion service following. On Saturday evening, April 22, we are expecting to have with us. Brother and Sister Elam Stauffer, returned missionaries from Africa.

We still crave your continued prayers for us and for the work of our Lord in this needy community.

In Him,

April 12, 1939.

Anna Yoder.

Adair, Okla.

Dear Brothers and Sisters in Christ Jesus:—Since we last wrote from this place God has showered wonderful blessings upon us.

Bro. E. J. Berkey was with us on the third Sunday of March. He preached a very timely sermon to a very attentive and appreciative audience. Bro. Marner and two of E. J. Berkey's daughters accompanied him.

On Easter Sunday some of the young folks from the Zion Church near Pryor gave us some good help by bringing us the Easter message in song. A God-given sermon, a spiritual message in song, or a word of encouragement are always invited and enjoyed.

Our attendance has increased to where the schoolhouse does not always have seating room for all. Last Sunday there were 79 present; 26 in the men's class. Two of the junior girls stood through their whole class period. We are hoping and praying that God will in some way carry on the good work that He has started here.

The third Sunday in February Bro. S. S. Hershberger was with us. He, too, brought us a soul-stirring message. One man made a start for the Lord. Others, both young and old, are counting the cost. Some who have started and are living for God have made a wonderful change. They are a great help and encouragement in the work. Some are doing all they can to get other members of their families into the fold. One girl of 13 and her mother are praying daily that their father and husband be saved. Will you help? The father has been under deep conviction for some time.

We are still hoping and praying that, if God sees fit, He will open the way for someone to be located with these people; a Church organized, built up,

(Continued on last page)

Miscellaneous

THE MASTER'S TOUCH

"He touched her hand and the fever left her,"
He touched her hand as He only can.
With the wondrous skill of the Great Physi-
cian,
With the tender touch of the Son of Man.

And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and
burning
Trembled with thanks that she could not
speak;

And the eyes when the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand and the fever left her,"
Oh, we need His touch on our fevered
hands,
The cool still touch of the Man of Sorrows,
Who knows us and loves us and under-
stands.

So many a life is one long fever,
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

Ah, what if in winning the praise of others
We miss at the last, the King's "Well
done,"

If our self-sought tasks in the Master's vine-
yard
Yield nothing but leaves at the set of the
sun.

"He touched her hand and the fever left her;"
Oh blessed touch of the Man Divine!
So beautiful then to rise and serve Him
When the fever is gone from your life and
mine;

It may be the fever of restless serving
With heart all thirsty for love and praise;
And eyes all aching and strained with yearning
Tow'rd self-set goals in the future days.

Or it may be a fever of spirit-anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny
crown.

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly ranking there.

Whatever the fever His touch can heal it,
Whatever the tempest His voice can still,
There is only joy as we seek His pleasure,
There is only rest as we choose His will:

And some day after life's fitful fever
I think we shall say in the Home on high,
If the hands that He touched but did His bid-
ding,
How little it mattered what else went by.

Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,
Touch Thou our hands, bid the fever leave us,
And so shall we minister unto Thee.

—Tract published by Union Gospel Press.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the first quarter of 1939, 197
obituary notices appeared in the Gos-
pel Herald; the departed ones ranging
in age from infancy to 99 years, 10

months, and 25 days. The ages given
are as follows:

Over 90— 4
80 to 90—32
70 to 80—65
60 to 70—29
50 to 60— 7
40 to 50—14
30 to 40— 3
20 to 30— 3
10 to 20— 9
1 to 10—10
Under 1—20
Age not given—1
Average age—57 plus

Among them were 2 ministers and 2
deacons. Foreign births: Germany, 5;
France, 3; Russia, 3.

Deaths in the different states and
provinces: Pennsylvania, 74; Ohio, 22;
Illinois, 15; Indiana, 14; Michigan, 10;
Virginia, 10; Ontario, 9; Iowa, 7;
Kansas, 5; West Virginia, 5; Maryland,
4; Oklahoma, 3; Idaho, 3; Alberta, 2;
California, 2; Missouri, 2; Nebraska, 2;
Delaware, 1; Minnesota, 1; New York,
1; Oregon, 1; Tennessee, 1; place not
given, 3.

Kenmare, N. Dak.

FELLOWSHIP WITH GOD

By Fyrne Yoder

For the Gospel Herald.

To fellowship means to be in part-
nership with, to commune with, or to
be in intimate relation with another
one, or group of individuals. In order
to have real fellowship with another we
must be of one mind, aim, and interest.
If we disagree, the fellowship is spoiled.
If we allow some thorn or some evil to
come between us, the fellowship is
spoiled. We may fellowship with one
another in the temporal life as well as
in the spiritual. Here we wish to stress
spiritual fellowship, or fellowship with
God. Without fellowship with God,
how can we hope to have true fellow-
ship with our brother?

Let us turn to the first epistle of John
and see what he has to say about fel-
lowship. The letter does not seem to be
addressed to any special class of people
but to some of the churches at that
time; more particularly to those of
Gentile origin, perhaps, than Jewish.
John and his fellow workers had re-
ceived something to which they wished
to bear witness and which they longed
for others to receive also. To them fel-
lowship with God meant everything,
and their cups were overflowing. They
were overflowing to such an extent that
they went out and tried to make known
to others their joy and fellowship in
God. In I John 1:4, the writer says,
"These things write we unto you that
your joy may be full." Would that we
all had more of that overflowing joy of
fellowship with God, that we might
better make it manifest to those a-
round us who have not experienced it.

Our cups are too often only half full
with nothing to spare.

John also gives certain conditions
which must be met in order to be able
to truly fellowship with God the Father,
and with His Son Jesus Christ.

First, he says, "God is light." So, to
have fellowship with Him it is neces-
sary that we also walk in the light. "In
Him is no darkness at all. If we walk
in darkness and say we have fellowship
with Him, we lie and tell not the truth."
We must walk in the light as He is in
the light, and He will cleanse us from
all unrighteousness and sin. Then only
can we have true communion and fel-
lowship with Him. If we walk partly
in the shadow of self, or of doubt or
other sin, we cannot commune with
Him. We must first of all expel that
shadow. Then, and not until then, can
we be full of light, and walk in it, and
let our cup of joy overflow to others.

Certain conditions must be met in
order to be able to walk in the light:
(1) We must confess our sins. I John
1:9. (2) We must keep His command-
ments. V. 2:3. (3) We must love the
brethren. V. 2:9. (4) We must not love
the world. Vv. 2:15-17. (5) We must
not let any seducers and false teachers
draw us away. All these are necessary
for fellowship. If we allow sin to re-
main unconfessed in our lives, if we
keep not His commandments, if we do
not love our brethren, if we love the
things of the world so much that we
cannot let them go, or if we allow false
teachers to come in and draw us away,
we cannot have true fellowship with
God. Any of these or all of them cut
off our full relationship with the Fa-
ther.

John gives another requisite for fel-
lowship. In 2:29, he says, "God is right-
eous; and everyone that doeth right-
eousness is born of Him." So then he
that doeth righteousness is righteous
even as he is righteous. If we would
fellowship with Him we must be right-
eous. How wonderful to be able to be
called among the Sons of God. A son
has true fellowship with his father. So
then we also as we do that which is
righteous may be called sons of God and
enjoy fellowship with Him. What a
wonderful hope and promise we have
of being sons of God and of becoming
like Him.

Again, John says, "Whosoever doeth
not righteousness is not of God, neither
he that loveth not his brother. This is
the message that ye heard from the be-
ginning, that we should love one an-
other" (Vv. 3:10, 11). This becomes al-
most a trite phrase to us. But what do
we find stressed more emphatically in
the Bible than love. It is called by
many, The greatest thing in the world.
And true it is such. Where love is,
hatred, strife, envy, etc., or any evil
cannot be found. Why? Because God
is love. To love our brother means not
only to talk with him and fellowship

with him in our every day walk of life, but it means that in the hour of distress, trial, pain, severe temptation we are ever ready to help him. If we truly love him, he will be in our daily prayers. We will not only speak to him and tell him of our love for him but our deeds, our actions our very life, will tell that we love him. He will know it even without our telling. John says, "We must love him in deed and in truth."

Thirdly, then, if we would have fellowship with God, we must possess and manifest love, for "God is love." Fellowship cannot be maintained with Him unless we experience and exercise love. If we love not, we cannot know God. How do we know that God is love, or how did He manifest His love to us? He gave His only begotten Son into the world that we might live through Him. He loved us so much that He gave the best He had to liberate us from our bondage of sin. So then in return for this, He does not ask us to love Him only, but to love our brethren, to love one another. John says, "There is no fear in love, for perfect love casteth out fear." How wonderful to think that God has made all this possible for us. How our spiritual lives are indeed enriched when we allow that perfect love to control our lives.

Just as the one possessing love has that definite assurance of fellowship with God, so the one that does not have it, destroys all fellowship with Him. If we do not love our brethren and yet say we love God—we are liars and we cannot fellowship with Him. It is impossible to love God and hate our brother.

The three facts mentioned by John as requisites for fellowship with God, (1) to walk in the light, (2) to do righteousness, (3) to have love—are so closely linked together that when we have the latter, love, the other two, light and works of righteousness, are a natural outcome of that life.

John also tells us the secret of obtaining this love, the basis and source of it. In Vs. 5:4, 5, he says, "This is the victory that overcometh the world, even our faith." If we believe that Jesus is the Son of God, then we are fellowshiping with Him and then we have eternal life. Last of all John tells us just why he wrote this letter. He had several reasons in mind. He says, "That ye may know that ye have eternal life. That we may know that we have the petitions we desired of Him. That whosoever is born of God sinneth not. That we may know that we are of God and that the world lieth in wickedness. That we may know Him that is true and that we are in Him that is true even in His Son Jesus Christ."

What wonderful privileges of fellowship are ours if we but avail ourselves of the things that God gives to us. How can we as followers of God neglect to

bring to others, to our brethren all around us so wonderful a salvation. God has given it to us freely. We, if we truly love Him, will seek to show to others the way of eternal life. Yes, we will make it the one and primary aim of our life. Why? "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." And we, if we love Him, will give our life for our brother.

Christ is standing at the door of each human heart today, knocking to gain entrance. Will we make it our personal aim to help some brother open the door, hear His voice, and let Him come in, and sup with Him. In other words, enjoy that blessed fellowship with God.

"Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

EVILS AND DISCONTENT IN LATTER DAYS

By Frances Benner

For the Gospel Herald.

We oftentimes meditate upon what evil is, and why and where it begins, and what it leads into.

We often see mottoes in homes with words like, "The blessing of the home is contentment." Evil leads to discontent, as nature allows us to see with our own eyes. There is only one reason why much evil comes into our heart—we forget our Lord, our path becomes dark, and we know not at what we stumble. Satan has succeeded in making our path invisible to the shining light of our dear Lord, so that our generation of today has no time to meditate and worship Him with words and action from pure lips and hearts.

The words we speak and the things we do are expressing the desire, feeling, and understanding of our hearts—the place where things begin to grow. In Mark 7:15 we read, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man," the things that come out of an unclean heart such as selfishness, pride, and many other difficulties that are slowly creeping their way in our homes, churches, daily work and action, also fellowship.

In many homes of today where we have professing Christians, Satan is doing his best to get these temptations to overtake God's people, teaching innocent little children to become grounded in the same manner of life as their forefathers. The richest home is poor without God's Word being read and taught, children being brought up lacking religious teaching.

We sometimes see parents who are too easygoing, even in Christian homes.

Parents' responsibility for children is often overlooked.

Difficulties in life which are ours to overcome appear many times in our churches as selfishness. Some may think just the well-to-do may take part, and the overseeing of the Church must be kept in that class of relation, not giving others, young or old, a chance; those who are taking part for years seeming to hold to until their coming generation is grown up to take the place of their office. This causes discontentment among others who are able and cannot, proving selfishness and pride to be in our churches today.

We hear folks say, "I don't understand why our young people do not take more interest in Church, Sunday school, young people's meetings, and other services; why they don't consecrate themselves more to our Lord by obeying the rules of the church more plainly." We look around and see our young ladies and gentlemen not appearing in plain apparel. If many of them were asked why they do not do so, I think they and I myself would say, "It isn't appreciated when in church we seem to some as strangers and not attached or welcome in the work of our church." To the ones who have all things to say, and everyone as well, "Be sure your sin will find you out."

God has numbered each and every soul, high or low, rich or poor, worth more to Him than the whole world. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).

Many of our people would not miss a Sunday of going to church and Sunday school when others never think of going.

Naturally Satan is making some people believe they are more noticed by the Lord than those who are too poor to be like them. People's lives can be read by their daily work and action. In the way of fellowship these days it seems each class has their own associates.

Mt. Pleasant Mills, Pa.

WHAT THE WORLD NEEDS

An occasional reader of this department writes as follows:

"A friend let me have your article, 'After Armistice Day,' under date of Nov. 13, 1938. It strikes me well enough, but I believe the rulers of the world, or most of them, would laugh at it if they should see it. It is not their way of doing business at the old stand."

We agree with this friend that most of the rulers of the world would laugh at the idea of the article referred to, that the teachings of Jesus Christ, especially the Golden Rule, should be the standard of personal conduct and personal public policy. This is an old idea, however, and it will always have its adherents. Those who hold this view say that religion is good enough in the pulpit, and within the church walls; but

it has nothing to do with the great outside world, where men toil, struggle and suffer.

It is very true that "in the great outside world," men toil, struggle and suffer like those who came before them. Life, at best, is a struggle, and the words in the Book of Job are forever true:

"Is there not hard labour for man upon earth, and are not his days like the days of a hireling? Like a slave who longs for the evening, and like a hireling who waits for his wages, so I am made to possess months of emptiness, and nights of trouble are allotted me." (Smith-Goodspeed Trans.)

It is precisely because life, in the majority of cases, is "a hard labour" that Jesus Christ came to give a practical message of hope, faith and love to make life bearable, and show its priceless value and crowning consummation beyond the realm of the visible. The churches are the exponents of such a hope, intended to permeate all the affairs of life. They do not exist for themselves alone, but for the sake of the people who need their message of comfort and strength, as Christ gave it to the world which often forgets too soon what is good for itself. In his book, "On Board the Good Ship Earth," published in 1913, Herbert Quick says:

"It is not to be presumed that the human intellect will ever be able to formulate any set scheme by which social groups may be arranged, without violation of that complex nature which is beyond comprehension; yet the difference between man and other social beings is found in his intellect—bees and ants and marmots, by the compulsion of unreasoning instinct, live collective lives which command our admiration; but human society depends for its success or failure upon the moral and intellectual strength and progress of the social units. Man must work out his own salvation, individual and collective, using his intellect as the means and guide in so doing. The world is full of problems for him—the greatest of them himself.... Man has not yet learned how men may live together on terms of justice—the terms which will be found in accordance with nature when her full law is read."

Further on, the author quotes the words of Jesus Christ and the negative form of the Golden Rule, as stated by Confucius. His contention is that such utterances point to the "essential righteousness, beneficence, naturalness, and necessity of liberty."

Coming back to our correspondent's note, we will say that the rulers of the world, for the most part, claim they have at heart the interests of the people under themselves; that the measures taken, harsh as they may seem, are intended to promote their general welfare. The vital difference between such a view, well meant as it might be, and the teachings of Jesus Christ, which are basic in religion and morality, is found in the ignoring of other people's rights and happiness. Jesus Christ did not intimate that a particular nation might be happy at the expense of another. It is the teaching of the Book that "God would have all men saved and come to

the knowledge of the truth." "The knowledge of the truth" in Biblical language applies to the whole individual life, and therefore, national life, since nations are made up of individuals. In the book, "Why Wars Come," Rear Admiral A. P. Niblack, the author says:

"Is idealism or materialism the real formative power in the world? It is here maintained that greed is the ultimate cause of nearly all wars through the selfish national policies pursued."

The apostle John goes as far as saying: "Whosoever hateth his brother is a murderer."

It is worth while to mention here a word that is often used: Diplomacy. It comes from a Greek word meaning double, or twofold, which refers to the custom of folding official documents in two. Later on, it came to designate through the phrase, "diplomatic agent," the representative of a ruler or other high personage, so-called. The diplomatic agent was, in a sense, "the double" of the one who had sent him on official missions. Again, the word was given both bad and good meanings. It means crafty, tricky or artful, also tactful, thoughtful and careful. In its ordinary everyday signification it is given the benefit of the doubt as to its intrinsic nature and worth.

Just now some words of Signor Mussolini are of much interest, though they were written over nine years ago. He had an article in the Chicago Herald-Examiner of September 22, 1929, in which he said the following:

"Diplomacy can be as simple as one chooses to make it. If diplomats would say what they mean and not try to throw dust into the eyes of the international public, international concord would be much farther advanced and each nation would know just exactly where it stood. Negotiation is so clouded in the verbiage of oratory that discussion is carried far away from the substance of the agreement and delay and double dealing ensue."

We are reminded here of the Master's injunction concerning truth telling:

"But let your language be, 'Yes, yes,' or 'No, no!' Anything in excess of this comes from the Evil one." (Weymouth's Trans.)

What about us, here and now? We will quote from two articles, written at about 21 months' interval, and the reader may decide which of the two is more applicable to us. The Detroit Free Press of June 6, 1937, had an editorial article on "The Reality of Ideals," ending with these words:

"We have got to get over the idea, if the moral and ethical standards of this Country are to be raised, that ideals are something for the other fellow to pursue or to which, at some future and more convenient time, we will ourselves give some thought, if we can be bothered by such things."

"Evolution of the Moral Idea," an editorial in the Minneapolis Journal of January 29, closes with these words:

"More and more clearly we are coming to see the meaning of liberty and justice, the power of co-operation and mutual good will. In spite of the recrudescence of force in pres-

ent civilization, the majority of thoughtful men and women believe that those who take the sword must perish by it, and that it is only on the foundation of moral ideals that a stable civilization can be built."

The whole world still needs such "moral ideals."—J. A. Derome in Sioux Falls, S. Dak., Daily Argus.

MISSIONS

(Continued from page 53)

ed to be unnecessary as they both came home the first day just as much enthused over the new experience as any child in the United States is the first day he goes to school. Their Spanish vocabulary is growing rapidly now. School is in session only until noon each day, but there is no holiday on Saturday. The white dusters are worn by all the pupils in order that there be no great difference between the clothing of the rich and poor.

The Litwiller family from Bragado spent Sunday, March 12, at Pehuajo. Bro. Litwiller brought the message on Sunday evening.

Tres Lomas

Brennemans visited the Hallmans at Tres Lomas the week end of March 12. On the way down they encountered a real Argentine dust storm followed by a severe rain and hail storm. They were glad they were travelling by train instead of auto. Swartzentrubers, who spent their entire first term of service in Tres Lomas, also spent Friday and Saturday in this town, bidding farewell to their many friends in that community before going on their furlough. The Litwiller family who were at that time making a little tour visiting America, Trenque Lauquen, Tres Lomas, and Pehuajo also arranged to be in Tres Lomas the same day. So on Saturday, Hallmans, Litwillers, Swartzentrubers, Brennemans, and Bro. Hershey were invited to the home of one of the faithful members of the Tres Lomas congregation who lives on a farm near the town, to enjoy the kind of dinner Argentines have on get-together occasions. Two pigs were killed for the event. It might be interesting to know how they were prepared. The entire carcass was stretched head downward on a small iron cross which was then driven into the ground beside a fire. A large cut of beef completed the circle around the blaze. When the roast was finished and thanks offered each one stepped up to cut off the piece which tempted his palate most. A coffee sack of bread was brought out from town, the loaves of which were so hard that we new missionaries found it difficult to break off pieces to eat with our meat. For dessert, watermelons grown on the farm, were served. As it was raining at mealtime, the roasted pigs had to be transferred to the dining room to be eaten. The floor was of dirt so the iron crosses holding the roasts were driven into it

as they had been outside. The whole house is constructed of mud with a galvanized roof. However it is better than most farm houses in that it has two or three windows with glass panes instead of wood. It was a pleasure to meet this Christian family and also to be introduced to some of the native customs and ways of living. How we wish our North American friends could have been with us and have gotten a peep into the life of the Argentines. I am sure you could then pray more intelligently for them and us.

America

On Thursday, March 9, the Litwiller family paid a much appreciated visit to the mission in America, where the Rutts are located.

"We are trying something new here by the help of God and that is to visit the chacras (farms) near town and have a service. We began yesterday and we held two services in two homes, one in the forenoon and one in the afternoon with much interest. Pray for us in this work. We believe much fruit may come out of this kind of service. Interest is growing and we believe we are again on the upgrade."—J. L. Rutt.

We are impressed with the gross indifference of the majority of the people about us concerning spiritual things. Will you pray definitely that they may be awakened?

March 18, 1939.

Timothy H. Brenneman.
Pehuajo, F. C. O. Argentina.

WEEKLY NEWS LETTER FROM AFRICA

Musoma, Shirati
Tanganyika Territory
East Africa
March 20, 1939

Dear Herald Readers, Greetings from Shirati:—These days your prayers are greatly appreciated. We see so much work, and each day passes so quickly, leaving many tasks undone. These days we have been very sorry that Brother Leaman has to suffer with an attack of Malaria. The malarial fever seems to be gone now, but he will need to spend the remainder of the week in bed, so as to prevent any more relapses. Having left America very soon after having had influenza pneumonia, his resistance to disease is not very great. It was most unfortunate that the Leamans were not informed as to taking Quinine for preventing malaria. Earlier, I had planned to meet them at Nairobi. Then when their sailing date was changed, this plan failed, and I did not have their sailing schedule and I was on local leave. So for the benefit of any of you who may come to visit or to work, may I advise here to begin taking quinine hydrochloride five grains each day; after the evening meal, preferably. We are very happy to see Brother Leaman improving, and trust he need not have

another attack. Just now as the Leamans would like to unpack and study language is a rather trying time to spend in bed. It is well to begin the quinine at Port Said. An effort will be made to inform new workers personally.

The time is passing very rapidly when the Mosemanns are due to begin their "safari" to America. There is much to be done yet before they leave, and we trust the Lord to supply them with strength and health for every duty, and to give them a restful voyage and furlough. It will seem very strange without them, but we are glad that they can go, as the change is needed.

The new church is about ready for dedication. It is really a very nice building, and we hope to see it filled a number of times before the Mosemanns leave.

The white ants have had a very full program this past year. It seems as if there might be a queen under the dispensary. They, the workers have carried much mud into the Dispensary. Some cementing has discouraged them somewhat from inside work in this building, but they are very active outside and underneath. They have also attacked other buildings.

The African does not consider the thrift of the ant. However, one of the Christian men moved into a mud-brick house with his family on Feb. 28, 1939. The house was in building over a year. This young man is the older dispensary helper and he also helped in the afternoon school.

On Saturday night we had a real thunder shower and long rain following, until about nine o'clock Sunday morning. Sunday school was begun an hour late, and we were pleased to have 142 in the classes. The Sunday before there were 184. The Catholic opposition does not seem to be as active as it was about two months ago.

We are looking forward to having the Fersters with us here at Shirati in the near future to help with the work for a few months.

Very sincerely yours,
Lillie S. Shenk.

NEWS NOTES FROM OUR CHURCH SCHOOLS

EASTERN MENNONITE SCHOOL

Over the week-end of Feb. 25-26, a group of six was sent to give programs at Steelton, Strickler's Church, and Marietta, Pa. These trips to mission stations are always inspirational and give one an insight into the work done by so many of our faithful brethren and sisters scattered here and there.

On Wednesday morning, March 15, we were favored in chapel with the presence of Bro. John Koppenhaver, a student at Eastern Baptist Seminary, Philadelphia, and his mother, Sister Mildred Koppenhaver of Winton, Calif. Sister Koppenhaver gave two much appreciated readings to the students in

PRAYING EVERYWHERE

(Continued from page 54)

beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want, and how we are feeling—not stiffly and formally, twice a day, at morning and evening—but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up; the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk, and taking up your pen, if that be your work, oh, you do not know how much better you may do it for just covering your eyes with your hands for a minute, and asking God's blessing in prayer. Or, dealing with your fellowmen, some of them impracticable and wrong-headed enough, some of them sharp-set and low-principled enough, some of them provoking and stupid enough—how much better you will keep your temper amid the provocations of business—with how much clearer head and kinder heart you will treat your fellow sinners, for a word of silent prayer! If you desire to influence any for good, remember how wisely it has been said that the shortest road to any human heart is found by God. Every pain will be better borne, and every joy enhanced, by a moment's silent thought of God. You can, alone with Him, speak a host of little things, which really make a great part in your thoughts and in your life, yet which are less suitable for speaking of in united prayer with other people.—Selected.

If we would try so hard to get souls into the Kingdom as Satan does to keep them out, there would be more souls won for God.—Hiram Weaver.

A good Christian experience makes life richer and deeper as we go along.—J. R. Mumaw.

chapel, and Bro. Koppenhaver gave a talk based on Phil. 3:10-14.

The March public literary program was an oratorical contest on the theme of non-resistance. The contest was open to all young men of the school. Those who delivered the orations were Mahlon Hess, Joseph Garber, Paul Martin, Harold Brenneman, Aaron Showalter, and Irvin Horst. First prize was given to Mahlon Hess and second to Aaron Showalter.

On Saturday evening, March 18 a program was given by the literary interpretation class on the subject, "Stories from Life." The program consisted of a number of readings of prose and poetry.

The annual election of Y. P. C. A. officers was held March 21. The following were elected: President, Mahlon Hess; Vice President, Simeon Hurst; Secretary, Ellen Brunk; Treasurer, Paul Martin.

The fourth term address was given Wednesday morning, March 29, by Bro. A. G. Heishman. Bro. Heishman gave a very practical address based on Matt. 5:41: "And whosoever shall compel thee to go a mile, go with him twain."

On Saturday evening, April 1, a music program was given by the ladies' and men's choruses of the school, also some octet and quartet music.

Tuesday evening, April 4, Bro. Elam Stauffer gave a very interesting lecture on "African Life."

At noon, Tuesday, April 4, a gospel team consisting of twelve young men sent out by Y. P. C. A. started on their tour through parts of western Pennsylvania and Ohio. Programs were given at the following churches: Masontown, New Wilmington, Meadville, Leetonia, Aurora, Wadsworth, and Louisville. The group returned Monday evening, April 10. They report an interesting and profitable time.

Our Easter vacation began Thursday noon, April 6, and closed Monday noon, April 10. Most of the students went to their homes, while about eighteen chose to spend the vacation days here.

Monday evening, April 10, Bro. D. D. Miller of Protection, Kans., preached a valuable sermon from Rev. 2:25.

Dorothy C. Kemrer.

April 14, 1939.

SPECIAL MEETINGS

Oyster Point, Va.

Report of special meeting held at Providence Mennonite Church, Saturday evening and Easter Sunday, April 9, 10, 1939.

Instructors.—D. D. Miller, Protection, Kans.; Martin Miller, Bainbridge, Pa.

Program.—Address, My Call to Bring the Gospel to the Jews; Evangelistic Sermon; My Experiences in Bringing the Gospel to Israel; The Jew, The Index of Prophecy; What Can the Church do for Israel; Evangelistic Sermon; Children's Meeting, Sister Delp; Men's Meeting, D. D. Miller.

Thoughts Gleaned.—A definite need constitutes a call. Reading the account of a Jew who had such a longing and struggle until he found Jesus Christ and the way of truth, stirred my heart to do something for these people. The lost Jew in his distress is a definite call for our help. Using the O. T. Scriptures, we must lead the Jew from the known to the unknown. The Gentile attitude toward the Jew is one of persecution, abuse and misuse, but God's attitude and Paul's attitude as given in Rom. 10:12 is different. Apostate Jews have their share in the present ruin of the world. To the missionary church, named in Rev. 3:9, the Lord declared that He will make the Jews come and recognize that He has owned and loved the Church. To us as the people of the Lord and of His Church, He puts the challenge today; Will we display the love of God to the Jew, and bring the Gospel to him? Will we show the love of God and a real concern for the distressed Jews as they so much need the Gospel and need our help and sympathy in their

distress. May we let the Lord burden our hearts for the Jews and will we pray for them. We must meet them, contact them, and thus learn to feel their real need.

Secretary.

Detroit Lakes, Minn.

Report of the Nonresistance Program held at the Lake Region Mennonite Church, April 2, 1939.

Organization.—Mod., E. G. Hostetler; Asst., L. A. Kauffman; Chor., Fern Stoll; Secy., Ruth Stoll.

Program.—(Afternoon) Devotion; Scriptural Basis for Doctrine of Nonresistance, L. A. Kauffman; Historical Position of Mennonite Church on Nonresistance, E. G. Hostetler; Children's Meeting, Ed Hershberger; Open Discussion. (Evening) Devotion; Practical Applications of the Doctrine: (a) In Times of Peace, I. S. Mast; (b) In Times of War, Ed Hershberger; Open Discussion.

Gleanings.—Nonresistance is a God-ordained principle and doctrine. In Matt. 5:38-45 we have the teachings of Jesus on nonresistance in His Sermon on the Mount. Jesus came to exemplify the standard of truth. When Christ and His life take hold on our lives we become like the one we follow and take on His nature. If we live out the principles of nonresistance we may become the children of our Father which is in heaven. Nonresistance reaches back and is embedded in the Ten Commandments. In the early Church, nonresistance was held as one of the fundamental principles of the Gospel. If we are to be nonresistant in times of war, we must learn what is expected of us in times of peace and practice nonresistance in our daily lives. God has mapped out nonresistance in our daily lives as well as in military life. If we have a settled peace in our lives in times of peace we will be able to meet any condition in times of peace and in times of war. "Great peace have they which love thy law." God has appointed us to a greater responsibility than that of political responsibility; we are ambassadors for Christ. Our relationship to the world is for the spiritual welfare of the world. It is our duty as Christians to pray for the welfare of political conditions in the country.

Secretary.

Hannibal, Mo.

Report of S. S. Meeting held at the Mennonite Gospel Mission, March 26, 1939.

Organization.—Mod., Nelson Kauffman; Chor., David Hathaway; Secys., Florence Hathaway, Cleo Miller.

Subjects and Speakers.—Devotion; The Place of Prayer, Noah Detweiler; The Place of Worship, Harry Buckwalter; Sermon (Nonconformity to the World), Ira Buckwalter; Special Music ("Near to the Heart of God"), Cherry Box Quartet; Children's Meeting, John Yoder; Manifestations of God's Love, Lena Kreider; How Manifest Our Love to God, Ruth Green; Examples of Self-denial, Virginia Bates; Why Practice Self-denial, MaBelle Hathaway; What to Deny, Clara Snyder; Holiness, John Yoder; Special Music ("If we Let the Saviour Lead Us"), Hathaway Bro.'s Quartet; Praise and Testimony Service, Ephraim Miller; Humility, Nelson Kauffman; Special Music ("I Want My Saviour First"); Sermon (Nonresistance), J. M. Kreider.

Thoughts Presented.—The place of prayer is when we have the outpouring of the Holy Spirit in the inward man; wherever we feel the need of prayer. In times of trial and affliction, enter into thy closet, close the door; close out all worldly thoughts and things. Worship is drawing near to God. True worship is of the heart. Nonconformity means separated from the world. We must be the children of light, or of darkness. When we have our minds renewed we are transplanted into the Kingdom of light, we hate sin. God is love. Jesus is God's love manifested to men. Never was love so manifested as when

Jesus was on the Cross; when He said, "Father, forgive them; for they know not what they do." Our love to God is shown outwardly, by doing good to others. Christ is our first and best example of self-denial. We must deny ourselves anything that would hinder our Christian life. Because of our influence upon others, we must deny certain things that otherwise might not be wrong for us. Deny self, and gain Christ and eternal life. True holiness means to be conformed to the true will and nature of God, and distinguishes the saint from the sinner. God is the fountain of true holiness. The saints are holy by separation and choice. Humility is genuine proof of Christianity. It is the Christian's greatest honor. We are to humble ourselves, then God exalts. Jesus Christ is our example in nonresistance. If thine enemies hunger feed them.

Secretaries.

Married

Raeuber—Zehr.—On April 8, 1939, Earnest Raeuber and Mildred Zehr of the Deer Creek, Ill., congregation were united in marriage by Bro. C. Warren Long at the home of the bride. May the Lord bless this union abundantly.

Stalter—Miller.—On Oct. 30, 1938, at the Pigeon River Church occurred the marriage of Timothy Stalter formerly of Elida, O., and Daisy Miller of the Pigeon River congregation, Bro. M. S. Zehr officiating. May heaven's blessings be theirs.

Kurtz—Kennel.—On April 8, 1939, at the home of the officiating bishop, Bro. J. S. Mast of Morgantown, Pa., Bro. Uriel Kurtz of Morgantown and Sister Grace Kennel of Christiana, Pa., were united in holy marriage. May the Lord richly bless this union.

Schmucker—Lederman.—On Feb. 12, 1939, Bro. Schmucker of Stryker, Ohio, and Sister Evelyn Lederman of Grabill, Ind., were united in holy marriage at the Leo, Ind., Mennonite Church, Bro. A. S. Miller officiating. May the blessings of God be theirs through life.

Nofzinger—Perry.—On Feb. 25, 1939, at the home of the officiating minister, Bro. J. S. Neuhauser of Leo, Ind., Bro. Elmer Nofzinger and Sister Sylvia Perry, both of the Anderson Church, were united in holy marriage. May God richly bless them as they journey through life.

Bixler—Haueter.—On April 1, 1939, at the home of the officiating minister, Bro. I. W. Royer of Orrville, Ohio, Bro. Lester Bixler of Kidron, Ohio, and Sister Mary Haueter of Orrville, were united in holy marriage. May the blessings of Heaven attend them in their labors of home and church.

Yontz—Leinbach.—Bro. Amos Yontz from the Clinton Frame congregation and Sister Fern Leinbach from the Yellow Creek congregation, were united in marriage at the home of the bride's parents, with Silas Yoder from Middlebury officiating. May God's blessing attend them through life.

Weldy—Haarer.—On Sunday, April 9, 1939, at the home of the bride's parents near Shipshewana, Ind., Bro. Paul F. Weldy of Montgomery, Ind., and Sister Corona Haarer were united in holy marriage, Bro. Oscar Hostetler officiating. May the Lord's richest blessings accompany them through life.

Unruh—Yoder.—Bro. Lawrence Unruh of Greensburg, Kans., and Sister Bertha Yoder of Wolford, N. Dak., were united in marriage on April 9, 1939, at the Lake View Mennonite Church, Bro. E. G. Hostetler officiating. May they ever remain faithful and God's grace be their rich portion through life.

Miller—Schrock.—Bro. Harold Miller of the Nappanee congregation and Sister Vera Schrock

of the Middlebury congregation, were united in the bonds of holy matrimony at the home of the bride's parents, on Saturday evening, Mar. 25, 1939, by Bro. Wilbur Yoder of the Middlebury congregation. May the Lord enrich their lives throughout their walk of life.

Drudge-Reesor.—On March 30, 1939, Bro. Frederick Drudge and Sister Anna Reesor of the Markham, Ont., congregation were united in marriage by Bishop Abraham Smith assisted by Bro. Fred Nighswander of Altona, at the home of the bride's parents, Bro. and Sister Henry Reesor, Pickering, Ont. May the blessings of God attend them through life.

Knically-Burkholder.—On Saturday evening, April 8, 1939, at 7 o'clock, at the home of the officiating bishop Bro. S. H. Rhodes, occurred the marriage of Bro. Frank Knically, son of Bro. and Sister Joseph Knically, of near Dayton, Va., and Sister Ruby Burkholder, daughter of Bro. and Sister Herman Burkholder, of near Harrisonburg, Va. May the Lord bless them on their journey through life.

Obituary

Douglas.—Nannie E. Douglas was born Dec. 30, 1864; died at the home of Mr. and Mrs. Roy Whetzel, near Singers Glen, Va., April 1, 1939; aged 74 y. 4 m. 2 d. Death followed a stroke of paralysis she suffered eight weeks prior to her passing. She was a member of the Mennonite Church. Funeral services were held at the Whetzel home where she and her only surviving sister were being cared for. Bro. S. H. Rhodes conducted the services commenting on the 14th chapter of John, a favorite scripture of the deceased. Interment was in Antioch (Christian Church) Cemetery.

Hamilton.—William James, infant son of John and Mary (Roth) Hamilton, was born Feb. 9, 1939, in Harper, Kans., living only a short time. He leaves his sorrowing parents, 4 grandparents (Mr. and Mrs. William Roth and Mr. and Mrs. James Hamilton all of Harper, Kans.), uncles, aunts, and other relatives. Short services were conducted by Bro. John Thut. Burial in the Pleasant Valley Cemetery.

"The sweet little bud, too pure to stay;
God in His wisdom took our darling away;
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Runnels.—Anna, only daughter of Benj. and Fannie Miller, was born Nov. 7, 1880, in Elkhart Co., Ind.; died Mar. 23, 1939; aged 58 y. 4 m. 16 d. She moved to White Cloud, Mich., with her widowed mother in 1897. Nov. 1, 1905, she was united in marriage to Charles V. Runnels. To this union 6 children were born, 4 of whom have preceded her in death: Otto R., Anna, Fern Irene, and Burnham C. Her husband, 2 sons (Frank, residing at home and Paul V. of Grand Rapids, Mich.), and 2 brothers (Chancy J. Miller of Lake Odessa, Mich., and Frank Miller of Travers City, Mich.) survive her. She had been in poor health for a number of years and for the last three years was confined to her home most of the time. Funeral services were held at Union Church on Big Prairie, March 26, conducted by T. U. Nelson, assisted by — Pinch of the Congregational Church. Burial in the adjoining cemetery.

Yoder.—Frieda Mae, daughter of Leonard and Cleo (Pletcher) Yoder, was born Jan. 26, 1939; died April 4, 1939; aged 2 m. 9 d. She apparently was in good health until the last few days she seemed to have difficulty in breathing. An X-ray was taken which revealed an open safety pin in the throat. All doctors' skillful efforts to save her failed. She was a beautiful little bud here on earth, which will be greatly missed by her parents, and 3 brothers (Leon, Marvin, and Lavon). Other survivors are the paternal grandparents (Mr. and Mrs. Christ Yoder of Grabill, Ind.), the maternal grandparents (Mr. and Mrs.

M. C. Pletcher, Elkhart, Ind.), also 3 great-grandparents (Mrs. Wm. Pletcher, and Mr. and Mrs. B. A. Bontrager of Middlebury, Ind.). Funeral services were held at the Middlebury Mennonite Church by the home brethren, Silas and Wilbur Yoder, using as a text, II Kings 4:26. Burial was made in the Grace Lawn Cemetery.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile,
And clasped our darling's hand."

Iutzi.—Mary Iutzi (nee Schrag) was born in Perth Co., Ont., June 17, 1853; died March 16, 1939, in Oxford Co., Ont.; aged 85 y. 8 m. 29 d. In early youth she united with the East Zorra A. M. Church under the ministry of Bishop Joseph Ruby. She was united in holy matrimony to Michael Iutzi, living in matrimony 55 years; and in widowhood almost 11 years. This union was blessed with 4 sons and 10 daughters, of whom 3 sons (Benjamin, Aaron and Simon) and 3 daughters (Catherine, Elizabeth and Lydia) predeceased her. Surviving are 1 son (Bishop Dan S. Iutzi) and 7 daughters (Magdalena, wife of late Christian Ruby; Leab, wife of Dan S. Zehr; Rachel, wife of Solomon Bender; Amanda, at home; Nancy, wife of Michael Jantzi; Mary, wife of Mrs. Jacob Yantzi; and Emma, wife of Samuel Wagler); also 53 grandchildren of whom 3 died, and 77 great-grandchildren of whom 9 died. One sister (Barbara, wife of late Chris Kennel of Wellesley) survives. Services at home March 19, conducted by David Schwartzentruber and at East Zorra A. M. Church by Bros. Menno Kipfer and Jac. R. Bender. Interment in adjoining cemetery. —J. R. B.

Smoker.—Daniel R. Smoker was born in Union Co., Pa., Feb. 14, 1860; died Feb. 26, 1939, of complications; aged 79 y. 12 d. On Jan. 3, 1883, he was married to Elizabeth Beiler. They lived together 57 years. To this union were born 2 sons and 4 daughters. Surviving are his wife and the following children: Fannie B., wife of Christ Engle of Parkesburg; Samuel B., of Atglen; Rebecca B., wife of Levi Mast of Gap; Daniel B., of Parkesburg; Malinda B., wife of Harry Stoltzfus of Parkesburg; and Gertrude E., wife of Christ King of Gap, with whom they resided; also 25 grandchildren, 7 great-grandchildren, and also 1 sister (Rebecca, wife of Samuel Smoker of Soudersburg). He was bedfast 2 weeks; he bore his suffering patiently with very little complaining. Short services at the home were held by Bro. Simeon Stoltzfus and at the Millwood Church by Bro. John A. Kennel and Amos B. Stoltzfus. Interment in the adjoining cemetery.

"Remember, friends, as you pass by,
As you are now so once was I;
As I am now so you shall be,
Prepare to meet me in eternity."

—By a Daughter.

Gingerich.—Susie A., daughter of Christian P. and Cathrine (Slaubaugh) Brenneman, was born in Johnson Co., Iowa, Sept. 21, 1869. She spent her entire life in the same community and passed away at her home April 8, 1939, at the age of 69 y. 6 m. 17 d. In her youth she united with the Amish Mennonite Church and remained a faithful and obedient member until her death. On Nov. 26, 1891, she was united in marriage with Aaron B. Gingerich, and together they trod life's pathway for a little more than 47 years. She freely shared with her husband in the toils and labors that contributed to the highest spiritual and material welfare of her family. No task was too hard and no burden too heavy for her to share in so as to minister to the needs of her family, always thinking of their need before her own. To this union were born 2 sons and 5 daughters: Vertie (Mrs. Emery Yoder), Katie (Mrs. John Kinsinger), Velma (Mrs. Geo. Spicher), and Willard, all of this community, and Erma at home; Leroy and Mamie May having preceded her in their infancy. Besides her bereaved husband and 5 children she leaves to mourn her departure 14 grandchildren, 2 brothers (Peter C. of Wellman, Ia., and William C. of Kalona, Ia.), 2 sisters (Mrs. Jake Marner and Mrs. Dan Gascho, both of Kalona, Ia.), besides

many other relatives and friends. About 2½ years ago she suffered a light paralytic stroke from which she never fully recovered, but was able to be about her daily duties when she was overtaken with a second stroke, which caused her death about three hours later when she peacefully passed away without a struggle. Funeral services were held at the Lower Deer Creek Church April 10, 1939, in charge of John Y. Swartzendruber (text, I Cor. 15:53-55) and D. D. Miller.

"Her willing hands are folded,
Her dear, warm heart is stilled;
A place is vacant in our home,
That never can be filled."

Schwartzentruber.—Joel, son of Christian and Veronica (Erb) Schwartzentruber, was born in Waterloo Co., Ont., April 27, 1854; died March 30, 1939 at his late home where he was born and spent his entire life; aged 84 y. 11 m. 3 d. In his youth he accepted Christ as his Saviour, became a member of Wilmot A. M. congregation, and was faithful until the end. On Jan. 18, 1881, he was united in holy wedlock to Sister Elizabeth Brenneman of Wilmot and together they shared the joys and burdens of life for 58 years, 2 months, 12 days. This union was blessed with 9 children of whom 3 (Daniel, Mary and Aaron) predeceased him. Surviving him are his bereaved companion (who has been an invalid for 37 years and blind for 4 years, and whom father had cared for so tenderly until his late illness of six weeks' duration), 3 sons (John, Joseph and Peter), 3 daughters (Fannie, wife of Jacob R. Bender; Nancy, wife of Nic L. Roth; and Catherine), besides 26 grandchildren (of whom 7 predeceased him), and 2 great-grandchildren; also 3 brothers (Christian, John and Daniel). Services at the home were conducted by Bro. Chris Gascho and at St. Agatha Church on April 2, by Bro. Peter Nafziger and M. O. Yantzi.

"Soon again we hope to meet him,
When life's cares and sorrows o'er;
Where there is no pain or parting,
On that bright eternal shore."

—J. R. B.

Swarr.—Kathryn (Leaman) Swarr, daughter of the late Nathaniel B. and Annie (Risser) Leaman, was born near Lititz, Pa., Dec. 13, 1891; died at her home near East Petersburg, Pa., Feb. 17, 1939; aged 47 y. 2 m. 4 d. Death followed a two-year sickness from cancer. On Feb. 7, 1918, she was united in marriage with Harry C. Swarr. While she was yet in her early teens she confessed Jesus as her Saviour and Lord and united with the Mennonite Church. She was active as a teacher in the Sunday school both before and after her marriage. Kathryn was a devoted wife and mother and was deeply concerned about the salvation of those in her own family, as well as others with whom she came in contact. She was very patient during her long illness and suffering, and her smile was an inspiration to those who came to see her. She leaves a sorrowing husband, 2 sons (J. Mark, and Paul, at home); her mother (Mrs. Annie R. Leaman), and grandmother (Mrs. Lydia Leaman), both of Lititz, Pa.; and 11 brothers and sisters as follows: Mrs. Martin Moore, Lititz, Pa.; Mrs. C. K. Lehman, Millersville, Pa.; Edgar R. Leaman, Houston, Tex.; Mrs. Wm. Rudy, Vineland, N. J.; Henry R. Leaman, Coatesville, Pa.; Mrs. Enos Huber, Lancaster, Pa.; Frank Leaman, Allentown, Pa.; Paul Leaman, San Francisco, Calif.; Mrs. Daniel Erb, Lancaster, Pa.; Esther Leaman, New York City, and Albert R. Leaman, Kearney, N. J. The funeral was held at the East Petersburg Church conducted by Bros. Frank Kreider and John Goch-nauer. The texts: Psal. 17:15 and Acts 16:31. Burial in adjoining cemetery. She is missed much by those to whom she was dear; but our loss is her gain, and she seems to beckon to us and say:

"Farewell dear! yet not farewell;
Where I am, ye too shall dwell.
I am gone before your face,
A moment's time, a little space.
When ye come where I have stepped
Ye will wonder why ye wept."

CORRESPONDENCE

(Continued from page 57)

and shine for Him. Will you pray that God will have His way?

April 12, 1939. Baldwin Miller.

Wakarusa, Ind.

(Salem congregation)

Dear Herald Readers, Greetings:—"O Lord how great are thy works and thy thoughts are very deep" (Psa. 92: 5).

On Easter Sunday, April 9, Bro. Francis Freed was ordained to the ministry. The home bishop, Bro. Ray Yoder and Bro. Jacob Bixler officiated. Prayers are solicited that the Lord may use Bro. Freed in strengthening the church and extending God's kingdom on earth.

April 16 is the date set for baptismal services, the Lord willing. There are 7 applicants, these also need our prayers and help. In the evening of the same date Bro. Guy Hershberger is to bring us a message on Peace.

On Wednesday evening of each week we meet for prayer and are studying the book of Revelation.

Remember us at the Throne, that we might all be a light in this dark world.

April 13, 1939. A Sister.

Hollsopple, Pa.

(Stahl Church)

Dear Herald Readers, Greetings in His Name:—March 26, a family of three (father, mother, and daughter) were received into church fellowship by Bro. Shetler. This family is from the Mission Sunday school at Walsal.

April 9. On Sunday evening, the men's chorus of Hesston College gave a program.

Bro. S. G. Shetler has been at home for a few weeks. His health has been failing, since his condition has not been improving, he left for a hospital in Baltimore, Md., April 11, where he will be under examination.

April 13, 1939. Cor.

West Liberty, Ohio

(Oak Grove congregation)

Greetings:—The members of this congregation are again privileged to worship in their own church house. The building was closed to services six weeks during February and March. In that time the interior of the house was repaired and redecorated.

A week of pre-Easter meetings was held, as in previous years, at the Bethel and South Union churches. The sermons and music of all programs were rendered by local talent.

There has been much sickness and several deaths in the community during the past winter. There are still

those among us who are not so well. But we know we have much for which to be thankful.

If plans are carried out we will hold communion April 23.

The whole community enjoyed and appreciated to have the Hesston College men's chorus stop with us and give a program of sacred music at the South Union Church, April 11.

April 13, 1939. Cor.

Greencastle, Pa.

Dear Herald Readers:—We can say with many others that we enjoy reading the correspondence in this paper. Many readers are interceding for the work here at Cedar Grove.

On Saturday afternoon, April 8, there were baptismal services, and on Sunday, April 9, communion services, at which time one hundred twenty-five partook of the broken body of our Lord and Saviour Jesus Christ. A few of our members could not be there. There were many visitors present. We welcome visitors at all times and are glad to have them come and worship with us.

We again are looking forward to a series of meetings to begin at Maugansville, Md., April 25, with Bro. C. F. Derstine of Kitchener, Ont., in charge. On Sunday, April 30, an all-day Sunday school meeting will be held at Cedar Grove with C. F. Derstine as the main speaker. All are welcome to be with us at this meeting. Remember us at the Throne, and pray for the meetings that many souls may be saved and that we may ever be true soldiers of our Lord.

April 13, 1939. Henry Martin.

ANNOUNCEMENTS

The Missouri-Kansas Conference will meet August 7-11 with the Pleasant View Church near Hydro, Okla.

Earl Buckwalter, Secretary.

Harrisonburg, Va.

July 26-30, 1939

The Young People's Institute to be held on the campus of Eastern Mennonite School, Harrisonburg, Va., this summer will offer a select variety of courses and subjects. The Institute Committee is arranging a program with the view of meeting the needs and interests of young people. They have engaged a staff of capable teachers and speakers who are sympathetic to the problems of youth.

John R. Mumaw, Director.
Harrisonburg, Va.

MENNONITE CONFERENCE ON APPLIED NONRESISTANCE TO BE HELD AT GOSHEN COLLEGE, INDIANA, APRIL 22-23, 1939

The Peace Problems Committee of General Conference is arranging for another study and discussion conference similar to the one held at Goshen in February, 1935, which met with such wide-spread approval. The conference is planned to provide for serious study and discussion. You are invited to come and take part in the meeting, and to bring with

you others who may be interested. Free lodging will be provided by the college. Meals will be served at twenty cents each. Please notify us if you plan to come. Following is a list of subjects to be discussed:

1. Nonresistance and Litigation.
2. Nonresistance and Industrial Conflict (Particularly in relation to labor problems).
3. The Menace of Propaganda and How to Meet it.
4. Church and State in Mennonite History.
5. The Obligation of the Christian to the State and Community; "render unto Caesar the Things that are Caesar's."
6. Worship of the State in Our Time.
7. The Nonresistant Attitude toward World Conditions Today.
8. Nonresistance as a Way of Life.
9. Nonresistance Applied to Personal Relations
10. The Power of Love

Peace Problems Committee, per
H. S. Bender, Chairman.

CHRISTIAN EDUCATIONAL CONFERENCE

This year again the Commission for Christian Education and Young People's Work will sponsor a conference just previous to the General Mission Board meeting. On Friday afternoon and evening and Saturday forenoon, June 16 and 17 the sessions will be with the brotherhood at Midland, Mich. This is in the line of travel and within a couple hours driving of Fairview where the mission meeting will be held June 18-20. The Saturday evening session will be at Fairview. A hearty invitation is extended to workers in Sunday school, Summer Bible School, Young People's Bible Meetings, and other similar teaching agencies to be present for these sessions. Those planning to attend the sessions at Midland will kindly advise Bro. Floyd Bontrager, Midland, Mich. For more information regarding the meeting and for copies of the program, write to John R. Mumaw, General Secretary.

You may have living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Remember that holiness does not consist in doing uncommon things, but in doing every thing with purity of heart.—Manning.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

April 20, 1939

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Here are the highlights in this remarkable declaration:

1. "All scripture is given by inspiration of God;" and the whole of it is therefore infallible truth and authority.
2. From beginning to end the whole Bible "is profitable for doctrine, for reproof, for correction in righteousness;" which fact tells us why this Book was given to man.
3. The end sought is that man may be fully equipped for a pure and holy life and service. In the language of inspiration, "that the man of God may be perfect, thoroughly furnished unto all good works."

The text just quoted is the rock upon which two schools of religious thought are divided. The first class is known as "Fundamentalists;" because they take the position that the whole Book is from God, given through the instrumentality of "holy men of God who spake as they were moved by the Holy Ghost," and must therefore be accepted without further question on the part of man. The second class is known as "Modernists," although their logic dates from the garden of Eden. Their theory is that the Bible, like other books, is not free from error, and that Bible students must therefore decide which is reliable and which is erroneous. The issue between these two classes resolves itself into this: Shall God or man be recognized as highest and final authority in matters pertaining to life and doctrine?

In the statement that "All Scripture . . . is profitable," we have in substance the reasons why we should obey God in all things and under all circumstances. All scripture, as found in the Bible, comes from the mind of the Infinite, and is therefore infallible. It gives a perfect remedy for every form of sin and evil, and is therefore a sure cure for all ills in whosoever accepts it in faith. It purifies the life, ennoble the soul, and keeps our feet upon the solid Rock against which the gates of hell can never prevail. Whoever accepts the Gospel of Christ as his or her rule of life is on the road that

leads direct to heaven. It is they that are clothed with "the full armour of God" who are vested with power to "quench all the fiery darts of the wicked." From God Himself there comes this message: "Obey my voice, and I will be your God;" also the divine assurance: "Be thou faithful unto death, and I will give thee a crown of life."

The world's greatest need today is faith in the living God. This is generally admitted by thinking people—in theory, but comparatively few people act like they believed it. God has promised, "I will never leave thee nor forsake thee." But the average nation does not feel secure without being equipped with an immense and back-breaking fighting equipment; and the average individual insists on having a heavy insurance on life and property. There is not a single Bible doctrine but that the devil has the

exact opposite to offer as a substitute. And what is more, there are many Christian professors who choose "the doctrines of devils" in preference to the pure Word of God. We often hear the slogan sounded, "Back to the Bible;" but even many who sound it go back only part way, preferring to "walk after the flesh" rather than "after the Spirit." When we put our faith in the living God to the extent that we will suffer poverty, persecution, unpopularity, etc., etc., rather than violate a single commandment of the Lord, then

we have attained the true tests of a living faith in a living God.

Concerning Dress.—The Bible has much to say about dress. But there are a few things concerning dress on which the Bible is completely silent:

1. The Bible says not a word about one standard of dress for preachers and another standard for lay members. Neither does it say anything about one standard for consecrated workers and another standard for worldly-minded members. The double standard in dress exists only in the minds of people, not in the mind of God.

2. The Bible says nothing about one kind of clothing for one church and another kind for members of some other churches. What instructions are found in the Bible are for all Christian people, regardless of what their denominational names may be.

3. The Bible says nothing about the kind of clothing we should wear when attending services in some plain church,

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and other kind of clothing when attending other churches. It simply tells about proper and improper apparel for Christian people, regardless of whether it is worn to church, in the home, in the place of business, in America, or on some other continent. "Modest apparel" is commended, and clothing worn for vain display is condemned; no matter where and to what places it is worn.

But while the Bible is silent on the things just mentioned, it is very specific in describing the kind of clothing which should or should not be worn by the people of God.

Concerning Dress.—Here are a few things which the Bible teaches on the subject of dress:

1. **"Modest Apparel."**—Both Paul (I Tim. 2:9, 10) and Peter (I Pet. 3:3, 4) stress this point. Some say that this is for women and not for men. It is clear that both apostles addressed their remarks to Christian women. But if immodest apparel is a woman's sin, as some men claim, then the same sin committed by men convicts them of effeminacy, in addition to a violation of the Christian standards of dress. Modesty is a virtue, immodesty a sin, whether found among women or men.

2. **Sex Distinction.**—The teaching is found in Deut. 22:5: "The woman shall not wear that which pertaineth to a man, neither shall a man put on woman's garment: for all that do so are abomination unto the Lord thy God." Sex distinction, as here taught, is the exact opposite of sex appeal, the besetting sin of immodest apparel.

3. **Against Vain Display.**—The most forceful Biblical teaching on this point is found in Isa. 3:16-24. This teaching throws light upon the "not with" of I Tim. 2:9 and "let it not be" of I Pet. 3:3.

4. **Nonconformity to the World.**—The basis for this teaching is found in Rom. 12:1, 2 and a number of other portions of Scripture. While dress is not specifically mentioned in these texts, the principle involved applies to everything in which we depart from the teaching of God and follow after the ways of the world. This includes dress as well as many other things. Every known teaching of the Bible on dress is violated by the fashions of the world. They who conform to worldly fashions in dress, rather than conform to the customs of those "of like precious faith," thereby say that they prefer the standards of the world (which is governed by "the god of this world") to the standards of the Church (which is governed by Christ the Head of the Church). Read Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 2:15-17.

The Destructiveness of Selfishness.—It has often and well been said that "our greatest enemy is self." That is being illustrated on every hand today. The great masses of people throughout the world sincerely desire peace. Nations, though feverishly preparing for war, are proclaiming their desire for peace—at least most of them, we believe, sincere in their professions. But there is one thing in the way—apparent self-interest. Among the nations that are the most outspoken against the totalitarian states there are outcroppings, here and there, of the same disease that is writing the ultimate doom of the totalitarian states; namely, self-interest, and the disposition to fight for it. As a result, we see Europe as a huge war camp, with 50,000,000 soldiers ready to fly at each

others' throats in wholesale slaughter the moment that dictators give the word. What is back of all this? Self-interest—apparently, though in the end it will mean self-destruction instead of self-interest.

But we need not look across the ocean for illustrations to prove that this apparent self-interest is in reality a delusion which does more than any one thing to promote the work of destruction. The present labor wars, the wars between political parties, and other conflicts among various classes are all kept alive through the greatest of all enemies among us—apparent self-interest. All people desire better things, and these better things could be attained if human selfishness did not stand in the way.

Our only hope is in Christ who, as Peter tells us, left "us an example, that we should follow his steps." At the very gateway to discipleship stands self-denial (Luke 9:23), which is the beginning of the dominion of the Golden Rule (Matt. 7:12) in our lives. Instead of living for self, let the people of God turn more solidly in the direction of living for the good of others. To the extent that the world can be turned in the direction of suffering for righteousness' sake rather than make other people suffer who stand in the way of our self-interest, will the present tyranny of self-interest be broken and better times, prevail. "Be not overcome of evil, but overcome evil with good." It is true of nations as well as of individuals that "all they that take the sword shall perish with the sword."

Conscription.—A sister, interested in maintaining the full-Gospel standards of Christ the Prince of Peace, sends us the following clipping which a friend of hers had sent to her:

"The international peace conference at its last meeting decided by a majority of votes against the recognition by government of conscientious objectors in time of war.

"All signs indicate that in the next war there will be no recognition and that before its close every true Christian will be persecuted or slain. 'And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh' (Luke 21:28)."

That such a state of affairs is within the range of possibilities, there can be no doubt. The Scriptures warn us of the "perilous times" ahead, and no one knows how soon that state of affairs may be at hand. Why a so-called "peace conference" should pass such a militaristic resolution is hard to understand; especially since liberty of conscience and freedom of religion are specifically guaranteed by the constitutions of states and nations. However, until such times come, let us follow the Gospel light as far as we are able to grasp it, and each day live as though that might be our last.

But there is one thing that should concern us more than the question of when the next war will come and what will befall us when it does come. All people are admonished to "make your calling and election sure." The prophet tells us to "prepare to meet thy God." Recognizing that "sufficient unto the day is the evil thereof," let us do our best to spend each day in a way that is pleasing to our God and obedient to His Word, trusting Him when He says, "I will never leave thee nor forsake thee." If we are submissive to the government that gives us shelter and true followers of Christ the Prince of Peace, we have nothing to fear. I Peter 2:19-24. Let us obey God in all things, pray for our rulers, do good wherever there is opportunity, remember God's many promises to care for His own, trusting Him as to what manner of

death we can best glorify Him. Happy the man who can say with Paul: "For to me to live is Christ, and to die is gain."

The Joy of the Lord.—"His commandments are not grievous," writes the beloved apostle. Some, who reluctantly obey such of God's commandments as they are afraid to disobey, have some difficulty in accepting this statement as a fact. As a rule the commandments of the Lord, setting forth the principles of truth and righteousness, are distasteful to those who walk "after the flesh" and not "after the Spirit."

But to the child of God, who has forsaken the world with its sinful lusts and follies, it is literally true that "His commandments are not grievous." They who have been delivered from the bondage and thralldom of sin rejoice in their new-found freedom as they travel the better way. It is their hearts' desire to travel the "way of holiness," and the commandments of the Lord are a positive help as they travel on from earth to glory. There is nothing in the Word of God to hinder them from living a pure and holy, a happy and helpful life, but on the other hand it stands as a barrier a-

gainst a return to the paths of sin and degradation and ruin. They recognize that all the commandments of the Lord, coming from the One who is infinite and unerring in wisdom and perfect in goodness and love, are for the good of those who put their trust in Him, and therefore they gladly obey His voice and thank Him for His leadership. Yea verily, to the child of God "His commandments are not grievous."

We thank the Lord for making the way of holiness plain to all who are minded to do His holy will. To say nothing about the joys and riches of the glory world, what the Word of God does for His people in this life is enough to call forth our sincerest praise and gratitude every day of our lives. In it there is safety, spiritual uplift, purity of heart and life, freedom from sin, and a buoyant hope, "which hope we have as an anchor of the soul." Well may we say with the beloved apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Yea verily, to the child of God "His commandments are not grievous."

"Rejoice in the Lord alway; and again I say, rejoice."

MODERNISM OR CHRISTIANITY, WHICH?

By J. S. Hartzler

For the Gospel Herald.

This may seem like a harsh and cruel statement, but please do not pass judgment until after you have read the article. Then if the argument is consistent with the letter and spirit of Holy Writ there need be no judgment passed upon it; but there is one duty for every reader of this article, and that is to get out of our hearts and minds every whit of Modernism that exists there, and put into its place "the word of God which liveth and abideth for ever." Notice further:

In a book written by John Horsch of Scottdale, Pa., James M. Gray of the Moody Bible Institute who wrote the introduction quotes from the Christian Century, the following: "Christianity according to fundamentalism is one religion and Christianity according to modernism is another." "There is a clash here as profound and grim as between Christianity and Confucianism. The God of the fundamentalist is one God, and the God of the modernist is another." "Which is the true Christian religion is a question to be settled by our generation for future generations."

While the above was written a decade or more ago, one fact is clear, the rank and file of the modernists are no nearer to the Christianity of the Bible than they were at the time when the above was written. Nor are they likely to get nearer, for there is less sacrifice of the flesh and less of the true God with more self-sufficiency and self-aggrandizement in their new-found religion, hence it appeals more to the natural or carnal mind. Most people in our day prefer to travel the road of

least resistance. This and modernism are closely related. It is not difficult to see that, viewed from a natural standpoint, modernism would be chosen by many.

But is that the vital question? Cutting loose from one point of Bible teaching, why not disbelieve another, another, and still another one until all of it is thrown overboard. Such a person reminds one of a ship on mid-ocean, with all of its anchors lost, its rudder broken, no radio to give the alarm, and no mechanic on board who knows how to make repairs. They have no anchor—nothing to which they can tie—for if part of the Bible is not truly the Word of God, something that can be relied upon in the dying hour, what have they? And if any part of the Bible can not be relied upon, who is definitely sure that some other part is not spurious and worthless and will fail us just when we need it most?

The modernist may complain that we are not just in our statements. But let us be more specific. Let us examine a few other points in his theology. The real modernist holds that the Genesis description of the fall of man is not strictly true. Some have even gone so far as to say that if he had a fall at all that he fell upward. In fact, he has little or no use for the first twelve chapters of Genesis. Another, that we have no right to consider a person an unbeliever or non-Christian simply because he rejects Christian doctrine. But, strictly speaking, Christian doctrine is not simply Church creed. It is doctrine based on the teachings of Christ and His apostles. If a man refuses to believe in the doctrines of Christ, what else is he but an unbeliever?

There is more involved in believing than simply an intellectual knowledge that a certain book contains a history

of Christ's life. Robert G. Ingersoll was more consistent. He did not accept the Bible as the inspired Word of God, but here we have a class of people who do not accept the Bible as the inspired Word of God, but say that the Bible contains the Word of God. That simply says that parts of the Bible are true and parts are not true, leaving it to us to choose out the parts that are true, or have some one who claims inspiration to the same extent that Paul, John, or other Bible writers had, to tell what is the Word of God and what is not. We are glad that we have more confidence in God than to think that He would have us go through the world with such uncertainties.

It seems to hurt the modernist when we refuse to receive them into church fellowship. But why should they want to be members of a church whose faith is so different from their own? Again, why should a church receive such when such a faith would tend to destroy the faith of the whole congregation. "A little leaven leaveneth the whole lump." But why quote this? It may be one of the passages which the modernist does not believe to be the Word of God.

A number of other errors might be cited, but this should suffice to warn our people to hold themselves aloof from any doctrine that in any way discredits the Bible. "Be not carried about by every wind of doctrine."

Elkhart, Ind.

I would to God that something might happen that fear might come upon all, so that no one would profess to be a Christian without salvation.—S. J. Miller.

Till I come, give attendance to reading, to exhortation, to doctrine.—I Tim. 4:13.

THE BLOOD-CLEANSSED LIFE

By Isaac R. Herr

For the Gospel Herald.

Let us live day by day in the cleansing, curing, healing power of the blood; in the washing, purging, purifying waters of regeneration—for in this double cure of the water and the blood we shall be made and kept clean and pure and whole each day. If our heavenly Father will wash us, purge us, and put us through the cleansing processes of an everlasting life all the day long, love shall constrain us in living a sanctified and a purified life in the God of our salvation, and this is living in the way of holiness, "without which no man shall see the Lord." This is traveling on the King's Highway of holiness, which is the shortest distance, the most direct, the best, and the sure way that leads from earth to glory. Live a sanctified and purified life, and you live in a sane, sound, orthodox Christian faith and life; you live in a well born, well bred, and well disciplined life in the God of your salvation day by day and you will be steadied, strengthened, and steadfast in your willingness to be killed all the day long and to be accounted as sheep for the slaughter. Then will you take your classification with the saints of God, with those that have washed their robes white in the blood of the Lamb and are ready at any moment for the coming of the Lord and to take them to their eternal home. May the Lord rivet it upon our thought and attention that earnestness and uprightness, truthfulness, honesty, and sincerity will avail us and profit us in the kingdom of grace and of truth, and at the end of time will give us an abundant and a triumphant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Lancaster, Pa.

CHRISTIAN REVOLUTION

By J. D. Graber

For the Gospel Herald.

The New Testament has often been considered a document full of ideas of revolution. The apostles were already accused of turning the world "upside down," while a fairly recent writer has said there is enough dynamite in the Gospel of Jesus Christ to blow up the present social order. A Russian writer of 1906 depicted Christ as a full-blown Russian revolutionist. The latest pronouncement that has come to my attention is an address broadcast over all China by General Chiang Kai Shek on "Why I Believe in Jesus." He gave three reasons, as follows: (1) Because He teaches Political Revolution; (2) Because He Teaches Social Revolution; and (3) Because He Taught and Practiced Religious Revolution. The ad-

dress ends with a eulogy on "Love as the Law of Life," and he exhorts the people of China to be ready to sacrifice life and property in love for their brother and sister Chinese.

There is a half-truth that a vice is but a virtue overdone. No one can deny that the teaching of Jesus is revolutionary. It is decidedly a revolt against religious complacency and hypocrisy as He found it in His day. One of the charges against Him was that He set Himself up in authority greater than that of the Fathers. He did not keep the Sabbath in the accepted manner and denounced the religiosity and the so-called morality of the Pharisees. It is easily conceivable that the multitudes under the influence of Christ's teaching began to have less fear of and respect for the Pharisees and their dogmas. The Pharisees no doubt considered Him a dangerous revolutionary.

The song of Mary at the time of her visit to Elizabeth prophetically foreshadows all this. "He hath scattered the proud in the imagination of their hearts," she sang, predicting a revolution in the realm of the Spirit. "He hath put down the mighty from their seats, and exalted them of low degree." This sounds like political revolution. "He hath filled the hungry with good things; and the rich he hath sent empty away." This reads like revolution in the economic sphere. It does not mean, however, that the Christian is a political revolutionary and that he foments rebellion in political and economic spheres. We must turn to the remainder of the New Testament and to the practice of the early Church to find the interpretation, comparing Scripture with Scripture. In Jerusalem a terrific economic revolution took place when the Church was established. But how different from the current Russian variety! Here was no coercion or a foisting of a cure-all economic theory on others, but a self-denying, spirit-motivated Communism entirely self-effacing and altruistic in its motives. Christ does mean to bring about economic revolution among those who believe. Standards of money-making and money keeping must undergo a radical change when a man gives himself to Jesus.

The story is told of a man who desired to remove his purse from his pocket when he was about to be immersed in baptism. The minister rightly told him to keep his purse in his pocket, for it needed to be baptized as well as he. Too many people first of all lay their pocket books up in a safe place before they sing, "All I have I give to Jesus." It is significant that amid all the economic, social, and political inequalities and abuses of the apostolic age, the believers are not once advised to "unite to protect themselves," or to organizedly resist the evil practices of the day. If they were slave holders they were told how to treat a slave—with kindness and

consideration. If they were slaves they were admonished to "be obedient . . . not with eye-service . . . but as the servants of Christ doing the will of God from the heart." If they were poor they were told that godliness with contentment is great gain, and if rich were warned against the deceitfulness of riches and encouraged to give liberally, especially to those "of the household of faith." In the first few centuries those in the direct succession of apostolic teaching suffered untold social, economic, and political persecution humbly and gladly counting it all joy to be thought worthy to suffer for Christ.

Jesus called the revolution that comes into a man's heart when he truly believes "the New Birth". When a man has really met Jesus he is changed and made over. He has new desires, new interests, a new sense of values, a new goal. His conduct is revolutionized and his social and business practices are of a different kind. Even his dog finds out that he is a changed man. If this sort of revolution does not take place, we have grave reason to doubt whether an individual has really met the Lord.

Christian preachers do turn the world upside down, because it has been turned down side up by sin. But there is no sanction in the New Testament nor in the early and purest era of Church history for fomenting political and economic rebellion and a forcing on others who are unregenerated those new ideals that can come only as a natural fruit of the indwelling Spirit of God.

Dhamtari, C. P., India.

MASTER—MAN

By J. Y. Hooley

For the Gospel Herald.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matt. 6:24; Luke 16:13.

Man has no neutral ground. Man is an obligative creature, and since there are two masters he is obligated to only one master; he cannot obey two masters at the same time. To the believer in Christ, Christ is his Master (Matt. 23:8-10; John 13:13). We as believers are not masters but brethren (Matt. 23:8).

To unbelievers, the devil is the master. Since there are two masters, there are two persuasive powers. The persuasive power of Christ is set forth in the Gospel of Christ, to be preached by the believers in Christ, through the power of the Holy Ghost (Acts 1:8). The power of the Holy Ghost is the gift of the Holy Ghost. The gift of the Holy Ghost is the understanding of the Gospel or the things of God (I Cor. 2:10-13). This is very noticeable in Peter at the day of Pentecost. The truth spoken by or through the power of the Holy Ghost pricked men in the heart,

so that they were persuaded to believe that they were in the wrong and serving the wrong Master. Under the power of this persuasion they cried out "Men and brethren, what shall we do?"

The persuasion of the master, the devil, is through attractions to the sight, or the exaltation of self, and the lust of the flesh. Before the fall, or before he broke relations with God, the devil was an obligative angel to God the Creator; and now under condemnation of God, he is reserved for judgment and the lake of fire. Man, in breaking his relation with God, did not become a master, but an obligative creature to the master, the devil, and a slave to sin. The angels that left their first estate also became obligative to their master, the devil, and under condemnation of God, and bound in chains of darkness, reserved unto judgment and the lake of fire (II Pet. 2:4; Rev. 20:10).

Now a slave has not the power of choice, but is forced to obey his master. But hearing the Gospel of Christ and believing on Christ, man is delivered from his slave master by God through Christ (Rom. 7:24, 25). He (man) becomes a free man, a co-worker with his Master, Christ (II Cor. 6:1), and is no longer under the condemnation of God (Rom. 8:1) but again reconciled to our (or man's first) Master, God.

There are two things that God requires; namely, to believe and obey (Acts 5:29; Heb. 13:17; Rom. 6:16). Obedience is a doctrine of God to man, beginning with the children. It is strictly to be taught with discipline in the home, in the Church, and in the state (Rom. 13).

Man is never his own master, but always obligative to a higher power. What is meant by saying man is a free moral agent, or saying man is a man of choice, meaning that man is not obligative to anyone, but that he can make his own choice? Well, suppose man can, but if he chooses wrong, it brings him under condemnation. It goes to prove that after all he is an obligative creature and not a free moral agent. Is not choice God's business? Let God do the choosing, and let man obey. Jesus said to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16). And again, was it not foreordained that the believer should be chosen in Christ, before the world was (Eph. 1:4; Psa. 33:12; Acts 9:15)? Is it not better that the parents do the choosing for the child, and teach the child to obey? If we lift man so high, do we not break down the highest doctrine under God, taught in the Bible. It is even said of Christ that He learned obedience by the things that He suffered. And again, does it not stimulate pride in the heart when we preach and teach the doctrine of free moral agency, so-called, and does it not encourage procrastination when we say that man's destiny lies in his

own choice? Man cannot be saved by choice, but alone by faith in Christ. Choice is an element of obedience; or vice versa, of disobedience; or a decision.

Man is not a master, and is not to be called a master; "for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8-10; John 13:13). When man overstepped his liberty it brought him under condemnation of God, which shows again that man was not a man of choice, but a man under a Master and, if obedient, in favor with his Master; if disobedient, under condemnation of his Master. Man in his ignorance, in choosing for himself, makes many harmful and sorrowful mistakes, all because of lack of faith in our Master. I as great-grandfather am so glad that I have a Master over me that I can depend on and look up to, and to serve Him faithfully by keeping His commandments. What a joy to be on the good side of the Master, and be free from His condemnation. Yes, one is our Master, even Christ. And blessed be the God and Father of our Lord Jesus Christ. Love to all the brethren and sisters in Christ.

Middlebury, Ind.

THE PERSONALITY OF THE HOLY SPIRIT

By L. S. Glick

For the Gospel Herald.

We are living in the Spirit age, and therefore in an age of enlightenment and grave responsibility.

The Old Testament Period may be called the age of the Father; the period covered by the Gospels, the age of the Son; from Pentecost to Christ's second coming, the age of the Spirit.

I. The Spirit's Personality is Denied by Some and Questioned by Others.

The creation and other works of God makes it easy to recognize the Personality of the Father. The incarnation and personal work of Christ makes it impossible to think of Him other than personal. But the acts and workings of the Holy Spirit, are so secret and mystical; His influences, graces, power and gifts so divine, that men are prone to think of Him as an influence, or an agent rather than a person.

Next, let us notice the symbols of the Holy Spirit, as Wind, Breath, Power, etc.

In John 3:8 "The WIND bloweth where it listeth," etc. Jesus is here describing to Nicodemus the New Birth, the subject under consideration. And while the workings of the Spirit are visible in the new born man or woman, the Spirit is invisible, just as the wind is invisible in a storm, but the effects are plainly seen, and oftentimes felt. In John 20:22 "He breathed on them, and saith unto them, Receive ye the Holy Ghost;" In Acts 1:8 "But ye shall re-

ceive power after that the Holy Ghost is come upon you." Thus we see how easy to think of the Holy Ghost to be otherwise than the Father and Son. The Holy Ghost is not usually associated with the Father and Son in greetings and salutations of the New Testament. In all of Paul's letters we see only once, that of closing the second letter to the Corinthian church (II Cor. 13:14), the three names associated.

We are almost made to wonder why that Paul did not use the three names more; especially in I Thess. 3:11-13 where he is directing in holy living. But this should not make us weak in our faith in personal friend and guide, the Holy Ghost. Let me quote R. A. Torrey on this very important subject:

"If the Holy Spirit is a Divine Person and we know it not, we are robbing a Divine Being of the love and adoration which are His due. It is of the highest practical importance whether the Holy Spirit is a power that we, in our ignorance and weakness, are somehow to get hold of and use, or whether the Holy Spirit is a personal being—who is to get hold of us, and use us. It is of the highest experimental importance. . . . Many can testify to the blessing that came into their lives when they came to know the Holy Spirit, not merely as a gracious influence . . . but as an ever-present, loving friend and helper."

Now as proofs of His personality let us notice the words of Christ in some of His last hours with His disciples: "And I will pray the Father, and He shall give you another Comforter, that HE may abide with you forever" (John 14:16). "The Comforter, which is the Holy Ghost, whom the Father will send in My name, HE shall teach you all things," (V. 26). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth . . . He shall testify of Me" (Jno. 15:26).

In John 16:7-15 Jesus speaks of the Comforter and refers to Him in the personal pronoun 13 times; seven times in verse 13 alone.

In Rom. 8:26 the authorized version uses the pronoun "itself" while the R. V. and modern speech both use the pronoun "Himself." However the authorized refers to the Spirit in V. 27 by the personal pronoun HE, twice. In the baptism formula in Matt. 28:19 we have the three names—Father, Son, and Holy Ghost—associated.

In Acts 15:28 the Resolution concluded at the Jerusalem Conference, we find the Holy Ghost associated with man (V. 28) "for it seemed good to the Holy Ghost, and to us."

II. The Holy Ghost is Susceptible to Personal Treatment.

He may be grieved. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Insulted or lied to as in the case of Ananias and Sapphira in Acts 5. It seems they had agreed together in their deception "How is it that ye have a-

greed together to tempt the Spirit of the Lord" (V. 9).

III. The Holy Ghost Possesses Divine Attributes.

Omnipresence (everywhere present), Psa. 139:7-10.

Omnipotent (all power), Luke 1:35.

Omniscient (all knowing), I Cor. 2:10, 11.

Many other scriptures might be given, but these should suffice.

IV. The Holy Ghost Indwells the Believer.

"Now if any man have not the Spirit of Christ he is none of His" (Rom. 8:9), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and you are not your own" (I Cor. 6:19).

V. The Holy Ghost Seals the Believer with Assurance of Salvation.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Belleville, Pa.

SHALL THE TERRIBLE WAR WHICH IS THREATENING BE THE END OF THE WORLD?

By Ralph B. Purvis

For the Gospel Herald.

First, let us keep in mind, that if we are true to Christ, it does not matter how soon the end will come. If we have confessed with our mouth the Lord Jesus, and believed in our heart that God has raised Him from the dead, we shall be saved (Rom. 10:9), and it does not matter how soon He comes for His own. In fact, we should look forward with joy to His coming, for it will bring us deliverance from the sorrows of this life. The apostle John, in looking forward to this deliverance, said: "Even so, come, Lord Jesus" (Rev. 22:20). Therefore, when Jesus comes and the world is brought to an end, there will be no terror for the true Christian—not our punishment, but our deliverance will have come.

As to the exact date on which our Lord shall return, we do not know; because it is written, "But of the times and seasons, brethren, ye need not that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:1, 2). But there are several prophecies which give a general understanding of what will come to pass before Christ comes again: (1) "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come" (Matt. 24:14). (2) "For that day shall not

come, except there be a falling away first" (II Thess. 2:3). It seems that a summary of these verses would be that the Gospel of Jesus Christ will be preached in all the world; He will be rejected, and then shall the end come. Just how soon this shall be accomplished, we do not know.

When Jesus' disciples asked Him what would be the sign of His coming, He first warned them of deception. He said there would be many false Christs arise. And I believe He is still warning of deception when He said, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must needs come to pass, BUT THE END IS NOT YET" (Matt. 24:6). I firmly believe Jesus said this to warn us that war doesn't have any direct bearing on the end of the world.

I sometimes wonder if there hasn't been teaching put forth during the time of most every war since the time of Christ, claiming that the war then in progress would be the end of the world. At the time of the World War, efforts were put forth to convince people that this war would be the end of the world. Some time ago I was given a book of this type. It was trying to prove that certain countries involved in the World War answered to certain Old Testament prophecies. This book was written during the time of the war, and it claimed the war would end in Palestine. The closing battle was to be Armageddon. I burned the book. If the war which is threatening should come, what right have we to believe that it will be more apt to be Armageddon than was the late world war?

Armageddon is a battle between God and Satan. In this battle Satan gathers the wicked of the earth together to fight against God, but Satan and his followers are overthrown. As to just what event or events should be classed Armageddon, however, is not fully understood. Armageddon may be going on now. As Christian people, we believe that Satan is the enemy of God and has been at the source of all the wickedness of the earth. He instigated the wickedness during Old Testament times. He gathered the wicked together against the Lord Jesus. He has continued to work among mankind, deceiving many, and gathering them together against the cause of Christ. This continual struggle may be Armageddon, for the devil certainly has gathered the wicked together against Christ and His true followers.

Surely the greatest struggle of Satan against God is in connection with our Saviour. The very purpose of Jesus' coming to the earth, and suffering for us, was that He might destroy the power of Satan. "For this purpose was the Son of God manifested, that he might destroy the works of the devil" (I Jno. 3:8). If this gathering of the wicked

against Christ and His true followers is not Armageddon, or at least a part of it, surely Satan's greatest effort against God is not Armageddon.

It may be that Armageddon is some unusual battle in connection with the end of time. Again it may be that the whole of Satan's struggle against God both now and at the end of time, is Armageddon.

But as to the war which is threatening, I most sincerely believe it is no more apt to be Armageddon and the end of time than were wars of the past. We know that the teaching that the world would end during the World War was wrong. Some of the same type of false cults which put forth that teaching before are teaching the same thing again. I believe our Saviour spoke the above quotation about war as a warning of false teachings for just such a time as now or during the recent World War. However, let the Armageddon and all other happenings be what they may, we know our Lord Jesus is coming again and He is coming victorious. If we have been true to Him, it does not matter how soon He comes, nor what shall take place before or after He comes. Neither does it matter what will take place at the time of His coming. The only things which shall affect our future destiny are whether we believe in Jesus Christ; whether we are willing to confess Him; and whether we sincerely try to live as He would have us live.

In connection with the return of our Lord, we have the following in I Thess. 4:16-18: "For the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD. Wherefore comfort one another with these words." The above promise, that when our Lord shall come we shall be with Him from that time on forever, seems very precious to me. Notice also that there is no distinction between those who are already dead and those who pass from this life at the return of our Lord. We shall all be caught up together and thus shall meet the returned Lord.

When Armageddon shall come and just what is meant by it, does not matter; for this present Gospel age will continue until our Lord returns; and after His coming "shall we be ever with the Lord," where there is no more sorrow, pain, or death.

Versailles, Mo.

In vain do they worship me, teaching for doctrines the commandments of men.—Mark 7:7.

Liberalism in human standards, is the forerunner of liberalism in theology.

THE LAST BOOK OF THE BIBLE

It is certainly cause for deep regret that to so many Christians the Book of Revelation seems to be what God never intended it should be—a sealed book. The book of Daniel was to be sealed till the time of the end, but of Revelation it is written: "Seal not the sayings of the prophecy of this book, for the time is at hand." It is clearly evident that this portion of Holy Scripture was given for our instruction and edification, but thousands of the Lord's people permit themselves to be robbed of blessing by ignoring it. Significantly enough, it is the one book of the Bible which begins and ends with a blessing pronounced on those who read and keep what is written therein.

Faith delights to appropriate every part of the sacred record, and finds that they are all clear to him that understandeth. The true title of the book is given us in the opening verse. It is "The Revelation of Jesus Christ," not "The Revelation of St. John the Divine." There is no MS. authority for the latter designation, and it shows all too plainly how far some early editor had slipped away from the first principles. John was a saint, as all believers are saints. He was not a divine! Such a title would have amazed him beyond measure. Nor is the book the revelation of John or any other servant of God. It is the revelation of Jesus Christ Himself. The word rendered "Revelation" and sometimes "apocalypse" means literally an unveiling or manifestation. So this book is the unveiling of our Lord Jesus Christ. He is its one great theme.

It presents Him as the Son of man in the midst of the churches during the present dispensation, and as the Judge and the King in the ages to come. If you would learn to appreciate Christ more, read this book frequently and prayerfully. It reveals Him as the Lamb rejected, soon to reign in glory.

And observe the title is not in the plural. People often speak of the book of "Revelations." There is no such book in the Bible. It is the Revelation—one blessed, continuous manifestation of God's unique Son, the anointed Prophet, Priest, and King.

Revelation is the crowning book of the Bible. It is the head-stone of Zech. 4:7 that completes and crowns the whole wondrous pyramid of truth. Of this vast pyramid the pentateuch of Moses forms the broad, solid foundation. Upon this is built up the Covenant history; then the Psalms and the poetical books, then the prophetic series of the Old Testament. Higher up we have the Gospels and the Acts; then the epistles with their deep spiritual instruction; and to complete the glorious structure, this last solemn, but exceedingly precious book, the Revela-

tion, linking all the rest with the soon-to-be-manifested glory of God.

Or if you think of the Holy Scripture as forming a great golden circle of truth, we start with Genesis, the book of the beginnings, and go on through the Testaments till we come to the book of Revelation—the book of the last things—and lo, we find it dovetails exactly into the book of Genesis, and thus perfects the inspired ring! The Word of God is one absolutely perfect, unbroken, and unbreakable circle.

A comparison of Genesis and Revelation will readily make this plain and show how we have the types in Genesis and the completion of the Truth in Revelation—in the one book the beginning, and in the other the consummation. Genesis gives us the creation of the heaven and the earth. Revelation presents the new heaven and the new earth. Genesis shows us the earthly paradise, with the tree of life and the river of blessing, lost through sin. Revelation gives us the paradise of God with the Tree of Life and the pure river of the water of life proceeding out of the Throne of God and the Lamb—Paradise regained through Christ's atonement.

In Genesis we are told of the first typical sacrificial Lamb. In Revelation the Lamb once slain is in the midst of the Throne. In Genesis we learn of the beginning of sin, when the serpent first entered the garden of delight to beguile Adam and Eve with his sophistries. In Revelation that old serpent called the devil and Satan is cast into the lake of fire. In Genesis we have the first murderer, the first polygamist, the first rebel, the first drunkard, etc. In Revelation all such, who refuse to accept God's grace in Christ Jesus, are banished from His presence forever. In Genesis we view the rise of Babel or Babylon. In Revelation we are called to contemplate its doom. In Genesis we see man's city. In Revelation we see the City of God.

Genesis shows us how sorrow, death, pain and tears, the inevitable accompaniments of sin and rebellion, came into the world. Revelation does not close till we have seen God wiping away all tears, and welcoming His Redeemed into a home where sin, death, pain and sorrow never come.

And so we might go on for hours, contrasting and comparing these two books; but enough has been cited, I trust, to stir each interested believer to study for himself.

What we get ourselves out of our Bibles in the presence of God is worth far more than all that another passes on to us. We may learn from each other, but it is best to take nothing for granted; but like Ruth the Moabitess to "beat out that which we have gleaned" through meditation and prayer.

Sel. by J. B. Gehman.

WOMAN'S PLACE IN THE CHURCH

By Bernice Harder

For the Gospel Herald.

In the beginning God created Adam in His own image. Gen. 1:27. Desiring to give Adam "an help meet for him," God had all His animal creation pass in review before Adam. In all these there was none found man's equal (Gen. 2:20) and thus able to be his help and companion. God made woman and presented her to Adam and he exclaimed, "flesh of my flesh." God called their name Adam (Gen. 5:2) and commanded them to "be fruitful and multiply and replenish the earth." This clearly sets forth woman's status in creation as man's equal. Woman lost this status in the fall, and God pronounced judgment upon her. She was now to be subject to man (Gen. 3:16) saying, "I will greatly multiply thy sorrow. . . . In sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

This condition is still the same in heathendom. She is man's slave, or plaything, as the case may be. She enjoys no religious or legal rights, but is regarded as only adding to her husband's material wealth. Among the heathen, daughters in the home are chattel possessions to be sold to the highest bidder.

Thanks be to God for redemption through Jesus Christ; not for soul only, but woman's whole being. In every country or place where Christ is recognized woman has been restored to the status for which she was created. She is again lifted to be man's equal. Christ makes that clear. "No more twain but one flesh." The same expression Adam used "flesh of my flesh" (Mark 10:18).

The Sadducees came to Jesus with a question they thought unanswerable. "If a man die and leave his wife, his brother marry her," and so on until the seven brothers had her to wife: "Whose wife shall she be of them?" The whole story is in Mark 12:18-27. Jesus answers very simply. They neither marry nor are given in marriage in the resurrection, but are like the angels. This shows woman's relation to man not only in marriage but equal in Christ Jesus, for both he and she are to be like the angels, without sex, thus equal.

This seems to be carried further in the New Testament, as such careful instructions are given her regarding dress and conduct. I Tim. 2:9, 10. Being raised to a new status, she must be carefully instructed so she may adorn her new place. Paul is rebuking a tendency towards immodest apparel and reminds woman of her share in the Fall (I Tim. 2:14, 15) and also reassures her of her salvation, and she retain this by continuing in faith, charity, and holiness

with sobriety. Thus in Christ Jesus woman is again man's equal.

While woman's status is the same as man, her position is different. I Cor. 11:3. The divine order is God, Christ, man, woman. This does not show inequality. No one would argue that Christ is in a lower status to God, and Paul uses that argument to show the position one to another. The difference lies in their work and position. As the work of God differs from that of Christ, yet unity in all, so man's and woman's work differ, yet in the difference there is unity.

God has placed His approval in this destruction in equality by asking the woman to show this by sign of the covering. Vv. 4, 5. Man is to be uncovered to honor his Head; woman covered to honor her head. Thus in obedience to this, woman proves or shows to the world that she has again been reinstated as man's equal. The Christian woman is instructed to wear a special covering in prayer and in prophecy; the natural or unredeemed woman wears her hair long; or should do so. Women who disregard this clear instruction must surely carry their full share for the present world condition in lawlessness and crime and general disregard for God's Word.

The New Testament goes further in direct instructions for her wearing apparel. I Tim. 2:9; I Pet. 3:15. She is to dress so she does not unduly attract attention to her person and charm. How far woman has digressed from these simple words is evident in the world today. Instead of covering the body modestly, the tendency is towards undress; or the wearing of men's clothing, thus trying to assume a position of equality to man. Yet that is not God's order or plan for her.

A picture seen recently of a man in kilts and the woman in slacks with the remark, "We used to be able to tell which is the woman." Hair cuts the same—oh the pity of it all. God told Moses to tell the people that in no case were they to exchange wearing apparel, but to keep strictly to their own. How careful then a Christian woman should be to uphold the standard set by Old and New Testament alike, and thus "adorn the doctrine" by a pure life set by the standard of the New Testament.

Then careful instructions are given regarding her conduct. Tit. 2:3-5. A number of things are mentioned from which she is to refrain and not to use her new liberty she enjoys in any way that would bring reproach on the Word of God; but to behave "as becometh holiness" that her influence may be marked in the home (V. 5): "Discreet, chaste, keepers at home, good, obedient to their own husbands."

Not only is her home life to be above reproach, but her social life as well; not a busy body in other people's affairs, not false accusers. The present

day vile gossip is unbecoming in any woman, but especially in a woman who has accepted the New Testament plan for her life.

Again, she is instructed as to her work. Much is said about keeping the home or guiding the house. I Tim. 5:14. This leads her into a large sphere of labor and usefulness. Here she shows in the true sense her proper place as man's helpmate.

In the instructions given to leaders of the church such as bishops, deacons, and ministers, there are qualifications required of him that can only be carried out if he has a true wife as helper. The first is "Ruling his own House," (I Tim. 3:4). No one questions the woman's place in helping him. Who has such influence as the mother in carrying out the will of the father in the home as well as her own ideas? The first six years the child looking for an ideal or hero if you will, wants to find it in his father. Who stimulates and fosters the little mind? She it is who largely shapes and molds the character of the bishop's children. She makes the clothing and implants standards which will affect the child's future idea of proper or improper clothing. She teaches obedience by quiet instruction and guiding the little feet in their exploration of the new world they have entered. The mother by her diligent and careful answering questions which active minds demand has an opportunity of giving truth which will never be forgotten by her sons and daughters. Truly it has been well said, "The hand that rocks the cradle rules the world;" and we might say the church as well—not as head and leader, but by the right principles and high standards she has put into the lives of her children. The stalwart men of church and state mostly carry out the great ideas planted in youth by wise and diligent mothers. This is just as true of the base and vile. This truth has been repeated in history, times without number. There is just no boundary to the influence of a good mother, and thus she can be in real truth a help meet to the bishop, deacon, or minister.

Then, too, he is to be "given to hospitality" (I Tim. 3:2). Again the woman must help carry out that instruction. How handicapped a man is whose wife has no desire to entertain. It may be for various reasons. She may think too much of her home to have its spotlessness disturbed so frequently. Or she may resent the extra work, or perhaps is not able to entertain in as lavish a scale as she would like, and would rather not do it at all. The Martha comes out so frequently, meaning a bit fussy. Her husband brings home company and the meal is spoiled by so frequent apologies as "sorry we do not have more" "didn't know you are coming;" and so on, until the guest feels himself a burden or unwanted. How happy the

woman that has learned it is not what she **has** but what she **is** that really matters. A warm welcome may even be the means of forgiving a bit of dust when there was no time to remove it. Cheerfulness covers the fact that the food is not as plentiful or of so many kinds as she would like to set before the guest. In fact an annoyed spirit and sour face does more to spoil a feast than lumps in the gravy. What a woman **is**, is what counts, not what she **has**.

But another important work is to the man himself. One of heavy cares often cannot confide in outside friends; doing so would involve others. How fortunate for him that he can tell his difficulties to one who is as deep as the sea when it comes to guarding secrets. Just airing the problem helps, and in discussion things open up not thought of before. How terribly unhappy must be the man who said, "Never tell your wife anything you do not want every one to know." A true helper will never discuss private affairs, especially those pertaining to the Church.

What man is there but runs into difficulties and needs comfort and kind understanding? He is but a boy grown up as every woman knows. He needs help in his personal care. What woman hasn't been embarrassed by her husband displaying a handkerchief which at least was soiled more than it should be? If his clothing is unkept, how quickly the wife is censured as after all that is her part of the job of being a helper.

The older women are to teach the younger women, and this must be done by example as well as teaching by word of mouth. So often age is something to be avoided, and the older ape the younger in dress and conduct. Dr. Jourtt of England uttered a truth when asked, "What impressed him most in this great American land." He came back quickly with this reply, "The wonderful way parents obey their children." Have the older women failed somewhere that the younger generation is following the world in the style of dress and conduct? If older women set and keep a standard of life and conduct, would the church leaders have the difficulty in discipline they do have? Surely this is a great task and responsibility woman has in the Church. The standard is clear: modesty, sincerity, love, and charity.

In sewing circle work her influence is wide and varied. Finding the needy and helping to supply the need is fulfilling her obligation only partly. Then are aroused sympathies and calls to prayer. Church problems or little beginnings which might become problems can be prayerfully considered or ignored. A case in point: Two men had business difficulties and there might easily have meant a divided church. But the women in the sewing circle by simply staying good friends, and especially the ones involved, the difficulty

blew over and was forgotten. Christian woman can do so much along these lines and if she can then it becomes her obligation.

Then Paul sets out another work, and that is direct teaching. In I Cor. 11:5 he tells woman how to appear when praying or prophesying. Why tell her if she is not to exercise herself in that vocation. She is to be covered to have power. Again, Paul in Phil. 4:3 refers to the women that labored with him in the Gospel. God has ordained that women should occupy a large place of usefulness and service. And if she steps out of the sphere designated by God she upsets His great economy and the work of the Church is hindered and the cause of Christ suffers.

But thanks be to God for the wonderful redemption in Christ Jesus who has again placed woman in the place, which was in the mind of God in creation. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10).

A NEW CREATURE IN CHRIST JESUS

(Gal. 6:15)

By Helen Lehman

For the Gospel Herald.

In all ages and under all conditions, men have had the idea that by doing a good deed they atoned for some former guilt. They have even been trying to work their way to heaven rather than take the free gift of grace through Christ. The Jew, because he was of the lineage of David or of Abraham, seemed to have the idea that he was privileged in God's sight and did not consider that "God is no respecter of persons" (Acts 10:34). It is true that to him were committed the oracles and covenants of God, but Paul says in Rom. 3:2 that this gave him no preference in God's sight "for all have sinned," and God has declared all to be under sin that He might show mercy unto all.

It is the will of God that all might become new creatures in Christ. When He first created man, He dwelt and walked in the Garden with them, but when they turned from Him and disobeyed His voice, they were driven from His presence.

After the Tabernacle was built in the wilderness, God dwelt in the most Holy place. He was once more among men, but not visibly. When Jesus came, God was manifest in the flesh and walked daily with men. Still our loving God was not satisfied. He must get still closer to His creatures. In the person of the Holy Ghost, God is now with us in a constant wonderful association. As Jesus says in John 14:16, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; for he dwelleth with you, and shall be in you."

Most glorious of all, we read in the Scriptures of a time when a voice shall announce from heaven, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God" (Rev. 21:3). Then shall the lost Paradise be regained.

But to realize this blessed and holy communion the new birth is required. For it would be better for men not to be born at all than not to be born again. A righteous ancestry such as the Jew boasted, availed nothing. Being in possession of the Word of God did not save Israel. Being near to the kingdom of God is of no benefit unless we go the rest of the way and enter the Kingdom.

The Jewish nation were called "the circumcision," in contrast with the lawless, Godless heathen who were termed "the uncircumcision" yet Gal. 6:15 tells us that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature."

It is "not by works of righteousness that we have done," neither is it because we have lived a better life than our neighbor, nor is it because we come of better families than they or because we have a Bible in our home, or because we attend services regularly or visit the sick or teach a Sunday school class—while these are all good, we might do all of them, and more, and still spend eternity in hell.

To reach the glory world, and sing the song of victory, we must first experience in our own lives the transforming work of the Holy Ghost. We must be made into new creatures. Not patched up or remodeled or repaired, but recreated and renewed. Old things must pass away—leaving us to enjoy both in this world and the next, the glorious liberty of the children of God.

Lancaster, Pa.

THE NEED OF FASTING

By John Hostetler

For the Gospel Herald.

Fast, as defined in the dictionary, is to take no food, or take food sparingly, either from necessity or desire, or as a religious rite: The doing without food as a religious duty.

Fasting in all ages and among all nations, has been much in use in times of mourning, sorrow, and afflictions. It is in some sort inspired by nature which in these circumstances, denies itself nourishment, and takes off the edge of hunger. There is no example of fasting, properly so-called, to be seen before Moses. Yet it is presumable that the patriarchs fasted, since we see that there were very great mournings among them; such as that of Abraham for Sarah (Gen. 23:2) and that of Jacob for his son Joseph (Gen. 37:34).

Moses enjoins no particular fasts excepting that upon the day of atonement, which was generally and strictly observed. Lev. 23:27, 29. Since the time of Moses, examples of fasting have been very common among the Jews. Joshua and the elders of Israel remained prostrate before the ark from morning until evening, without eating, after the Israelites were defeated by the men of Ai. Josh. 7:6. The eleven tribes which had taken arms against that of Benjamin, seeing that they could not hold out against the inhabitants of Gibeah, fell down before the ark upon their faces, and so continued till the evening without eating, Jgs. 20:26. The Israelites, perceiving themselves to be pressed by the Philistines, assembled themselves before the Lord at Mizpeh and fasted in His presence till the evening. I Sam. 7:6. Moses fasted forty days on Mount Horeb. Ex. 34:28. Elijah passed as many days without eating anything. I Kings 19:8.

The foregoing references have all been gathered from the Old Testament. Now let us look into the New Testament. And when he had fasted forty days and forty nights, he was afterward an hungred (Matt. 4:2). Our Saviour fasted in the wilderness forty days and forty nights. These fasts were out of the common rules of nature.

Paul and Barnabas fasted, and the Holy Ghost spake unto them while they were yet fasting. Acts 13:2, 3.

It does not appear by our Saviour's own practice, or any commandments that He gave to His disciples, that He instituted any particular fasts or enjoined any to be kept out of pure devotion. It is, however, inferred from such statements as those in Luke 5:33-35 that He expected His followers to do so. The one condition He made was that to be sincere in their fasting. "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:16-18). These verses clearly show us how we should fast; not as the hypocrites, who love honor from men, but "anoint thine head;" that is, dress and appear as usual. Every kind of self-denial in the service of God should be as much as possible concealed from all but God. We find that prayer is very closely connected with fasting.

It seems to me that prayer is much more effective when people fast, and much more can be accomplished by taking the two together. We have a good example of the effects of fasting in Jonah 3:4, 5. Jonah preached; and said, "Yet forty days, and Nineveh shall

be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." The King proclaimed and published through Nineveh, saying, "Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water" (V. 7). And God saw their works, and they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not" (V. 10). By this we see that the city of Nineveh was saved by fasting and crying mightily unto God, and turning from their evil way.

It seems to me that failure to fast is one of the weaknesses of the Mennonite Church. Does prayer seem dull or old to you? Try fasting. To me it makes prayer more effective.

Kalona, Iowa.

A WHOLESOME FEAR OF HELL

And these shall go away into everlasting punishment.—Matt. 25:46.

The fear of punishment has a powerful restraining effect upon those who are criminally inclined. If a group of young men planning a bank robbery should become convinced that if they carry out their plans they will be captured and shut up in prison for a period of twenty-five years, they would quickly decide not to undertake the robbery. If a man planning the murder of his fellowman should be made to feel sure that if he committed the murder he would dangle at the end of a rope or be strapped in an electric chair and the current turned on he would hesitate long and seriously before committing the murderous deed; in fact, he would not commit the murder. The few murders committed in Great Britain, and the quickness and regularity with which murderers are punished by the British Government is positive proof of the truth of my statement.

Criminals in planning crimes always plan a way of escape. They time their wicked action when they think detection is most unlikely. They take advantage of the darkest hour, wear disguises, creep stealthily upon their victims and in every possible way seek to escape detection and merited punishment for their criminal deeds.

We have a high tide of lawlessness in this nation because we have a low tide of law enforcement and the prompt and adequate punishment of criminals. There are such combinations of the bad element of the country that witnesses are afraid to appear upon the witness stand and tell the truth about those on trial. Jurymen are hard to find who can not be tampered with. Great criminal lawyers are aiders and abettors in crime because of their skill in hindering the prosecution of criminals and law enforcement.

In this nation there is murder about

us everywhere, in every class of society because the violators of law expect to escape punishment. There are postponements of trial until the public loses interest in the case: witnesses die, move away or are bought by those who would be damaged by their testimony. The edge of prosecution is dull, and not unfrequently there are financial considerations that hinder the moving of the wheels of justice and so, as I have said, we have a high tide of crime because we have a low tide of the enforcement of law and the punishment of criminals.

I might also mention the fact that pardoning power is used in this country in a most shocking way. It is entirely overworked and because of all these hindrances to prosecution and punishment, the criminally inclined feel that they can rob, murder, burn and destroy and by some means go unwhipped of justice and become more bold in crime, while an army of youth growing up and observing conditions in this particular, believe they can enjoy the loot of their robberies with little probability of punishment; so the criminal class is constantly increased to a vast army that jeopardizes life and property throughout the land.

There is much complaint of the breaking down of home discipline; that the mass of the rising generation is growing up without parental restraint and guidance, running at will and doing as they please. You cannot have a well governed home without regulation for the order, peace and happiness of the family. Children must learn obedience even if it calls for punishment. We understand that punishment is quite out of fashion these days, but the Bible speaks plainly of the advantage of the wise use of the rod. The child who does not obey its parents will not obey its teachers, and the child who does not obey its teachers will not obey the police, and the child who has grown up to disobey parents, teachers and the officers of the law, will not obey God; thus we have come to have a riot of sin in the home, a lamentable condition of disobedience and wickedness in the school, of lawlessness in the land, a general rebellion against God, and a rising tide of unbelief and wickedness which threatens the very foundations of our great republic. This spirit spreads throughout the world in a spirit of communism and anarchy which seeks to tear the very foundations from beneath the whole superstructure of civil government and well-ordered society. There was a time in the memory of this preacher when the ministers of the evangelical churches of this country did not fear to stand in their pulpits and preach faithfully to the people the Bible doctrine of future punishment, of a hell of torment awaiting the wicked and impenitent who trampled upon divine law and rejected divine mercy. There was cultivated in the minds of the peo-

ple a wholesome fear of hell and it had a wholesome restraining effect upon the minds of those who were inclined to run rough-shod over the laws of God and man and devote themselves to lives of wickedness.

The teachings of our Lord Jesus are very plain on this subject. He does not hesitate to warn men that there is a place of future punishment, a lake of fire, a place of torment, of weeping, and wailing, and gnashing of teeth. We do not understand the mental condition of those religious teachers who ignore the teaching of Christ on this subject and yet claim that He is the Son of God, the Saviour of men, a trustworthy and reliable teacher on other subjects. If Jesus cannot be trusted to speak truthfully with reference to the future punishment of the wicked, He cannot be trusted to speak truthfully with reference to the future rewards of the righteous. If Jesus spoke in ignorance or with wilful deception on the subject of the place of punishment for those who live in sin and refuse mercy then, as a matter of course, He is untrustworthy in the whole body of His teachings. This way of religious teachers dividing up the words of our Lord and claiming that on some subjects He is trustworthy and on others He is not to be trusted, is illogical, unscriptural and confusing. No man claiming to be a religious teacher has any right to discount the teachings of the Lord Jesus on any subject. We fully believe that Jesus was the Son of God, that He was the source and fountain of truth, that all He said came out of divine wisdom, unlimited and absolute knowledge of the subject on which He spoke. With reference to hell as a place of fearful torment there is no question in our mind but that our Lord spoke the truth. He knew, He loved men; He came to seek and to save them and He uttered faithful warning to those who refused to be saved.

God has implanted in the human breast mercifully and wisely a fear of punishment. This is a part of man's intelligence and a very important part. The fear of suffering, guards and restrains intelligent people from the indulgence of appetite and propensities which would destroy their health, break down their morals, and disqualify them for usefulness and happiness in the world. Parents warn their children to keep away from the fire lest they suffer the torture of burning their limbs. They warn them to keep out of deep water lest they drown. They appeal to their fears, to their love of life and happiness. It would be strange if we did not have some teaching from our Lord Jesus with reference to the final fruits of a godless life. It is in perfect harmony with these instructions from our Lord that the Apostle has written, "The wages of sin is death." This does not mean extinction, but it does mean that

sin is a dagger which stabs to death all capacity for happiness and life in its fullest and most blessed realization.

There are those who will tell us that Jesus; when He spoke of a pit of torment, of a lake of fire, of weeping and wailing, was using figures of speech. Very well, suppose He was. Could Jesus possibly use figures of speech that exaggerated the facts? Impossible! If Jesus used figures of speech when He spoke of a lake of fire burning with brimstone, what must the facts be? It is unthinkable that our Lord would exaggerate or overestimate the facts. If He should do so, He would be guilty of gross deception. So let it be understood that the figures which Jesus used to convey adequate conceptions to our mind were always in harmony with the facts; they were never exaggerations.

We are hearing much said of the importance of a great revival of religion; of the wickedness and lawlessness of the rising generation; of the great need of turning back the tide of unbelief and anarchy that is spreading through the nation and around the world. If we would have a revival that is so necessary, we must warn men of the final fruits of wickedness. We must call their attention to the teachings of our Lord with reference to the future state of the impenitent who die in their sins, regardless of the criticism and objection of skeptical people. We must tell men that a fearful doom awaits those who live in wickedness and die impenitent without the benefit of a crucified and risen Saviour.

If the preachers of this nation on Sunday morning and evening would stand up in their pulpits and earnestly proclaim the teachings of our Lord Jesus Christ and the inspired apostles on the subject of the future punishment of the wicked; if, without apology and with great earnestness, they would warn men of the hell that awaits the sinful, there will no doubt be protest and objection, but men will be compelled to think, the Holy Spirit will attend the Word, impress the truth, and there will be a turning away from sin. There will be an accumulation of influences that will lead to repentance which will lead on to saving faith, and there will come back to the world a wholesome fear of hell and a revival that will be deep and lasting and blessed. Let the ministers of the Gospel be true to the teachings of Christ and we may certainly hope to see a blessed outcome as the result of a faithful proclamation of the Word of God on this subject of the future punishment of the wicked. Our Lord has provided salvation. If men reject His mercy, and choose to live in sin, their own choosing fixes their character and their character fixes their place of abode in the eternal hereafter.—Pentecostal Herald.

FROM OUR EXCHANGES

ALIVE FOREVERMORE

Faith in the deity of Jesus Christ is necessary to any comprehensive understanding of His life and work. When the Lord of life and glory revealed Himself to the Apostle John in his Patmos vision and uttered the words, "Alive forevermore," He gave full proof of a prophecy made earlier to the Jews when He said, "Destroy this temple and in three days I will raise it up."

There is no doubt as to the fact of Christ's death on Calvary and the Scriptures clearly point out that on the Cross the humanity of our Lord Jesus suffered death, for He bore our sins in His body on the tree. On the other hand, we cannot lose sight of the fact that when Jesus became incarnate, and entered into the stream of time, He was revealed to us as the "changeless one" who, from the beginning, was the only begotten Son of God and of whom Paul writes and says, "Jesus Christ, the same yesterday, today and forever."

When we seek to know of the past, we study the books of ancient history, stir up the dust of ages about which we may never know a great deal. When we study the character of Jesus Christ and become savingly acquainted with Him, we recognize the fact that Jesus is timeless; with Him there is no change or discontinuity of events. With us, we have these always, but with our Lord, future events stand out clearly, as those of the present moment stand out to us now.

It is the most glorious fact of all time, that we humans, even though we are the handiwork and highest of God's creation, are nevertheless creatures of change, and can be eternally linked to Him. His eternal freshness, the glow, His spirit, the keenness of His divine perception, His holiness, beauty and character, shall remain eternally fresh.

To the Christian, there is no turning back or longing for exaltations of past glory. If you are in union with Jesus Christ, you have been grafted into the true vine, you have been made a partaker of His divine nature, you have entered the stream of eternal freshness, and each day there radiates through your spirit, that ray of divine light, that beam of quickening power, from the risen person of our Lord Jesus Himself, "Like as He is, so are we in the world."—Evangelical Visitor.

A DEVOUT FALSE RELIGIONIST

A Moslem pilgrim, Mahomet Jalil who is so devout that he must say his prayers after walking every five steps, has passed through Bombay by mistake on a 4000 mile walk to the Holy city of Mecca in Arabia. He set out from Jamalpur, at the foot of the Himalayas, three years ago. Instead of taking the

Khyber Pass highway to Arabia, he took the road to Bombay. This stage of his journey, about 85 miles in a direct line has taken him three years. Now he intends to retrace his steps to the Khyber Pass, and go across Afghanistan and Persia and Arabia to Mecca.

Measuring his route this is another 3,250 miles from Bombay, making about 4,000 miles in all. At his present rate of progress, he might reach Mecca about 1948. He started his pilgrimage penniless, and depends upon charity as he goes.

Of course there is much more romance visiting a fresh place each day than sitting begging on the same spot. Months and years are of little account. And what is he likely to accomplish but a trip and food given as he goes? Certainly not Salvation, for neither Mohammedan nor Christian shall ever attain Heaven by pilgrimage, penance, tears, or doings of any kind.—The Gospel Minister.

RUNNING AWAY FROM A FORTUNE

Once in a while, it is entirely true that truth is stranger than fiction. The true story of recent news is this. A young man, holding a certain position in an eastern concern, had occasion to serve patrons of the business, both prominent and poor. There was one elderly lady of plain and well-worn dress, who seemed to him quite poor, and therefore the young man was inclined to give her extra attention. In the depression he lost his position and thus lost sight of the little old lady.

Now the curtain is dropped and lifted again. Several years have passed. The young man—a few years older—has been going through trying times, no work and debts slowly accumulating. One day he heard a stranger had been at his rooming house looking for him. Another day, the same visitor called but could not find the young man, who was carefully dodging, as he thought, this new bill collector. Still another try of the persistent stranger and the young man was caught—and was given the news that the seedy-looking little lady had died, making him heir to her estate of several hundred thousand dollars! And to think he was running away from his fortune!

But are you doing the same thing? Christ has eternal life as a gift for some unsaved person reading these lines, yet you have tried to run away from Him. Christ has royal riches to bestow upon some Christians who scan this paragraph. They are the riches which come only through identification with a rejected, resurrected Christ. "And joint heirs with Christ; if so be that we suffer with him" (Rom. 8:17). Do not try to run away from your fortune!—Moody Monthly.

THE RETROSPECTIVE VIEW OF THE RESURRECTION

The full purpose and meaning of the incarnation, of the humiliation, and of the Cross, can be seen satisfactorily only in the light of Easter or the Resurrection. The strange acts of the temptation in the wilderness and the sweat of the Garden of Gethsemane are made clear by the occurrences at that sealed and guarded tomb.

Someone says that Easter Day was, so to speak, the Judgment Day of Jesus Christ. But why so? How so? For what purpose? Simply for this reason: When one goes back to the birth in the stable, to His flight into Egypt, to His thirst at the well, to His nights of intercession, to His days of solitariness, to His crown of sharp thorns, and to the anguished cry, "Eloi, Eloi, lama sabachthani?" and there is made to ask why the Father allowed it, and why the Son was made to suffer all this, we have but one answer to give and that is the answer of the empty tomb, the Risen Saviour. What an answer! What a powerful evidence! Glorious beyond expression or description!—Gospel Herald (Cleveland).

COLOR OR CHARACTER

In the January 9 issue of Time magazine, mention was made of the apparently increasing racial discrimination now current in our national life. The article referred to one of Chicago's Negro pastors who had received, by mistake, invitations to join a certain club. The stationery explained that the club is for "white persons only." The inference of superiority was in the color of the race. The pastor was so disturbed that he wrote to the promoters and said:

"Check your mailing list and remove my name so I will not receive any more such trash and insults. You have the nerve to say 'white persons only' as though being white was a badge of honor.

"The enclosed picture of Mary Schuch from the Herald and Examiner is a white person. So was Dillinger and F. Donald Coster who wrecked the 80-million dollar McKesson drug chain recently.

"Capone is white; so is 'Machine Gun' Kelly.... In fact all the notorious and world renowned crooks whom I know are white.

"Yet, you have the nerve to hold up 'race' as a means of evaluating personality."

We applaud the rebuke as a justifiable reminder that character and not color is the true gauge of man. We go further than even this evaluation to remind citizens of this nation that it is not race but regeneration that is of paramount importance. No matter what the color or the cultural quality, human character may be as beautiful as the tracery of frost crystals on a winter's windowpane; but it is dead to God. What we need is life by the regenerating process of the new birth. This new birth comes by faith and grace through Jesus Christ. In this life there is an

elimination of all the castes and strata of society. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). There are no racial distinctions, no social distinctions, and no sexual distinctions. It is a new order of society and a new civilization destined to inherit the earth.—The King's Business.

A STUPENDOUS WASTE

We quote from a tract by Thomas B. Hart entitled "Crime is Crime," showing the following exorbitant sums to be the high cost of America's riotous living for 1937:

\$6,500,000,000 for gambling
6,000,000,000 for liquor
5,000,000,000 for travel.
3,000,000,000 for medical care
2,600,000,000 for education
1,500,000,000 for tobacco
1,000,000,000 for cosmetics
788,000,000 for armament
550,000,000 for missionary work

These figures are staggering! We can only face our record, however, as a nation, and the tragic fact that we are on the down-grade, retrogressing at a fearfully rapid rate; and the drink traffic is at the root of most of our national, social and economic troubles. Our national debt has reached the peak of \$39,340,000,000. There are 12 million of people idle, and millions more in want. There are times when in desperation we cry out, "How long, O Lord, how long shall the wicked triumph?" It seems the country's cup of iniquity is about full and nothing short of calamities will awaken the slumbering multitudes, if they continue to reject the Bible, desecrate the Lord's day, revel in pleasure, and allow the love of money to consume them.

In the Bible we are told that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the glorious appearing of the great God and Saviour Jesus Christ" (Tit. 2:12, 13). How few are heeding this command!—Apostolic Review.

LOVE AND JEALOUSY

In I Sam. 18:1-16 we have an account of the love between David and Jonathan and also the jealousy of Saul at David. Here we have the two characters—Saul and Jonathan in their relation to David. David by one act of valor had been brought from obscurity to a position of honor. His name was on the lips of many and no longer was he permitted to enjoy the quiet life of a shepherd.

With David there was no selfish ambition. He was anxious for God's people. Saul should have been most gratified for Israel's deliverance. But to hear David praised for what he did angered Saul. So jealousy grew, hatred

followed and if it had not been hindered by God murder would have been the finishing touch. Jealousy and envy are dangerous foes, and to not view them from the final outcome is dangerous. Saul put the wrong construction on all of David's actions. It is wonderful to what length Saul went in his burning hatred for David.

What a contrast between Saul and Jonathan! Jonathan had far more cause for jealousy than did Saul. Saul had the throne and there was little danger of David aspiring to supplant Saul. But Jonathan might easily have imagined that David might, as a son-in-law to the King, have defeated his rights to succession. Jonathan had already proved himself a hero (chapter 14) but was not jealous when he was forgotten in the minds of the people in their admiration of David. He was willing to give even this heritage to another. Why? One word explains it all—"Love." Love supplants jealousy. Love delights to give rather than get.

"Jonathan loved David as his own soul." Souls filled with perfect love of Jesus find no motions of envy and jealousy. "Love envieth not: seeketh not her own, is not provoked." I Cor. 13 was lived out by Jonathan long before the time the Apostle Paul penned that chapter.—Gospel Banner.

"PUT ON THE WHOLE ARMOUR"

Paul urges the Ephesians to "Put on the whole armour of God." Believers are to be soldiers for the Lord Jesus Christ. Before they can be soldiers, they need to be panoplied in the full and complete Gospel armor. There is a Divine Artillery where individual soldiers may be fitted out for the battle's fray. There is a fine and complete armor provided at this Artillery for every part of the soldier with the exception of the back. There is no armor provided for the back, for this reason—our Lord does not expect His soldiers to flee from the battlefield. He expects them to face the enemy until death releases them or until the Lord comes and receives them unto Himself.

It is only those who wear the whole armor who are fitted and qualified to "stand against the wiles of the devil." We are living in days when it means a lot to stand firmly against the wiles of the devil. He comes in sly and subtle ways. Unless the soldier is dressed in full Gospel armor, he will find himself unprepared to stand and to overcome.

The Christian soldier does not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. What a battle there is to be waged by those who are in the Lord's battlefield! No wonder the Apostle Paul says, "Take unto you the whole armour of God, that ye may be able to

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withstand in the evil day, and having done all, to stand." As if to make it doubly weighty, Paul says: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the Sword of the Spirit, which is the Word of God." Thus we have the entire armor of the child of God before us.

Christian reader, are you robed in the complete armor of God? Do you wear the complete armor every day? Are you an overcomer? Do you count on the battlefield? Is your life one of victory, or is it one of ups and downs, and more downs than ups? You certainly need the whole armor of God to stand in the evil day. If ever we lived in the evil day, it is now. In order to top off the whole Christian panoply listen to this: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Do not neglect your prayer life, if you would be a victorious Christian. Take unto you the whole armor.—Gospel Herald (Cleveland).

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.—Gal. 6:1.

No one who really knows God will stay in a rut, or run in a circle, and he will be limited only by his ability to receive. Such will "tune in" to the Infinite, and "tune out" the worthless things—the discordant things—of life.

Real Progress has its goal in God. Paul declared that God has given the church apostles, prophets, evangelists, pastors, and teachers to bring it to "the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (See Eph. 4:11-13). His view was that when this happened we will not be "tossed about with every wind of doctrine." What the chatter of the monkey is to an intelligent man; false isms are to the progressive man—interesting, but not helpful. Progress is the acid test of spirituality.

Progress does not make men narrow, bigoted, or conceited. The man that knows God cannot be base, cruel, or false. Hobby-riding is the credential of the infant. The red blooded man of full stature "thirsts after God, for the living God." Our concept of God enlarges as we approach Him. It is the fool only that says, "There is no God."

Brother, is the road you are traveling leading you into darkness and despair, or light and gladness? Do you find yourself discouraged, discontented, and disheartened; or is life worth-

while? What is your outlook? That spells progress or retrogression. Remember, that "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18).—W. C. South in Christian Conservator.

WARS AND RUMORS OF WARS

A Harvard University Professor after analyzing 902 wars and 1,615 internal disturbances in 2,500 years reported that of the major countries of the world Spain has been at war 67 per cent of the years of her history. Great Britain has been at war during 56 per cent of her history; France, 50 per cent; Italy, 36 per cent; Russia, 46 per cent; Greece, 57 per cent; the United States, 14 per cent; Germany, 28 per cent.... "From whence come wars and fightings among you?" (James 4:1).—Word and Work.

May we as a church do to the present world as the early Church did when "they filled all Jerusalem with their doctrines."—C. F. Derstine.

"He took me out of the pit,
And from the miry clay,
He set my feet on a Rock,
Establishing my way;
He put a song in my mouth,
Our God to magnify,
And He'll take me some day
To His Home on high."

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Scottdale, Pa., and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

NOTES ON FIRST PETER 2:13-17

This passage, as rendered in the Twentieth Century New Testament, reads as follows:

Submit to all human institutions for the Lord's sake, alike to the emperor as the supreme authority, and to governors as the men sent by him to punish evil-doers and to commend those who do right. For God's will is this—that you should silence the ignorance of foolish people by doing what is right. Act as free men, yet not using your freedom as those do who make it a cloak for wickedness, but as Servants of God. Show honour to every one. Love the brotherhood, 'revere God, honour the emperor.'

The apostle Peter wrote the words of this passage to Christian believers who were widely scattered over a number of provinces in Asia Minor (see Ch. 1:1). They were living amid a heathen population and surrounded by pagan influences. Their temptations and the opportunities for living like their neighbors were many, no doubt. In the verses just preceding these he calls upon them to live in a way separate from the low level of the fleshly cravings that conflict with the individual's highest spiritual welfare. It is clear that they have been living in this separated way, and because they lived differently and did not indulge their carnal and selfish appetites like the heathen did, they were misunderstood by their unbelieving neighbors. They were looked upon with suspicious eyes as though they were queer, perhaps abnormal folks.

As often happens when people are in the presence of something that is above their own level of experience or of someone whose actions they cannot explain, the neighbors began to say that these Christians are likely up to some kind of mischief; they talked about them as evil-doers. The only answer Peter tells them, the Christians should make

to false charges and slanders like these is that of keeping their behaviour such as is attractive, fair to see, such conduct as will in the long run command the respect of thoughtful and considerate people. In the remainder of the second chapter and in the third the writer takes up a number of phases of this Christian pattern of behaviour which the believers are to exhibit to their unfriendly neighbors and by which the latter may be led to praise God.

In the Christian's attractive behaviour (for so one should understand the "honest conversation" of verse 12), namely, his good works that alone can silence slanderous accusations, the first item that Peter dwells upon is that of submission to the human or social institutions that existed at the time. "Ordinance of man" is literally "human institution." The original word is *ktisis*, and means "creation," something set up or instituted for a particular purpose. In the New Testament this word is in every instance used specifically for something that God has created or instituted.

By "human institution" the writer is therefore not referring to institutions which men by their own initiative and invention have set up for the welfare of society. It is God who has "ordained," or created the social institutions that men need for their mutual well-being. They are divine institutions among and for human beings, institutions that make and keep men human or civilized, human as distinguished from the brutes and civilized as distinguished from savages. The particular institution or "ordinance" which Peter has in mind here is the civil government, for he goes on to specify the king (emperor) and his governors (imperial representatives) sent to administer the provinces of the Roman empire, as those to whom the Christians should be subject.

God is the Creator of the institution of civil government from the fact that He made man a social creature. Human beings are dependent upon their fellow humans for growth and development as no other creatures are. This social instinct in man comes from God, who also endows men and women with widely varying abilities and capacities, so that a rich and diversified cultural life in common naturally results where people co-operate in living and working together. And wherever people work and live together there arises some kind of social organization and social institutions.

We need hardly understand from this passage that God directly authorizes any particular form or type of civil government. God's direct sanctions cannot be claimed for monarchic government, nor for democratic, dictatorial, or socialistic types. These are the fleeting and variable forms which civil governments may take at different times. The instinct in men to organize themselves in a governmental way is a direct divine creation. The kind of organization that men set up in obedience to this instinct has varied from age to age and from place to place. Some kinds may be better and some may be worse. In general the social instinct that leads to the formation of civil governments aims at promoting the general welfare, at encouraging well doing, and discouraging evil doing among such as will not control their own conduct.

Now Peter's plea is that Christians should be subject to the civil government under which they happen to live. They are to be a silent force contributing to a stable and orderly life in the civil community small or large, not a disruptive or subversive force. They are to devote themselves patiently and persistently to the doing of good to all men, and in so doing shut the mouths of those who out of ignorance slander them as evildoers. They are to do good and live as law-abiding citizens, not so much from a sense of duty to the civil state as from a sense of duty to God. They quietly teach and witness to the truth of God and the will of God, who in the course of time uses their testimony and labors to correct evils that exist in the social organization.

Christians live in submission to the civil government as free men. This is not a contradictory statement. As believers they are God's servants, or slaves, a status which marks man's highest freedom. And because they are bound to be obedient to God they live on a level above the laws of the civil state, in the sense that they exercise an inner control over themselves in their social relationships. They are not dependent upon civil laws and penalties for their guidance in community living. The unbelievers who are not God's servants are quite sure to be slaves to self or to selfish interests, and they are the ones who are not free for living a harmonious community life with their fellows, for they are most likely to clash with others and run afoul of the laws of civil government. The Christian's subjection to the civil government is in the spirit of doing God's will.

A practical question sometimes arises regarding the extent of the Christian's submission to government. Is this submission to be absolute and unconditional? Must the Christian submit to all the government asks, or do everything it may require of him? Must he, for example, render military service when the government calls upon him to do so?

This question needs to be answered from the broader viewpoint just described. Christians are the servants or slaves of God first, last, and all the time. It is important that this fact be kept clearly in view. While civil government is indirectly a divine institution, it is not said that the officials or authorities at any particular time do only what is right according to the will of God. When they do wrong they are not doing the will of God. Every demand from his government the Christian views in the light of his duty to God, whose servant he is. If there happens to be a conflict between God's demands and the demands of government, he has no choice but to obey God, for there lies his first duty. If he is asked to take up arms and serve in making war against a nation of his fellow men, he refuses, for God requires him to love his fellow men and do them good, not to injure and kill them. The same Peter who wrote these exhortations to be submissive to government did himself on two recorded occasions frankly refuse to obey an order issued by the Jewish rulers in Jerusalem (Acts 4:18-21; 5:28, 29).

Even when the Christian because of conscience toward God is compelled to refuse compliance with some government demand, he must still be submissive to that government by patiently accepting the penalty imposed for his refusal to do what God says is wrong. In the spirit of his Master he suffers without blaming or condemning either the government or its officials. Whether he complies with or refuses

to comply with specific demands of the government, he does as Peter emphasizes he should. He honors all men, including the officials of government, with unfailing respect and good will.

CITIZENSHIP AND WAR SERVICE

Ordinarily a person born in the United States is as a simple matter of course and without further ceremony counted as a citizen of this country. Aliens, that is, persons born in foreign countries and taking up residence in the United States, do not become citizens of this country except through a legal process known as naturalization. According to the United States naturalization laws of 1906 the alien applicant for citizenship must, (1) be of good moral character, and (2) be attached to the principles of the Constitution of the United States. These are reasonable requirements, and no Christian of foreign birth would seem to have reason to be disqualified for citizenship in the United States under these terms.

The Constitution itself, according to the first amendment attached to that document even before its original adoption by the several States, guarantees to all citizens freedom in worship and in the exercise of religion. The constitutions of most of the States in the union also ensure freedom in religion and worship.

Under these constitutional provisions nonresistant Christians in the United States have enjoyed full rights as citizens and, until recent years, have had no difficulty in receiving citizenship through naturalization, if they happened to be foreign born. In the last ten years, however, there have been obstacles raised against the naturalization of persons who cannot affirm their willingness to bear arms in defense of the United States.

In 1929 the Bureau of Immigration, in drawing up the formal list of questions which the applicant for citizenship must answer, included one question on bearing arms in defense of the country. A negative answer to this was intended to bar the applicant from citizenship. Exactly what the purpose was in making this ruling is not known. It may have been intended to keep anarchists and other political agitators against organized government from becoming citizens, persons who might work against this government as disloyal citizens. Undesirable aliens can be deported at any time, while citizens cannot. It may also have been due to militaristic pressure aimed against the growing tide of pacifistic sentiment at that time. It was probably not aimed particularly at members of religious groups that have long held a conscience against war and have avoided military service.

At any rate, cases soon began to appear where applicants for citizenship were turned down because they could not agree to bear arms in defense of this country. The most famous case from the publicity standpoint perhaps was that of Professor Macintosh of Yale University. Denied citizenship in the lower courts, he carried his appeal up to the Supreme Court of the United States, where a five to four decision sustained the lower courts in denying his application for citizenship. Other applicants too were refused citizenship at different places.

On the other hand, in some known instances local judges granted the desired citizenship to applicants who answered the question on bearing arms in the negative. These judges felt that where the applicant had a good record in life and character and objected to bearing arms on the ground of conscience and religious faith, the requirements of the naturalization laws were fulfilled when the individual pledged his allegiance to the Constitution and its principles.

Within the past few years several instances have occurred where Mennonites were refused citizenship; in two cases they were ministers, persons who ordinarily are exempt anyway from bearing arms because of their office. The first was Abraham Warkentin, whose case appeared in a court in Chicago. The earlier case of Macintosh, in which the Supreme Court had sustained the withholding of citizenship, had been based only on the personal conscience of the applicant against bearing arms under any and all circumstances. Professor Macintosh had even stated that he would bear arms in a war which he felt was just. The applicant in that case was not a member of any nonresistant denomination, and in fact did not base his refusal to bear arms on religious grounds at all.

When Bro. Warkentin applied for citizenship he based his negative answer to the question of bearing arms directly on religious grounds and on his connection with a historic body of nonresistant Christians. Because of this difference in the reasons for refusing to express a willingness to bear arms, the Warkentin case was also presented to the Supreme Court after the lower court had denied citizenship. That body, however, declined to take up the case, evidently considering

that its decision in the Macintosh case covered this one too. This action therefore ignored the claims of the historic nonresistant bodies for a consideration of their position in relation to this particular question.

In 1938 I. E. Burkhart was refused citizenship by the Superior Court at Elkhart, Indiana. At the time of the first hearing of his plea it appears that the judge of the court was favorable to granting the desired citizenship in spite of the negative answer on the point of bearing arms. However the District Director of Immigration and Naturalization objected to this liberal interpretation of his department's ruling. At the final hearing of the case in December the judge had swung over to the opposite view and refused to grant citizenship to the applicant.

In handing down his decision, Judge Conley of Elkhart expressed it as his opinion that the naturalization of an alien who cannot conscientiously bear arms is not possible under the Constitution of the United States. He stated the opinion that members of groups like the Quakers, Brethren, Mennonites, and Amish have been partially exempt in times of war in the past as an act of grace (not as a right), and that such acts of exemption were usually conditioned on the payment of a fine to provide a substitute in the army. The judge's contention was that the privilege of exemption from war service comes from acts of Congress and not from the Constitution of the United States.

It is evidently true that nonresistant groups have in no case been exempted outright and unconditionally from war service in the United States. In the time of the Civil War, for example, conscription was used both in the North and in the South. Fines were imposed upon those who sought exemption. It is distinctly a discredit to the record of the Mennonites that individual members in some cases personally hired substitutes to take their places in the fighting ranks when they were drafted for the army. More of them when drafted paid the fines imposed upon them, congregations frequently making up the sum required for young brethren who had no means for paying it themselves. Some among the Quakers were more absolutely nonresistant at that time in accepting imprisonment rather than hiring a substitute or paying fines imposed for refusing to serve in the ranks.

The judge at Elkhart reasoned also that the war power conferred upon Congress by the Constitution implies that this body may take whatever measures are deemed necessary for carrying on war when it comes. As this includes the power to regiment and control the entire life of the nation, the press, speech, property, food, prices, it must also include the compulsory armed service of any citizen regardless of his personal views and objections to giving such service. And since this war power is explicitly vested in the national Congress, an expressed allegiance to the Constitution is not consistent with the unwillingness to bear arms in its defense when necessary. In that case, he argued, citizenship is impossible.

These statements and this reasoning represent only the opinion of this particular judge, it is true. Still the fact that he swung over to this position under the pressure of this one case is quite in line with what seems to be a general trend in this day. The trend in political practice, and thinking too, even in democratic countries, is in the direction of the totalitarian concept of the state and its functions. This judge argues frankly for the totalitarian principle in the United States in case of a war, the principle that the state must be held supreme over every other consideration in time of war.

The groups of nonresistant Christians have in a vague way assumed that the Constitution of the United States guarantees them protection in the full exercise of their religious faith and conviction. There is clearly a clash between the thinking of these people and that of many interpreters of the Constitution today. Mennonites have always regarded moral conduct and ethics to be just as integral a part of their religious faith as the more subjective phases like devotion, worship, doctrine. The political interpreters, on the contrary, evidently assume that some part of a man's social behaviour lies outside the sphere of religion and faith and is subject to regimentation by the civil state when it sees fit. Many of course regard religion as a purely personal matter with the individual, a kind of subjective luxury that has little connection with life in the everyday world. But God claims the whole of a man's life, and a totalitarian religious faith will always clash with a totalitarian political faith. Those who put the political state first in actual importance in this world cannot see the point of view of those who place God and His Word above all else.

The government of the United States, of course, has the right to grant or withhold citizenship at its own discretion. Nonresistant peo-

ple have no desire to dictate who should or should not become citizens of this country. The only point at issue for them is that it is unjust to make no distinction between their objections to bearing arms and the objections of those who for possible political reasons would not support the Constitution of the United States.

There is after all a touch of irony in the actual results of the Immigration Bureau's objection to naturalizing persons who hold religious objections to bearing arms. Persons who hold conscience and faith so high that they could never knowingly injure or harm any fellow man are barred from citizenship. Others with little conscience or faith are freely admitted upon promise to defend the country with arms. Studies have been made which show that some who were naturalized have within a few years been convicted of some misdemeanor or crime. When Professor Macintosh was denied citizenship, 185 other persons were admitted, 68 of whom in less than three years were objects of public or private charity.

The question of citizenship in this nation is not a matter of the first importance to the Christian who takes seriously his citizenship in heaven. At the same time the facts presented above should bring home to members of the historic nonresistant churches the fact that their position in war time must depend in the last analysis on the personal conviction they hold in their heart on the question of fighting in war. Evidently membership in a church that professes and has practiced the nonresistant faith does not carry with it any particular privileges in the eyes of the civil state. Each individual must be persuaded fully in his own mind and be prepared to take his stand on the conviction of his own conscience and faith in a time of testing.

BOOK REVIEW

Prisoner of War 31,163: Bedros M. Sharian, by Ernest Pye. 202 pages. \$1.50. Fleming H. Revell Co., 1938.

This book gives the life story of the man whose name appears in the title, centering largely around his experiences during and immediately after the World War, from 1914 to 1922. The principal source from which the material in the book is drawn is the War Journal written by the man himself on scraps of paper in the course of his varied experiences.

Bedros was an Armenian boy of Hadjin in Cilicia, the ancient province famed as the native place of one "Saul, who is also called Paul." His people had suffered much from Turkish massacres in the years 1895-6. He himself as a homeless orphan boy found his way into an orphanage which had been opened in his native city by some Mennonite missionaries from the United States. Here he received loving care and help in Christian surroundings and enjoyed the advantages of Christian training. His sensitive nature and alert mind responded to the teaching he received, and he grew up to be a strong and able Christian.

When the great war broke out in 1914 and Turkey was mobilizing its fighting forces, Bedros was forced to serve in the ranks of the Turkish army. Not only did he dislike serving under the Turks, who were the traditional enemies of the Armenians, but even more, his conscience protested against the use of war and violence. He had learned to love human beings, and from his Christian teaching had learned to respect the temple of God, as he says.

His career in the army took him through many difficult and trying experiences. He was finally taken prisoner on the Mount of Olives by the British forces at the time that General Allenby entered Jerusalem in December, 1917. Six months he spent in prison camps. Later he was in the British Intelligence Service in Egypt. Finally, in 1920 he received his discharge.

What he saw and experienced during six years of war service did not lessen his personal abhorrence of war as a means for settling disputes between peoples and nations. In fact, he is more truly convinced than ever that war is futile and wrong. This conviction runs throughout the book and is the reason for publishing the record of his experience in the war.

Following his discharge from the service in Egypt Bedros made his way to the United States. After a time he graduated from Bluffton College, and he is now engaged in business in Georgia.

The book has an inspiring message, presented in a devout and sincere spirit. Young people especially will find it interesting and stimulating reading. It is simply written, and will do something toward making the peace ideal of the Bible more precious to those who look forth upon the restless and war-impooverished world of today.

NO PEACE IN PALESTINE

Keen interest is still centered on the tiny land of Palestine because of the continued disturbances and the absence of peace there. The earlier plan announced by Great Britain for the partitioning of the country between Jews and Arabs has been officially abandoned. A recent conference in London also failed to find a solution satisfactory to all sides concerned. The basis for a peaceful solution of the Palestine problem is evidently still to be found.

The general background of the trouble in Palestine has been referred to in these columns before. Great Britain made promises and pledges under the pressure of war time exigencies at different times during the years 1915 to 1918, promises which she now seems unable or unwilling to fulfil. To King Hussein there was a pledge of Arab independence after the war. To the Jewish Zionists there was a pledge, contained in the now famous Balfour Declaration, of a Jewish national home in Palestine. With France there was an understanding, known as the Sykes-Picot agreement, by which French interests in Syria were to be safeguarded. The French agreement was a secret treaty at the time, as were also a number of other British commitments affecting the Near and Middle East that have since come to light.

After the peace treaty following the war Britain held the mandate over Palestine, with the pledge that the country should be prepared for self-government as rapidly as possible. For twenty years now she has been trying to reconcile her conflicting promises made under the stress of wartime needs. Both Arabs and Jews accuse Britain of bad faith. More likely the trouble is due to the fact that the agreements made were too general and poorly defined, with the result that the several parties to the agreements did not have the same understanding of them. Both Jews and Arabs may be reading more into the promises than made than was intended by the other side.

Today the Arab nationalists claim the right to rule Palestine. The Jewish nationalists claim the right to develop a national home for their people by bringing in Jewish immigrants in large numbers from the countries where Jews are being oppressed. The Jewish population of Palestine has grown from 5% before the war to 30% of the total today. The political Zionists are outspoken in their aim to increase the Jewish population to a majority and so dominate, if not rule the country. The Arabs are desperate in their determination to prevent this from becoming a reality.

At the same time, careful students of the Palestine situation point out another important factor in the troubled situation there. That is Britain's own imperial interests in the Near East. The Suez Canal has been England's vital line of contact with her dominions in the Far East. It would seem therefore to be greatly to her interest to have naval and military bases in the eastern Mediterranean, and for this reason desire to keep her own foothold in Palestine permanently. Important land routes to India and the Far East start from Palestine; here is the suitable place to locate a stopping point on the international air lines to the Far East; here end the underground pipe lines that bring petroleum from the oil wells of Iraq to the coast. Especially since Italy has increased its influence in the Red Sea area, it appears the more important that England's imperial interests be safeguarded through her control of Palestine.

There are those who assert that Britain, instead of working to pacify the country by finding a way for Arabs and Jews to live peaceably together and learn to govern themselves, has deliberately made capital out of the conflicts between them in order to have excuse for strengthening and making permanent her own control in the land. Instances have been cited by observers in Palestine where the British government authorities have, if not encouraged, at least winked at terrorism and violence between the conflicting parties. It is believed that the common people on both sides, the Arab and Jewish workers and farmers, would be glad to live peaceably side by side and co-operate in solving their mutual problems. This the radical political Zionists seem determined to prevent, as are also the extreme Arab nationalists. In places where Arabs and Jews did start to work together in spite of their more radical leadership, the British government has stopped and forbidden such fraternizing. England seems here to be applying the same rule the ancient Romans are said to have followed in their empire building, that of "divide and rule."

Between this three-cornered game of conflicting nationalist and imperial interests in Palestine, it seems that real peace cannot come very soon to that land. Anyone desiring to read a brief and objective study of the history leading up to the present trouble in Palestine may find a clear discussion in the small booklet, *The Puzzle of Palestine*,

published by the Foreign Policy Association, headquarters at 8 West 40th St., New York City. The cost is twenty-five cents.

BRIEF NOTES

The country of Palestine is about the size of the state of Vermont. It contains today a population of a million and a quarter people, which is three times as many as live in Vermont. Thirty per cent of its population is Jewish. The number of Jews in all countries today is estimated at about sixteen millions, over one-fourth of whom live in the United States. Poland comes next with three millions, and Russia with two and one-half millions. Roumania has nearly one million, Germany and Austria have 690,000, and large numbers are living in other countries of eastern Europe, with smaller numbers scattered in other lands around the globe.

* * *

The pressure for larger immigration quotas of Jews to Palestine is especially strong now because of the violent measures enforced against Jews in Germany, Austria, and Czechoslovakia. Opinions differ as to how many Jewish immigrants could be accommodated in Palestine and at what rate of influx. The present rate of influx is greatly restricted, and clearly the country could not be expected to absorb all the Jewish people who are suffering distress in central and eastern Europe and who would be glad to escape to some haven of refuge.

* * *

A side light on the trouble and conflict that today disturbs the peace of Europe may perhaps be found in the population figures which Walter Lippmann occasionally refers to in his syndicated newspaper articles. The total population of Europe from the sixth to the eighteenth centuries never rose above 180 millions. The population was kept down by the severe epidemic plagues that swept over the continent from time to time, by the high rate of infant mortality then prevailing, by the ravages of disease generally, and by other factors. During the nineteenth century the population of Europe rose rapidly to about 460 millions by 1914. This was made possible by better health and sanitation, by free international trade and commerce, and in spite of much migration to other countries. The World War put an end to free trade and unrestricted migration. Most of the newer countries restricted the rate of immigration so that little of the surplus population in the older countries could find admittance. Americans might well reflect on the question whether their own selfishness has perhaps helped to create distress and turmoil in other lands.

* * *

The American people are today again being subjected to considerable emotional pressure designed to create a feeling of anger, resentment, and bitterness toward the German nation, and Adolf Hitler in particular. High officials of the United States government have spoken words and expressed attitudes which tend to inflame hatred and arouse a demand that something be done to "stop Hitler." Considerable belligerent feeling has been aroused, the kind that would speedily carry the nation into war, if the occasion were at hand. This situation has made it possible for President Roosevelt to push through Congress the largest armament measures and war preparation bills in the nation's peace-time history. He is also using pressure to bring about a change in the neutrality law, preferring to having it entirely repealed. He is taking steps to inaugurate a foreign policy for the nation that is really alarming to those who wish to see the United States keep out of all foreign wars.

* * *

Ten years ago there was a great deal of pacifist sentiment among different classes of people in the United States. Today, in the face of the prevalence of violence and cruelty and broken international pledges, much of this sentiment is fast fading away. Surveys of public opinion as made by various periodicals substantiate this disappearance of pacifism. About five years ago there was a survey made by questionnaire of nearly 20,000 ministers of the Gospel in all denominations. More than one-half of these ministers declared they would refuse their personal sanction to any future war in which the nation might engage. How many of these would today make the same declaration is not known. Likely not all of them would do so. One reads, however, of numbers of them who are today declaring themselves for the same stand. It is to be hoped that the ministers of the Gospel of peace will never again join in such a frenzy of hatred and war-making as they did in the years 1917-1918.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness)
Established 1905

SCOTTDALE, PA., THURSDAY, APRIL 27, 1939

(Herald of Truth)
Established 1864

No. 4

EDITORIAL

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

From this divinely inspired statement of fact we gather two things: (1) There is no escape, on the part of any one, from the certainty of the judgment. (2) Our record in this life will determine whether this judgment will mean for us, "Come ye blessed" or "Depart ye cursed."

The Lure of Popularity.—Where one man withstands the temptations which popularity brings, dozens of other men yield to its charms. Examples: King Saul, king Solomon, king Herod, and many others. We have seen men who stood like lions in the face of severest hardships—until they hear other people sound their praises, when they melted like wax before the blare of the flatterer.

The loftiest position which any man can occupy on earth is that at the foot of the Cross. Paul, after occupying this place for many years, was moved to say for the encouragement of the Galatians: "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." James spoke from experience when he said, "Humble yourselves in the sight of the Lord, and he shall lift you up."

There are four special events, or days, connected with the life of our Saviour on earth that merit the gratitude and reverence of all people in all generations: His birth, crucifixion, resurrection, and ascension. It is hard to tell which of these events means most in the lives of God's people. In whatever way we remember these events, let the

entire record of our lives be in harmony with a grateful remembrance of what our blessed Saviour did for us who at best are but as "unworthy creatures of the dust."

Two Extremes.—Once in awhile we hear people discuss the relationship between bishops and ministers. It is well that we should. Here are two extremes that we want to by all means and at all times avoid: (1) The bishop as an autocrat, ruling with an iron hand, visiting his wrath upon all who fail to do his will. (2) The same attitude assumed by the so-called "pastor" whose only use for a bishop is to have him baptize converts, hand out the communion, and turn unruly members out of the Church. Find the half-way point between these two extremes, "see that ye love one another with a pure heart fervently," "in honour preferring one another," and you are on Scriptural grounds.

"What doth the Lord require of thee?" The prophet specifies three things namely: (1) "to do justly," (2) "to love mercy," and (3) "to walk humbly with thy God." Come to think of it, this about covers the entire ground of the Christian's walk and conduct. Understand, these are divine requirements, not merely wishes expressed. Most people are too easily satisfied when it comes to the question of what the Lord actually requires of His people. Stating the requirements in other words, they mean an upright life, a heart filled with mercy and loving kindness, and a fellowship with God that includes an obedient attitude toward "all things whatsoever" our Lord commands His people to do.

"Washing the Saints' Feet."—Under this head Bro. John Horsch has a few facts of history to present which must be disproved in order to cling to the idea that history is silent on this subject. There are some people who offer

THE OFFICIAL VOICE OF THE CHURCH

Foremost in this list is the voice of God Himself. As He Himself says, "Obey my voice, and I will be your God" (Jer. 7:23). Christ brings this truth home in a similar way when He says (Luke 6:46) "Why call ye me, Lord, Lord, and do not the things which I say?" Many other texts of a similar nature might be quoted. Since "all scripture is given by inspiration of God," it follows that the whole message of Scripture, from Genesis to Revelation, is the voice of God, which all men must hear in order to be right with Him. Or, as the prophet says, "Hear, and your soul shall live." The voice of God is the official Voice, the message from heaven, the infallible Word, the Supreme Authority which governs the life of His people.

Next to God, the official voice which determines the course which His people are to pursue on earth is that of the Church. We have an illustration of this in the Jerusalem Conference described in the fifteenth chapter of Acts. They had a dispute in the Church at Antioch with reference to circumcision. In vain did Paul and Barnabas try to show the Judaizing brethren that they were making use of the Law which had been nailed to the Cross and setting up

no serious objections to John 13:1-17 who after all conclude that this after all could not have meant that the washing of the saints' feet is a Christian ordinance that should be literally observed by all Christian people, or the history of the Christian Church would not be so silent on this subject. Turn to another page, and see what light from the pages of history our brother has to bring before us. It is a practical illustration of the value of the historian's contribution towards the enlightenment of those who are earnestly seeking after truth.

its standards as the standards of the Christian Church, but the Judaizing brethren were so fully convinced that they were right, that nothing could be done to convince them. Finally they agreed to take the question to Jerusalem where its merits or demerits could be considered by "the apostles and elders," or heads of the Church. There the question was discussed in the light of Scripture and finally a decision was rendered which was satisfactory to "the whole church," both at Jerusalem and at Antioch. That does not mean that the Judaizing brethren were forever satisfied or silent, but it does mean that when once the Church had considered the merits or demerits of the question at issue in the light of "What saith the scripture?" and upon this basis it had given its voice, this proved to be the official voice of the Church, which was afterwards delivered to the different congregations as "decrees for to keep." The official voice of the Church, when it speaks in conformity to the Word and will of the Lord, is also the official voice of God.

For geographical reasons, and sometimes for reasons of language affinities, sections of the General Church are set off as local or district congregations or conferences. While none of these local or district organizations has any right to ignore or disobey or run counter to the expressed Word and will of the Lord, yet, so far as these local or district organizations are in harmony with the voice of God, the voice of these congregations or conferences constitute the official voice of God.

It is important that we keep this in mind, for as in the case of the difficulty in the Church at Antioch, it often saves the Church and its members some serious difficulties and heart-rending experiences. Read Matt. 18:15-18. According to our Saviour's teaching the official voice of the Church is the final conclusion. Read Acts 15:1-36. There the official voice of the General Church was the final conclusion; "the decrees for to keep." Whenever any serious difficulties arise in any conference district, let the conference in that district be looked up to as the body having the official voice rendering the final decision, and the divergent elements involved in the difficulties unite in submission to the official voice as expressed by Conference. This is vital; if the unity of the membership, "the bond of perfectness," and the prosperity of the Cause in that district are to be preserved. It is the failure of individuals or groups of individuals to recognize this important fact that has been the cause of our numerous religious denominations and sub-divisions in most of these denominations.

This does not mean that any church official, congregation, or even conference has any right to lord it "over God's heritage." But it does mean that

the highest official voice in the Church is the voice of God as made manifest to us through the printed Bible which we are taught has been given to us "by inspiration of God," and by the leadership of the Holy Spirit whose mission it is to lead us "into all truth;" that, next to God, the Church that is itself loyal to God is to be recognized as having the official voice by which the people of God are governed and sheltered and directed; and that where, for geographical, or other reasons, the Church is divided up into districts or congregations the same rule of submission to the powers that be should be followed. Recognizing Jesus Christ as the Head of the Church, and the overseers of the Church as the God-ordained men to carry out the will of God in the leadership of the Church, "let all things be done decently and in order."

THE TWO COVENANTS

By J. Y. Hooley

For the Gospel Herald.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.—Gal. 4:22-26.

An allegory is a signification (a badidung, in German) and these two sons, badiden etmas. These two sons signify something. By God's help we want to see what it is that Paul explained to us about these two covenants. Abraham lamented and said, "O that Ishmael might live before thee." The first covenant was the Law given from Mount Sinai. The Jews were the children of the first covenant, or the bondwoman, and were born after the flesh. The Christ believers, or Christians are the children of the second covenant, and are of the freewoman. These children are made up of Jew and Gentiles, and like Isaac was, are the children of promise. Now the children of the bondwoman (The Jews) are not to be heirs with the children of the freewoman, but the bondwoman with her children were cast out. Thus the Law (the bondwoman), and the Jews (the children of the Law), were not to be heirs with the children of the freewoman, the Christians, but there is a plan of God, that the bondchildren can become children of the freewoman by being born of the freewoman, the Jerusalem that is above, which is the mother of the Christians, or the children of the second covenant.

This mother is the living Word of God; the Gospel reveals this living Word which is Christ. These are the two Jerusalems, those that were assembled under the Law, and those that

are assembled under Christ (Heb. 12:24; Rev. 21:9-14). This is Mount Sion, "the church of the living God" (Heb. 12:22).

Under the first covenant (the Law), they were to beat their plow-shares, and pruning hooks into instruments of war (Joel 3:10). Under the second covenant they are to beat their instruments of war into plowshares and pruning hooks (Isa. 2:4), and they shall learn war no more (training camps). Under the first covenant its adherents, the Jews, had a hating nature. They not only carried on war, but they killed the prophets that were sent to them, and finally the Son of God. Under the new covenant, its adherents are changed, and have the mind of Christ, the Prince of Peace, and act by love (Gal. 5:6).

The first covenant was exclusively for the children of Israel, the Jews. The new covenant is for all people. "There shall be one fold, and one shepherd" (John 10:16).

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth (the Law) (the children of the first covenant), much more shall not we (the children of the new covenant) escape, if we turn away from him that speaketh from heaven (God through Christ)" (Heb. 12:25). See also Heb. 1:2. When Jesus said, "O Jerusalem, Jerusalem, if thou hadst known this thy day..." He didn't mean the buildings that were compactly built together, but the Jews, the children of the first covenant.

Again I repeat, these are the Jerusalems spoken of in the Scripture. It may be that the day is close at hand like at the day of Pentecost, when all else has been swept away, that they will become pliable like ashes under the Gospel (Mal. 4), and will return (not to the Palestine after the flesh but) to the Jerusalem, in the Palestine in Christ, the true Israel of God. Naturally speaking, a city, are so many people gathered together under one corporation, or covenant, regardless of tents, or buildings, or number. The first covenant then was the incorporation of the Law. The second covenant then, the incorporation of the Gospel, or grace, and all that are living under that incorporation, are the citizens, and help to make up the city. Jerusalem simply means the foundation on which the city is corporated or covenanted. Jebu is foundation, Salem is peace. Putting the two words together you have Jerusalem, or foundation, peace.

The first covenant was established on a foundation of peace in the Law, by works; the second covenant was established on a foundation of peace by faith in Christ. Christ the testator, and at the death of the testator, Christ, the first covenant was made void, or annulled, and all its heirs; therefore the heirs of the bondwoman cannot claim

any heirship of the freewoman; for they were born after the flesh, and the heirs of the freewoman are born after the Spirit. Therefore cast out the bondwoman (the Law) and her heirs (the Jews) for their claims are made void by the death and resurrection of Christ. "So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:31).

Middlebury, Ind.

SALVATION THROUGH THE CROSS

By George Yake

For the Gospel Herald.

And without shedding of blood is no remission.—Heb. 9:22.

Our Covering for Sin

We see in Genesis, chapter 3, how mankind fell from their pure and holy life and began to realize their sin, nakedness, and shame, and how they sewed fig leaves together, trying by the works of their own hands to cover sin. But this did not suffice. They were still guilty and afraid when called into God's presence. God made coats of skin and clothed them (Gen. 3:21), but this cost the shedding of blood to provide this covering which is a type of the garment of salvation and the robe of righteousness given in Isa. 61:10. Men may try, like Adam and Eve, to cover sin with good deeds and the works of their own hands, but it is only as we are clothed with the garments of salvation and covered with the robe of righteousness that we can stand in the presence of God justified and uncondemned. "All our righteousnesses are as filthy rags" (Isa. 64:6).

Our Sacrifice for Sin

In Gen. 4:2-5 we read of two brothers, Cain and Abel, who made sacrifices unto the Lord. Cain offered the fruit of the ground an offering unto the Lord, but God had not respect for this because it lacked the shedding of blood. Abel offered the firstling of his flock. This included the shedding of blood, and God had respect unto Abel's offering. "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). These verses refer to those who try to live self-righteous lives without knowing God through the sacrifice of His Son. But if we accept the sacrifice which God has provided through His Son, and from a heart that is full of love yield our lives in sacrifice to His service, we can have the assurance that "in every nation he that feareth Him and worketh righteousness is accepted with him."

Our Passover Lamb

In Exodus 12, the Lord in delivering His people out of the bondage of Egypt

commanded them to take a male lamb without blemish and it should be killed and take the blood and strike it on the two sideposts and on the upper doorpost of the houses wherein they shall eat it; "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment." But to those under the blood He promised to pass over. This meant judgment to the Egyptians but to Israel it meant deliverance.

"And as it is appointed unto men once

to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28). We are reminded almost every day of the certainty of death, and for those who have not accepted and are resting by faith under the shed blood of Christ, the spotless Lamb without blemish, death will indeed mean eternal judgment and separation from God into outer darkness. There shall be weeping and gnashing of teeth. But

(Continued on page 93)

WASHING THE SAINTS' FEET

By John Horsch

The apostle Paul, in his first letter to Timothy (chap. 5:10), refers to feet washing, indicating that it was observed in the apostolic Church. Within about a century from the time of the apostles, Tertullian (A. D. 160-220) makes mention of it as an observance in the Church. The church fathers; Ambrose (A. D. 340-397), Augustine (A. D. 354-430) and others of the church fathers defended it. This practice was far more common in the church of the early centuries than had been generally supposed.

In the synod of Toledo, in Spain, held in A. D. 694, the assembled bishops decided that only those who had participated in feet washing should be permitted to take part in the communion service. Bernard of Clairvaux (A. D. 1113-1153) defended feet washing as a divine commandment. Some of the dissenting sects of pre-Reformation times also observed it. In the Eastern (Greek) Church and in the Church of England this rite was practiced until a comparatively recent date. It was commonly observed on Thursday of Passion week.

Luther, in his *Greater Catechism*, favorably mentions feet washing as an observance. Caspar Schwenckfeld (A. D. 1490-1561) taught that feet washing is a commandment of Christ, as well as baptism and the Lord's supper. He says: "But why do they [the Lutherans] not insist as strongly on feet washing, which was commanded of the Lord as well as the communion, and which was also observed in the early Church? This is indeed a command of the Lord, as well as the breaking of bread."

The first mention of feet washing among the Anabaptists dates from the year of their first organization (1525), when it was practiced in the congregation of Balthasar Hubmaier. He had been a priest, and was baptized by Wilhelm Reublin at Waldshut in South Germany. Many of his former parishioners were baptized by him about Easter of 1525. On Tuesday after Easter a communion service was held, which was followed by the observance of feet washing. The chronicler Sebastian Franck wrote, in 1531, that feet washing was practiced by some of the Swiss Anabaptists, and Heinrich Bullinger, in his larger work against the Swiss Brethren, written in 1560, confirms this statement. Also in central Germany there were Anabaptists, who practiced this rite.

The writings of Pilgram Marpeck, a prominent leader among the Swiss Brethren, who labored at Strasburg, Augsburg, and other places in South Germany, make repeated mention of feet washing, indicating definitely that in these churches it was accepted and practiced as a Christian ordinance. The "Ausbund," the hymnal of the early Swiss Brethren, contains two hymns teaching the washing of the saints' feet.

Menno Simons mentions feet washing twice in his writings (Complete Works, Part I, p. 242, and Part II, p. 449a). Dirck Philips speaks of it as the third ordinance of Christ. The Waterlandian Mennonite Confession of 1577, the "Concept of Cologne," of 1591, the larger Friesian Mennonite Confession of about 1600, consisting of thirty-three articles (printed in the *Martyrs' Mirror*, pp. 360-395), the "Olive Branch," of 1627 (*Martyrs' Mirror*, pp. 26-32), the confession of Jan Centsen of Amsterdam, 1630 (*Martyrs' Mirror*, pp. 32-36), and the Dortrecht Confession of 1632, all teach feet washing. There is convincing evidence that all Mennonite churches of the Netherlands and northern Germany practiced this ordinance. The Amish Mennonite churches from the beginning observed it. Before the years 1874 and 1875, when the more conservative Mennonite groups of Russia emigrated to America, very many of the Russian Mennonite churches observed feet washing.

Among the churches of today which observe feet washing as an ordinance may be mentioned (besides Mennonites) the Church of the Brethren and other Dunker groups, the Brethren in Christ, and Primitive Baptists. In a very limited and peculiar way this rite is observed today in the Roman Catholic Church. So long as the countries of Austria, France, Bavaria, Spain, and Portugal were kingdoms, the kings observed this rite, or rather, something to take its place. They poured a few drops of water on the feet of twelve men, and a servant stooped down to wipe them. The rite had evidently become a mere form, void of the spirit which it was designed to convey and signify. In the Moravian Church (headquarters at Bethlehem, Pa.), feet washing was observed until the year 1818 (in America probably somewhat longer), when the synod of Herrnhut, Germany, made this practice optional.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504-Fourth Ave.)

We want to thank the Lord for His continuing blessings given us. A group of five young folks from Lancaster spent Saturday and Sunday, March 4 and 5, with us, allowing themselves to be used and rendered a program at Canan Station and Mill Run, which was much appreciated.

Sunday, the 12th there was a member received by water baptism at Altoona and two at Mill Run. Services in charge of Bishop James Saylor.

Several of us had the privilege of attending the Mission Board Meeting at the Casselman congregation. We remained over Sunday and visited four of the mission points in the mountains. In our absence Bro. John Reinhard of Port Trevorton filled the regular appointments at Altoona.

Thursday evening, April 6, we held Passion services at Altoona—a program rendered, The Seven Sayings of Jesus on the Cross, followed by a sermon "Calvary." Similar services were held on Good Friday at Mill Run; sermon, "It Is Finished."

In our three Sunday schools appropriate Easter services were held. We gave each pupil a picture of picture chart rolls.

The Lord willing, preparatory services will be held on Saturday evening, May 6, and communion, May 7, at Altoona.

Cash Contributions Received in March

S. West Dist. Conference	21.73
S. West Dist. S. C. Conference	15.05
Allensville Cong.	20.04
E. M. B. of M. and C.	5.00
J. N. Durr Annuity	8.00
No	1.50

Cash Value Clothing

Sewing Circles:	
Conestoga	2.50
Crossroads and Lauvers	8.51
Allensville and Belleville	3.00
Reid S. C.	6.83
Marion	4.72
Martindale	1.50
Crown Hill, O.	2.85
Beech, Ohio	3.00

Many thanks for your support.

Yours in His service,

April 10, 1939. Joseph M. Nissley.

Stouffville, Ont.

(Glasgow Mission)

Dear Herald Readers, Greetings:—At this season our minds have been drawn again to the price of our great redemption; but alas, how many are neglecting so great a salvation.

April 2, Bro. and Sister Moses Roth were with us, at which time four were baptized and received into church fellowship: a father, mother, and two sons. Our hearts were made to rejoice. A daughter of this family made a public confession at this meeting. We praise the Lord for these souls. His Word has not returned unto Him void. We also had our communion service in connection with the baptismal service. Our mission bishop, Bro. Moses Roth, had charge of this service.

At the present time several families in the community are under quarantine for measles. This causes a considerable decrease in our Sunday school attendance.

We are planning to conduct a summer Bible school again this year, the first two weeks in July. The Lord willing, we also plan to commence our evangelistic meetings the last week in July, with Bishop Moses Roth as evangelist. We ask an interest in your prayers for these meetings, also for the work in general. There are many in need of a personal Saviour.

May the Lord help us to be faithful laborers in His vineyard. A visit from you is always encouraging to the group at this place. May the Lord bless.

Yours for the lost in this community,
April 13, 1939. Laura Schrag.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers:—Things have been changing here at the Home during the last few months. Two of the old workers have left, and two new ones have come in. Also a number of new children have been taken into the Home.

The Lord has been good to us in giving us good health and plenty to do. Salena and Luella Goscho of Imlay City, Mich., are getting well started with their new responsibilities. But the new boys are not adjusting themselves so rapidly. The five boys who have been recently admitted have had rather unusual circumstances in the way of living conditions. In one case it was a matter of having been shifted from court to attorney, and from attorney to government officials, and from there back to Red Cross, and on and on to other offices where they were still less wanted—finally being sent here, and, as one could expect, they are somewhat nervous. This is, however, one of the interesting features of our work; to take these characters as an opportunity for a real piece of WORK. The Lord helping, I am sure we will enjoy watching a change, and noticing agreeable developments.

Our fiscal year ended a few weeks ago and, as we reflect the year's work and note how the work has been supported, we again thank God. With a number of new children, however, and a number of them without much support, we will

need your continued interest in the financial support of the work for the coming year.

Among our recent visitors to the Home, were the boys of the Hesston college men's chorus, and their director, Bro. Paul Erb, dean of the school.

There is still much to be done in the way of relieving the suffering hearts of children in this country. The light is green, and we must go ahead. Look for our letter in a week or two headed, "Answering Some Questions." We shall attempt to answer a few general questions regarding this Home, which are so frequently raised.

Thanking you again for your many kindnesses shown to us, and asking an interest in your prayers, I remain,

Sincerely,

L. L. Swartzentruber, Supt.

April 17, 1939.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Friends of Kansas City Mission, Greetings:—We believe it is only fair and right to keep you as friends and supporters of the Mission informed regarding the work here, hence these notes.

We feel to praise the Lord for enabling Sister Anna Histan to attend public services on Easter Sunday, after an absence from the house of God since Christmas. We also rejoice to have with us again in our services, Sisters Peterson and Hickman, who also had been sick.

An inspiring meeting of the Local Board of Trustees of the Mission was held here recently. Besides the usual routine of business the following program was rendered: The Real Function of a Local Board, W. S. Guengerich; How May Our Local Board Function More Effectively, S. S. Hershberger; When Does Our Missionary Responsibility Toward Kansas City Cease, Joe C. Driver; Reminiscences and Missionary Experiences, Mary Stalter, Dorothy Troyer, Bro. and Sister Mininger.

We enjoyed having our son Paul and family with us April 9-16. From Monday to Saturday he taught a course of study entitled, "Our Congregation and Its Work." Sister Sara Hertzler of Goshen, Ind., accompanied them.

Sister Mildred Loucks of Canton, Kans., is rendering valuable service in our congregation at present as a consecrated seamstress.

The Christian Workers' Class of Hesston College and Bible School recently spent five days with us. It was such a pleasure to see a group of consecrated young people who are preparing themselves for greater usefulness in the Lord's service. They rendered helpful programs at the W. C. T. U. Home, the Kieffaber home, and at the Mission, besides being willing to make themselves generally useful. We felt like thanking the Lord both for these

young Christians as well as for Hesston College and Bible School. The following students compose the class: Ruth Moyer, Margaret Mininger, E. Bernice Widmer, I. Mark Ross, Leroy Schrock and Richard D. Birky.

Some years ago a nice young girl by the name of Cecelia Remetis attended our Sunday school. Later we lost track of her. In the meantime she grew up to womanhood, was married, and became the mother of three little boys. One Sunday evening in January, Bro. Mininger and I were asked to visit a young mother who was said to be ill. We hunted up this young mother and found this was our former Sunday school girl. We found her ill with tuberculosis and now married to Mr. Clyde Chappell with three lively boys in the home. With her sweet smile on her face, she told us she would like to get to a hospital and get well so she could rear her little boys. She felt, however, that her greatest need was Jesus Christ. After having accepted Him as Saviour and Lord, she was baptized and at once began to testify to her relatives and to witness for Him. Later the way opened for her to be taken to a T. B. Sanitarium at Norton, Kans. But the ravages of this disease had such a strong hold on her that she died triumphantly in the faith and went to be "with Christ which is far better." Before her passing she had the joy of knowing that her husband had likewise made the same wise choice.

The funeral service was held in the Mission Hall. As usual on occasions of this kind, this brought many people to the house of God who seldom attend public worship, and afforded a real opportunity to preach Christ and His Gospel. The remains of our sister were laid away quietly in the Argentine cemetery to await the resurrection together with a number of others of our beloved members and friends.

Does it pay to heed the Master's command to take the Gospel to "every creature?" Does it pay to give our time and strength in winning souls? I say it does.

"Just to see a saved one smile
Makes the efforts well worth while."

April 6 and 7 Bro. Mininger assisted in a young people's institute at the Yoder congregation near Hutchinson, Kans. He also spent a large part of last week at Goshen, Ind., taking part in the city mission superintendents' conference and in joint meetings of the Executive and Mission Committees of the Mennonite Board of Missions and Charities. He is scheduled to begin revival meetings at Hydro, Okla., this coming Friday evening. The rest of us are at the home-base trying to sow the seed "beside all waters" and at the same time "holding the ropes" in behalf of others.

The Lord willing, counsel meeting

will be held here Sunday, May 14, and communion service May 21.

Soon after the close of our public schools we again hope to be able to conduct one or more summer Bible schools in needy districts.

We believe that the following program for the Non-conformity Conference to be held here April 29 and 30 will interest you:

Saturday evening, April 29

7:15 Devotion
The Value of a Scriptural Conception of Non-conformity to the World
LeRoy Gingerich, Versailles, Mo.
The Inter-relationship between Nonconformity—Transformation—Presentation of the Body to God and Newness of Mind
Nelson Histand, Culp, Ark.
The Power and Winsomeness of Christian ConsistencyTrusie Zook, Garden City, Mo.
Open Discussion

Sunday morning, April 30

10:30 Devotion
Nonconformity as Applied to Home Life
J. M. Kreider, Palmyra, Mo.
Nonconformity in Social Life
Viola Wenger, Versailles, Mo.
The Sphere of the Christian Woman in Maintaining and Promoting Nonconformity
Carol Kauffman, Hannibal, Mo.

Sunday Afternoon

2:00 Devotion
Nonconformity as Applied to—
Life Vocation and Business
Protus Brubaker, Edwards, Mo.
Christian Stewardship
R. P. Horst, Kansas City, Kans.
The Unequal Yoke with Unbelievers
I. G. Hartzler, E. Lynne, Mo.

Open Discussion

Sunday Evening

7:00 Devotion
Children's Meeting (in basement)
Carol Kauffman, Mary Stalter
Historical Lessons on Nonconformity
E. J. Berkey, Oronogo, Mo.
Nonconformity as applied to Proper and Improper ApparelJ. R. Shank, Versailles, Mo.
The Return of the Lord Jesus an Incentive to NonconformityEdward Yoder, K. C. K.
The Triumph of the Nonconformed Church
Harry Deiner, Hutchinson, Kans.

We do very much appreciate your prayers. May you continue to intercede with the Father for the workers and for the unsaved in greater Kansas City. Yours for Christ and souls,
April 19, 1939. Hettie Mininger.

SOUTH AMERICAN NEWS LETTER

By A. Swartzentruber

For the Gospel Herald.

"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else."

Oh that it were possible to make men hear, understand, and believe this wonderful truth! That men would cry unto Him and be saved!

There is indeed a great indifference filling the hearts of men everywhere. Here in Argentine the need is great, and from what we hear and read it seems to be the same the world over. Men are lovers of pleasure, or of self, more than of God.

The tent meetings have been going on for over a week in the town of Passo (about half way between Pehuajo and Trenque Lauquen). There were nice audiences and interest was very good. Bro. and Sister Weber are in charge of the Bible Coach, but usually have a native to do the preaching. This week they are moving to Madero, a small town about 11 miles from Pehuajo. We

visit this town weekly for a number of years from Pehuajo. It is rather hard to get a good audience, and those who do come are not of the best class. In fact, quite a number of those who come regularly can neither read nor write.

Just recently we changed from one side of the town to the other, and are having some new people coming.

We are hoping that during these tent meetings we may get a number of new folks interested and that some may be genuinely converted. We are having some very cool nights already and it reminds us that the tent meetings cannot continue very many weeks more.

Sister Gamber has been called to the Orphanage to take care of a number of children who have the whooping cough.

Sister Quintina Gutierrez and Sister Elvira Armanino, both graduated from our Bible School, have been placed at our stations where there is no pastor living. They will do Bible reading, visiting homes of interested ones, and also have charge of some Sunday school and some week night meetings. Will you place Quintina and Elvira on your prayer list?

Duilio Bottaro, also a graduate from Bible school, is being employed as a helper in the Bragado district.

May the Lord raise up many more consecrated young men and women to help in HIS great work.

Pray for the work and workers,
Pehuajo, F. C. O. Argentina, S. A.
March 21, 1939.

LETTER FROM EAST AFRICA

Bukiroba Station
April 3, 1939

Dear Christian Friends:—Some of our friends have asked us whether we have not felt home-sick here in Africa. We feel that Africa is our home now, and the Lord has blessed us as a family in His work. To be where He wants us must always bring happiness, no matter what the circumstances. In His work in Africa a constant challenge is presented to the doctor. Much of the Africans' spirit worship is associated with sickness or crop failures. Success does not call for thanksgiving to a loving heavenly Father, but failure calls for appeasement of the evil spirits. There is also a distrust of the Europeans not very often manifest toward the missionaries, but more frequently manifested toward government doctors and officials who are here to aid the natives.

Several weeks ago a woman was bitten in the finger by a poisonous snake as she reached for a stone to use as a door stop. With improper treatment the finger became gangrenous and fell off to the second joint. When she called the finger was badly infected with the bone protruding from the finger. Since I was not prepared to care for

(Continued on page 93)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around thy
table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

A FAREWELL MESSAGE

(Composed by the late Sister Anna Martin
some time before she passed away April 1,
1938, and sent us by her daughter, Mrs. Jacob
W. Rutt, Ronks, Pa.)

Blessed Spirit, grace divine,
Cheer this saddened heart of mine
With Thy Holy Word so dear,
It cheers my heart when Thou art near.

Blessed Spirit, all divine,
Be within me all the time.
That I may not from Thee stray,
But keep me in the narrow way.

Now, is the only time we know
That when we over yonder go,
We must be led by Thy own hand,
And then we will eternally stand.

At all times these hard trials here
Are only healed when Thou art near;
And to keep most close to Thee
We should always cheerful be.

Just to know that Thou art nigh
We should never fear nor sigh;
But this fleshly heart of mine.
Sometimes fails at an unguarded time.

Tho' oft unguarded words were spoken,
And our saddened heart was broken,
But my Saviour, so divine,
Heals this sadness every time.

So through this rugged life we go,
Knowing that our home is not below,
But with Jesus as our guide
We shall soon be by His side.

Now if this my children read,
Would they know their very need;
That the Saviour died for all,
And to heed the precious call.

And when He takes me unto Him.
Blessed, blessed songs we'll sing
With the loved ones gone before,
And dwell in peace forever more.

When my Saviour takes me over
To that land of pure delight,
Oh how happy then I'll be
When from cares and sorrows free.

Then with Jesus I will be
In that beautiful land of bliss,
Where no tears are shed by me,
For my God has promised this.

Then good bye, my children dear,
Remember what your mother taught.
And when no more I'm here with you,
Remember that God's Word is true.

THE MOTHER AT HOME

Archbishop Leighton said, "Fill the
bushel with good wheat, and there will
be no room for chaff and rubbish." There is a good thought for every
mother while tending her children, and
watching the growth of their power in
body and mind.

Good moral habits are essential to
the healthfulness of the home; and
these may be best taught by the watch-
ful mother's training. One important
part of her work is to remove hindrances
out of her children's way to health
and happiness. No dirt or dirty habits,
for example, should be permitted.
Washing their hands and faces many
times in the day will often remove a
sense of discomfort which makes them
fretful, as also will giving them food at
regular periods. Ragged dress, too,
and broken fastenings, add a feeling of
degradation, that a careful mother will
prevent as far as possible by keeping
their clothes whole, neat and clean.
Making their own garments, we may
here remark, gives useful employment
to girls, and is an important aid in train-
ing them up to thrifty habits. Many
families go in rags because they have
never learned to sew; while the same
wages in the hands of those who know
how to employ that useful "one-eyed
servant," the needle, keep the house-
hold looking always respectable.

Children also should have time to
play. Happiness is a great promoter of
health. The Bible mentions "boys and
girls playing in the streets," as one sign
of national prosperity. They do not
need expensive toys. A little French
prince turned from his New Year's
present of toys from his empress grand-
mother to watch some peasants making
mud pies, and it is said, begged the
queen, his mother, to allow him to join
in the sport which seemed so charming
to his childish eye, as offering some
scope to his ingenuity. A few odd bits
of wood, or scraps of broken crockery,
stones, and oyster shells, afford inex-
haustible amusement, cost nothing, and
do not spoil; while if the mother will
now and then put in a word to show an
interest in her little one's games, her
own spirit will be refreshed and cheered
by their light-heartedness.

Children are wonderful imitators, so
that it is comparatively easy to lead
them early into good ways. They are
never so happy as when trying to do
what they see older people do. Their
plays chiefly consist in copying elders.
The little cottager "makes believe" to
go to market, to plant a garden, to make
hay, to wash, to build, to cook, to teach
in school. The boys are never merrier
than when playing at horses, or in some
other way aspiring to be like their
elders. Many of these games bring the
bodily organs into excellent exercise,
and strengthen and build up the system
wonderfully. These amusements, too,
often really prepare the children for the
actual business of life, so that they the
sooner become helpful to their parents.
They should be watched and encour-
aged therefore in their play to habits of
thoughtfulness and self-reliance.

While by all means it is well to send
children to school, the largest portion
of their education, whether for good or

evil, is carried on at home, often uncon-
sciously in their amusements, and under
the daily influence of what they see and
hear about them. It is there that "sub-
tle brains and lissom fingers" find scope,
and learn to promote the well-being of
the community. We cannot tell what
duties our children may be called upon
to perform in after-life; many of the
greatest men were born poor cottagers.
But we can, in a great measure, preserve
their brains and limbs from injury; we
can cultivate their faculties and teach
them to exercise all their senses—to use
their hands diligently and skillfully, to
observe with their eyes, to listen to
good instruction; in short, we can, by
God's help, teach them "to choose the
good and refuse the evil." We can en-
courage them to be apt to learn, so that
they may with readiness set about any
duty which God may place before them.

Are the children naughty? Must they
be punished? "The Lord loveth the son
whom he chasteneth;" "As many as I
love I rebuke and chasten," are texts
which will lead the parents to adopt
such means of correction as shall im-
prove instead of harden their children's
minds. Is a little daughter lame and
sickly? Does a son get into a hard place?
"Like a father pitieth his children, so
the Lord pitieth them that fear him;"
"As one whom his mother comforteth,
so will I comfort you," saith the Lord.

Does work fail and removal among
strangers seem inevitable? The chil-
dren's conclusion that "Father will see
about it," "Mother will be with us," are
phrases full of deeper meaning to their
parents' ears as they raise their hearts
to God, and remember, "Thou compass-
est my path;" "Thou knowest my way."

And when strength fails, and a dear
child is languishing, who can tend the
dying bed sweeter than a mother? In
whom is there so much trust as in a
father's love? There is no pleasure
sweeter than that of training them up
in the nurture of the Lord, in the hope
of their being washed in a Saviour's
blood and His followers in life.—Home
Friend.

BOOK OF BOOKS

Thou art a lamp whose flickering light is old;
Yet, in the darkened hours of earth's new
day,

It shines anew, to mark the certain way
Of joy and peace and glories still untold.

Thou art a flame which purifies the gold
Of man's true self, and burns the dross
away.

Misshapen by the forms of baser clay,
Tomorrow's life must find thy nobler mold.

Thou art a blazing sun whose warming light
Still dries the dew of penitential tears,
Gives life to all the world, makes clear to
sight

The power of Truth, the love that con-
quers fears.

O Book of Books, our Lamp, our Flame, our
Sun,

Reveal! Refine! Inspire! till Heaven is won.

—Alfred Grant Walton.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for May 7, 1939.—Acts 18:1-11; I Cor. 2:1-5.

PAUL WORKS A HARD FIELD

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Introductory.—When we remember that Corinth was a commercial city, we are not surprised at the title given this lesson. Neither are we surprised at the thought of Paul giving more than usual attention to the Church in Corinth, for like every true soldier of the Cross he considered hardship as a challenge to him to put forth his best efforts. In this he was a faithful, fearless follower of his Lord and Master.

Paul in Corinth (Acts 18:1-10).—After Paul had faced two schools of heathen philosophers on Mars Hill, in Athens, and being convinced that he could accomplish a greater work for God elsewhere, he left Athens and went to Corinth. Here he followed his usual custom; entered the Jewish synagogue "every sabbath, and testified to the Jews that Jesus was Christ." There was an advantage in this, in that he himself was a member of the Jewish race, and the religion which he had espoused was nearer that of the Jews than that of any heathen. Besides this, he usually succeeded in winning some of the Jews over to the Christian faith, which meant more nearly qualified men for the leadership than if all the converts had been Gentiles. When the body of leading Jews turned against him, he turned to the Gentiles and continued the work. In this case one of his converts was Crispus, the chief ruler of the synagogue. Another thing that gave him courage was the presence of the Lord, who assured him that "I have much people in this city." The opposition was great, but the power of God was still greater. The people of the Lord were there, though not yet converted, and it took the labors of faithful servants of God through whom the Lord could work and claim His own.

Continued Service (11).—To gather in this "much people" was the responsibility which Paul faced. Being on the side of the Lord, he had the power of God with him. Here he continued to labor for the space of a year and six months. While Paul was an itinerant preacher, the vastness of the work to be accomplished justified the long stay. Let every faithful servant of the Lord take courage in this that while the work at times is hard, through the power of God he is able to say, "I can do all things through Christ which strengtheneth me." Hear the word of the Lord: "Be not afraid, but speak, and hold not thy peace."

How Paul Exalted Christ in Corinth (I Cor. 2:1-5).—Though Paul left Corinth, those people were continually on his heart and he made them a subject for his daily prayers. He afterwards wrote them two letters, from one of which we have a quotation which forms part of this lesson. Every faithful worker for the Lord can learn valuable lessons from his impressive testimony:

1. "Brethren, when I came to you, I came not with excellency of speech or of wisdom." It was "the testimony of God," and not his own eloquence, upon which he leaned. For him it was "not I, but Christ that liveth in me."

2. "I determined to know nothing among you, save Jesus Christ, and him crucified." This was the secret of the power of his messages, whether he delivered them by tongue or by pen. It was out of this conviction that he afterwards wrote to his son in the faith Timothy: "**Preach the WORD.**" "Christ and him crucified," not the wonderful things that **I have done**, was the burden of his message.

3. "I was with you in weakness, and in fear, and in much trembling." It was this consciousness of his own nothingness, his own abject dependence upon God, his attitude of "none of self and all

of Thee," that stood out as the secret of his power with God and men.

4. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Had Paul seen fit to boast, he might have said a number of flattering things about himself—courage, zeal for righteousness, humility, eloquence, self-sacrifice, great things accomplished for God—but all these things were hidden beneath the Cross. Like his blessed Lord, "he made himself of no reputation." He himself had experienced what he afterwards wrote to the Colossians: "Ye are dead; and your life is hid with Christ in God." It was because he spoke "in demonstration of the Spirit" that his messages were accompanied with convicting and converting power.

5. Last, but not least, was the purpose of his whole-souled and effective messages: "That your faith should not stand in the wisdom of men, but in the power of God." The more that the preacher is magnified (especially when he magnifies himself) the more completely is Christ hidden behind the glory of the man. Every preacher should make it a point to hide behind the Cross, rather than to hide the Cross behind the man. It is the man who preaches "in the demonstration of the Spirit," not in the demonstration of self, who accomplishes great things for God and is rewarded by receiving many souls for his hire.—K.

BIBLE MEETING TOPIC

SELF-DENIAL.—Philippians 2

Topic for May 7

MOTTO

"He that loseth his life for my sake shall find it."

OUTLINE STUDY

I. What It Is.

1. Renouncing loves for the love of Christ.—Luke 14:26, 27, 33.
2. Keeping the desires of the flesh under for Christ.—Gal. 5:16, 17, 24.
3. Giving self-advantage second place for others' sake.—Phil. 2:4.
4. Renouncing self-pleasing for the welfare of others.—Rom. 15:1-3.

II. When It Is Exercised.

1. In Christian warfare.—II Tim. 2:4.
2. In our struggle for the mastery.—I Cor. 9:25-27.
3. In acceptable service.—II Cor. 6:4, 5.
4. In the call of fleshly lusts.—I Pet. 2:11.
5. In seeking the profit of others.—I Cor. 10:24, 33.

III. Rewards of Self-denial.

1. The hundredfold.—Matt. 19:29.
2. Life out of death.—Rom. 8:13; Mark 8:35.
3. Glory out of suffering.—Rom. 8:17, 18.
4. The riches of Christ's reproach.—Heb. 11:24-26; 13:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Suffer," etc.
2. Examples of Self-denial in the Bible.
 - a. Abraham.—Gen. 13:9.

b. Esther.—4:16.

c. Daniel.—1:8-16.

d. The widow.—Luke 21:4.

e. Paul.—Acts 20:24.

f. Moses.—Heb. 11:24, 25.

g. Jesus.—Matt. 20:28.

3. Examples of Self-denial I Have Known.
4. Blessings in Self-denial.

For Seniors.

1. The Necessity of Self-denial.
2. Occasions for Self-denial.
3. Results of Self-denial.

PERSONAL THOUGHT

Lord, lead us to know and value the higher and better things and to choose them in spite of the sufferings of this present time.

SEED THOUGHTS

There never did, and there never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Sir Walter Scott.

Self-denial must reach beyond the gross and undoubted sins.—Maclaren.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of every thing that is inconsistent with the glory of God and the good of our fellow men.—Gardiner Spring.

In heaven we shall never regret any sacrifices, however painful, or labor, however protracted, made or performed here for the cause of Christ.—Mary Lion.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

Editor Daniel Kauffman
Associate Editor John L. Horst

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 27, 1939

Field Notes

An all-day meeting is to be held at the Cocalico Mission, Lancaster Co., Pa., on Ascension day, May 18. H.

Communion services were held in the Masontown, Pa., Mennonite Church last Sunday, with Bro. I. K. Metzler of Accident, Md., in charge.

Revival meetings are to begin at the Ephrata, Pa., Mennonite Church, May 28, with Bro. Frank Leaman of York, Pa., in charge as evangelist. H.

Bro. J. B. Smith of Elida, Ohio, served the congregation at the Ft. Wayne, Ind., Mennonite Mission in a prophetic conference from April 13 to April 23. M.

May 6-7 is the date set for the next monthly Bible meeting at the Mennonite mission in Columbia, Pa. Instructors, J. Irvin Lehman and Maurice O'Connell.

An all-day Gospel meeting is to be held at Garber's Church, York Co., Pa.,

on Sunday, April 30. Instructors: John W. Hess, Martin Weaver, and John Hiestand. All welcome. Come praying. W. H. M.

Request for Prayer.—A sister who keenly feels the need of God's help and guiding hand in the face of severe difficulty and problems desires the prayers of God's children.

The Commission for Christian Education and Young People's Work held a successful meeting at Goshen, Ind., Thursday and Friday of last week with all members present. M.

Baptismal services were held at Scottsdale last Sunday, at which time five were received into fellowship by baptism and four upon confession of their faith in a former baptism.

Bro. Rudy L. Stauffer of Wooster, Ohio filled the pulpit in Lindale Mennonite Church near Linville Depot, Va., on Sunday morning, April 16, and the Eastern Mennonite School in the evening. M.

Bro. J. D. Graber, one of our missionaries in India, has recently been chosen by lot to the office of a bishop in India. May the sustaining grace and power of God be with him in his responsible position.

Brethren Oscar Burkholder of Breslau, Ont., and C. C. Culp of Brethren, Mich., served the Prairie St. Mennonite Church, Elkhart, Ind., in a Bible conference from Sunday, April 16, to Sunday, April 23. M.

"We had a very good counsel meeting at Oak Grove yesterday," (April 16) writes a brother from West Liberty, Ohio, and "nearly all expressed themselves as wanting to stand for the principles of the Church which we appreciate very much."

There were several hundred visitors from a distance present at the annual rendition of "The Holy City" at the Eastern Mennonite School, Harrisonburg, Va., April 16. These occasions bring back students in former years from many places.

The following conferences were represented at the Peace Conference held over last week-end at Goshen, Ind.: Franconia, Lancaster, Virginia, Southwest Pennsylvania, Ohio and Eastern A. M., Indiana-Michigan, Illinois, Missouri-Kansas, Iowa-Nebraska. M.

Bro. Geo. J. Lapp of Dhamtari, India, filled an appointment at Scottsdale on Monday evening of last week, in which he discussed in an illuminating way the various religious movements in India at the present time. He left Tuesday

morning for his temporary home at Manheim, Pa.

Mennonite Year Book and Directory.—As the orders for this annual periodical exceeded our expectations, we find the edition exhausted with some orders yet to be filled. Those having copies on hand which they failed to dispose of will please correspond with Bro. C. B. Shoemaker, Scottsdale, Pa.

Following is a partial list of communion dates announced for congregations in Lancaster Co., Pa., in the near future:

April 30, Landis Valley and New Holland in the morning and Mennonite Old People's Home in the afternoon.
May 7, Rawlinsville Mission.
May 14, Lititz.

Brethren Amos Horst, N. N. Sauder, Ira D. Landis, and Maris Hess of Lancaster Co., Pa., favored friends in Scottsdale with a brief visit one day last week. They were on their way to Goshen, Ind., to attend the week-end conference on Nonresistance held at that place, leaving for Goshen on Friday morning, April 21.

Young People's Bible Meeting Topic Booklet.—The demand for this publication this year has exceeded expectations and the supply is exhausted. If there are unused copies that would be available they may be returned to the Mennonite Publishing House for credit. They may be mailed at the book rate of 1½¢ per pound if the package is marked "Books." A.

The Conference on Applied Nonresistance, held at Goshen, Ind., over the last week-end, was richly blessed—large attendance, strong addresses, practical applications, a greater vision of what it means to live a positive life of love to men at all times. We hope to share the addresses with the Church at large at some later time. M.

Word reaches us that Bro. J. A. Heatwole of La Junta, Colo., is in the hospital undergoing treatment for heart trouble. May God grant him a speedy recovery. He had expected to be with the Holbrook Valley congregation April 16, but the Lord ruled otherwise. Communion services were announced for Holbrook Valley Church near La Junta on Sunday, April 23.

Among recent visitors at the Publishing House are the following: S. C. Yoder, Goshen, Ind.; G. J. Lapp, Manheim, Pa.; Ira D. Landis, Lititz, Pa.; N. N. Sauder, New Holland, Pa.; Amos S. Horst, Akron, Pa.; Maris Hess, Pequea, Pa.; Gladys Mumaw, Wooster, O.; Mrs. W. H. Eshleman, Homer Mumaw and family, Harrisonburg, Va.; Fannie M. Knicely, Dayton, Va.

A brother writes us from Millersburg, Ohio: "The meetings at Berlin, by Bro. D. D. Miller, are well attended and much interest shown. Bro. Venus Hershberger of Walnut Creek preached last Sunday (the 16th) at Plainview, Portage Co., and Bro. George Miller of Nebraska the Sunday before. Bro. E. B. Stoltzfus was at Meadville, Pa., for communion on the 16th."

Bro. Paul Roth of Masontown, Pa., preached for the congregation at the Oak Grove Church near West Liberty, Ohio, on Sunday morning, April 16, and performed a similar service at the Bethel Church in the same community in the evening. He had, with other members of the family, been called to West Liberty by the death of his uncle, Bro. Benedict Roth, who was buried on Saturday before. A.

Last week was another busy week at Goshen College. The beginning of the week was occupied by the Curriculum Committee of the Mennonite Commission for Christian Education and Young People's Work. This was followed a few days later by the semi-annual meeting of the members of the Commission, and this by a week-end meeting for the public, by the Mennonite Conference on Applied Nonresistance.

Mennonite Board of Missions and Charities.—Many of our readers will be interested in the announcement of the annual meeting of this Board, as it appears on the last page of this number. Congregations in Michigan desiring to duplicate this program in their respective congregations, as has been done in years past, may receive suggestions and help by corresponding with the chairman of the Program Committee, Bro. J. N. Kaufman of Peoria, Ill., R-5.

On Sunday morning, April 16, at the regular church services in the Metamora, Ill., Mennonite Church, occurred the marriage of Bro. Raymond Yoder, superintendent of the Chicago Home Mission, to Sister Frances Schrock of the Metamora congregation. Bro. J. D. Hartzler of Flanagan, Ill., preached an appropriate sermon, and Bro. C. L. Graber of Goshen, Ind., performed the ceremony. May the Lord abundantly bless our young brother and sister, and their co-workers in the Home Mission.

Correspondence

Canby, Oreg.

(Bethel congregation)

Dear Herald Readers:—The Lord has given us many blessings during the past few months, for which we are grateful. In February Bro. George J. Lapp of India, was with us in a morning service and preached a forceful ser-

mon on Consecration, showing its importance in the life of every Christian. Bro. E. L. Frey, who is spending some time in Oregon, also favored us with a message in a regular evening service. We appreciate the presence and service of these brethren, also the presence of other visitors from local congregations from time to time.

On March 26 our bishop, Bro. F. J. Gingerich, delivered a very fitting message in connection with the counsel meeting. All members present gave an expression of peace with God and fellow-man.

During Passion Week Bro. S. P. Schrock and Bro. Omar G. Miller of this congregation, assisted by Bro. Archie Kauffman of the Molalla congregation, had charge of evening services in a study of the last week of Christ's life upon earth. On Easter Sunday we observed the ordinances of communion and feet washing. All except three of the entire membership participated in this service, one of these being absent on account of sickness. A visitor from the community who had never before witnessed the ceremony of feet washing gave expression to the beauty and impressiveness of its observance.

An Easter program consisting of songs and recitations by the children and young people, with a short message by our bishop, concluded the services of the day kept in memory of the resurrection of our Lord. Through the efforts of Bro. and Sister Ernest Bontrager, and others of the congregation, quite a number from the community enjoyed the evening program with us.

These various services relative to Christ's death and resurrection have been a blessing and inspiration to our own hearts, and have shown to the unsaved the love of Christ in suffering and dying to redeem them from the bondage of sin. May the seed sown indeed bear fruit in the lives of all who have heard the message.

April 12, 1939. Anna M. Snyder.

Westover, Md.

Dear Herald Readers:—On Easter we had the pleasure of having Bro. W. G. Lauver and family, returned missionaries from South America, with us. In the morning Bro. Lauver gave us an inspiring message on the Resurrection of Jesus Christ. In the afternoon Sister Lauver had children's meeting, which was enjoyed very much by all. Bro. and Sister Lauver and the two oldest children, Lois and Paul, sang several Spanish songs and following that Bro. Lauver gave a talk on "The South American Challenge." In the evening Lois and Paul each had a very interesting subject. Sister Lauver also gave a talk about some of the work in South America and Bro. Lauver gave a talk on "The Unfinished Task in South America." Their visit and their mes-

sages were greatly enjoyed by all, and our vision of the needy field has been broadened.

We are glad to have Sister Mabel Hooks back with us again. She had been in the Baltimore Hospital all winter.

April 14, 1939. Dora B. Detwiler.

Farmerstown, Ohio

Greetings in Jesus' Name:—This is probably the first letter ever to appear in the Gospel Herald from this place of worship. This is a mission church, being conducted by the Walnutcreek congregation and established only a little over a year ago.

The church building at this place was not being used, so in the summer of 1937 a committee from the Walnutcreek Church and a representative from the Ohio Mission Board investigated and deemed it advisable for the congregation to purchase it. At the time of purchase it belonged to the Free Methodist Church of Sugarcreek who earlier had conducted services in it. It originally was built by the United Brethren people.

After necessary repairs were made to the building, the first service was held on Thanksgiving day of 1937. At that time the Sunday school was organized. In October, 1938, baptismal services were held, when five precious souls were baptized.

The average attendance for 1938 was 39. The highest attendance was 67.

The present officers are: Supts., Atlee Hostetler, Jonas Keim; Chors., Mrs. Titus Weaver, Robert Hostetler; Secy., Cloyse Snyder. The teachers are Mrs. Jonas Keim, Orpha Troyer, Marie Miller, Titus Weaver, Henry Troyer, and Ira Amstutz.

The ministering brethren Alvin W. Miller, Venus Hershberger, and our deacon, Brother Paul R. Miller—also brethren from neighboring churches—supply the pulpit. Sunday school and preaching services are held every Sunday.

On Sunday evening, April 2, Bro. Stanford Mumaw of the Martins congregation, near Orrville, Ohio, began a series of pre-Easter meetings and continued one week, closing on Sunday evening, April 9. We greatly appreciated his efforts and praise the Lord for the preaching of the Word through the power of the Spirit as it was given. There was one public confession and many believers strengthened in the faith of our Fathers. Won't you remember the work at this place in your prayers?

April 14, 1939. Ross L. Gerber.
Sugarcreek, O.

Montgomery, Ind.

Greetings to All Gospel Herald Readers:—Our bishop, Bro. Oscar Hostetler, was with us over the Sunday following Easter. He was accompanied by Bro.

(Continued on page 92)

Miscellaneous

ETERNITY NEAR

Pray, brethren pray! The skies are falling;
Pray, brethren pray! God's voice is calling,
Your turrent strikes the dying chime,
We kneel upon the verge of time:
Eternity is drawing nigh!

Praise, brethren praise! The skies are rending,
Praise, brethren praise! The fight is ending.
Behold the glory draweth near,
The King Himself will soon appear:
Eternity is drawing nigh!

Watch, brethren watch! The years are dying;
Watch, brethren watch! Old time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!

Look, brethren look! The day is breaking;
Hark, brethren hark! The dead are waking.
With girded loins all ready stand;
Behold the Bridegroom is at hand!
Eternity is drawing nigh!

—Selected.

WITH THE BROTHERHOOD IN THE HOME LAND

By George J. Lapp

For the Gospel Herald.

To the Many Readers of the Herald, Greeting:—Since arriving in the homeland we have had the privilege of visiting all the churches of our communion of the Pacific Coast Conference and also congregations in Nebraska, Illinois, Pennsylvania, and Indiana and represented to them the interests and challenge of India. We cannot express our great appreciation of the many kindnesses shown us thus far during our furlough.

We have noted great changes in the country, some of which show real spiritual and other progress. Although too early for us to express what might be considered thoroughly thought out opinion, it seems to us that there are developments which show retrogression and a falling away from the distinctive witness for which the Church was really called into being. It should not be said of us that the Lord had to graft in another branch to carry on the witness which we have forsaken. Traditional customs may change from time to time, and reasonable margins for the expression of self-respect have always been recognized and allowed but how best to express in our individual and corporate life the principles of nonresistance, nonconformity to the world, non-secrecy and non-swearing of oaths, both as negative and positive factors in the Church's witness, stand as a challenge today as much if not more than ever. Were it not so, the Church's existence as a called out body would not be essential. This organized witness of four hundred or more years is a too precious heritage for us to lose sight of. This should be true of all Mennonitism. May God grant that the whole move-

ment may become more one in this essential witness of the body as a whole. We have noticed that the Church has become very conscious of the need to retain this distinctive witness lest the Cause for which we feel that the Church was brought into existence be lost as far as we are concerned.

Our people, especially in stricken areas, have suffered. When we came into the land of our birth and early years we were pained when we noted the devastation which the drouths of the years had wrought. Many homes which we had visited during our other three furloughs were forsaken. In others were the striking marks of poverty and suffering. But the people, including those of our own who are left, manifested remarkable courage and were staying on in the hope that better times might be ahead. With their courage there was the spirit of love and lively interest in the mission and other interests of the Church. The fellowship in the Spirit was very precious indeed. Somehow, under God, when such times seem to try men's souls, those who are truly His are driven to the Throne and there in their meditations, the reading of the living Word and in their travail of soul on their knees their hearts as communities and congregations are melted together and differences and difficulties flee away. In such cases man's extremity becomes God's great opportunity. I think that we can truly say that the churches from the Missouri river westward have been tried in great fires of adversity but the brotherhood, some of which has shifted from one place to another to again start in life, has become spiritually enriched. It is manifest in its life, activity, keen interest in every phase of Church life and witness for both old and young. We can bespeak for the Church in the middle and extreme West spiritual growth and progress due to its devotion and loyalty to Christ and the Word and its willingness to squarely face every situation and also its courage to carry on its witness and support every enterprise in spite of its financial and other handicaps. May it remain worthy of the Saviour's message to it in Rev. 2: "I know thy works and tribulation and poverty (but thou art rich)...fear none of these things which thou shalt suffer."

We have also noted with great pleasure that in both East and West there is a growing concern for the young people and the place in active interest they have a right to hold in the Church. This has found a great response on the part of the young people. Many more today are prepared to take active interest and responsibility in the many enterprises of the Church whether in the home or foreign fields. There is no lack of personnel for the extension work of the Church and for the development of its various interests. Where the Lord

calls and opens doors for ministry and witness and different forms of the Christian service He will also provide the financial needs.

We have also noted that the brotherhood, both laity and ministry, realize the need of maintaining a balanced vision and conception of things scripturally spiritual and evangelical in import. In other words, there is a fuller realization that we must keep to the counsel of the Word of God, and carefully weigh every issue in the light of the revelation of divine Truth. It is rightly keeping the Church away from the speculative, controversial and from the adopting of theories which are intriguing the minds of men and women. Our emphasis must be the whole Gospel or the whole Word of God in its entirety which only as such is profitable for correction and instruction in righteousness. We must maintain our trust and confidence in God and in the atoning merits of Jesus Christ in an ungodly, mistrustful, unbelieving, wayward age where the devil on the one hand as roaring lion is seeking whom he may devour and on the other hand as an angel of light to deceive the very elect. May God deliver us from his wiles and keep us safe beneath His sheltering care.

While there will be times that we shall seek rest to regain full health and strength we shall continue to enjoy the fellowship of the brotherhood both east and west as opportunity affords and serve the Cause of our Mission in India and the spiritual interests of the Church. May the Lord direct through your prayers and the help of those with whom we are associated in the work.

Manheim, Pa.

GIVING, A MEANS OF CHRISTIAN SERVICE

By Ruth Johnson

For the Gospel Herald.

When Christ rose on that Easter Day, it was the final culmination of God's plan for a redeeming gift to the world. God gave His only Son, and Jesus gave His life for us. This infinite love is the greatest example we have of giving.

We, too, may do our bit by giving, but let us look and see what giving means. It is to proffer tribute or to extend aid. It is not, however, just a recognition of a higher worthiness. It is a means of worthwhile service. Jesus said, "It is more blessed to give than to receive;" and also, "Freely ye have received, freely give."

We personally and daily can give to the Christian cause. It is one way of service to our Master, and taken in all of its phases is a very important way. What have we to offer? In our own little world we are quite willing to contribute to a cause we love and consider worthy to uphold. Shall this most

vital cause—that of Christianity—go unsupported?

First, we must give ourselves. A consecrated life whose major end is serving will accomplish much. Be willing to be of service wherever, whenever, and however God sees fit.

The use of our time and talents is a way of giving to our beloved cause. We ought not work tirelessly to gain a temporal end, and accept what is left as that to be used for the Lord's work. Rather "put first things first." The same applies to what we may be able to do. Our abilities may be few and very general such as almost everyone is blest with. What does it matter? The Lord, our Master, made us stewards and it is up to us whether we hoard it selfishly or put it to usury and receive a blessing for it.

Our talents may be abilities or they may be money. Whatever we have comes from the Lord. Our means may be small, but if we give cheerfully and willingly, the Lord will bless accordingly. Even though our financial resources are low, we may give. God can bless the smallest child's penny. The poor widow's mites were more acceptable to the all-seeing One than were the dollars of a few miserly Jews. Christ Himself did not scorn to use a small portion of bread and several fishes to perform one of His greatest miracles. Let it be only a cup of cold water given to an insignificant somebody, even so we have done it unto Christ. Let it be a smile, a kind word, or a helping hand, and the other as well as yourself receives a blessing.

Another powerful means of service, and one which costs nothing, is prayer. We are not all missionaries in the strictest sense of the word; yet if we are true Christians, our missionary service will be conspicuous. You need not be ordained to foreign fields, your prayer in the same direction will go a great way. "Prayer changes things" is a saying often quoted, but we cannot hear it too often or heed it too much.

We may help to answer our own prayers by giving. A child who daily heard her father ask the Lord to help the needy in the community, asked him for the key to his granary. When he wondered what was back of so unusual a request, she said, "But I want to help answer your prayer." We pray earnestly that God should bless various causes, but are we giving to further the work in mind? There is a saying, "Pray as though it all depended on the Lord, and work as though it all depended on you." We might deviate just a bit and say, "Pray as though it all depended on the Lord, and give as though it all depended on you."

Let us give! It is genuine service and will always be worthwhile. "He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." (II Cor.

9:6). We may never know the far reaching effects of giving, but if you cast your bread upon the waters, you may be sure of results. Giving is like sowing, we ought to plant at every opportunity, for in the words of Solomon, "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Sometimes it may seem foolish—a needless waste of means to give where it is not even appreciated—but "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24).

If it need be that we are empty-handed, may we each be willing to say as did Peter and John, "Silver and gold have I none, but such as I have give I thee." In our giving let us be not as the hypocrites who Christ said merely gave to receive honor of men. We ought to give in a meek and quiet way that as Paul says, "Whatsoever ye do [in word or deed] do all to the glory of God."

Detroit Lakes, Minn.

OTHER RELIGIOUS PEOPLE BESIDES THE MENNONITES RECOGNIZE THE EVIL IN- FLUENCE OF THE MODERN RADIO

By J. L. Stauffer

For the Gospel Herald.

The following article, called "RADIO HOUSECLEANING" is taken from the April, 1939, issue of the IMMANUEL MISSIONARY monthly:

"Parents throughout America are at last becoming aroused over the brazen manner in which radio broadcasting companies are abusing the privileges granted them by the federal government. Instead of proving a valuable channel for the dissemination of culture and knowledge, the radio companies are yielding more and more to the lure of money, with the result that most of the broadcasts are now being sponsored by commercial interests whose only concern is to gain a large audience and to sell their products.

"Children have proved to be the most gullible victims of this new form of advertising. Throughout the nation this has resulted in a new home problem. While it is possible for parents to keep their children away from harmful movies, it is not so easy to censor every program that comes directly into the home.

"Parents who take sufficient time to listen to the programs now being hungrily devoured by their children will soon be convinced that the majority of these programs are not conducive to character building, but on the other hand, because they often center around blood-curdling stories of murder, crime and terror, they are deleterious to the health of children, physically, mentally and spiritually.

"Methodists in the South, stirred to action by the increasing baneful influence of the radio, have joined with Pacific Coast Methodists in circulating resolutions seeking wider support for a concerted attack on the present type of advertiser-sponsored network radio plays. Other church groups should join them. If it was possible to curb the movies, it ought

to be possible for the Church to bring the radio industry to time. Certainly that industry is due for a housecleaning."—The Lutheran Companion.

The editor of IMMANUEL MISSIONARY makes the following comment on the above article and all Mennonites should agree with him. If the radio is as bad as the Lutherans and Methodists believe it to be, why allow it to continue to corrupt your home life and your children?

"After reading the article above one wonders why religious people have to wait until a sinful thing becomes a devouring giant before they see its evil nature. The writer speaks of the movies being curbed, but again one wonders how much they have been curbed. If the radio were curbed as much as the movie, would it then be a wholesome thing? There is one safe way to keep the unclean things from coming into the home over the radio and that is to have such a thorough house cleaning that the radio itself is cleaned out of the home. That will remove the source of defilement, not only from the world, but also from false religions. The radio is being weighed in the balances and is found wanting."

Harrisonburg, Va.

"THE LOVE OF CHRIST CON- STRAINETH US"

(II Cor. 5:14a)

By Alice H. Nissley

For the Gospel Herald.

We were made to think of the above quotation when we viewed the happenings of the week-end while we were at Springs and vicinity. Bro. J. M. Nissley, Sister Beulah Lehman, and the writer left Altoona at noon on Friday, March 31, for the joint meeting of the Mission Board and Sisters' Sewing Circle.

The subjects were all timely and ably discussed throughout both meetings. The project of starting a mission at Johnstown was discussed at the business meeting. Further developments will be noted later. The subject of "The Jews" was timely. We are debtors to the Jews in so many ways; most of all because our Lord and Saviour Jesus Christ was a Jew. It was the apostolic custom to give the Gospel first to the Jew, and then to the Gentile. We aim to give it to the Gentile, and then seemingly stop there in our praying, our teaching, and our giving. In our anxiety for the lost, may we not forget the Jew.

On our way to the meetings we had stopped at the Bedford Hospital to visit Sister Florence Replogle of Schellsburg, Pa. She had met with a serious accident which affected her two lower limbs, especially the right one which was broken at two places, and a large piece of flesh torn loose. She is in the hospital six weeks now, and we know not how many more she may have to stay. She is needed in her home, and in the church at Schellsburg. May we not forget her in our prayers, as

well as many more in like circumstances.

On Saturday evening, April 1, Bro. Nissley preached at Maynardier to a well-filled house, although the weather was not so favorable for walkers. On April 2, in the morning, we were at services at Black Hawk; in the afternoon at Fairview, and in the evening at Dry Run, where he preached.

We went quite a distance over the mountains; but the people needed Jesus and they realized something was lacking in their lives. They hungered after something they did not have. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7)! We feel this verse is quite suitable for those dear people in that region. They are allowing the Lord to so use them for the sake of those dear people that they count not this life dear, but toil and press onward "toward the mark of the prize of the high calling of God in Christ Jesus." When we compare our earnestness with that of other brethren and sisters, we count ours comes to naught.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." This is the Lord's work; be it in the rural section, or in the city.

Altoona, Pa.

THE TOBACCO BUSINESS

It is a mystery to people of clean habits to understand what ever induced so large a proportion of the human family to contract the habit of using tobacco in any form. The people who use it seem not to realize how objectionable their habit is to people who are not addicted to the habit. When a user of tobacco comes into a home where it is not used, his presence is announced by his smell as soon as he enters the door, and his memory is still fragrant some time after he goes unless windows and doors are opened to dispel the odor. This, even though he does not smoke in the house. What shall we say of those individuals, both men and women, who monopolize a bus smoking the objectionable stuff to the annoyance of their fellow passengers who have paid just as much for their room in the car as themselves?

Some Dirty Advertising

Up until a few years ago women and girls did not practice the habit of using cigarettes in public, but through advertising propaganda the tobacco companies have popularized the habit with women and girls, until in some circles it is considered quite respectable to smoke cigarettes right in public places, and the shock is wearing off from the public conscience. Lying advertisements try to make it appear that it is good for people to smoke cigarettes. There is a

billion dollar combination of producers, advertisers, manufacturers, wholesalers, and retailers, who, for the money they get out of the tobacco business, are willing to be parties to lies. Lying advertisements appear in daily newspapers, monthly magazines, bulletin boards, and store windows, placed there by people who would not lie about any thing else; many of them members of churches in good standing.

There is a brand of cigarettes concerning which it was long advertised that they satisfy. Now that is a lie, unless it is explained, and no explanation appears with the advertising. If a person has formed the cigarette habit of course his craving for cigarettes is satisfied with these cigarettes.

Another brand is advertised as quieting the nerves. This is a lie unless explained, and the advertising does not explain it. If a person has upset his nerves by the use of the dirty things he needs a cigarette to quiet his nerves before he undertakes a particular job.

Now what shall we say of the newspapers and other periodicals that publish these lying advertisements? It looks to me as though they were selling their reputation for integrity for the money they get out of it. This editor has written to some of the periodicals in which cigarette advertisements appear, and they all justify themselves in admitting the advertising from the standpoint of the revenue they get out of it. For instance there is "Better Homes and Gardens." They claim, in answer to a letter, that they are able to make the paper a better paper by the use of the money they get out of that class of advertising. Who ever knew a home to be made a better home by the introduction of cigarettes to the boys and girls of that home? Who cares for a nice house and a nice garden if there are no nice people living in the house, and enjoying the garden? Better boys and girls are more important than better homes and gardens. If we must sacrifice the boys and girls to keep the paper going it is a high price to pay.

Then there is the old "Farm Journal" that used to come to my father's home when I was a boy. I see it is now catering to the lying business of trying to induce the farmer's boys and girls to take up with cigarettes. I wrote to them, and they justify themselves, saying they do not think the business is specially harmful, and so it goes.

If you go to your retailer in town and talk to him about it, he will probably admit it is a dirty business, but "If I do not sell it, some one else will." Poor excuse, indeed. The dirty work is going to be done, so in we go for the revenue lest the other fellow gets it all.

Some More Dirty Tricks

In our issue of Jan. 12th we noted the case of a girl who won the championship as being the healthiest girl. What

happened to her? Right away here comes a representative of some tobacco company offering her \$10,000 if she would allow her picture to be taken with a cigarette between her fingers. She did not smoke. But what would the photograph imply? Of course the only purpose of the tobacco company was to give readers of the ad in connection with the picture the idea that smoking cigarettes had something to do with her unusual health. And that would be a lie. That girl had the courage to refuse to be a party to such a lie. But the big magazines and newspapers do not have the integrity of that girl, but for a price will let their columns be prostituted to the dirty business.

Now the very day we are writing this article here comes the daily newspaper with the picture of a girl in Ohio, who the ad says has been chosen "as the country's most beautiful girl of the year." Half a page is given to an advertisement of cigarettes in connection with her picture and a package of cigarettes is displayed right in front of her, as though to imply that cigarettes had something to do with her beauty. When we read of the other girl it makes us wonder how much this girl sold out for. Poor girl, what does all her reputation for beauty amount to now? She may have a few thousand dollars for it, but her testimony is lost for beauty or anything else with discriminating people.

A Heroine and Some Dupes

That girl who refused the \$10,000 needed the money a great deal more than these magazine corporations, but she was a heroine, and would not sell her good name to adorn a lie. They figure they can do enough good with the money to offset the harm the ad does, but they are duped into the thing. Respectable people despise such a compromise. And there is a day of accounting when these dupes and people who have sold their reputation for a cash consideration to keep this dirty business going will have to give account to God for this dirty business.

Tobacco harms both the bodies and souls of people. This a well-known fact. Why will people raise, manufacture, advertise, or sell what they know is harmful to people? Is it not slow murder to do what shortens life?—The Gospel Minister. Sel. by Levi Bontrager.

CORRESPONDENCE

(Continued from page 89)

Grenwalt of the Emma congregation, who gave a talk to the children in the basement after the lesson period of the Sunday school. Our Lord's suffering and death was again commemorated while they were here.

We praise the Lord for buoying us on regardless of discouragement, for we realize that "all things work to-

gether for good to them that love God." Continue to pray for us.

April 16, 1939.

Cor.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers:—As we have gone through another Easter season, we were again reminded of the suffering, death and resurrection of our Lord and Master. On Sunday, April 16, we had our communion service. Bro. J. M. Kreider of Palmyra, Mo., brought us the message. Text, Matt. 27:36. May each one who partook of the sacred emblems have been drawn closer to the Lord. One soul was reinstated; two were received by letter.

On April 5 we enjoyed having the men's chorus from Hesston, Kans., with us. On April 2 the West Union chorus rendered the evening program. On Feb. 5 Bro. J. D. Mininger was with us. Sermon, "Christ as a Friend." Other visiting ministers during the first quarter were Brethren J. L. Hershberger, D. D. Miller, Norman Hobbs, and Geo. Miller. Truly the Lord has blessed us. Will you continue to remember us at the throne of grace, that more souls may be brought into the kingdom?

April 17, 1939.

Cor.

Middlebury, Ind.

(Clinton Brick congregation)

Dear Herald Readers:—We enjoyed the fellowship of Bro. R. R. Smucker, returned missionary from India, during the series of revival meetings which closed at this place Sunday evening, April 9. Ten souls confessed Christ as their Saviour; one expressed his desire to be reinstated in the church; eight others reconsecrated or rededicated their lives to the service of the Lord. The Church in general was spiritually strengthened with, no doubt, many confessions in private, alone with God. Still others may have lacked the courage

(Continued on last page)

SALVATION THROUGH THE CROSS

(Continued from page 83)

to all who are under the blood by faith, death will mean deliverance from a life of toil and care, sorrows, trials, and temptations, into a life where sorrows and temptations can never come. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24).

Our Sacrifice for Cleansing

In Leviticus 14 we see how God had a plan for the cleansing of those who had leprosy; how they should be brought to the priest and by the ceremony in the offering of these certain sacrifices the leper was made clean. Leprosy is not common in our land in these days, but all of us know some-

thing about sin, of which leprosy is a type. "For all have sinned, and come short of the glory of God" (Rom. 3:23), and therefore all need to be cleansed, for which God has made provision in the shed blood of His Son on the cross.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9).

Stouffville, Ont.

MISSIONS

(Continued from page 85)

the case I advised her to go to the government hospital and have the finger amputated. Her mother returned in a short time asking for a scissors to amputate the finger. We refused to give it and she strongly refused to allow her daughter to go to the hospital, saying that the government doctor would cut her throat and she would never return alive.

I finally offered to remove the finger rather than to have it done by the witch doctor, but even this was not allowed. Probably ultimately the relatives will insist that their witch doctor be called, and while a number hold the girl he will with hot irons or some other means amputate the finger.

About a month ago an infant from one of the families which attend services regularly died and the enlightened parents would not give the body to the witch doctor. This made the grandparents quite angry, as they wanted to have the spleen examined to determine who had bewitched the child. We could be kept quite busy with medical work at any one of the stations, probably, but since we are attempting to use most of our time for language study we are attempting to care for only the more serious cases. We have cared for a number of minor illnesses among our native Christians, also several malaria cases; one pneumonia, a fractured arm, etc.

When one is sick all the friends come to see the patient and frequently one finds a large group present with the patient. This custom has given a wonderful opportunity to testify for the Lord on the few occasions when we visited sick folk in their villages.

Noah K. Mack.

SPECIAL MEETING

Palmyra, Pa.

Report of a Mission Meeting ("Africa") held at Gingerich's Mennonite Church, Lebanon Co., Pa., April 9, 1939.

Organization.—Chor., Abner Stoltzfus; Mod., Jacob Habecker; Secy., Mabel Erb; Instructors, Henry Garber, Elam Stauffer.

Topics Discussed.—Easter in Africa, Elam Stauffer; Easter Message, Henry Garber;

Children's Meeting, Elam Stauffer; Visiting Africa, Henry Garber; Social, Economic and Religious Barriers, Elam Stauffer; Social, Economic and Religious Possibilities, Elam Stauffer; Africa's Challenge to the Mennonite Church, Henry Garber.

Thoughts Presented.—Heathen Africa observes no Easter. What we have in Easter that the African has not: (1) Resurrection; (2) a living Christ; (3) glorious freedom; (4) power to live for Him. The African has absolutely no appreciation for beauty, no purity or virtues, as a result of heathen darkness. Easter means nothing to us unless we are changed into a new creature in Christ, gloriously kept by Him. God has planned Easter for spring because Christ's resurrection gives us a new life and hope. Phil. 3:4-11 gives the desires of Paul to know more about Christ's resurrection. Jesus was sealed in the tomb as far as it was humanly possible, but He was victorious. Christ's resurrection from the dead was different from those of others, receiving life after death, in the respect that Christ's body was glorified but others had the same bodies. Rom. 6:3, 4, 11. There is no excuse for failing to wholly follow God's will. Fear should not be harbored in burying our own sinful self, for it shall spring into a new life in Christ Jesus. Africa is different from the usual impression. It is a large country with few palm trees and there is very little land under cultivation. The population is rather sparse. A village is simply a family group. Time is one of the cheapest things in Africa. The African handles very little money, and buys but few things. The money sent from the homeland goes for the support of the missionaries, not for church buildings; all Africans are very eager to help build the church. Very much reverence is shown in the house of God. The only hope to carry out work in Africa is the willingness of the converted African to assume Christian responsibility. Hindrance to the progress of the Church of Jesus Christ is from within, not without. The greatest of social barriers is the marriage situation. Marriage constitutes 95 per cent of the Church's problems. The outside world has greatly influenced the life of the African. Generally, where no civilization has been brought, the African is very responsive to Christian teaching. Tribal language, too, presents a great problem. Within 7,250 sq. mi. there are 117 different tribes, each tribe having its own language. Much tribal antagonism is shown at church services. Some economic problems are: (1) civilization; (2) poverty, and (3) great distances away from Christian fellowship when at work. Religious barriers: (1) Lack of appreciation for Lord's working; (2) abundance of different religions; (3) great reign of superstition; (4) lustful circumcision right; (5) initiation rights of womanhood and manhood. Does Africa offer anything to build upon? Socially there exists: (1) Communal life; (2) concern for relatives, pastor, etc.; (3) respect for authority; (4) honor for aged. Some economic possibilities may be listed as these: (1) Poverty; (2) a spiritual realm surrounds the African; (3) who is right? There are many religious influences playing on the African. The Lord's challenge is not alone for the disciples, but to every Christian, to reach every corner of the world, not only Africa. Some great challenges are: (1) Further education for African; (2) battling venereal diseases; (3) to enter the open door in East Africa; (4) need for more teachers—Africa is eager to progress; (5) mastering the many languages so all may understand; (6) opening another mission; (7) to do all we can to take the Gospel to the world. Secretary.

If money be not thy servant, it will be thy master. The covetous man cannot properly be said to possess wealth, as that may be said to possess him.—Bacon.

Married

Nofsinger—Grieser.—On April 14, 1939, at the home of the officiating minister, Bro. C. Warren Long of Peoria, Ill., Bro. Vernon Nofsinger and Sister Esther Grieser of Peoria, were united in holy marriage.

Musser—Nolt.—Bro. Charles H. Musser of the Mountville, Pa., congregation and Sister Lavina B. Nolt were married Nov. 12, 1938, at the home of the bride, Bro. H. E. Lutz officiating. May God's blessing attend them through life.

Risser—Bradley.—Bro. H. Alvin Risser and Sister Emma G. Bradley, both of the Gantz's and Hernley's congregation were married Jan. 1, 1939 at the home of the officiating bishop, Bro. H. E. Lutz, Mt. Joy, Pa. May God bless this union.

Stauffer—Coyle.—On March 5, 1939 Bro. A. Landis Stauffer and Sister Mary Jane Coyle, both members of the Mt. Pleasant congregation, were married in the Mt. Pleasant Church by Bishop Abram L. Martin of Intercourse, Pa. May the Lord bless them through life.

Rudy—Eberly.—On April 1, 1939 Bro. Harry Rudy of the Mt. Pleasant congregation and Sister Ada O. Eberly of the Metzler congregation, were united in marriage in the Mt. Pleasant Church by Bishop Abram L. Martin of Intercourse, Pa. May God bless them through life.

Bare—Hershey.—On Feb. 18, 1939, Bro. Elvin K. Bare of the Stumptown congregation and Sister Marian S. Hershey of the Hershey congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Kreider—Landis.—On Feb. 25, 1939 Bro. Elmer J. Kreider of Willow Street congregation and Sister Elsie L. Landis of Mellingers congregation, were united in marriage at the home of the bride's parents by Bishop A. L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Hershey—Phenneger.—On March 8, 1939, Bro. Elmer N. Hershey of Hershey congregation and Sister Edna Phenneger of the Paradise congregation, were united in marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May God richly bless them in their new relationship.

Gochbauer—Homsher.—On March 25, 1939, Bro. Harold B. Gochbauer of New Danville congregation and Sister Belle C. Homsher of Mt. Pleasant congregation were united in marriage at the home of the officiating bishop, Bro. A. L. Martin, of Intercourse, Pa. May God bless them in their new relationship.

Keener—Groff.—Bro. Clyde E. Keener of the Erisman's congregation and Sister Alma L. Groff of the E. Petersburg congregation, were married Nov. 26, 1938, at the home of the bride's uncle and aunt, Bro. H. E. Lutz of Mt. Joy, Pa., officiated. May the Lord richly bless them as they go forth in this new relation.

Swartzentruber—Aschliman.—On April 2, 1939, Bro. Edward G. Swartzentruber and Sister Mary Aschliman, both members of the Pigeon Mennonite congregation, were united in holy marriage at the Mennonite Church in Pigeon, Mich., Bro. Sherman Maust officiating. May the Lord bless and direct them through life.

Landis—Frederick.—On Saturday, April 1, 1939, at the home of the officiating minister, Bro. Claude B. Myers of Souderton, Pa., Bro. Roy M. Landis of the Franconia, Pa., congregation and Sister Anna Marie Frederick of the Line Lexington, Pa., congregation were united in holy marriage. May God's rich blessings be theirs through life.

Keepert—Sauder.—On April 19, 1939, at the home of the officiating bishop, Bro. C. K. Lehman near Lancaster, Pa., Bro. Amos H. Keepert of the Millersville, Pa., congregation and Sister Verna Irene Sauder of the Masonville, Pa., congregation were united in holy marriage. May their union be richly blessed of the Lord.

Dintaman—Christner.—On April 4, 1939, Bro. Carl Dintaman of the Shore congregation and Sister Salina Christner of the Maple Grove congregation were united in marriage at the home of the officiating minister, Bro. Percy J. Miller of Lagrange, Ind. May the choicest blessings of our heavenly Father accompany them through life.

Martin—Lefever.—On April 8, 1939 Bro. Norman R. Martin of the East Chestnut Street congregation, Lancaster, Pa., and Sister Martha E. Lefever of Strasburg, Pa., congregation, were united in marriage at the home of the bride's parents by Bishop A. L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Beiler—Kennel.—Bro. Elmer Beiler and Sister Rebecca Kennel, both of the Millwood-Maple Grove congregation, were united in the holy bonds of matrimony at the Maple Grove Church near Atglen, Pa., on Saturday, March 11, 1939, Bishop John A. Kennel, father of the bride, officiating. The marriage sermon was preached by Bishop Nevin Bender of Greenwood, Del. May God's blessing attend them through life.

Mast—Nafziger.—Bro. William Mast and Sister Lovina Nafziger, both of the Alden congregation near Clarence Center, N. Y., were united in the holy bonds of matrimony at the Millwood Church near Gap, Pa., on Saturday, April 1, 1939, Bishop John A. Kennel officiating. The marriage sermon was preached by Bro. M. S. Stoltzfus of Christiana, Pa. We wish them the rich blessings of God.

Obituary

Boshart.—Floyd, son of Bro. and Sister Milton Boshart, was born at St. Agatha, Ont., Feb. 1, 1935; died at the K. & W. Hospital March 23, 1939, following an operation for appendicitis. He leaves his loving parents, 1 sister, 1 brother, his grandparents, and many relatives and friends to mourn his departure. Services were conducted at his home in Bridgeport, Ont., by Bro. Peter Nafziger, and at the St. Agatha A. M. Church by the brethren, Peter Nafziger (text, Matt. 18: 1-3) and Mose O. Jantzi (text, Psa. 127). Interment in the adjoining cemetery.

Martin.—Arvine Donald, infant son of Mervin B. and Marie (Horst) Martin of Maugansville, Md., was born and died March 19, 1939. He is survived by his sorrowing parents and grandparents, and many other relatives. Short services were held at the grave by Bro. John D. Risser. He was laid to rest in Reiff's Mennonite Cemetery.

"Sweet little bud, too pure to stay,
God in His wisdom took our darling away;
Not from our memory, not from our love,
But to dwell with Him and the angels above."

—By the Parents.

Petersheim.—Rufus J. Petersheim was born Nov. 2, 1865, in Lancaster Co., Pa.; died in his home in Bellefontaine, O., April 1, 1939; aged 73 y. 5 m. He united with the Mennonite Church when a young man; later he joined the Church of Christ. He was united in marriage with May Belle Hartman in Logan Co., Ohio, Oct. 19, 1892. He was always kind and industrious, a lover of music and flowers. The youngest of ten children, he was also the last one to pass away. He is survived by his wife and a number of nieces and nephews. Funeral services were held at the Leonard and Eicholtz Funeral Parlors in Bellefontaine, April 4, 1939, in charge of Bro. S. E. Allgyer. Burial in the Degroff Cemetery.

Hewitt.—Cora Nancy, wife of Otto M. Hewitt, was born in Huston, Tex., Nov. 2, 1902; died at their home in Elkhart, Ind., April 5, 1939. She was the only daughter of Laura and Thomas Compton. She was married to Otto Hewitt Aug. 1, 1934. She leaves her husband and aged mother. She accepted her Saviour less than two years ago at the Mennonite Mission Church on Belmont and Penn Sts., Elkhart. Her failing health did not always permit her to attend worship, but she found joy and peace in her new-found Saviour. Because of her bright testimonies and her patient suffering, it gives us great reasons to know she is at peace and rest. Funeral services were held at the Mennonite Church on Belmont and Penn Sts., conducted by Christian Reiff and Alf Buzzard. Burial in the Prairie Street Cemetery.

Zook.—James, Jr., son of James and Mary Hartzler Zook, was born near New Wilmington, Dec. 30, 1923; died April 6, 1939, in the Jamison Memorial Hospital; aged 15 y. 3 m. 6 d. Those remaining are his sorrowing parents, 5 brothers (Harvey, Jessie, Clarence, Harold, Ira), 1 sister (Pauline), an aged grandmother (Nancy Zook), and 5 uncles and aunts. Funeral services were held April 9, at the Maple Grove Church near New Wilmington, Pa., where many gathered to pay a tribute of respect to the departed one and to sympathize with the bereaved family. Services were conducted at the home by Bro. J. H. Lantz, and at the church by Bros. E. J. Zook and Roy D. Kauffman. Interment in the cemetery adjoining.

"However painful it may be
To know that they are gone,
The thought is sweet that we may see
Them in that heavenly home."

Hershberger.—Mary (Weirich), wife of Joseph N. Hershberger, Goshen, Ind., was born in Lagrange Co., Ind., April 28, 1869; died March 22, 1939, after six weeks of illness; aged 69 y. 11 m. 9 d. She leaves her husband, 1 son (Ray, of Goshen), 3 grandchildren, 4 great-grandchildren, 2 sisters (Mrs. Elizabeth Rhinesmith, White Cloud, Mich.; Mrs. Sarah Miller, Goshen, Ind.), 1 brother (Joseph Weirich, Shipshewana, Ind.), and a host of relatives and friends. Five children, her parents, 1 brother, and 1 sister preceded her in death. Her sister preceded her in death eight months ago. Funeral services were conducted at the Shore Mennonite Church by Oscar S. Hostetler and Josiah J. Miller, of which church she had been a faithful member. Burial in adjoining cemetery.

"Mother, thou hast left us lonely,
Much we miss thy tender care;
But it was God that called thee yonder,
To the blissful home so fair."

Stauffer.—Mary, daughter of Seth and Mary (Hess) Hackman, was born in Lancaster Co., Pa., Feb. 18, 1853; died at the home of the daughter, Mr. and Mrs. Reuben S. Martin, at Goshen, Ind., April 14, 1939; aged 86 y. 1 m. 26 d. At the age of about 8 years she came with her parents to Stark Co., O., where she was united in marriage to Jacob G. Stauffer Dec. 7, 1875, who preceded her in death Feb. 2, 1933. They moved from Stark Co., to Goshen, Ind., in November, 1900. They united with the Church soon after marriage, and later transferred their membership to the Mennonite Church, to which faith they held until death. She had been bedfast four weeks, at which time she peacefully fell asleep. She is survived by a son (Ezra N. of Harrison Twp.) and a daughter (Ella, Mrs. R. S. Martin of Goshen), also 9 grandchildren and 5 great-grandchildren, 2 brothers (John Hackman of Orrville, Ohio and Henry Hackman of Burton City, Ohio). Four sisters preceded her in death. Services were held at the Yellow Creek Mennonite Church conducted by Brethren C. A. Shank and V. C. Weaver.

Fisher.—Henry L., son of Amos L. and the late Lydia Lapp Fisher, was born in Lancaster Co., Pa., July 6, 1893; died April 1, 1939, in the Lancaster General Hospital from ten-days' illness of lobar pneumonia and diphtheria; aged 45 y. 8 m. 25 d. Henry confessed his Saviour

in his youth and was a member of the Amish Church. Those who remain to mourn his departure are his beloved wife (Malinda) and the following children: Sadie, Aquilla, Annie, Susie, Esther, and Ruth; also the following brothers and sisters: Lizzie, Paradise; Bennie A., Springs, Pa.; Daniel, Lancaster; Levi, Gap; Jacob, Ronks; and Sara Smoker, Gordonville. Funeral services were held at the home of Amos K. Beiler, April 4, 1939, in charge of Stephen Fisher, John L. Fisher, and John S. King; brief services also held at Myers' Cemetery, in charge of Aaron Esh and John L. King.

"Father dear, your wish is granted,
Sorrow, pain, and grief are over;
By the grace of God we'll meet you,
Over on the peaceful shore."

—A Friend.

Lefever.—Emma H., daughter of the late Adam and Elizabeth (Hess) Lefever, was born in Lancaster Co., Pa., April 10, 1861; died at the home of her son (Jacob F. Lefever) near New Danville, Pa., April 3, 1939, of complications after a year's illness; aged 77 y. 11 m. 23 d. She was a member of the New Danville Mennonite Church. She is survived by 2 sons, 7 grandchildren, and 2 sisters; also a number of step-grandchildren. Her husband preceded her in death 34 years ago, and a son (25 years of age) died 13 years ago. She was the 4th of a family of 16 children. We shall always remember her words of encouragement. Funeral services were held in the home by Bro. James Hess and Bro. Henry Naumen (text, Job 14) and at the Willow Street Mennonite Church by Bro. Maris Hess and Bro. Stoner Krady. Text, I Cor. 15:57.

"She has gone through the gate to another land,
Led by the Master's hand;
Where everything is kind and good,
Where everything is understood.
So we believe that the One above
Has taken her home as an act of love."

—The Family.

Esh.—Sara, daughter of the late John K. and Susanna (Stoltzfus) Lapp, was born in Lancaster Co., Pa., July 2, 1859; died at the home of her son Daniel, March 26, 1939, after an illness of eight months from cancer and a stroke; aged 79 y. 8 m. 24 d. In her youth she confessed her Saviour and was a member of the Amish Church for some 60 years. In December, 1879, she was married to Jacob Esh by the late Bishop Eli Zook. Those remaining to mourn the departure of a dear mother, grandmother, and great-grandmother, are her husband and the following children: Susie Fisher, Paradise; Malinda King, Gordonville; Rebecca (deceased); Mary King, and Daniel of Ronks; 24 grandchildren and 62 great-grandchildren. Sara was the last of a family of 14 children. Funeral services were held at the home of her son Daniel, March 28, in charge of Bennie A. Fisher, Springs, Pa., Aaron Esh, and John S. King. Burial in Gordonville Cemetery.

"Mother, sleep, your trials are over,
Sweet is the rest you have needed before;
We loved you, hut God loved you more,
For He called you to that bright, happy shore."

—A Friend.

Metzler.—Anna Frances, daughter of Peter and Magdalene Rhodes Blosser, was born near Harrisonburg, Va., June 7, 1857; died April 7, 1939; aged 81 y. 10 m. Since the death of her husband, Oct. 21, 1938, at North Lima, Ohio, she lived in the home of Bro. and Sister Ivan Lehman near Columbiana, Ohio. On Feb. 15, 1883, she was united in marriage to Joseph Metzler of New Springfield, Ohio. This union lasted over fifty-five years. To this union were born 1 son and 3 daughters (Elmer D., Long Beach, Calif.; Mrs. Ivan Lehman, Columbiana, Ohio; Mrs. A. J. Steiner, N. Lima, Ohio; and Mrs. Adin Miller, Columbiana, Ohio) who with 5 grandchildren survive her. In her youth she was united with the Mennonite church, to which she remained faithful to the end. She was born in a family of 9 children. Three brothers (Samuel H. Blosser, Dayton, Va.; Daniel A. Blosser, Harrisonburg, Va.; and Rudolph P. Blosser,

New Waterford, Ohio) also survive her. Funeral services were held at the home and the Midway Church April 10, conducted by the brethren, S. A. Yoder and Paul Yoder. Text, Job 30:23. Interment in the adjoining cemetery.

Schloneger.—Jacob Schloneger was born in Stark Co., Ohio, April 2, 1853; died at his home near Louisville, O., March 26, 1939; aged 85 y. 11 m. 24 d. He was a lifelong resident in the community. In 1874 he accepted Christ as his Saviour, was baptized, and united with the Beech Mennonite Church, in which he continued faithfully until the end. On Feb. 3, 1881 he was united in marriage to Katie Schmucker, who preceded him in death Jan. 25, 1899. To this union were born two daughters (Mary and Malinda). On December 7, 1905 he was united in marriage to Lydia Schloneger, who preceded him in death April 30, 1937. Bro. Schloneger was a well known farmer, with a generous heart. The past few years his body had been failing, due to old age. He is survived by his two daughters (Mrs. Alvin Hostetler and Mrs. David Miller, both of Louisville, O.), 1 sister (Mrs. Cassie Graber, of Canton, O.), 11 grandchildren, 3 great-grandchildren, 5 nephews, 6 nieces, with many other relatives and friends. His three brothers (Christian, David and Samuel), 1 infant brother (Jonas), and 1 grandson also preceded him in death. Funeral services were held at the Beech Mennonite Church and were in charge of the home bishop, Bro. O. N. Johns, Bishop J. S. Gerig assisting. Text, Heb. 4:9. Interment in the old cemetery.

Eichelberger.—Christian, son of Christian and Mary Eichelberger, was born at Ettersdorf, Germany, Nov. 24, 1865; died after a lingering illness at the home of his daughter (Katie, near Hopedale, Ill.), March 25, 1939; aged 73 y. 4 m. 1 d. He came to this country with his parents when 17 years old. Most of his life was spent in this community. On Dec. 18, 1892, he was united in marriage to Salome Litwiller of Hopedale, Ill., who preceded him in death Jan. 28, 1929. To this union were born 7 children, who survive. On April 26, 1931, he was united in marriage to Anna Greiser of Beemer, Neb., who passed away March 8, 1936. He united with the Mennonite Church in his youth and remained a faithful member until the end. He had a great desire to depart and he with his Lord whom he loved, and often during his suffering would say, "Oh how nice it will be when the Lord takes me home." He leaves 4 sons and 3 daughters (Albert and Amos of Emden, Ill.; Joseph, of Fairbury; Chris of El Paso; Alma Birky of Delavan; Katie of Hopedale, and Esther Miller of Conneautville, Pa.), 1 brother (Peter of Delavan) and 26 grandchildren. There also remain 12 stepchildren (Lizzie Miller, Rose Waters, Hydro, Okla.; Jake, Pete, Chris, Lena Birky, Mary Erb, Beemer, Neb.; Simon, Conneaut Lake, Pa.; Bennie, and Katie Kerler of Wisner, Neb.; Anna Erb, and Daniel of Chapell, Neb.), besides many other relatives and friends. Funeral services were held at the Hopedale Mennonite Church, March 27, conducted by the brethren Simon Litwiller, and Ben Springer. Text, Heb. 9:24-28. Burial in the Hopedale Mennonite Cemetery.

"Not now, hut in the coming years,

It may be in a better land,
We'll read the meaning of our tears,
And there, sometime we'll understand."

Miller.—Mary (Troyer) Miller, daughter of M. D. and Catherine (Yoder) Troyer, was born in Holmes Co., Ohio, Aug. 21, 1884; died at her home near Halsey, Oreg., April 9, 1939; aged 54 y. 7 m. 19 d. She was married to Albert Miller at White Cloud, Mich., March 21, 1907. To this union were born 4 sons and 3 daughters (Katherine, Elizabeth, Lillie Mae, Enos, and Albert, Jr., of Halsey, Oreg.; William of Harrisburg, Oreg.; and Abraham of Upland, Calif.) and 1 grandson, all of whom with her loving companion mourn her departure. She is also survived by 4 brothers and 1 sister (Mose M. Troyer of Middlefield, Ohio; Chris M. Troyer of Middlebury, Ind.; Joe M. and Dan M. Troyer of Limon, Colo.; and Mrs. R. J. Yutz of Hutch-

inson, Kans.). Her mother, father, and three brothers preceded her to the glory world. The greater part of her married life was spent near Limon, Colo., but the last few years she with her husband and family have spent in Oregon. At the age of 19 she accepted Christ as her Saviour and was baptized and became a member of the Amish Mennonite Church. Later she transferred her membership to the Mennonite Church, in which she was a faithful and consistent member until death. Her illness was Bright's disease and heart trouble, from which she suffered much intense pain. Mother is the first to break the family circle. Her passing away has left a great vacancy in the home and the community, hut our loss is her gain. Funeral services were conducted April 12, with a short service at the home, Bro. J. P. Yoder in charge, and at the Harrisburg Mennonite Church with Brethren J. P. Yoder and L. D. Kropf in charge, assisted by Bro. N. A. Lind. Text, II Tim. 4:6-8. Burial in the Alford Cemetery.

"Mother, sleep, your trials are o'er,
Sweet be the rest you have needed before;
We loved you, but God loved you more,
For He called you to that bright happy shore."

—By the Family.

Herr.—Harry L., son of Elias and Elizabeth (Leaman) Herr was born at Lime Valley, Pa., June 9, 1869; died at his home near New Danville, Pa., March 26, 1939; aged 69 y. 9 m. 17 d. He was married to Susan S. Herr, who survives him together with their children (Vera, wife of J. Clarence Garber, Lancaster; H. Elvin Herr, Willow Street; and Elizabeth H., wife of Harry F. Houser, Lancaster); also 10 grandchildren whom he dearly loved. As a young man he united with the Mennonite Church and was a faithful member until death. Thirty-three years ago he was ordained deacon to serve the New Danville church district. Realizing his failing health he asked for help in the work about a year ago. In answer to his request an ordination for deacon was held last June at New Danville, at which time the lot fell upon his son, H. Elvin Herr. He was a charter member of Eastern Mennonite Board of Missions and Charities, and for twenty years served as secretary to the Board.

His faithful life and testimony in both the home and Church have meant much to those who came in contact with him. Singing hymns for his Master was one of his delights, and even through his eleven weeks of suffering and distress many were the times both day or night that he would break forth in singing songs to God his Maker who giveth songs in the night. While we miss his presence with us very keenly we rejoice that he has gone to that beautiful country and are comforted to know that if we are faithful we can again meet with him.

"E'en for the dead I will not hind my soul to grief:

Death cannot long divide;
For is it not as though the rose that climbed the garden wall

Has blossomed on the other side?

Death doth hide,

But not divide;

Thou art hut on Christ's other side!

Thou art with Christ, and Christ with me;

In Christ united still are we."

—By the Family.

Wolf.—Albert N., son of George and Susanna (Netzey) Wolf, was born in Akron, Pa., Feb. 10, 1868; died from a disease of the heart March 31, 1939; aged 71 y. 1 m. 21 d. His home from birth to the time of his passing was in Akron. On April 8, 1888, he was united in marriage to Anna Hess. In 1891 he united with the Mennonite Church, of which he continued in active membership until his death. He leaves his wife, 1 daughter (Elta, wife of Orie O. Miller), 5 grandchildren (Lois, wife of Ronald Beach; Albert, Daniel, John and Robert Miller), 1 great-grandchild (Ronald Beach, Jr.), and 1 brother (Samuel N.). One son, died in infancy. One brother and two sisters also preceded him in death. His father died before any of the children were grown, and by hard work on the part of all, the mother kept her family together until

all were married. All three of the sons engaged in business in Akron. Albert, with his brother Samuel and brother-in-law Simon P. Hess, helped to found the shoe manufacturing industry in Akron. He was always deeply interested in the activities of the church. He helped to organize the Oreville Mennonite Home near Lancaster, and served as secretary of its board for some thirty years. During the last few years he was much concerned in the building of the new Ephrata Mennonite Church, on which Building Committee he served, and to which he gave much time and energy. Signs of failing health were noted during the last six or eight months, but aside from several fainting spells which the doctors ascribed to a heart condition, he went about his daily work until the night of his passing. He suffered no severe pain at any time. The last public service he attended was one of the sessions of the Annual Eastern Mission Board meeting. Funeral services were held at the home by Amos Horst, who also had charge at the Ephrata Mennonite Church. Ernest E. Miller preached the sermon from John 14:1-3. Interment in the Wolf Cemetery near Akron.

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine for evermore."

ANNUAL MEETING MENNONITE BOARD OF MISSIONS AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon. Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Leo congregation located near Grabill, Ind., (about twelve or thirteen miles northeast of Ft. Wayne) on June 1 and 2, 1939.

The District Mission Board will have their annual meeting on the day previous to Conference on May 31.

An invitation is extended to all to attend these meetings.

Ira S. Johns, Secretary.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Midway Church near Columbiana, Ohio, D. V., May 23-25, 1939.

Conference members are to meet at the Church on Tuesday morning, May 23, at 10:00 o'clock. The day will be spent in an open forum on our general church situation. (Our opportunities, problems, responsibilities, etc.).

Open conference will begin Tuesday evening and continue throughout Wednesday and Thursday.

For information relative to the program, write to the secretary; and for information relative to transportation, write to A. J. Steiner, North Lima, Ohio.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Missouri-Kansas

The Missouri-Kansas Conference will meet August 7-11 with the Pleasant View Church near Hydro, Okla.

Earl Buckwalter, Secretary.

CORRESPONDENCE

(Continued from page 93)

or grace to go all the way with Him.
May God extend His mercy.

Our young people's missionary band has been visiting homes of the sick in the community, singing hymns, Gospel songs, etc. May God's blessing attend them.

Recently we enjoyed an evening of inspirational singing with Bro. Duerksen from Goshen College leading the service. The new books, Life Songs No. 2, were used.

Visiting ministers who preached for us during the past few months are: Edward Jones, White Cloud, Mich.; D. J. Johns, Goshen, Ind.; and I. W. Royer, Orrville, Ohio.

Some of our elderly members have not been able to attend services regularly. With the coming of warmer weather we hope they will soon be able to again fill their places.

April 17, 1939. Harold Lehman.

La Junta, Colo.

On Easter Sunday baptismal services were held, conducted by our Bishop, Bro. J. A. Heatvole, and a class of eleven were received into church fellowship. On Jan. 22, five were baptized, and two on Feb. 5. In addition, a number have been received into the Church on confession of faith.

During March a ten-day series of meetings was conducted by Bro. Milo Kauffman of Hesston, Kans., during which time eleven confessions were made. On April 16 another young soul made her confession and came out on the Lord's side.

Bro. Magnar Hjelmstadt and Bro. Donald Hartzler have taken up the work of conducting a rural Sunday school near Higbee, eighteen miles south of La Junta. It is a district neglected spiritually, but the attendance has grown to thirty-five during the few weeks the work has been started, and the interest is good.

During the past few years, the young people of the two congregations at La Junta and East Holbrook have been following the practice of merging the two meetings once each quarter and conducting an evening song service; which includes special numbers, congregational singing, and talks connected

with hymns and their use. The next of these is announced for the evening of April 23.

The Holbrook quartette, composed of Bros. Lloyd Kiser, C. C. Snyder, Joe Yoder, and Amos Kulp, recently accompanied Bro. E. E. Showalter to Guymon, Okla., and Perrytown, Texas, and assisted him in services there.

Bro. Allen H. Erb is at present in Hannibal, Mo., conducting a series of meetings.

Our counsel meeting date is set for April 23, with communion services on April 30.

Fraternally yours,
April 17, 1939. J. H. Shank.

South English, Iowa (Liberty congregation)

Greetings to all in the Precious Name of Jesus:—Bro. and Sister Chris Yoder and son of Wellman, Ia., worshipped with us on Jan. 15. Bro. Yoder preached for us from John 14:31.

On Sunday evening, Feb. 5, Bro. Amos Gingerich of Hesston, Kans., and Bro. J. R. Shank of Versailles, Mo., worshiped with us. Bro. Gingerich read from Eph. 2, and Bro. Shank preached for us from the last three verses of the same chapter.

On Sunday morning, Feb. 26, Bro. Edward Diener and family worshiped with us. Bro. Diener brought to us the morning message from Col. 2:9.

Bro. George Miller and family, formerly of Milford, Neb., worshiped with us Sunday, April 3, and Bro. Miller preached for us from John 6:27.

We are glad for the messages of others, and for all who can come and worship with us. We would not forget the messages from our home ministers, Brethren Blosser and Horst.

May God richly bless you one and all in your service for Him, and may we be found faithful when Jesus comes.

April 19, 1939. Leda Grove.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 4, 1939

(Herald of Truth
Established 1864)

No. 5

EDITORIAL

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

This is a divinely inspired description of God's people on earth. Our burden is that we as a people may prove ourselves worthy of this description.

Four items are mentioned. It will not do to make a hobby of either one of these and ignore the rest. We need them all. To have one in reality means to have all the rest also. To be lacking in one means to be minus the rest.

A glance at our announcement columns on last page reminds us that a number of our conferences and other important meetings are just ahead. Those upon whom the greater share of the responsibility rests are making preparation. We also may aid in these preparations by holding up these meetings daily before the Throne in prayer.

Here is a wholesome rule to follow: "Whatsoever thy hand findeth to do, do it with thy might." In other words diligently improve every opportunity to do good. The wise man enlarges on this thought as follows: "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Do your best while you have the opportunity, for "the night cometh when no man can work."

Love and Obedience.—Hear the loving appeal of a sympathetic Lord: "If ye love me, keep my commandments." In other words, "Show that you love me by being obedient to my Word." You never saw a man in whose heart the love of God abounded but that from his heart he obeyed the commandments of the Lord. Christ gave Himself for us because He loved us. It is they who can say of a truth, "The love of Christ con-

straineth us," whose lives are upon the altar, doing His holy will.

Among the outstanding points which at the present time distinguish the plain churches from the popular churches are the bonnet for women and a free ministry as opposed to a salaried ministry. The history of churches in America during the past century has shown that whenever a plain church gave way on either one of these points it was only a question of time until that church had drifted over into the popular church standards—not only in dress and a hireling ministry, but in practically all other points that distinguish the devout followers of the lowly Nazarene from those who follow "the course of this world."

"Faithful are the wounds of a friend." As we go through life we sometimes come in contact with people who are in error. In such cases the obligation is laid upon spiritually-minded people to "restore such an one." Some people undertake to do this without noticing what immediately follows; namely, "in the spirit of meekness." If you are called upon to criticise or rebuke other people, what you say will sink deeper into their hearts when you speak as a friend, and "in the spirit of meekness," than when you speak arrogantly in a fault-finding, "holier than thou" attitude and tone of voice. It is the voice of the friend that often wins where the voice of a fault-finder "makes a bad matter worse." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Time.—All our time belongs to the Lord. Whether we are engaged in business for ourselves or laborers under the employ of others, we want to do whatever we do "heartily as unto the Lord." The present tendency in the direction of less time and more pay is a drift away from the Bible standard of living

for the good of others. If your employment calls for only a few hours a day, you should look for opportunities to spend the rest of your time not needed for sleep or God-honoring recreation in some kind of a way that will mean glory to God, strength for His Cause, salvation for lost souls, and spiritual uplift for your fellow believers. If, as our Saviour warns us, we must give account before God for every idle word that we speak, what about the idle time that we waste? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Bible Teaching on Nonconformity.—With this number of the Gospel Herald we begin an impressive series of articles on this general theme. Bro. M. C. Lehman favors us with the introductory article, choosing for his theme, "The Meaning of Nonconformity as Implied by the Christian View of God, Man, and the World." This will be followed by other articles contributed by men who are well known to many of our readers, and who have given this subject much prayerful consideration. We feel confident that you will appreciate these weekly messages, and we trust that all our readers may follow the example set by the noble Bereans who "searched the scriptures daily," comparing what they heard with what is written in God's Holy Word.

Briefly stated, the foundation for the Bible doctrine of Nonconformity is founded in this fact: Christ is the Head of the Church (Col. 1:18) while the devil is "the god of this world" (II Cor. 4:4), and the personality of each is contributed to the body of His own followers. Recognizing this fact, it is but natural and also reasonable to conclude that the only logical thing for the Christian to do is "to keep himself unspotted from the world" (Jas. 1:27). We bespeak a live interest, on the part of our readers, in what our brethren have to say on this subject.

BIBLE TEACHING ON NONCONFORMITY

THE MEANING OF NONCONFORMITY AS IMPLIED BY THE CHRISTIAN VIEW OF GOD, MAN, AND THE WORLD

By M. C. Lehman

A somewhat bewildering phase of our present Church life is the fact that church members interpret the expression of the doctrine of nonconformity so differently in different sections of the Church. This difference is sometimes explained as due to the varying conditions in different communities where the Church's congregations are located. This may be true, but if it is it raises a very important question which might be worded as follows: May the expression of a doctrine based on the Bible and inherent in the nature of God, have a varied expression suited to diverse conditions in different areas of the Church?

In the articles to follow in this series, this question will be dealt with. Very extreme views are held with reference to the expression of nonconformity in the believer's life. These vary between the view that all that is necessary to be non-conformed to the world is to wear a uniform pattern of clothes prescribed by a district conference, and, on the other hand, the view that all that is necessary to be non-conformed is to live less extravagantly than non-Christians and have a genuine love for and practice a simple life. These extremes would probably be repudiated by Mennonites generally, but they are sufficiently indicative to represent the logical goals toward which two attitudes toward nonconformity trend.

A more consistently uniform attitude toward and understanding of the doctrine of nonconformity by Mennonites is necessary before a more uniform practice is possible. In the first of this series it may accordingly be helpful to try to find out what may be learned from the Christian view of God, man, and the world.

The Christian View of God

The Christian conception of God regards Him as spiritual, infinite, eternal, unchangeable, all-knowing, all-powerful, holy, just, merciful, true, and completely Sovereign over the world. While each of these have implications regarding the practice of a life nonconformed to the world the attributes holiness, justice, mercy, and sovereignty have very intimate connection with such a life.

The **holiness** of God is established by Scripture. "There is none holy as the Lord" (I Sam. 2:2). "The Lord our God is holy" (Psa. 96:9). "Who shall not fear thee, O Lord, and glorify thy name for Thou only art holy" (Rev. 15:4). Holiness means absolute freedom from moral evil: as absolute moral perfections. The seraphim around the throne of God cry day and night, "Holy, Holy, Holy is the Lord of hosts." They express the feelings of all "unfallen rational creatures," beholding the infinite purity of God. Fallen humanity feels a sense of unworthiness before a perfectly holy God, as is noted in the expression of the prophet Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts" (Isa. 6:5). Humanity beholds a holy God from a defiled world and feels unworthy.

The **justice** of God is affirmed by the prophet Jeremiah: "We offend not, because they have sinned against the Lord, the habitation of justice" (Jer. 50:7); also in Deut. 32:4 "A God without iniquity, just and right is he." It is logical to conclude that a holy and just God would abhor evil. Sin would be repugnant to His very nature. The perfection of an infinitely holy God would manifest itself in opposition to sin in a defiled world.

God is also merciful, "Also unto thee, O Lord, belongeth mercy" (Psa. 62:12). God moreover bestows His mercy on those who realize the defilement of the world in which they live and beg God in fear for help. "And his mercy is on them that fear him from generation to generation" (Luke 1:50). The person who realizes the futility of hope for help from a defiled world and trusts in God rather than the world is assured of pardon and help.

The **sovereignty** of God is reassuring to the child of God but fearsome to the evil doer. God declares His sovereignty in His Word, "All the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants

of the earth: and none can stay his hand, or say unto him, what doest thou" (Dan. 4:35)? "Thine is the kingdom, O Lord, and thou art exalted as head above all" (I Chron. 29:11). "He worketh all things after the counsel of his own will" (Eph. 1:11).

The Christian's View of the World

God is holy, just, merciful, and sovereign over the world. But what does the word "world" mean in the New Testament when used to indicate something the Christian should repudiate? In such scriptures as the following the original word from which the English is translated means the world of human beings. "I will punish the world for their evil" (Isa. 13:11). "The devil showeth him all the kingdoms of the world and the glory of them" (Matt. 4:8). "Woe unto the world because of offences" (Matt. 18:7). "The Spirit whom the world cannot receive" (John 14:17). "The world by wisdom knew not God" (I Cor. 1:21).

These quotations indicate a world of human beings. The words man and world, in our title, accordingly become synonymous, so far as their meaning in this discussion is concerned. Our question accordingly becomes, What relation would a holy, just, merciful, and completely sovereign God desire His children to have with this world of human beings including the culture these human beings have produced?

Something more needs to be noted, however, about this world of human beings. God made a good world. In the Genesis account of God's creation He calls His work of creation good after each successive stage and when He finally creates man He calls the work "very good." The world of men did not stay so.

Adam and Eve sinned by violating the prohibitions of God and presumed to knowledge not to be theirs. By this violation the tendency to sin became inherent in all their posterity. Human nature is derived from our first parents and is corrupted and unable for any spiritual good on its own account. Without the salvation of Christ man dies as a descendant of Adam and Eve. Unregenerated human nature remains in the world and is part of the environment of the children of God in the world. "The whole world lieth in wickedness" (I John 5:19). "The heart of man is ... desperately wicked" (Jer. 17:9). What does a holy, just, merciful and sovereign God say shall be the relation of His children to the wickedness of the world? The argument from the nature of a God described as above, would naturally be for a separation or nonconformity to the world so as to avoid pollution with evil.

The Bible Doctrine of Separation

Our God of such a nature has expressed His will for His children in His Word. That will is that they be saved from the evil in the world in which they live. The people who accept the salvation God wrought through Christ are His children. For these He has decreed a relationship with the world that is designed to conserve their spiritual life from contamination. "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). The saving power of God is however contingent on a separation—a coming out—on the part of His children. The relationship of separation from the world is necessary to bring about the conserving work of God upon His children. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

It may accordingly be concluded that the doctrine of separation from the world is as mandatory, as important, and as necessary for salvation, as belief in the atonement of Christ. It is not merely a pious ethical precept or adjunct to a church creed about which people may have various opinions. It is an integral part of the Gospel of Christ. It is so because it expresses the very nature of God. Any Christian view of God, man, and the world must include it.

It is accordingly important that our presses, pulpits, class rooms, and homes should teach this doctrine. It is urgent that the church go to earnest prayer for light as to how to come to a more consistent and uniform expression of this tenet of its faith in all areas of the Church and in all phases of its life. Please read the following articles of this series by brethren from different areas of the Church and pray God that the Church in all areas may give itself to earnest prayer and Bible study for leading.

Goshen, Ind.

Come out from among them, and be ye separate, saith the Lord.—II Cor. 6:17.

CHRISTIAN SECURITY

By Mary King

For the Gospel Herald.

When we think of Christian security we think of the safety of one who has been born again. Sometimes the question comes to one's mind, Am I really saved?

In considering this question we want to ask another: Can we know that we are saved and how can we find out? I would say that we can know, and in order to find it out we must read God's Word and measure our life by the standards given there and keep on reading, and we will find that assurance is given to those who are faithful.

In John 20:31 we read: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Do we believe in Jesus, the only begotten Son of God, who came into this sin-cursed world to redeem the souls of men from eternal damnation? If so, we know we have life. If we keep His Word, "we know that we are in him" (I John 2:5). John also tells us (I John 5:13), "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

In John 15 we have shown to us the mutual love between Christ and His members. In verse 13 He tells us that "Greater love hath no man than this, that a man lay down his life for his friends," and then, "Ye are MY friends, if YE DO WHATSOEVER I COMMAND YOU." "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

We must be very careful in our thoughts concerning our safety, that we do not get to the place where we think we cannot fall; for, "Let him that thinketh he standeth, take heed lest he fall." In I Tim. 4:1, we read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." When we see persons departing from the faith shall we just sit idly by and say, "Well, the Bible says people shall depart from the faith in latter times, and we might just as well let them go?" Certainly not. It is our duty as Christians to do all that we can to "restore such an one in the spirit of meekness," and not only rely on our own power, but include God by daily prayer to Him for those who are outside the fold. We also notice that in chapter 5 of Paul's same letter to Timothy that in their day some had "already turned aside after Satan." In dark Gethsemane Jesus told His dis-

ciples to "watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

We are to strive on to perfection, and by God's grace we can be able to overcome temptations. And if we follow Christ and obey His commands we have the assurance of a glorious resurrection and right to the tree of life. Can we say with David, "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness?" "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). Each one of us has the privilege of having this assurance if we are but willing to not "conform to this world," but be transformed by the renewing of our minds, that we "may prove what is that good, and acceptable, and perfect, will of God." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

West Liberty, Ohio.

HIS CHOSEN PATH FOR THEE

(I Pet. 4:12, 13)

He chose this path for thee;
No feeble chance, not hard, relentless fate,
But love, His love, hath placed the footsteps
here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with
fear,
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee:
Though well He knew sharp thorns would
tear thy feet,
Knew how the troubles would obstruct the
way,
Knew all the hidden dangers thou wouldst
meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee;
E'en while He knew the fearful midnight
gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee
loom,
And phantoms grim would meet the fright-
ened view;
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee;
What needst thou more? this sweeter truth to
know?
That all along these strange, bewildering
ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms shall bear thee all thy days;
A few steps more, and thou thyself shalt see
This path is best for thee.

—Tract published by Union Gospel Press.

Of covetousness, we may truly say that it makes both the Alpha and Omega in the devil's alphabet, and that it is the first vice in corrupt nature which moves, and the last which dies.—South.

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

"In essentials, unity; in non-essentials, liberty; in all things, charity." Is there any trace of liberalism in this quotation, or will it bear the test of Scripture? I. M. B.

It depends on who defines these words, as to whether the quotation bears the test of Scripture or not. This quotation has caused untold mischief because of the use that has been made of the terms, "essentials," "non-essentials," and "charity;" the position having been taken by many that the Bible teachings which I reject are "non-essentials" and therefore there is no harm done in rejecting them. The fact is, there are no "non-essentials" in Scripture. As Paul says, "All scripture is given by inspiration of God, and is profitable ..." (II Tim. 3:16). With this agrees the instruction given by our Lord to the Christian Church: "Go ye therefore and teach all nations... to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). The above quotation, as interpreted in harmony with Christian orthodoxy, is all right. As interpreted by so-called "modernists," it is an abominable perversion of truth.

Can a Christian suffer persecution from a fellow Christian?

If we see one member take advantage over another member, is it our duty to obey Matt. 18:15-17 if the offender is a relative to the deacon? A member.

1. Persecutions, no matter where they come from, should be borne in a spirit of meekness and forbearance; as illustrated by our Saviour's prayer on the Cross in behalf of His persecutors: "Father, forgive them." No real Christian knowingly persecutes another man, whether Christian or un-Christian. Granting that sometimes a Christian may, through ignorance, persecute some one else, we leave the judgment of this offender to the Almighty.

2. "God is no respecter of persons." Whether the offender is a relative to the deacon or to any one else, the instruction given in Matt. 18:15-17 is plain and should be obeyed. It is clear, however, that the purpose of the advice given by our Lord was to win, not to convict. "Thou hast gained thy brother," should be the goal of every child of God who feels called upon to follow the instructions found in Matt. 18:15-17. The same kind of advice is also found in Gal. 6:1. "As we have therefore opportunity, let us do good."

II Cor. 12:2-4. Did Paul speak about himself. When he refers to the third

heaven, and then to paradise, did he mean the same place?

Jer. 10:3-5. Has this reference to a custom similar to our remembrance of the birth of Christ at Christmas time. If not, what has it reference to?

E. G. H.

1. Paul is here undoubtedly referring to his own experience. The expression, "whether in the body, I can not tell; or whether out of the body, I can not tell. God knoweth," indicates that he himself was not certain whether he himself had been lifted bodily into the "heaven of heavens," as Solomon

describes it, or that in a trance he had been given a vision of the glory world.

Comparing different portions of Scripture, we take it that "the third heaven" and "paradise" refer to the same place. For a fuller discussion on this subject, consult any reliable Bible commentary.

2. Comparing this description of the prophet with the present-day Christmas tree performances, the two seem very much alike. Jer. 10:3-5 tells what God thinks of the first. Is there any good reason for thinking that God regards the second differently?

PREACHER'S PAGE

SERMON OUTLINES

THE NEW BIRTH

By A. O. Histand

- I. Commanded by Jesus.—Jno. 3:3, 7.
- II. Its Beginning.—Acts 2:1-4; Joel 2:28, 29.
- III. What It Is.—Jno. 3:5, 6; Rom. 12:2; Eph. 4:22-24; Col. 3:9, 10.
- IV. A New Father.—Jno. 1:12, 13.
- V. A New Mother.—I Pet. 1:23; 2:2.
- VI. The Change.—Acts 2:37, 38; 16:30; 9:5, 6.
- VII. The New Life.—Eph. 3:17-19; 4:14, 15.
 1. Entering into.—Acts 2:38, 39; Acts 9:11, 12; 16:30-33.
 2. Living the New Life.—Gal. 5:22-26; II Pet. 1:3-11; Rom. 6:1-7; Tit. 2:1-10.
 3. Examples.—Acts 17:11, 12; Gal. 2:20; I Jno. 2:14; Rev. 3:7-12.

Doylstown, Pa.

BEHOLD THY KING!

Matt. 21:5

- I. The King Promised (Psa. 2:6, 7; Isa. 9:7).
- II. The King Presented and Acknowledged.
 1. By wise men (Matt. 2:2).
 2. By Nathaniel (John 1:49).
 3. By the multitude, but for a day (John 12:13).
- III. The King Rejected (John 1:11; 19:14, 15).
 1. Crucified (John 19:19).
 2. Risen (Acts 2:11).
- IV. The King Returning (Rev. 19:11-16).
 1. To reign (Rev. 17:14).
 2. An eternal King (I Tim. 1:17).

Conclusion: Acknowledged as personal King (Luke 23:42). Result. A part in the eternal kingdom.—M. A. Darroch.

THE TWO ADAMS

Text.—I Cor. 15:45, 47.

- I. Original State
 1. The first Adam.—Gen. 1:31; Eccl. 7:29.
 2. The second Adam.—Jno. 1:1; Isa. 9:6; Lu. 2:10, 11.
- II. Under Temptation
 1. The first Adam.—Gen. 3:1-6; Rom. 5:12.
 2. The second Adam.—Matt. 4:1-11; Heb. 4:15.
- III. Fallen Man
 1. The first Adam.—Gen. 3:1-6; Jer. 17:9; Eph. 2:1-3.
 2. The second Adam (never fell).—Heb. 4:15; 13:8.
- IV. Contribution to the World
 1. The first Adam (disobedience).—Rom. 5:12, 19.
 2. The second Adam (obedience).—Rom. 5:12, 19.

V. Heirs of Glory

1. The first Adam (conditional).—Jno. 3:16; Mark 16:16.
2. The second Adam (unconditional).—Rom. 8:17; Jno. 14:2, 3.

VI. Concluding Thoughts

1. Eternity for the redeemed.—Rev. 7:9-12; 22:5.
2. Eternity for the unsaved.—Psa. 9:17; II Thess. 1:7-9.
3. "Christ in you, the hope of glory."—K.

SIX POINTS ON THE CHRISTIAN TONGUE

In a document recently discovered, written in John Wesley's own hand the following set of principles governing the speech life was drawn up and agreed to by a group of Wesley's preachers.

1. That we will not listen to, or willingly inquire after, any ill concerning each other.
2. That if we do hear any ill of each other we will not be forward to believe it.
3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.
4. That till we have done this, we will not write or speak a syllable of it to any other person whatever.
5. That neither will we mention it, after we have done this, to any other person whatever.
6. That we will not make any exception to these rules, unless we think ourselves obligated in conscience to do so.

(Signed) John Wesley, Charles Wesley, John Lumbath, Jonathan Reves, Joseph Connelly, Thomas Maxwell, John Haines.—Christian Advocate.

"COUNSEL FOR YOUNG MINISTERS"

We need to guard ourselves against forgetting ourselves. Avoid attracting attention to yourself. Avoid making yourself the hero. Memorize scripture correctly. Don't wrest the Scripture. Stay by your text. Have an aim in view. Get back into the closet life. Respect older men's experience. We are in the eyes of the community. Flee from flattery. Your danger lies in the center of your strength. Don't overreach yourself in finance. Make a thorough study of one subject at a time. When we cease to learn, we cease to teach. Give back our tears in the pulpit. God save our ministers from making clowns of themselves. What is the use of having a golden key, if you cannot unlock the

door? What does it matter, if a wooden key does unlock it? Be sparing in your eulogies of the dead. A good sermon does not need to be long; a poor one should not be. When you pump the well dry, the water gets cloudy.—John W. Weaver in Missionary Messenger.

ORDINATION OF YOUNG MEN NEEDED

For growth, proficiency, and progress in saving souls, one of the greatest needs in the Mennonite Church today is the ordination of more young men to the ministry, that they may be qualifying themselves for efficient service, and in the meantime do what their hands find to do. Why wait? "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."—A Brother.

DISCUSSING THE MINISTER

A minister of prominence was invited to a certain church to preach special sermons on an anniversary occasion. He was entertained at the home of "the leading man" in the church; "leading man" meaning the man in the church who had the most money, who lived in the best house, and was supposed to wield the widest influence.

The said "leading man" had a family of six or seven children, all young people living at home. It was such a family as might well fill any parents' hearts with gratitude.

The visiting minister arrived Saturday afternoon and met the assembled family for the first time that evening at dinner.

The father, as host, led the conversation, which soon turned on the affairs of the church to which they belonged. They discussed many people in the church, and told their visitor whatever they thought would interest him in its affairs. Then they told him of all the ministers they had had. One after another, successive pastors were discussed. The father and mother led in the story-telling, and all the children eagerly joined in. All the pastors had had some good qualities "but—!" Even their good qualities were made a joke of. If one was generous, he was "easily imposed upon." If another was very earnest, his earnestness was "without tact." If one was an able preacher, his sermons were "good, but too long." One did not call as often as he should have done. Another called faithfully, but was so very religious that he always insisted on assembling the family for prayers—"and that is not always convenient, nor is it always wise." One pastor was no leader—he had no business ideas. Another was always proposing some new thing and wanting to run the church.

The ministers' dress, their speech, their mannerisms, everything was passed under review, and every acknowl-

edgment of virtue possessed was neutralized by some fatal "but!" The ministers' affinities and repulsions were also discussed. One liked to visit the women and kiss the babies. Another "did not take with the young people." But they were all alike in this, including the minister then serving the church, that at the dinner table, "the leading man" of the church, and his wife, leading their children to the assault, all the ministers who had served that church were mauled and torn as Daniel would have been by the lions if God had not sent His angel to shut the lions' mouths.

Dinner being over the young people went their several ways, the mother to her household duties, while the father, with his guest, repaired to the library. Then the father's heart spoke. He said "Mr. Blank, I am very anxious about my children, particularly my sons and the oldest daughters. They appear to have no religious interest whatever. It is with difficulty I am able to prevail upon them to go to church, and when they go they seem to receive no profit. I have been looking forward eagerly to your visit thinking that perhaps my family might derive some spiritual profit from your ministry. And I have been wondering," he continued, "if you could make it convenient to have a word with each of the young people while you are here. It may be they would respond to your appeal and, perhaps, give themselves to Christ.

When he had finished, the visiting minister was silent for a few minutes. At length, very deliberately and gently, he spoke:

"I am sorry, Mr. So-and-so," he said, "but I should have no hope of success were I to attempt what you propose."

"And why, may I ask?" replied the host.

"Because," said the minister, "your children have no respect for ministers of the Gospel. You will excuse my plainness of speech. I am your guest, and on no other subject would I venture to address you with such personal directness. But the fact is, you and your wife have trained your children to despise the servants of God, instead of to esteem them very highly in love, for their work's sake. I have heard you, at your own table, hold up to ridicule before your children every pastor they have ever known. Some one of them might reasonably have been expected to have proved God's instrument to your children's salvation. But when the Good Shepherd reached forth His crook in gracious tenderness to save one of His lost sheep you deliberately put it away from you, and your children remain still "unsaved."

The "leading man" had no reply to make. Out of his own mouth he was condemned. He had been "leading," but whither? How could he justify himself? Why are some of our churches without a revival? Why are successive

pastors without fruit in certain churches? Ministers are not perfect; and there is a place for legitimate criticism. But let us learn to criticize our ministers to God; and when we have done that faithfully for some time if God gives us grace to be kind, and criticism is still necessary, let us tell the minister privately. But let no unconverted ear ever hear us make light of a minister of Christ. It was for speaking "against God and against Moses" that God sent "fiery serpents" in the camp of Israel, and "much people of Israel died." And still grumbling brings fiery serpents and disaster in their train. It is written, "Touch not Mine anointed, and do My Prophets no harm."—The Canadian Baptist.

CHURCH LOYALTY A BIBLE DOCTRINE

By Myrtle Shenk

For the Gospel Herald.

The Church is God's organization. With a great price He has purchased it. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers..." (I Cor. 12:28). These are things too momentous for man's reasoning. Bishops, ministers, and deacons are of His appointing. "They watch for your souls." This thought of God's ordaining must become impressive, or the whole fabric of the Church will lose its potency. Ordinances are granted us as marks of His favor. They show our love to Christ (John 14:15), witness to our salvation (I Pet. 3:21), and remind us of His coming again (I Cor. 11:26). Restrictions surround us, not to restrain in happiness or usefulness, but to point out where danger lies. The Holy Spirit is here to guide us "into all truth." We need not err concerning the doctrine (John 7:17).

Every member's calling is divine, and each demands loyalty. Moses was faithful in all his house, and Christ, our High Priest, was faithful to Him that appointed Him (Heb. 3:1,2). When we think of these two men, embodying as they do the Law and the Gospel, there is an assurance that their work is genuine; they stood all tests. No member of the body of Christ has space in his life for frivolity or caprice. "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

God honors the Church. At Antioch the Church ministered to the Lord and fasted, and when they were so employed, the Spirit set apart two who were called to a great work. Authority and power are delegated to the called-out Church (Matt. 18:17). We have Christ's own assurance that the Church is safe from all assault of evil (Matt. 16:18). God's Word is her foundation, and the building must be according to His order. Then the beloved apostle John settles the matter as to whether

we really are a part of the Church: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:5).

The Church vow is too lightly esteemed. Sacred indeed is this promise, attested by God and man. A solemn hush pervades the audience as the applicant for baptism kneels before the altar. We hear the voice of the presiding elder: "Upon the confession of thy faith, which thou hast made before God and these witnesses... I baptize thee with water, in the name of the Father, and of the Son, and of the Holy Ghost." "In the name of Christ and His Church, I give you my hand: Arise! and as Christ was raised up by the glory of the Father, even so thou also shalt walk in newness of life, and as long as thou art faithful and abidest in the doctrine of his word, thou art his disciple indeed, and shalt be acknowledged as a member of the body of Christ, and a brother (or sister) in the Church" (Minister's Manual). How happy and free is the new-born child of God! As the years roll by, do we always retain that keen consciousness of our relation and obligation to God! Should one fail to keep this elementary vow, there would be no reason to believe that the Lord would entrust him with great power. This pledge implies unity in faith and doctrine. Members should "adorn the doctrine," "in all things," or be a credit to the Church, such as can be taken as a type of the general body. And all together, partakers of the "common salvation" should "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

There is no place in the Church for individual leadings and ideas, in the nature of dissenting views. They lead to division. Paul says, "mark" and "avoid" such. This probably means old offenders, and not the young, inexperienced, who are just now taking the road leading to this condition. Paul admonished the Corinthians (1:10), that they all speak the same thing, that there be no divisions among them; that they be perfectly joined together in the same mind and in the same judgment. The secret power promoting this unity is, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). We are told that we should not offend the Church of God, or dishonor it, as division does. This attitude destroys leadership. Some wit has remarked that the trouble about being a leader in American politics is to find out which way the people are going. It is too nearly true in some churches. Since God so forcefully teaches leadership among His people, and the Holy Ghost hath made some overseers, then He requires united obedience from the laity.

The Church should be loyal in faith.

(Continued on page 109)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"COME YE APART"

By Naomi C. Blough

For the Gospel Herald.

Are your days all filled with suffering and pain?

Do the nights seem long to you?
Then think of the Friend who understands,
And remember He suffered too.

He had need of your life, and so He said,
"Come ye; and rest awhile."
'Twill prepare you for service, and make you strong
For many a weary mile.

He will take your life and make your Cross
So much more easy to bear;
If you look to Him in your hour of pain
And cast upon Him your care.

If it seems you have suffered much and long,
And from pain you would be free;
Just think of Him who in tenderness said,
"I've suffered much for thee."

It may be, perhaps, He will not reveal
'Til up there in the better land;
Just why your Cross seemed so heavy here,
But then you shall understand.

Boyertown, Pa.

A MESSAGE TO OTHER SHUT-INS

By D. C. Esch

For the Gospel Herald.

For a number of years I have been reading the Shut-in Page. I thought that I sympathized with others, but I have learned that it was not until I myself became a shut-in that I really sympathized with them.

On Nov. 1, 1938, I fell from an apple tree and broke my leg near the hip. I was alone, three miles from home. I crawled into the car and drove home. I was in bed twelve weeks. I have been sitting up in a chair about two weeks, and hope to be able to start walking on crutches soon.

The time seems to move slowly. I never had so very much pain, but still enough to keep me awake at nights. It gives me plenty of time to talk to the Lord, to quote scripture verses, etc. I want to thank my many friends for their greetings and good wishes. My sympathy goes out to those who can not hope to get out soon. Put your trust in the Lord. His promise is, "I will never leave thee nor forsake thee."

My birthday is February 13. I am sixty-seven years old. I like to read the mission news. I had a brother who died on the mission field in India.

I spend much of my time reading. I read several books by Thomas Lockhart, who was an invalid and great sufferer from rheumatism for 25 years. It is very touching to read what he en-

dured and seemed to trust in the Lord through it all.

Pigeon, Mich.

MAKING LONG HOURS SHORT

By L. S. Glick

For the Gospel Herald.

"If all of life were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain."

I presume as we look at this subject (and poem) of this article, we will wonder what I can get out of it; and that is just what we want you to do.

How blessed to think that though the body may be shut in, or in other words, not able to go out and move around as many others do perhaps, yet not shut away from God's love and His rich promises and the many things that help to **make long hours short**.

No doubt all of us have had more or less experience along this line—some reverse in life, be that sickness or disappointment in one line or another—but anyway time seemed to go very slowly. "Oh when will the day be over?" "This is such a long day;" or, perhaps, on the other hand, a sleepless night; and we wished it was morning.

As we think of God's great plan for the human family; the many rich promises recorded in His Word; well, here comes that idea of being acquainted with His Word, and not only the Word but the Lord also. For I can not well write anything to make the time pass more rapidly to any who do not know the Lord. One of Job's three friends (?) said; "Acquaint now thyself with Him and be at peace" (Job 22:21). It is then that we can, even in the dark, quiet hours of the night, meditate on His promises and be at peace.

When we come to the fourth friend of Job's (34:29) we notice what this peace may mean: "When He giveth quietness, who then can make trouble?" When our peace of mind and soul is complete in Him, who may disturb? Even the devil himself is not able to prevail. Matt. 16:18. Notice another promise in Isa. 56:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in Thee." Again, turning to one of the sweet expressions of the psalmist David—"Great peace have they which love Thy Law and nothing shall offend them" (Psa. 119:165).

Again, if God has given us the gift of song, it means so much in **making long hours short**. A party of young

people were driving through the country, and while passing by a house heard a male voice singing sweetly. The driver himself being a musician he was aroused and at once made an effort to find out who was doing the singing, asking a young maid who was passing from the garden toward the house, he was somewhat astonished when she said, "O, that is my uncle, he is having it over his limb; and when it pains him the more he sings the louder." Did this help him to **make the long hours shorter**? We must admit it did.

Some of the trials or reverses in life may be hard to bear or (less yet) to understand, but He knows why these things are permitted and again provides when we look to Him. In the natural sense some diamonds are requiring more rubbing and polishing to bring out their real beauty, or the good that really is in them. Rom. 8:28 fits in here, "All things work together for good to them that love God, to them who are the called according to His purpose." Sometimes we may call trials temptations, but again He is near to make a way to escape. I Cor. 10:13.

A certain man who met up with many reverses and hard circumstances in life said: "I have reasons to thank God more for reverses than for blessings, for the former have made me to become better acquainted with my Lord."

Because God Dwells There

"Shall I be sad because the house
God fashioned years ago,
May find its windows some far day
Veiled with a curtain dull and grey,
Its pillars weakened from decay,
Its roof a mess of snow?"

No, no, this old, clay house of mine,
Though nothing but a clod,
Must keep its windows clear and bright
With joyousness and pure delight,
Like stars that twinkle in the night,
Because it houses God."

"He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty" (Psa. 91:1). This is just another condition to **make long hours shorter**. In that quietness He gives while we wait upon Him and are renewed in strength. Isa. 40:31.

So whether we sing or pray or read and meditate, the hours are swiftly gliding by let us help them along by His joy remaining in us that our joy may be full. Jno. 15:11. "This thing is from me" (I Kings 12:24).

"This is from Me! the Saviour said,
As bending low He kissed my brow,
'For One who loves you thus has led.
Just rest in Me, be patient now,
Your Father knows you have need of this.
Tho, why perchance you cannot see,
Grieve not for things you've seemed to miss.
The thing I send is best for thee."

"Then, looking through my tears, I plead,
'Dear Lord, Forgive, I did not know,
'Twill not be hard since Thou dost tread,
Each path before me here below.
And for my good this thing must be,
His grace sufficient for each test.
So still I'll sing, 'Whate'er be
God's way for me is always best.'"

Belleville, Pa.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for May 14, 1939.—Acts 19:1-10; 20:17-21; Eph. 2:19-22.

PAUL EVANGELIZES A PROVINCE

Golden Text.—But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Ephesians 2:13.

Introductory.—Paul had tried to enter this field (Ephesus) three years before, at the beginning of his second missionary journey, but the Holy Ghost had forbidden him to preach there. It was not that God had a preference among people, but the European field was ripe at that time, and God wanted His servants where they could accomplish most for Him. Now that the Gospel seed had been sown in Europe to a sufficient extent that it would spring up and bring abundant harvests, the time had now come when God wanted Paul in Ephesus. He stopped there on his return to Antioch at the close of his second missionary journey, and returned to Ephesus soon after the beginning of his third missionary journey.

Paul Evangelizes Asia from Ephesus (19:1-10).—For an account of the beginning of the work in Ephesus, read the latter part of the eighteenth chapter of Acts. Here Paul, as his custom was, improved his opportunity to preach to the Jews by entering into their synagogues on the Sabbath days. He "spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." But while many believed, there were others who did not. And so stoutly did these dissenters oppose his work that he withdrew from the synagogue, withdrew his followers from the influence of the opposing Jews, "disputing daily in the school of one Tyrannus." The success of his ministry is indicated in the following: "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Notice, it was "the word of the Lord Jesus" rather than the word of Paul; also, that both Jews and Greeks heard the Word. With Ephesus as the center, Paul had evangelized a whole province.

Paul's Farewell Admonitions to the Elders of Ephesus (20:17-21).—Leaving Ephesus, Paul traveled through Greece and Macedonia, then turned his course in the direction of Jerusalem. From Miletus he sent for the elders of Ephesus, unburdened himself to them, and delivered a farewell message laden with wholesome counsel and advice. He recounted his own labors among them, told them how he kept back nothing, and that for the space of three years he "ceased not to warn every one night and

day with tears." He reminded them that instead of depending upon them for his livelihood, he labored with his own hands that he might not be chargeable to any one. He also warned them that among their own number some should turn away from the faith—which reminds us that human nature is the same in all ages and that in every generation it behooves the children of God to be faithful and watchful, lest they also become victims of the wiles of the devil. He closes his message by commending them to the grace of God. Perhaps the climax to his whole message is found in these words: "Repentance toward God, and faith toward our Lord Jesus Christ." This is a key message which should be faithfully delivered among all classes of people. It reminds us of the declaration of Christ that "repentance and remission of sins should be preached in his name among all nations."

Peace and Fellowship (Eph. 2:19-22).—Years rolled on. Paul had suffered many hardships, and many injustices were heaped upon him. He had traveled on to Jerusalem, was there apprehended and imprisoned, as he had said that he would, and "bonds and afflictions" were his lot. He was held in prison for a number of years, and finally was sent to Rome for trial. But, in the

spirit of his Master, he bore it all patiently, considered himself a "prisoner of the Lord," and the burden of his heart was the salvation of all people, both Jews and Gentiles. While languishing in the Roman prison he wrote an affectionate message to the Church at Ephesus.

We have only a little glimpse of this letter in the lesson before us, but in these few verses we have enough to keep us meditating for hours and days and weeks and years. He reminded the Ephesians of what they were before their conversion, and then proceeded to tell them what they now are by the grace of God: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

We praise the Lord that ours is the same privilege. Looking at ourselves as we once were but now are, we are moved to say with Paul that what we are we are by the grace of God; that though adopted into God's happy family we are after all but "sinners saved by grace," "the spared monuments of His grace." Blessed be His holy name.—K.

BIBLE MEETING TOPIC

GODLY MOTHERHOOD.—Luke 1:24-80

Topic for May 14

MOTTO

"Her price is far above rubies."

OUTLINE STUDY

I. Acts of Godly Motherhood.

1. By faith saved her child contrary to the king's orders.—Ex. 2:1-3; Heb. 11:23.
2. Fulfilled the vows concerning the child.—I Sam. 1:24-28.
3. Pondered in her heart words and acts.—Luke 2:19, 51.
4. Sang praises to God for deliverance.—Judges 5:1-31 (v. 7).
5. Loved God's people.—Ruth 4:13-17; 1:16, 17.
6. Teachers of good things.—Prov. 31:1-31; Tit. 2:3-5.
7. Received strength by faith.—Heb. 11:11.
8. Received their dead to life.—I Kings 17:22; Heb. 11:35.

II. Motherhood, the God-chosen Sphere of the Woman.

1. In place of public teaching.—I Tim. 2:11-15.
2. As a position without reproach.—I Tim. 5:14.
3. A service praised and blessed.—Prov. 31:27-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Mother."
2. What Our Mothers do for their Children.

- a. Mother's love.
 - b. Mother's faithful service.
 - c. Mother's good teaching.
 - d. Mother's prayers.
 - e. Mother's suffering.
3. Rewards to Faithful Mothers.
- a. Faithful children.
 - b. Happy home.
 - c. Heaven's blessing.
 - d. Heavenly rest.

For Seniors.

1. Select Topics for Discussion from the Outline Study.

PERSONAL THOUGHT

Mother is the precious plan of God for the child. Do we show our appreciation as we should for God's plan?

SEED THOUGHTS

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek or silvered his brow, who can yet recall, with a softened heart, the fond devotion, or the gentle chidings of the best friend that God ever gives us.—Bovee.

The mother's heart is the child's school-room.—H. W. Beecher.

No joy in nature is so sublimely affecting as the joy of a mother at the good fortune of her child.—Richter.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, MAY 4, 1939

Field Notes

A Sunday school meeting is to be held at Hanover, Pa., on Ascension day, May 18. Instructors: Milton Brackbill, Ira Landis. Everybody invited to attend.
W. W.

A mission meeting is announced for Ascension day, May 18, to be held at Reiff's Church near Maugansville, Md. Speakers: Martin G. Metzler, Elam W. Stauffer, Harvey E. Shank, Stanley H. Martin.

An interesting report of the annual meeting of the Mennonite Conference in India reached us a little too late for publication in this week's paper. It will appear in next week's Gospel Herald, the Lord willing.

Sunday, May 14, is the date set for communion and baptismal services at the Tressler Mennonite Church near Greenwood, Del. Bro. M. B. Miller of Grantsville, Md., is expected to be present and have charge of the services.

A brother writes us from Hudson, O., under date of April 24: "Meetings at Martins Creek (Holmes Co.), well attended, under Bro. D. D. Miller of Protection, Kans. Class of 11 received at Plainview yesterday. Communion next Sunday."

Announcement has been made for a week-end meeting at Pond Bank Church near Chambersburg, Pa., beginning on Saturday evening, May 6, and closing on Sunday evening, May 7, with Brethren John R. Mumaw and Richard Danner as speakers.
S.

The Lord willing, an inspirational song service is to be held at the Mennonite church in Hanover, Pa., on Sunday, May 14, at 2 P. M., in charge of Bro. Christian K. Lehman of Lancaster, Pa. Everybody invited.
J. D. S.

The brotherhood of the Locust Grove congregation near Belleville, Pa., has arranged for an all-day meeting on Ascension day, May 18. An interesting program has been arranged, and the public is invited to attend.

Change of Address.—Bro. and Sister J. W. Shank, from Bragado, Argentina, to Pehuajo, Argentina, S. A. This was formerly their residence, and they now move back to take the place of the Swartzendruber, who are on their way home on furlough.

We are in possession of a program of the annual meeting of the Mennonite Board of Missions and Charities, to be held with the congregation at Fairview, Mich., June 18-20. It is an interesting program, and we are looking forward to a Spirit-uplifting meeting.

Dakota-Montana Conference.—We are in receipt of an interesting program of the 19th annual meeting of the Dakota-Montana Conference, which is to be held with the congregation worshipping at Casselton, N. Dak., June 5-9. May the Holy Spirit be the directing Spirit of this meeting.

May 3 was the date set for Bro. A. Swartzendruber and family, accompanied by Bro. Pablo Shank, to sail for the home land for their furlough. Their destination is New York, sailing on the S. S. "Mexico." May the protecting care of God be over them on their voyage homeward.

Sunday School Meeting.—We are in possession of an interesting program of an all-day Sunday school meeting in Kinzer, Pa., Mennonite Church on Ascension day, May 18. The program is to begin at 9:30 A. M. with a sermon by Bro. A. L. Martin and close with another sermon in the evening by Bro. Stoner Krady.

Notice.—Apparently some orders for books and subscriptions taken by Bro. John C. Paul, former agent, have miscarried. Inasmuch as his agency work for the Publishing House is now discontinued, should there be orders not yet received by anyone, you will please notify Mennonite Publishing House, Scottdale, Pa., and all shortage will be taken care of.
C. B. S.

Christian Workers' Conference.—The first annual meeting of the Virginia Workers' Conference is to be held May 18-20 at the Bank Church near Dayton, Va.; one or more sessions to be devoted

to the following: Summer Bible School, Young People's Meeting, Ministers' Meeting, Sunday School, Sewing Circle, the Home. A glance at the program convinces us that a profitable meeting is in prospect.

Bro. Henry F. Garber and wife of Mt. Joy, Pa., favored the congregation at Scottdale last Sunday with messages concerning the work in Tanganyika, East Africa. Bro. G. spoke before the branch Sunday schools in East and North Scottdale and brought the regular message at the church in the morning. They were accompanied by their daughter Lois, Sister Alice Mumaw of Manheim, Pa., and Sister Frances Engle of Berlin, Pa.

Bro. J. C. Fretz of Kitchener, Ont., has this to say concerning the work in the Jewish Mission in that city: "It may be of interest to the readers of the Gospel Herald to know that the friends in charge of the House of Friendship, as the Jewish Mission here is called, are doing some worthwhile work. Week-day prayer services and Sunday preaching services are conducted regularly with good interest." We praise the Lord. May the good work go on.

Among recent visitors in the Publishing House are the following: Menno E. Miller and wife, Mrs. Adda Stauffer, Millersville, Pa.; Ferne Berkshire, Rebecca Townsend, Masontown, Pa.; Mrs. David E. Miller, Steelton, Pa.; Elizabeth E. Miller, Middletown, Pa.; Florence M. Miller, Bainbridge, Pa.; Henry F. Garber and wife and daughter Lois, Mt. Joy, Pa.; Frances Engle, Berlin, Pa.; Alice Mumaw, Manheim, Pa.; John F. Harshberger, Hollsopple, Pa.

The 1939 Booklet of Prayer is now off the press and ready for distribution. As usual, the Booklet contains subjects for prayer and information concerning the missionary activities of the church. It is published each year by the General Sewing Circle Committee and serves as a valuable help in unifying and directing intercessory prayer throughout the Church. Make sure that you get your copy. Orders may be sent to the Mennonite Publishing House, Scottdale, Pa.
L.

Bishop Abram G. Clemmer.—Word reaches us that Bro. Abram G. Clemmer of Franconia, Pa., for many years a faithful bishop in the Franconia Conference district, answered the heavenly summons April 26 (his 72nd birthday). The funeral was announced for Monday, May 1. Bro. Clemmer was an able defender of the conservative faith, a wise disciplinarian, a safe counsellor, and his passing is sincerely mourned by many people. May the sustaining grace of God be with the bereaved.

Correspondence

Hutchinson, Kans.

(215 So. Pershing)

Dear Gospel Herald Readers, Greetings in the Master's Name:—"Bless the Lord, O my soul, and all that is within me, bless his holy name."

Our revival meetings closed April 4 with 16 confessions. The most of them are children from our primary department, which is very encouraging. Continue to pray that they might understand more fully what it means to be a Christian and to be willing to follow His leadings.

The children gave an Easter program during the preaching hour on Easter day.

Our primary department is increasing, after a long siege of mumps, scarlet fever, chicken pox, and measles. Sunday we had 82 in the primary department.

The Christian workers were over last Wednesday and had services for some of our shut-ins and they gave an interesting program in the evening. We are looking for them back next Wednesday with a musical program.

Since Bro. and Sister Roupp have resigned here at the Mission, Bro. and Sister D. J. Headings of Haven have moved in and will take charge of the work for the present time. We ask an interest in your prayers that the work might continue to grow.

We want to thank all who have sent us provisions and are continually remembering us in prayer.

Yours in Christ,
Mary Weaver.

Duchess, Alta.

Greetings in Jesus' Name:—We indeed praise the Lord for the privilege of again partaking in communion, Mar. 26; also for the baptismal services which were held the same Sunday. One was baptized and a mother taken into the Church. Her husband, who also desired to join, was very ill a few days before, so was baptized and anointed at that time.

Another man has expressed his desire to become one with us.

On April 27 we will begin the study of Revelation at our prayer meetings. It is with open hearts to receive the truth that we enter into this book.

April 26, 1939. Mary Martin.

Tuleta, Texas

Greeting in Jesus' Name:—Since writing before, we had interesting meetings from Feb. 10-17. Bro. Samuel T. Fry of Elizabethtown, Pa., conducted them. The writer interpreted for him on Thursday evening at a Mexican service in Tynan.

After spending almost two months

with this congregation Bro. and Sister M. R. Miller left for their home in Goshen, Ind., Feb. 28. They were of great use here in the Lord's service and Bro. Miller filled an appointment during Bro. E. S. Hallman's absence.

Sister Winnifred Martin left with her mother and brother for Los Angeles, Calif., on Feb. 10. May God bless her in her new home and give her strength to keep her vows.

Bro. and Sister Clarence Baer of Archbold, Ohio, worshiped with us over Sunday, April 2. They left the next morning for Monterey, Mexico, being accompanied by Bro. Glenn Schrock. Starting home on Friday, Bro. and Sister Baer had spent just a week with relatives and sightseeing.

Bro. S. S. Hershberger of Harrisonville, Mo., came in our midst on April 11 and began a series of meetings which were continued through the 17th. By them, God greatly strengthened the brotherhood. We welcome ministers and visitors from other congregations. Bro. Hershberger left for Falfurrias on the 18th to fill his next appointment.

This congregation will be without preaching service next Sunday morning April 22 as Bro. Hallman will have baptismal and communion services at the Normanna Mexican Mennonite Church, D. V. We, however, expect to have Sunday school as usual.

April 18, 1939. Amos Unzicker.

Bloomfield, Mont.

Dear Herald Readers:—I am sure that friends of this place have missed the report that should have been sent in concerning who is the working force for the year. They are: Supts., David Mullet, Floyd Borntrager; Sec.-Treas., Lena Mullet; Chor., Florence Mullet; Y. P. B. M. Supt., John Chupp; Church Chor., Monroe Chupp; Mission Board Member, Jacob Mullet; Trustee, Glen Borntrager; Usher, Rufus Nissley; Lib., Effie Borntrager; Cor., Lucille Mullet.

Sometime ago Bro. I. S. Mast dropped into our midst to spend a Sunday with us and "see how we do." His missionary zeal is a real inspiration. May we be more alert to help in the cause that means so much to him, both at Casselton and at large.

Our Easter program given Sunday evening brought a good crowd.

April 19, 1939. Fannie Hostetler.

Louisville, Ohio

(Stoner Heights Sunday school)

Dear Herald Readers, Greetings in Jesus' Name from a new Sunday school:—This Sunday school had its beginning during July, 1938, when, after some investigations by and suggestions from members living in this community, the Beech Church near Louisville, took definite steps to start a mission Sunday school at this place. Many of the people in this community (located about a mile

east of Louisville) were at one time members of some church, but after moving here where there were no Sunday schools or churches, neglected their spiritual life and lost out in their church affiliations. As a result, quite a number of children were growing up without the influence of Sunday school teaching.

Suitable building accommodations have been lacking from the very beginning, and this has been a hindrance to the work. At first the meetings were held outdoors in the evening. Later, a private dwelling house was rented and used until the owner wished to move into it again. Since the first of December the Sunday school has been meeting in the basement of the home of Bro. and Sister Orris Yoder. At present, arrangements have been made with Mr. Schlabach, the owner of the allotment, to erect a dwelling house (without interior partitions) and rent this building to the Sunday school.

In spite of all the handicaps and hindrances and mistakes that may have been made, the Lord has been blessing the work. During the five months of 1938 the attendance did not average much above thirty, the highest attendance having been forty on Christmas morning at which time the children gave a Christmas program. During the first three months of 1939, however, our attendance averaged between forty-five and fifty, with the highest attendance having been fifty-five, on Feb. 12.

Since the beginning of the present year, we have had a preaching service on one Sunday of each month. Bro. Stanford Mumaw of Dalton was present and preached for us, Jan. 22. Feb. 19, Bro. I. J. Buckwalter of Dalton performed a similar service for us. March 5 and April 2, Bro. O. N. Johns, pastor of the Beech Church, had charge of the preaching service. The messages presented by these brethren have been appreciated by those who meet at this place.

With the coming of the summer months, it will probably become more difficult to keep up the interest and attendance. The workers would appreciate an interest in the prayers of God's people that this Sunday school may continue to grow and prosper.

Lloyd V. Conrad, Supt.

April 24, 1939.

Hollsopple, Pa.

(Thomas congregation)

On Sunday morning, April 23, we enjoyed a very inspiring communion service at the Thomas Church, when a few hundred brethren and sisters had assembled and partook of the sacred emblems of the broken body and shed blood of our Lord. The Spirit of the Lord was keenly felt in our midst. There were a number of members who could not attend on account of sickness.

Bro. J. M. Nissley of the Altoona

(Continued on page 108)

Miscellaneous

SPRING

By Bertha M. Ressler

For the Gospel Herald.

'Tis the spring of the year;
And we can hear
The birds so sweetly singing.
From their little throats
Come merry notes
That set the air a ringing.

Nature has awakened,
And new life taken,
All around us can be seen.
The trees so high
And lawns close by
Are showing their brightest green.

The sweet wild flowers
Enjoy the showers
That fall almost any time.
Then with sunshine bright,
It works just right
In making them blossoms sublime.

Birds, trees, and flowers,
Sunshine and showers
Are bringing us joy untold.
Do we meditate
Enough to appreciate
The wonders this season unfolds?

Wadsworth, Ohio.

QUOTATIONS FROM "ROYAL PATH OF LIFE"

Collected by O. F. D.

(About two years ago, I read the book, "THE ROYAL PATH OF LIFE or AIMS AND AIDS TO SUCCESS AND HAPPINESS," by T. L. Haines, A. M., and L. W. Yaggy, M. S., written in the year 1883. Much of its reading is proverbial, at least it seems so to me. While reading this book I took notes of the points of interest. I am sending you this proverbial reading to put in the Gospel Herald, if you see fit to do so).

Proverbs

Cruel and false is he who builds his pleasure upon my pain, or his glory upon my shame.

If the best man's faults were written on his forehead they would make him pull his hat over his eyes.

The man who has no money is poor, he who has nothing but money is poorer than he.

A contented mind is the greatest blessing a man can enjoy in this world.

He who can implant courage in the human soul is the best physician.

More hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than for any other calamity in life.

Let adversity come, then we may know more of our friends.

What a blessing it is to have a friend to whom one can speak fearlessly upon any subject; with whom one's deepest thoughts come simply and safely.

A good wife is heaven's last best gift to man; his angel of mercy; minister of graces innumerable; his gem of many virtues; his casket of jewels.

A good wife is the greatest earthly blessing.

Do not, as you value life and its comforts, marry a man who is naturally cruel.

Bear and forbear, must be the motto put in practice.

The love that has nothing but beauty to sustain it soon withers away.

The human voice is the most perfect musical instrument ever made.

Seek not to be honored in any way save in thine own bosom, within thyself.

To learn merely for the sake of learning, is like eating merely for the taste of the food.

Think before you speak, and consider before you promise.

Scoff not if the stern heart of manhood is sometimes melted to sympathy—they are what help to elevate him above the brute.

If you have the blues, go and see the poorest and sickest families within your knowledge.

Ought we ever to miss an opportunity of showing attention to the aged, of proffering a kindness, or lighting up a smile, by a courteous act or a friendly deed.

Only a few years do we journey here and we come to that bridge—Death—which transports us as the road we have traveled, either virtue, happiness and joy, to a happy paradise of love, or the road of passion, lust, and vice to destructive wretchedness.

Not to become familiar with death, is to endure much unnecessary fear, and add to the myriads of the other imaginary woes of human life.

THE DIVINE PURPOSE AND RELATIONSHIP OF CHURCH AND STATE

By R. M. Shank

For the Gospel Herald.

The Church and the State are both instituted by divine authority and both are recognized by God. The authority of the Church is plainly stated in Matt. 16:19; 18:18. Rom. 13:1-13 shows us that God recognizes the authority of the State. Christ, the Prince of Peace, is the builder of the Church (Matt. 16:18) and God has organized the State to punish evil doers. Rom. 13:1.

Although these organizations both have the same founder, they are not one but two distinctly separate organizations. Each one has a different work to perform and different leaders to perform it. Not in all history can we find a trace of evidence that the apostles or early Church fathers tried to gain any political office, and that is the time that Christianity made great strides, even against severe persecution. Early in the fourth century Constantine the Great embraced Christianity (?) and

started a state religion. Many leading Bible students believe that this is what John had reference to when he prophesied against the shortcomings of the Church of Pergamos (Rev. 2:12-14) especially where he speaks of the doctrine of Balaam who taught Balac to cast a stumblingblock before the children of Israel—and to commit fornication. You will recall that Israel, the Church in the wilderness, while journeying from Egypt, through the subtlety of Balaam, became entangled with the nation of Moab in whose land they dwelt, and God punished them by destroying 23,000 people. The uniting of the Children of Israel with the people in whose land they dwelt and the results were at least very similar to that which occurred in Constantine's time.

This marks the beginning of the darkest period of Church history. The vice, crime, and immorality that existed within the Church is almost beyond description. Popes murdered and were murdered. The bloody crusades were sponsored by the Church. Church offices were bought and sold for filthy lucre. This is what history teaches concerning the unity of church and state. The Bible is just as strong against it.

"Our conversation is in heaven" (Phil. 3:20). The Greek word for conversation means citizenship. If our citizenship is in the heavenly country it is impossible for us to legally hold citizenship in another country, nor does any true-hearted man desire to hold citizenship in two countries.

In the Old Testament age the Church and State were one and a man of God was expected to be active in leading his nation in the right way. For example; Moses, David, Daniel, and many others, but now Jesus says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Under the Law the children of God were supposed to refer their disputes to the judge of the land (Ex. 18:13), but since Christ has come and established the Church we are to settle our "matters against another" in the Church and not by going to law, I Cor. 6:1-8. Less than three miles from the writer's home there are two Churches, located closely together, who began to quarrel with each other about some property. The contention grew so sharp that the law of the land was called upon. Where is the sinner that is seeking peace and light who will go to that Church for it? Such a Church home would not be much of a shelter. And do we think for a minute that the Prince of Peace, who taught against the unequal yoke, will at His coming, take such a fighting group as a part of His bride?

The mission of the Church in the world is to "preach the Gospel to every creature" (Mark 16:15) and preserve the earth. Matt. 5:13. The mission of the

government is to keep order among the ungodly, Rom. 13:4.

John Deere makes a plow, a harrow, a planter, a cultivator, and a harvester. All are needed if we expect to raise a good crop of corn, but nobody would think of trying to break up the ground with a planter or of using the plow to plant the corn. Just so we do not use the sword to get people into the Church, nor does the Church sentence criminals to life imprisonment or death; therefore the Church cannot work with the State. We are only subject to it and that only until the law interferes with our conscience, then "We ought to obey God rather than men."

Many Mennonites who do not believe in holding a political office think it is certainly all right to vote. Let us look at this from a few different angles. If I am going to vote for whom shall I vote? I had better see what each candidate stands for. Upon investigation I find that Mr. A is such a rotten fellow and Mr. B stands for such fine principles (as I see it) that it seems to be my Christian duty to do all I can to get Mr. B in office. Mr. B is elected. During his administration war breaks out and now (whether you think so or not) he will say, "You helped to put me in office and you must stand by me now." One of the first questions put before the conscientious objectors in the last war was: "Did you vote?" Where are we now after spending all this time and energy for a kingdom of this world instead of spending it for the advancement of the kingdom of heaven? If we are to be separate from the world should we not be separate from the kingdoms of the world also?

Politics is corrupt. There is no end to the crookedness in it. How can members of the Church, who are called out from the world, and commanded to "touch not the unclean thing" consistently dabble with such a dirty thing? But what are we going to do as conditions wax worse and worse in our government under which we must live? Troublesome times are certainly ahead of the Christians. We must do something about it; however, not by working on the government, but by doing as the apostle Paul did when his fellow Christians were being tortured to death by the thousands; i. e., labor for the country of which we are citizens by encouraging one another to be rooted and grounded and settled, so that when the dark clouds lower and the floods of persecution come we will all look up and lift up our heads, knowing that our redemption draweth nigh!

Narberth, Pa.

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended to a higher atmosphere.—Sir Arthur Helps.

WHAT IS WRONG WITH THE MOVIES?

(This article was selected from "The Defender" by Bro. Abram B. Thomas of New Danville, Pa., and sent in for publication. It is a graphic pen-picture of the gigantic movie curse which is vying with the liquor traffic as to which is the greatest soul-destroyer in America.)

MOUNTING indignation at the corruption of the moving picture industry, which threatens to evolve into a nationwide crusade, is indicative of recent fearless efforts by spokesmen of Fundamentalism.

Hollywood, glittering cinema capital, with all it embodies, today stands indicted by decent citizens who mercilessly denounce the movie for what it obviously is; namely, feeder of lust, perverter of morals, tool of greed, school of crime, thief of virtue, betrayer of innocence, instrument of vice in the hands of certain capitalists.

It is a fight which assumes huge proportions. The motion picture industry of America is "big business." It maintains an intricate organism for propaganda which molds public opinion, capable of fomenting mob passions; establishes accepted standards.

Hollywood moguls can turn smear guns on a person or group of persons and over night, discredit and ridicule those who possess the fortitude to "Shout from the house tops" the utter filth and rottenness of modern motion pictures.

This billion-dollar "big business" tolerates no opposition. Our chief mediums of expression, newspaper and radio, are made subservient by the millions of dollars poured into their coffers each year by the industry.

Dr. Rice Writes a Book

Church members are often ardent fans of the Gables, the Loys, the Garbos, and the Barrymores, and would profoundly resent a denunciation of their celluloid idols.

A colorful leader in this fight is John R. Rice, D. D., of Texas, editor and eminent Baptist preacher, who has recently written a book exposing the corrupt practices of the motion picture industry and establishing the "wrong" of movies in relation to Christian youth.

Rice's book, "What Is Wrong with the Movies," is a literal bombshell, containing astonishing allegations which tend to discredit the claim of "creative art" by the Hollywood publicist.

To make such charges, one would have to have concrete evidence, not mere assumption. Rice, in his book, largely uses evidence from the findings of a group of scientists who spent four years classifying and analyzing 1500 pictures. This group, known as the Motion Picture Research Council, headed by university presidents, approached the subject with an unbiased viewpoint. A considerable amount of money was spent in their survey, the purpose of which was to conduct a detailed, scientific, and educational investigation to determine the effect of pictures upon the minds and morals of children and young people.

The book embraces an impassionate

plea to youth of America to beware of the hypnotic powers of "Babylonian" enemies of righteousness. To a large degree, it deals with havoc wrought in the lives of youth who worship at the shrine of the silver screen.

What greater evidence would public opinion demand than the ruined lives and souls of our boys and girls?

Modern theater palaces are indeed shrines for worship. The industry has constructed great and beautiful edifices to the god of Lust, attracting in throngs, youth to worship at the feet of preachers who propagate a "gospel" of promiscuity, nudity, crime, violence, adultery, and divorce. This is the conclusion drawn from the labors of these scientists, whom Dr. Rice quotes.

If young people would re-enact in the home, scenes they witness in current motion pictures, a melodramatic session would be held forthwith in the basement with father playing a decidedly leading part.

In a recent production of "Boy Meets Girl," the story deals with an ultra-dumb waitress who gave birth to an illegitimate child which was glorified in the script as the "all-American baby."

To be brutally frank, one would think Hollywood producers were flirting with the patronage of perverts and morons instead of moral, sound-thinking American citizens.

Greedy Financiers In Power

A more sinister aspect dominates the situation. Of late, out of Hollywood have come motion pictures tainted with the Communistic philosophy of class hatred and revolution. Most notable among this series of radical pictures are "Black Fury," "They Won't Forget," and "You Can't Take It With You." The latter is the screen adaptation of the much-acclaimed Broadway stage play, the authors of whom were two Jewish playwrights, George Kaufman and Moss Hart. Kaufman is regarded as the "high-priest" of the theater.

It has been reported certain celluloid moguls are dickering for the screen rights to "Tobacco Road," a dirty play, revolutionary in character, insulting to the Southland, which has been banned in many cities and states because of its obscene lines. Hollywood revels in "panning" the illiteracy of the South and burlesquing deep-rooted Southern traditions.

In the opinion of this reviewer, the present trend presents a real menace. The screen play is a powerful stimulant to the emotions. Subtle lines in the mouths of very convincing actors, spoken in distorted settings, have the effect of creating a reaction in mob psychology, much sought after by Hollywood planners.

It is profoundly significant that in European countries where dictators have ascended to power, their first act was to control the picture industry which, in the opinion of these experts

on propaganda, is an effective medium for "educating" the masses.

Right thinking people are given the choice as to what shall be paraded on the silver screen. The Will Hays office is merely a "front"—a sham. The American people are at the mercy of greedy, unscrupulous Jewish financiers who have a monopoly on the industry.

Millions Pay Daily Tribute

That movies are an influential factor in American life is indicated by the fact that seventy-seven million people attend cinema palaces each week. This has been ascertained by the Motion Picture Research Council. This startling fact constitutes the introductory remark in John R. Rice's book, "What is Wrong with the Movies?"

"Only the Bible and the Koran have an indisputably larger circulation than that of the latest film from Hollywood," a British Commission on film life declared recently.

A comparison is made between the influence of the Sunday School and the Movie Industry: The World's Sunday School Convention, held in 1936 at Oslo, Norway, reported there were a little more than thirty-seven million people enrolled in Sunday Schools the world around. The report further stated that of this number twenty-one million people attend Sunday Schools in America fairly regularly. Dr. Rice places the figure at nineteen million, stating he is liberal in this estimate.

Dr. Rice further points out that people spend an average of one hour in a Sunday School; but in the theater, they spend an average of two hours. America, then, spends eight times as many hours a week in a show house as in a Sunday School.

This astonishing record establishes the motion picture industry as the most powerful agency in modern life, with the exception of the home and school. If the latter two indorse movies and encourage attendance, they lose their influence, and moviedom rules supreme!

The tragedy of this situation, the Author points out, is that the movies take over the education of youth in social realms when youth is easily molded, plastic, impressionable.

In the introductory remark, the Author announces, "What I Intend to Prove" and states frankly that the pages of the book will definitely establish that commercial motion pictures are an unmitigated curse; glorifies impurity as love; pictures murder as entertainment; exalts nakedness and indecency as beauty; shows drinking, divorce, revelling, gambling, revenge, and gun fights as proper and legitimate.

Movies not only ruin morals but they destroy the spiritual influence of Christianity, according to this militant crusader for righteousness. They begot and debauch plastic minds of children with fanciful unrealism; ignite lust among young people; and harden the hearts of sinners. They point out

as ridiculous, belief in firmly-rooted traditions and a reverence for things of an eternal nature. They are a trap for souls, a mocker of God, a curse to America!

For proof of these strong charges, the Texas Minister consistently points to the scholarly investigation carried on by the Motion Picture Research Council. Included in the summary of the Council are testimonies of delinquent boys and girls, showing they were led into sin under the direct influence of the silver screen.

Hoover Double Crossed

Dr. Rice attacks without restraint, themes of movies which have a terrifying effect upon youth. In Chicago, reputedly not a Sunday School town, the Censorship Board was forced sometime ago to eliminate from 188 pictures, 1,811 scenes of assault with guns with intent to kill, 175 scenes of assault with knives, 231 scenes of hanging, 757 scenes of attacks on women for immoral purposes, 929 scenes of nudity and semi-nudity, 21 scenes of jail-breaking.

The Los Angeles Times, widely circulated Southern California daily, stated recently: "We might as well be frank about it. The pictures that are selling and doing big business are, in many instances, made of smut..." The columnist adds, "I know a scenario writer who says his selling slogan is going to be, 'Scenarios that romp from rape to rape'."

J. Edgar Hoover, nation's number one G-Man, had endeavored in an extensive educational program to convince youth that criminals and public enemies are nothing but "rats" and certainly possess no heroic qualities. In this respect, the movies have "double-crossed" G-Man Hoover and his gallant crusade to discourage crime.

Inevitably, the gangster on the screen is a lovable tough guy who escapes punishment by society.

Raymond Hamilton, Texas Killer, electrocuted in May, 1935, shortly before his death was quoted as follows:

"I CAN'T TELL YOU HOW TO RAISE YOUR CHILDREN, BUT I KNOW I LEARNED A LOT ABOUT HIJACKING AND BANK ROBBING AT THE MOVIES."

A ten-year-old lad, a delinquent, interviewed by a survey investigator stated: "De Big House made me feel like I was a big tough guy. I felt just like Machine Gun Butch."

Give this lad a few more years in the University of Hollywood and you will have another Raymond Hamilton.

In his book, Dr. Rice quotes from the testimonies of seventeen-year-old girls who have been confined to institutions because of sex delinquency. Following is one of many illustrations:

"I fell in love with G. R. I would imagine I was the leading lady in the pictures in which he played. I used to

sit and day-dream that one day I would marry G. R. and we would have a lovely time until I went out with R. N. and G. would catch me kissing R. Then there would be a lawsuit and my picture would be in the paper. I would win the lawsuit and marry R. N. I would keep on until I had married and divorced all my movie actors."

Dr. Rice, in another chapter, deals with the health angle involved. He declares: "Doubtless the moving pictures have a large part in this changing tempo of American life. Movies effect the physical welfare, nervous tension, mental attitude, and adaptability of the whole race. The powerful, shocking, over-stimulating influence of the movies is leaving its tragic mark on the health as well as the morals of America."

Who are the master minds behind "lights, camera, action?" Who sits at the top of this heap of actors, writers, technicians, press agents, and exhibitors? Who dictates the policies of the American motion pictures?

Ferret out this information and you will have the men who are guilty of the most atrocious betrayal of youth the world has ever known.

CORRESPONDENCE

(Continued from page 105)

Mission was present with us, and brought us two inspiring messages, both Saturday evening and Sunday morning. He was also accompanied by his wife and Sisters Brackbill and Wagner, all of Altoona, Pa.

April 24, 1939. James Saylor.

Annville, Pa.

Greetings in Our Precious Saviour's Name:—Just a short note on the revival work now going on at Dohner's this week. The attendance is very good, with much interest. No public confessions as yet, but we are hoping and praying for the salvation of many that should come as Bro. Simon Bucher of Annville brings the message every evening. Will you join us in prayer that the Lord may continue to have His way in these services until Sunday evening, April 30?

April 25, 1939. M. E. Weaver.

Winton, Calif.

Greetings to our Readers:—"Rejoice...and again, I say Rejoice." We believe there are a number of friends who have been interested in the conditions of this congregation and therefore we say, "Rejoice." We know God has answered prayer.

Bro. James Bucher of Upland, Calif., was with us for two weeks, conducting revival meetings, beginning March 21. The Spirit of God manifested His power in "convincing men of sin," consequently a number of us who had drifted surrendered, and so received light and life through Jesus Christ. A goodly number

who never had confessed Christ found the Saviour. We thank God for the proof of the victorious Christ which is manifested by Christ living in the hearts of men.

A communion service was observed by this congregation on Easter Sunday. Those members of this congregation whose homes are somewhat distant but were able to observe with us the commemoration of Christ's suffering are: Bro. E. E. Stahley and the Horsts of Terra Bella, Calif.; Bro. Geo. Tyson of Lemon Cove, Calif.; and Bro. and Sister Ervin Jennings and family of Fresno, Calif. Bro. Stahley assisted Bro. J. P. Bontrager in bringing the message of the morning service.

On Tuesday, April 18, it was again our privilege to have with us the men's glee club of Beulah College, Upland, Calif. The services were held in the community hall and were well represented, for which we express our gratitude.

We ask an interest in your prayers that God may have His way with us.

April 25, 1939. Lena Dirks.

Crystal Springs, Kans.

Dear Herald Readers:—On April 23, our bishop, Bro. H. A. Diener, was with us to conduct our communion service.

Daily vacation Bible school opened on April 24 with an enrollment of 49. More pupils are expected to enroll.

During Easter vacation our congregation and the Pleasant Valley congregation enjoyed a conjoint Christian life conference. Bro. Joseph Weaver of Wichita, Harold Sommerfeld of Canton, and Simon Hershberger of Jet, Okla., were visiting brethren who served on the programs. Bro. Jess Kauffman of Cheraw, Colo., preached a Gospel sermon each evening.

Lucretia A. Stutzman.

April 26, 1939.

THE WORLD'S NEEDS

Two basic needs of all men are power and righteousness. Neither of these is possessed by human ability, natural or acquired; they are to be found only in the gospel of God. Hence, the world needs above all else, the Gospel.

Paul knew the Gospel had power; he had seen it manifested in the market place at Athens, in the synagogue at Damascus, in a private house at Ephesus, in the prison at Philippi, and elsewhere. Hence he was not ashamed of the Gospel because he knew it could meet man's deepest need.

The content of the Gospel is the righteousness of God. Righteousness involves more than the refraining from doing anything contrary to God, and the doing of everything that accords with God. The Jews tried to obtain righteousness by keeping their law, the Greeks by obeying their conscience, but neither Jew nor Greek—had they succeeded in fulfilling the demands of the law and of conscience—would ever have attained to the righteousness of God. The best they would

have achieved would have been self-righteousness. God's righteousness, by which divine holiness and justice are completely satisfied, can be imparted to man only as a gift to be accepted by faith alone. Whoever receives this righteousness by faith possesses what the gospel brings, that is, salvation which is the ultimate object of the Gospel of God.—The King's Business.

SIDE GLANCES AT THE WORLD

In Czechoslovakia only one family in ten has a Bible. The United States has 437,000 legalized liquor stores and only 245,000 churches. "We are rapidly becoming a 'syphilized' nation."—Dr. Fishbein. London has 7,500,000 people and not 700,000 connected with organized Christianity. As a result of the war in China, more than 1,000,000 orphans are roaming the land like homeless dogs. According to Dr. John R. Rice, 77,000,000 people in the United States attend movie picture houses two hours a week. Only about 19,000,000 attend Sunday school one hour a week.

The name of God, "Jehovah," and also the names of all Hebrew prophets have been removed from all church buildings in Germany. Thirty-two new settlements have been established in Palestine by Jews. The University Hospital and Medical School on Mount Scopus, Jerusalem, has just been completed. It consists of three units—a three hundred bed hospital, a school of nursing, a medical college. It is the first of its kind in the land. 3,500,000 Jews in Poland are suffering unbelievable deprivation and hardship.

Dr. Ernest Gordon, in the Sunday School Times, tells us of an island in the Caribbean Sea, which has 6,000 inhabitants with no witness to the Gospel. In the United States, the Southland population numbers 45,140,000. Of these, approximately 23,140,000 are unchurched. In 1937, the negro population in the Southland numbered 10,340,000; foreign speaking people and their children, about 3,000,000; Spanish Americans and Mexicans, 1,500,000; French-Americans in Louisiana, 582,286; Indian, 200,000. These five groups comprise 36 per cent of the total population of the Southland.

These statistics bring to us a great challenge. There is a great need for consecrated young men and women, who will go into these vast and ripe mission fields right next door to us, and give them the glorious message of the Gospel. The Kentucky field gives abundant evidence of what can be accomplished in these needy fields.—Evangelical Visitor.

PREACHER'S PAGE

(Continued from page 101)

All Scripture is inspired and is profitable. We should live and teach a full Gospel. As new Scriptures open and reveal their treasures be glad to accept them. An open mind is a broad mind. A closed mind never grows. Here belongs the question of conference regulations. How do they originate? What

are they for? Emphatically, they are NOT for the purpose of lording it over the people. If all members could look at this matter from the minister's angle, as some of us can, a few lines of reasoning would change. These regulations come as a result of careful, prayerful consideration for your best welfare on the part of your ministry, in conference assembled. Well they know that it will be theirs to see them through and that there may be opposition from some of you. With greater ease they could just let you go where and as you choose; but they are shepherds and love the flock. An aged man had crossed a turbulent stream. When safely on the other side he turned and built a foot-bridge. "Why," asked the critic, "do you build the bridge you will never use?" "Ah," replied the time-worn pilgrim, "there comes a youth with untried feet: I build the bridge for him." Placed where they are, their knowledge is greater, their conception keener, their vision much farther reaching than that of the average member. All conference regulations are for all members. Our dear, departed bishop, Andrew Shenk, so often said, "Except there be a plain 'thus saith the Lord' to the contrary, discipline is alike binding to all." This gives us clear standing and averts the charge of slave-like obedience to leaders. For God's word must always be the standard. Human reason, the cause of man's down-fall, is the one quality God forbids us to use in dealing with His Word and will. Keep this in mind and many church difficulties will vanish. Does the Church legislate against certain modes of entertainment? It is because time is short and souls are precious. Worldly amusements vitiate the soul. They draw the mind away from the spiritual. Seldom if ever has one been known to engage in them without injury. An extremely rich diet will destroy one's taste for common, wholesome food, and at the same time tend to injure the bodily organs and functions. Just so with worldly pleasures. From finding no harm in them one soon passes to finding no enjoyment in religious service, no love for Bible reading, and no desire for spiritual life: and the last stage is no belief—just infidelity. Is your social life restricted? Our leaders know the baneful results of wrong social relations. It is not for members to dictate what they shall do or not do; it is ours to be thankful for men of proved leadership who live so near to God as to be able to safeguard us.

Failure along the line of church loyalty has resulted disastrously for some souls. Refusal to co-operate means that souls may be lost at our cost. Some time ago a sister remarked that she could do much work for the Church but was forbidden to fill a place of trust because she does not wear the uniform. Blame is often placed on the Church for excluding service from this

cause. Let us turn the question and ask: Do I want to assume the serious responsibility for souls being lost because I have refused to get in line for service? Many talented persons can not be used because of this unyielded attitude. What price would you take to be knowingly the cause of a soul dying unsaved? The Mennonite Church, considering the great trend toward worldliness and nudity in all denominations, and to stem this tide, asks of her loyal workers, those who have come out from the world and have consecrated their lives to definite lines of service, that they wear the regulation uniform. Where the uniform begins world-conformity ceases. It has solved the problem.

Be loyal where you are. There is a tendency to elude responsibility by moving from place to place. The inclination toward lowered standards is never overcome in this way. A roving disposition and easy transportation methods are not always conducive to the best interests of the individual. Let God say why you move, when you do. "We, then, as workers together with him," are engaged in a great task that can succeed only when each fills his proper place. Faithful servants serve anywhere. The personality of the individual should never obtrude. The speaker should be only a voice, for that is all God wants at the time.

Loyalty means sacrifice. Under the law the lamb was slain and placed on God's altar. Today the requirement is no less a sacrifice, but it consists of living bodies (Rom. 12:1), and these are "holy, acceptable unto God," when so placed "in reasonable service." It means following God in lines of duty. It includes letting, not hindering. A certain minister was crippled in his religious work because his wife insisted that he remain at home to help care for the children. Families appreciate very much having the father at home; but this man was called into eternity. So the weary years stretched out, unrelieved by his assistance and counsel. We can not trifle with God.

Our loyalty brings glory to God, to Christ, and to the Church. It was said of Peter that his death should glorify God. It is not that He enjoys human suffering, but He wants a tested, victorious people. He longs to see the image that shines from the furnace of seven-fold heat.

The Church is Christ's reward for having made the supreme sacrifice. Our faithfulness is his triumph over the enemy. Shall we make him ashamed of his victory?

The Church wins over the world in the ratio of the trust-worthiness of individual members. The lost world is quick to gloat over our losses here. They do not leave us in ignorance of a brother's fall. It is also true that one who has ever been a Christian is never view-

ed by the wicked as truly one of themselves. The poor creature is cast out from among his own people and not wanted among sinners; but is held as an object of ridicule, like the man who began to build without counting the cost. Neither can any one evade his responsibility in these things by leaving the Church. "No man, having put his hand to the plough, and looking back," can ever be happy again. United devoted worship and service on the part of the Church, produces a people for whom victory is certain, and eternal triumph just ahead.

Oronogo, Mo.

Married

Baer—Bennett.—On April 10, 1939, at the Pinto, Md., Mennonite Church, Bro. Amos Baer of Hagerstown, Md., and Sister Hazel Bennett of Pinto, Md., were united in holy marriage, Bro. W. C. Hershberger of Greenwood, Del., officiating.

Miller—Hess.—On March 30, 1939, Bro. Claude D. Miller and Sister Helen E. Hess, both members of the Byerland congregation near Marticville, Pa., were united in marriage at the home of the officiating bishop, Bro. D. Stoner Krady. May the blessing of the Lord attend them through life.

Unzicker—King.—On Feb. 1, 1939, Bro. Archie Unzicker and Sister Virginia King were united in marriage at the home of the bride's parents, Bro. and Sister Elmer King of Eureka, Ill., Bro. Harold Zehr, brother-in-law of the groom, officiating. May the Lord's richest blessings attend them.

Showalter—Geiser.—On April 9, 1939, at the Crown Hill Church near Rittman, Ohio, occurred the marriage of Bro. Howard D. Showalter of Broadway, Va., to Sister Irene Geiser of Orrville, Ohio, Brethren J. R. Mumaw and E. F. Hartzler officiating. May Heaven's blessings attend their united life.

Baer—Horst.—Bro. Harry E. Baer and Sister Thelma G. Horst, both members of the Row congregation near Shippensburg, Pa., were united in marriage on Thursday, March 9, 1939, at the home of the officiating bishop, Bro. C. V. Martin of Shippensburg. May the Lord bless them abundantly in their new relationship.

Shank—Lehman.—Bro. Glenn H. Shank of the Marion, Pa., congregation and Sister Mae E. Lehman of the Chambersburg, Pa., congregation were united in marriage on Tuesday, March 28, 1939, at the home of the bride by Bishop C. V. Martin of Shippensburg, Pa. May the Lord bless them through life.

Berkey—Honderich.—Bro. Carl Chester Berkey of Sheridan, Oreg., and Sister Anna Honderich of Filer, Oreg., were united in marriage on Sunday morning, April 16, 1939, at the home of the bride's parents, Bro. and Sister S. Honderich of Filer, Idaho, the father of the bride, officiating. May the rich blessings of God be theirs as they journey together on life's pilgrimage.

Obituary

Forrey.—Christian N., son of the late John and Mary (Newcomer) Forrey, was born Dec. 17, 1853; died March 4, 1939, at his home near Maytown, Pa., in his 86th year. He was united in marriage to Mary F. Charles, Oct. 24, 1878, who preceded him in death more than forty years ago. To this union were born 7 children: Abraham (who died in infancy); Christian,

Maytown; Charles, Elizabethtown; John, Lancaster; Mrs. Sam Oberholtzer, Lititz; Mrs. Casper Eberly, Ephrata, and Mrs. John Hershey, with whom he had his home for 26 years. Four brothers, 3 sisters, 9 grandchildren, and 2 great-grandchildren also survive. Funeral services were held March 8, at Bossler's Church. Interment in adjoining cemetery.

"Father, dear, you left us lonely,
Vacant is your rocking chair;
But we hope in heaven to meet you,
With the loved ones gone before."

Mapstone.—Elizabeth Pearl (Speicher Mapstone) was born Oct. 23, 1902; died April 18, 1939. She was a daughter of the late Wm. H. and Anna (Lehman) Speicher. She is survived by her husband (Francis J. Mapstone), her mother and step-father (Bro. Levi J. Lehman and Anna Lehman), and a brother (Edward D. Speicher), all of Thomas Mills except the husband; also a sister (Mrs. Floyd Rodgers, Detroit, Mich.) and her maternal grandfather (Jacob Speicher, Johnstown, Pa.). She claimed membership in the U. B. Church. She was buried at the Hopewell Methodist Church near Boswell, Pa., April 20, by the side of her father who had passed on many years ago. Services in charge of James Saylor and Joseph Saylor.

Beachy.—Joseph M., son of Rufus and Anna Mary (Mull) Beachy, was born Aug. 17, 1938; died April 8, 1939, after an illness of five days of pneumonia. He is survived by his parents and 1 sister (Viola, at home); also the paternal grandmother (Mrs. Fannie Beachy), the maternal grandparents (Mr. and Mrs. Isaac Mull), and other relatives and friends. Little Joseph is sadly missed in the home which he had brightened for such a short while, but God has seen otherwise. He has plucked a little bud from this world to blossom in heaven. Funeral services were held April 11 at the home by Bro. David Yoder, and at the Morgantown Mennonite Church by Brethren Christian Kurtz and John S. Mast. Burial in the adjoining cemetery.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile,
And clasped our Joseph's hand."

Graybill.—John Eugene, son of J. Silas and Rebecca (Histand) Graybill, born Feb. 23, 1939, died April 17, at the Grand View Hospital, Sellersville, after being there over three weeks. Death was caused by a congenital megacolon. He peacefully fell asleep without a sound or struggle. Our baby has left a vacant spot in our home that can never be filled but we console ourselves with the thought that he is in far better hands now than he could ever have been in this world. God plucked a little bud from this world to bloom in heaven. We cannot understand God's way but humbly bow and say, "Thy will be done." He leaves father, mother, and 1 brother (David Leon), and maternal and paternal grandparents (Mr. and Mrs. Samuel Histand of Doylestown and Mr. and Mrs. Joseph S. Graybill of New Holland). Services were held at the Doylestown Mennonite Church by Joseph Gross and Elmer Moyer. Text, Jas. 4:14. Burial in adjoining cemetery. —By Parents.

Weaver.—Fanny, daughter of John and Sarah Martin, was born May 24, 1881, near Shippensburg, Pa.; died in her home near Columbiana, Ohio, April 15, 1939. Nov. 26, 1908, she was united in marriage with Noah Weaver. To this union were born four children (John, Edna, Carrie, and Martha, all residing at home), also one grandson. She is also survived by her mother of Shippensburg, Pa., three brothers (Henry E. of Sterling, Ill., Stephen and John of Columbiana), two sisters (Mrs. Calven Martin of Shippensburg and Mrs. Walter Lehman of Chambersburg, Pa.). Her father and one brother preceded her in death. In the year of 1909 she accepted Christ as her Saviour and united with the Mennonite church, worshipping with the Midway congregation. In her passing the home will miss a kind

and loving companion and mother, the Church a faithful and devoted sister, and the community one loved and respected by all who knew her. Services were conducted in the home by Bro. A. J. Steiner and at Midway church by Brethren I. B. Witmer and Paul Yoder.

Benner.—Elmer W., son of Enos and Maria Benner, was born in Montgomery Co., Pa., Feb. 6, 1878; died after suffering three weeks from neuralgia followed by a stroke, at his home in Franconia, Pa., April 16, 1939; aged 61 y. 2 m. 10 d. On May 26, 1900, he was united in marriage to Annie Y. Bergey of Harleysville, Pa., who preceded him in death Nov. 27, 1929. To this union were born six children, five of whom survive. On April 12, 1936, he was united in marriage to Annie M. Hackman of Franconia, Pa., who survives him. He united with the Mennonite Church and remained a faithful member until the end. He leaves 4 daughters, 1 son, 1 step-daughter, 1 step-son, 1 brother, 1 sister and 8 grandchildren. Funeral services were held at the Souderton Mennonite Church, April 20, conducted by the brethren Jacob Moyer and Elmer Moyer. Text, Prov. 10:7. Burial in the Souderton Mennonite Cemetery.

"Gone into that light that shines so fair,
Gone from the earth of sorrow and care;
Resting those hands that did their best,
Gone, dear Father, gone to rest."

—By the Family.

Inhoff.—Henry G., son of John and Mary (Smith) Imhoff, was born Oct. 9, 1882, near Metamora, Ill.; died at his home in Eureka, Ill., Mar. 8, 1939; aged 56 y. 4 m. 29 d. When a youth he moved with his parents to a farm near Lowpoint, Ill., where he resided until about twenty-five years ago. He then retired from the farm and moved to Eureka, where he spent the remainder of his life. Early in life he accepted Christ as his Saviour and united with the Metamora Mennonite Church. He remained a faithful member of the congregation until the Lord called him home. He lived a quiet, unassuming life. His sympathetic disposition, with a concern for the welfare of others, won for him a multitude of friends. His father, mother, and infant sister preceded him in death. He leaves 5 brothers and 4 sisters, namely: Joseph, Metamora; John, Roanoke; Chris, Eureka; Samuel, Lowpoint; Jacob, Washington; Mrs. D. H. Schertz, Eureka; Mrs. C. H. Smith, Eureka; Mrs. P. B. Schrock, Lowpoint, and Mrs. H. R. Schertz of Metamora; also many relatives and friends. Funeral services were in charge of Bro. J. N. Kaufman assisted by Bro. Ezra B. Yordy. Burial at the Roanoke Cemetery.

Freed.—Sarah, daughter of Joseph and Sarah (Price) Moyer, was born near Franconia, Pa., May 26, 1856; died Feb. 16, 1939; aged 82 y. 9 m. 20 d. She was married to Frank Freed who predeceased her in April, 1920. To this union 1 daughter and 2 sons were born. Two sons and 1 daughter predeceased her, 1 daughter and 1 son from her first marriage. The following remain: John Ruth of Morwood, Pa. (from her first marriage); Lizzie (Mrs. Tyson Detwiler), Morwood, Pa.; Clarence Freed of Franconia, Pa. Also 10 grandchildren, 1 great-grandchild, and 1 sister (Lydia P. Landes, Harleysville, Pa.) survive. She suffered with heart trouble and arthritis for a number of years, but was bedfast only six days. She was a faithful member of the Franconia Mennonite Church. She was always willing to lend a helping hand. Funeral services were held Feb. 21, at the Franconia Mennonite Church, in charge of Bros. Ahr. Clemmer, Abr. Derstine, and Menno Souder. Text, II Cor. 5:1.

"Tis hard to part with Mother dear,
No more to see her here;
But yet we're glad, if God saw best
To end her troubles and give her rest.
In heaven to reign with angels fair,
May our names too be written there."

—By the Children.

Weber.—Samuel M., son of Henry and Elizabeth Weher, was born in Berks Co., Pa., May 2,

1872; died at his home at the Bowmansville Mennonite Church April 14, 1939; aged 66 y. 11 m. 12 d. In his early years he united with the Mennonite Church and was a faithful member until death. He was married to Anna Bowman. To this union were born 4 sons and 4 daughters. One son and one daughter preceded him in death. He leaves his widow, 3 sons (Noah, Clay; Enos, Ephrata; Stephen, Terre Hill), and 3 daughters (Mrs. Christian Good, Fivepointville; Mrs. Tillman Hurst, Blue Ball; Mrs. Mary Hahn); also a foster son (Thomas Lockard) at home, 26 grandchildren, 2 great-grandchildren, a number of brothers and sisters, and many relatives and friends. Father left home in the morning to do his day's work and in an hour or so he was at home again, and at 9:30 he passed over yonder. We are thankful to the Lord that He did not weary him long with pain and suffering. We feel our father would not wish to come back, so we hope and pray to meet him over there some sweet day. Funeral services were held Tuesday, April 18, from his home by Bro. Isaac Geigley, and at the Bowmansville Church by Bro. Moses Gehman. Interment in the adjoining cemetery, services in charge of George Horning.

"Tis hard to part with Father dear,
No more to see, no more to hear;
But we're glad if God thought best,
To take him home and give him rest."

—By the Family.

Byler.—Daniel K., son of Preacher Daniel and Mattie (Detweiler) Byler, was born in Lawrence Co., Pa., Oct. 12, 1862; died near Belleville, Pa., April 14, 1939; aged 76 y. 6 m. 2 d. On Jan. 27, 1887, he was married to Lydia Peachey near Newton, Kans. To this union were born 10 children, all of whom are living, namely: Urie D., Middlefield, O.; Jesse J., Gap, Pa.; Jacob D., Thomas J., Daniel H., Joseph D., Ella (Mrs. Jacob King), Nannie (Mrs. Joseph Yoder), Lena (Mrs. Rudy Byler), and Emma, at home. He also leaves 45 grandchildren and 1 great-grandchild. Two sisters also survive. Jan. 30, 1939, Mother broke our family circle and departed this life, and just 74 days later father was called to follow her to the grave. The cause of his death was pneumonia, with which he was stricken after returning to Belleville from a visit to his son Urie in Ohio. It is hard to part with Father so soon after Mother's death. He spent many lonely hours since that time and we feel thankful that his pain is ended and his joys supreme over there. Funeral services were held with Bishop John B. Peachey in charge, at the house and at the Locust Grove Church by Bros. John Mast, Emanuel B. Peachey, and John Zook. Burial in the cemetery near the church.

"Tis hard to part with Father dear,
No more to see him here;
But yet we're glad if God saw best,
To end his troubles and give him rest."

—By His Family.

Lowe.—Catharine, daughter of John and Nancy Bixler, was born in Fayette Co., Pa., Aug. 10, 1843; died at the home of her daughter (Mrs. Nancy Feigert) after an illness of several weeks; aged 95 y. 8 m. 11 d. She lived more than 74 years on her farm home near the Longenecker Church. She was the last surviving member of a family of ten children. She was united in marriage to Cornelius Lowe, Sept. 1, 1864, in Holmes Co., Ohio. To this union were born 3 sons and 2 daughters. Her husband, 2 sons, and 1 daughter preceded her in death. She is survived by 1 son (Cornelius S., Winesburg, O.), and 2 daughters (Mrs. Philip Amos, Beech City, O.; and Mrs. Nancy Feigert, Winesburg, O.); also 10 grandchildren, 18 great-grandchildren, and 1 great-grand-grandchild. Early in life she united with the Longenecker Mennonite Church near Winesburg, and was a faithful member until death. Funeral services were held April 24 in the presence of a large concourse of people at the Longenecker Church, with Bro. I. J. Buchwalter in charge, assisted by Bros. P. R. Lantz, D. D. Miller, and Milton Hostetler. Interment in cemetery near by. Thus ends the earthly career

of one who was deeply interested in the work of the Lord and was an outstanding example of the simple, plain teachings of the church of her choice. May she rest in peace.

Schlabaugh.—Barbara, daughter of Daniel and Elizabeth (Brenneman) Gingerich was born near Kalona, Iowa, Aug. 12, 1855; died at the home of her daughter (Ida Kemp, near Kalona), March 25, 1939; aged 83 y. 7 m. 13 d. She was the last in a family of twelve children. The family ties were unbroken from 1880 until 1928, when the father answered the final summons. The youngest surviving child is a daughter, who is past 43. In her early years she accepted Christ as her Saviour and united with the Old Order Amish Mennonite Church, in which faith she continued until death. The cause of her death was pneumonia and heart trouble, with which she had been seriously ill only seven days. She was united in marriage to Christian C. Schlabaugh Feb. 15, 1880. Her husband preceded her in death Dec. 30, 1928. To this union were born 4 daughters and 1 son (Mrs. Harry D. Miller, Mrs. Lewis D. Yoder, Mahlon, Mrs. Joel H. Yoder, Mrs. Noah S. Kemp). There are 14 grandchildren, 7 great-grandchildren, 4 stepgreat-grandchildren, all of near Kalona. Besides the above named family she leaves many relatives and friends. Funeral services March 27 at the home, where she resided since 1881, and now owned by her daughter and son-in-law, Mr. and Mrs. Noah S. Kemp. Services were conducted by Samuel Kemp and Chris B. Miller. The 90th Psalm was used as the funeral text. Interment in the Gingerich Cemetery by her husband.

"Mother, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Gnagy.—Clara Belle Patterson was born in Lagrange Co., Ind., Nov. 10, 1878, to George and Polly (Miller) Patterson. She was the fifth of eleven children. On April 5, 1908, she was united in marriage to I. W. Gnagy. To them were born 2 daughters, Ruth and Mary. Mary was called to her eternal home eight years ago. In her youth Clara accepted her Saviour and was an active, faithful member of the Mennonite Church. She taught a primary class in Sunday school for many years. She was always ready to help wherever help was needed, always concerned for the welfare of others. Those of her family who preceded her in death were her father, one sister (Mrs. Fannie Sparks) and 1 brother (Simon). Those who survive are her sorrowing husband and daughter (Mrs. Ruth Johns), son-in-law (Ward Johns), her aged mother (Mrs. Polly King), 5 sisters (Mrs. Lydia Miller of Lagrange, Mrs. Libbie Greenawald of Rome City, Mrs. Hattie Greenawald of Topeka, Mrs. Amanda Wenger of Reading, Mich., Mrs. Susie Nofziger of Goshen) and 3 brothers (John Patterson of Hillsdale, Mich.; Jacob Patterson of Goshen, and Daniel Patterson of Chatham, N. J.). She passed away at her home in Topeka, Ind., on April 10, 1939, aged 60 y. 5 m. Funeral services were held at Maple Grove Mennonite Church conducted by Bro. Edwin J. Yoder. Text, Gen. 5:24. Interment in the Maple Grove Cemetery.

"I cannot say, I will not say
That she is dead, she is just away,
With a cheery smile and a wave of the hand,
She has wandered into that unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there."

Nolt.—Mary Ann, daughter of the late David and Susanna Groff, was born in Lancaster Co., Pa., July 2, 1855; died at the home of her daughter Mary, March 17, 1939; aged 83 y. 8 m. 15 d. Nov. 2, 1879, she was united in marriage with Martin M. Nolt. She and her companion united with the Mennonite Church in their early years. This union was blessed with 2 sons and 3 daughters: Martin (died in infancy); Lizzie (Mrs. Phares Martin, deceased 5 years ago); Mahlon, Stevens; Mary (Mrs. Amos S. Eberly), and Emma (Mrs. Hoover H. Martin), New Holland. She is also sur-

1938 REPORT OF SUMMER BIBLE
SCHOOLS IN THE MENNON-
ITE CHURCH

Compiled by C. F. Yake

No. of Summer Bible Schools definitely reported	177
Ind.-Mich. 4 schools, no report	
Iowa-Nebr. 1 school, no report	

5 schools, no report 5

Total no. of schools	182
Allowing 8 for additional unreported schools	8

Approximate Grand Total 190

Statistics based on 177 schools

Enrollment	23,000
Average Attendance	19,245
No. of Teachers	1,743
Expenses	\$4,850.51
Missionary Offerings	691.61
Range of pupil ages	1 to 21
Adult age range up to	82
No. 3 wk. schools	12
No. 2 wk. schools	151
No. 1½ wk. schools	5
No. 1 wk. schools	8
No report on length of term	1
No. from Mennonite homes	6,281
No. from other homes	9,849
No. in High School Class	971
No. in Adult Class	305
Denominations other than Mennonite represented in any one school	17

Number of Schools in Various Districts

Franconia	4
Lancaster	20
Washington Co., Md. & Franklin Co., Pa.	1
Virginia	21
Ontario	18
Southwestern Penna.	24
Ohio & Eastern A. M.	16
Indiana-Michigan	19
Pacific Coast	9
Illinois	11
Missouri-Kansas	22
Iowa-Nebraska	4
Dakota-Montana	9
Alberta-Saskatchewan	4

Total no. of schools	182
Allowing 8 additional unreported schools makes a Grand Total no. of schools	190

Comparative Facts

1935—103 schools; 11,500 enrollment.	
1935—Approx. no. schools 125; enrollment in 94 reported 13,472; teachers 964.	
1937—Approx. no. schools 140; enrollment in 128 reported 16,994; teachers 1265; expenses \$3,894.02; cost per pupil enrolled, 23 cents.	
1938—Approx. no. schools 190; enrollment in 177 reported 23,000; teachers 1,743; expenses \$4,850.51; cost per pupil enrolled 21¼ cents.	

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Leo congregation located near Grabill, Ind., (about twelve or thirteen miles northeast of Ft. Wayne) on June 1 and 2, 1939.

The District Mission Board will have their annual meeting on the day previous to Conference on May 31.

An invitation is extended to all to attend these meetings.

Ira S. Johns, Secretary.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Midway Church near Columbiana, Ohio, D. V., May 23-25, 1939.

Conference members are to meet at the Church on Tuesday morning, May 23, at 10:00 o'clock. The day will be spent in an open forum on our general church situation. (Our opportunities, problems, responsibilities, etc.).

Open conference will begin Tuesday evening and continue throughout Wednesday and Thursday.

For information relative to the program, write to the secretary; and for information relative to transportation, write to A. J. Steiner, North Lima, Ohio.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Many a man tries to break himself of bad habits only after bad habits have broken him.—Sel.

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vived by 22 grandchildren, 10 great-grandchildren, 1 brother (Jonas Groff), and 1 sister (Mrs. Susanna Gehr). Neither her brother nor her sister could attend her funeral due to ill health. Her companion preceded her in death nearly 7 years ago. With the help of her children she was living alone for almost one year. Then she made her home with her daughter Mary. Death was due to infirmities of age, being bedfast only ten days, but her health had been failing for some time. Friday noon she fell asleep without a struggle; which we believe was her desire, as she often made the expression that she hoped she would not have to wait so long. Grandma's smiling face will be missed by all. One evening when she and one of her granddaughters were reading from the Bible, which she often did, she selected one of her favorite texts (Rev. 21:4) for her funeral. Funeral services were held March 20 at the home of her son-in-law, Amos S. Eberly, by Bro. Eli Sauder, followed by services at the Groffdale Mennonite Church by Bros. John Sauder and John W. Weaver. Burial in the adjoining cemetery.

"We are glad, if God thought best,
To end her troubles and give her rest.
In heaven to sing with angels fair,
May our names be written there;
That we may again our loved ones meet,
And walk with them through the golden street."
—By her granddaughters.

ANNUAL MEETING

MENNONITE BOARD OF MISSIONS
AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon. Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

CHRISTIAN EDUCATIONAL
CONFERENCE

This year again the Commission for Christian Education and Young People's Work will sponsor a conference just previous to the General Mission Board meeting. On Friday afternoon and evening and Saturday forenoon, June 16 and 17 the sessions will be with the brotherhood at Midland, Mich. This is in the line of travel and within a couple hours driving of Fairview where the mission meeting will be held June 18-20. The Saturday evening session will be at Fairview. A hearty invitation is extended to workers in Sunday school, Summer Bible School, Young People's Bible Meetings, and other similar teaching agencies to be present for these sessions. Those planning to attend the sessions at Midland will kindly advise Bro. Floyd Bontrager, Midland, Mich. For more information regarding the meeting and for copies of the program, write to John R. Mumaw, General Secretary.

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

May 4, 1939

JOHN R. MUMAW, Editor

EDITORIALS

Giving is an act which becomes a unique experience when it is done in a genuine Christian spirit. Some people give of what they have with the expectation of receiving equivalent returns. Some make contributions to benevolent funds for advertising purposes. A few people give with the view of earning the favor of men. Others make their giving a matter of exchange. But there is nothing essentially unique about such giving; it merely meets the levels of self-interest and policy. Giving that is thoroughly Christian is something more

It is an element of Christian character. The true spirit of benevolence indicates an attitude that reflects the nature of God. The Lord gave that we might be made happy. His compassion expressed itself in a Gift. All that we have makes us indebted to Him. He is the giver of all good and perfect gifts. Those who bear His image and are partakers of His nature discover within themselves a love, a compassion that urges to action. It is primarily a desire to bless the lives of men with the effects of the Gospel. People who give sincerely to promote the cause of Christ get a sense of satisfaction which accounts with that urge. It is such an attitude that embodies the principle expressed in the words of our Lord, who said, "Freely have ye received, freely give."

Giving may become an act of Christian worship. Let it be understood, however, that the mere dropping of an offering into the plate being passed through the audience is not worship. It is the inner response of the heart that puts meaning into our giving. The motive of the contributor determines the moral quality of the act. The sharing of our possessions with others to promote the Kingdom of God is something different from pledging support to a civic venture for advertisement of a private business. A contribution that is given to support the work of the Church carries with it a savour of honor. We honor the Lord with our substance. Keeping that in mind makes it become a form of adoration. We thereby give recognition to God's claims upon us and ours as well as

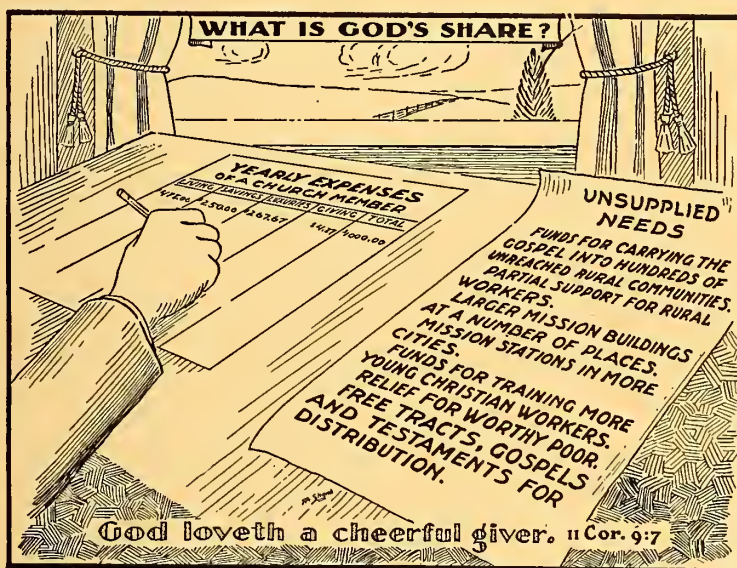
to give expression to our gratitude in the form of an offering. If we first of all give our own selves to the Lord and then follow up with gifts in sincere offerings, giving becomes a spiritual sacrifice which is well-pleasing to God.

Giving is also a means of Christian service. Through the centuries, God has been making a distribution of gifts among men. To some He has given the power of faith; to others the gift of evangelism. Some people are pastors and others have a peculiar ability to teach. Among these and other gifts that might be mentioned, He distributes the power to get wealth. While we are all engaged in a life of stewardship, the men of wealth have a larger responsibility to God in the proper use of money. The Lord has extended to such the opportunity of making possible great advancements in the progress of

missions. The person who provides the finances for Christian activities can enjoy the happiness of participation in Kingdom efforts as well as the active worker on the field. We are all "workers together with God." There are the poor who need help. Christians who have met with misfortune need relief. Our local church activities need a financial income. Ministers and teachers need support. Church institutions are dependent upon personal contributions. Missionary enterprises cannot be carried on without money. Give of

your means to these various causes. Give in the spirit of true benevolence. Make your giving an act of true worship, allowing your gifts to represent the true character of your Christian experience that it may be a proof of the sincerity of your love to Christ. You can serve on foreign fields and in the home land through your offerings to the great cause of Christian missions.

And he said unto them . . . Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:7, 8.



A RECORD OF RURAL MISSIONS IN ONTARIO

By J. C. Fretz

(Concluded)

The church in Bertie, the township nearest the source of the Niagara River and Buffalo, lost out over a half century until 13 numbered the membership in 1916. It immediately came up for attention under the Rural Mission Board. The old church was in a bad state of repair and a building fund was opened in 1917. In 1918 some \$1600 was appropriated and a substantial building erected. Bro. Howard Stevanus, a young man, lately from Pennsylvania to Ontario, was active in bringing about this work and became the new pastor. After a few years of faithful labours he was called to minister to the congregation near Bloomingdale, Waterloo County. Bro. Noah Hunsberger of the Waterloo congregation then accepted the work at Sherkston for a few years. In 1923 the Mission Board placed the work in charge of Bro. Nathaniel Bergey. Though the interest was maintained fairly well, there was no appreciable increase in membership. In 1926 the ordination of Bro. Simon B. Martin provided a resident minister again. Regular services continued under his care for five years. Then came a decrease of membership due to several removals from the field. With very few members left Bro. Martin accepted the call of the Strasburg congregation in 1930. The Board now negotiated with the Brethren in Christ, known as Tunkers in Canada, who held a strong membership in this township. In 1931 they purchased the church and became responsible for the testimony in that community.

Clarence Center, N. Y.

Clarence Center, in Niagara Co., N. Y., had a Mennonite congregation from about 1840 until late in the century. This congregation was under the Ontario Conference because of proximity. When the work lost out the few members were shepherded by occasional visits by ministers from Ontario. About 1920 a new interest in the community took form when a number of families from different states sought homes east and north of Buffalo. In 1922 the Rural Mission Board, recognizing the need of ministerial help on the field, secured a church near Gasport, twelve miles north of the old settlement. In the same year they requested of the Church Conference to give over the ownership and control of the Clarence Center Stone Church to the Board. Plans for the organization of a congregation were undertaken and by 1925 the organized group had gained a membership of 50 and were given representation on the Rural Mission Board. However, this self-sustaining congregation continued to report to the Annual Board meetings of rural missions until the merger into the new organization in 1929.

South Cayuga

South Cayuga, locally known as Fry's Corners, in Haldimand County, was a thriving congregation about the middle of the nineteenth century. But unfortunately the loss to this church became serious with the rise and growth of other denominations in the community. When the Rural Mission Board came into existence South Cayuga failed to be recognized as self-sustaining. In 1916 the appointment of a minister was under discussion by the Board. In 1918 the Executive Committee was still in quest of a man. In 1919 the Mission Executive became responsible for the needs of Rainham and South Cayuga eight miles apart. Then at the Annual Session of Church Conference in 1920 these two points entered jointly the list of self-sustaining congregations having a resident minister in the Rainham field.

Glasgow

Glasgow is located one mile north of the Altona church in Ontario County, and seven miles north-east of the Wideman Church. Altona was without an active resident minister after 1914. In 1919 the Executive of the Rural Board was asked to investigate this field. In 1922 annual Conference gave permission to the brotherhood at Altona to be received as members by the Wideman congregation. Since that time the Wisler Mennonite group only hold services at the Altona

church. About 1930 the W. I. Smith family moved into the community near Glasgow and soon found neighbours desirous of having a Christian community centre. At first prayer meetings were held in the homes. Then permission was secured to use the brick church at Glasgow, for some time not used. A beginning in Sunday school was made in the afternoons. This arrangement continued until 1937, when the York County ministry began to supply occasional preaching services. Some interest was found and the local ministry requested the Ontario Mission Board to assume responsibility. Evangelistic meetings were provided and a few souls won to the kingdom. In 1937 Gordon Schrag of Zurich was ordained to the ministry and located here. A few Mennonite families adjacent are helping and a congregation was organized in 1938.

Hagerman

Hagerman is a country corners in the south part of Markham township, ten miles north of Toronto. At one time a Methodist congregation provided church privileges for the community. Then with the movement to town this church was closed. During the depression an exodus of Toronto families brought new residents into the district. Among them were the Wright and Schmucker families, former regular worshippers at Toronto Mission. Finding neighbours without Gospel teaching, they opened their home for Sunday school. Upon request in 1934 an effort was made by the Ontario Sunday-school organization to find a place more commodious for this Sunday school. The rural school house was secured and in October of the same year the work transferred to the school. Workers from the Cedar Grove congregation lent a hand and most encouraging results have followed. Special efforts in series of meetings have been repeated and many souls won to Christ. In the autumn of 1937 Bro. Floyd Schmucker was ordained to minister to this young flock, and at the same time a congregation was organized. This place needs a permanent house of worship.

Hawkesville

Hawkesville, four miles west of St. Jacobs, in Wellesley township, was provided with preaching services for a few years about 1920 in a church building of the village. But the interest did not prove great and in 1924 this work was discontinued. About six years later another group of Mennonite young people showed zeal in opening a Sunday school in a residence in town. From 1931 to 1934 the attendance ranged between 30 and 40. Sunday evening services were arranged and a week evening Bible study directed by a friend from Guelph. Though the Mennonite Sunday school Executive gave attention to this effort during these years, it never came under the Mission Board and soon was lost to the Conference. An independent group took steps to identify themselves apart from our faith and practices and have set up their own organization at Hawkesville.

Markstay

Markstay is our only mission in Northern Ontario. More than 350 miles from Kitchener by highway, this point is in the Sudbury district, 60 miles west of North Bay. Northern Ontario is much larger than Southern Ontario, yet much more recently settled in the prospective mining sections. In 1923 an investigation of the North Ontario field was arranged for but no active measures were adopted for opening work there. It was in the winter of 1935 that two brethren from Pennsylvania and the superintendent of Toronto Mission made a trip to North Bay and beyond, to learn of actual conditions there. Their report was received and studied during the ensuing months with the result that interest grew. Further investigations were made with prayer and waiting upon God. A decision was agreed upon to open work, and the location at Markstay was chosen. A farm was rented to provide a mission home, and in May, 1936, two brethren—Arthur Gingerich and Walter McDowell—

(Continued on next page)

MISSIONARY ACTIVITIES FOR YOUNG PEOPLE

By M. C. Lehman

It is always inspiring to see the youth of the Church actively engaged in supporting her program. A church which cannot enlist the active co-operation of its youth is bound for disaster. If youth must wait to do any work for the Church until years of complete maturity are reached there will be a breach between young and old people that must mean serious handicap to the cause.

Some work is especially well adapted for the vigour and vision of young people. Certain phases of our missionary program are of this kind. This may be particularly true of work to support the cause of missions. Some groups of young people have recently undertaken to work together at certain projects to earn means to support some unit of missionary work.

A group in Idaho put out an acre of potatoes and earned a substantial sum which was given to the Mission Board to support orphans in India. A group in Michigan raised beets—report of which is in *Youth's Christian Companion*. Another group in Kansas is contemplating the raising of certain amount of wheat to support missionaries in South America. The idea seems to be "catching on" for inquiries are being made by young people's groups in different areas of the church.

There is hardly a kind of agriculture in any part of the Church in which young people could not find opportunity to collectively undertake the earning of money to use in the Lord's work. Other lines of work can also be used for this kind of support. A Sunday school class of young married men in another denomination pledged themselves to give a percentage of their income to support a certain number of beds in a missionary hospital in Africa. This project increased their interest in using the healing ministry to win people into the Christian fold and deepened their own spiritual life.

Our children have done nobly in earning money to support the Lord's missionary work through the quarter fund and the gift boxes. Why not have our young people co-operating in groups at work for which their larger ability fits them? In some sections of the Church our young people are organized under the sponsorship of the Church conference. Could not such groups in congregations undertake the earning and giving of funds collectively for the work of Christ's church?

The experience in group work along this line would be valuable training for active participation in missionary work later in life. It would help to keep alive an urgent concern for the progress of God's work. It would also help foster a loyalty to those ideals embodied in doctrines which make for a truly consistent church witness. Why not try it?

Ministers and other Church workers would find their young people more interested in the work of the Church if they helped them to co-operative work of this kind. Very many of our young people are deeply interested in the work of the church and are ready to do something. This energy should be organized and applied. Church leaders, particularly bishops and pastors, would do well to help young people in their congregations to start and continue work of this kind.

Such young people will be more likely to regard their incomes as a stewardship for God when they settle into homes and independent incomes of their own. A church made up of members who regard their entire earnings as holdings as "for the Lord first" will not allow the work of God to suffer. A plan to help our young people collectively support the mission work of the church can accordingly be a very valuable agency for missionary education. Young people will want to learn about the projects which they support.

There are now books available through the help of the Commission for Christian Education and Young People's Work by which every phase of the church's mission work may be studied. These are arranged in series for classes or groups to meet weekly for about twelve weeks and study a

phase of the church work. While a group is engaged at an earning project for a definite piece of missionary work they could meet weekly to study the missionary work at home as abroad of which their object of support is a part.

Any one desiring information about the mission study books and courses now available should write to Brother J. L. Horst, Scottdale, Pennsylvania, or to the writer at Goshen, Ind., and information will be very gladly given.

The editor of the *Youth's Christian Companion* would be glad to hear from any one member of a group which has undertaken a project to earn money for missionary work. An interchange of experience between such groups would be helpful and inspiring and inquirers about new projects would benefit by the experience of those who have tried it.

Goshen, Ind.

(Continued from preceding page)

went north. They were supplied with some seed and household effects. This summer's experience led to the opening of Bible study and preaching appointments in five neighbourhoods, within a radius of twenty miles. One year later the location of the home had to be changed and two new workers were added to the force on the field. An effort to do Bible coach work for a few months took on the form of investigation tours. The two later workers were recalled in 1938 and the work since then has been in charge of two brethren. Some sixty families have been contacted. Summer Bible school was undertaken. The work has been blessed with some souls won to Christ. In 1938 the first communion service was held. Confidence is becoming established and the work is slowly advancing.

Bright

The mission near Bright is located in the same township as an earlier appointment in Blandford some eight miles south of the Biehn church. Ministers from Waterloo county gave assistance from 1854 until 1900. Later the building was sold but the property and cemetery retained. In May, 1937, under the direction of the Mennonite Mission Board of Ontario a Sunday school was opened in an unused country church a few miles southeast of Bright. The workers are volunteers from St. Jacobs congregation. The interest and attendance have increased and monthly preaching appointments have been added. Cottage meetings are held every two weeks in the homes. A few series of evangelistic meetings have been conducted and souls have been saved. A beginning of membership has followed. A marked expression of confidence on the part of the residents of the community has been the complete renovation of the church building. In spite of difficulties in winter travel to this place, the workers have maintained a record for courage and faithfulness.

Hillside

Hillside is in the southerly part of York County, some twelve miles east of Toronto and three miles south of Cedar Grove. Here stood a country church with closed doors for several years. In 1936 three workers from the Cedar Grove congregations spent their Sunday afternoons profitably as workers in charge of a new work at Hillside. To date has been a brief time for the work to prove itself. An encouraging feature is the response in attendance of young children from the neighborhood. An enrollment of 30 is one visible result of faith and perseverance of the workers.

Puslinch Centre

Puslinch Centre, in the township east of Wanner Church and Hespeler, was supplied every fourth week by a Mennonite minister forty years ago. Then for a period of years it was under the care of the Tunker Brethren. Later no regular services were held. The Mennonite Mission organization in 1927, and again in 1937, made investigation with no decision to open work there.

(Continued on page 125)

AT SHIRATI STATION

By Alma Hershberger

"Now where are this grasshopper's eyes, boys and girls?"

"Right by his big leg and under his wing."

That is the answer one teacher got from an entire chorus of voices at the beginning of a nature study period using the grasshopper as the subject.

"Why do you say so?"

"Because the eye blinks and that hard thing on his head does not. If we touch it with a piece of grass it blinks."

"Who told you this is the eye?"

"Didn't we finish to see for ourselves long ago when we were just children herding the goats."

"What then are these two round hard things on his head?"

"They are glasses put there for ornaments only to make him look pretty."

By this time the teacher had become pupil and the lesson she was learning was quite fascinating. The pupils were very positive of the knowledge they were imparting to the teacher, and were beginning to feel quite jubilant at the teacher's apparent lack of understanding about their familiar friend, the grasshopper. It was a bit difficult to disillusion them concerning that which they had learned long since. Merely telling them they had mistaken the ears for the eyes was not sufficient. There had to be real proof. Several days later a few pupils consented to believe the teacher's version because they had proved for themselves by puncturing the eyes (?) underneath the wings with a grass stem but the grasshopper still could walk and hop about as if he were seeing. Then they punctured the hard little glasses (?) on the head and found tears, and after that the poor grasshopper could not find his way.

This shows us that in many respects these people who live so close to nature have made many observations, but not always true ones. Also many things are passed by daily unobserved. But their questions are many just the same and one must be on the alert to give them proper answers for them. New teaching they desire and need. The many little things we learn before we go to school must here be given out very often for the first time to grown boys and girls, or even married men and women.

Especially is this so very, very true in their Bible stories. How we should have missed those Bible stories when we were children. I well remember one book we had in our home which we children perused until it fell apart from being used so much. That was Foster's book of "Bible Pictures" obtainable at the Mennonite Publishing House. The Bible pictures studied in childhood have made lasting impressions and I value them highly. All of you who read this I am sure can also say the Bible stories and Bible pictures you learned in childhood are among your most precious memories. We have a golden heritage.

Many of our day school boys and girls when they first come to school are grown. Just the same as their secular knowledge begins then so does their Bible knowledge. One period a day is given for Bible study only, for every pupil who comes to school. But what a small amount of Bible story time this is compared to what we have had. We could sit for hours by Mother's or Father's knee listening to those beautiful stories and be taught the meaning of the pictures we saw.

Several years ago I obtained one of these books mentioned earlier and permitted some of the boys to study it much in their spare times. They came with many questions but many, many of the pictures those older boys could and did decipher by the names they recognized in the English print accompanying the picture and by their general knowledge. We were studying Genesis and Exodus in day and Sunday school at that time.

Yesterday I gave the book to a new group of boys who have come to us within the past year and many within the past few months and the book as yet had little appeal to them. Why? Because they know none of those old stories. This school term we have started teaching from Genesis again. In Sunday school we are using the Gospel of John so they are getting of both the New and Old Testament teaching as soon as they come.

Their questions have been many as they are taught and as they learn who our first parents were and just how this world came to be as it is. One of the big questions to them always is, "Was Adam a white man or a black man?" Some things on the other hand are quite easy for them to understand. That God gave to Adam and Eve skins of animals to clothe themselves is not difficult for them for that is their one great use of the goat, to furnish them nice soft skins for clothing. There are still many old men and women who wear only skins of this kind for clothing.

That Adam had to dig for his food is also very readily understood; for every man, woman, and child in this community must dig when the digging time comes. And that digging is done with a crude hoe held in the hands. Thorns and thistles are by the hundreds in every garden. It was interesting to me as well as to them to trace the processes through which man must care for the seed until he has the bread in his mouth, and every one of these processes each individual native is well acquainted with. They are: digging the ground; sowing the seed; cultivating the growing grain;

harvesting; drying on a nearby rock; carrying to the granaries; taking from the granary small amounts at a time; carrying to the nearest large rock; thrashing with a heavy club; winnowing; grinding; cooking. All this is done in every village, the last six processes every day or at least every two or three days. One boy asked me if we were not included in the curse since they do not see us dig like they do. It takes a geography lesson on trade and commerce to answer that question.

The picture of Cain as a wanderer upon the face of the earth that refuses to yield for him a full harvest is another picture which is not so hard for them to see. And so on and on with our stories, many of them so readily understood because of their own immediate environment and circumstances but no one to tell them. It is a big work and our greatest task is to teach faithfully these who come to us so they may in turn go to the others.

I just want to mention yet the helper for the afternoon, one of our Christian boys, who teaches the beginners class. Whenever opportunity affords, it is a real pleasure to listen to him. We can learn much in the way of interpretation from a native teacher. Many a time I have marveled at the fund of native illustrations at his command, for he himself compared to pupils at home would certainly not range higher than fifth grade. He can hold the pupil's attention and many times I have heard a little one recite a whole story with many details that had been taught the day before. So as we are teachers we are also pupils ever learning, and my desire is that I may constantly be able to learn much from my pupils or fellow teachers that I may in turn be able to teach them better.

Your prayerful interest in the school work is ever desired.
Shirati Station. Tanganyika, Africa.



"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

MISSION WORK

By Dorothy Shoup

(Read by the writer at the Missionary Day service at the Kolb Church, Holmes Co., Ohio, November, 1938. D. M. F.)

The command to carry the missionary message is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Whether we preach at home or abroad, let it be with the same sincerity and thoroughness that Christ Himself practiced and taught His disciples to do. There is today, among many professed missionaries of the Cross, an amazing lack in the character of their message. The "all things whatsoever I have commanded you," is deplorably absent from their message and from their lives. This makes it all the more imperative for those who are obedient to the "all things whatsoever" our Lord commanded to go to the limit of their powers and opportunities to make the full gospel known to all.

We thank God for the Gospel of our Lord Jesus Christ. But Christ died for the "other sheep" as well as for ourselves. As God sent Christ into the world to save sinners, so are we sent into the world to publish the good tidings of His salvation. We are told that there are some who go to a Christless grave every time the clock ticks. That ought to make us Christians think about getting to work.

What do missions mean to the Church? They create interest and give inspiration. What is a mission? It is giving what you have to others. What is the program? It is loving and giving. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Church must keep God's purposes in mind. We must supply the world's need. What was Christ's mission? "For I came down from heaven, not to do mine own will, but the will of him that sent me." "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day" (John 6:38-40).

Missionary day was originally intended to stimulate missionary interests among children of our Sunday schools. Our first movement to observe a missionary day began Nov. 18, 1917, twenty years ago. Bro. I. W. Royer was one of its early leaders. Many churches throughout the brotherhood observe it now. It is only 40 years ago this month that we appointed our first foreign missionaries to India—Bro. J. A. Ressler and Brother and Sister Page. Mission work is now being carried on by our people in India, South America, Africa, Spain, in cities of America, and many rural fields including work among the Mexicans along the border in Texas. And yet the Master speaks of white fields lacking workers, possibly intimating that much is going to waste—eternal waste.

The Church has done and is doing splendid mission work, and we pray God's blessing upon it. But should we not now launch out into a mission program such as there have been but few since the time of the early Church? Are there not evident unworked opportunities all about us? Doors are possibly right before us, which can be opened with a rap and

a turn of the knob. Souls are just back of those doors whose hearts have an eager longing, which can only be supplied by some message of love, brought by some child of God. Many places in cities do not have the Gospel. Many churches have gone so worldly that the longing souls can find no healing balm there. Many services have no door for the poor to enter, nor any pew for them to be seated in. Many services are for entertainment, having lost the Gospel message and with it the missionary zeal. Is it not time to awaken out of our sleep when there are 75 million non-church members, including the children, in our own country alone?

Judge Fawcette of New York says, "If all the children were kept under the influence of the Sunday school during their teens, and all grown-ups would take active part in Church work, we would soon be closing prisons and jails instead of building more." The Sunday school is a mighty organization in the world for good. Do we have enough mission Sunday schools conducted by the Mennonite Church? Look around and see the large groups of people who do not know the Gospel, and the many little ones who have never

heard the sweet story of Jesus. Think how we were blessed by having the Bible handed down to us, and by being brought up in Christian homes. Are we concerned about the lost souls, those who have not had this privilege?

Sometimes the question is asked, "Does it pay to spend so much time and effort in mission work?"

Do you see any fruit for labors? Christ did not ask "Does it pay?" But He patiently went about teaching and preaching the gospel.

Some accepted, many rejected. But He gave His life for all who will believe. It is our duty to sow the seed. We are not entirely responsible for its growth. Christ has promised that His Word will not return to Him void, but will accomplish that whereunto it was sent.

The mission workers are continually busy, helping others to learn more of God's Word. They visit homes of the members, and the sick or aged, and teach the Sunday school lesson to those who will not come to Sunday school.

They have a few evening meetings each week, such as prayer meetings, and to teach the girls to sew. They spend much time with the children in children's hour, telling stories, giving object lessons or chalk talks, which they enjoy. Another great work is giving clothes to the needy poor, which is supplied by the sewing circles.

One mission worker says the mission home is a place to empty out church troubles, family troubles, neighborhood troubles, and all kinds of troubles that the devil and his agents can accomplish. This also tells us how much they need the prayers of God's people, that He may give them wisdom at all times, to do or say the right thing at the right time.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest." "Say not ye there are yet four months and then cometh the harvest, behold I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." We should do the work we are called to do, and do it to the honor and glory of God. The man who picks out his own cross never gets the right one.

(Continued on page 121)

G O

**Go ye into all the world,
Go to nations far away;
Turning darkness into day
Go to give the weary rest,
Go to set the captive free;
Leave no lonely heart unblest,
Who has never heard of me.**

**Go ye into all the world,
Cross with me the ocean foam;
If you cannot go for me
Live and work for me at home.
Happy they who do my will,
And a faithful witness bear,
I to them my word fulfill
I am with you everywhere.**

—Selected.

OUTSIDE CONDITIONS INFLUENCING MISSION WORK IN ARGENTINA

By J. L. Rutt

For the Gospel Herald.

During the first ten years of our Mission work we did not notice that the outside conditions had such a devastating influence upon our missions as during the last ten years. It now appears that things are heading up in a precipitated rush to the final destruction. Peace Conferences which can be numbered by the score have been proclaiming peace when there was no real peace at heart. Instead, a burning hatred, wrath, and envy has been fanned into a very near conflagration against which man is absolutely helpless.

The unrest of the age is eating like a cancer at the tissues and fibers of human character, leaving only a skeleton of what man might attain if joined with Christ. The human race is floundering like a ship on high sea without a rudder or propeller. Man, himself, is the cause of these conditions on account of his rebellious spirit against his Creator. He has rebelled openly against his Maker. In these parts God has permitted man to taste something of the consequences of his obstinacy by withholding rain—the early and the latter.

Many times people ask us to pray for rain. Our answer is that their Creator wants something from them first—genuine repentance from their evil ways. To be condemned and to have the wrath of God resting upon a man he does not have to be a thief or a murderer or a fornicator, but just a plain disbeliever in the Lord Jesus Christ. (See John 3: 18, 36.)

We have often told our natives they want everything that can be had in a civilized country except the all-important thing that has made civilization possible—the glorious Gospel of Christ. These people like all unregenerated people want something without sacrifice; that is impossible. There was a sacrifice before every spiritual or physical success.

Many communities which ten years or more ago were an asset to their Government have become liabilities. Governments are finding themselves helpless in aiding these financially bankrupt communities. That makes existing conditions still worse. As a result, we have a floating population where years ago people lived peacefully and happily upon fair acres which have lost their productiveness on account of lack of moisture.

Our Mission work, i. e. the Western part, has suffered very much on this account. Farmers, day laborers, city and town dwellers alike have been forced to leave for other districts for a livelihood. Just now, some have gone to other districts to see whether they could

better themselves. Our attendance has been depleted very much on account of this exodus. We believe that most of the members and even others who have become accustomed to hearing the Gospel and who have enjoyed it, will seek places of Evangelical worship where they have gone. One thing we know and that is that very few of those who have really enjoyed the Evangelical worship will go back to their former beliefs.

We have plenty of evidence that many of those who have heard and received the Gospel have witnessed to the same in other places and even have gone so far as to open up places of worship. One thing which is very noticeable, is that the general exodus is going on faster than we can secure other adherents (converts), therefore, we have smaller attendance. These are some of the conditions over which we have no control; similar to those which occurred some years ago in the different parts of the South Central and Northwestern States.

Nevertheless, we shall labor on giving out the Word of God from our Mission stations, seeking to win more converts to the Gospel of our Lord Jesus Christ. Still our most fruitful method of spreading the Gospel is a personal daily witnessing; sowing the seed in human hearts and letting the results with our Lord.

Another condition which to some degree is affecting our work is a new ism—raceism, race difference or race purification, peculiar to the past few years. Sometimes we can count as many as six different nationalities in one service. Although we are separated by thousands of miles from the old world, yet we are not immune from some of its devastating propaganda. It is especially peculiar to the present time and is being fomented by an unregenerated world as the god of this world is blinding the minds and hearts of those who might believe the Gospel. These subtle ideologies are being carried by the printed page from one nation to another and even to the most remote communities.

Some would class us with that ism which was born in the largest nation in the world because we do not take sides with them (i. e. the other extreme) so prevalent in other nations of Europe. The fact is that we cannot take sides with any group, as God is no respecter of persons. Our Lord knows no race differences, nor does He have any limits of frontiers. **The Glorious Gospel is for the Whole World.** Matt. 28:19, 20. Today, the arch-enemy of souls is going about as a roaring lion in some nations, and in others as an angel of light, endeavoring to deceive if it were possible the very elect.

It is no strange thing to the Bible student to see a multiplication of outward as well as internal devastating in-

fluences intended to hinder the testimony of God's elect among many languages and dialects of this degenerate globe. Disobedience to the powers that be, has also a detrimental effect on man's spiritual condition. As he becomes hardened and indifferent in fulfilling his secular duties, he also hardens his heart to spiritual realities.

TRIALS THROUGH SICKNESS

Cancer has become very prevalent in Argentina. After suffering months with this disease, Dona Casilda de Gonzalez of Tres Lomas, passed away but not without a testimony of faith in the Lord Jesus. She had spent a short time in a hospital in Buenos Aires. There she came in contact with another patient who read her Bible and prayed in an audible voice. Dona Casilda learned to pray by repeating the words that she heard. Afterwards, hers became one of our Bible Reader homes which welcomed with fond anticipation the periodical visit of the reading of God's Word.

Another very sad case is that of Elvira D'Amato de Lafleur, a former member of Tres Lomas, later moved to Buenos Aires. The family has been one of our faithful members and attendants. Sra. de Lafleur has been suffering with cancer for more than a year. Many prayers have been offered in her behalf, but she has been growing worse and worse. It has been a severe trial to the family but they want to be submissive to the Heavenly Father's will. Pray for them that their faith may increase and not falter. A devoted husband with three children has spent all their small savings for the recovery of the wife and mother's health.

ARGENTINE TRADE WITH U. S. A. AND FINLAND

The Argentine Finance Minister announced a policy of reducing imports from U. S. A., adding that whatever hope had been cherished of a trade agreement between U. S. A. and Argentina (and it was not great) is now a fantasy.

How long Argentina can purchase from countries like the United States, which because of their own export surpluses cannot buy Argentine products, is a real problem. The only way to meet such an unfavorable balance of payments is to ship gold, or reduce imports and services. Shipping gold is not practical when a nation's currency backing is reduced to danger point. The sale of Argentine beef is now excluded in U. S. A. which is one burning resentment.

These circumstances make the exchange of moneys and custom duties very high. American articles that for many years have been handled by Ar-

(Continued on page 125)

INDIA MISSION NEWS

Drug

SUGNI BAI AND HER HUSBAND

Since last November Sister Nafziger has been staying with us in our home. Here she has experienced the excitement, the discouragements, heartaches, and sympathy of others in her efforts to learn Hindi. Soon she will be leaving us for language school in the hills. We have enjoyed her stay with us.

In India most of the weddings take place during the summer months, so now nearly every night we go to sleep with the sound of the "tabla"—an important instrument in the music of Hindu weddings.

Last week I spent a day with my Bible woman in her out-station work. Sugni Bai is her name. She and her husband meet with many trying experiences in their witness for Christ. Slowly the people are giving them a more hearty welcome to mingle with them.

Brother Weaver has been on tour most of the cool season with the three evangelists of our area. The experiences of fellowship and Bible study they have had together, and the people to whom they have gone, have been a joy to them.

Next month I will leave for the hills with Carolyn and Betty.

—Irene L. Weaver.

LEARNING TO KNOW INDIA

Little by little, day by day, I am becoming better acquainted with India—its people, their customs and languages; its trees, flowers, and birds; its religions and its climate.

I am beginning to know what the other missionaries mean when they speak of "hot winds blowing." This evening, however, we saw lightning and heard thunder which was followed by a shower and a delightfully cool breeze.

I have enjoyed my stay at Drug. I have been privileged to visit a number of the near-by villages with either the missionaries or a native Christian woman. If only we could at all times recall the mental picture of the poverty in these villages, I am sure we should always be content with what we have. Not only are these people poor materially, but oh the Spiritual poverty. Every time I returned, it made me more anxious for the time when I shall overcome this language handicap and will be able to speak to the people, too.

In three weeks I shall be going to the hills for the regular language school. So far I have been studying with a pundit. But I am looking forward to more organized methods and classes.

—Vesta A. Nafziger.

Ghatula

VICTORY

About eight brethren from here attended the Madkughat Mela this month. There they heard a Spirit-filled

man, Bhakt Singh. They gave their testimonies on returning. Bro. Khobu said that he had received just such a blessing as he had been seeking all his life. He has begun to read his Bible through and has given up his life-long habit of smoking. We praise the Lord for this victory and pray that the results will continue permanently.

Merle and Laverne left us for school at Darjeeling March 7th.

Balodgahan

GIRLS' BOARDING SCHOOL

During the Christmas holidays our girls received Spiritual blessings at the Jalsa. Not nearly all were able to attend the Jalsa, but those who were present brought back with them experiences which have permeated the group. Every girl in the Middle School is now a member of a volunteer prayer group. It would be an inspiration to any of you to attend their prayer meetings.

Dr. Brenneman examined all our school children and steps are being taken to correct the physical defects found. Yesterday four girls were operated on for appendicitis, and tomorrow and the next day twenty-one tonsillectomies will be performed. In addition to these are eye and ear ailments to be corrected.

It has been a pleasure to us all to have Wilbur Hostettlers with us in Balodgahan the past few months. The children have adjusted themselves nicely now and seem very happy.

—Mary M. Good.

VILLAGE SCHOOL

The primary school children have just finished their examinations. Those that passed are happy, and those that failed are not very happy. Twelve passed out of the fourth class and are now ready for Middle school.

Some of our non-Christian children attending school live in neighboring villages. These days they have a hot trip to and from school, for the thermometer registers over 90 degrees in the shade.

Continue to pray for the children in the school. The non-Christian children along with the Christian children study the Bible. We trust that some seed sown may yield fruit in their lives.

The girls that came to us from Ghatula are making adjustments necessary to live among old ladies. The widows appreciate young life in their midst. The girls have the trials and temptations which come to young people. The girls need your prayers that they may be true to their Master. Some of the girls do not like to work, and they hunt excuses to stay in their rooms. But we feel that it is necessary for them to learn to work and to work well. Three girls have been married and several more will be married soon.

Remember the girls in your prayers. We want them to enjoy rich experiences in Jesus.

—Ida Beare.

TOURING

The Bible women, myself, and others of the party spent three weeks touring in Kanker State south of us, during January. And we visited in some parts of our district where not many have heard the good news before. They seemed very much interested to hear, and they bought many books. Many had never seen a white woman before.

In February we toured Northwest of here about seven miles where we had gone only once before. There we met quite a few whom we had met the other time. They were very anxious to hear again. The evening meetings were well attended. During the day we visited in the surrounding villages. Our prayer is that His Word may take root in the hearts of those who heard that they may become willing to turn to Him.

Dondi

COMMUNION AND BAPTISM

On Sunday, March 12, we had the blessed privilege of observing communion here at Dondi. We were glad for the privilege of having Bro. and Sister Friesen and Bro. and Sister King with us in the services. At the same time one of our native brethren was baptised. He came here as a patient, in the first place, and wanted to become a member of the Church here. We rejoice to have him with us and hope he will receive help and inspiration and that the Lord will bless him abundantly.

Dr. Yoder has been out with our evangelists on tour for several weeks. They report that in the various villages visited, many interested listeners gathered together to hear their messages of song and the proclaiming of the Gospel. We hope and pray that some may have been made to think of turning from their heathen ways and accepting Jesus as their Lord and Master.

They also spent part of the time ministering to the physical ills of the people. Many came with sores, pains, wounds, and eyes nearly blind, to receive help. A number of operations were performed and help given in other ways. Just to see their misery and awful condition makes our hearts yearn to do something to help them out of this state.

We also have a few patients here in the hospital wards at present. One of them is a woman who was brought in after having been in labor for five days. She is very weak and seems to be gaining strength but slowly. Although of caste, she begs for us to give her food of any kind to help give her strength. She even eats food that we have cooked and touched with our own hands. This seemed very strange to me at first, but it just shows that when they get into such a miserable state, they will put away their strict adherence to caste rules. May God give them just as

strong a desire to accept Him as their Lord and Master and put away their idol worship. Pray for this woman.

We shall be leaving for the hills about the first week in April. The days are already getting quite hot and we shall be glad for a breath of real fresh air and for a chance to at least see where there is some snow. Our friends from Dhamtari tell us that it seems cooler here than there. We are very thankful for this. Dondi is located at just a little higher altitude than the other stations. We still have a few vegetables in the garden and some flowers, but it will not be long until the sun will kill them or dry them up.

We are planning to go with Bro. and Sister Friesen to Pirie, an out-station, for four or five days. We hope to be able to help some of the people there with medical treatment as well as Spiritual aid. This is one of the places where Dr. Friesen has a clinic once every week. She has done a lot to help the poor lepers of that community.

—Fyrnne Yoder.

Medical Station

MUCH SURGICAL WORK

The past few weeks have continued to be very busy weeks. Today there are nineteen in-patients. And there are always a large number of daily out-patients, coming to the dispensary.

Last week there were also three patients in the European ward. But they were not so seriously sick that they could not be up and about. Mrs. Weaver and Miss Nafziger had an allergic poisoning which caused much itching and discomfort. Mrs. Vogt stayed a few days for ear treatments.

Among the Indian patients we had two babies which caused us much concern. One was a fourteen month old boy who was badly burned. He needed constant attention both day and night and several times became much worse. It is now two weeks since he came into the hospital, and although he is very weak, his general condition seems better. The father of this baby is a Jain who has worked as a clerk in the Mission Treasurer's office for many years. This is the first time any member of his family has come to this hospital for treatment. So we feel it is a unique opportunity to give them the Gospel message by word and deed.

The other baby is from a Christian home. He had whooping cough, malaria and diarrhea, and has contracted chicken pox. He, too, is a very sick child.

Last week we had lots of surgical work—five cases of appendicitis, four of these were chronic cases from the Girls' Boarding at Balodgahan. Dr. Brennenman with a few helpers spent Thursday and Friday of last week at Balodgahan where they operated on twenty-three tonsil cases. This afternoon we have a gastro-enterostomy

operation scheduled. The patient is a Christian who has suffered very much with stomach trouble.

Pray for us that we may use every opportunity to give the Gospel message, and that we may have the knowledge and strength to cope with each problem.

—Dora Shantz.

Dhamtari—Sundarganj

A CHANGE OF PASTORS

In the Dhamtari community there has been much sickness of late and a number of deaths, especially among the children. Just this evening a sixteen month old child of one of our Christian homes was buried. A few days ago death took from the Rueben family the last of their four sons, another son having died about six months ago. Bro. Rueben was one of the early orphan boys of our Mission. His home has been blessed with five children, but they are now left with only one daughter. All four of the sons died within the last few years. Like a number of others among us, this family needs help and comfort.

There has been a general shift of pastors this year, the five Indian pastors being placed in charge of the five largest congregations of the conference. Bro. John Haidar has been chosen pastor of the Dhamtari Church. He succeeds Bro. Isabux who becomes pastor of the Ghatula congregation. Our congregation has many problems and the pastor needs help and sympathy. We are glad for the encouraging features and have reasons to expect a greater hungering and seeking for the things of God.

The Mission children of school age have now returned to school. In most cases their mothers have accompanied them and will remain in the hills until the rains break. With school parties leaving for higher altitudes and with the thermometer showing higher readings, we are aware of the fact that the hot season is at hand. We are glad for the changing seasons in India and are especially grateful to our Heavenly Father who has provided in this land cooler climates and more bracing atmosphere for us foreigners, who require a change from the heat of the plains.

The Academy annual commencement exercises were held on the evening of March 3rd. The school year does not close until the latter part of April, but it is not convenient to hold graduating exercises at that time, so they are held around the first of March, before the Matric boys go away to take the government examination. The commencement address was given this year by Mr. Th. C. Seybold of our neighboring Evangelical Mission at Raipur. Mr. Seybold has spent about twenty-five years in educational work in his Mission and is well acquainted with the problem of Indian students. From his wealth of experience he was enabled to give a practical Christian message

which we hope the boys will take with them as they leave us. There are thirty-two in the two graduating classes this year—thirteen in the Matric class and nineteen in the Normal training class.

It is our prayer that these boys will take back to their home communities a Christian experience and faith that will insure further spread of the Gospel in India. As we think of the approaching school year and of the students who will come to Dhamtari Christian Academy, our concern is that this institution in which you, too, are interested, will make a definite contribution to the Spiritual needs of India's youth.

—S. M. King.

Mohadi

VISITING RELATIVES

The hot winds are coming earlier this year. The prospects are for a long hot season. The hard Mooram plain of Mohadi makes the heat show up more than a tree covered location does.

The boys left for the hills yesterday. Their school will begin in a day or so. Elizabeth and the two smaller children will go next week. David was not over the chicken pox sufficiently for them to go along with the party.

The hot season is the time when the Indian folks do their visiting of relatives in distant villages. The field work does not keep them home during that time. They travel at night, sleep during the hot part of the day, and do their visiting in the evenings sitting up away into the night. This season's visiting is now beginning.

Today we were in the village of Chipli for our preaching place. One of the villagers, a rich farmer-carpenter is a very friendly man. We visited with him awhile in his threshing floor. We were shown around his garden, and he gave us some seedling oranges to take home. These sour fruits taste good in the hot weather. When the wife showed us the house she asked me to remove my shoes to go upstairs. I didn't show too much willingness to do this as this was to show respect to the gods she had. She then permitted me to only stand on the stairs and look up into the upper room. She talked in a low tone as if a child had been sleeping there. This was done so as not to offend the gods. These people are wealthy in worldly goods but how poor they are! It makes us weep often as we wish for them the joy that Christ could bring to them if they would open the door to Him.

—Lloy A. & Elizabeth Kniss.

Fade, fade each earthly joy;
Jesus is mine!
Break ev'ry tender tie;
Jesus is mine!
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless,
Jesus is mine!

—Mrs. C. J. Bonar.

MISSION NEWS

Bukiroba Station

The third baptismal services for the Bukiroba Church were held on Saturday forenoon of April 1. Some seventy folks had gathered in the church by about 9:30 at which time Bro. John Mosemann brought the message in the "Dhuluo" language and Samuel, one of our native Christians translated it into "Kikiroba," which of course left those of us who have taken up the study of the "Kiswahili" without understanding so far as the message was concerned. About 10:30 we all proceeded to the Lake about ½ mile distance and we found the water quite calm. The class of five applicants (three men and two women) stood by the water edge and faced the people, when one after the other gave his or her testimony before the world of the life of sin from which they were now redeemed by the precious blood of Jesus.

In the afternoon of the same day we were again assembled in the church, at which time we had another message by Bro. Mosemann followed by the communion, after which we observed the ordinance of feet washing with our native brethren and sisters.

On Sunday, April 2, similar services were held at the Mugango Church at which time a class of four men were received into church fellowship by water baptism.

On Monday morning Brethren Mosemann and Wenger left for the Majita district, where they expect to spend a few days holding meetings and communion services with the native Christians in those parts; due to the heavy rains being on now it seemed wise for them to plan for only a short stay in that field.

About 2 months ago Sister Leatherman started a meeting for women. They meet weekly, on Monday P. M., in the church. The purpose of such meetings is to help the African women to become better wives, mothers, housekeepers, etc. They are being taught to sew. They must be taught the first steps such as holding the scissors properly to cut materials, threading needles, and make knots. They are then taught the different kind of stitches. It is a pleasure to see them make progress in their work, and when they come with an eagerness of learning to sew. Before these meetings most of them could not even sew a patch on a dress, and now some of them are sewing coverings, a few are working on children's dresses; and one woman, Tabitha, actually made herself a dress. She was in need of a dress and did not have enough money to buy a ready made dress, so she bought a piece of unbleached muslin for about half the price of a dress then she came to Sister Leatherman for some help, who kindly gave her assistance in

cutting out the dress, and pinning the seams together. Tabitha worked about 2 weeks and finally the day came when she put the last stitch in. Was she a happy woman? Indeed so. Why should not she have been happy? for did she not have a garment that was made by her own hands, and was she not the first one of the women who ever attempted such a big job? But she had something of far greater value and importance to be happy about. She wore the new dress on the day she was baptized. Was this not of much more value, to have the assurance of forgiveness of sins and to have been washed in the Blood? "Seek ye first the kingdom of God..."

It is the desire of each woman missionary to be able to reach the women and girls who have been so very sadly neglected, and we believe that these meetings are an avenue in which the African woman can be helped to a higher standard of living.

Please pray for the African women, and also the sisters in charge of these meetings. Similar meetings are held on our other stations.

In His service,

April 4, 1939. Maybell M. Ferster.

Bukiroba Station

Heathenism has depths to it all of which one doesn't see in a single glance. We had heard stories about the African rainmakers, but had never actually seen any nor had we been acquainted with circumstances that surround this reputed practice of bringing rain.

A few weeks ago, at the close of the Sunday morning service, we heard considerable shouting a short distance from the church building. On investigating we saw a large crowd of women hotly pursuing someone. On inquiring what the meaning of all this was we were told that the women of the land had gathered for the express purpose of punishing the rainmakers for bewitching the rain! They looked as if they were well able to carry out their purpose. There were over one hundred of them, all armed with sticks and clubs. In their search for the delinquent rainmakers, they passed right through the compound, and having caught several later in the day, gave them a good beating. With such a stimulus the exasperated conjurors promised to bring rain and that it would come that night.

We cannot always see through our Lord's purposes, but that night it rained, and the next morning the crowd of women that had camped at the chief's place awaiting results, dispersed. When we saw the agitation of these heathen people over one of their superstitions it made our hearts heavy. How we wished that by the power of God's convicting Spirit they might become just as agitated over their lost and hopeless condition. This event illustrates the

nature of the field as it still lies before us.

The interest in the Bible class at the Government school is much better this term. To date there are 30 regular attendants, as compared with about 10 last term. Last week one of the outstanding boys in the class died at the Musoma hospital. We were unaware of his serious condition or we might have prevented the unfortunate thing that occurred while he was yet in the hospital. Just before he died a Roman Catholic patient seeing his condition, got up and baptized the boy. This practice of quickly baptizing a dying person seems to be a very prevalent Catholic custom in this land. What their motive is in doing a thing like this we cannot surmise, except it be out of their gross ignorance of the Scriptures whereby they misconstrue the intent and meaning of water baptism.

Within the last three weeks we have felt three different earthquakes. None of them was severe enough to do any damage to property, but they were enough to remind us that the prophecies concerning the last days are very real. Especially were some of the native Christians impressed who had read with us about the conditions that shall take place as the end-time draws near.

The spirit in the teacher-evangelist school is very good. In June the first class will be graduated, and those who will be put in charge of out-schools will fill a very big place in the mission program. It is probably not assuming too much to say that the heart of the future of the missionary program lies within the school that prepares native Christians for Spiritual leadership.

April 5, 1939.

John E. Leatherman.

MISSION WORK

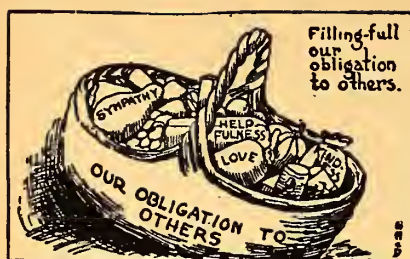
(Continued from page 117)

It is said that God often digs the wells of joy with the spade of sorrow.

Mission work is a serious matter; therefore don't trifle with it. The task is difficult, therefore don't relax. The opportunity is brief; therefore don't delay. The path is narrow; therefore don't faint. Let us not forget the promise, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

Beach City, Ohio.

The one who buries his Lord's talents in the earth, or among merely earthly things, will lose not only his talent but also his reward and his soul. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).—Selected.



Conducted by Lina Z. Ressler

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith.—Luke 12:27, 28.

* * * *

These verses should help us to place in the proper relationships the work of the sewing circles and the needs we aim to supply. After all, there is something more important than the making and giving of garments. As we think of the suffering among the refugees of Spain and perhaps even worse in China, our hearts are stirred. And yet with it all, the need of the soul is even now much greater. May we remember this very definitely as we sew and plan and pray.

* * * *

There is a small shipment of clothing waiting to be packed at Scottdale just now. Most of us will have work planned for the spring months as many of us have left a corner in our plan for the India sewing. May the Father continue to bless and direct in His work.

THE MEETING OF THE ASSOCIATED SEWING CIRCLES

The Associated Sewing Circles of the Lancaster Conference district held their 55th semi-annual meeting at East Chestnut St., Mennonite Church, Lancaster, Pa., on Saturday, March 25, 1939.

The devotional service was in charge of Bro. Paul Sauder, reading Matt. 26: 6-14, and led in prayer.

The business meeting was next in session, with Sister Sue Metzler presiding. The minutes of the previous meeting were read and approved as read, followed by the report given of the work done by the associated Sewing Circles the past year as follows: Garments, 12049; quilts, 152; comforters, 207; other articles, 1869; collections, \$4380.63. Orders were then given from the various missions. After the treasurer's report and the roll call to which 49 circles responded, Sister Ada Garber gave us a very interesting talk on the natives in Africa. This was followed by an address on What can we do for Africa? by Bro. Henry Lutz; referring to Dorcas, how she did not only make garments but also gave. So it is looked

upon the Church at home to be loyal. So their missionaries in Africa may be supported: by our giving and also in prayer.

At 12:45 a short song service was held after which Bro. Noah Mack led the devotions, reading Psalms 119:89-96 and led in prayer.

An address, "Transforming Grace," was given by Bro. Amos Rutt, using I Cor. 15:10—"But by the grace of God I am what I am." The next topic was, "Praying and Witnessing," discussed by Bro. Aaron Weaver. Text, I Thess. 5: 17—"Pray without ceasing." He referred to many Bible characters, how they were helped through prayers.

The last address, "Blessings of Ministering to the Unfortunate," was given by Bro. Park Book. He spoke on the liberality of the Macedonian churches. They first gave their own selves to the Lord.

The meeting was dismissed by prayer by Bro. Mahlon Witmer and singing, "Blest be the Tie that Binds."

Nettie A. Leaman, Sec'y.

CHRISTIAN MANNERS IN THE HOME

By Martha Yake

For the Gospel Herald.

The dearest spot on earth to me is Home; sweet Home is the sentiment of most of us, especially if our home is a Christian home where God is the Head and Jesus is loved and revered as an Elder Brother. Where these characteristics are recognized and its sacredness appreciated, it is only very reasonable that its inmates will have enough respect for each other to manifest Christian Manners in the home.

There are certain relationships ordained of God so that our homes will bring happiness and blessings to each other and honor and glory to Him as given in Col. 3:18-23.

These principles of subjection, love and obedience are fundamental to all happy home life and where they are lacking, Christian Manners are also lacking.

J. R. Miller in his good book "The Home Beautiful" pictures two kinds of homes. He says, "We enter some homes and they are full of sweetness as summer fields are full of fragrance. All is in order, beauty, gentleness, and peace. We enter other homes where we find jarring, selfishness and disorder. This difference is not accidental. There are influences at work in each home that yield just the result we see in each. No home life can be better than the life of those who make it." Each one has a part to play.

Sometimes parents fail miserably in setting the right example in the home. Never, never should any quarreling or harsh remarks be known among them. If for no other reason than for their

children's sake parents should cultivate their own lives and train themselves to live together in the most Christ-like way. They will soon learn that good rules and wise counsels from their lips amount to little unless their own lives give example and illustrations of the things thus commanded. If we as parents had a real vision as to the parents' part in the home on this subject of Christian Manners we would pray more and strive harder than ever before to shed the right influence upon our families as well as our neighbors and friends. We want to implant true principles of conduct deep into their hearts which shall rule the whole life. The home influence is far more important than the home laws, and the parents' lives mean more than their teachings. May God help us as parents that we may be more faithful in living the daily Christian life so that all we do and say may show forth a Christ-like Spirit and attitude toward others.

A few questions may help us to impress this truth. What is our attitude toward someone whom we may have offended? What of a real enemy for some reason? If some one makes a great mistake or falls into sin is our attitude and conversation such as becometh a Christian? Our children will notice our attitude and will be affected very greatly thereby.

This subject on Manners in the Home is very essential to children as well. The first principle we want to mention is love and obedience to parents. It is God's law that children shall love and respect their parents above all others (in the Lord). And when not in the Lord or when in wrong, respect is due them as much as possible. A Christian boy or girl that can manifest this divine principle to his parents is sure to manifest the grace of God in his life, and may eventually lead them to Christ and be saved. On the other hand, disrespect is a rebuke to any Christian and hinders rather than helps. This is true of anyone that is older, or crippled or poor or has any other undesirable quality. Children need always to remember that a Christian's manners never allow for disrespect, making fun, or any rude statements.

Another part of this subject is children's attitude and manners toward each other in the Home. I Cor. 13:4, 5 shows us how we all need to be unselfish. This is one of the first essentials of a good home spirit. Truly love seeketh not her own, love envieth not and is not easily provoked. Selfishness is the root of much that is disturbing in the home life of brothers and sisters. Satan would ever have the water turbulent for then the Christ-like spirit is ruled out. If we could realize that it is Satan that causes the disturbances in our homes we would take it more seriously and flee to a Refuge, our Rock, Christ Jesus, more often about it. Some

times love reigns and binds the household together, but there is a lack of the gentle, kindly words. The simplest courtesies that even polite strangers never fail to extend to each other are entirely omitted in the family circles. Instead the conversation should be cheerful, polite and kind.

One family of little girls went to play at a neighbors' house of little girls. When they came home they told their mother "those girls play so nice they treat each other like company;" what a compliment! I wish that could be said of all our children.

James 5:16 speaks of another strong quality we need in our homes—that of being apologetic and forgiving. "Confess your faults one to another and pray one for another." Why is it that we are so reluctant to confess our faults or even say that we are sorry when we have not spoken or acted as wisely as we should have? It is much more mannerly to do than not to do but we need God's help to do it as it is contrary to the flesh.

Long ago I received a small cushion with this on it—"Home is where we are

treated best and grumble most!" It made an impression on me these years and I often think of it. It is too woefully true. God help us to be more content and patient and sympathetic so that we can glorify God by our happy home life because of our Christian Manners.

Scottsdale, Pa.

Marion, Pa.

Report of Marion Mennonite Sewing Circle from April 1, 1938 to March 31, 1939.

Cash on hand April 1, 1938.	\$11.47
Offerings for year	86.82
Cash offering for Foreign Missions	36.25

	Total	\$134.54
Cash Sent Sister Shank S. A.		36.25
Cash Sent Home Missions		26.85
Material Home Missions		50.24
Material Foreign Missions		7.04

Cash on hand March 31, 1939	\$120.38
Ave. attendance	14.16
Garments made	10
Garments Bought	150
Quilts made	9
Comforts made	7
Pillow cases made	4
	72

Secretary.

LETTER FROM SPAIN

Monescillos 9
Valdepenas, Ciudad Real
Spain
April 4, 1939

Dear Herald Readers:—Two more happy faces, two more happy hearts in a land where sadness and sorrow have so long reigned even in the hearts of little children. Two children have just received a new outfit of clothes. They had been told about it before, and were told to come here for the clothes—how prompt they were and how cleaned up their faces and hands! First, the twelve-year-old girl was given a dress to try on, and how nice she looked in it, one would never guess what an unlovely home she had come from. Then came little Samuel's turn—her five-year-old brother—the experience was almost too much for him. As the sturdy little playsuit made by some Mennonite sewing circle was unfolded to his view, he could only hide his face in the folds of his sister's dress and sheepishly register his delight. These children are almost unaccustomed to such joys. Their father died of drink, and their mother is a slave of the same evil.

Perhaps there are grown-up people who don't appreciate our aid, or take it for granted, or think we are too stingy or unfair with it, but the children—how grateful and glad they become! Last week Bro. Hartzler and I made a visit to a children's colony in Manzanares, where we had previously sent some clothing. We took along some toys that had come from an English girls' school; and although they tried hard to be respectful and orderly, they almost went wild with delight when they saw mechanical toys do their

stunts on the table, or saw once again stuffed representations of the animals which people a child's normal life of play.

While in Manzanares we also witnessed the opening of another children's canteen, and also the beginning of bread distribution in the schools. When we arrived, the children were already in line each with his little sack containing-cup and spoon in hand, and with bright, clean face glowing with eagerness. For these children, bread was as much of a scarcity as cake is for American children, and cocoa—I suppose most of them couldn't remember what it tasted like. Well, within an hour or two, all of them had enjoyed the luxury of a breakfast consisting of a piece of bread and a cup of warm, sweet cocoa. Some American children would pout in complaint if Mother served only bread and cocoa for breakfast.

After the smaller children had completed their breakfast in the canteen, lines were formed of the older children in the same place—the patio or enclosure within the attractive Spanish school—and the distribution of bread began. Although these older children were a little more restrained in their expression of appreciation, yet one could easily see that they were very glad for this morsel of bread provided by their far-away American friends. It is difficult to see how these children will ever be able to forget the time when they got bread in school, and perhaps many years hence, they shall reflect upon the kindness of the donors.

During the last week a canteen was also opened in Ciudad Real, and distribution of clothing was made among

the Christians in this city. The latter event was of special interest. "Thanks be to God and to our brethren in America!" "May God bless them for their kindness!" are two expressions that were often heard, and uttered, too, with evident sincerity and depth of feeling.

The latter part of the week was filled with events, of which you have long since heard, but are of far-reaching significance to those suffering peoples to which it is our opportunity to minister, and therefore of deep import to us also. I refer to the termination of the war, the war which has caused such countless hardships and untold suffering, for guilty and innocent alike, perhaps more for the latter. No wonder people are happy!

Yes, the war is over! We had sensed that the end was near for some time, and particularly last week on our trip to Manzanares—the highway was filled with soldiers who were evacuating the fronts and returning to their homes. The following morning Wednesday, we rose to find that Valdepenas had surrendered—a white flag was flying from the spire of the church in the plaza. The Nationalist colors were appearing from the balconies of second-story windows of many houses as well as being displayed on the sleeves or breasts of the townspeople who were beginning to fill the streets. Notices were posted declaring the city in a state of surrender and under military rule as well as announcing flag raising ceremonies in the town hall at one o'clock. For these ceremonies a crowd gathered in the plaza, the military commander of the city and mayor appeared on the balcony of the town-hall, and made short speeches declaring their loyalty to the Fascist regime, closing with "Arriba Espana!" ("Up, Spain!"), "Viva Franco!" ("Long live Franco!"), etc.—cheers which were repeated with the Fascist salute by the people. A priest also appeared on the balcony, dressed in civilian garb, and made an eloquent speech in which he referred to himself as a disrobed priest, to the churches as profaned (Catholic church edifices were used often as army headquarters or storage places by the Republican soldiers), and closed with "Arriba Espana Catolica!" and "Viva Cristo El Rey!" ("Long live Christ, the King!").

The following day the first detachments of troops arrived. The government of the city was officially handed over to their captain in ceremonies similar to those of the previous day. Troops continued to arrive, and on Sunday after attending a Mass held in the plaza, they marched in parade through the principal streets. Marching in the parade were also the "Falangists," a Fascist youth organization, hastily organized and outfitted with blue shirts within the last few days.

Constant readjustment is taking place and naturally some of our relief

work has been suspended until we are able to make the proper arrangements with the new officials. The need for food will no doubt remain, at least partly, until the harvest in August. We need your prayers for the work that it may go

on, not only for the feeding of men's bodies, but also that "Cristo El Rey" may truly live in their hearts. In His service.

Faternally yours,
Clarence Fretz.

CITY MISSIONS

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Readers, Greetings:—We praise the Lord for His daily blessings to us, even the birds are singing praises to God their Maker, the blossoms and flowers are shedding forth their fragrance, surely nature bids us all rejoice that Spring is here.

Easter Sunday a number of the Sunday school children and older ones took part in a program given in both morning and evening services. The story of Jesus, His crucifixion, suffering and death, and His glorious resurrection was portrayed to us in recitations, readings, short talks and songs. We were also privileged to have with us this same Sunday Bro. Donald Lauver of Mifflintown who brought us the sermon message on "Christ upon the cross of Calvary."

Sister Orpha Shelly who has spent the last 15 months in the work here, returned to her home in Thompsonstown, Pa. She won many friends while here and is missed in the work. We wish her God's blessing in her future work and home. We are looking to the Lord to supply someone to fill this vacancy in the near future.

In our visitation work we find many careless and unconcerned folks. A number of the mothers tell me, "Yes, I used to go to the Mission when I was a girl." We praise the Lord for the interest they have in sending their children to Sunday school. During the past 3 months 15 new members were added to our cradle roll.

We are glad for the interest shown in our monthly girls' meetings; among them a number of mothers attending this meeting. At our last meeting, April 11, Sister Mary Landis of the Old People's Home spoke to us on the topic, What I Owe to Myself, What I Owe to Others, and What I Owe to Christ. Our next meeting will be held May 9. Mrs. Menno Miller of Millersville will speak to us on "Mother."

The brethren who worshipped with us lately and brought us messages were Bros. Christian Frank and Clarence Lutz.

Plans and arrangements are being made for the opening of our summer Bible school, which will begin the first Monday evening in June. During the month of May we will be busy canvassing for this work.

Our next monthly Bible conference will be held Saturday evening and Sunday all day, May 6 and 7. Instructors

will be Bros. J. Irvin Lehman and Maurice O'Connell. Come and enjoy the meeting with us.

We want to take this opportunity to thank those who have remembered us with food supplies and donations for the work here. Everything is greatly appreciated. Also to those who are attending Columbia markets and have leftovers you don't know what to do with bring them to the Mission.

We have a number of empty fruit jars and jelly glasses which are again waiting to be filled for winter use. Any one who would be interested in taking these jars to fill them for the Mission with fruit and vegetables, get in touch with us. By doing this you will help reduce expenses at the Mission.

May God continue to give you a burden to pray for the work at Columbia.

In His service,

April 26, 1939. Lizzie Musser.

Coatesville, Pa.

(625 Walnut St.)

Greetings in Jesus' Precious Name:—"O that men might praise the Lord for His goodness and for His wonderful works to the children of men."

On Easter, April 9, we enjoyed a very interesting all-day meeting. The meeting was very well attended, with an overflowing crowd on Sunday evening. Bro. Sanford G. Shetler and Bro. John S. Hess were the instructors. They expounded the Word with great boldness and power of the Spirit. It was a very impressive meeting, souls were drawn closer to Him and one dear sis-

ter promised to reconsecrate her life to the Saviour. Will you pray for her?

Several of our members are meeting with great opposition at present in their homes especially one of our young brethren is being sorely persecuted by his ungodly brother who has threatened to burn his plain coat, etc., and he treats him very rudely because he has joined at the mission.

We have tried to make them feel welcome to come to the mission home with their problems at any time. Sometimes the girls bring their sewing along. They usually come several evenings a week. We do enjoy having them come.

The average attendance for the month of April thus far was about 157. It makes us rejoice to see the children come to Sunday school with their smiling faces to learn more about Jesus.

On Sunday morning, April 23, we were privileged to hold communion services. In the evening at workers' meeting, Bro. Leon Kauffman spoke to us on Sin. He gave us a very interesting talk.

Visitors from a distance were Bro. and Sister Martin Yoder and daughter from Greenwood, Del., also Bro. and Sister Slaubaugh. Bro. and Sister John Zimmerman from Vauganville, Pa., and Bro. and Sister Norman Weaver. We surely enjoyed their visit and hope they will all come again.

It was made possible by a kind brother from the country that we could distribute sweet milk among many poor families in this city. They all were very glad for it. May God richly bless the Bro. and Sister, who so kindly gave of their means.

There are many precious souls in this city that need the Saviour, but many are counting the cost and are not willing to accept Him. Will you join in and pray for the lost? also remember us in your prayers as we humbly endeavor to give them the Gospel.

Yours for lost souls,

April 26, 1939. Ada M. Stoltzfus.

RURAL MISSIONS

Lick Creek, Mo.

(Rural Field)

March 19, a quartet from Kansas City under the leadership of Bro. V. D. Miller, rendered a much appreciated program of Gospel songs.

Six students, comprising a Gospel team from Hesston, Kans., under the leadership of Richard Birky, were with us April 7-9, giving us four programs, Easter Sunday. May God bless the efforts put forth.

Workers from Kansas City have provided services at Post Oak each second Sunday, thus making two services there each month. Interest seems to be growing. Pray for the work.

Plans are under way for a Bible school here in May, and one at Post

Oak in June. We are trusting the needed finances will be provided. We could use a brother as teacher at Post Oak. If you are interested in supplying that need, write us at once.

J. P. Brubaker.

Edwards, Mo.

Corry, Pa.

(Britton Run Mission)

Dear Christian Friends:—Great is the Lord, and greatly to be praised for His wonderful goodness to us. As we have again passed the Easter season we are again reminded of the suffering, death and resurrection of our Lord and Saviour. Truly we should be thankful for such a merciful Saviour who died and rose again for us. On Easter Sunday

Bro. David Steiner of Mahoning Co., O., was with us and gave us an interesting sermon. In the evening our Sunday school children gave us an interesting program, and also some of our young folks took part. We know the Lord will bless them for being willing in taking their part and doing something for Him.

On Sunday we were very glad to have Bro. Geo. Miller with us. We enjoyed his sermon very much. It seemed very homelike to have him in our midst because Bro. Miller is from Nebraska, where a lot of us folks are from. We pray that the Lord will direct that Bro. Miller and family will locate here and be in our midst. We know that they could be used here in Britton Run.

Pray for us here and the work at Britton Run, that we might always be willing to do for the Lord what we can.

Yours in Christ,
Mrs. Aden Klopfsstein.

April 19, 1939.

Meadville, Pa.

(Meadville Mission)

Dear Herald Readers, Greetings in His dear Name:—It has been some time since we have written concerning the work in this part of the Lord's vineyard. No doubt to many of the readers it will be of interest to know that the Church house under construction near Conneaut-Lake is near enough completion that we have held two services upstairs in the main auditorium. We have been holding our services in the basement all winter. The building is not finished, but we are happy to be able to worship in it, even tho the unplastered walls are not especially attractive.

Two weeks ago there was considerable sickness among our members, so that the attendance was only about half as large as usual, but we are glad to report that last Sunday most of our folks were again able to be there.

On April 6 we were privileged to have with us the Gospel team from the Eastern Mennonite School. They gave us inspirational messages both in talks and songs. On April 14 the men's chorus from Goshen College favored us with a program of song. Both services were well attended.

We are still holding Sunday school at the little school-house on Baldwin St. Ext., in Meadville on Sunday afternoons. The interest seems to be picking up somewhat, but the attendance is not as high as we would like to see it. Our Wednesday evening prayer meetings are also held at the school house.

Just recently a prayer meeting was started about eight miles out of Meadville where several families of our members are located. There seems to be a real interest manifest and a real eagerness to learn more about the Word. A number of families who have not been

attending church anywhere come to the prayer meeting. The attendance has been as high as 35.

On April 23, we were privileged to have Bro. E. B. Stolzhus with us. He brought us a very timely message on Prayer. That afternoon Bro. I. B. Witmer of Leetonia, Ohio, brought us a short message and much encouragement at the services in Meadville. Following our regular Y. P. B. M. that evening, Bro. George Miller of Nebraska preached for us on the subject, "Worthwhile Things." We appreciate the help and encouragement of visiting brethren and sisters.

On Saturday evening, May 6, we expect to observe the ordinances of communion and footwashing.

We solicit your prayers for the work at this place. As we look out upon the field we realize that there should be many more laborers gathering precious grain into the garner. Will you especially pray that the Lord of the harvest may send forth laborers into His harvest. Remember also the workers that are here that they may be faithful in the work the Lord has for them.

In Christian love,
April 25, 1939. Cora M. Baer.

RURAL MISSIONS IN ONTARIO

(Continued from page 115)

Bridgeport

Bridgeport had at one time an active Mennonite congregation at the Free Church. Members were lost to the Waterloo and Kitchener congregations and the appointments discontinued. In 1915 and 1916 this field received consideration from the Rural Board, but nothing definite was worked out.

Edgeley

The Mennonite Church near Edgeley in Vaughan township, west of Markham, lost out several years before the Conference launched its rural mission program. When in 1915, an investigation was made there were found no members of our conference. The report stated that there were no prospects for opening a rural field here. This log building, erected in 1824, is probably the oldest church in the Conference to be in a fair state of repair.

Other Fields

In more recent years isolated families and teachers engaged in remote counties have helped to establish Sunday schools for brief or longer terms at Port Rowan, Elgin county; Shillington, Cochrane district; Scotia Junction, Parry Sound district; Nairn Centre, Sudbury district; Haliburton county and Wallenstein, Perth county. In 1924 the Rural Board undertook work in Hastings county 125 miles northeast of Toronto. A young man was located there for a season; but the report of the next year showed the prospects uninviting, and the work was discontinued.

Rural mission work in Ontario is not an easy task. Through experiences, mistakes and recovery, with a more zealous search for the leading and blessing of God we have come thus far along the pathway of duty. We are particularly adapted for rural work. Today as never before doors are open to our particular testimony. It has become a question which fields shall we possess with the present resources of the Church. Pray God that He will lead and motivate workers and supporters to enter the byways among our three and a half million people.

Kitchener, Ont.

SOUTH AMERICA MISSION

(Continued from page 118)

gentine merchantmen have soared to such fabulous prices that it is not expedient to continue their purchase. Such common articles as Ivory soap, Mason jars, rings and tops are being discontinued by Buenos Aires merchantmen.

Argentina is turning toward Finland for a fruit market, for Argentina is making great strides in fruit-growing. Fine apples and pears are produced in the province of Rio Negro which lies to the South of the Buenos Aires province and has a much colder climate.

The director of the Finland South American Line says: "Very good progress has been made in the trade between Finland and Argentina, as the exports from Argentina have increased and many new products are being exported such as maize (corn), quebracho (wood), hides, tallow and casing. In order to place Argentine fruit on the Finnish market, this Line has built three new motor ships with refrigerating chambers, the latest word in technique, and he was confident that Argentina would have a great market for its delicious fruit in Finland.

While apples and pears were produced at home, the Argentine season fitted in well to enable the Finns to eat fruit the year around. The Finland South American Line would now have one boat a month with refrigerating space, via Le Havre and Rotterdam.

SOUTH AMERICA NEWS LETTER

By A. Swartzentruber

For the Gospel Herald.

Dear Readers:—The tent meetings have been going on now in Madero for almost two weeks, and with a very nice audience every night. I have never seen better order in tent meetings. The people have actually learned to sing quite well, and during the preaching listen with very good interest. We are hoping that there will be some who will continue to come long enough to understand their real need and find Christ as

(Continued on last page)

FINANCIAL REPORT

GENERAL

A & W Ind	10 00
Friends Iowa	15 00
Salem SS Alta	48 73
West Zion SS Alta	7 62
Mountain View SS Mont	3 06
Mr & Mrs S J Smucker	10 00
Tuleta Cong Texas	5 80
Moses Stoltzfus	29 92
A Brother Nebr	5 00
Forks Cong Ind	18 80
Sharon Cong Ohio	6 69
Mr & Mrs E C Bowman	7 50
Mr & Mrs J Elmer Johnson	10 00
Mr & Mrs J F Miller & Son	30 00
Amos Gingerich	31 63
Endowment Income	335 18
Marie Kaufman	25 00
A Brother Pa	5 00
A Bro & Sis Plain Cong Pa	20 00
A Bro Pigeon River Cong Mich	15 67
A Sister Ill	5 00
Daniel J Lehman	5 00
Unknown	5 00
L E Miller	10 00
A Canadian Bro & Sis	5 00
Providence Cong Va	10 61
An Ohio Family	40 00
Mary B Nafziger	50 00
C P Yoder	100 00
A Bro & Sis Dakota Ill	10 00
Creston Cong Mont	0 85
A Sister Pa	2 00
Burr Oak SS Ind	3 08
A Bro Reiff Cong Md	10 00
Pleasant Grove Cong Ill	6 28
A Sister Hopedale Ill	10 88
Filer Cong Idaho	11 03
A Friend Kans	7 00
Mr & Mrs Raymond Wagler	3 00
An Indiana Sister	4 00
Blough Cong Pa	10 10
Thomas Cong Pa	8 20
Hesston College Cong Kans	19 78
Sycamore Grove Cong Mo	22 89
Daytonville Cong Ia	16 14
Sugar Creek Cong Ia	103 35
Salem Cong Nebr	8 30
Manson Cong Ia	38 73
A Bro & Sis Ontario	10 00
Zurich SS Ont	6 30
Joel J Swartzendruber Est	1 38
Fairview Cong Mich	21 50
Plainview SS Ohio	54 00
Martins Creek SS Ohio	17 87
Leetonia SS Ohio	10 74
South Union SS cl 4 Ohio	7 75
Bethel SS West Liberty O	40 90
Martins SS Ohio	51 25
	1,388 51

INDIA

General

Detroit Mission Cong Mich	2 04
A Brother Nebr	5 00
Gulphaven SS Miss	10 45
Sue F Landis	5 00
Pigeon River AM Cong Mich	38 42
Phil 4:19	25 00
Endowment Income	377 43
An Idaho Sister	3 00
Mr & Mrs T S Cripe	5 00
J H Eigsti	5 00
Landisville SS Pa	27 39
A Sister Pa	10 00
Gehman SS Pa	20 18
Lower Salford SS Pa	51 28
Zion Cong Oregon	17 05
Willow Springs Cong Ill	54 76
Goodfield Cong Ill	10 50
Filer Cong Idaho	7 45
Harrisburg Cong Oregon	75 50
East Holbrook Cong Colo	8 87
La Junta Cong Colo	17 42
Milford AM Cong Nebr	26 98
Beihn Cong Ont	81 00
Vineland SS Ont	12 46

Mennonite Board of Missions and Charities

For March, 1939

Wanner Cong Ont	14 06
Hagey Cong Ont	5 00
Snyder SS Ont	5 00
Shore Cong Ind	24 41
Salem Cong Ind	7 46
Pleasant View SS & Cong O	8 40
Midway & Lima SS Ohio	20 39
Central SS Elida Ohio	12 50
	994 40

Missionary

Salem SS Alta	75 00
Mr & Mrs S J Smucker	25 00
Friends Ohio	150 00
Endowment Income	12 00
A Sister Ill	5 00
Maple Grove Cong Pa	22 20
Lancaster District Board	75 00
Spring Valley Cong Kansas	25 00
Pennsylvania Cong Kansas	21 61
Sycamore Cong Mo	38 65
Bethel Cong Mo	12 64
Hesston College SS Kans	50 00
Sugar Creek Cong Ia	112 50
Manson Cong Ia	43 73
East Fairview Cong Nebr	19 60
Kitchener Cong Ont	61 25
Kitchener SS Ont	63 75
Kitchener Y P M Ont	25 00
Goshen Cong Ind	41 48
Clinton Frame SS Ind	112 50
West Clinton SS Ohio	30 45
Lockport SS Ohio	21 25
Science Ridge S C Ill	10 00
Pleasant Grove S C Ill	13 00
Oak Grove S C Ohio	20 00
Columbiana & Mah Co S C's Ohio	20 00
Orrville S C Ohio	5 84
Martins & Pleasant View S C Ohio	18 00
Maple Grove S C Ohio	5 00
Central S C Ohio	17 00
South Union S C Ohio	5 00
Berlin S C Ohio	15 00
	1,172 45

Missionary Children

Schellsburg SS Pa	6 22
Endowment Income	12 00
Central SS Ohio	10 50
Mr & Mrs Earl Miller	10 00
Salford SS Lighthouse Girls Cl Pa	37 50
Highway Village SS Miss Day Offg Ill	3 48
Highway Village SS Beginners Cl Ill	5 42
LaJunta YPBM Colo	28 00
Sugar Creek Cong Ia	28 81
South Union SS Pri Dept O	9 00
Chambersburg Girls S C Pa	10 00
	160 93

Evangelist

A Sister Ohio	36 00
Mr & Mrs E C Bowman	28 00
Endowment Income	39 00
C P Yoder	100 00
South Union SS Ohio: Class 8	16 10
Class 9	19 00
Class 10	16 00
Class 11	10 00
	264 10

Bible Women

Endowment Income	9 00
Rohrerstown SS Ada K Miller Cl Pa	50 00
Oak Grove SS Cham Co Old Sisters Classes Ohio	5 40
South Union SS Ohio: Class 5	12 50

Class 18	11 00
Martins SS Old Sisters Cl O	3 60
Vineland Sr S C Ont	8 00
Martinsburg S C Pa	12 50
	112 00

Educational

Endowment Income	13 10
Lititz SS Pa	30 00
Rockhill SS Martin Wenger Cl Pa	25 00
S Brownsberger	10 00
South Union SS Cl 13 Ohio	10 50
	88 60

Orphan

Menn S C Archbold Ohio	11 00
East Petersburg SS Golden Rule Cl Pa	36 00
Blooming Glen SS Rob't Nase Cl Pa	10 00
Isaac H & Laura E Kulp	11 00
Stumptown SS Pa	36 00
Forks SS Ind	19 92
Willis K Lederach	9 00
A SS Cl Clarence Center N Y	6 23
Sue F Landis	5 00
Mr & Mrs E C Bowman	22 00
A Brother & Sister Ind	11 00
Plainview SS 2 Sisters classes Ohio	11 00
Endowment Income	18 00
A Brother & Sister Kans	9 00
Psalm 2:8 Indiana	3 50
Mrs Jason G Boller	9 00
North Pomona SS Calif	22 00
A Sister Pa	20 00
Chicago Home Mission Ill: Beginners Dept	14 22
Primary Dept	6 28
Elizabethtown SS Mrs Eli Burkhardt Cl Pa	11 00
New Holland Cong & SS Pa	22 00
Landisville SS Pri Cl 1 Pa	10 00
Mt Joy SS Ada Garber & Norman Ebersole Cls Pa	88 00
Elizabethtown SS John Rutt Cl Pa	11 00
Mountville SS Pa	44 00
Lititz SS Willing Workers Cl Pa	18 00
Metamora SS Ed Oyers' Cl Ill	15 12
Alpha Cong Minn	12 70
Plum Creek Cong Nebr	11 00
Sugar Creek Pri Dept Ia	24 92
Blenheim SS Ont	44 00
A Brother & Sister Ohio	22 00
Yellow Creek SS Ind	104 00
South Union SS Ohio: Class 7	12 00
Class 12	38 50
Class 15	9 00
	787 39

Widow

Mr & Mrs Edd Garber	5 50
Locust Gr SS Girls Cl Pa	5 50
A Brother & Sister Ont	22 00
Mr & Mrs David Eimen	11 00
Emma Rohrer	5 50
Sue F Landis	5 00
Los Angeles Miss SS Calif	44 00
Bethany SS Mich	5 50
A Sister Ohio	5 50
Conestoga SS Alice Beiler Cl Pa	5 50
West Zion SS Alta	22 00
Psalm 116:12 Pa	22 00
Almira SS Ont	5 50
Penna SS Sis Kings Cl Kans	11 00

Cedar Grove Cong Ont	22 00
Oak Grove SS Cham Co	
Old Sisters Cls Ohio	2 25
South Union SS Cl 3 O	7 50
	207 25

Medical

Endowment Income	27 50
Lititz SS Pa	10 00
Conestoga SS Mary Petersheim Cl Pa	10 00
Elkhart SS Ind	12 49
South Union SS Cl 14 O	11 00
Shantz Sr S C Ont	10 00
East Zorra AM S C Ont	12 00
Markham Sr S C Ont	3 50
Waterloo Sr S C Ont	12 00
Kitchener Sr S C Ont	5 00
Beihn Sr S C Ont	5 00
Shore S C Ind	4 64
South Union S C Ohio	10 00
Kidron S C Ohio	10 00
	143 13

Lepers

Sue F Landis	5 00
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Bible School

Endowment Income	16 00
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Personal

West Liberty S C Kansas	6 00
New Testament & Tract Fund	
Highway Village SS Birth Pen Ill	4 23
Total for India	3,961 48

SOUTH AMERICA

General

Detroit Miss Cong Mich	2 04
A Brother Nebr	5 00
Gulphaven SS Miss	10 46
Sue F Landis	5 00
Endowment Income	197 43
Midland Cong Mich	19 90
Sam R Hoover	5 00
Mr & Mrs T S Cripe	5 00
A Friend Pa	20 00
Parkesburg SS Pa	4 90
A Sister Pa	10 00
Deep Run Cong Pa	37 75
Waldo Cong Ill	12 80
Pleasant Grove Cong Pa	9 15
Morrison SS Ill	5 00
Schellsburg Cong Pa	2 00
East Holbrook Cong Colo	8 86
LaJunta Cong Colo	17 41
East Fairview Cong Nebr	17 26
Salem Cong Nebr	6 92
Milford AM Cong Nebr	26 98
Hagey Cong Ont	6 00
Wanner Cong Ont	14 26
Snyder SS Ont	5 00
Shore Cong Ind	22 69
Middlebury Cong Ind	24 62
Yellow Creek Cong Ind	46 16
Bowne Cong Mich	11 00
Pl View SS & Cong Ohio	8 00
Beech Cong Ohio	35 00
Central SS Elida Ohio	12 50
	614 09

Missionary

Mt View SS Alta	14 10
Mt View SS Mont	2 20
Mr & Mrs S J Smucker	25 00
Endowment Income	7 00
A Sister Ill	5 00
Mt View SS Alta	10 60
Elizabethtown SS Pa	89 85
Salunga & Landisville Congs Pa	450 00
Lancaster Dist Bd Pa	150 00
Souderton SS Pa	37 50
Pleasant Valley SS Kans	20 00
LaJunta Cong Colo	9 37
A Brother Ontario	37 50
East Zorra AM Cong Ont	75 00
Weaver SS Va	30 68
Shantz Sr S C Ont	15 00
St Jacobs Sr S C Ont	20 00

Breslau S C Ont	15 00	Guy Hershberger	1 00	Logan & Cham Co Quar		Logan & Cham Co Quar	
East Zorra AM S C Ont	10 00	Bro Janz	1 00	Miss Mtg Ohio	57 55	Miss Mtg Ohio	115 12
Shantz Jr S C Ont	5 00	Bro Klassen	2 00	Lima Miss Cong Ohio	48 00	Central SS Fulton Co O	38 61
Waterloo S C Ont	10 00	Dwight Newcomer	1 00		164 55		993 21
Hagey Sr S C Ont	15 00	Alice Christophel	1 00	Mexican Mission Chicago Ill		Home for Aged Illinois	
Beihn S C Ont	10 00	Phone rental	2 41	Endowment Income	46 43	Endowment Income	212 27
	1,063 80	Endowment Income	111 50	Mr & Mrs T S. Cripe	5 00	Maple Grove Cong Pa	13 00
Missionary Children		Hopedale Cong Ill	40 00	Hopedale Cong Ill	20 00	Science Ridge SS Ill	18 02
Schellsburg SS Pa	6 21		216 73		71 43	Special Support	460 40
Endowment Income	11 00	Detroit Michigan		Peceria Illinois		Produce Sold	37 70
Central SS Ohio	10 50	Mr & Mrs S J Smucker	10 00	Endowment Income	10 50	Maintenance	225 30
Elizabethtown SS Penna:		Endowment Income	2 82	Metamora SS Ill	27 86		966 69
Mary Keener Cl	12 50	Elkhart Cong Ind	53 62	Metamora Cong Ill	25 06	Old People's Home Ohio	
Edith Gish Cl	3 13	Hopewell Cong Ind	21 58	Freeport Cong Ill	49 00	Mr & Mrs S J Smucker	20 00
Lehman Keener Cl	15 63	Nappanee Cong Ind	25 00	Edith Heacock	1 00	Endowment Income	303 30
Mary Rutt Cl	12 50	Clinton Brick Cong Ind	10 00	Peceria Menn Cong Ill	25 00	A Bro & Sister Ind	25 00
Edna Westenberger Cl	6 25	Mr & Mrs Norman Bauman	2 00	Telephone tolls	0 30	Funds solicited by S E	
Alta Nunemaker Cl	12 50	Detroit Cong Mich	3 58	A Friend	5 00	Allgyer	50 00
East Petersburg SS Pa	51 39		128 60	In His Name	20 00	A Brother Ohio	1,000 00
Elkhart SS Indiana	5 00				163 72		1,398 30
	146 61	Detroit Miss Bldg		Finland Miss Bldg Pa		Home for Aged Lancaster Pa	
Evangelist		Forks Cong Ind	72 60	Souderton Cong Pa	221 25	Sue F Landis	5 00
Endowment Income	3 25	Hopewell Cong Ind	27 50	Finland Mission Pa	8 00	Millersville Orphanage Pa	
C P Yoder	100 00	Maple Grove SS Ind	125 00	Mrs Krout Class Pa	24 00	Sue F Landis	5 00
Lititz SS Penna	12 50	Yellow Creek Cong Ind	60 05	Plumstead Cong Pa	13 00	Hereford Cong Pa	62 70
East Union Cong Ia	54 55	Olive Cong Ind	54 00	Doylstown Cong Pa	63 99		67 70
Shore YPBM Ind	3 00	Goshen Cong Ind	66 00	Towamencin Cong Pa	25 60	La Junta Hospital	
	173 30		405 15	Deep Run Cong Pa	2 00	Endowment Income	15 70
Bible Reader		Fort Wayne Indiana		Franconia Cong Pa	1 00	Jesse R Shetler & Family	5 00
A Sister Ont	16 00	Clinton Brick Cong Ind	2 00	Boyertown Cong Pa	1 00	P L Rohrer	20 00
Bethel & Oak Gr S C O	10 00	Endowment Income	1 00	Springfield Cong Pa	5 00	Waldo Cong Ill	12 79
	26 00	A Sister Ill	2 00	Souderton Cong Pa	7 00	Stahl Cong Pa	2 37
Orphan		Salem Cong Ind	6 00	Lower Salford Cong Pa	175 70		55 86
East Chestnut St SS		Nappanee Cong Ind	20 00	Franconia Sister Pa	5 00	La Junta Hospital—Wills Estate	
Annie Newcomer Cl Pa	10 00		31 00		552 54	Endowment Income	155 00
Publication		Hannibal Missouri		Toronto Ontario		La Junta Hospital—Nurse	
Hershey SS Pa	10 00	A Brother Nebr	2 50	Hagey Cong Ont	7 00	Metamora S C Ill	20 00
Personal		Jesse R Shetler & Family	5 00	Cedar Grove SS Ont	10 00	Elkhart S C Ind	6 00
Landisville SS Girls Cl		Fairview Cong N Dak	9 00	St Jacobs Cong Ont	25 00	Goshen S C Ind	10 00
5 Pa	15 00	Sugar Creek Cong Ia	1 00	Wideman SS Ont	11 19	Priscilla & Tofield S C's	
Medical		Cherry Box Cong Mo	5 00	Wanner Cong Ont	7 40	Alta	5 00
Maple Grove S C Pa	3 00	Pleasant Valley Cong Kans	5 00	Cressman Cong Ont	5 22	Kitchener Dorcas S C Ont	5 00
Total for South America	2,061 80		27 50	Hagey Cong Ont	6 00	Kitchener Sr S C Ont	5 00
AFRICA		Hutchinson Kansas		S Brownsberger	10 00	Waterloo Sr S C Ont	5 00
Mr & Mrs S J Smucker	5 00	Protection Cong Kans	4 46		81 81	Pacific Coast Dist S C's	4 22
A Brother Nebr	5 00	Crystal Springs Cong Kans	16 36	Portland Oregon		Shore S C Ind	1 39
Sue F Landis	5 00	West Liberty Cong Kans	15 44	Portland Cong Ore	6 10	Maple Grove S C Ind	2 50
A Brother & Sister Kans	5 00		36 26	Fairview Cong Ore	50 33	Holdeman S C Ind	5 00
Endowment Income	5 00	Iowa City Iowa		Mt View S C Alta	5 00	Maple Grove S C Ohio	2 00
Mr & Mrs T S Cripe	5 00	Liberty Cong Ia	10 26		61 43	South Union S C Ohio	5 00
	30 00	Lower Deer Creek Cong Ia	43 85	Total for City Missions	2,419 13		76 11
CITY MISSIONS		Plum Creek Cong Nebr	4 84	CHARITABLE INSTI-		La Junta Hospital—V Livermore	
Altoona Pa		East Fairview Cong Nebr	17 26	TUTIONS		Elkhart S C Ind	25 00
Glade Cong Md	1 48	Alpha Cong Minn	6 70	Children's Home K C		Clinton Brick S C Ind	20 00
Casselman Cong Md	7 00		82 91	Special Support	183 00	Holdeman S C Ind	5 00
PI Grove Cong Pa	1 68	Iowa City Bldg		A Brother in Kansas City	1 00	Bowne S C Mich	2 00
Allensville Cong Pa	22 00	Lower Deer Creek Cong Ia	54 50	William Zehr	1 00	Schely Livermore	5 00
	32 16	East Union Cong Ia	5 13	Mr Swenson	0 75	Elizabeth Frye	4 00
Altoona Burial Fund		Jesse R Shetler & Family	10 00	Edward Yoder	5 00		61 00
Altoona Mission Cong Pa	70 00		69 63	Mt View S C Alta	5 00	La Junta Hospital—Sheet & Blanket Fund	
Canton Ohio		Kansas City Kans		A Sister Wayland Ia	2 00	Goshen S C Ind	5 00
D Walter Miller	1 00	Jesse R Shetler & Family	5 00	Pigeon SS Cls 9 & 10 Mich	1 00	La Junta Hospital—Bibles	
Canton Cong Ohio	21 82	Penna Cong Kansas	14 00	Lower Deer Creek S C Ia	4 65	Masontown S C Penna	3 00
Canton SS Ohio	7 00	Larned Cong Kans	3 00	Katherine Rickert	3 00	Total Char Institutions	4,040 36
Bethel Cong Wadsworth O	8 50	Visitors	0 50	Elizabeth Longenecker	1 00	ANNUITY	
Oak Gr & PI Hill Congs O	10 00	Magdalene Grove	1 00	Clara Swartz	2 00	A Brother Ill	2,000 00
Pauline Swartzentruber	5 00	Irene Geiser's SS Cl		Margaret Bissey	1 00	OTHER FUNDS	
Telephone Refund	0 14	Crown Hill Cong Ohio	3 20	Friends from Hesston Kans	1 00	Mexican Border Work	
West Clinton SS Ohio	20 77	Chester E Graybill	1 00	Hopedale SS Cl of boys Ill	3 25	Mr & Mrs S J Smucker	5 00
Beech Cong Ohio	16 21	Bennett Kauffman	1 00	Workers at the Home	3 00	South Union S S Ohio:	
	90 44	Henry Birkey	10 00	Endowment Income	21 50	Class 1	4 40
Chicago Illinois		Lydia Stoltzfus	2 00	Stahl Cong Pa	3 95	Class 6	7 50
Lizzie Yordy	40 00	Kansas City Miss Cong Ks	13 97	West Fairview Cong Nebr	10 39	Pleasant Grove Cong Pa	6 69
Lena M Schrock	5 00	Doylstown Bible Cl Pa	19 60		253 49	Blough Cong Pa	30 35
E E Burkey	6 82	Line Lexington Cong Pa	59 00	Orphans' Home Ohio		Dist S C's SW Penna	10 00
A Friend Ill	1 00		133 27	Special Support	483 00		63 94
Found	2 00	Lima Ohio		Farm Income	130 25		
Rhoda Beery	1 00	Endowment Income	2 00	Endowment Income	222 28		
Marie Martin	1 00	Crown Hill SS Ohio	22 00	Stahl Cong Pa	3 95		
		Bethel SS Medina Co O	35 00				

District General		Aged & Disabled Missionary		Shantz Sr S C Ont	1 00	OO Bro Clinton Frame	
Fairview Cong N Dak	16 92	Endowment Income	80 00	Waterloo Sr S C Ont	2 00	Cong Ind	11 00
Coalridge Cong Mont	6 72	Administration Expense			6 00	Holdeman Cong Ind	36 55
Red Top Cong Mont	2 89	Endowment Income	143 00	SW Pa Conf Fund		Anonymous	10 00
Red Riv Valley Cong N D	10 66	Menn Publishing House	1,000 00			Midway & N Lima SS O	23 11
Lake Region Cong Minn	5 43		1,143 00	Stahl Cong Pa	7 78	Vineland Sr S C Ont	10 00
Spring Valley Cong N Dak	9 90	Missionary Preparation		Johnstown Bible School		Science Ridge S C Ill	10 00
Line Lexington Cong Pa	104 47	Endowment Income	9 00	Thomas Cong Pa	11 15	OO AM Cong Milver-	
Plain Cong Pa	100 78	Evangelizing Fund		Blough Cong Pa	10 15	ton Ont	27 50
Springmount Miss Pa	6 50	Endowment Income	55 00		21 30	East Zorra AM Cong Ont	9 00
Swamp Cong Pa	10 18	Bible Fund		Eastern Mennonite School			1,142 54
Pottstown Miss Pa	24 16	Endowment Income	5 00	Thomas Cong Pa	8 25	General	
Emma Hazlett	3 00	Church Building		Mission Literature Fund		A Brother & Sister Ind	10 00
Howard-Miami Cong Ind	28 66	Endowment Income	6 00	Schellsburg Cong Pa	1 00	Mary B Nafziger	50 00
Emma Cong Ind	13 00	North Pomona Cong Calif	40 00			Thurman Cong Colo	7 47
Bethel Cong Mich	15 37		46 00	Ozark Missions			67 47
Clinton Frame Cong Ind	45 75	Mission News Bulletin		Spring Valley Cong Kans	10 00	China	
Maple Grove Cong Ind	23 62	A J Histan	1 00	Comm for Christian Education		Berea Cong Mo	2 00
Bethel Cong Mo	4 40	Eastern Menn Bd of M & Ch		Plum Creek Cong Nebr	3 00	La Junta Pri SS Colo	21 50
La Junta Cong Colo	16 00	Menn Publishing House	200 00	General Conference Expense		La Junta Cong Colo	1 00
Calvary Cong Kans	9 06	Board of Education		Burr Oak Cong Ind	3 00		24 50
Palmyra Cong Mo	6 50	Thomas Cong Pa	6 76	Rural Evangel		Russia	
East Holbrook Cong Colo	17 73	Personal		Nappanee Cong Ind	15 00	A Brother & Sister Mich	5 00
Spring Valley Cong Kans	5 93	Elkhart SS Ind	22 50	Total for Other Funds	2,843 99	Total for Relief Funds	1,239 51
Pleasant View SS Okla	29 14	Elkhart SS Ind	17 50	RELIEF FUNDS		SUMMARY	
Limon Cong Colo	2 25	Spring Valley Cong Kans	12 50	Spain		Alta-Sask Dist Bd (Feb)	113 21
Milan Valley Cong Okla	2 25		52 50	Mr & Mrs S J Smucker	5 00	Alta-Sask Dist Board	70 95
Pleasant Valley Cong Kans	12 50	Booklet of Prayer		Berea Cong Mo	0 70	Dak-Mont Dist Board	71 52
La Junta Cong Colo	13 60	Chicago Home Mission Ill	0 40	Rudolph Herr	10 00	Franconia Dist Bd Pa	1,156 65
Penna Cong Kans	13 32	Ind-Mich S C's	15 90	West Barnes Dist OO		Illinois Dist Board	304 35
Bethel SS Ore	4 78	Miss Lydia M Bixler	0 10	AM Cong Ind	10 00	Ind-Mich Dist Board	1,176 00
Pleasant Grove Cong Pa	3 32		16 40	A Brother & Sister Mich	16 00	Iowa-Nebraska Dist Board	716 87
Mt Pleasant Ch and SS Va	25 00	Circle Letter		Los Angeles S C Calif	6 75	Lancaster Dist Bd Pa	1,824 72
Anonymous	10 00	Metamora S C Ill	5 00	A Sister Kans	0 50	Mo-Kans Dist Board	587 04
Springdale Cong Va	40 42	Ella R Hostetter	1 00	Ora M Yoder	10 00	Ohio Dist Board	856 97
Warwick River Cong Va	87 50	Blackie S C Alta	0 20	Fairview SS Iowa	28 08	Ontario Dist Board	697 11
	731 71	Weaver S C Pa	6 00	4 Lowville Sisters N Y	15 00	Pacific Coast Dist Bd	123 26
Culp Arkansas		Trail S C Ohio	2 00	Locust Gr SS boys Cl Pa	9 10	SW Penna Dist Board	353 37
A Brother Nebr	2 80	Masontown S C Pa	1 00	Peter Wagler and Family	10 00	Virginia Dist Board	203 60
Penna Cong Kansas	13 70	Mrs Erie E Bontrager	0 20	A Sister Ill	3 00	S C Committee	549 69
	16 50	Fanny W Weber	0 20	Salem Cong Ohio	12 44	Men Bd of Mis & Char	11,179 47
Jews		Mrs N S Weber	3 50	Leasure Children	1 75		19,984 78
A Friend for Needy N Y	90 00	Olive S C Ind	1 20	U D Byler	10 00	India	3,961 48
Tuleta Cong Texas	4 50	Beech S C Ohio	0 20	King A M Cong Ohio	40 00	South America	2,061 80
Elkhart Cong Ind	39 11	St Jacobs Sr S C Ont	5 00	A Brother & Sister Mich	5 00	Africa	30 00
Belmont Cong Ind	13 59	Glade S C Pa	1 00	Sam R Hoover	5 00	City Missions	2,419 13
	147 20	Mrs Alonzo Wingard	0 20	Emos Wagler	10 00	Charitable Institutions	4,040 36
Rural Missions			26 70	Mr & Mrs T S Cripe	5 00	Annuity	2,000 00
Endowment Income	26 00	General Expense Fund		J H Eigsti	5 00	General & Other Funds	4,232 50
Nappanee Cong Ind	13 00	East Zorra AM S C Ont	1 00	Fairview Cong N Dak	10 00	Relief Funds	1,239 51
Geiger Cong Ont	15 00	Kitchener Sr S C Ont	1 00	Lancaster Dist Bd Pa	500 00		19,984 78
Waterloo Cong Ont	18 26	Beihn S C Ont	1 00	Vincent Cong Pa	125 00	Respectfully submitted and	
St Jacobs Cong Ont	35 00			Swamp Cong Pa	6 29	gratefully acknowledged	
Wanner Cong Ont	5 65			A B Burkholder	15 00	D. D. Miller, Gen. Treas.	
Cressman Cong Ont	7 31			Allensville Cong Pa	87 46	P. O. Box 574.	
Snyder SS Ont	10 00			Sycamore Grove Cong Mo	20 90	Elkhart, Ind.	
Masontown Cong Pa	5 00			Burr Oak Cong Ind	22 41		
Scottdale Cong Pa	27 73						
Morrisons Cove Congs Pa	7 00						
	167 95						

SOUTH AMERICA NEWS LETTER

(Continued from page 125)

their Saviour. Brother Barbosa is preaching this week. He speaks very clearly, and has such a flow of language that everybody likes to listen to him.

The Hallmans visited with the Brennemans last Saturday on their way to the Snyders at Casares where they stayed over Sunday. On Monday the Hallmans stopped off at Pehuajo for dinner on their way home. We had also invited the Snyders to come along and pay us another visit before our furlough. Then too the Webers being so close at the time, and the Brennemans still closer, we decided to have the four families together. We spent a very pleas-

ant day together and we shall remember their last visit before going home.

We had also promised to pay a short visit to all the congregations before going on furlough, and so we started in with America where we were on Tuesday, March 28; Trenque Lauquen, Wednesday night, the 29th; Passo, Thursday night, the 30th. We had nice meetings in each of these places and were welcomed by the Rutts, Battaglias, Hersheys and Cavadores. The last night we drove home after the meeting (which closed at 10) a distance of 30 miles and were ready to retire by midnight.

It is time for this letter to be on its way; so we shall leave the rest of the

happenings for the Webers to report next month.

By the time this will be printed we will be on our way to North America D. V., we expect to leave Buenos Aires on May 3rd. Will you pray that we may have a safe and pleasant voyage, and be a blessing to someone at home?

Pehuajo, F. C. O. Argentina, S. A.

Am I serving God because I trust Him as an all-wise and faithful Creator and heavenly Father, or do I serve for the present advantage?

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—H. P. Liddon.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 11, 1939

(Herald of Truth
Established 1864)

No. 6

EDITORIAL

"Blessed are the pure in heart: for they shall see God."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Ascension Day.—A week from the time this paper reaches the homes of its readers, quite a few of our congregations will be assembled together in appropriate services in memory of the glorious ascension of our Saviour and Lord. We thank the Lord that not only may we have the opportunity of living the risen life on earth, but also to follow our ascended Lord into the eternal heavens above, where we may live the glorified life in a blissful eternity.

Opportunity.—Paul strikes the keynote of opportunity when he says, "As we have therefore opportunity, let us do good to all men." This is one of the goals for which we should all aim in our Christian living. But Paul does not stop here. Recognizing that our desire to do good should reach "all men," he adds an "especially" that reaches only "them who are of the household of faith." In other words, let your goodness begin at home, and reach as far as you have the opportunity.

Bishop Abram G. Clemmer.—The death of Bro. A. G. Clemmer of Franconia, Pa., was noted in last week's Gospel Herald. The following, by one of his fellow bishops in the Franconia

Conference district, is of interest to many who knew and still revere our departed brother:

"The funeral of our dear brother and fellow Bishop Clemmer was largely attended. The esteem in which our brother was held was manifested when 1360 persons passed by his coffin at his home on Sunday evening, and well over 1000 more the next day at the funeral. May God comfort the bereaved, and raise up faithful leaders to carry on His work as He calls to their eternal home those who have finished their work here."

Our recent Sunday school lesson telling of Paul and Barnabas being rent asunder over a dispute as to whether they should take John Mark along with them in visiting the churches that they had established in their first missionary journey awakened a live discussion in many classes. It is idle for us to speculate as to which of these two brethren was right in their controversy, for the Bible is silent on this point and why should we speculate? But this one thought should never pass from our minds: If well established men like Paul and Barnabas, both of whom were filled with the Holy Ghost, were human enough to get into a sharp contention over a point like that, let none of us be so self-satisfied over our spiritual attainment that we become over-confident and through this over-confidence fall into similar errors. It is only by the grace and power of God that any of us are able to stand. "Wherefore let him that thinketh he standeth, take heed lest he fall."

History is repeating itself. Usually, after a hard-fought war is over and people have time to reflect upon the awful carnage and consequences of war, a reaction sets in which puts most people into the ranks of the pacifists. Then pacifists organize movements in which the evils of war and the blessings of peace are loudly proclaimed and for a time it looks like wars might be forever put aside. But in a world composed largely of unconverted people these dreams fail to be realized. War-clouds

darken the horizon, self-interest asserts itself, and before people are aware of it war is at our doors. Then the blood begins to boil and pacifists are once more turned into militarists. That is what happened just before and during the late World War. That is what is again happening today. Only people who are truly nonresistant, as was the Prince of Peace whom they follow, will remain nonresistant during testing times.

The Amusement Craze.—A brother in one of our western states has this to say in his testimony on this point:

"Why are some of the churches in California not so well attended in summer time as in winter? In some of the churches it doesn't matter so much whether it is summer or winter. They have their dancing on prayer meeting nights. Think of such fine young people going to hell through such leadership. The lure of the ocean, the mountain, and the desert draws them away when they ought to be in the house of the Lord. I know of an assistant superintendent who proposed taking it time about with the superintendent, each being with the Sunday school every other Sunday while the other is taking his outing, lured by the pleasures of the world. May God help us to live right. The ocean, the mountain, or the desert has no resting place for me. May the dear Lord help us to live right."

The prophet Amos, referring to the spiritually indifferent, pleasure-loving, flesh-gratifying people in his day, sends out this note of warning: "Woe unto them who are at ease in Zion" (Amos 6:1-7). Behold Mother Eve taking from the hands of the devil the fruit which God had created and making it the means of defilement and death. In a similar way some people who profess to be the children of God are making use of some of the very things which God created and profaning them into instruments of destruction for themselves. The world (including some church members) is running crazy on amusements. Contrast this course of folly, of which it is said, "For all things God will bring thee into judgment," with that blissful heritage of the righteous: "At thy right hand are pleasures for evermore."

BIBLE TEACHING ON NONCONFORMITY

II. AS APPLIED TO RELIGIOUS LIFE

By Paul Erb

For the Gospel Herald.

Nonconformity to the world has to do with the pattern of the Christian life. There is a way to live that is worldly, molded after worldly standards, dominated by ideals that are of men rather than of God. And then there is a way to live that is godly. In this sense it is "other-worldly." It seeks to put the principles of the Kingdom of God into operation here and now in the individual Christian life. That the Christian's life should be godly rather than worldly goes almost without saying, but we often do need help from the Word of God and from the Christian teaching and example of our brethren to help us in the multiple applications of this principle to our living. It may come as something of a shock to us to realize from the title of this article that even in religion—yes, even in so-called Christianity—we may follow a pattern that is worldly and against God.

This subject takes on meaning against the background of our history as a Mennonite people. When the Swiss Brethren, from whom we take our origin as a denomination, separated themselves in the sixteenth century from the Catholic Church, and parted company with Zwingli, they did so largely as a protest against the worldliness which had come to dominate that so-called Christian Church. The doctrines of that church were worldly, derived from the traditions of man rather than from the Word of God. Her forms of worship and ritual were worldly, having departed far from a simple and spiritual worship of God, and the daily life of the members of that church was not spiritual but essentially corrupt, like the evil practices of that time. And so, among other things, the founding of our church meant this: that true believers, both in their personal religious life and in their community life as a church, must follow the principles which God has given rather than those which come from the world of sinful men.

Personal Religious Life

Nonconformity should be apparent in our personal religious life. The Bible clearly teaches what the motive of the religious life should be; namely, to glorify God. All our worship, all our service should be to this end. The worldly ideal tends to the motive of selfishness. The Pharisees were religious—tithing, and fasting and praying—to be seen of men. They wanted people to see that they were religious and to think well of them. The Old Testament prophets likewise condemned people whose offerings and sacrifices were presented chiefly to show their great piety. Jesus was unsparing in His condemnation of the Pharisaic attitude in religion. He approved the poor publican who had nothing good to say of himself and condemned the self-satisfied Pharisee who had nothing bad to say of himself. It is right that I should obey God in all His commands, but it is wrong to obey Him for the purpose of impressing men with how religious I am. From the standpoint of Scriptural emphasis one of the very worst forms of worldliness is a holier-than-thou attitude which says in effect, "See how good I am."

Our nonconformity to the world should be apparent also in our holding to the God-ordained plan of salvation by divine grace rather than by human merit. Men tend to glorify human character and human achievement. It is the essential spirit of the world to say, "God ought to be pleased with us because we merit it." And so everywhere one finds people bearing the name of Christian who nevertheless think that one is saved by being good. They describe salvation in terms of character. God, on the other hand, has revealed to us that we are not saved by works but by grace; that it is the merit of Christ rather than our own merit which satisfies God, that except we see our own righteousness as filthy rags and depend upon His mercy and grace alone for salvation we can not be saved. The cross of Christ, on which human redemption was wrought, is an offense to the worldly-minded man, but to the Christian it is his glory. "God forbid that I should glory, save in the cross of Jesus Christ." Worldly men need no cross. Godly men need only that as a ground of salvation.

Proper and Improper Ideals

Again, my nonconformity to the world as a Christian will be seen

in my emphasis on spiritual rather than material ideals. The world lives for the present.

"Things are in the saddle
And ride mankind."

Stocks and bonds, farms and houses, cattle and wheat are the concern of the worldly man. But the godly man keeps these things in their rightful place as a means to life, not as its end. He seeks first the kingdom of God and His righteousness. He is interested in things that pertain to the Spirit. The times to him are only the vestibule to the eternities. He uses the world as not abusing it. One of the most insidious forms of worldliness is this tendency which material things have to crowd out spiritual life and interest.

As a consequence, the nonconformed Christian life is "zealous of good works" and devoted to the cause of Christ and the Church. God and godly interests are first. Most gladly will the Christian spend and be spent that God's will may be done and that the cause of Christ may not suffer. The worldly man has no objection to going to church occasionally, if it is not too inconvenient, but all his religious life has this touch of carelessness. It is of the occasion and not the dominant heart interest. To the worldly man religion is extraneous, a garment to be doffed or donned as convenience dictates, but to the true Christian religion is the very texture of the soul and inseparable from any phase of his life.

Public Religious Life

Nonconformity to the world is apparent, in the second place, in public religious life. Much public religion, we feel sure, is very worldly. Jesus probably would not feel at home in some churches. At least the worship in these churches seems pretty much human and therefore worldly. "Whatsoever ye do, do it heartily as unto the Lord and not unto men." If this rule were strictly applied to much that goes on in connection with our organized church life, there would probably have to be considerable pruning.

The end of all public religious life should be edification. Saints need to be built up. The Gospel needs to be proclaimed so that those who are not Christians may hear and believe. Both these ends may be obscured by a superabundance of humanity which intrudes itself into the conduct of public worship. Speaking should, of course, have a large place in public religious life. Preaching is God-ordained. Prophesying and exhorting has Scriptural approval. Now the better this speaking is done the more will its end be served, provided the speaking doesn't become an end instead of a means. Eloquence need not be condemned, but when hearers are impressed with the eloquence of the preacher instead of with the beauty of the Christ he preaches, the worship has become worldly. Paul condemned disorder and confusion. Lack of authority and central purpose characterizes the world. In God's house all things shall "be done decently and in order."

Singing

Singing also has a scripturally-ordained place in common worship, but singing is to be "with the spirit and with the understanding also." When beautiful music becomes an end in itself, as is often the case with trained choirs and instrumental music, then God is crowded out of men's thoughts. Our singing can never be too good. There is no merit in inaccurately performed music. The sin is in such an absorption in technical matters that the spirit of the song is forgotten. When men in their songs or their prayers cry for mercy and yet feel no need of mercy their worship has become a mockery.

Ritualism

Elaborate forms and rituals tend to detract from the true perception of God. So our fathers felt about the mass and images of the Catholic Church. Shakespeare said, "'Tis mad idolatry to make the service greater than the God." Our church buildings ought to be places that are thoroughly suitable to the quiet and reverent worship of God. But a too elaborate architecture may get in the way. A man who wasn't a Christian spoke of the worshipful atmosphere in a church darkened by stained windows. One wonders if the devil wasn't allowing him to mistake mere emotional awe for worship. The two may be very easily confused.

Money-raising

Worldliness may be apparent, too, in our methods of raising money in the Church. No doubt much of our Mennonite repugnance to sensational and high-pressure means of raising money for church

work is a true instinct. We know that we should give as unto the Lord. Cheerful givers gladly give back to the Lord of that which He has entrusted to us. We feel that money begging belongs to the market place and the street rather than the church. So, too, do we rebel against the prostitution of the Church into a house of pleasure and entertainment. If people have to be brought to church by dances, pool halls, picture shows, and parties, they will possibly get little good from the Church when they are there. This is the world's way of attracting men, not God's. It is the Christ uplifted on the Cross who draws, and those are indeed shortsighted policies which descend to the level of the world in trying to outbid them and outdo them. The theater will probably always run more entertaining shows than

the Church could possibly put on. Let us abstain from the world's way of carrying on the Lord's work.

No method of public worship is worldly just because someone else uses it. As a people we probably do not have a corner on approved and effective ways of worshiping and serving the Lord. We may often learn from others and profit by what we have learned. But anything which fosters pride instead of humility, which exalts what men do rather than what God does, which turns men's minds from the simple truth of the Gospel should probably be marked as worldly. Above all places, in their religious life God's children should be non-conformed to the world.

Hesston, Kans.

SOWING AND REAPING

By John L. Musser

For the Gospel Herald.

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

This verse is often quoted to warn against sowing "wild oats;" and rightly so, for many a one has had to reap bitter harvest from his own sowing even already in this life.

But in Gal. 6:9 Paul speaks of a reaping which follows on sowing to the Spirit. He writes, "Let us not be weary in well doing: for in due season we shall reap," a reaping that follows well doing.

The natural sowing often needs to be done against contrary winds. The wise man says, "He that observeth the wind shall not sow" (Eccl. 11:4). There are many enemies after the seed in the ground, and later yet, he who carefully plants and cultivates usually gets a harvest to reap. Even so sowing the good seed often has to be done against many odds. The apostles often had to flee from city to city, but they kept on sowing, and Paul at the end of life was assured of a crown.

Therefore "let us not be weary in well doing," "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). "In due season we shall reap, if we faint not" (Gal. 6:9).

East Earl, Pa.

"THE BEAUTY OF HOLINESS"

Beauty relates to that which may be seen. Hence, holiness is visible to spiritual vision. The natural eye cannot behold it. The world has never caught a glimpse of its beauty. Like the interior of the ancient Tabernacle, the Holiest of all, it is hidden.

Its only present earthly abode is the inmost sanctuary of the soul where the Spirit of God abides.

Holiness describes character rather than conduct; it relates to the inmost thoughts, desires, and inclinations of the heart. Yet, while concealed from mortal vision as to its essential nature, its manifestations are evident in ways unnumbered.

Its intrinsic excellence is seen in the

artless simplicity of the child spirit; the unselfish motive; honesty in principle and uprightness in practice. It is transparent as the light and shines forth in the expression of the eye, the subdued tone, the chastened speech, and the whole bearing of the life.

Beauty describes not a single quality or part, but is produced by the proper blending of qualities and the fine proportions of parts. We speak of the beauty of a landscape, a lily, or a rose; but when we dissect the flower we destroy its beauty. So holiness is not a single attribute among others of the Christian life. It is not a single experience, having a definite beginning, although it includes this. It is not a single grace in the heart, but the whole assemblage of the graces which make up the perfection of the Christian life. It is infinitely more than cleansing from sin, great as this is. Holiness is majestic as the scenes of Sinai; yet meek as Moses lying on his face before God. It combines the strength of the rock with the delicate beauty of the little blossom growing at its base. In brief, it is Christlikeness. Oh, for lives so inwardly related to Him, the Sum and Source of all, and so outwardly conformed to His will as to be clothed with humility. This is the Beauty of Holiness.—Living Waters.

THE PURPOSE OF PRAYER

In the wonderful Sermon on the Mount the Lord Jesus devoted part of it to prayer. Verses 5 to 15 of Matthew 6 give His teaching on this line. The prayer of the child of God is not to be the prayer of the hypocrite (v. 5), nor the heathen (v. 7). It is to be to the Father alone and in secret. After these commands come a few significant words: "For your Father knoweth what things ye have need of before ye ask him." In verse 8 we see at once that prayer is not merely to inform God of our need, for He knows the need before we ask.

Why should we pray? In the definition of prayer we see a three-fold purpose. First, God desires to have His children ask in prayer as an evidence that they are conscious of their need. There are children in this world who are never conscious of a need. Their parents are in a position financially and

otherwise to supply even more than a child would need. There are even adults to whom the necessity of asking or praying to another is unknown. When, however, a parent desires to have his child really appreciate the supplying of its need, he does not give before the child asks. It goes against the grain, in vulgar terms, of some persons to make a request of another. They are unwilling to admit a need; to anticipate their asking and supply their need would undoubtedly call forth a denial of any need, and therefore also any real appreciation for the supply.

Second, God desires to have His children ask in prayer as an evidence that they desire help from Him. It is possible to be aware of a need but not be sufficiently needy to be willing to ask to have the need relieved. By supplicating the heavenly Father we show that we desire help. It is a joy to admit this to one we really love. The child loves to be dependent upon its parents. So the child of God loves to pray because thus he shows his dependence upon the Father.

Third, God desires to have His children ask in prayer as an evidence that they believe He is the One who can and does supply their need. The fact that we make a request of someone shows that we hope or believe that they can grant our request. By nature man does not love to go to God. Many will not pray, "Give us this day our daily bread," because they say they work and earn their daily bread. Some would rather go to another human creature. The true child of God loves to go to no one so well as to the Father and so proves by this very fact that he is a child of God.

Those who do not pray clearly reveal that they are not children of the Father; they are still dead in trespasses and sin. They acknowledge that they have no love for God, no sense of their need of His help, and no fellowship with Him. All who are born of God by faith in Christ are children of God (John 1:12, 13: 3:5; Gal. 3:26; I John 3:1, 2) and love to pray to the Father in heaven.

—Selected by Peter Zehr.

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(151½ W. 73rd St.)

Dear Herald Readers:—In the Scriptures we are told of a certain man whom Jesus healed and then told to go home and tell his friends what great things that God had done for him. We of the Los Angeles congregation are anxious to tell our friends of the great things God is doing for us.

On March 26 we had an all-day program at this place, together with a prayer and fasting service over the noon hour. The presence and power of God was felt in that service in a very definite way, and since then God has been answering the prayers that were offered at that time.

On the same Sunday that the prayer and fasting service was held a group of workers met to discuss plans for a visitation campaign. For the visitation work we divided the district, in which the Mission is located, into four sections and appointed a visitation leader to have charge of the work in each of these sections. The rest of the workers were divided into four groups and assigned to different sections, so that each of the four visitation leaders have a group of workers to help them.

That the workers would have some literature to take to the homes, we mimeographed a number of 8½ x 11 hand bills. One sheet gave nine reasons why they should attend our services. There were eleven hundred of these sheets. Eleven hundred more sheets not only invited them to attend our services but urged them to bring others with them. Then there were over seven hundred and fifty sheets telling of the work of the boys' club and over seven hundred and fifty sheets telling of the work of the girls' club and five hundred sheets telling of the prizes that will be given to those who bring new scholars to the Sunday school. Besides these there were six hundred sheets telling of the Sunday morning sermons, giving the texts and a little information regarding the messages, and six hundred sheets telling of the Sunday evening sermons. The Mennonite Publishing House furnished us with fifteen hundred copies of the March Way. We also had several hundred wall mottoes stamped with the church name and address.

The workers have worked very faithfully in this campaign, and so far most of the literature has been given out. We intend to have it all given out within the next few Sundays, besides some

more which we will mimeograph this week. The workers each have a loose-leaf note book with blank forms in which they mark down every house number at which they call and enough information regarding that home to know if they are prospects for further visits. The workers then hand in the sheets that have the number and information of homes that are prospects and we make a second call at those homes. If in the second call we see that they are really prospects we get their name and what further information about the home that we can and put it on a card to be placed in our card file. So far around a thousand homes have been contacted and out of these we will have about two hundred prospects for our card file. Regular visits will be made at these homes in the future and service announcements will also be mailed to them.

I wish you could be here on a Sunday evening when the workers come back from their afternoon of visitation work and hear them tell of the interesting experiences that they have had. Yesterday two of the workers rang a door bell and later heard a feeble voice telling them to come in. Upon entering they found an elderly couple. The lady was one hundred years old. Two others who were out in this work yesterday afternoon were rewarded for their labors by seeing four in our service last night who were from one of the homes that they had contacted. In most of the services since beginning this visitation work there have been those who have attended as a result of the contacts that were made at the homes. Within the last two Sundays there have been twelve in our Sunday school who had never attended before, and as far as we know all twelve are good prospects of being regular scholars. We certainly praise God for blessing this work in such a definite way, and we know that only eternity will reveal the full results. Through these efforts, which God is so wonderfully blessing, we expect to see souls in glory some day.

We have the boys' manual training class room equipped, so that we can easily take care of 18 boys. Each boy is supplied with a coping saw, hammer, and square. We also have six larger saws, electric burning needles, and other equipment such as paint brushes, etc. The attendance of the class began small but is growing. Almost every Thursday we have some new boys to enroll in the class and already some of these have begun attending the Sunday school. This class is held on Thursday evenings after school. The girls' class is held at the same time, and in this class sewing is one of the main attractions. There are about twenty-five girls enrolled in this class with an attendance of from fifteen to twenty-three in each meeting. Both classes are closed with a Bible lesson.

At present we are making plans and purchasing equipment for a summer camp. We have selected a beautiful location for our summer camp in the hills near here and are planning to take two groups to the camp. A group of girls will be taken to the camp for the first week and a group of boys the second week.

At the present time the members of the small congregation at this place are financing this whole program. Giving full support to their pastor and family, enabling us to give full time to the work, besides financing the work of the clubs, the summer camp, the visitation campaign, the Sunday School and paying all other church expenses. It is a very heavy load for a small congregation, and if there are those of you who have some of the Lord's money that you would like to invest in the Lord's work at this place it would certainly be very much appreciated. Above all, don't forget to pray. God has already answered prayer in a marvelous way; pray that He will continue to bless the work and that through it others will learn to love Jesus too.

Yours in Christ Jesus,
Glenn W. Whitaker.

May 1, 1939.

Hannibal, Mo.

(1417 Broadway)

Dear Readers:—We extend to our many fellow-Christians and friends greetings of love in the name of the One who is uppermost in our minds. Truly, "He satisfieth the longing soul, and filleth the hungry soul with goodness." We have seen and felt His pourings out of goodness, satisfaction in Jesus, His great and tender mercies, and His wonderful giving of salvation to all who come to Him.

Several months ago the Home Department contacted an old couple who did not know the Saviour. He often expressed himself as being among a thousand fires and not knowing which way to turn. During an afternoon visit at the time of our revival meetings held by Bro. Allen Erb, this old couple found God. Now he says, "I know for sure, now, where I'm going." The wife is blind and cannot see to read, but she has sunshine in her soul.

Since the close of the revival meetings there has been a class under instruction for church membership in the near future. We praise the Lord for this group of souls. They need your prayers.

One of our brethren was assaulted and beaten by a mean man and is suffering in the hospital with a twice broken jaw and a broken rib. This brother takes his suffering patiently and expressed a spirit of forgiveness for this ungodly man.

On Sunday, April 23, an all-day Sunday school meeting was held at Pal-

myra, Mo. Several of the members from this place were enabled to go by means of the Gospel Bus.

Sister Kauffman and Bro. Ephraim Miller were the representatives from this place who attended the nonconformity conference at Kansas City over the last week-end.

Bro. Nelson E. Kauffman left this morning for Greensburg, Kans., where he will conduct a series of revival meetings. He asks an interest in the prayers of God's people.

Bro. and Sister Kauffman's little girl, Madonna Lee, who has been seriously ill, is rapidly regaining her health for which we praise the Lord, and we wish to express our appreciation for all the prayers that have gone to the Throne for her.

The meetings at the Good Samaritan Hall for men in the downtown district have been discontinued for the summer. Thirty-seven services were held there, sixty-three transients were in service, and seven hundred eighty-one meals were served. Some of the men who attended there have been in the regular church services at the Mission. We are hoping and praying we may win them for God.

We enjoyed an overnight visit with Bro. Miles Troyer and family from Elkhart, Ind. They were on their way from Kansas.

We wish to take this opportunity to thank all who have so loyally supported this work by giving and by prayers. We do ask you to continue to pray for the work at this place.

Yours in His glad service,
May 2, 1939. Aline Sommerfeld.

Toronto, Ont.

(2174 Danforth Avenue)

The members and friends of the Toronto Mission were very much encouraged and helped by having another short series of meetings, April 13-20, with Bro. C. F. Derstine in charge. The members were nearly all present to take part in the communion service on Sunday, the 16th.

There has been considerable sickness among the Sunday school pupils and members of the Mission during the past winter. One of our most faithful brethren has been confined to his bed most of the time since before Christmas. We miss his presence and help very much, and hope that he will soon be able to be back with us.

The branch Sunday school is continuing to make encouraging progress in spite of the fact that it has had to be moved into another home in the community for a large part of the winter, because of sickness.

The forces of evil are indeed working to hinder the spread of the Gospel, but the Lord's promises, which have never failed, will meet every need when put to the test. "My God shall supply

all your need according to His riches in glory by Christ Jesus."

May 2, 1939. Harold D. Groh.

ARGENTINE WEEKLY NEWS LETTER

These lines are being written in the Gospel Tent which is now pitched in the town of Berutti situated between Pehuajo and Trenque Lauquen and about 15 miles from the latter. It is the first organized effort to preach the Gospel in this place which has the reputation of being very religious and fanatical in its Roman Catholicism. We have had only one meeting here, and the small attendance makes us believe that the priest may have prohibited his parishioners going to these Protestant services. They are liable to make the poor ignorant people believe a whole series of lies in reference to our faith and purposes. Sometimes they say we are agents of "Uncle Sam," sent here to produce political revolutions and discord. Often they tell their faithful ones that we do not believe in God, and that we worship the devil! Recently we heard of a case where the priest had told the people that in Evangelical Churches and Missions the people who enter the building have to spit in the face of the image of the virgin, and that the preacher has his one foot on a picture of the virgin Mary all the time he preaches. The fact in this town is that last night we had only thirty people present, whereas in other towns we usually have anywhere from 80 to 150. The ones who came were very attentive to the message, and we hope and pray that they will come again and arouse others to come.

In these campaigns the workers make every effort to get the best spiritual results with the least financial outlay. We take the tent and all the equipment from one town to the other in the Bible Coach and trailer. While settled in a town we make our meals in the Bible Coach where there is one corner which serves as a kitchenette. Two of us sleep in the Coach on the permanent cots built in. If there are more workers than two the remaining one or ones sleep in the tent on army cots. The tent equipment includes 24 collapsible benches and a platform, all the lighting installation and fixtures. In the Coach we carry a good supply of Gospels, New Testaments, Bibles and other good books. The Gospels we give away, but the rest of the books we sell. We also distribute thousands of Gospel tracts after the meetings, and from house to house during the day. One cannot always see immediate results, but we are glad that in Passo and Madero where we have been recently quite a number professed faith in the Lord Jesus. We have been working with four different ones of our native pastors in different towns and are pleased to note a growth in spiritual life

and preaching ability in all of them. They are a great asset in the carrying forth of the work. Please pray for our native workers and for the present evangelistic campaign.

L. S. and Edna B. Weber.

April 5, 1939.

LETTER FROM EAST AFRICA

Shirati Station.

April 17, 1939.

Dear friends in the Lord:—Within the past a number of changes have been made in the work at this station. The Mosemanns have gone on furlough, leaving the work in the hands of other individuals. We feel our inability and helplessness because of the short acquaintance we have had with the work and the new language. But we are praising the Lord for the promise that "Faithful is he that calleth you, who also will do it." Will you pray with us that we who are responsible for the work at this place will rely entirely on the Guiding Spirit. Whatever is to be accomplished must be done through Him.

The girls' work has been reorganized. A home has been built for the widow and the smaller children. The former is no longer responsible for the oversight of the girls. A head girl and an assistant have been appointed for that work. We rejoice that two of our girls have recently been baptized. Last week one of the smaller girls came to Sister Ruth and said she also wants to know the Lord. The widow's son, who is about eight years old, also confessed his sins and desires to become a Christian. Experiences such as this cause great rejoicing in our hearts.

Over last week-end we, as new missionaries, were privileged to enjoy the heights of spiritual fellowship. Dedication services were held in the newly completed church. Several native brethren, who were filled with the Spirit, gave inspiring messages. Although we could not understand much that they said, the joy that radiated from them and the enthusiasm with which they spoke assured us that they know the Lord. Christian friends, can you realize how our hearts rejoice to meet these black brothers and sisters who have had a definite experience of salvation? It is "joy unspeakable." On Sunday, the rain hindered baptismal services, so they were postponed until Monday. Ten precious souls knelt in the water and made that sacred promise to God. Your prayers will help them to be faithful to that promise. Following the baptismal services, we returned to the church for communion. It was a period of "sitting in heavenly places."

We are glad to have the Fersters at Shirati for several weeks. Bro. Clinton is working on language, but his experience in carpentry is also in use here.

(Continued on page 141)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE BOY WHO HELPS HIS MOTHER

As I went down the street today,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
Blithe as a blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are coming for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know;
What hinders?" asked the other.
"Why don't you see?" came the reply,
"I'm busy helping mother?
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

—Selected.

A PICTURE OF HOME IDEALS

By J. S. Shoemaker

For the Gospel Herald.

This article appeared first in the July 20, 1933, number of the Gospel Herald. It is now repeated because we believe that the message is as helpful today as it was when it was first published.—Ed.

There are but few words in the English language that sound as musical to the ear and as touching to the human heart as the word **Home**; and there is but one other institution that is fraught with such sacred memories to the true Christian: namely, the Christian Church.

Both the Home and the Church have been divinely instituted. It is, however, sad to know that both institutions have been more or less polluted through the influence of sin and disloyalty to the principles and commandments which were divinely given to govern them. The purity and faithfulness of the latter depends largely upon the purity, loyalty, and sacredness of the former.

No human being can estimate the far-reaching influences, either for good or for evil, which have their origin in the billions of homes which have been

established in the past. The social, moral and religious status of the world, both in the past and present, give positive evidence that the homes in all ages and nations have been the moulders of character, and the means of setting on foot certain agencies which have been wielding a mighty power in the world, either in building up and exemplifying, or ignoring and destroying the principles of righteousness in the nation, in the state, in society, and in the sacred institution known as the Church. This being true, it should be the earnest aim and desire, also the fervent prayer, of every husband and wife, every father and mother, and every member of the family circle to put forth the greatest possible effort to make their home life truly ideal; that they through the providence of God and guidance of the Holy Spirit may be instrumental in bringing about a marked change for the better, both in the world and in the Church.

There is no sanctuary more sacred, no institution fraught with greater responsibilities and vested with such momentous opportunities, as is the true Christian Home. Such a home is God's flower garden in which the soil is enriched with love, the seed sown with prayer and thoughtfulness, the plants watered daily with the life-giving Word, thus causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms, which enrich and beautify the home and decorate it with the fruits of love, joy, peace, filial affection, kindness, and the principles of righteousness.

The Home is a real Eden to every member of the family who have closed the doors of their hearts against Satan and everything that is of a corrupt and sinful nature and opened the doors of their hearts to Christ and everything that is pure, true and uplifting to both mind and soul. The spirit and moral tone of the Home, brought about by godly teaching and exemplifying the principles of righteousness on the part of the parents, has an untold influence upon the youthful members of the family.

In order to make every Christian home as nearly ideal as possible, it is necessary for all that have been called to such a sacred charge to look to the great fountain source of divine wisdom, grace, and strength, and thus be enabled to make their immediate home a place where peace and harmony prevail, and where patience and forbearance have their perfect work; where sacrifices are made in loving service one toward another; where the principles of honesty and truthfulness are taught by the parents and practiced by every member of the family; where moral and religious instructions are thoughtfully, prayerfully and diligently given; where children, young people, and parents, daily come to the throne of grace

to draw from God's inexhaustible treasury the necessary wisdom, grace, and strength to manfully fight life's battles; and where most of life's difficult problems are satisfactorily solved.

It is the sacred mission of every Christian home to have within its walls the purest affections, the most desirable associations, the unquestioned evidences of fidelity; an atmosphere of quietude, peace, and harmony; an ever increasing spirit of true piety and devotion; a nursery in which the children are nourished and trained along lines of usefulness; a training school in which the most successful methods are used in teaching, directing and training youthful lives to become useful in the loving Master's service, and stand firmly for all that is noble, pure, and good, that they may be a blessing to the world, a credit to society, a valuable asset to the Church and an honor to God in helping to build up His causes and extend His kingdom on earth; by living real devoted, loyal and consecrated Christian lives. Such a home is indeed an earthly paradise, typical of the blessed Home which the loving Father has prepared in the glory world for all who by an unwavering faith have accepted the Lord Jesus Christ as their Saviour and Redeemer.

Dakota, Ill.

MY MOTHER

By Mrs. Gabriel J. Yoder

For the Gospel Herald.

How dear to me
Are those words still found clinging
As in days when I was led by your side
In youth, when your fond hopes in echoes
were ringing
And you did strive to guide my steps aright.

Those days when I
Knew nought of cares and toils,
Of the tears and the heartaches yet untold;
And when my erring footsteps strayed
With patience, prayer, and longing
Your heart did not grow cold.

Those days have gone
And time has placed upon your brow,
The lines of age and care.
Those years of toil forever have flown
And now your child with love will share
The love as you have shown.

Elkhart, Ind.

A strong church is made up of well-ordered families, where intelligent Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living, and the blessed memories of the dead bind to the Lord and His Church, where young men and maidens are glad when it is said to them, "Let us go into the house of the Lord," where tranquility, and purity, and holy peace, the light and the love, form to the opening minds of children a type and prophecy of the eternal Sabbath and the heaven above.—Jno. Hall.

Boys who smoke cigarettes are like wormy apples, they drop long before harvest.—Heart and Life.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for May 21, 1939.—Jer. 35:5-10; Eph. 5:15-21.

TEMPERANCE LESSON

Golden Text.—Do not drink wine nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.

Introductory.—They who obey the commandment found in the golden text have the gist of the lesson in their system. The theme is the use of intoxicating liquors as a beverage, as applied especially in the home. One of the references is taken from the Old Testament, and the other from the New. We are omitting the last reference found in the lesson text as printed in our Sunday school quarterlies, for the reason that it has no direct bearing on the temperance issue.

The Rechabites (Jer. 35:5-10).—Here we have one of the most direct and impressive object-lessons on the use of strong drink found in the Bible. When wine was set before the sons of the house of the Rechabites, they replied in firm but respectful terms: "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever." We scarcely know whom to admire the most; Jonadab, for his wise and wholesome counsel, set before his sons in language they could not fail to understand, or the obedient sons of this and succeeding generations, who remained loyal to the father's counsel.

Notice: The command did not merely include the use of strong drink, but also vineyards and houses through which the traffic might have been carried on, though they themselves might have remained total abstainers. Let Americans learn this lesson from the Rechabites. There are two principles involved: that of temperate habits, and also the important privilege and duty of abstaining from anything and everything through which we might encourage intemperate habits in others. What is wrong for us individually, is wrong also for us to encourage in others. Wanted: ten million Jonadabs in America, to hand Jonadab's teaching and example down to succeeding generations.

It is refreshing to reflect upon the loyalty of these Rechabites. A number of generations had passed, yet they were still true to the teaching and example of their father Jonadab. In this was verified the teaching of the wise man who said: "Train up a child in the way he should go; and when he is old, he will not depart from it." It is the foremost among Christian parents' duties and responsibilities to bring up their children "in the nurture and admonition of the Lord."

Paul's Teaching on the Temperate Life (Eph. 5:15-21).—While some of the precepts herein enumerated do not mention the matter of strong drink, they are all logically connected with the Christian rule: "Every man that striveth for the mastery is temperate in all things." Here are a few things which Paul says:

1. "See then that ye walk circumspectly, not as fools, but as wise." In other words, "whatever ye do, do all to the glory of God." It is certainly foolish to take anything, in both drinking and eating, that would undermine a man's health or rob him of his good sense. Strong drink has that very effect. Hence the admonition: "Not as fools, but as wise."

2. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Both Old and New Testaments carry an abundance of testimony against the evils and ruinous effects of strong drink—including fermented wine.

3. "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Here is an advice, an admonition, a command, a warning, that no one can afford to ignore. In the first place, it names one of the so-called

"milder" drinks which some people would have us believe may be freely indulged in without becoming drunkards. Beer and hard cider are often included in this list. But the fact is that these milder drinks serve as an educator for stronger beverages. The "excess" may consist of two things: (1) drinking wine to the extent that it makes you beastly drunk; (2) through the milder drinks such as wine and beer, cultivate a progressive appetite for something stronger which completes "excessive" drunkenness. You never saw a drunkard, drinking to "excess," who was not first a moderate drinker. People who claim that they have sense enough to know when to stop, as a rule do not act like they had that much sense. As an exact opposite of drunkenness, whether it comes from indulgence in wine or other intoxicants, Paul holds out the very much to be desired attainment: "**Be filled with the Spirit.**"

What is it to be filled with the Spirit? Here are some manifestations of it: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." To "be filled with the Spirit" is the surest, safest, best antidote against the evil spirits lurking in the cup of intoxicating drink.—K.

BIBLE MEETING TOPIC

THE WORK OF THE SPIRIT IN THE BELIEVER.—Rom. 8

Topic for May 21

MOTTO

"Strengthened with might by his Spirit in the inner man."

OUTLINE STUDY

- I. Conditions for the Spirit's Indwelling.
 1. The heritage of the believer.—Jno. 7: 38, 39.
 2. Cannot be received by the world.—Jno. 14:16, 17.
 3. Given to the obedient.—Acts 5:32.
 4. In answer to prayer.—Luke 11:13.
 5. By faith.—Acts 15:7-9.
- II. The Spirit's Work Within.
 1. A comforter.—Jno. 14:16; Acts 9:31.
 2. A guide.—Jno. 16:13.
 3. A teacher.—Jno. 14:26.
 4. Giving assurance.—Rom. 8:16; Gal. 4:6.
 5. Giving power.—Acts 1:8.
 6. Christian graces.—Rom. 5:3-5; Gal. 5: 22, 23.
 7. Spiritual understanding.—I Cor. 2:11-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. The Spirit who Dwells in Us.
 - a. He wants a holy temple.
 - b. Our bodies must be prepared as His temple.
 - c. Our hearts must be cleansed from sin.
 - d. Our will must be given to God.
 - e. He works in us to do good.
 - f. He makes us strong to overcome evil.

For Seniors.

1. The Spirit as the Heritage of Believers.
2. The Spirit Transforming Character.
3. The Spirit as the Power for Service.

PERSONAL THOUGHT

Wonderful blessing upon the believer! Fellowship of the Spirit, strength to overcome, power to serve, hope of eternal glory!

SEED THOUGHTS

The deepest things in the Scripture can never be discovered by the natural understanding. This is what is meant by that saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The sense of sight, the sense of hearing, the sense of feeling—these cannot grasp the mysteries of God contained in the Bible. "But," it is immediately added, "God hath revealed them unto us by his Spirit."—A. J. Gordon.

Spirit of Truth, oh, let me know
The love of Christ to me;
Its conquering, quickening power bestow.
To set me wholly free.

I long to know its depth and height,
To scan its breadth and length;
Drink in its ocean of delight,
And triumph in its strength.

It is Thine office to reveal
My Saviour's wondrous love;
Oh, deepen in my heart Thy seal,
And bless me from above.

Thy quickening power to me impart,
And be my constant Guide;
With richer gladness fill my heart;
Be Jesus glorified.—Anon.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, MAY 11, 1939

Field Notes

Bro. Paul Huddle of Huntingdon, Pa., filled the regular appointments at Masontown, Pa., last Sunday.

An all-day Gospel meeting is to be held at the Millwood Church near Gap, Pa., on Ascension day, May 18. All are welcome. D. G. K.

Last Sunday was communion day at Martinsburg and Altoona, Pa. At the latter place one sister was received into the fold by water baptism the evening before.

The Pacific Coast Conference is announced for May 30-June 2, to be held with the Zion congregation near Hubbard, Oreg. A fuller announcement will appear in next week's Gospel Herald, the Lord willing.

Bro. David Costillo of Chicago, Ill., is expected to be in Texas by the middle of May and assist Bro. Amsa Kauffman in holding evangelistic meetings for about three weeks among the Mexican missions. E. S. H.

Bro. O. O. Miller of Akron, Pa., sailed for France on Tuesday of last week, expecting to go on to Spain in the interests of the Spanish relief work, planning for the future of the work in that war-stricken country.

The fifth quarterly Bible conference to be held at the Marietta, Pa., Mennonite Mission is announced for Saturday evening, May 13, and all day Sunday, May 14, all on standard time. Everybody welcome. J. S. H.

The brotherhood in the vicinity of Erb's Church near Lititz, Pa., is looking forward to an all-day meeting on May 20. Speakers (other than the home ones): Richard Danner, Melvin Bishop, and Simon Bucher.

A brother writes us from North Lima, Ohio: "Bro. Wm. G. Detweiler is at present (May 2) with us in a series of meetings at our mission station near New Albany. Good meeting and interest. Remember us in your prayers."

We are in receipt of a program of the second annual missionary conference of the Casselman Valley district, to be held with the congregation at Pinto, Md., on Ascension day, May 18. It is an interesting program, and we hope to hear of an interesting meeting.

An interesting program of the weekly song service and Bible studies to be conducted at the Erisman's, Manheim, and Erb's churches in Lancaster Co., Pa., from May 20 to Aug. 26 is before us. A different song leader and speaker is listed for each meeting.

A program of the Sunday school meeting at Sunnyside Mission near Lancaster, Pa., May 30 is before us. First on the program is a sermon at 9:30 A. M. by Bro. Abram Martin, and the closing address will be a sermon at 8 P. M. by Bro. Simon Bucher.

The annual Ascension day meeting is to be held at the Bally, Pa., Mennonite Church, beginning on Wednesday evening, May 17, and continuing all day on Thursday, May 18. Speakers: Noah Risser, J. C. Clemens. A hearty invitation is extended to all. E. W. K.

Bro. Jesse B. Martin of Waterloo, Ont., has been secured for a series of meetings at the Midway Church near Columbiana, Ohio, June 8-15. "We are looking forward to these meetings with the hope that real blessings may come to the Church," writes a brother from that community.

Bro. Amos Gingerich of Hesston, Kans., after a number of years of faithful service in the capacity of business manager of Hesston College and Bible School, expects to move with his family to his former home community in Iowa and lend his services to the West Union congregation near Wellman.

An overflowing crowd was present at the fundamentals conference held at Mennonite Home Mission in Philadelphia, Pa., on Sunday, April 30. Besides the local attendance, there were those present from a number of congregations in the Franconia and Lancaster conference districts.

Home for a Young Boy Desired.—A sister in eastern Pennsylvania has a 9-year-old son whom she desires to place into a good farm home, not too far away from her own home. Those interested and desiring further information may write to the editor, who will put them in touch with the sister referred to.

A brother writes us from Nampa, Idaho: "We are planning to have communion tomorrow evening (May 4) with bishops N. A. Lind, Nicholas Birky, and C. I. Kropf of Ore., with us."

A program of the Sunday school meeting at Cocalico mission station Lancaster Co., Pa., to be held on Ascension day, May 18, is before us. First on the program is an address on "Our Ascended Lord" by Bro. Martin Hershey and the last is an address in the evening on "The Two Destinies" by Bro. John W. Hess.

Brethren Paul Roth of Masontown, Pa., E. C. Bender of Martinsburg, Pa., and Roy Kinsinger of Grantsville, Md., spent part of Saturday, May 6, at Scottsdale, being part of the Executive Committee of the Sunday School Conference of the Southwestern Pa., Conference district, preparing a program for the next annual meeting.

Following are among recent visitors in the Publishing House: S. F. Coffman, Vineland, Ont.; H. S. Bender, Goshen, Ind.; Paul M. Roth, Masontown, Pa.; Roy Kinsinger and family, Grantsville, Md.; E. C. Bender, Alice Honsaker, Martinsburg, Pa.; Paul Huddle, Huntingdon, Pa.; Leroy A. Zook and wife, Merle Zook, Allensville, Pa.

With the passing of Sister Barbara Smith, whose obituary appears elsewhere in this issue, the last surviving resident member of the congregation that used to worship in Fauquier Co., Va., is gone. However, while that congregation is now entirely extinct, it is some consolation to know that a few of its former members are now living elsewhere and worship God with other congregations.

Brethren S. F. Coffman of Vineland, Ont., and H. S. Bender of Goshen, Ind., members of the Historical Committee appointed by Mennonite General Conference, spent Tuesday of last week at the Publishing House in the interests of the work of this committee. Bro. Bender, the secretary of the committee, has in contemplation an article, to be published some time in the near future, setting forth the aims and work of his committee.

John Leshar Family.—This is the title of a new 64-page book, just off the press. John Leshar, the subject of the sketch, was a grandson of the immigrant ancestor, Sebastian Leshar, who arrived in America Sept. 23, 1734, and settled in Lebanon Co., Pa. The book is written by Sister Lydia Ruth Hess, a great-granddaughter of the aforementioned John Leshar. Those interested in securing one or more copies of this book should write to the author, Lydia Ruth Hess, Marion, Pa.

Communion services are announced in the bishop district of Bro. E. S. Hallman of Tuleta, Texas, as follows:

Falfurrias, Texas—May 21.

Lake Charles, La.—June 1.

Allemands, La.—June 2.

Lyman, Miss.—June 4.

It is Bro. Hallman's intention, the Lord willing, accompanied by Sister Hallman and daughter Anna, to start northward after the communion services at Lyman, visiting congregations and friends in Indiana, Michigan, Ohio, Ontario, New York, and Pennsylvania. They expect to attend Mennonite General Conference at Allensville, Pa., in August. May the Lord make their pilgrimage profitable to all the congregations and friends along the way.

Correspondence

Culp, Ark.

Dear Herald Readers, Greetings:—Just a word from this part of God's vineyard. We can truly say the Lord has been good to us, whereof we are glad. We are having nice spring weather.

The work of the Lord has improved so much since we have the new church building, for which we give God the praise. Sunday school attendance is improving, and also attendance at preaching services. We know the Lord has wonderfully blessed the work here. We are so glad some have taken their stand for the Lord and a number of others are counting the cost. The harvest is white and the labourers few.

Summer Bible school begins May 1, if the Lord wills. We are looking forward to communion on May 7; services will be conducted by Bro. Joe Driver. April 28, 1939. Viola Wheat.

Brutus, Mich.

Dear Herald Readers, Greetings:—Oh, how wonderful the peace we may have, even in the unrest of world affairs.

We had our reorganization some time ago and very little change has been made.

Bro. and Sister Martin Reed and son, who have spent the winter in Carrolton, and Bro. and Sister Wilson Reed and family who have spent the winter at Breckenridge, have returned to Pellston and again worship with us. It certainly does seem very good to have them return.

Sister Viola Dettwiler, who has spent the winter with her sister, Mrs. Martin, has returned to her home in New Paris, Ind.

Quite a number of people have had the influenza, some being very ill.

We had Bible meetings just a week before the correspondent could go (because of road conditions).

Bro. and Sister Levi Martin worshipped with us a few times.

April 28, 1939.

Cor.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers, Greetings:—On March 19 Bro. Simon Graybill of Freeport, Ill., was with us and brought us the morning message.

March 26 we reorganized our young people's meeting as follows: Mods., Harold Christophel, Homer Overholt; Chor., Elmer Shaffer.

On Good Friday this congregation met with the White Cloud and Vestaburg congregations at White Cloud.

A short Easter program was given by the children on Easter Sunday.

Counsel meeting was held on Sunday afternoon, April 23. The Lord willing, we expect to hold our communion on May 7.

April 29, 1939. Velma K. Birkey.

Westover, Md.

We have need of a few consecrated teachers to help us in the Holly Grove Mennonite Summer Bible School, near Westover, June 10-21.

We also have calls from Pocomoke City, wanting Mennonite girls to work in homes. Our girls have given efficient, conscientious service which has created a demand for Mennonite girls. As a rule our girls get from Saturday evening until Sunday evening off, and any other evenings to attend religious services. They also receive a fair wage.

Any congregation having a surplus of teachers who ought to be engaged in Bible school work, or any sisters wanting work, who would help in the Sunday school and Young People's Bible Meetings while being helped, please communicate with the undersigned, Westover, Md.

April 29, 1939. Amos C. King.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings to Gospel Herald Readers:—The lovely springtime with all the manifestations of the beauties and wonders of God's creation has again reminded us of His promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

On Easter Sunday, April 9, we were again reminded of the suffering and death of our Saviour when we observed communion services. Our hearts were filled with joy for the privilege of observing the day of our Lord's resurrection in this way.

Following this service a very impressive ordination service was held when Bro. Raymond Hershberger was ordained to the ministry by our bishop, Bro. I. G. Hartzler. May God bless him and use him in the cause of Christ.

On Sunday evening an Easter program, "The Easter Guest" was presented in story and song.

Monday evening, April 10, the Hess-ton Gospel team, composed of six students from Hesston College, presented a program of songs and talks. This

program was well attended and we greatly appreciated having them in our community.

Bro. S. S. Hershberger is laboring for the Master in the Southern fields at present.

Bro. I. G. Hartzler worshipped with the congregation at Pryor, Okla., on April 23. He also attended the Non-conformity Conference held April 29 and 30 at Kansas City.

Plans for our annual daily vacation Bible school are being considered. We feel that our efforts in the past have been well rewarded by the good interest and large attendance.

May 1, 1939. Eldora Kauffman.

Quakertown, Pa.

(Swamp congregation)

Dear Herald Readers:—Another year has passed into history since you heard from us. This was the first year we were privileged to meet every Sunday for Sunday school. We feel this has been a step in the right direction. We can truly say, "Hitherto hath the Lord helped us." We are grateful to our heavenly Father for the numerous blessings received, and for the spiritual feasts we have enjoyed together.

Last fall a singing class was instructed by Bro. Warren Swartley of Souder-ton, every Tuesday evening for a period of thirteen weeks. At the same time we were taught songs in the new Life Songs. The attendance and interest were very good. The singing of these sacred songs is inspiring and uplifting to young and old.

Our Christmas season was saddened by the passing of two faithful members. Our aged sister, Annie Geissinger of the Springfield congregation, who although blind for about twelve years, traveled this life's rugged road very patiently for over 90 years. She was buried Dec. 24. Dec. 21 Sister Ellen Landes, wife of Deacon Harvey Landes, peacefully fell asleep after six years of partial incapability to help herself. She had a series of strokes, but bore her sufferings patiently, putting her trust in the Lord. She was present in the Lord's house whenever she could possibly come, often when very weak in body. This faithful sister is greatly missed by the congregation, and especially by the husband, daughter, and family, but we rejoice that her sufferings are ended and she has gone to be with the Lord.

After three young people expressed their desire to become Christians it was decided to hold evangelistic meetings. These were conducted in November by Bro. John E. Lapp of Lansdale. Following these meetings a class of eight young people were baptized and received into the Church by Bishop Arthur Ruth. Our hearts rejoice that they yielded to the Lord's call in their tender years. May they continue to

(Continued on page 140)

Miscellaneous

WHEN EVENING SHADOWS FALL

By A. C. Kolb

(This poem appeared first in the September 4, 1924, number of the *Herbert, Sask.*, Herald, written by Bro. A. C. Kolb who died in Kitchener, Ont., May 15, 1937. Through the kindness of his wife, Sister Phoebe Kolb, it is again released for publication in the *Gospel Herald*.—Editor.)

When shadows fall across our way,
Somewhere a light is shining;
And though the clouds look bleak and dark,
They have a silver lining.
The joys which brighten life's sad days
Are rifts of light which greet our gaze
To gladden us 'mid weary toil,
Lest we should shrink from earth's turmoil.

Then, as we ponder God's great might,
And contemplate the meaning
Of all His works, we find delight
Into our hearts a-streaming.
He sends us sunshine; also cloud:
To teach us though the heart be bowed
With grief or woe, yet He is near
To mitigate sorrow with cheer.

In some sweet way He lifts the pall
Of dull gloom, so depressing,
And heav'nly visions yon unfold,
A Father's love expressing.
Where darkness was, there He sends light;
Where murky haze obscured our sight
He drives the shadows all away:
We glimpse the bright, eternal day.

O wondrous truth! Though life may be
A sea by tempests driven,
And storm clouds sweep across the lea,
And faith by doubts be riven,
Still God's own eye on us doth rest:
He has His way our faith to test:
Nor will He suffer ill or harm
To wrench us from His loving arm.

So, when the evening shades appear,
And twilight calm enfolds us,
We feel His presence very near,
Revealing love so boundless.
He points to where the setting sun
Portrays the course our life has run;
Assures us that the morning's ray
Will bring to us a better day.

And so we gather strength anew,
While to our toil returning,
And diligently keep in view
The goal of our hearts' yearning.
Then, work all done,—we reach life's end,
He, being our sure, unfailing Friend,
Calls us to rest. And sleep shall be
The gate to immortality.

Herbert, Sask.

"WHAT DOTTH THE LORD RE- QUIRE OF THEE"

By Sara Jane Weaver

For the *Gospel Herald*.

And what doth the Lord require of thee,
but to do justly, and to love mercy, and to
walk humbly with thy God.—Micah 6:8.

This is possible only through repentance towards God, and faith in our Lord Jesus Christ.

God's Word teaches that man was created for God's glory. The first and great commandment is to "love the Lord thy God." God created us in His

own likeness, and because of our fallen condition. God sent His only Son to die in our stead, so that we might be redeemed and have eternal life. What is more just than that we in return should give our lives to Him by believing that Jesus is the Son of the living God and receive Him into our own hearts and lives?

"Do Justly"

First, we cannot do justice unless we really open our whole selves unto Him, and then let Him lead us or use us as pleaseth Him. I read the story of a girl one time who did not yield herself entirely to God; because she said, she was afraid God would ask her to go to China. Finally she did yield her entire being to the Master's use. Later she was planning to enter the China Mission work and glad to do her part for the Master.

Then we should do justice to our own soul by obeying. Just think, friends, we are not only doing injustice to God, but to ourselves. I'm sure there's not one of us who does not like to get something out of life for himself. But here is something that will not only be benefiting in this present life but in the life to come. Our life is just a mere speck on the canvas of time. "For what is your life?"—it is even a vapor. But what are we to obey? Simply taking God at His Word, and then we will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." If folks would only realize what they are missing without Christ, they would not care for the pleasures of the world which only last a very short time. So why not be fair to ourselves and get this wonderful peace and joy, especially since it is entirely free of charge.

Then too, we should be just to those about us by serving them. When Christ fills our lives, we don't want to keep our salvation and happiness to ourselves, but we want to help others.

And are we just in our every day dealings with those round about us? Can they tell by our daily walk and action that we've been with Jesus? How surprised a milkman was to find a note and ten cents. The note informed him that a milk bottle had been broken so they wanted to pay for it. You remember about Wm. Penn who made a bargain with the Indians for some land. When he discovered that they were not satisfied with the bargain, Penn gave them the opportunity to change the arrangement. He gained peace by serving them. When we serve others instead of self, we radiate forth the Spirit of God.

"Love Mercy"

Now, secondly, the Lord requires us to love mercy. To love mercy means a tenderness of disposition. The story of Christianity is one long history of helping the poor, the homeless, the prisoner, the folks in trouble.

A certain woman, after receiving salvation, suffered much persecution from her husband. She was asked what she did when he became angry. She replied, "When he persecutes, I cook better food; when he complains, I sweep floors cleaner; when he speaks unkindly, I speak mildly. I try to show him that becoming a Christian I become a better wife and mother." This husband who could withstand all preaching, could not withstand the practical godliness of his wife and was saved. If we love God and keep His commandments, we may rest assured that we love the children of God also. It's only God's great merciful loving kindness that can save any sinner. According to the flesh "the heart is deceitful above all things, and desperately wicked." By believing in the Lord Jesus Christ we are saved from such a corrupt nature and out of God's store house of love He gives us new desires. "Therefore if any man be in Christ, he is a new creature; old things are passed away; and behold, all things are become new."

"Walk Humbly"

Thirdly, to "walk humbly with thy God." To walk humbly with God, we must be just and love mercy. No one can get along without the Saviour, and the older we get the more we realize it. We are dependent creatures upon Him. That is the great advantage of the Christian, that we have the Lord Jesus as our Saviour, and can enjoy the privileges of the children of God. So it is easy for us to walk humbly with our God. There is a song I like to sing: "And He walks with me, and He talks with me, and He tells me I am His own."

What does it mean to walk together? We must be going the same way, we must like to be together, be friends, trust each other and we must like the same things. Maybe that is why some of us are so very fond of our Bibles. Little sister wanted some help on her Sunday school lesson, but when her sister brought her Bible the little one said she would rather use Grandpa's Bible because she thought it must be more interesting because he used it much more. Folks that walk with God get over their proud, snobbish and independent attitude. As a matter of fact, the only folks who are interested in God are the ones who know that they need Him. We must be an example to our unsaved friends and neighbors. They don't read their Bibles, but they do read our lives. Are we a Sunday Christian or are we a Christian every day of the week? There is only one kind of Christian, and he will live every day for the Lord Jesus.

Friends, there's a day coming when every one of us must appear before the judgment seat of Christ and give an account of the deeds done in the body, whether they be good or bad. What a terrible day that will be for those who

do not have the Lord Jesus to plead their case. Then shall He say unto them, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

But, friends, there is a remedy. There is no need to be cast into outer darkness. If we get to that place of torment, it is nobody's fault but our own, and that is by following our own desires of the flesh and our own stubborn self will. God's Word tells us that "all have sinned and come short of the glory of God, and that through God's great love He gave us a remedy. God is "not willing that any should perish, but that all should come to repentance." If we do not accept this remedy we shall "all likewise perish." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." To believe that the Lord Jesus, God's only Son, died on the cross, took upon Himself the penalty of our sins, this is God's remedy; all we must do is to trust and obey, for there is no other way. And in return for our faith we shall have a home in glory. To those who repent and believe there is a promise awaiting them. John 14:1-3. What a glorious promise. Are we ready for our Lord's return, are we looking for His coming? Do we have our lamps trimmed and burning brightly and filled with the oil of the Spirit?

Friends, if you are not ready, get ready now, "for in such an hour as ye think not the Son of man cometh."

Lancaster, Pa.

ORIGIN OF QUARTETTE SINGING

Concerning the origin of quartette singing, the question and answer which appeared in April 6 number of the Gospel Herald brought a number of responses, among them the following:

Denver, Pa.
April 13, 1939.

Dear Brethren:—As to that singing question in last week's Gospel Herald, you can read on page 51, in "MUSIC in the RELIGIOUS SERVICE" by Ruth Pushee (Revell) the following paragraphs. It does not deal directly with the quartette part but perchance it may throw some light on the question after all.

In 1721, the Rev. Thomas Walter, minister in Roxbury, published the second book of tunes, called, "Grounds and rules of Musick explained: or an introduction to the art of singing by Note." It also contained some rules for tuning the voice, but the instructions were somewhat vague. The arrangements in three parts, like those of Tuft's, were probably copied from John Playford's "Whole Book of Psalms." This book had several editions and was important in the restoration of better singing. Although it met with considerable opposition also, Tuft's book was the opening wedge for the new way and its ideas were soon adopted.

So the clergymen finally won. Singing societies were gradually begun in New Eng-

land and some of the Churches reserved the first seats in the gallery for the best singers, a direct step toward Church choirs. This proved troublesome for many pastors because the singers felt their importance overmuch. Some of them would not give up "lining out" of the Psalms and they had to be sung down by the congregation.

M. G. G.

Blair, Ont.
April 15, 1939.

Regarding the question of the origin of quartette singing, according to the World's Popular Encyclopedia it originated with Franz Joseph Hayden (1732-1809), his greatest works written in 1799-1800. It was developed by Wolfgang Amadeus Mozart (1756-1791) and Ludwi Von. Beethoven (1770-1827). The latter perfected the art of part writing. Vocal quartettes were also written by Wagner, Spohr, Schuman, Schubert, Mendelssohn, and Brahms.

K. W. C.

PRIDE IN DRESS

By Henry Martin

For the Gospel Herald.

What is the cause of the dazzling display of dress that is seen in the world and in the Church? It is pride in the heart. Multiplied thousands of girls in our cities are leading lives of shame, many of whom were led into such lives by the love of finery, proving the Bible true which says, "pride goeth before destruction." Children are taught from the cradle up to love fine clothes and ornaments. We know of some good Christian women who, though they dress plainly themselves, clothe their children in all the fashions of the day, fostering pride in their hearts from infancy. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

We see young brethren wear worldly suits and long neckties, stick pins, colored stockings and shoes; and young sisters wearing short sleeves or sleeveless dresses, anklet stockings and also colored shoes, and hardly any covering on their head. What greater proof have we that much of the religious profession of today is a sham than the outward ornamentation and putting on of apparel? It clearly shows that we love the praise of men more than the praise of God. Gold, flowers, pearls, and feathers, are beautiful in their place, but God never intended that we should decorate our bodies with them. In I Pet. 3:3 we are told not to let our adorning be that of the outward, but to adorn the hidden man of the heart, with "the ornament of a meek and quiet spirit which in the sight of God is of great price;" or perfection complete, as one translation has it. For after this manner the holy women dress in modest apparel with shamefacedness. See I Tim. 2:9.

What a contrast between such language and the bold-faced immodesty of much of the present-day apparel! The wearing of gold is especially forbidden, both in I Tim. 2:9 and I Pet. 3:3, and why is it that in all denominations and in some holiness circles we see chains, rings, gold-rimmed glasses, watches, pins, etc., from the pulpit to the door? You say it is not gold, only a composition; forgetting that if it represents gold, its influence is the same. Many a child too young to care for a ring has one tied on by a string. Every argument is put up and every excuse made for the wearing of gold: "It isn't gold;" "It isn't pride;" "It isn't a strict command," etc. But if there is any doubt, we should give God the benefit of it, and so make sure of being on the right side, and by and by we will walk on streets made of gold and enter the gates made of pearl.

You say, "I think we should dress as well as our means will allow." What? And people starving to death in India and China, Africa, and America, and what is much worse, millions of souls starving for the Bread of Life? If God's cause had the money that is wasted by professed Christians, this world would soon be evangelized. The Bible says that Pride is an abomination to God; and surely He will never admit into the kingdom anything that is abomination in His sight. Your heart and mine must be washed clean from every last bit of pride if we are to see inside of the pearly gates. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). You say, "I am not proud, but I want to be like other people and not peculiar." In Tit. 2:14 we read that God wants to "purify unto himself a peculiar people;" and how many times He told His ancient people they should not be like the nations around them! Let us seek only the popularity of the skies, for that is the kind that will stand in the judgment day.

Dear young people, if you are lost it will be because you would not be saved, because you would not own your sin and trust in the blessed Lord Jesus Christ. His blessed mission to this world was "to seek and to save that which was lost" (Luke 19:10). He gave Himself a ransom for all, and "all" includes you and me. God has no pleasure in the death of the sinner but would have all men come unto the knowledge of the truth. Let us think of the boy who left home with his pocket full of money and dressed in the fashions of the world. Do you know who he was? Well, you will have to do just as he did—the Prodigal Son. Just go to God with the same honest reality. Say, "Father, I have sinned against heaven and

before Thee, but Thy blessed Son gave His life for me." "Come in, my child," will be the welcome response from a holy God and a loving Father, and at once, out will come the garment of salvation, the robe of righteousness, the ring of endless love, and the shoes of relationship.

Listen to the departing words of Jesus, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again" (John 14:2, 3). Did He go? Yes. Then will He come again? Yes. Harken also to the Scriptures in Acts 1:11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What does this mean? Exactly what it says; that the same Jesus Christ who came to this earth 1939 years ago and shed His blood on Calvary as the sacrifice for sin, will personally and literally return. This return is to take out of the world all true Christians whose sins are forgiven, who are born again, and who are depending upon the finished work of the Lord Jesus Christ on the cross for their salvation.

Just when He will return no one knows except God Himself. There are, however, signs that precede His return. "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). The momentous world events that are developing so rapidly today point forward to more terrible times soon to come. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). Without a doubt we are now living in the last days of this age. The question of importance is whether or not we are prepared for this great day. If He should come today, would you be ready? Jesus says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"Oh, ye young, ye gay, ye proud,
You must die and wear a shroud;
Time will rob you of your bloom,
Death will drag you to the tomb.
Then you'll cry and want to be
Happy in Eternity.

"Will you go to heaven or hell?
One you must, and there to dwell;
Christ will come and quickly too,
I must meet Him, so must you.
Where will you spend Eternity?
Eternity, where Eternity?

"The white throne will soon appear,
All the world must then draw near;
Sinners will be driven down,
Saints will wear a starry crown.
Then you'll be happy in Eternity,
Eternity, happy in Eternity."

Greencastle, Pa.

CORRESPONDENCE

(Continued from page 137)

grow in God's grace and remain faithful members of the Lord's kingdom.

On Easter we enjoyed a sermon by Bro. Enos Wismer of Souderton. He described very vividly the true meaning of Easter.

We are looking forward to communion services to be held here June 4.

We extend a welcome to all who desire to come and worship with us at any time.

May 1, 1939.

Cor.

Aurora, Ohio

Dear Herald Readers, Greetings:—We have just observed the suffering and death of our Lord in communion. Our bishop brought a very impressive message on the words, "They crucified Him," after which we partook of the communion. The brotherhood was well represented, except for a few who could not be present because of sickness.

Bro. D. B. Raber, a minister, who at times makes his home with his son, is in poor health. Uncle Dan is in his eighty-second year and his body is not strong; yet if it be the Lord's will we hope he will be restored to normal health, and be able to bring us messages from the Word of Life.

There have been a number of visiting ministers in our midst. Bro. Hiram Weaver of Harrisonburg, Va., brought a live message on the great subject of "Love." "Good Cheer" was the theme of Bro. George S. Miller, formerly of Milford, Neb. The theme of Bro. Venus Hershberger of Walnut Creek, O., was "Joy Unspeakable."

There have been a number of additions to our church membership. Seven were received by letter, one by confession of faith, and on April 23, ten were baptized. One member was granted a church letter.

May 1, 1939. George T. Miller.

Louisville, Ohio

Dear Herald Readers:—Special pre-Easter services were held in preparation for Easter, and also for the communion service which was held on Easter Sunday. The meetings were in charge of the home pastor, assisted by Bro. J. J. Hostetler of the Canton Mission.

On Sunday evening, April 9, we had with us the twelve brethren on the Gospel team from the Eastern Mennonite School. We were glad for the splendid program they rendered.

On the afternoon of Sunday, April 16, the Goshen College mixed chorus

gave an inspiring program of religious song to a capacity audience. We appreciated the large number of community folks who turned out in spite of the inclement weather. Their program was well received.

Work has begun on the improvement of the church basement. There has been a growing feeling for several years that better facilities to care for our children are necessary. The work will probably be completed by the last part of June in order to take care of the Young People's Institute which is to be held at this place.

May 1, 1939.

Cor.

Nappanee, Ind.

(Salem congregation)

Greetings in Jesus' Name:—We are indeed made to say with the apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Since our last writing we have been favored with messages given by the following brethren: Andrew Breneman, Elida, O.; Edward Jones, White Cloud, Mich.; also Ira Johns, D. J. Johns, D. D. Troyer, and Jacob Bixler.

On April 23 five young people were received into church fellowship by water baptism. Pray that they may be kept from the power of the evil one who is continually seeking to mar the peace of those who would serve God.

On April 30 Bro. Ray Yoder gave a timely message, pointing out sins in the Church and wrong attitudes concerning the Lord's work, as a result of wrong heart condition. Gal. 6:15 was used as a basis. The council of the church was then taken, nearly all expressing peace.

We are looking forward to the time in the near future when we will again be privileged to celebrate the suffering and death of the One who bled and died that we might have salvation.

May 1, 1939.

Cor.

Limon, Colo.

Dear Herald Readers, Greetings:—On April 16, Bro. L. C. Miller of Manitou Springs, Colo., came in our midst and held revival meetings. He delivered 13 sermons, richly admonishing us in all the ways of the Lord. One young girl accepted her Saviour, and several that had backslidden renewed their covenant with the Lord.

May they all, as well as the rest of the members, remain true and faithful till He comes is our prayer.

May 1, 1939.

Cor.

North Lawrence, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings:—Time tarries for no man. It is a gift from God, and He alone knows the number of our days here on earth. We are fast approaching the half-way mark

of this year, and God has been very good to us, by daily loading us with blessings, both material and spiritual. Let us therefore be diligent in recognizing Him as the giver of all our benefits, and offer unto Him, praise and honour, and thanksgiving which is due His Holy name.

Since our last writing the following visiting brethren have preached for us at this place: Bro. Allen Bixler of the Kidron Church, and Bro. David Steiner of North Lima. We also appreciated having the Leo Rice family give us a program in song in our Y. P. B. M.

Another much appreciated visit was that of the Hesston College men's chorus, in charge of Bro. Paul Erb. They were with us during the day of our tri-county S. S. meeting and furnished music through-out the day. Bros. Paul Erb and Abram Metzler were guest speakers of the program.

Easter evening the children of this place furnished the program and Bro. Frank Steiner of the Martins congregation gave a talk to the children.

Baptismal services were held April 2, at which time one young soul was baptized and received into church fellowship. We had our counsel meeting April 30. The Lord willing, we will hold communion, Sunday, May 7.

May 2, 1939.

Cor.

Windber, Pa.

Bro. J. C. Clemens of Lansdale, Pa., conducted evangelistic meetings at the Pleasant Grove Mennonite Church from April 16 to the 23rd. His sermons were very much appreciated, as they were based on sound Gospel doctrine and no foolishness.

The meetings were well attended.

At the last meeting not all the people could get into the church.

As a result of his labors, one soul will be received into the Church on confession of faith and two by church letter.

May 2, 1939.

Cor.

Wadsworth, Ohio

Dear Christian Friends, Greetings:—"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. . . . For the Lord is a great God, and a great King above all gods." He truly is a great God, great in power, great in wisdom, great in love and mercy, and also in justice.

In our services here at Bethel we have been blessed with many good things, both temporal and spiritual, and our various phases of church work are heartily engaged in.

The ministers' meeting of the eastern part of Ohio, held here Feb. 24 and 25, was very inspiring and refreshing to all of us. The discussions of the need of the Holy Spirit in our lives were very helpful. Bro. I. B. Witmer remained with us over the following Sunday.

Bro. Lantz was also at our service one Lord's day and gave us a message.

We appreciate these encouraging visits.

We observed the communion service here on Easter Sunday, a privilege we do not often have.

One item of special interest to us at this place is the enlarging of our church building. All are taking part in the work heartily, either by money or by labor, or by both, and the work is progressing rapidly. While this is being done, we are having our regular services in the Guilford Church, where we formerly met every two weeks.

There has been considerable sickness during late winter and early spring, due probably to the changeable weather conditions. Some of our older members are very frail, but we are glad we still have them with us.

On April 9, in the afternoon, a group of twelve from Eastern Mennonite School brought us a message, some in song and some by talks. We enjoyed their being with us.

May 3, 1939.

A Sister.

MISSIONS

(Continued from page 133)

Our gardens are doing very well, due to the rains which the Father is providing almost daily. We enjoy fresh vegetables on our tables and are privileged to can some of the excess. Many times we are reminded of the faithfulness of our Lord in all of life's details. May our lives speak forth His praise.

Do not forget this work in your intercession.

In His name,

Elva Leaman.

SPECIAL MEETINGS

Palmyra, Mo.

Report of the Sunday School Meeting held at Palmyra, Mo., April 23, 1939.

Organization.—Mods., John Yoder, Ira Buckwalter; Chor., Oney Hathaway; Secy., Florence Hathaway.

Subjects and Speakers.—Devotion, George Bissey; Sermon on S. S. Lesson, J. M. Yoder; The Great Commission of the Sunday School, Ira Buckwalter; Methods of Teaching, J. M. Kreider; Devotion, Ephraim Miller; Children's Meeting, Cleo Miller; Labors with God: Prayer, Samuel Rodgers; Teaching, Nellie Hathaway; Living, George Bissey; Giving, Noah Detweiler; Abiding in the Doctrine, Nelson Kauffman; Special Music; Building for the Future, Lena Kreider; Sermon (Psa. 149:4, 5), J. M. Yoder.

Thoughts Presented.—The first missionaries accepted faith in Jesus as a basis of salvation. Paul stood firm for the Gospel; he believed the Gospel was not only for the Jew but also for the Gentile, for they also received the Holy Ghost. Faith in Christ is essential. The great commission of the Sunday school is to care for the wayward, neglected children, to lay the foundation for spiritual life, to teach the words of life, to build a fortress from life's storms. We need different methods of teaching for different places. Methods have changed but principles are the same.

No one can labor with God without prayer. We are dependent upon God. To labor with God we must come in contact with Him. There is nothing impossible with God. Our mission is to go and teach. Be true to God. Teach by example. To work with God we

must be in harmony with Him. Living the life with God is what counts. We need to live out the Gospel, give up the things which cause others to stumble. Without living right our teaching is vain. We owe to God our all. Give of our time and means to bring others to Christ. Let our giving be prompted by love. Christ gave all for us. The Bible is firm or positive in its statements. The doctrine concerning Christ is what we believe in Christ. He is divine and eternal; the Messiah of the Old Testament; the Son of God. He has power to forgive sins. He is one with God. He is the Judge. We believe in the second coming of Christ. To abide in this doctrine we must believe in Christ, forsake all, do the will of God, forgive others and confess Christ before men. The great thing to consider in building for the future is the foundation. Let us build upon the solid rock, Christ Jesus. Christ is the Master builder, working with us, ever leading, guiding and directing us in our life. He who forms habits of honesty, courtesy, gentleness, purity, reverence for things divine, is building a good foundation for a noble, beautiful, Christ-like character. The more perfectly we follow Christ's example the more beautiful and substantial our building will be. The Lord takes pleasure in His people. Happiness is the result of a soul being yielded to the Lord.

Florence Hathaway, Secy.

Menges Mills, Pa.

Report of an all-day Gospel Meeting held at Garber's Mennonite Church, York Co., Pa., April 30, 1939.

Organization.—Chor., Noah Burkhardt; Mod., Martin Weaver; Secy., Lloyd Harbold; Instructors, Martin Weaver, J. W. Hess, and John Heistand.

Topics Discussed.—Sunday School Lesson, Martin Weaver; Choice of Choosing, J. W. Hess; Children's Meeting, John Heistand; Twentieth Century Modern Devil, J. W. Hess; Counsels for Youth, Eccl. 12, John Heistand; Truths Which Doubt Cannot Disprove, J. W. Hess; Sermon, John 14:19b, Martin Weaver.

Thoughts Presented.—The Gospel of Jesus Christ is to lift men and women up. It was brought across into Europe because of the faithfulness and willingness of our forefathers. We have all been called to this great work of spreading the Gospel. The Macedonian call would not have come to Paul if he had thrown up his hands and quit because the doors were closed. Things would be different if we obeyed the "stop signs," placed by God, in our lives. We also must watch the "go" signs. Some people talk of their consecration to God and do so little about it. When we get the call let us go as Paul did. In all of God's leading you and I have a choice to make. Our choices are often interfered with by some selfish purposes. When we choose we then exercise our will. Man without an inherent will would be just like a machine. Just to will is natural, but to choose to do God's will takes the grace of God in our hearts. There are about twenty names which are given to the devil. Some of them are: Great Dragon, Serpent, Satan, Roaring Lion, The Wicked One, Angel of Light, The Prince and Power of the Air, The God of this World, The Prince of Darkness. A few things which the devil does are: (1) hides the Gospel; (2) catches away people; (3) suggests sin; (4) accuses the brethren; (5) hinders our work; (6) brings falsehood for every truth. Four outstanding counsels for youth are: (1) have a purpose in life (II Cor. 6:17); (2) learn to know God; (3) consecrate your life to God; (4) appeal to the Supreme Court of God for the decision of life's questions. The fact that you do not believe doesn't change the truth. Do we appreciate the new life that has come to us because we have accepted the Lord Jesus Christ?

Secretary.

INDIA MENNONITE CHURCH CONFERENCE REPORT

Maradeo, C. P., India. Dec. 27, 28, 29, 1938.

Organization:—

Mod., M. C. Vogt; Asst. Mod., O. P. Ram; Secy., J. Haidar; Treas., P. Johnson; Chor., S. J. Hostettler; Eng. Secy., F. S. Brenneman.

The regular annual sessions were held at the regular time on the banks of the Mahanadi River, near Maradeo. Each session was opened and closed with an appropriate devotional service, and benediction.

Bro. Persadi preached the conference sermon, taking the place of Bro. G. J. Lapp, who had gone on furlough. The text, Micah 6:8, was used as the basis to call the Church to a renewed realization of her duty in fulfilling her sacred trust in exercising justice, mercy, and humble obedience to God.

There were 1 bishop, 14 ministers, 7 deacons, and 28 lay delegates present. A total of twelve were absent.

This Conference did not hurry the work. All the subjects were fully discussed. The discussion on the use of musical instruments in worship services, opened by Bro. L. A. Kniss, was presented in the light of God's Word and the discussion proved very helpful.

Bro. Mohan opened the discussion on the subject of the expense and general arrangements for marriages. There was a unanimous opinion that all improper and expensive marriage customs be avoided; that the Church Council (panchayat) and pastor give advice on these matters.

We were reminded of the value to all concerned in memorizing Scripture. Following the discussion by Bro. Sadhuram, it was decided that the pastors select memory portions for use in the Church worship.

Should special church services be conducted for Children? was the fourth question. The Conference favors a special church service, and advises each congregation to arrange for the same according to her need.

It was decided to erect a church building in Drug, that each congregation contribute, and that an appeal be made to the Mission.

We have reason to rejoice for the response in the past year in contributions made to the pastor's fund. However, since there have been those who have been slack, it was decided that non-contributors shall have no vote in the Church nor hold office, and that engagement and marriage be denied their family.

The following committees were appointed:

Nominating: Brethren Suklal (Chr.), R. Biswas, D. B. Peter, Persadi, S. J. Hostettler.

Resolutions: Brethren J. D. Graber, Ch.; David Ganjir; D. A. Sonwani.

Drug Church Building: Brethren, M. C. Vogt, Ch.; P. A. Friesen; E. I. Weaver; R. N. K. Biswas; two members of Drug congregation.

Ministers' meeting report: Out of this report the following motions were made and passed:

1. Persons be considered church members at the place where they have their home, not where they are temporarily working.
2. Another bishop be chosen.
3. Dr. Brenneman be ordained to the ministry.
4. Pastors be chosen by Conference. The necessary amendment to the Constitution was proposed and finally passed in the special session of the Conference in February.

Treasurer's report accepted.

Secretary's report accepted. The report gives cause for rejoicing. It also calls us to a renewed sense of the great task of the church, our failures in the past, and challenges us to more consecrated service to the Master.

Resolutions committee report accepted. The following involving an amendment to the constitution was presented and later passed:

1. Ministers, upon need or special request of a congregation be ordained by the bishops, on approval by Conference.
2. Conference elect pastors by ballot.

The method of election, term of two years, a central pastors' fund to which all church members and the Mission contribute, were arranged for.

Bishop's Report. Accepted. The following were presented for and

accepted as Conference members: Ministers: Dr. J. G. Yoder, Bro. Wilbur Hostettler; Deacons: Bro. Michael, Ezekiel, and Sim Kushal.

Advisory Committee report accepted.

Publication committee report accepted.

Nominating committee report accepted. The following committees were elected:

1. Conference Committee: Mod., P. A. Friesen; Asst. Mod., Ezekiel; Chor., Sim Kushal; Treas., Bisahu; Secy., J. Haidar; Eng. Secy., to be chosen.
2. Publication Committee: Present committee, with E. Persadi to fill the vacancy of Inayat Alfred.
3. Jalsa Committee: Bro. J. D. Graber, Ch.; P. Johnson; Sim Kushal; M. Kalib; R. N. K. Biswas.
4. Advisory Committee: Bro. Suklal; Mathias; R. N. K. Biswas.
5. Mid-India Christian Council—Bro. D. A. Sonwani.
6. American Board of Education (2 years): Bro. E. E. Miller.
7. Mennonite Board of Missions and Charities:

Dr. G. D. Troyer, E. E. Miller.

Conference was appropriately closed to meet in Special session in Dhamtari on Feb. 11, 1939.

* * * *

Special Session of Conference. Dhamtari, C. P., India

(Feb. 11, 13, 14, 1939)

Bro. Friesen, using Rom. 11:1-4 as a text, preached the Conference sermon. What does God speak to us? We are all weak and need His grace. He has called all of us to His service. Our call is revealed to us directly by God, by the Holy Spirit, and by the Church. We need to study God's Word and continue in fervent prayer so that we may be led to choose him for the work of bishop whom God has chosen. He needs to be filled with the Holy Spirit so that his preaching is with power, and his influence in all things is for good.

Following a season of prayer, a vote was taken. Two brethren, receiving the highest votes, passed through the lot. Bro. Graber was chosen. The presence of the Holy Spirit was felt in a very definite nearness.

During the following days much time was spent in prayer. Every problem was brought to the Lord. How we praise Him for uniting us through the Holy Spirit as difficult problems came up. How we praise Him for the growth in unity and grace which the church received.

Passed that pastors' Arrangements Committee be chosen as follows: one member from each of the ten congregations be chosen by Conference (half the number for 1 year, the rest for two years) and the following ex-officio members: Bishops, Conference Moderator, Mission Treasurer. The duties of this committee: (1) fix pastor's salaries; (2) make collections from each church member; (3) pay pastor; (4) make financial reports; (5) evolve plans to encourage pastor's support; (6) choose a small committee of 4 from their number to carry on routine work; (7) full committee to meet at least twice a year.

Pastors were chosen as follows: Sankra, Bro. Persadi; Balodgahan, Bro. Mukut; Shantipur, Bro. Suklal; Ghatula, Bro. Isabux; Dhamtari, Bro. J. Haidar.

By Conference request the Mission appointed missionaries for the remaining churches as follows: Dondi, Dr. Yoder; Drug, Bro. Weaver; Mangal Tarai, Bro. S. J. Hostettler; Maradeo, Bro. King; Mohadi, Bro. Kniss.

The Drug Church Building Committee was asked to proceed with the work in line with their report.

Passed that Conference request the Mission to choose Indian Brethren to serve on all the committees of the Mission.

Passed that the ordination of Bro. Graber to the office of Bishop and the ordination of Dr. Brenneman to the ministry take place at the same time at a future date to be decided upon later.

Passed that Dr. Brenneman's license be accepted and that he be given the full rights of a minister until his ordination.

Conference was closed by fitting remarks by the moderator in which he expressed thanks and praise to God that the questions and problems were all solved in the spirit of love and unity through continuous and fervent prayer and fasting. The testimony of many is that we have not felt the presence and power of the Holy Spirit in any previous meeting that we remember as we did in this special session of the Indian Mennonite Church Conference.

Closing prayer and benediction by M. C. Vogt.

Fred S. Brenneman, English Secretary.

Married

Justice—Blosser.—On Monday evening, April 24, 1939, at the home of Bishop A. J. Steiner, Bro. Randall E. Justice of Columbiana and Sister Alma Blosser of Leetonia, O., daughter of Bro. and Sister Rudolph Blosser, New Waterford, O., were united in holy bonds of wedlock. May God richly bless them and direct them in a useful life.

Obituary

Smith.—Barbara, daughter of Amos and Veronica (Snaveley) Long, was born near Annville, Pa., April 26, 1859; died April 29, 1939; aged 80 y. 3 d. She was united in marriage to Joseph P. Smith at about the age of twenty, with whom she lived until 1902, when he was called home. To this union were born 4 children (Mrs. Martha V. Brown, Amos, Joseph,

and Sadie, all of whom survive). One sister (Mrs. Mary Horst of Lebanon, Pa.), 12 grandchildren, and 2 great-grandchildren also survive her. She and her husband united with the Mennonite Church soon after their marriage, and she continued faithful to the end. She is greatly to be commended for her faithfulness because she remained true to the church of her choice although for the last thirty-seven years she was a widow and for the last twenty-six years she was without a resident pastor or church services of her own which she could

attend. About fifty years ago she and her husband moved to near Manassas, Va., where she was appreciated and respected by all who knew her. Funeral services were held May 1 from the home of her son Amos, with whom she made her home, and at the Valley Brethren Church near Aden, Va., by Timothy Showalter, and Newton Miller. Her remains were laid to rest by the side of her husband in the cemetery nearby.

Wenger.—Barbara May, youngest daughter of Jesse and Ella Wenger, near Versailles, Mo., died April 28, 1939; aged 11 m. 12 d. She was apparently in good health until about twelve hours preceding her death, which was caused by acute bronchial pneumonia. She leaves her father, mother, 2 sisters (Viola and Betty), and 4 brothers (Albert, Norman, Paul, and Roy). During her short stay on earth she endeared herself to all who knew her. God knows what is best, and we gladly submit to His will, realizing that she has gone to be with Jesus forever. Funeral services were conducted at the home and at Mt. Zion Mennonite Church, with Brethren C. B. Driver and Leroy Gingerich in charge. Text, Joh 1:21. Burial in Mt. Zion Cemetery.

Byers.—John Ronald, son of Paul B. and Anna (Shetter) Byers, was born June 19, 1938; died at his home near Chambersburg, Pa., April 16, 1939. He leaves his parents, 1 sister (Wilma Jane), his grandparents (Mrs. J. J. Byers, and John H. Shetter of near Chambersburg), and many relatives and friends to mourn his departure. His little brother preceded him in death two years ago. We sometimes cannot understand God's way, and 'tis hard to part with our loved ones; but we humbly how and say, "Thy will be done." Short services were conducted at the home by Bro. Geo. Ernst, and at the Chambersburg Mennonite Church by Bro. Walter H. Lehman. Text, Joh 1:21 (latter clause).

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening hud to heaven conveyed,
And bade it blossom there."

—The Parents.

Hertzler.—Katie B. Hertzler was born Feb. 18, 1862; died at her home in Salunga, Pa., March 22, 1939 after a six weeks illness. During her illness she suffered intense pain and expressed her desire to depart. She was preceded in death four months ago by her sister-in-law, Mrs. Charlotte E. Hertzler, with whom she had made her home the past 30 years. She is survived by an aged sister (Mrs. Sarah Herr, near Mt. Joy) and nieces and nephews. She was a faithful member of the Salunga Mennonite Church for many years. Services were conducted at the home by Bro. Christ Frank and at the church at Salunga by Bros. Hiram Kauffman and Noah Risser. Texts, Psa. 116: 15; 37:35-37. Interment in the adjoining cemetery.

"Dear aunt, your wish was granted,
Disappointments and pain are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

—A grandniece.

Charles.—Amos F., son of the late Christian and Fannie (Forry) Charles, was born in Lancaster Co., Pa., Aug. 2, 1849; died, after several months of illness, at the Mennonite Oreville Home near Lancaster April 11, 1939; aged 89 y. 8 m. 11 d. He is survived by 4 sons (Amos B. and Willis B. of Millersville, Christian E. of Lancaster, Clayton B. of Millersville); also 9 grandchildren, 10 great-grandchildren, 1 sister (Mrs. Fannie Mann, Keadyville). His wife preceded him in death 23 years ago. As a young man he united with the Mennonite Church and was a faithful member until death. He was superintendent of the Rohrertstown Mennonite Sunday School for many years. Funeral services were held in the home by Bro. Landis Shertzer and Bro. Jacob Hess and at the Millersville Mennonite Church by

Bro. John K. Charles. Interment in the adjoining cemetery.

"He has gone through the gate to another land,
Led by the Master hand;
Where everything is kind and good,
Where everything is understood;
So we believe that the one above
Has taken him home as an act of love."

Witmer.—Paul, son of Paul and LaRue (Longenecker) Witmer, was born April 10, 1934; died of rheumatic fever at the home of his parents near Columbiana, O., April 27, 1939. Paul Jr., was a member of the Leetonia Mennonite Sunday School and was an exceptionally bright and cheerful boy. His death leaves a big vacancy in the home, but many cheerful memories linger with the sorrowing family and friends to whom he had endeared himself very much. He is survived by his parents, 1 sister (Martha Jean), 2 brothers (Dean Myron and Robert L.); also his grandfather (Pre. I. B. Witmer) to whom he was much attached. Funeral services were held at the home and Midway Mennonite Church April 29, in charge of Brethren A. J. Steiner, S. A. Yoder, and Paul Yoder.

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening hud to heaven conveyed,
And bade it blossom there."

Forry.—Barbara, daughter of Henry C. and Nancy Hauser, was born near Stony Brook, Pa., March 11, 1867. After a brief illness of about a week she died at her home in Stony Brook, March 20, 1939, aged 72 y. 9 d. She was married to William Forry. Surviving are her husband, a stepdaughter (Mrs. Lerov Rupert), 4 grandchildren (Miriam, Isaac, William and Ada Rupert), a nephew (James Rudy of East York), and 2 nieces (Mrs. John Garher of East York and Mrs. Lester Jacobs of Hanover). She lived all her life at Stony Brook and was a faithful member of the Stony Brook Mennonite Church. She was received in the Mennonite Church, Nov. 2, 1902, and missed only a few services and always showed a keen interest in the work of the Lord. She was the last survivor of a family of four children. Funeral services were conducted by Bro. Walter H. Gable, at the home. He read Psalm 23. At the Stony Brook Mennonite Church Bro. Harvey Lehman read from II Tim. 4. The sermon was preached by Bro. Richard Danner, after which Bro. Noah Mack gave a few encouraging remarks. Interment in the Stony Brook Cemetery.

"'Tis hard to part with friend so dear,
No more to see her here;
But yet we're glad if God saw best
To end her troubles and give her rest;
In heaven to reign with angels fair,
May our names, too, be written there."

Longanecker.—Enos J., son of Simeon and Hannah (Kohler) Longanecker, was born Feb. 17, 1874, near Leetonia, Ohio; died at his home near Columbiana, Ohio, April 13, 1939; aged 65 y. 1 m. 26 d. In 1896 he was united in marriage with Lena Morris. To this union 4 daughters were born. In 1920 his wife was taken by death. On May 26, 1921, he married Ora Lehman, which union was blessed with 1 daughter. In December, 1889, he accepted his Saviour and united with the Zion Hill Church of the Brethren. A few years ago he spent many days remodeling the church house for which service he would accept no pay. He was a devoted Bible student and served many years as a most efficient Sunday school teacher. He was a loving and devoted husband and father, a kind and obliging neighbor, and an upright citizen. Surviving are a sorrowing wife, 5 daughters (Mary, at home; Mrs. Pauline Basinger, North Lima; Mrs. Lucile Lehman, Mrs. Larne Witmer, and Mrs. Lois Clark of Columbiana), 1 sister (Mrs. Martha Garver, Woodworth, O.), 2 brothers (Charles F., and Harvey A., Columbiana, O.); also 12 grandchildren. A brother David died about six years ago. Besides these, a large circle of relatives and

friends mourn his departure. Services were conducted by G. S. Strausbaugh of the Church of the Brethren, and S. A. Yoder. Text, Rev. 14:13.

"I cannot say, and I will not say
That he is dead; he is just away.
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land."

Rice.—Frank Eugene Rice was born at Storm Lake, Ia., Jan. 25, 1870; died at the home of Jacob Scheffel April 25, 1939. While still a small boy, the family moved to Foster, Mo. After living there several years Eugene and three of his brothers lived near Perkins, Okla.; but for the past 20 years he has lived near Pryor, Okla., 15 years of which he lived in the home of Jacob Scheffel. He leaves 2 sisters (Mrs. Alice Simmers, Rupert, Ida.; Mrs. Etta Brinkman, Pecatonica, Ill.), 2 brothers (Willard Everett Rice, Long Beach, Calif., and William H. Rice, Rupert, Idaho). He also leaves 16 nieces and nephews, 2 of whom were the only relatives to attend the funeral. They are Willard Rice, Durango, Colo., and Mrs. Susie Day of Boone, Colo. Two brothers preceded him in death (John H. Rice of Salt Fork and Elmer E. Rice of Perkins). He united with the Methodist Church when he was 27 years of age, but was reinstated, uniting with the Mennonite Church a few days before his death. He was a hard worker, always willing to help others, and was well liked by everyone. Funeral services were conducted at the Zion Church, April 26, by Bros. D. S. Sommers and I. J. Hartzler. Interment at the Fairview Cemetery, at Pryor, Okla.

"Religion filled his soul with peace,
And from this world he fled;
Let faith look up, let sorrow cease,
He lives with Christ o'erhead."

King.—Mary M., daughter of John J. and Martha Bontrager, was born Nov. 17, 1877, in Fairfield Co., Ohio; died April 18, 1939, at her home in West Liberty, Ohio; aged 61 y. 5 m. She had been in declining health for the past five years but until recently had been able to be about the home performing her household duties. After arising Tuesday morning she called her sister, who lives across the street, saying she was not feeling so well, and asked her to come over. The end came suddenly, while sitting in her chair and before the doctor arrived. She was patient in her affliction and was able to bear it because of her trust in the Lord. She was a home-loving woman and gave her loved ones her first attention. She was always helpful and considerate of others and was never more pleased than when she could do something for some one. She was a member of the South Union Mennonite Church at West Liberty and as health permitted was faithful to the Church and all its interests. It can be said of her, that though she preferred to live a quiet life, she put something of worth into her life that will last through eternity. She leaves her husband (S. H. King), 1 son (C. Elmer Detwiler of Bellefontaine, Ohio, by a former marriage), 1 stepdaughter (Mrs. George Coop- rider, of McPherson, Kans.), and the following brothers and sister: Amos C. Bontrager and Mrs. J. B. Kauffman of West Liberty, O.; J. P. Bontrager of Atwater, Calif., and Charles F. Bontrager of Cleveland, Ohio; besides many other relatives and friends. Two brothers and 2 sisters preceded her in death (Joe and Andrew Bontrager and Mrs. Sarah Yoder and Mrs. Amanda Huber). Funeral services were held at the South Union Church in charge of Bros. S. E. Allgyer and Wallace Kauffman. Burial in the South Union Cemetery.

"And you,—O you who the wildest yearn
For the old-time step and the glad return,
Think of her faring on as dear
In the love of There as the love of Here."

Roth.—Benedict, eldest son of Benjamin and Catherine (Gerig) Roth, was born near Ald- kirk, Alsace-Lorraine, France, March 30, 1862; died at his home near Bellefontaine, Ohio, Apr. 12, 1939; aged 77 y. 12 d. When he was a young boy the family moved to Switzerland be-

Thursday noon. Church Conference begins Thursday afternoon and closes Friday afternoon.

All cordially invited.

Mod., I. S. Mast.
Secy., J. C. Gingerich.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

ANNUAL MEETING

MENNONITE BOARD OF MISSIONS AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon. Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

How to get to Fairview? By train come to Harrisville, Leave Bay City Daily 6:00 A. M. and Ar. Harrisville 8:50 A. M.

Or leave Bay City 1:30 P. M. and ar. Harrisville 4:08 P. M. Harrisville is 40 miles east of Fairview on Detroit and Mackinac Ry. Anyone coming by train notify Orle Troyer, Fairview, Mich.

By auto you will find all improved hard roads to Fairview. However, there no doubt will be two detours between Bay City and Fairview, and it may be better for those who conveniently can to come by way of U. S. 27 to Roscommins, thence to Fairview.

This may be the time for you to experience the trip you have been planning for years. Why not enjoy the beauty of northern Michigan's pines, lakes, and streams, while receiving the more important Spiritual benefits of the Board meeting? Come.

Menno Esch.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interest-

ed in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.

Young People's Institute Committee
Scottdale, Pa.

"I KNOW"

(Ex. 3:7)

I know thy sorrow, child; I know it well,
Thou need'st not try with broken voice to tell—

Just let Me lay thy head here on My breast,
And find here sweetest comfort, perfect rest!
Thou need'st not bear the burden, child thyself,

I yearn to take it all upon Myself;
Then trust it all to Me today—tomorrow—
Yes, e'en forever, for I know thy sorrow—
Long years I planned it all for thee.
Prepared it that thou might'st find need of Me;
Without it child, thou would'st not come to find

This place of comfort in this love of Mine.
Had'st thou no cross like this for Me to bear,
Thou would'st not feel the need of My strong care,

But, in thy weakness thou did'st come to Me.
And thus, through this My plan, I have won thee,

I know thy sorrow, and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So, resting here My child, thy hand in Mine,
Thy sorrow, to My care, today resign,
Dread not that some new care will come tomorrow—

What does it matter—I know all thy sorrow.
And I will gladly take it all for thee,
If only thou wilt trust it all to Me;
Thou need'st not stir, but in My love lie still,
And learn the sweetness of thy Father's will.
That will has only planned for the best;
So, knowing this, lie still and sweetly rest—
Trust Me. The future shall not bring to thee
But that will bring thee closer still to Me.

—F. C. H., Sel.

The incarnation of God is a necessity of human nature. If we really and truly have a Father, we must be able to clasp His feet in our penitence, and to lean on His breast in our weary sorrowfulness.—C. F. Deems.

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cause of the German-Prussian war which was in progress there. At the age of 20, he with his parents came to the United States in March, 1882. They located in Logan Co., Ohio, where he spent the rest of his life with the exception of one year spent in California (in 1908 and '09). He is the first of the children to pass away since coming to this country. In his youth he accepted Christ as his personal Saviour and united with the Amish Mennonite Church at Basel, Switzerland. Later he became a member of the South Union Mennonite Church near West Liberty, Ohio, where he was a Sunday school superintendent for a period of time when a young man. He was a regular attendant at church services when health permitted and was a faithful member until death. Jan. 15, 1895, he was united in marriage to Nancy Hartzler. This union was blessed with 8 children, 1 son and 1 daughter preceded him in death. He leaves his companion and the following children: Elsie, Clara, Marion and Benjamin at home; Mrs. Nelson King, of Meadville, Pa.; and Herman, of West Liberty, Ohio; also 1 grandchild (Martha Ellen King), and 6 step-grandchildren. The brothers and sisters remaining are Joseph, Mrs. Katharine Slonecker and Mrs. Mary Linder, of Bellefontaine, Ohio; John of Louisville, Ohio; Christian, of Allensville, Pa. and Mrs. Anna Barrett, of Springfield, O. He was a kind and loving husband and father and was always concerned for the welfare of his family. Funeral services were held at the South Union Church, April 15, in charge of Bros. S. E. Allger and Wallace Kauffman. Interment in the South Union Cemetery.

"The call was sudden, the shock severe,
We little thought his death so near;
And only those who have lost can tell
The loss of a loved one without farewell."

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Leo congregation located near Grabill, Ind., (about twelve or thirteen miles northeast of Ft. Wayne) on June 1 and 2, 1939.

The District Mission Board will have their annual meeting on the day previous to Conference on May 31.

An invitation is extended to all to attend these meetings.

Ira S. Johns, Secretary.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Midway Church near Columbiana, Ohio, D. V., May 23-25, 1939.

Conference members are to meet at the Church on Tuesday morning, May 23, at 10:00 o'clock. The day will be spent in an open forum on our general church situation. (Our opportunities, problems, responsibilities, etc.).

Open conference will begin Tuesday evening and continue throughout Wednesday and Thursday.

For information relative to the program, write to the secretary; and for information relative to transportation, write to A. J. Steiner, North Lima, Ohio.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Dakota-Montana Casselton, North Dakota June 5-9, 1939

Beginning Monday evening and all day Tuesday will be Young People's Day in charge of Bro. Milo Kauffman.

Sunday School and Mission Conference begins Tuesday morning and continues until

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 18, 1939

(Herald of Truth
Established 1864)

No. 7

EDITORIAL

"And he led them out as far as to Bethany... and it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

"While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he was taken up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The first part of this narrative is history; the second, prophecy. The thought of the Lord's return is among the Christian's fondest hopes. It is a reminder of the fact that when our Lord does return, the righteous living, together with the righteous dead, will "be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The resurrection of Christ was glorious; but the story of His resurrection is not complete until we reach His ascension to the realms of eternal glory. To impress the reality of this glorious event upon the minds of the people, He "shewed himself alive after his passion by many infallible proofs"—and then, after having instructed His disciples to "preach the GOSPEL to every creature," He reached the climax of this whole chain of events by making His triumphant flight to glory. There is another Ascension coming, in which all the blood-bought sons and daughters of God will have a part.

While looking through this paper, don't forget to read the article on

"Damaging Effects of Higher Criticism." This paper was read before the recent doctrinal conference in Philadelphia, and is worth reading by all who are interested in the truth as found in God's eternal Word. Every form of unbelief is headed in the direction of atheism. Every so-called higher critic is but a pocket edition of that first of all higher (?) critics known to man who appeared in the Garden of Eden and with a show of superior knowledge convinced Eve that he knew more than God and brought about the shameful fall of herself and the whole human family.

"If ye know these things, happy are ye if ye do them." Christ here referred to the washing of the saints' feet. But the reference holds good in everything brought before us in the form of a revelation from God to man. Too many people look at God's Word as something that they would rather not have anything to do with, but because they want to go to heaven when they die they endure whatever annoyance there may be in these unwelcome Scriptures interfering with their fleshly desires. But the fact is that every revelation from God adds to our happiness provided we adjust ourselves to God's plans and obey His voice. These blessings in time are the forerunners of that blissful time of which it is said, "At thy right hand there are pleasures for evermore."

Solving the Divorce Problem.—Those working on this "problem" should remember that the Bible has already solved it. When the Pharisees put the question to Christ as to why Moses permitted divorce He replied, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." He then went on to impress upon them the fact that whoever is living with some member of the opposite sex having a former companion living is living

in adultery, confirming His former statement, "What God hath therefore joined together, let not man put asunder." A reading of Mark 10:2-12; Rom. 7:1-3; I Cor. 7:39, and other portions of Scripture bearing on this subject convinces us that the Bible has already settled this problem so far as God's Word and will are concerned, and that it is a "problem" only in the minds and lives of those who are not willing to comply with God's settlement of it. Since those who are married are "one flesh" as long as both live, neither of them can lawfully or scripturally become "one flesh" with any one else so long as both of those who had been "joined together" are living.

A Question of Human Rights.—In the prolonged struggle between the mine workers and mine operators in the soft coal regions of America, during part of which time almost a half million workers were out of employment and the industries of the country suffered to a greater or less extent, there is one phase of the struggle concerning which there was surprisingly little said. We refer to the right of every man or corporation of men to conduct their own business, unmolested by outside interference.

The mine owners being under the protection of the government, it is but right to expect that they conduct their business in accordance with the laws and regulations of the government that gives them protection. They, like all other individuals or firms under the government, should respect the rights of others, as well as to claim the proper rights for themselves. As for employers and employes, the only relations that exist between them is the contract between them. Should either of the parties to the contract violate this agreement, so that charges are brought against them by the other, the only authorized body to deal with the situation is that of the government (state or

national) itself. Neither Labor nor Capital has any right to dictate to the other party as to what it must or must not do. And when coercive measures (especially deeds of violence) are resorted to in order to **compel** the other party to come to terms, this means fostering the spirit of monopoly which not only crushes out personal rights but is also destructive to orderly and free government. The world today is suffering because the rights of man are being trampled upon and the spirit of monopoly has taken its place. And whether this monopolistic power is in the hands of a national dictator, or a political clique, or a combination of financial barons, or a powerful labor union, the results will be similar.

If those seeking employment can not see their way clear to accept the terms of some employer, it is their right to seek employment elsewhere; but it is **not** their right to intimidate the employer, by a show of force or otherwise. If those in search of laborers to work for them do not see their way clear to grant the terms of their would-be employes, it is their privilege to look elsewhere for laborers; but it is **not** their privilege to use monopolistic efforts to **compel** laborers to come to their terms. For either side to resort to monopolistic or coercive measures to **compel** the other side to yield means a fight to crush out human freedom.

The principle of liberty of conscience and freedom of action, so long as we do not trample upon the liberties of others, is embodied in the Bill of Rights found in the Constitution of the United States. Had this principle been honored by both miners and mine owners, the disastrous strike which means suffering and privation in millions of homes would never have taken place.

The spirit of monopoly, whether fostered by organized capital or by organized labor, is not only destructive to human rights but is also the cause of much trouble and distress wherever it is found. America stands in need of two revivals: (1) a revival of genuine orthodox Christian religion; (2) a revival of a proper regard for the rights of others—which means living for the good of others.

If disarmament is ever to come, men must first arm; and the armor they must wear is none other than that of the Christian soldier.—James I. Vance.

WAR OR PEACE, WHAT SHALL IT BE?

The following article, selected by a brother who is vitally interested in the welfare of nations, appeared in the May 2, 1939, number of "The Lutheran Witness," published at St. Louis, Mo. The war question has been discussed frequently in these columns from the standpoint of Bible nonresistance. This article is published from the standpoint of one who is interested in world peace, yet is not conscientiously opposed to war when waged for defence or in a righteous cause. No matter from what standpoint war is considered—Bible nonresistance, pacifism, humanitarianism, the highest welfare of the nation and its citizens—it is an agent of destructive savagery from which all people should pray to be delivered.—Editor.

Those of us who were old enough in 1914 to understand what it was all about will remember how this country was gradually but systematically propagandized into the last war through selfish un-American influence at home and from abroad, though we had nothing to gain and everything to lose in that European quarrel. The articles "As I Saw It" by Mrs. Woodrow Wilson in the Saturday Evening Post bear this out. But what happened then is being repeated today. Have we learned nothing from that costly experience? The propaganda mills are again working overtime and apparently with the same telling effect. The emotions of sentimental, uninformed, and gullible men and women are being excited to fever heat. Even pulpits and prayer-meetings are beginning to register this heat. Women's clubs, patriotic organizations, editorials, movies, and broadcasts are giving evidence of its influence, and we must be deaf, dumb, and blind, if we cannot see that there are those who would drive and force us, against our will, into a maelstrom of another European war. We readily admit that there are a few sane and calm statesmen among our leaders who are counseling sobriety; and we thank God for them.

"A War to End All War"

But have we forgotten so soon the experiences of 1916 and 1917, the fanatical war hysteria, the slogans about "a war to end wars," "a war to make the world safe for democracy," "a holy war in the cause of religion?" Have we forgotten the mob violence of that day, the tarring and feathering of loyal American citizens whose only offense was their German name, the fears, the hatred, suspicions, the marching of our sons, husbands, and brothers? the return of the crippled, the shell-shocked, the insane? If so, let us take time off and visit some of the Government hospitals and other institutions where the wreckage and ruin is still very much in evidence of that last world conflagration, kindled by the greed, the selfishness, the pride and lusts of men and fanned into a fury unequalled in history by the fiends of hell. Have we forgotten

those miles and miles of white crosses that mark the graves of those of "our boys" who remained "over there?" 10,000,000 dead, another 20,000,000 wounded, 65,000,000 men engaged in the horrible business of slaughter and wholesale destruction, 6,000,000 children left fatherless, and all that at a cost estimated at \$338,000,000,000, or a sum equal to \$450,000 for every day since the birth of Christ! Are we going to repeat the same spree of madness, destroy what is left of world-commerce, and plunge this country into complete ruin and bankruptcy?

Do you remember the book *All Quiet on the Western Front*? Not so many years ago that was one of the best sellers. Everybody read it; the movies dramatized it; men and women everywhere discussed it with their friends. And do you remember that everybody at that time said, "Never again America in a war made in Europe?" What has happened to that book? What about those millions of the "never agains" when another "Western Front" on "Our Rhine Frontier" is looming on not a too distant horizon? Or do you remember that other best seller, the *Merchants of Death*? Thousands and tens of thousands of young Americans laid away that book with a clenched fist, muttering through their teeth a hissing "Never again will we fight a war that was made by the 'merchants of death'!" What about those student resolutions, those pacifist prayers and eloquent pronouncements of the Protestant clergymen in every part of our country, denouncing war, propaganda for war, and everything connected with war? Have we forgotten so soon? Is it going to be true once more that history teaches that we do not learn from history? Now is the time to speak, to resolve, to make solemn pronouncements, to denounce war and pray for peace, and not when the storm is over and our civilization has been swept away.

THE EVER PRESENT GOD

In former times there were many things that reminded people of the sanctities of life, which of themselves provoked thoughts of higher interests and called eternity to mind. It is different now. In common life there is almost nothing that helps to retain the memory in the soul of the high, the holy, and the eternal. But be of good courage! God knows it, and in compassion He will come near even amid these trying conditions of modern life.—Abraham Kuyper.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

BIBLE TEACHING ON NONCONFORMITY

III. As Applied to Social Life

By John L. Horst

For the Gospel Herald.

During the time of Queen Elizabeth there sprang up in England a group of churches who, for conscientious and what they believed to be Scriptural reasons, refused to conform to some of the forms and practices of the Established Church of that country. These dissenters came to be called Nonconformists. The serious religious issues that were raised resulted in severe persecutions from time to time, but this did not stem the tide of nonconformity. Later an act of toleration was passed, and religious freedom was in time realized in Great Britain. The nonconformist churches still exist, but the issues that divided them from the Established Church are no longer sharply drawn, and it is said that some of the so-called dissenting churches are almost as formal today as the church with whose practices they originally refused to conform.

But we are not discussing nonconformity from the religious angle. That was well taken care of in the article of last week. Our subject concerns nonconformity as related to the social life—that phase of our activities which has to do with our contacts and relationships one with another as we associate together as fellow creatures to enjoy each other's company. Just as there are nonconformists as concerns religious life, there are also those who for conscientious reasons cannot and do not conform to the social practices of the mass of people today, even though many of these people are professed Christians. And from this illustration we want to draw two observations: (1) If we are true Christians we cannot conform to the evil social practices of the world. (2) Unless we are on our guard we will be led gradually to accept worldly social standards and practices, just as religious nonconformists have gradually come to practice some of the things from which they originally dissented.

We shall now take up some of the social practices of the world that are of a nature that we as Mennonites and Bible-conforming Christians cannot consistently conform to:

1. **Drinking and Smoking.**—For ages men of the world have turned to the social glass as a means of expressing good fellowship and conviviality. The after-dinner smoke is also a relic dating back to colonial times. The world still gives a large place to these same practices in its social life. And as an evidence that the world does not permanently reform itself we have the spectacle today in America of increased social drinking and smoking. It is to be regretted that those in high circles nationally and socially are almost wholly given over to these insidious social practices, for many a one has gone to ruin because he started with a social drink. And in similar manner people of both sexes become acquainted with Lady Nicotine, only to become abject slaves to this injurious drug. It is obvious that faithful Christians can have no part in these baneful social customs. Let us quote a scripture for each one of these harmful indulgences: (1) "Be not deceived: neither fornicators, nor idolators, . . . nor drunkards . . . shall inherit the kingdom of God" (I Cor. 6:9, 10). (2) "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). There is no place in the social life of Christians for practices that start people on the way to a drunkard's hell or make them slaves to a filthy and useless habit.

2. **Worldly Amusements.**—Modern practice calls for attendance or participation in some worldly amusement if one is to have a pleasant social time. Consequently if one wants to entertain a friend acceptably he must attend a movie, an opera, a dance, some sort of show at a roadhouse or night club, or other amusement place. Here not only the practices mentioned in the preceding paragraph are frequently indulged in, but some sort of sexual appeal is added. This is the appeal of the dance, and to a large extent the movie, the theater, and the night club. The same is true of the swimming pool where the sexes intermingle in near-nude fashion. America, like some of the great nations of the past, such as Greece and Rome, seems to be going mad in exploiting and indulging in things that are strong in sex appeal. All of these things are feeders of lust and immorality and are the means of wrecking countless young lives and others as they are led into sexual sins. The Mennonite Church has always protest-

ed vigorously against sinful amusements, as our Conference actions abundantly tell. All of these are related to modern social life in some way. Our testimony must remain firm and clear on these points of nonconformity. The fact that there is some weakening along these lines should simply serve to make us more diligent in sounding the warning and more faithful in giving our Scriptural testimony against worldly pleasures for Jesus Himself said that those whose lives are choked with the pleasures of this life "bring no fruit to perfection" (Luke 8:14). The apostle Paul gives this testimony: "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

3. **Cardplaying and Gambling.**—These are twin vices that infest the social life of America. Some ladies think they need a friendly game of bridge if an enjoyable afternoon is to be spent. The card table seems to be a necessary piece of furniture if friends are to be entertained for the evening. Even church societies engage in cards and gamble for prizes to add color to their social functions. And, sad to say, gaming cards are not strangers in homes of some of our people. If pastors would want to speak they could no doubt tell of coming into homes where they were either used or might be seen somewhere about the living room or parlor. As a close competitor to drinking and vice, gambling is one of America's great national sins. The card table is one of the most prolific producers of the gambling spirit. We do not need to mention how even modern business is shot through with gambling features, for our subject has to do with social life. Like a potent poison gambling devices are injecting their noxious venom into the social life of today. A minister well remembers having been bidden to a neighbor's house for a social evening when a shower was held for a newly wedded couple. Circumstances were not favorable for attending for which he was thankful when he heard that the main feature of the evening was a game of bingo! Let us not be conformed in our social life to the spirit of gambling.

4. **Courtship and Group Gatherings.**—The world's ideals of courtship are derived largely from scenes in the movies, theaters, and stories in the cheap magazines of the day. Needless to say these ideals are not Christian, and Christian young people need to have higher and purer standards. Courtship can be made and kept beautiful and sweet and pure, if our ideals for the mingling of the sexes are based upon the Bible teachings of purity, nobility, and virtue. It is sad indeed to state and painful to admit that all too often our young people have been led away by false and worldly standards of courtship and given away to practices and familiarities that have brought them to sin and grief. We appeal to them not to let the standards of familiarity of the movie, billboards and trashy magazines lead them into practices that do not belong to the Christian. Let the standard of Christian virtue and purity be held high, and familiarity between the sexes be avoided. Such courtships can ripen into lasting friendships or happy marriages without any taint of sin, but they dare not be conformed to sinful worldly standards.

Let us also note standards for social gatherings; whether a group in some home, a literary society, or some meeting in connection with school or community life. Let there be no stunts or functions that do not stand the test of clean entertainment and Christian standards. Here is where the social life of a community shows itself. Too often it does not show up favorably from a Christian standpoint, when foolishness is the watchword and religion is relegated entirely into the background or not even recognized. No meeting of Christian young people should be of such a nature that it can not be opened with prayer or at least prayer be offered when a meal is served.

Other points of social life might be touched. We shall let these outstanding ones suffice. Man is a social being, and it is right and good that he should exercise himself socially. This God-given part of man's makeup can be made to serve most useful ends in the home, the community, the school, and the church. But we dare not, as Christians, let the world dictate our social standards and practices. Our social life should be positively conformed to the teachings and ideals of our Saviour and Lord, who was a sociable person, and who loved to mingle with others in the social meal; at weddings, in small groups, in the gatherings of thousands, or in private conversation. Let us remember in connection with our social life the injunction of the loving apostle: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of the Lord abideth for ever" (I John 3:16, 17).

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tuleta, Texas

(Mexican Border)

Dear Herald Readers:—

The work among the Mexicans continues to be interesting and is progressing encouragingly. During the early part of this year, we put forth special efforts at Normanna to get sinners to accept Jesus as their Saviour. Each Sunday evening for a month we gave an invitation to accept Christ. Seven responded to these calls. The ages of these converts vary from sixteen to sixty-nine years. A similar service was conducted at La Gloria where the Word has been taught for nearly a year. Six responded to the call at this place. We are glad to report that four of these are under instruction and plan to be received into the church.

On Sunday, April 23, we received five new members into the Church at Normanna by baptism. We are very happy to have these new members added to our number, because we feel they are saved and want to help us in our work. Quite a number of questions were asked by them in the course of instruction, and because of this we felt that they knew what they were doing when they were baptized. I want to say that the temptations for these new converts will be many, and these new members will need the prayers of our people. May we pray that they will trust Jesus and be able to live victoriously over sin and temptations. Some time ago one young brother fell into sin, but we are happy to say he had grace enough to stand before the Church and ask them to forgive him. He told us he was very sorry for this sin and that he wanted to live closer to the Lord. We believe our people are beginning to realize that they need to trust in the Lord if they want victory over sin.

We also had communion on the same day these new members were taken into the church. While this service was new to some of our members, we had no difficulty whatever, in getting them to see the importance of observing this ordinance. It is Bible teaching and as such they accept it.

By the time this reaches our readers we will have begun a series of revival services. According to present plans, Bro. David Castillo of Chicago, who has charge of the Mexican station there will be with us as our evangelist. We plan to have about a week's service at each of our stations. We have announced these meetings, and there seems to be quite a bit of interest man-

ifested among the Mexicans. We are sure the Lord has good things in store for us, and that His Word will bring forth fruit. We trust you will pray for the workers and the work here on the Mexican border. Especially remember Bro. Castillo as he comes to us, that he may be led in a wonderful way and that his coming here may prove a blessing to many of these people who live in darkness.

May 5, 1939. Amsa H. Kauffman.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends, Greetings in Jesus' Blessed Name:—We again have great reasons to thank our heavenly Father for His many blessings to us. During the latter part of the winter we have had quite a siege of scarlet fever and mumps. And our isolation facilities being very poor we were unable to hold it in check, and occasionally a new case of either one or the other would break out among the children. Three of the workers had not had the mumps, and they took them. There are still several of the workers that have not had them and we hope they will not get them. There are also several workers that have not had scarlet fever, but so far it has been confined to the children.

For awhile we had a case of scarlet fever in one room, one of the workers with mumps in another room, scarlet fever carriers (determined by test of the City Health department) in a room on the boys' side of the house, another group of carriers on the girls' side, and several workers isolated for they were also carriers. These carriers were not to mingle with the others, and for that reason we were short of help. On two different Sundays the entire Home was quarantined, and no one was allowed to go to Sunday school; so we had classes here, and a Sunday school of our own. But in the light of all this we can praise God, for He has done many and marvelous things for us. We solicit an interest in your prayers, and pray that God supply the needed funds for the building of an isolation ward as required by the State Department of Health. For two successive years our license was delayed because of the lack of an isolation ward. May that need be supplied and not cause a further delay. We are earnestly praying to this end.

Tomorrow (May 7) a group of the children plan to go to the Sycamore Grove Church near Harrisonville, Mo., for an evening's program. We want to give them an opportunity to speak for the Lord and worship with the folks there. Then on May 28, D. V., we plan to take the group to the East Union Church, near Kalona, Iowa, for a similar program. May God lead and bless in both these ventures.

We have a family of 44 children. Soon school will be out and some of them will be going out to some of our farmer

friends for the summer. Some of them may stay indefinitely. We hope that they will prove faithful and will continue to serve the Lord as they do now. We have two children, a brother and sister (aged 7 and 8) for whom we are very anxious to find a home. They are very nice children and I am sure that there are those who will open their homes for homeless children of this kind. These two have been here at the Home for a number of years, but their mother had not decided to place them out permanently; but has changed her mind.

Visitors for the month of April from a distance include the following: Miles Troyer and family of Elkhart, Ind.; S. C. Yoder, Goshen, Ind.; Wesley Jantz, Leonard Henard, Samuel Jansen, Millard Lind, Howard Shrock, Edward Kenagy, David Hilty, Cecil Gingerich, Ivan Headings, Clayton Beyler, Clayton Diener, Dennis Miller, Menno Diener, all of the Hesston Chorus, Abner Yoder, W. S. Guengerich, and J. J. Hostetler (auditor) of Canton, Ohio.

Provisions for April came from the Sugar Creek congregation, Wayland, Iowa, a group of our Amish friends near Kalona, Iowa, a group of Amish friends near Yoder, Kansas, as well as several local business organizations. May God bless all those who so faithfully and liberally support the Home.

A. Lloyd Swartzendruber.

May 6, 1939.

Norristown, Pa.

(21 W. Marshall St.)

Dear Readers, Greetings in our Redeemer's Name:—We enjoyed a season of very instructive messages during the services conducted by Bro. John E. Lapp of Lansdale. There were a number of confessions, and we hope that Jesus will become precious to their souls.

All-day meetings are planned for the time of our baptism and communion. On May 14 we expect Bro. Elmer G. Kolb, superintendent of the Pottstown Mission, at our morning service. His subject will be, "The Blessings of Keeping the Ordinances." In the afternoon Bishop Warren Bean will have charge of the baptismal services. In the evening Bro. Abram D. Yoder is expected to speak on, "The Holy Spirit Baptism." Counsel meeting will also be held in the afternoon.

Friday evening, May 19, is the time of our preparatory services.

Sunday morning, May 21, Bro. Claude Shisler, superintendent of the Finland Mission, is engaged to speak on "The Sufferings of Christ." The communion service in the afternoon will be in charge of Bishop Warren Bean. In the evening Bro. Henry E. Lutz of Mt. Joy, Pa., member of deputation to visit the missionaries in Africa, is expected to speak of his experiences and

observations in the children's meeting and to follow with a sermon. We invite your interest and attendance at these services.

May 6, 1939. Markley H. Clemmer.

Pinesburg, Md.

Greetings in Jesus' Name:—We thank the Lord for the privilege of worshiping in our new church at this place. We had our communion on May 7, with a good attendance. We thank the Lord for the interest in Sunday school and Church work at this place. There are many more who could come. Will you pray with us that they may have a desire to go to the house of God to worship? Many of them say, "Yes, we want to come," but Satan makes them believe that there is plenty of time. Three of our faithful grandmothers at Pinesburg have gone to the glory world since the first of the year. They left a bright testimony for their Lord.

Mrs. William Paten, another grandmother of Pinesburg, aged 69 years, who is a faithful sister, is sick and she is waiting on the Lord with contentment. Will you pray that the Lord will bless her and, if not against His will, that He will restore her to normal health?

Come and visit us. Sunday school is held every Sunday afternoon at two o'clock and church services every two weeks. We are looking forward to a series of meetings in August. Will you pray for the work and workers at this place?

May 11, 1939.

Cor.

ARGENTINE WEEKLY NEWS LETTER

The campaign with the Bible Coach and Tent was cut rather short in the town of Berutti because a strong whirlwind tore some of the ropes and canvas off the tent, making it necessary to repair it. In this small town there was nobody who could do this, so we pulled up stakes and came to Trenque Lauquen. Here it required two days to complete the repairs, but it is now ready to go on to the next town which will be Treinta de Agosto. In the meantime we have been enjoying the hospitality of the Hersheys, Battaglias, and other friends in Trenque Lauquen. Last night we also took part in the communion services realized in this place with about forty members present. Bro. Hershey was in charge and the writer preached the communion sermon.

A well known missionary of the Evangelical Union of Peru, Doctor Walter Manuel Montano, a converted R. C. monk, visited four of our main stations last week-end. He gave inspiring Gospel sermons to large audiences in Trenque Lauquen, Pehuajo, Carlos Casares, and Bragado. In several

of these special meetings a number of persons made a public profession of faith in Christ.

Brother Hershey is engaged in the fall communion services in the various stations of this district. He reports good services and splendid testimonies in Maza, Lonquimay, Tres Lomas, Treinta de Agosto, and Trenque Lauquen. This week he is continuing in Pellegrini and America. In Tres Lomas five persons were received by baptism last Sunday afternoon, and one restored after having been out of the fellowship of the Church for 13 years. It seems that a series of trials and afflictions, which included even the loss of her own husband, has brought her to recognize that only in Christ and His Church can she find the necessary consolation. Her heartfelt testimony brought nearly the whole congregation to tears.

The Swartzentruber family have been visiting some of the churches prior to their sailing for the homeland. This week they are visiting Quiroga, Carlos Casares, and some of the other towns in that district. Later they expect to spend a few days in the Bragado district. If their present plans carry they will leave Buenos Aires by train on May 3, and take ship in Antofagasta the following week. Let us pray that they may have a safe and pleasant voyage and rich blessings in the homeland.

L. S. and Edna B. Weber.

April 12, 1939.

AFRICAN LETTERS

Nairobi, Kenya Colony

April 12, 1939

Beloved Ones in Him:—We left Shirati Station on Sunday by the lake freighter together with Dr. Noah Mack who had come for a medical committee meeting several days previous. On Tuesday everyone from the Mugango and Bukiroba stations, excepting Dr. Mack, met at Bumangi for several committee meetings. The next day we left Musoma by lake steamer for Kisumu and by rail reached Nairobi.

Coming from isolated Shirati, our conception of world situations was meager. We met with great surprise as the Kenya missionaries among whom we await our sailing, heard of our being booked on German and Italian boats. For several months our booking was withheld, but plans for leaving continued until two weeks before leaving Shirati our booking was confirmed. This we accepted as His appointed time. He shared us much of Himself in the days of waiting, and in the days before us in troubled waters there will be more of the childlike trust needed. There is now no safer place for us anywhere than on a German or Italian boat when that be His will for us, we are certain.

We are happy indeed that the work at Shirati is being left in the care of

Bro. and Sister Eby Leaman, our most recent arrivals. Recently the five children and the widow were removed from the Girls' Home. They are now living in separate quarters nearby. An entire new system has been introduced, and we are all pleased with the splendid co-operation of the girls. Several girls, wearied with the darkness of their villages, have returned again and we are assured many more will respond. These we present for your prayer-trust.

We are sorry to know that the Shirati station is in an area infested by the tsetse fly. Dr. Shenk and Dr. Mack are busy to locate those who have become infected with sleeping sickness. There were about twenty known cases reported and being treated when we left.

The Fersters are spending several months, we trust, at Shirati to help the Leamans get started in their new charge. As the school vacation month returns, we are anxious to have you pray for the young men, boys, and girls, as they return to their heathen communities, that they be kept themselves for the Lord, and that they be lights within the dense darkness.

The Mosemanns.

Bukiroba Station
Musoma, Tanganyika Ter.

April 19, 1939

Dear Herald Readers, Greetings:—We feel it a privilege to write to you and tell you of our work in Africa and the things the Lord is accomplishing in His sheep here. Our hearts were made so happy when five adults were baptized here the other week. It was the first baptism we had seen in Africa, and it was very impressive. To hear their testimonies and promises is a real thrill. We pray that they may continue to grow and to develop in their Christian experience. We also enjoyed the Communion service with the natives.

The interest in the women's meetings is a source of encouragement. They have learned to make themselves coverings (those who are in the Church) and will soon know how to make children's clothes. Very few women in Africa know how to sew, except those who are taught by a white person. The men usually do the mending and clothes are bought at the Indian shops. The women seemed pleased to learn to sew and to do things like that. The contact in the meetings is a real chance for finding out the thinking of the natives and to be able to enter into their problems and interests. This work is so interesting to me.

Dr. Mack has been kept quite busy with medical work and our language study has suffered considerably. We are hoping to be able to make good time from now on. We are so glad that all the patients are recovering and that the Lord is blessing us with good health.

Muriel Mack.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IN MEMORY OF MOTHER

Every year, about the time of Mothers' Day, we receive a number of poems bearing on this subject. This year we have received an unusual number, most of which we feel quite sure that our readers will greatly prize. We have therefore decided to fill this entire page with these poems.—Editor.

WHAT MOTHER DOES

By Nellie B. Weber

For the Gospel Herald.

Tell me, I asked a little child,
What mother does for you;
"My mother," said the little one,
"Why she doth bake and stew."

"But that's not all," she smiled and said,
"She loves me very true
And not just me, but all of us
She loves the whole day through.

"And one day when I fell and hurt
My hands so very sore,
She kissed away the hurt, you know,
And on it she did pour

"Some healing oil, and tied it up
All clean and neat and white,
That I forgot 'twas hurt at all
Before it e'er was night.

"And when I'm sick she stays beside
My bed most all the night,
And watches so that she can keep
The covers all on tight.

"She plays with me, she sings with me
And tells me o'er and o'er
How Jesus loved the little ones
In long, long days of yore.

"She tells me that He loves me more
Than even she can love;
And that He now in Heaven prepares
A home for us above,

"That if we love and serve Him here,
That we shall surely go
To be with Him forever there
Yes, mother told me so.

"And so you see I cannot tell
All mother does for me,
But I must say she never stops
Her deeds of love for me."

Ft. Wayne, Ind.

MOTHER

By Rosella Moore Windsor

For the Gospel Herald.

A little old mother, with soft white hair,
She sits and rocks in her old rocking chair;
Her skin is so wrinkled and aged, I know,
But mother's frail form, holds a beautiful soul.

Her eyes are now faded, her vision is poor
But her spirit is young, 'tis that I adore.

The hands that once toiled and worked hard
each day

All trembly and weak in her lap now must
lay.

But her work is not ended, her task is not
done,

For her sweet loving presence is dear to
some one.

Sometimes when so worried, with decisions
to make

'Tis then that my problems, to her I can
take.

'Tis wisdom she has—this lady of old—

That only experience of life can unfold.

She talks of Salvation and heavenly things

Of sweet faith in Jesus—the joy that it
brings.

She sings those old hymns, with a voice lovely
still

The presence of God, through them you can
feel.

Please sit there old mother, just sit there
today

Let me feel your dear presence, as long as I
may.

Too soon your dear form no longer I'll see,

But your beautiful spirit, shall live on with
me.

Ft. Wayne, Ind.

WHEN MOTHER'S GONE

It's lonesome 'round the old home place

When Mother's gone away;

When we no longer see her face,

And cannot hear her pray;

When she has sung her last sweet song,

And spoke her last farewell,

Then goes to join the heav'nly throng

Where saints forever dwell.

We may behold her vacant chair,

The bed in which she slept,

And walk into her place of prayer

Where she has sighed and wept;

But Mother isn't there to smile

Nor comfort when we sigh;

Her place is vacant all the while,

Although for her we cry.

The home has lost its sweetest charm

When Mother isn't there;

We find no one upon whose arm

We can so lay our care;

Or tell the burden of our heart,

And find such sweet relief,

Like Mother who removed the dart

That causes pain and grief.

When Mother's gone you'll miss her so,—

Then bless her while she's here;

If you have flowers to bestow,

Don't lay them on her bier,

But strew them on her rugged road,

And help to make it bright;

Reach forth your hand and lift her load,

Or help to make it light.

If you love Mother, tell her now,

And look into her eyes;

If you have laurels for her brow,

Then crown her ere she dies.

For all the eulogies you speak

When Mother's with the dead,

And all your kisses on her cheek

Are vainly done and said.

—Walter E. Isenhour.

Sacrifice alone, bare and unrelieved, is
ghastly, unnatural, and dead; but self-sacrifice,
illuminated by love, is warmth and life; it is
the death of Christ, the life of God, the bless-
edness and only proper life of man.—F. W.
Robertson.

MY MOTHER

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheeks sweet kisses pressed?

My Mother.

When sleep forsook my open eyes,
Who was it sung sweet lullaby,
And rocked me that I should not cry?

My Mother.

Who sat and watched my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?

My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?

My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
And kiss the part to make it well?

My Mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in wisdom's pleasant way?

My Mother.

And can I ever cease to be,
Affectionate and kind to thee,
Who wast so very kind to me?

My Mother.

Oh no! the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,

My Mother.

When thou art feeble, old and grey,
My healthy arm shall be thy stay,
And I will soothe thy pains away,

My Mother.

And when I see thee hang thy head,
'Twill my turn be to watch thy bed,
And tears of sweet affection shed,

My Mother.

Selected from a school reader used in
public schools sixty years ago.

—M. S. Zehr in Herold der Wahrheit.

OBEDIENCE TO PARENTS

Children, obey your parents in the
Lord; for this is right.

Honour thy father and thy mother;
which is the first commandment with
promise;

That it may be well with thee, and
thou mayest live long on the earth.

—Ephesians 6:1-3.

"The fear of the Lord is the begin-
ning of wisdom."

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for May 28, 1939.—Rom. 1: 1-17.

PAUL'S LETTER TO THE ROMANS

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Introductory.—Paul stands out in sacred history as a mighty man of God, both in word and in deed, both with the tongue and the pen proclaiming the everlasting truth of God's Word. In his letter to the Romans he sets forth the Biblical doctrines in a clear, convincing, unanswerable way. The printed text of our lesson gives us but a small part of the message to the Romans, but enough is given here to give us an idea of his style of delivery and of the nature and content of this letter. We suggest that the entire book of Romans be read before we enter the Sunday school class for the recitation. Space will permit of only a brief discussion of a few of the things set forth in our lesson:

1. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." In a very modest way, Paul tells the Romans who he is: (1) "a servant of God," (2) "called to be an apostle," (3) "separated unto the gospel of God." This tells the entire story of his place in the work of the Church. There was no hint of the mighty man of God that he had proven himself to be, for it was the Lord, not himself, that he came to magnify. A faithful servant whom the Lord had called to the apostleship, his mission is set forth in Christ's message to Ananias, as mentioned in Acts 9:15.

2. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." This is a fitting tribute to and a correct description of the Lord Jesus Christ whom Paul served. This description, like that which Paul gave of himself, is true to life.

3. "By whom we have received grace and apostleship, for obedience to the faith among all nations." Notice the words, "grace and apostleship." Paul was not only called of the Lord to go forth in "obedience to the faith among all nations," but from the same source he received the grace and power to fill his mission.

4. "Without ceasing I make mention of you always in my prayers." Paul had said a number of things in his greetings to the Roman brethren. He had thanked his God "through Christ Jesus for you all," rejoicing in the fact that their faith was spoken of throughout the world. The Church at Rome, being

at the seat of world power, was at that time perhaps the most widely known among all Christian churches. But one must wonder, inasmuch as he made no mention of the apostle Peter in all that he wrote to the Romans, and inasmuch as the whole New Testament is silent about Peter ever having been at Rome, why the Roman Catholic Church has the face to claim that Peter was the first Pope in the Roman Church. Had that been the fact, then by no stretch of the imagination could we think of Paul writing to Peter's church without giving his fellow apostle the least recognition.

5. "I am debtor both to the Greeks and to the Barbarians." His debt was of a similar nature as was that of Christ when He said, "Ought not Christ to have suffered?" That is, since it was alone through His suffering that the human family could be redeemed, He recognized His obligation to accomplish this great work. In a similar way Paul recognized his obligations to both Greeks and Barbarians, wise and unwise, Jews and Gentiles, whoever he might be able to reach through the power of the Gospel. His debt being to "whosoever," he was moved by the

Spirit to say, "I am ready to preach the gospel to you that are at Rome also."

6. "I am not ashamed of the gospel of Christ." We understand this statement best when we remember that Paul said on another occasion that this same Gospel was "to the Greeks foolishness, and to the Jews a stumbling block." Paul being an intelligent man, why should he devote himself so earnestly to a work that was so universally despised or derided? We have the answer in what follows; namely, "It is the power of God unto salvation to every one that believeth," including both Jews and Greeks. It was the foolishness of man, not the foolishness of God, that Paul recognized in this cause to which he had dedicated his life. The psalmist says, "The fool hath said in his heart, There is no God." In a similar way, it is the foolishness of man that moves him to close his eyes to the excellence of the Gospel of Christ. The words, "Every one that believeth," are the forerunner of the masterful exposition of the doctrine of justification by faith, as set forth in the third, fourth, and fifth chapter of Romans.

7. "The just shall live by faith." In another place Paul enlarges on this testimony as follows: "... I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE POETICAL BOOKS—THE WISDOM OF SOLOMON. (Jr.)—

Prov. 1:1-6; Eccl. 1

Topic for May 28

MOTTO

"Happy is the man that findeth wisdom."

OUTLINE STUDY

I. The Sources of Wisdom.

1. Solomon's prayer.—I Kings 3:5-12.
2. A heart to hear aright.—Prov. 1:5-9.
3. Diligent seeking.—Prov. 2:1-9.
4. Diligent keeping.—Prov. 7:1-3.

II. Wisdom Seen in Solomon.

1. The judgment between two women.—I Kings 3:16-28.
2. The fame of his wisdom.—I Kings 4:29-34; 10:1-13.
3. Wise words:
 - a. About wisdom.—Prov. 1:7; 3:3-20; 9:1-8.
 - b. About the tongue and talking.—Prov. 10:11-14, 18-21, 31, 32.
 - c. About work and idleness.—Prov. 10:4, 5, 26; 22:29; 24:30-34.
 - d. About riches and character.—Prov. 10:15, 16, 22; 11:4.
 - e. About drink and eating.—Prov. 23:20, 21, 29-35; 20:1.
 - f. About friends and faithfulness.—Prov. 17:17; 18:24.
 - g. About home life.—Prov. 22:6; 23:22-25; 14:1; 12:4; 13:22; 25:24.
 - h. About rulers and people.—Prov. 29:12, 14; 21; 16:14, 15; 31:3-9.
4. A wise conclusion.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Wise," etc.
2. Find choice selections, of your own choosing, from the writings of Solomon.
3. Tell the story of Solomon's wisdom.
4. What made Solomon a very foolish king?
5. What is the whole duty of man? (Eccl. 12:13, 14).
6. How may we receive heavenly wisdom?

For Seniors.

1. Hearts Opened to Wisdom.
2. Valuable Gems from the Writings of Solomon.
3. Lessons from the Life of Solomon.

PERSONAL THOUGHT

Has our attitude toward God brought us to the place where we can receive wisdom?

SEED THOUGHTS

The heart is wiser than the intellect.—J. G. Holland.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more.—Cowper.

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is the strength of our strength, and the virtue of our virtue, the Holy Spirit.—Wm. Mountford.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.—Humphrey.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 18, 1939

Field Notes

Sister Mary Keener, aged 85, mother of Bro. H. B. Keener of Harrisonburg, Va., is reported to be in feeble health at the present writing. The prayers of God's people in her behalf are solicited.

The Executive Committee and bishops of the Southwestern Pa., Conference district met at the Thomas Church last Saturday to arrange for the coming conference, to be held at Scottdale early in August.

Bro. Harry Y. Shetler of Davidsville, Pa., filled the regular appointments at the Glade Church near Accident, Md., over the week-end of May 7, at which time a communion service was held at that place.

Bro. C. F. Derstine of Kitchener, Ont., may be addressed as follows:
Kidron, Ohio—May 15-22.
North Lima, Ohio—May 23-25.
Harrisonburg, Va.—May 26-29.
Souderton, Pa.—May 30-31.

A brother writes us from Mason and Dixon, Pa.: "Bro. John Grove, minister

in the Cedar Grove congregation, is very ill and asks for special prayers for his speedy recovery." May these prayers be heard and answered.

The brotherhood in the vicinity of Bowmansville, Pa., is looking forward to an inspirational song service on Sunday, May 21, at 7 P. M. A brother, announcing the meeting, writes: "Come with a heart filled with song and praise to our heavenly Father."

Word reaches us that Bro. P. P. Swartzendruber, for many years a faithful minister in the West Union and Daytonville congregations near Wellman, Iowa, has passed away. May the Lord comfort the bereaved and raise up another to take his place.

Bro. Mahlon Derstine of Souderton, Pa., father of Bro. C. F. Derstine of Kitchener, Ont., and well known to many of our readers, peacefully fell asleep in Jesus on Saturday morning, May 6. May God comfort the bereaved. Obituary notice next week.

May 15-21 is the time set for a series of meetings at the Kidron, Ohio, Mennonite Church, in charge of Bro. C. F. Derstine of Kitchener, Ont., the last day being devoted to an all-day meeting. The prayers of God's people in behalf of these meetings are solicited.

If previous arrangements were carried out, Bro. Burton Weber of Guernsey, Sask., filled last week-end appointments at Clarence Center, N. Y. Bro. Weber and family are planning to locate at Clarence Center in the interests of the cause of Christ and the Church in that community.

As noted in one of the letters from Africa, found on another page in this issue, Bro. and Sister J. H. Mosemann are coming home on furlough and probably by this time are well on their way to America. May the sustaining grace of God be with them on their homeward voyage.

A program of the thirty-fourth annual Sunday school meeting to be held at the Marion, Pa., Mennonite Church May 29 and 30 is before us. On the program are the names of a few well known speakers from a distance as well as a number of Sunday school workers from the home community.

Communion services are announced in the following churches in the bishop district of Brethren Lewis Shank and J. L. Stauffer (Lower district):

Cootes' Store—May 14.
Lindale—May 21.
Buckhorn S. H.—May 28.
Wine Spring—June 4.
Powder Springs—June 11.
Hebron—June 18.

Bro. Amos Gingerich of Hesston, Kans., preached for the congregation near Protection, Kans., on Sunday, May 7. In the evening he and those who were with him attended services at Greensburg, Kans., where Bro. Nelson Kauffman of Hannibal, Mo., was conducting a series of meetings.

Among recent visitors in the Publishing House are the following: John E. Eshleman, Greensburg, Pa.; Isaac M. Baer, Hagerstown, Md.; Irwin C. Riser, S. W. Oberholtzer, Greencastle, Pa.; Wilbur Wyse and wife, Archbold, O.; Irvin B. Horst, Mabel E. Eshleman, Harrisonburg, Va.; Lucille Leasa, Belleville, Pa.

A well prepared program of the tenth annual meeting of the Mennonite Mission Board of Ontario and the twenty-second annual meeting of the sewing circles of the Ontario districts is before us. These meetings will be held, D. V., at the First Mennonite Church in Kitchener, Ont., May 27-29. May the Spirit of the Lord direct.

The West Union congregation near Parnell, Iowa, has planned for an all-day missionary meeting on Ascension day, with Bro. S. J. Miller of Pigeon, Mich., as one of the speakers. Bro. Miller has been secured as evangelist for a series of meetings in Daytonville in May, and for Lower Deer Creek and West Union churches in September.

Mennonite General Conference.—The chairman of the local committee on arrangements for our coming General Conference at Allensville, Pa., announces that there will be tents available for those who care to camp on the grounds during Conference. A more detailed announcement as to size, prices, etc., of these tents will appear in next week's Gospel Herald.

Last Sunday was the time set for communion services at the Kaufman Church near Davidsville, Pa., with preparatory services the evening before. Bro. Elmer Yoder of Allensville, Pa., who was present at the Mission Board meeting at the Thomas Church on Saturday, was expected to be present on Saturday evening and Sunday, preaching the preparatory and communion sermons.

Young People's Institute.—We are in receipt of an interesting folder of the fourth 12-day young people's institute to be held at Arbutus Park near Johnstown, Pa., July 12-23. Instructors: Chester K. Lehman, Margaret Horst (Matron), Wm. G. Detweiler, I. E. Burkhart, C. F. Derstine, George J. Lapp, John H. Mosemann. For further information, or for copy of folder, address the director of the Institute, Bro. C. F. Yake, Scottdale, Pa.

Booklet of Prayer.—This handbook of information, published annually by the General Sewing Circle Committee of the Mennonite Board of Missions and Charities, is now off the press and ready for distribution. Its contents are very similar to those in former years. Orders for several hundred of these books have already come in, and all other orders will be filled promptly as long as the supply lasts.

The monthly letter issued by the district Mission Board of the Missouri-Kansas Conference district during the past few years has finally given itself a name, and comes out under the title of "Missouri-Kansas Mission Bulletin No. II." The issue before us is bristling with interesting facts and comments concerning the work in this enterprising field.

A special meeting of the Mission Board of the Southwestern Pa., Conference district met at the Thomas Church last Saturday to consider the advisability of opening mission work in the city of Johnstown, Pa. The sentiment was practically unanimous that such work be opened, provided it be the Lord's will, and steps are being taken to bring it to pass. The prayers of God's people in behalf of this work are solicited.

The Breneman Family History, prepared and published by Bro. C. D. Breneman of Elida, Ohio, was to have been delivered to the advance subscribers during April. Just as they were being shipped an error was discovered. This is being corrected, but it has resulted in several weeks delay in their delivery. This note is from the printer for the benefit of the Breneman family. We are sorry for the error, and hope to send out the book at an early date.
A. J. M.

The present fiscal year of the House having come to a close, an invoice has been taken, and the annual report of the House will appear in next week's Gospel Herald. Both the Executive Committee of the Board and the Auditing Committee are expected here the latter part of this week. We are hoping to be able to publish a report that will be satisfactory to the House officials, to the Board, and to the supporting public. Remember the work in your prayers.

Correspondence

Parnell, Ia.

(West Union congregation)

Sunday evening, April 30, Sister Mary King was elected as a third member of our young people's Bible meeting.

On April 23 the voice of the Church was taken as to having Bro. Amos

Gingerich and family locate with us, which was almost unanimous in favor of their coming. We trust the change will mean the extension of His Kingdom from among this place.

Bro. D. B. King, who has been a shut-in for a half year, is now able to worship with us again. Praise His name.

The measles are entering many homes and hindering plans among some of our members.

On April 30 the church gathered for a counsel meeting, and on the following Sunday 247 partook of the sacred emblems and observed feet washing. All partaking seemed to be happy and blessed. We are sad to know there are some that cannot partake because of infirmities of body, and some that will not because of infirmities of the soul.

Bro. Jesse Hartzler and family of Hesston, Kans., are locating with the Daytonville congregation.

A large vacant place will be noticed in the surrounding communities since the absence of our Bro. P. P. Swartzen-druber, deceased. May the God of comfort console the chief mourners.

On Sunday, May 7, a goodly number of our young people rendered a Gospel service at the Johnson County Old People's Home.

May 8, 1939.

Cor.

Kokomo, Ind.

Greetings:—As we look about us and see the beauties of nature, we are reminded that God is Creator of all things.

A two-week Bible school was held Feb. 13-24, by Bros. Elias Kulp, of Bally, Pa., and Claud Culp, Brethren, Mich.

On March 7 Bro. Frank Raber of the Detroit Mission was with us and gave us a message.

Sunday, March 26, baptismal services were held, when 10 were baptized and received into church fellowship; also 3 by letter.

Friday evening, April 28, we held our preparatory service, with our bishop, Anson Horner, in charge. The following Sunday we were again privileged to commemorate the suffering and death of our Lord and Saviour. The ordinance of feet washing was also observed. Bro. Horner and Bro. Bixler were in charge of these services. Sunday evening Bro. Bixler gave a message on II Cor. 8:9.

May 15, Bro. Newton Weber of Ft. Wayne, Ind., will have charge of the summer Bible school. All children are urged and welcome to attend.

May 8, 1939.

Cor.

Smithville, Ohio

(Oak Grove and Pleasant Hill congs.)

Dear Herald Readers, Greetings:—April 1, Bro. A. J. Metzler of Scottdale, Pa., came into our community to hold meetings during Passion Week. The services were very inspirational and

well attended. As a result of his labor eight confessions were made. One of the outstanding truths brought out was: that we are not saved by good works, but by faith. "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God" (Eph. 2:8). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

On May 7, baptismal services were held, and communion services will be held May 14 and 21, at Pleasant Hill and Oak Grove respectively.

Prayer meeting and Bible study class has been changed from Saturday to Wednesday evenings for the summer.

Much interest is shown in the new song book, Life Songs No. 2, which we received recently. We hope to have more inspirational services.

May 8, 1939.

Cor.

Nampa, Idaho

Dear Herald Readers, Greetings:—Our bishop, Bro. N. A. Lind of Tangent, Oreg., with the brethren Clarence Kropf, N. Birky, and Chancy Kropf, who were returning from work with the congregations at Filer and Indian Cove, arrived here. Preparatory services were held here that evening, and the following evening communion and baptismal services were held. Since our last writing, two have united with us; one upon confession of faith and one by water baptism. May we earnestly pray that they may be shining lights in this world and receive the crown of life.

May 8, 1939. Dessie Hostetler.

Manitou Springs, Colo.

Dear Herald Readers:—Last night (May 8) the Hesston ladies chorus rendered a program which was very much appreciated by an audience that filled the church to its capacity.

Sunday night Dr. Robinson preached a very interesting sermon. We are thankful for Dr. Robinson, President and Dr. Burton President Emeritus of the Pikes Peak Bible Seminary—they are always glad to help us out when our minister is away or ill.

Recently Bro. Miller spent some time in evangelistic work at Limon, Colo.

We are looking forward to a short season of meetings here, Bro. E. M. Yost of Greensburg, Kans., to be the evangelist.

Young people's institute is to be held here in July. Come and enjoy the Bible instructions and the beauties of nature at the same time. The afternoon sessions are held in the open air in a different place each day.

We are looking forward to having our communion service in June.

Remember us at the Throne.

May 9, 1939. Elizabeth Musser.

"In the Lord put I my trust."

Miscellaneous

EMPLOYMENT

By Bertha M. Ressler

For the Gospel Herald.

You can find on display
In many factories today,
The familiar "No Help Wanted" sign;
At it many blankly stare
Walking away in despair,
Having read that familiar line.

I have heard said
That sign never is read
When folks go to the Lord for employment;
None are ever turned away,
But their names that day
Are added to the workers enrollment.

Each is given a book
Into which he must look,
To find the few rules required;
If they strictly obey
I am happy to say,
Never yet has anyone been fired.

When people go to work
Never duty to shirk,
Their days are one round of enjoyment;
There is great reward,
In working for the Lord,
And you never need face unemployment.
Wadsworth, Ohio.

DAMAGING EFFECTS OF HIGHER CRITICISM

By G. Irvin Lehman

For the Gospel Herald.

There are two distinct kinds of criticism, lower and higher. The lower critic seeks to get the exact words of the original text, as near as possible. He does this by comparing the different manuscripts which were handed down to us through the centuries.

On the other hand, the higher critic makes a scientific study of the origin, the dates, and the literary structure of the books of the Bible. Both kinds of criticism are legitimate and helpful. There are, however, two types of higher critics; the friendly and the hostile. The friendly critic approaches the Bible with a prayer on his lip but the hostile critic approaches it with a pair of scissors. This type of critic has done untold harm in wrecking the faith of many people.

As early as the second century A. D. men tampered with the Scriptures. For example, Basilides and Valentinus rejected the entire Old Testament while Marcion made a New Testament to suit himself. However, the great army of higher critics, who made a pernicious impression on the religious world, followed the three great critics—Graf, Kuenen, and Wellhausen—who worked in the period 1850-1900. They were located in Germany, which was the hotbed of destructive higher criticism. Later it spread to this country where, in the last thirty years, it has flooded our seminaries, colleges, and universities with destructive theories and unfair interpretations of the Bible.

Method of The Critics

In the first place, the critics deny the inspiration of the Bible and merely regard it as a collection of Jewish literature. The modern critic as a judge is as unfair as the judges of the witchcraft cases in the seventeenth century. A European scholar, Emil Reich, says, "The higher critic is not a modern judge. He is a judge of the seventeenth century. He deals not with facts, and such conclusions from facts as are psychologically justifiable. He deals with the inquisitorial method of browbeating facts and witnesses, of poisoning statements by diabolical insinuations, and of bullying everybody by declaring the most likely things "absolute impossibilities." The higher critic rejects the evidence of the Bible, saying it is unlikely or undependable. A real higher critic "knows nothing of certainties." In addition to criticising the Bible, the higher critics criticise one another's theories. They remind me of the community where everybody makes their living by taking in one another's washings.

They teach that reason and divine revelation arrive at the same conclusion. Therefore it is easy to just "reason things out." One method the critic uses much is to study the different styles of writing in one particular book and then assign a different author for each style of writing. If this same method were applied to other literature we would have about ten Homers, twenty Miltons, and fifty or more Shakespeares. The higher critics leave little room for faith; they must have everything scientifically proved. Archaeology is a very profitable study, but some of the critics misused it. They will dig up an old clay tablet, translate the inscription, add to it some imagination, mix it with some theories and announce a discovery which suits their prejudice. According to legal procedure the only correct way is to "go by the evidence." Dr. Muir, Curator of the Museum at the University of Pennsylvania, stated in a recent lecture that no archaeological discovery has been made which contradicts the Bible.

Another method of the higher critics is using expressions of orthodox theologians and attaching their own meaning. In other words, they sugar-coat their theories and thus deceive many. They say the Bible contains the Word of God when, in fact, it is the Word of God.

I heard of a man who had one room in his house built upside down: the chairs and furniture was fastened to the ceiling, while the chandelier, which was fastened to the floor, pointed upward. This man put his drunken guests in the room for the night. In the morning he noticed one of them hanging on the chandelier and some of them trying to climb up to the chairs. Such is the condition of the higher critics. They are in endless confusion.

Criticism of the Bible

For centuries men have been foolish enough to try to blast away the Eternal Word, the Bible. The higher critics teach that the books of Moses are a collection of legends, myths, and plagiarisms from heathen religions. One professor stated that the Pentateuch was written by a group of Hebrew legislators who signed Moses' name. This was done to make their legislation appear authoritative. The professor summed up the study by saying that the Pentateuch is a "pious fraud." The patriarchs were mythological characters. Much of the Old Testament poetry was borrowed from the neighboring nations. Daniel was safer in the lions' den than in the hands of the modern critics. They label the book of Jonah as a "good story." One scholar made a profound study of Joshua and Caleb and after a thorough investigation came to the remarkable conclusion that Caleb was Joshua's dog. The Gospels were thought to have been a collection of tradition and gossip. The Gospel of John, they say, is not historical. John was very old when he wrote it and may have made many mistakes. The book of Revelation is supposed to be the work of some armchair philosopher or dreamer. One writer was so irreligious as to say that the cross was an invention of Paul.

The higher critics try to rob the Bible of its distinctive place in world literature and put it on the par with profane history, Aesop's fables, Jack the Giant killer and the Three Bears. Such brazen disrespect for the Word of God is inexcusable.

Philadelphia, Pa.

(To be continued)

EARLIEST RECORDED OBSERVANCES OF WHAT WE NOW CONSIDER MOTHER'S DAY

Although Mother's Day is a comparatively recent addition to our calendar it cannot be regarded as a novelty. The earliest recorded formal mother worship is found in the tales of the ceremonies by which Rhea, the "great mother of the gods" was worshiped in Asia Minor. These ceremonies were introduced to Rome from Greece and they came to express something of the majesty of all motherhood, only to retrograde into the festival of the great nature goddess, Hilaria. With the growth of Christianity the festival was continued and the mother idea retained, but the honor was for the church.

From this idea grew the observance of Mothering Sunday. In those days, especially in England where the custom originated, boys and girls were bound out as apprentices and maid servants. One Sunday each spring was set aside for them to visit their mothers, taking them little presents. A youth making

such a visit was said to be going a-mothering. Thus Mothering Sunday. There is no complete chain connecting these early celebrations with the modern festival, yet the present Mother's Day has something in common with the old custom.—D. Carl Yoder.

THE RISEN AND ASCENDED LORD

By D. L. Christophel

For the Gospel Herald.

Paul tells us that if Christ had not risen our preaching would be vain. And what would we be if Christ had not ascended after His resurrection?

In that case God's program would have been broken. We also should not frustrate God's plan by failing to take it seriously and not do our teaching through the leadership of the Holy Ghost. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." What an awful thing it would be if our life and teaching were not approved unto God, and He would have to be "ashamed" of us in the day of judgment.

After Jesus had risen, "shewed himself alive after his passion by many infallible proofs," and commissioned His disciples to "preach the gospel to every creature," He ascended to glory, where He now is at the right hand of the Father, being "far above all heavens" (Eph. 4:10).

Since Christ ascended, He has also descended into "the lowest parts of the earth," that the program of God might be fulfilled, and the whole earth might have the opportunity to have a part in the benefits derived from the "propitiation" wrought by Christ.

Before Christ ascended He gave His disciples authority to carry on the work which He had begun on earth, told them to tarry at Jerusalem until they should be endued with power from on high and to be His witnesses, even unto "the uttermost part of the earth." We, the successors of the disciples in the first generation, are God's witnesses in this present generation, telling the nations of the power of Christ to save, holding forth "one Lord, one faith, one baptism, one God the Father of all." May God's richest blessings rest upon all His faithful witnesses.

Tiskilwa, Ill.

WHY I QUIT WEARING A NECKTIE

By James D. Eshleman

For the Gospel Herald.

When I was a small boy I wore a necktie because it was put on me, and I was made to believe that it was an essential part of my dress. I also wore bright colored ones as they were more

showy, and could be more easily seen by people.

When I became a Christian I was made to see through a study of God's Word that modest clothing, which includes modesty in colors, is appropriate for a Christian. Through further study of the Scriptures, I find in Romans 8 that, "they who are after the flesh do mind the things of the flesh; but they who are after the Spirit the things of the Spirit." Also in the following verse the apostle Paul says, "For to be carnally minded is death, but to be spiritually minded is life and peace." I reasoned that the flesh was telling me to put on the necktie; but, the Holy Spirit was telling me to leave it off. To which now was I to be obedient? Of course the natural thing for me to do, being a Christian, was to quit wearing the tie; as that was the only way in which I could have peace with God, by being obedient to His will.

Now the question comes to me: How can a Christian, claiming to be obedient to the Holy Spirit, wear a necktie? I would call it an ornament, as it is not used for a protective covering of the body or for warmth.

When I quit wearing a necktie I will want to wear a regulation coat: if, I want to make sure that I am on God's side of the fence. Taking off the necktie and not putting on a regulation coat is like sitting on a fence, with the world on one side and the Church on the other. There is too great a temptation for a brother to put his necktie on again if he continues to wear his lay down collar coat.

Christian brethren, do not let anyone tell you that you will feel as though you are clamped under an officer's uniform, when wearing a regulation coat. You will feel as much at home then, as you did when you came into the Church, out of the world, when you became a Christian.

I am sorry to know that the regulation coat, for Christian brethren, has been neglected in being taught in so many sections of the Church. Indeed, it has been so far neglected that there are some members in some of our congregations who think the regulation coat is only for the Minister. May we as young brethren do our part in upholding this doctrine of Nonconformity. It is my prayer that especially the young brethren who have the conviction of dropping the necktie, do so not heeding the scorns which might be cast at them by even so-called Christians. May we ever "press toward the mark for the prize of the high calling of God in Christ Jesus."

Harrisonburg, Va.

Pity the man with an "inferiority complex." He has a handicap in life which is second only to that of a man with a superiority complex.

THE NEW BLOOMING GLEN MEETING HOUSE

By Quintus Leatherman

For the Gospel Herald.

The first service in the new meeting house at Blooming Glen was held Feb. 29. Dedication services were held March 5, with Bro. Nelson Kauffman of Hannibal, Mo., preaching the dedication sermon. Evangelistic services and Bible instruction meetings were continued the following week until March 12. Bro. Kauffman served as evangelist and instructor until March 10, while Bro. John S. Hess of Lititz, Pa., followed as evangelist and instructor on March 11 and 12. Local ministers and Bro. S. J. Miller of Pigeon, Mich., also assisted in the meetings.

As a result of these meetings, eleven young people confessed Christ as their Saviour and a number renewed their consecration to Christ as their Lord. While these were the visible results of the meetings there were many others who received rich blessings, in being inspired to live in closer fellowship with God and to serve Him more faithfully.

Our hearts were saddened when a few weeks following the dedication services, we learned of the death of Bro. David Nyce of Doylestown, the contractor and builder of the new meeting house. Funeral services were held at Blooming Glen at the request of the trustees and ministry, in appreciation of Bro. Nyce's painstaking and conscientious work in erecting our new house of worship.

The new meeting house is a brick structure, 124 x 60, with ante-rooms at both ends of the building. The eastern end has a minister's room to the rear of the pulpit. The main church room, 84 x 60 will seat 760 people, with an additional 200 by using chairs. It was estimated that at one evening service there were 1500 persons present. This was made possible by the use of the three rooms in the rear end balcony and the basement (which has an amplifying connection with the main church room).

The problem of accommodating the increasing number of Sunday school classes has been very satisfactorily met in the new building. As compared with 24 classes meeting in the old church room, only 14 classes need now be placed in the new church room. The remaining classes meet in separate rooms. There are seven rooms on the second floor which are used as classrooms: three rooms above the west end ante-rooms which also serve as a balcony, and four rooms above the east end ante-rooms. There are fourteen classes. Primary, Junior and Intermediate, which meet in the basement, in rooms separated by cloth curtains. A nursery room is also in the basement.

We realize that these more adequate quarters are only a means to an end:

that of extending the borders of God's kingdom. They present a real challenge to all of us to consecrate our lives anew in rendering more effective service for Him.

On Sunday evening, April 30, Bro. George Lapp and Sister Lapp spoke to a large audience of their labors in India. Sister Lapp gave a very interesting talk to the children. Bro. Lapp spoke on "The Challenges of the India Mission Field." Members of Blooming Glen have supported Bro. Lapp through the Perkasio young people's meeting since 1919.

Baptismal services will be held on May 14 at which time 16 applicants for church membership will be received. The annual communion services will be observed on May 28.

Souderton, Pa.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

It was a Sunday in mid-April (the weather cool and cloudy, the countryside was beginning to green and blossom), when we worshipped with the Mennonite congregation at Blooming Glen, in their new church building.

This large (60 by 124 ft.) new, house of worship, (built of dark-red brick set in black mortar) was only recently dedicated to the glory of God, to serve as a spiritual home for some of His people. High in the west gable are the 'date stones' of the former buildings that stood on this site. The top one has "MENNONITE CHURCH, FOUNDED 1758." Below it is "RE-BUILT 1828." Further down is "RE-BUILT THE 2nd TIME 1882." The new corner stone has "1938" on it. What a lot of interesting, almost sacred, history these stones represent.

Although this new building appears refined (because of the quality materials used) yet, its unadorned construction makes it conformable to the neighboring plain churches. (It is an enlarged replica of the Mennonite church building at Ephrata, Pa.) Its conveniences are modern. A specially thoughtful and attractive feature is the cozy nursery room.

The chorister, Bro. Leidy Hunsecker, opened the Sunday school services, using hymns of gratefulness and praise. A lay-brother, John Landis, led us in a devotional prayer. The superintendent, Bro. Elmer Detweiler, read the lesson text and turned the school over to the substitute teachers. The assistant superintendent, Bro. Quintus Leatherman, helped the secretary to arrange the figures on the 'register.' 663, of the 692 enrolled, were present.

Church services started promptly at 10 A. M. Deacon Bro. Norman Moyer, read the devotional lesson. Bro. Melvin Bishop preached the sermon, using Matt. 23:8-10 for his text. He told us

"Every servant has a work.... We should be occupied in the Master's service.... Don't ask what can I do, say 'what wilt thou have me to do'..." The message was a fervent appeal to love the Lord Jesus and to serve Him more faithfully.

A short, semi-public 'instruction meeting' for the benefit of a class of young applicants, followed the regular service. The senior home minister, Bro. Wilson Moyer, encouraged the class to continue instant in prayer and to uphold all of the doctrines in the Bible. A newly ordained deacon, Bro. Frank Alderfer, was also present.

The membership at this place merit considerable credit. By erecting this building they have accomplished something that will be a lasting tribute to the Church. It should be an incentive and a challenge to us all. May the Lord abundantly bless the good work and Christian workers at Blooming Glen, Pa. Lancaster, Pa.

ASTOUNDING FACTS ABOUT TOBACCO

There is enough nicotine in the average cigar to kill two normal men.

It is estimated that one-third of all loss by fire is caused by tobacco.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

Passion Week was observed with appropriate services at Goshen College. For the first few days Bro. I. E. Burkhardt led worship during the regular chapel period. On Thursday Bro. M. C. Lehman addressed the students, and on April 7 Bro. E. E. Miller preached a Good Friday sermon at 11:00 a. m.

April 7-10 a student group accompanied by Bro. M. C. Lehman gave a number of Easter programs in Michigan, visiting the Bethel, Imlay City, and Detroit Mission congregations.

The week beginning April 9 brought a great many brethren here from various parts of the Church. The Executive and Mission Committees of the Mennonite Board of Missions and Charities met; also seven city mission superintendents; as well as the General Problems committee of Mennonite General Conference and the Mission Study Committee of the General Mission Board. The Commission for Christian Education and Young People's Work met here April 18-21.

A very important Conference on Applied Nonresistance was held at Goshen College April 22, 23, under the sponsorship of the Peace Problems Committee of Mennonite General Conference. Papers were read by the brethren Paul Erb, Guy F. Hershberger, Harold S. Bender, Melvin Gingerich, and Edward Yoder. Following each address an appointed speaker opened the discussion and an open meeting followed. Bro. Chester K. Lehman preached the Sunday morning sermon. Other speakers on Sunday were Brethren John R. Mumaw, Ira D. Landis, Jesse B. Martin, A. J. Metzler, and H. S. Bender.

Two thousand seven hundred Americans begin the tobacco habit each day.

Our tobacco expense is greater than the cost of the United States government.

The annual tobacco expense in the United States would build seven Panama canals.

Our annual tobacco bill amounts to twenty-five dollars per capita in the United States.

The tobacco habit was begun in America, and has extended to every nation on earth.

In Russia, Turkey and Persia, the use of tobacco has been at times punishable by death.

In 400 years the tobacco habit has fastened itself upon about half the population of the world.

Among 412 young men examined by a naval enlisting officer at Peoria, Ill., 298 were rejected.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

Prussic acid is the only substance more poisonous than nicotine.—M. Orfila, President Paris Medical Academy.

Brethren were present from a great many district conferences of the Mennonite Church.

On May 2 C. E. Jones spoke at Goshen College on gyroscopes, illustrating their use in the compass, in ships, airplanes, etc. Tonight C. W. Sorensen will speak on the Near East.

The college chorus visited Illinois May 4-7, during which time they sang at the Flanagan, Fisher, Hopedale, Roanoke, Morton, and Metamora congregations. On April 30 they gave the monthly vesper service here. The semiannual communion service was also held on April 30.

A Sophomore, Charles Ainley, won the State Peace Oratorical Contest held at Marion, Ind., May 5.

On April 27 classes began here for the students enrolled for the spring term session. Thirty-seven students are in attendance from Indiana, Iowa, Illinois, and Kansas.

At the present time the Field Representative, Bro. I. E. Burkhardt, is laboring among the churches of Iowa and Illinois.

Bro. Harold S. Bender, Dean of the College, visited Hesston and Tabor Colleges April 28, 29, and on April 30 addressed the Kansas Mennonite Teachers' Association. On May 2 he attended a meeting of the Executive Committee of the Historical Society of Mennonite General Conference, held at Scottdale, Pa.

Class Day will be observed, D. V. this year on June 9; Alumni Day is June 10. The Baccalaureate Sermon is scheduled for June 11, and the Commencement Address for Monday evening, June 12. The Summer Session is planned for June 13 to August 12.

May 10, 1939.

John C. Wenger.

THE KAUFMAN MENNONITE CHURCH

By Ammon Kaufman

For the Gospel Herald.

Nearly fifty years ago the ministering brethren and trustees of the churches of the Johnstown district met and subdivided the district into congregations by designating boundary lines for each place of worship.

In the Conemaugh Township area were located three churches; namely, Thomas, Blough, and Stahl. Between Blough and Stahl districts was a line beginning at Davidsville, thence northeast along the turnpike to the Kaufman schoolhouse, thence turning southeast following road to the Stony Creek at Foustwell. The northeast territory belonged to the Stahl congregation and the southeast to Blough. In this particular area was located the Amish Church where services were held every four weeks, where many of the Mennonites attended regularly. As time went on and the membership increased, some of the members conceived the idea of erecting a new church house in this area to accommodate the membership in their worship because of the distance to the other places of worship.

Along about 1906 or 1907 the idea became a reality. The selection of the site became the next problem, and was finally decided upon the location of the present edifice, and was to be known as the Kaufman Mennonite Church.

Meetings were called and after consideration a building committee was appointed, composed of L. D. Yoder, Joseph Custer, John L. Kaufman, and Daniel L. Kaufman. Plans for a building were made, funds were solicited, donations were received, and the contract awarded to Chauncey Kaufman for a frame building, 44 x 66 feet. Joseph Johns, one of the oldest of the few remaining members of the Amish Church, donated enough timber on the stump for the basement frame and first floor joists. He died in November, 1907, before the erection of the building began.

With a willing mind, excavation for the foundation began in the spring of 1908, and with much hard work the building was completed by the end of the year at a cost of about \$4,000. A great deal of labor was done without remuneration in excavating, grading, hauling stone, lumber, and other materials.

A hot air furnace was the only so-called modern convenience installed. A cement floor was put in the basement several years later. During the summer of 1923 the high tension electric line was built to the church house and an electric light system installed. In the fall of 1925 a new steam heating furnace was put in.

On April 6, 1931, a meeting was called by the trustees for the consideration of constructing a balcony. For the sum of about \$600 a balcony became a reality with a chair-seating capacity of nearly two hundred persons. During the summer of 1938 a cistern was built and a water system installed.

For the sum of five dollars a tract of land of three acres was executed by deed Jan. 27, 1909 by Daniel L. Kaufman and Cassie Kaufman, his wife, to Joseph Custer, John J.

Kaufman, and Ammon Wingard, trustees of the Kaufman Mennonite Church, and their successors in office, in trust for the Kaufman Mennonite Church. Other trustees following were Daniel L. Kaufman, Ammon Kaufman, John Yoder, J. T. Eash, and Norman Hershberger.

Jan. 31, 1909, the new edifice was dedicated to the Lord for the purpose of worship. The sermon was preached by Daniel H. Bender, then of Scottdale, Pa., (now of Albany, Oreg.), to a large audience. Text, Matt. 16:18. It was a rather cold, blustery day. Several meetings of worship were held prior to the dedication.

On May 31, 1931, the new balcony was dedicated by Brethren James Saylor and S. G. Shetler, the latter preaching on I Kings 9:3 to a well-filled house.

Ministers who served this congregation as resident pastors were S. D. Yoder, who served from the beginning and who later united with the General Conference Mennonites, and preached at Roaring Springs, Pa., until his death. E. J. Blough moved to this district about 1914 and preached to 1926.

Ordinations to the ministry were Noah Hershberger, on March 13, 1927; Irvin Holsopple, Jan. 5, 1930 and Harry Y. Shetler, Jan. 22, 1939; the last two named being the present pastors. Other ministers of the Johnstown district gave their regular services in the preaching of the Word. James Saylor as bishop, and L. D. Yoder as deacon, have served during these thirty years.

In 1899 Sunday school was organized at the Kaufman Amish Church and continued during the summer months until 1908, after which it was transferred to the Mennonite Church and became "evergreen" during the winter of 1915-16. The Sunday school has an enrollment of 214 members, including its cradle roll department. During the recitation period the Junior classes are in the basement; several classes on the balcony, and the others in the auditorium.

The first Sunday-school superintendents were L. D. Yoder and Daniel L. Kaufman, with others following, who are: Levi J. Kaufman, Hiram Weaver, E. J. Varns, Ammon Kaufman, Irvin Holsopple, Noah Hershberger, Norman Hershberger, John B. Kaufman, Morgan Yoder, Harry Y. Shetler, and Leroy E. Yoder. John Custer was the first secretary of Sunday school.

Young people's meetings are held bi-weekly in the evening in connection with preaching services. Christmas, Easter, Children's and Missionary day programs are rendered at their time.

During 1930 a sewing circle was organized with 49 members. At their regular meetings busy hands with glad hearts ply with needle and thread, turning out completed quilts and all kinds of wearing apparel. Donations are made to poor and needy, both at home and in foreign lands.

The first funeral service held was for Walter, son of Tobias and Mary Eash, who died of diphtheria April 9, 1909. On account of the nature of the disease a memorial service was held one month later, on Sunday, May 9.

No public wedding was ever held here.

Bible conferences are held every six years, the last one in 1935. The first 4th of July mission meeting held in the Johnstown district was held at the Kaufman Church in 1916, and every six years since.

The Sunday School and Church Conference of the Southwestern Pennsylvania Conference District was held here in 1920 and again in 1936.

The Sunday School Conference is held here on Ascension day in its regular time of the cycle.

The first evangelistic meetings were held here in the early part of 1910 by J. S. Shoemaker of Freeport, Ill., who has since gone to his reward. The converts of this first class were Robert and Slater Yoder, both deceased; Mabel Weaver, who is not numbered among us any more; and Nellie Yoder, who was not yet in her teens, and has remained a faithful worker in Sunday school and Church. Other evangelists following were David Garber, Ed. Miller, Abram Metzler, E. F. Hartzler, J. B. Smith, S. E. Allgyer, J. F. Bressler, J. W. Hess, J. H. Mosemann, J. C. Clemens, Amos Myer, C. F. Derstine, S. G. Shetler, Hiram Wingard, O. N. Johns, E. B. Stoltzfus, Amos Stoltzfus, L. J. Miller, Elmer Martin, Roy Otto.

The few of the remaining members of the Amish Church that transferred their membership were Jacob and Sevilla Hershberger and Barbara Yoder, June 2, 1917, and Levi J. Kaufman in September 1917.

On Easter Sunday afternoon, April 9, 1939, a thirtieth anniversary of the dedication of the church was held, with a large audience in attendance. The moderator of the meeting was Irvin Holsopple. Suitable hymns were led in singing by Leroy E. Yoder. The devotional period was conducted by Harry C. Blough, by reading the fourth chapter of Ephesians, and Alexander Weaver leading in prayer. Ammon Kaufman gave a history of the building and work of the church and all its auxiliary departments. Nellie Yoder Cable, the sole survivor in the church of the first class of converts, gave a historical essay. Deacon L. D. Yoder gave a talk on "Our Christian Experience." Harry Y. Shetler, newly ordained minister, spoke on the subject, "Our Aim For the Future." Bishop James Saylor preached the anniversary sermon, basing his remarks on Acts 28:15.

Our thirty years of experience has been one of great pleasure, with its disappointments. Many of the members at the time of organization have since gone to their eternal reward. Many have been added to the church so that the number has increased.

Davidsville, Pa.

As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night. There is a God. Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect, to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is round the worlds.—Jos. Dare.

SPECIAL MEETING

Kansas City, Kansas

Report of the Nonconformity Conference held at the Mennonite Mission, Kansas City, Kans., April 29-30, 1939.

Organization.—Mod., Joe C. Driver, Harry Diener; Chor., Protus Brubaker; Secy., Dorothy Troyer.

Program and Speakers.—(Saturday evening) Historical Lessons on Nonconformity, E. J. Berkey, Oronogo, Mo.; The Power and Winsomeness of Christian Consistency, Trussie Zook, Garden City, Mo.; The Value of a Scriptural Conception of Nonconformity, Leroy Gingerich, Versailles, Mo. (Sunday morning) Nonconformity as Applied to Home Life, J. M. Krieder, Palmyra, Mo.; Nonconformity in Social Life, written by Viola Wenger, Versailles, Mo., and read by Bertha Troyer, Conway, Kans.; The Sphere of the Christian Woman in Maintaining and Promoting Nonconformity, Carol Kauffman, Hannibal, Mo. (Sunday afternoon) Nonconformity as applied to (1) Life Vocation and Business, Protus Brubaker, Edwards, Mo.; (2) Christian Stewardship, R. P. Horst, Kansas City, Kans.; (Special song: Quartet from Children's Home); (3) The Unequal Yoke with Unbelievers, I. G. Hartzler, E. Lynne, Mo. (Sunday evening) Children's Meeting, Carol Kauffman, Mary Stalter; The Inter-relationship between Nonconformity-Transformation-Presentation of the Body to God and Newness of Mind, Levi Hershberger; Nonconformity as Applied to Proper and Improper Apparel, written by J. R. Shank, Versailles, Mo., and read by A. L. Swartzendruber; The Return of the Lord an Incentive to Nonconformity, Edward Yoder, Kansas City, Kans.; The Triumph of the Nonconformed Church, Harry A. Diener, Hutchinson, Kans.

Thoughts Gleaned.—We need to understand how the Bible applies to our daily life. People lose out because they do not search the Scriptures. "Where there is no vision the people perish." The power of Christian consistency is manifest in its promotion of unity in the Church. In unity there is strength; and if Christ is in this union the strength is unlimited. Our aim must be a Christian aim, saturated with the wisdom and knowledge of God. Let go of the plain teachings of the principles of nonconformity and you let go of power. The effectiveness of the Christian's influence on the social life of the world and in maintaining Bible standards in the Church lies in his personal nonconformity to the social evils around him. The best way to promote a cause is to maintain a good standard. The Christian woman must take a Christian attitude toward her home, honor and respect her husband, and teach her children in the right way. She will have a testimony for Christ wherever she goes. The home should be the happiest place this side of heaven. Before taking up a life vocation one should consider whether in that vocation God can be glorified and whether or not it prevents one in taking active part in Church work and in giving definite Christian testimony. Stewardship is not so much the giving of money as the giving of life. The main drive in Christian stewardship is not to get the tithe but the tither; not the gift, but the giver. We cannot afford to edge right up against the world in business and forfeit eternal life. If a Christian practices nonconformity only because he is afraid Jesus might suddenly return and catch him off guard, then his Christian life is a misery and his testimony for God is weak and useless. Modesty is a principle of proper dress. The attire of people declares their profession. Godliness constrains us to follow the customs of the saints rather than the customs of the unbelieving. Unity and uniformity promote fellowship and brotherliness. The blessing of the nonconformed church is to triumph. To be like

Christ and own Him as our Saviour and Lord is to triumph. He gives satisfaction and peace such as nothing else can give.

Secretary.

Married

Zimmerman—Gross.—April 8, 1939, at the home of Bishop John M. Sauder, East Earl, Pa., Bro. John A. Zimmerman and Sister Vera W. Gross, both of Martindale, Pa., congregation, were united in holy matrimony. May the Lord bless them through life.

Miller—Eash.—On April 9, 1939, Bro. Orrie Miller of Wayland, Iowa, and Sister Sarah Eash of Des Moines, Iowa, were united in marriage in Chapel Hall of Goshen College by Bishop D. A. Yoder. May God bless them in their new relationship and abundantly use them in His service.

Wyse—Liechty.—On May 2, 1939, Bro. Wilbur M., son of Bro. and Sister Wm. M. Wyse, and Sister Lorraine, daughter of Bro. and Sister Joseph C. Liechty, were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. E. B. Frey. May the Lord's blessings accompany them through life.

Lehman—Frey.—On May 3, 1939, Bro. Paul F. Lehman and Sister Margaret Frey, both members of the Chambersburg, Pa., congregation, were united in marriage at their home near Scotland, Pa., Bishop C. V. Martin of Shippensburg, Pa., officiating. May the blessing of the Lord attend them.

Amstutz—Bixler.—On May 7, 1939, at the Kidron, Ohio, Mennonite Church, occurred the marriage of Bro. Rufus Amstutz to Sister Clara Bixler, both members of the Kidron congregation, Bro. Allen Bixler, the bride's brother, officiating. May their pathway together through life be radiant with Heaven's blessings.

Jeanneret—Brenner.—On April 16, 1939, at the Crown Hill Church near Rittman, Ohio, following an appropriate sermon by Bro. Wm. Detweiler, Bro. Charles Jeanneret of Rittman, Ohio, and Sister Miriam Brenner of Wadsworth, Ohio, were united in holy marriage by Bro. Noah Hilty. May God abundantly bless this union.

Obituary

Longanecker.—Charles Walter Longanecker was born Aug. 10, 1875; died at his home in Uniontown, Pa., May 8, 1939; aged 63 y. 8 m. 28 d. He had been in failing health for a number of years. Following his third stroke, he was in bed seven weeks preceding his death. At the age of 18 he was baptized and united with the Baptist Church. Later he united with the Mennonite Church and remained a member in good standing up to the time of his death. He leaves his widow (formerly Carry Cameron), 4 sons (Alexander, Cameron, Clayton, Clarence), and many near relatives and friends to mourn their loss. Funeral services were conducted in the home by Bro. A. J. Metzler, and in Masantown Mennonite Church by A. J. Metzler, C. C. Soltenberger, and Daniel Kauffman. Text, II Kings 20:1. Buried in adjoining cemetery.

Hershberger.—Willis Raymond, infant son of W. Raymond and Ida (Kauffman) Hershberger, was born Sept. 30, 1938, near Garden City, Mo., died May 5, 1939 at the Owen Hospital, Harrisonville, Mo., after an illness of over two weeks, suffering intense pain at times. Our darling baby with his pleasant smile will be sadly missed. But we know he is in a happier world, and we humbly say, "Thy will be done." He leaves his sorrowing parents, 1 brother (Morris), a sister (Irene), 3 grandparents, and a host of relatives and friends. Funeral at Sycamore Grove Church May 7 at the home by Bro. W. E. Helmuth and at the church by

Bro. I. G. Hartzler assisted by Bro. J. A. Kauffman.

"Sweet little bud too pure to stay,
God in His wisdom took our darling away;
Not from our memory, not from our love,
But to dwell with Him and the angels above."

Shantz.—Henry Willard, eldest son of Menno and Esther Shantz, of Ayr, Ont., was born Dec. 23, 1909; died May 3, 1939, aged 29 y. 4 m. 11 d. Sick only one week, death was due to erysipelas of the face and brain. He leaves father and mother, 3 brothers (John, Irvin, and Samuel) and 5 sisters (Estelle, Mrs. Horsfall, Ella, Marion, and Doris), as well as a host of friends. Two brothers predeceased him in infancy. An active, consistent Christian since his conversion at the age of 13; S. S. Sup't of the congregation at Roseville; a 1937 graduate of the Ontario Mennonite Bible School of Kitchener, Ont., and a willing helper in other rural mission fields, it is hard for us to understand why our Lord saw fit to allow his removal so early in life; but we realize that he will continue to speak to us who are left behind to carry on the work in which he was so much interested. Services were conducted at the home by Bro. Moses S. Bowman and at the church by Bros. Lorne Schmitt and Moses H. Roth. Text, II Cor. 5:1.

Hershey.—Enos J. Hershey was born Nov. 2, 1866, in Lancaster Co., Pa.; died at his home in Kinzers, Pa., March 23, 1939; aged 72 y. 4 m. 21 d. He was united in marriage Dec. 12, 1889, with Sue Eby who survives, with the following children: Clay, Mark, Warren, Helen (Mrs. Edwin Ranck) all of Paradise Twp.; Grace (Mrs. Roy Smith), Lancaster, and Ethel (Mrs. Harry Lichty), East Earl. One daughter (Edith) preceded him in death. Twenty-four grandchildren also survive. Death was caused by Bright's disease. After an illness of three years he peacefully fell asleep without a sound or struggle. All through his long sickness he was resigned to the Master's will. In his passing his wise, guiding hand will be sadly missed by his family, as well as by all who came in contact with him; as he was a man who was interested in all and who wished everybody well. He was trustee of Kinzers church and cemetery, until he resigned on account of failing health. Funeral services were held March 26 from his home by Bro. Ira Hershey (Text, I Cor. 13:13) and at Paradise Church by Bro. Park Book (Text, Job 23:10). Interment in the adjoining cemetery. —A daughter.

Steiner.—Catherine, eldest daughter of Daniel and Elizabeth (Hoover) Holser, was born Jan. 29, 1848; died April 25, 1939; aged 91 y. 2 m. 26 d. She was born near Orrville, Ohio, her late residence being only one mile from her birthplace, having spent her entire life in this community. On Jan. 2, 1872, she was married to Ulrich Steiner, and at this time she gave her heart to the Lord, joined the Crown Hill Mennonite Church, and continued to be a faithful member until death. She was the mother of 8 children, as follows: Mrs. Alvin Rich of Wooster; M. H. Steiner of Chicago; C. D. Steiner of Pandora, Ohio; Ellis E. (deceased); Elizabeth and Elma of Cleveland; Ivan of Wooster, and Emmet at home. In addition there are 11 grandchildren and 2 great-grandchildren, who will rise up and call her blessed. Her husband preceded her in death 13 years ago. She manifested a fine Christian walk, a Christian faith, practised in mind, word and deed; charity for the poor; always concerned about the sick; with a keen mind and a smile that will always be remembered by those who knew her. Funeral services were held April 27 at the home, conducted by Bro. Noah Hilty and Paul Carter. Interment in Crown Hill Cemetery near Orrville, Ohio.

Stanton.—Benjamin Stanton was born Dec. 2, 1867, near Silvertown, Oreg. After an illness of over five years he peacefully departed this life on the evening of April 28, 1939; aged 71 y. 4 m. 26 d. For over three years it was necessary for someone to feed him and he had been

bedfast for two and one half years. He spent his boyhood days near Silvertown, later moving to Hubbard where he spent his youth and young manhood. He was married to Lottie Louisa Reed Aug. 31, 1894. To this union were born 1 son (Mervin Ray of Harmatten, Alta.) and 2 daughters (Mrs. Gordon Good of Aldersyde, Alta., and Mrs. Corry J. Siemens of Duchess, Alta.). He with his family transferred their membership from the Congregational Church to the Zion Mennonite Church near Hubbard, Oreg., in 1913. He moved to Carbon, Alta., in 1918 and to Duchess in 1920, placing his membership with the Duchess congregation and remained a faithful member until his death. He leaves his wife and children, 2 sons-in-law and 1 daughter-in-law, 18 grandchildren, 1 brother (Willard of Turner, Oreg.) and several nieces and nephews. He was preceded in death by his parents, 4 brothers, 6 sisters, and 1 grandson. Funeral service at the Duchess Mennonite Church in charge of Bro. Isaac Miller and the home ministers, H. B. Ramer and C. J. Ramer. Interment in the Duchess Cemetery.

Thomas.—Abraham H., son of the late Jacob and Maria (Hess) Thomas, was born Sept. 10, 1854; died at the home of his son Jacob in Lancaster, Pa., April 27, 1939; aged 84 y. 7 m. 17 d. On Nov. 9, 1882, he was married to Susan B. Harnish who preceded him in death 40 years ago; also 1 son (Henry, 34 years ago), 3 grandchildren, and 1 great-grandchild. He is survived by 4 sons, 4 daughters, 27 grandchildren, 4 great-grandchildren, and 1 brother (Pre. Jacob Thomas). Two sisters and a brother preceded him in death. He was a member of the Mennonite church for many years. He attended services regularly when health permitted. He had been in failing health for several years, and was ready and waiting to go home. He had a deep interest in spiritual things, and his patient sufferings and last words are an inspiration to us all. Funeral services were held at the home of his son-in-law and daughter (Mr. and Mrs. Aldus Goss) in charge of the Brethren James Hess and Henry Naumen, and at the River Corner Mennonite Church by Brethren Maris Hess and Stoner Krady. Text, Psal. 17:15. The body was laid to rest in adjoining cemetery.

"Farewell, dear father, sweet thy rest,
Weary with years and worn with pain;
Farewell till in that happy place,
We shall behold thy face again."

—The family.

Kennel.—Katie, widow wife of Bishop Peter Kennel, was born April 7, 1868, near Flanagan, Ill.; died at her home near Strang, Neb., April 27, 1939; aged 71 y. 20 d. Her death was caused by dropsy and heart failure. March 27, 1887, she was united in marriage to Peter Kennel. This union was blessed with 9 sons and 1 daughter. Her husband and 2 sons preceded her in death. She leaves 7 sons, 1 daughter (Peter, Benjamin, Joseph, Louis, Edward, Ezra, and Raymond, and Emma, wife of Lloyd Troyer), 25 grandchildren, 8 great-grandchildren, 2 brothers, 2 sisters, and a host of relatives and friends. She accepted Christ as her Saviour in early youth, became a member of the Mennonite Church, remaining faithful unto the end. In her last years of suffering she often longed to be called to her reward. While we miss her presence very keenly, we are comforted to know that if we are faithful we will meet her again.

"A loving mother, so gentle and kind,
What a wonderful memory she left behind;
Long days, long nights, she waited for rest,
God Himself knew what was best,
He took her home and gave her rest."

Funeral services were held April 30. Short services at the home by Bro. Fred Reeb, devotion by Bro. J. E. Zimmerman, sermon by Bro. L. O. Schlegel. Text, I Thess. 4:14-18. Service at the grave by Bro. Wm. Eicher. Burial in adjoining cemetery.

Blank.—Joseph H., son of the late Joseph E. and Caroline (Hertzler) Blank, was born near Gap, Pa., Jan. 22, 1873. He had been afflicted with heart trouble for a number of years. His

last illness was of short duration. After only one and a half days of suffering he calmly fell asleep April 14, 1939, at his home near Gap, Pa.; aged 66 y. 2 m. 23 d. Feb. 3, 1895, he was married to Mary Renno. This union was blessed with 2 sons and 5 daughters, 1 son having preceded him. He united with the Millwood A. M. Church in his youth and remained faithful till death. He was deeply concerned for the Church and his children. Our home has lost a Christian counsellor and adviser whose kindness and sympathy will not be forgotten. We thank God for being blessed with such a godly heritage. The Church has lost a devoted, praying member. The community has lost one who was always ready to lend a helping hand. Our loss is his eternal gain. He is survived by his wife and the following children: Sadie, widow of Levi H. Mast; Carrie, wife of Nicholas Engel; Viola, wife of Elam B. Kauffman; Anna, wife of Otto J. Miller; S. Earl; Florence, wife of Benjamin M. Lapp; also 16 grandchildren and 1 sister (Mrs. Emanuel Mast). Funeral services were conducted at Millwood Church by Isaac S. King and Amos B. Stoltzfus, using his chosen text (Psa. 55:6). Burial in the adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

—The family.

Witmer.—Barton W., son of the late Cyrus R. and Mary (Shirk) Witmer was born at Goodville, Pa., Sept. 14, 1870; died in the General Hospital in Lancaster, Pa., April 21, 1939, after a brief illness; aged 68 y. 7 m. 7 d. From the organization of a congregation and the building of a church at Goodville in 1899 he was active in Christian work serving for many years as trustee and continuously till death as a chorister in the Sunday school. He was always faithful in attendance and keenly interested in affairs of the Church. In neighborhood problems he was always ready to lend a helping hand. He was an auctioneer for 35 years. Surviving are the widow (who was Anna C. Steffy), a daughter (Edna, wife of Ira L. Hall of Akron, Pa.), 7 grandchildren, and 1 great-grandchild; also the following brothers and sisters: Mrs. Joseph Wunderlich of Knauertown, Amos S. of Ephrata, Mrs. James Witman of East Earl, and Mrs. Horace K. Martin of Goodville. A son, John P. Witmer, whose widow and 3 children remain, preceded him in death a few years. Funeral services were held from the late home in Goodville on Tuesday, April 25, with further services at the Goodville Mennonite Church. The brethren George N. Good, John W. Weaver, Aaron H. Weaver and John M. Sauder were in charge of the services. Because of a wide circle of friends many people attended the funeral services. Interment in the adjoining cemetery. Only two weeks before departure Bro. Witmer led his last hymn in Sunday school, which included:

"There is a place of comfort sweet,
Near to the heart of God,
A place where we our Saviour meet,
Near to the heart of God."

Good.—Beulah Eileen, daughter of Menno S. and Eunice (Diltz) Good, was born near Elida, O., Aug. 1, 1924; died at St. Rita's Hospital, Lima, O., April 8, 1939; aged 14 y. 8 m. 7 d. Her death was caused by rheumatic fever with which she was afflicted for nearly four weeks, during which time she suffered intensely. But in spite of all her suffering she did not lose her sweet and ready smile. Beulah was of an unassuming disposition. To know her was to love her. In her tender youth she accepted Christ as her personal Saviour. She will be greatly missed by all who knew her, but especially at home where she faithfully performed her part as a motherly daughter, she being the oldest child. She leaves her parents, 2 brothers (Laverne and Norman), 1 sister (Eloise), her maternal grandparents (Nathaniel and Nora Diltz), and a host of relatives and friends. A little over a year ago her little sister, Charlene, preceded her in death. We believe Beulah is with

her now, and that perhaps she had a glimpse of her shortly before she passed away when she remarked, "Oh, the baby, I see her now." Though our hearts are sad and bleeding, we realize that God knows best and that our loss is her eternal gain. What a consolation it is that though we must say "Good night" here we can say "Good morning" up there. Funeral services in charge of Maurice O'Connell, Andrew Brenneman, J. B. Smith. Text, John 15:2.

"If we understood what a mansion so fair
Our Lord has prepared for Beulah up there;
We would all cease our weeping, look up through
our tears,
Saying, 'Father, most kind have You been
through these years.'"

—A Cousin.

King.—Christian K. King was born in Champaign Co., Ohio, Feb. 22, 1862; died April 22, 1939; aged 77 y. 2 m. He spent the earlier part of his life in the place of his birth, and as a young man he accepted Christ as his personal Saviour, and united with the church of his choice, of which he has been a faithful member since. On Dec. 23, 1890, he was united in marriage to Mary A. Hostetler of near East Lynne, Mo., and together they traveled life's journey until May 23, 1929, when God called mother home. To this union were born 6 sons and 3 daughters, 1 son having preceded them both. Those who survive are: Henry J. of Arthur, Ill.; Hubert of Fisher, Ill.; Viola Troyer, Clara Zimmerman, Marvin, Arami, Adelia, and Clarence of Harper, Kans. Besides his children there remain 3 brothers, his grandchildren, nieces and nephews, and a large circle of friends and neighbors who mourn his passing. Father never knew the blessings of a home such as he provided for his family, as his mother died when he was 5 years old, and his father when he was 10; and most of his life from then on he spent among friends who provided a home for him. As a young man he came west and took up the chosen profession of his life, a carpenter and contractor. After his marriage he settled down in Cass Co., Mo., and lived there till the spring of 1917, when he moved to Harper, Kans., where he has since resided. In the fall of 1936 he had a light stroke, and since that time he has suffered and endured much pain; but through all his misfortune he manifested a true Christian spirit and leaned hard on his Saviour and friend. We have lost a kind, loving father, but in our loss he has gained a home in heaven, free from all suffering and pain, where there will be no parting. Funeral services were conducted at the home by Bro. J. J. Zimmerman and at the church by Bro. R. M. Weaver assisted by Bro. Gideon Yoder. Interment in Pleasant Valley Cemetery.

"Father dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on that peaceful shore."

Greider.—Jacob E., son of John M. and Anna (Erb) Greider, was born Aug. 3, 1866, in Green Co., Ohio; died at his home near Elida, Ohio, April 29, 1939; aged 72 y. 8 m. 27 d. His health seemed to be failing him for some time and on Jan. 30 he suffered from a stroke; since which time he has been bedfast. This together with cancers, caused his death. Dec. 25, 1894 he was united in marriage to Mary Augsburg, who preceded him in death a little over 3 years ago. To this union were born 3 children (Clarence who died in infancy, and Mrs. Barbara Diller and Mrs. Salena Headings, both of Elida) who remain to mourn his departure. He also leaves 8 grandchildren, 2 foster children (Clarence Augsburg of Elida and Mrs. Salome Jeaner of Wayne Co.), 3 sisters (Mrs. Sue Stauffer of Dayton, Mrs. Mary Clair of Medway, and Mrs. Elizabeth Riley of Elida), and 1 brother (Benjamin Greider of Medway). Four brothers and 2 sisters preceded him in death. At the age of 18 he united with the Mennonite Church and remained true and faithful to the end. He was regarded as a kind father and a generous neighbor. When sickness came in the community he was a good nurse and helper. During his last

Thursday afternoon and closes Friday afternoon.

All cordially invited.

Mod., I. S. Mast.
Secy., J. C. Gingerich.

Ontario

The Mennonite Conference of Ontario will meet in annual sessions, at Waterloo, Ont., on June 6, 7, and 8, beginning on Tuesday, June 6, at 2:45 P. M.

We invite you to attend these meetings.

C. C. Cressman, Moderator.
Gilbert Bergey, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

ANNUAL MEETING

MENNONITE BOARD OF MISSIONS AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon. Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

How to get to Fairview? By train come to Harrisville, Leave Bay City Daily 6:00 A. M. and Ar. Harrisville 8:50 A. M.

Or leave Bay City 1:30 P. M. and ar. Harrisville 4:08 P. M. Harrisville is 40 miles east of Fairview on Detroit and Mackinac Ry. Anyone coming by train notify Orle Troyer, Fairview, Mich.

By auto you will find all improved hard roads to Fairview. However, there no doubt will be two detours between Bay City and Fairview, and it may be better for those who conveniently can to come by way of U. S. 27 to Roscommins, thence to Fairview.

This may be the time for you to experience the trip you have been planning for years. Why not enjoy the beauty of northern Michigan's pines, lakes, and streams, while receiving the more important Spiritual benefits of the Board meeting? Come.

Menno Esch.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles will be held at the South Union Church near West Liberty, Ohio June 3, 1939. Mrs. Paul Yoder, Secretary.

illness, the one song he requested was "The Meeting in the Air;" concerning which he remarked, "How wonderful that will be." At various times he remarked that someone was calling him. For a while the family did not understand. One day one of the daughters asked who was calling him and he answered, "Mamma. She went where her mother went and now she has sent for me." At another time he expressed himself as wanting to go to his home in heaven. Though 'tis hard to say goodbye, we are thankful that we need not mourn as those who have no hope. Funeral services were held May 1 at the Salem church by O. B. Shenk, G. H. Brunk, and Ben B. King. The remains were laid at rest in the Salem Cemetery to await the resurrection.

"Father, dear, you've left us lonely,
'Tis so hard to say, 'Goodbye';
But what joy to say, 'Goodmorning',
In our home beyond the sky."

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Midway Church near Columbiana, Ohio, D. V., May 23-25, 1939.

Conference members are to meet at the Church on Tuesday morning, May 23, at 10:00 o'clock. The day will be spent in an open forum on our general church situation. (Our opportunities, problems, responsibilities, etc.).

Open conference will begin Tuesday evening and continue throughout Wednesday and Thursday.

For information relative to the program, write to the secretary; and for information relative to transportation, write to A. J. Steiner, North Lima, Ohio.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Leo congregation located near Grabill, Ind., (about twelve or thirteen miles northeast of Ft. Wayne) on June 1 and 2, 1939.

The District Mission Board will have their annual meeting on the day previous to Conference on May 31.

An invitation is extended to all to attend these meetings.

Ira S. Johns, Secretary.

Pacific Coast

The Pacific Coast Conference will meet with the Zion congregation near Hubbard, Oreg., May 30-June 2, 1939. Sunday School Conference convenes on May 30; district Mission Board and Sisters' Sewing Circle Programs on May 31, and Church Conference proper on June 1, 2.

Ministerial meeting is to be held the evening of May 29. All are heartily invited to enjoy the meetings with us.

H. A. Wolfer, Moderator.
E. S. Garber, Secretary.

Dakota-Montana

Casselton, North Dakota

June 5-9, 1939

Beginning Monday evening and all day Tuesday will be Young People's Day in charge of Bro. Milo Kauffman.

Sunday School and Mission Conference begins Tuesday morning and continues until Thursday noon. Church Conference begins

ANNOUNCEMENT

The Ohio Mennonite Mission Board will hold its annual meeting at the South Union Church near West Liberty, Ohio, D. V., June 3, 4, 1939.

Board members are requested to be present Saturday afternoon, June 3 at 2 o'clock, when the business session will be held.

David Steiner, Secretary.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interested in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.

Young People's Institute Committee
Scottdale, Pa.

The wise man walks with God, surveys far on the endless line of life; values his soul, thinks of eternity; both worlds considers and provides for both, with reason's eyes his passions guards; abstains from evil; lives on hope—on hope, the fruit of faith; looks upward, purifies his soul, expands his wings, and mounts into the sky; passes the sun and gains his Father's house, and drinks with angels from the fount of bliss.—Pollok.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 25, 1939

(Herald of Truth
Established 1864)

No. 8

EDITORIAL

"He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

"If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

If the critics of the Bible would spend as much time in meditating upon its lofty, spirit-uplifting, quickening, illuminating qualities as they do in bolstering up their own viewpoint of this Heaven-sent Message, they could not help changing their viewpoint. Read the article on "Settling a Controversy," found elsewhere in this issue.

Elsewhere in this issue will be found an explanatory message from Bro. Elmer Yoder concerning the purchasing of tents during the coming General Conference at Allensville, Pa., next August. Those interested will please write to Bro. Yoder, as the time for procuring these tents will soon be past. Some will doubtless bring their own tents. As you are thinking about this matter, it will be well to bear two things in mind (1) The attendance will probably be larger than in any previous meeting. (2) There are not so many homes of our people in this community.

On another page will be found a very practical and wholesome discussion, by Bro. Silvanus Yoder, of the question, "How can We Improve Our Young People's Meeting?" As you turn to this

article you may perhaps be scared at its length. But if you are at all interested in making the young people's meeting helpful to our people young and old, it will pay you to get started on reading this article; for if you get started on it you will be sure to read it through. Our young people's meeting, as well as every other phase of our religious activities, should be made as helpful as they can be made.

Blessings of Christian Fellowship.—

A sister, rejoicing in a new-found Saviour, has this to say:

"I appreciate my Church home for the following reasons: Now I have those 'of like precious faith' to whom I can come for a deeper knowledge of the Bible; because my faith is based on His Word. The Saviour is more real to me than ever before. Through Him I have found a life here that is a foretaste of Heaven. The Christian fellowship I now enjoy is an inspiration which strengthens me on the way."

We praise the Lord. God made no mistake when He instituted the Church. And "if we walk in the light as he is in the light, we have fellowship one with another." And not only so, but meeting this condition we can also say that "the blood of Jesus Christ his Son cleanseth us from all sin." And this enables us to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Thank God for the privilege of Christian fellowship. It is not only strengthening to Christian pilgrims on earth, but a foretaste of the eternal fellowship enjoyed by saints and angels and the Holy Trinity in the glory world above.

The Two Legion Brothers.—

We know of two brothers who are of opposite tendencies. Their name is Legion, for they "are many." One lives wholly within his own sphere, pays no attention to other churches but to knock them, and doubts whether any one outside the members of his own church will ever get to heaven. The other one sees nothing in his own church but that there is something vastly better in other churches. He listens to his own preach-

ers, buys a little of the literature produced by his own church, and feebly supports the activities in his church, but regrets very much that the preachers, literature, enterprises, methods, standards, etc., in his own church are so much inferior to the preachers, books, methods of work, spiritual life, etc., found in other churches; and he is therefore continually belittling the efforts at home and working to get his own church patterned after the standards of the other churches that he considers so much better than his own. If you would put these two brothers into one bottle, shake them up together completely, and pour them out, you would have an improvement over both of them.

Our Annual Report.—Elsewhere in this issue will be found the annual report of the General Manager and Secretary-treasurer of the Mennonite Publishing House. The Lord has especially blessed us during the past year, and with these blessings there come added responsibilities. You will be interested in reading the reports of the House officials. As we read these figures, in connection with the discussion of the plans and policies of the House, our hearts go out in gratitude: to God, for His protecting care and guidance during the past year; to our Publishing House workers, including the workers in the branch stores at Kitchener and in Lancaster County, for their faithful service in the performance of their several duties; to our contributors, for providing an abundance of wholesome material with which the printed page has been kept supplied; to the growing constituency of the House, for your faithful and hearty co-operation and substantial support. Wholesome suggestions are always welcome here, because they add to the efficiency of the work here in support of work and extension of the Church at large. Continue to remember us before the Throne.

BIBLE TEACHING ON NONCONFORMITY

IV. AS APPLIED TO BUSINESS LIFE

By Abner G. Yoder

For the Gospel Herald.

Choosing an Occupation

The choosing of an occupation is one of the fundamental issues that must be decided in accordance with Scriptural principles in order that we may enjoy the greatest freedom in the practice of the Bible doctrine of Nonconformity.

The first consideration on this point should be that we engage in the production or distribution of something that has a necessary use. "And let ours also learn to maintain honest trades for necessary uses" (Tit. 3:14, see margin).

The temporal needs of man can very largely be classed under three heads: food, clothing, and shelter. Any trade that does not make a necessary contribution either directly or indirectly to the basic industries of farming, weaving, or building, which mostly supply the needs of our bodies, should not be engaged in by a Christian.

The production and distribution of liquor and tobacco, etc., does not have a necessary use, therefore is unscriptural. The operation of beauty parlors, movies, billiard halls, etc., are foreign to our needs. Therefore a child of God could not engage in such a calling without violating the Word of God.

In the days of the old saloon, a stone mason who had been a drunkard was converted and became a preacher; but, like the apostle Paul, kept on ministering to his necessities by laboring with his hands. I once heard him say in a sermon that ever since he had found the Lord he would never lay a stone in a building that was to be used for a saloon. What a powerful testimony against the liquor evil!

Making or selling clothes of worldly design, jewelry, powders, paints, lipsticks, etc., etc., feed the vanity of the carnal mind; and no truly enlightened child of God enjoys these things. Therefore we should not engage in a calling that has no necessary use.

If we honor the Lord in the choosing of a calling, God will bless us in following it. "Them that honour me, I will honour" (I Sam. 2:30).

"Not Slothful in Business" (Rom. 12:1)

is a good motto for a Christian as he follows his chosen calling. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22:29).

This does not only mean that we should be diligent in the performance of manual labor, but also that we should promptly fulfill promises we make to those with whom we do business. "Owe no man anything, but to love one another" (Rom. 13:8), obligates us to face our debts when due; and if unable to pay, try to keep our creditors satisfied.

There was a time when the word of a Mennonite was as good as his note. Sad to say, some have now been so affected by the departure from the faith, that neither their word or their note is any good.

"Not slothful in business," makes us careful in our spending, keeps us living within our income, helps us stretch ourselves according to the cover (Isa. 28:20), keeps us from buying on the installment plan, makes us shun luxury and extravagance, and helps us to be content with such comforts as we can afford.

With all the love that God has for all the sons of Adam, He never commended laziness or slothfulness, but always condemned idleness; an abundance of idleness being one of the big sins of Sodom (Ezek. 16:49).

An Honest Reputation in Business

should be prized highly, "A good name is rather to be chosen than great riches" (Prov. 22:1). Many are honest because it is the best business policy, but the Christian is honest for conscience' sake. To him it is a living principle written on the fleshly table of his heart. He observes the Golden Rule in business (Matt. 7:12) because he loves his neighbor as himself.

Misrepresentation in Business Transactions

should be scrupulously avoided. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth" (Prov. 20:14), is Solomon's caution against this sin. "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. 11:1). Minimizing the imperfections of things we sell and enlarging on the imper-

fections of things we buy is a form of misrepresentation. "Let no man seek his own, but every man another's wealth" (I Cor. 10:24). "Provide things honest in the sight of all men" (Rom. 12:17).

Oppression or Extortion

invite the judgment of God upon us, even in this life, and much more in the world to come. "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" (Prov. 22:16). "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17:11). "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James 5:4).

In the Old Testament employers were to pay their employees every evening. "The wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19:13).

This principle is still good, though this exact method need not always be used. But a prompt reward for services rendered, whether in wages or goods, according to the understanding one has with labor, should be the habit of every Christian. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work" (Jer. 22:13). "And I will be a swift witness... against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right" (Mal. 3:5). "Nor thieves, nor covetous... nor extortioners, shall inherit the kingdom of God" (I Cor. 6:10).

Our Earthly Possessions

which we own as against the rights of our neighbor really belong to God. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "The earth is the Lord's, and the fulness thereof" (Psa. 24:1). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10). The ability to succeed in business is a gift from the Lord, a talent. Matt. 25:15.

Knowing these facts should make us feel responsible to keep whatever capital we have working for a Scriptural increase to the glory of God. Just because one has plenty, is no excuse for living in luxury or extravagance. The Lord expects us to use our money for better purposes. Our business should be a part of our religion. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

"Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase" (Prov. 13:11). One of our brethren once said that he finds statistics available on anything he wants them, except on how much money the Mennonite Church has lost on get-rich-quick schemes. Speculating in stocks and bonds, gambling on the board of trade, buying stock in oil wells, etc., etc., often truly are a source of great grief, and severe financial loss. As examples of real-estate booms, we have cases in Florida, Texas, Montana, Canada, etc., where some of our well meaning brethren have been victimized by unscrupulous promoters of real-estate corporations.

A real understanding of the principle of Christian stewardship will keep us from making investments in any such questionable business enterprises. Promoters of such concerns should never find a welcome in any of our communities. Much less should any of our members have any part in promoting the interests of blue-sky corporations. Very often one might just as well invest in an expanse of blue sky, or throw his money into the river. "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough" (Prov. 28:19). "Give an account of thy stewardship" (Luke 16:2).

"For Men Shall be Lovers of Their Own Selves" (II Tim. 3:2)

High-powered salesmanship is born of the love of self. Many business concerns maintain sales organizations, who use high-pressure methods to sell their product, without considering the highest interests of those with whom they deal.

Persuading a man to buy a new auto when he cannot afford it, or when his old one is good enough, would trouble the conscience of one who would endeavor to obey the Scriptural injunction that says, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

The conflict between capital and labor is also born of selfishness,

neither one of them can well get along without the other. As an example of this we think of the great meat-packing industry, which is very dependent on labor for its success. And how could the meat animals which farmers grow, and which the consumers need, be converted into meat, and distributed in our cities without the help of capital, which keeps the wheels of this great industry turning? Loyalty to New Testament standards such as we have in Eph. 6:5-9 will enable labor and capital to appreciate each other. The Lord made some men rich, others poor, and some in between. The prayer of Solomon is very fitting on this point, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:8, 9).

"Seek Ye First the Kingdom of God" (Matt. 6:33)

is the Master's teaching in the Sermon on the Mount. There are two great issues closely related to this text, the Sabbath and the sanctuary. The world in general pays small regard to the Sabbath. Many do

not allow the Sabbath to interfere with their business. May we not be like them. May we not allow our business to interfere with our remembering "the sabbath day to keep it holy." The sanctuary is of heavenly design, intended for physical and spiritual recreation as well as for divine worship. Christians should not allow their business to interfere with their attendance at public worship, neither of their children or their employees.

"Ye Are Not Your Own"

Whether in factory or mine, in schoolroom or on farm, or wherever we are engaged, may we remember that we are in business for our King. And may our earthly callings in which we now engage be the means of providing for ourselves and for our own, and of extending the borders of the Kingdom and of honoring our Lord whose we are and whom we serve. Acts 27:23.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him."

Parnell, Iowa.

**DAMAGING EFFECTS OF
HIGHER CRITICISM**

By G. Irvin Lehman

For the Gospel Herald.

(Concluded)

Criticism of Miracles

"Miracles don't happen." With this prejudiced attitude the higher critics seek to explain away the miracles of the Bible. They want us to believe that there were no devils, that Christ used this language because the people did. Therefore Christ was casting out devils when there were no devils.

The account of Jesus walking on the sea they explain by affirming that He was on a raft. The account of feeding the 4,000 has different interpretations. One said that Jesus had a large supply of bread hid in a nearby cave. The disciples secretly supplied it to Christ as He fed the people. The people were supposed to be too unlearned to notice this. Another critic said that the supply of bread was small to start with but the reason it was distributed so widely was that each person received a crumb.

Criticism of Christ

Many of the higher critics accept the theory of evolution as an explanation of the origin of man. Furthermore, they teach that Christ is the acme or greatest production of evolution. In the centuries to come, more Christs will appear to be Saviours of the people; perhaps there is one now who is not recognized yet. This unbelief, of course, leaves no room for the virgin birth. When I asked one of my former professors whether or not Christ was the Son of God, he answered, "Yes, we are all sons of God!" This view puts Christ on a par with man. While in a discussion with a student I raised the question of the deity of Christ. He constantly evaded the question until I pinned him in a corner where he admitted that Christ came into the world just like any other person. The higher critics credit Christ with a super personality but deny the supernatural and discredit

His claims of divinity. "O fools, and slow of heart to believe all that the prophets have spoken." The higher critics try to show that Christ was poorly educated and that He knew no more than His contemporaries. They assume to know more than Christ Himself. They would try to teach the Great Teacher, heal the Great Physician, and give light to the Light of the World. Instead of accepting Christ as their only Saviour from sin, they make Him an impostor and a liar. Professing themselves to become wise, they become fools.

Effect on Students

Very frequently I participated in discussion groups among the students in another school. A few times we started at noon and continued until we were interrupted by supper. Some of the boys who were better at argumentation than I was, tried to lure me from the Bible in the discussion but I refused to leave. I recognized the Bible as the authority while they recognized their reason, scholarship, and opinions of the professors as the authority. "Our professors," they said, "studied in the big universities, colleges, and seminaries of Europe and America and have obtained the highest degrees obtainable. Surely they ought to know." If the blind lead the blind they both will fall in the ditch. Education assumes almost the proportions of a god. This feeling finds its way into the minds of the average church member. He is then ready to close his Bible, and sit at the feet of a highly educated critic-minister who feeds the starving man a theology which is half-baked on one side and burned on the other.

This atmosphere of self-satisfaction and the feeling of the superiority of modern education causes the students to become spiritually indifferent. Every year thousands of students leave God-fearing homes to go to our schools and colleges. After studying under the higher critics awhile, they lose that simple faith which is such a valuable part of a Christian's life. These students of today, become the skeptics,

agnostics, and infidels of tomorrow. In an effort to seek the truth and teach it to their students, the professors rob them of the faith and confidence which they gained at their mother's knee. They lost the zeal for preaching the true gospel and the desire for saving souls.

Effect on the People

As ministers they can preach a good literary sermon, but it lacks the divine touch which is part of a message from God. In fact, being born again is "an old doctrine," they say. As a product of evolution you become better and better every year. As these untruths are preached to the public, it tickles their ears. Sin of course is merely a hereditary disease. After a few more centuries of education and progress it will clear up and disappear like a mild case of the measles. Such teachings produce a generation of foolish and spiritually blind optimists. After the people are led to doubt the Word of God they remain nominal church members in order to maintain their prestige and social advantage. Having left the truth and source of life, their soul thirsts for the living water and hungers for the bread of life. They become easy prey to the teachings of false cults, and imported heathenisms from the Far East. In fact missionaries are being sent from heathen countries to work in our Christian America.

You will ask, "What do the higher critics believe?" They don't believe much of anything. One of my professors said that when he graduated he wasn't quite sure what he believed. Some of his students weren't, either. You see, then, that there is not much that can be called an authority, if the Bible is discredited. Dr. Brunner of the Princeton Seminary stated that man must have an authority. If he doesn't have a moral and spiritual authority he will find his authority in the State. This is what has happened in Germany.

The higher critics and the modernists are opposed to the fundamentalists. Every year the fundamentalist radio

(Continued on page 172)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.
(Mission for Colored)
191 W. Dauphin St.

Dear Christian Friends:—We praise the Lord for His daily blessings to us.

On April 20 we closed our week-day Bible school at this place. Instead of a formal program given by the pupils, each teacher was called upon to give a short closing message. Afterward several of the pupils said, "I am sorry it closed. When will summer Bible school open?" Good interest continued through the entire term. Several adults availed themselves of this privilege each night. Average attendance was 62.

Because of the need for more room, plans for the purchasing of a building had been made, but on account of insufficient funds nothing further can be done at present. We are glad, however, that the Lord has laid this burden upon the heart of one person who has sent in an offering for this purpose and a building fund has now been opened.

April 23rd Bro. and Sister George J. Lapp gave us inspiring messages. At the same service Brother and Sister Anderson of the Finland mission fellowshiped with the congregation here. The members here appreciated their presence.

Our summer Bible school is scheduled to begin on June 26.

Communion services will be held here on the evening of May 28.

At this writing Sister Grace Nissley of Manheim is here for two weeks rendering valuable service.

May 13, 1939. Emma H. Rudy.

Altoona, Pa.
(2504 Fourth Ave.)

We want to thank the Lord for the blessings given us. On Wednesday evening, April 25, we held our counsel meeting at Mill Run. There were present in these services, Bro. Michael Wert and wife and Sister Mary E. Lauver of Cocolamus.

Counsel meeting was held at Altoona April 30, preparatory services at Mill Run May 3, and Altoona Saturday evening, May 6. At this service there was a mother received into church fellowship by water baptism. Sunday morning communion services were held. Most of the members were present, taking part in same. In the absence of our bishop, Bro. James Saylor, Bro. Daniel Kauffman had charge of the services and also attended the Sunday school at Mill Run in the afternoon. Sister

Kauffman and Sisters Lina, Ruth, and Rhoda Ressler were present in the services. Sister Lina Ressler remained with us, having charge of the girls' meeting on Monday evening at Mill Run and assisted in visitation work at Mill Run and Altoona.

On Thursday evening at Altoona we had a sectional meeting of the women and girls, in charge of Sisters Lina Ressler, Mary Kauffman, and Alta Metzler; and the boys' and men's meeting in charge of Bro. A. J. Metzler of Scottsdale.

Bro. John H. Lehman and wife of Lancaster were with us on Sunday, May 14.

May 3 the members of the Local Board of the Mission met in the interest of the Mission.

Our congregation mourns the loss of one of our aged brethren, Bro. John Lowe, who resided at Huntingdon. Just several months ago Sister Lowe was buried. The funeral was held at Heston, Pa.; the former home of Bro. Lowe. Our deacon and wife, Bro. and Sister C. H. Weyandt, Sister Nissley, and myself attended the funeral.

Bro. Aaron Gehman and wife and family, also Paul and Luke Stoltzfus of Elverson, Pa., recently visited with us.

The Schellsburg congregation sisters' sewing circle supplied us with the monthly provisions for April.

Cash Contributions April

South West Conference District	\$10.16
Allensville Congregation	22.00
Mattawana Sunday School	10.00
No. 801	1.00

Cash Value Clothing

Sewing Circles:	
Bethel, Ohio	\$6.25
Beech, Ohio	4.00
Crown Hill, Ohio	1.80
Cross Roads and Lauvers	5.52
Reid	5.00
Allensville and Belleville	4.00

Many thanks for your support. May the Lord bless you.

May 15, 1939. Joseph M. Nissley.

ARGENTINE WEEKLY NEWS LETTER

Brother Hershey reports a very happy baptismal and communion service in America last week. One of the brethren in the Church had been praying a long time for the salvation of his own family. Finally his prayer was answered and one of his daughters was received by baptism. In his testimony he expressed great joy in this privilege of seeing at least one of his daughters in the fold of Christ. Let us pray with him that others of the family may follow in the same path.

The printery in Trenque Lauquen has been very busy publishing a few new tracts for general distribution in our towns. They have just completed the printing of 60,000 new ones, including one entitled, "All things to all Men." They have also made a reprint of a small leaflet entitled, "Do You Know,"

appropriate for inviting people to the Gospel services. This tract includes many of the outstanding Scripture texts on the need of salvation. This extra work, in addition to the regular monthly printing of the Voz Menonita and El Camino Verdadero, has kept the presses humming during recent days.

The Bible Coach and Tent Campaign is again continuing after a short halt due to the necessity of repairing the tent. We are now engaged in the town of Treinta de Agosto, where Sister Anita Cavadore is located as the regular worker under the supervision of the Tres Lomas workers. When the tent was here some years ago it was difficult to get more than a few to attend. Fortunately this time the attendance has reached the 100 mark, with very good attention and interest. Brother Battaglia of Trenque Lauquen is bringing the Gospel messages night after night. Brother Hershey, chairman of the Bible Coach and Tent Committee gave us a surprise visit last evening and expressed joy and satisfaction to see such a live interest. He recalled that when he came to this town some years ago when the work was new, a merchant refused to sell him certain goods in his store for no other reason than that he was a protestant missionary and the merchant a fanatical R. Catholic. On this trip we are able to buy there without any difficulty. Today we are having a typical dust storm and were obliged to lower the canvas of the tent to avoid ripping it again.

The writer and wife have only a few more weeks of service here before going on furlough. The plan is to leave Buenos Aires by train on May 24, and sail from Antofagasta on the S. S. Orbita on June 1st. All letters from now on should be addressed to L. S. and Edna B. Weber, care of A. R. Burkholder, Markham, Ontario, Canada. Pray for a safe voyage.

April 19, 1939. L. S. Weber.

DOES IT MATTER TO YOU AND ME?

By Ida Beare

For the Gospel Herald.

Dewkie's granddaughter came to visit her last Saturday. After a visit of a few days a rough looking man came for this young girl of about seventeen. Sadness reigned. Dewkie came and plead that we help the girl. Pulesri had run away with this man a month ago, but when his wife and children beat her and asked why she had come to their home, she fled. She returned to her mother, but alas, she had been out-casted by her folly and the caste people ostracised the girl and made the widowed mother feed some of the caste people because she permitted her daughter to come into the house. Further, they threatened to stop the marriage ceremony of her son (which was then in

progress) if the daughter remained. Fear overruled love and the girl was sent on. The rough looking man was a Brahmin by caste, an opium fiend and drunkard by nature, but he demanded Pulesri. The girl wept and declared she wanted to stay with us. Again love could not have its way and we watched a beautiful soul walk away, with no hope for the future. Will this girl ever learn to know Jesus?

Recently we were in a crowded bazaar (market place) about eighty miles from home. We were looking for a young woman who used to live in the widow's Home. We were unsuccessful in finding her, so we asked the village kotwal (watchman) to please help us locate her. After quite a search he came to me saying, "There she goes." Allene and I hurried after her. I called and she stopped, but did not look back. She was not anxious to see me, for she was living in adultery and was out of Church. I spoke to her awhile and asked her to come to the motor. She was not sure what might happen if she went where the Sahib was, so she declined. I assured her that nothing would happen, so she came with us. We plead with her and invited her to come back to Jesus. Out there, miles away from other Christians, we were face to face with this dear soul, and she refused the best thing we had to offer, Christ's love. After farewells were spoken she walked back to the bazaar, and we with heavy hearts turned towards Brother Kniss's camp.

That same evening Bro. Kniss and his coworkers were preparing for the evening meeting. No women had been attending the meetings, so Sister Lapp and I decided that we would go to bed, for we were tired. By nine o'clock we had our beds made out under the stars and ropes stretched to which we fastened our mosquito nets. Allene was asleep on the ground, I was bathing in an improvised bathroom and Sister Lapp was ready for bed. Without any warning, about ten women appeared in our open air bedroom. They had come to hear about Jesus. We dressed hastily and went to church. The women crowded around Sister Lapp and I, never had they been so near to such white women. One dear-faced woman seemed to be spokesman for the rest. She assented very often as we talked, to let us know that she was listening.

While we were singing this lady said to some of the women, "You women, sing. You know how to read." What an opportunity these women and girls had had in learning to read! And now what opportunity to prove to the white ladies that they could read! I shared my book with them, and pointed to the place. Never had they helped sing Christian songs before. We had as many different tunes as we had women, and yet not one knew that she was out of tune, nor did it matter? The meeting closed

and we said, "Good-night." Will any that heard the message of love that evening meet us in heaven?

The next morning another group of women came to see us and also take a look at the motor. These women did not feel so comfortable in our presence, and in just a few minutes they went out across the street and sat down. They were from lower castes than our visitors of the evening before, but precious in His sight. To their delight I went out and sat with them. During the conversation they asked if my daughter was married. Hadn't she gone to live in her father-in-law's home yet? They thought it was very strange that such a big girl was not yet married. They also thought it very strange that the parents of this girl were not going to choose her husband. One woman told me that they would have to take abusive language from their caste members if they would not make their children's wedding arrangements before they were as old as my daughter.

One lady told me she had never seen a white lady before. She thought they would be as afraid of white people, as the animals in the jungle are afraid of people, and she ended by saying, "And now I am sitting by you."

Brother Beare appeared on the veranda of the house where we had spent the night. I told her that was my husband. After some very complimentary remarks from the group they began to wonder if he had not come to call me. I did not go in, and they asked me if my husband would beat me. One brave woman ventured to ask him if he would beat me. He did not understand what she had asked and smilingly affirmed. This electrified the woman and she jumped up and was leaving. I pulled at her arm, assuring her that I was not going to be beaten and asked her to sit down. I soon learned why she was so nervous about beatings. Her husband had broken a stick approximately two and one half inches in diameter on her once, when he was beating her. She did not care to be responsible for making me get such treatment. I told her that I had never once "eaten a beating." I do not suppose she knew many women in her village that had fared as well as I.

I asked what would happen if a woman slapped back when she was getting a beating. I was soon told this was not done. The husband would simply put his wife out and call her crazy and he would find another woman. What would a woman do then? It was far better to live in fear of the wrath of her husband and have one than to be turned out. Again farewells were given and the women returned to their homes. I imagine they wondered what kind of life these white people live.

As I sit here I wonder when the time will come when the borders of the darkness of superstition, fear, and idola-

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can we consistently declare ourselves "approved unto God" on the nonconformity question while in appearance we give evidence that we want to be approved unto the world? I have to think of the preacher who wore a gold ring and ruffled shirt and wanted to preach nonconformity to the world.

D. H.

Our brother, by inference, answers his own question. We are "approved unto God" when we have yielded ourselves fully to Him and are obedient to His Word. To preach nonconformity to the world and practice conformity to the world in appearance and practices is about as consistent as pretending to ride two horses running in opposite directions. There can be no such thing as conformity to Christ and to the world at the same time. To be "approved unto God" means to be "unspotted from the world." Read Jas. 1:27; II Cor. 6:14-18.

try which cramp the lives and minds of untold numbers of India's illiterate women and children will be pushed far back? Does it matter to you and me?

FRAMED IN LOVE

(Just a Thought)

There was light and there was darkness on the hill called Calvary.

A picture is made out of shadow and light and each human life lives itself out in a pattern of shadows and light. The strange truth within this truth is that the deeper the shadow, the more intense is the light.

Jesus walked the earth against the dark shadows of man's sin. He was the Light of the world and how radiant, how intense is the figure of the Christ as it walked in the midst of earth's selfishness and strife. Supreme was its glow when, via Delorosa, it was placed upon the cross. The darkness had not wanted light. It had sought to overcome it. When, in the three hours on the cross, the light slowly faded away as a candle that burns itself down, the darkness of earth beat its breast in triumph but God, allowing its brief joy, mourned over the sins of the children of men and, reaching down, He wrapped the earth in black shrouds of mourning till its light burned out.

It is interesting to watch the making of a picture, to see the shadows give way to light; it is thrilling to note the birth of night, the dawn of day; but the heart pulsates with joy unspeakable as it looks back to the day when the great darkness of earth received again, into its midst, the Light on Easternmorn.

—J. S. A. in The Mennonite.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

TOMMY'S PRAYER

In a dark and dismal alley,
Where the sunshine never came,
Dwelt a little lad named Tommy;
Sickly, delicate, and lame,
He had never yet been healthy,
Since the day that he was born;
Dragging out his weak existence,
Well nigh hopeless and forlorn.

He was six, was little Tommy,
It was just five years ago,
Since his drunken mother dropped him;
And the babe was crippled so.
He had never known the comfort,
Of a mother's tender care,
But her cruel blows and curses,
Made his grief still worse to bear.

There he lay within the cellar,
From the morning till the night,
Starved, neglected, cursed, ill-treated;
Naught to make his dull life bright.
Not a single friend to love him,
Not a single thing to love,
For he knew not of a Saviour;
Or a heaven up above.

'Twas a quiet summer evening,
And the alley too was still;
Tommy's little heart was sinking,
And he felt so lonely till,
Floating up the quiet-alley,
Wafted inward from the street,
Came the sound of someone singing.
Singing oh! so clear and sweet.

Quietly did Tommy listen,
As the singer nearer came;
Oh, that he could see the singer,
How he wished he wasn't lame;
So he called and shouted loudly,
Till the singer heard the sound,
And on noting whence it issued
Soon the little cripple found.

'Twas a maiden, rough and rugged,
Hair uncombed and naked feet.
All her garments torn and ragged
Her appearance far from neat;
"So you called me" said the maiden,
"Wonder what you want with me,
Most folks call me 'Singing Jessie'
What may your name chance to be?"

"My name's Tommy, I'm a cripple,
And I want to hear you sing;
For it makes me feel so happy,
Sing me something, anything."
Jessie laughed and answered, smiling,
"I can't stay here very long,
But I'll sing a song to please you,
Which I call the glory song."

Then she sang to him of heaven,
Pearly gates, and streets of gold;
Where the happy angel children,
Are not starved or nipped with cold,
But where happiness and gladness,
Never can decrease nor end,
And where kind and loving Jesus,
Is their sovereign and their friend.

Oh! how Tommy's eyes did glisten,
As he drank in every word,
As it fell from singing Jessie,
Was it true what he had heard?

And, so anxiously he asked her
"Is there really such a place?"
And a tear began to trickle
Down his pallid little face.

"Tommy you're a little heathen,
Why, it's up beyond the sky,
And if you will love the Saviour,
You will go there when you die."
Then said Tommy, "Tell me, Jessie,
How can I the Saviour love,
When I'm down in this 'ere cellar,
And He's up in heaven above?"

So the little ragged maiden,
Who had heard at Sunday School
All about the way to heaven
And the Christian Golden Rule,
Taught the little crippled Tommy,
How to love, and how to pray,
Sang a song to him of Jesus,
Kissed his cheek and went away.

Tommy lay within the cellar,
Which had grown so dark and cold,
Thinking of the little children,
In the streets of shining gold,
But he hated not the darkness,
Of that black and chilly room,
For the joy of Tommy's bosom,
Could despise the darkest gloom.

"Oh! if I could only see them,"
Thought the cripple as he lay;
Jessie said that Jesus listens,
So I think I'll try to pray.
So he put his hands together;
And he closed his little eyes,
And in accents weak yet earnest!
Sent his message to the skies.

"Gentle Jesus, please forgive me,
For I never knew before,
That you cared for crippled children,
That are weak and very poor;
But I never heard of heaven,
Till that Jessie came today,
And she told me all about it,
So I want to try to pray.

"You can see me, can't You, Jesus."
Jessie told me that You could,
And I almost must believe it,
For it seems so kind and good;
And she told me if I love You,
I should see You when I die,
In that bright and happy heaven,
That is up beyond the sky.

"Lord I'm only just a cripple,
And of no use here below;
For I heard my mother whisper,
She'd be glad if I could go;
And I'm cold and hungry sometimes,
And I feel so lonely, too;
Can't You take me, gentle Jesus,
Up to heaven along with You?"

"Oh! I'd be so good and patient,
And I'd never cry or fret;
And your kindness to me, Jesus,
I would surely not forget;
I would love You all I knew of,
And would never make a noise;
Can't you find me just a corner
Where I'd watch the other boys?"

"Oh! I think You'll do it Jesus,
Something seems to tell me so
For I feel so glad and happy,
And I do so want to go;
How I do so long to see You,
You and all the children bright!
Come and fetch me, won't You, Jesus,
Come and fetch me home tonight?"

Tommy ceased his supplication,
He had told his soul's desire;
And he waited for the answer,
Till his head began to tire;

Then he turned toward the corner,
And he cuddled in a heap,
And he closed his eyes so gently,
And was quickly fast asleep.

Oh! I wish that every scoffer
Could have seen that childish face
As he lay there in the cellar
In that damp and noisome place;
For his countenance was a shining
Like an angel fair and bright,
And it seemed to fill the cellar,
With a holy heavenly light.

He had only heard of Jesus
From a ragged singing girl;
He might well have wondered, pondered
Till his brain began to whirl;
But he took it as she told it,
And believed it then and there,
Simply trusting in the Saviour,
And His kind and loving care.

In the morning when the mother
Came to wake her crippled boy,
She discovered that his features
Wore a look of sweetest joy;
Then she shook him somewhat roughly,
But the crippled face was cold,
He had gone to join the children
In the streets of shining gold.

Tommy's prayer had soon been answered
And the Angel Death had come
To remove him from the cellar,
To his bright and heavenly home,
Where sweet comfort, joy and gladness
Never can decrease or end,
And where Jesus reigns eternal,
As his Sovereign and his Friend.

—Sel. by Mabel H. Bucher.

RESPECT FOR MOTHERS

A few days ago we heard a stripling of sixteen designate the mother who bore him as "the old woman." By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ears and shocks the sense. An old woman should be an object of reverence above and beyond almost all other phases of humanity. Her very age should be her surest passport to courteous consideration.

The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence, approved and warranted. She has fought "the good fight" and come off conqueror. Upon her venerable face she bears the mark of the conflict, in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold and known only to God and herself, she has born incessantly, and now, in old age, her duty done, patiently awaiting her appointed time, she stands more beautiful than ever in her youth, more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory.

Young man, speak kindly to your mother, and ever courteously, tenderly of her. But a little time, and ye shall see her no more forever. Her eye is

(Continued on page 172)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for June 4, 1939.—Acts 21:40-22:4; 24:14-16; 26:19-23.

PAUL PLEADS HIS OWN CASE

Golden Text.—I have lived in all good conscience before God until this day.—Acts 23:1.

Introductory.—In these varied experiences we find Paul before a mob, before the Sanhedrin, before Felix, before Festus, and before Agrippa; in each case stating facts in a clear and convincing manner which not only proved his own innocence and integrity but also the base criminality of his accusers. In his persecution he was following in the footsteps of his blessed Master, whose teachings he exemplified in a very remarkable degree.

Paul Before a Mob (Acts 21:40-22:4).—After Paul got to Jerusalem, things went on very smoothly until some one found him in the Temple and raised a cry of alarm, crying, "Men of Israel, help: this is the man that teaches all men everywhere against the people, and the law, and this place." What was more, he was also accused of bringing Greeks into the Temple, which was about the limit of endurance, from their viewpoint. So violent did the mob become that the officials took him in charge and rescued him from their grip. As he was led into the castle, Paul asked permission to address the crowd. After some parleying, this request was granted. He apparently appeased the crowd, made a masterful defence of his course, so that no one interrupted him until he came to the point where he told about the Lord commissioning him to carry the Gospel to the Gentiles, when the fury of the mob broke out afresh and they cried: "Away with such a fellow from the earth: for it is not fit that he should live." It is a reminder of that awful day when the frenzied mob stood before Pilate and cried against the persecuted Lord, "Crucify him! crucify him." But in this case, unlike that in the case of Christ, the mob failed to have its way, and Paul was kept safely out of their hands. His time for the supreme sacrifice had not yet come.

Paul Before Felix (24:14-16).—After the mob was thwarted in its efforts to take the life of Paul, he languished in prison for a time and was then taken before the Sanhedrin. This meeting closed up in a row. When Paul declared himself a Pharisee, in that he believed in the resurrection, immediately there arose a dispute between the Pharisees and the Sadducees which for the time being overshadowed the question as to what should be done with Paul. Because of a conspiracy among the Jews to take the life of Paul, he was sent to

Caesarea under a heavy guard and placed under the jurisdiction of the Roman governor Felix. Thither the Jews resorted with their charges against him, but he stated his case in such clear and convincing terms that Felix could find nothing against him. Nevertheless, in order to please the Jews, he kept him bound until two years later Felix was superseded by Festus as governor, and Paul was still in prison. In all these things Paul was true to his declaration that "herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

Paul Before Agrippa (26:19-23).—Festus, like Felix before him, was puzzled to know what to do with Paul. It was very evident to him, as it had been to Felix, that Paul was entirely innocent of the charges brought against him and that the real criminals were his accusers. But then to offend the Jews, who at this time were the most influential people among his subjects, was more than any politician dared to risk. So instead of doing justice to the innocent prisoner, he followed the example of Felix in trumping up one pretext after another to keep Paul bound in prison. Finally, because Paul

expressed his willingness to go before Caesar, he quickly accepted this as an opportunity to get him off his hands.

But here was another question that puzzled him: What would Caesar think of him for sending a prisoner to him against whom there were no serious charges proven? In a happy moment there comes around King Agrippa, and so Festus hands the case over to him. Festus was frank enough to inform Agrippa that he was convinced of Paul's innocence, but added that since Paul had appealed unto Caesar he had no other recourse but to send him. Now the question was, What reasons shall I give to Caesar for sending an innocent man to him for trial?

Agrippa was as evasive as the rest of the officials. He was very glad for the opportunity to hear Paul, for he had been interested in the case. But Paul, as on previous occasions, stated his case so clearly and convincingly, that at one time Agrippa confessed that "almost thou persuadest me to be a Christian." Notwithstanding this, he passed up the case with this conclusion: "This man might have been set at liberty, if he had not appealed unto Caesar." In this, as on all previous occasions, the guilty party was not the accused prisoner, but the conscienceless, scheming politicians who for their own self-interest suffered an innocent person to be persecuted rather than to take a decidedly resolute stand for justice.—K.

BIBLE MEETING TOPIC

CHRISTIAN FELLOWSHIP.—I Jno. 1

Topic for June 4

MOTTO

"If we walk in the light as he is in the light we have fellowship one with another."

OUTLINE STUDY

- I. False Claims of Fellowship.
 1. While walking in darkness.—I Jno. 1:6; Eph. 5:3-12.
 2. While walking in an unequal yoke.—II Cor. 6:14-16.
 3. Without regeneration.—Jno. 3:3-7.
- II. Entering Fellowship.
 1. By confession and cleansing.—I Jno. 1:9.
 2. Receiving Jesus Christ as Saviour.—Jno. 1:12, 13.
 3. Meeting all the conditions of salvation.—Acts 26:18-20.
- III. Results of Fellowship With God.
 1. Fellowship with saints.—Mal. 3:16; Eph. 4:1.
 2. Fellowship with the Spirit and work of Christ.
 - a. Goodness, righteousness, truth.—Eph. 5:8-10.
 - b. Compassion for the lost.—Matt. 9:26-38; Luke 19:10.
 - c. Suffering like Him.—Heb. 13:12, 13; I Pet. 4:12-16.
 - d. Separation from sinners.—Heb. 7:26; II Cor. 6:17, 18.

PERSONAL THOUGHT

Where is our true enjoyment? "Ye cannot serve God and mammon."

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words. "Fellowship," "Communion," "Partaker," etc.
2. Fellowship with God.
 - a. By Jesus Christ fitting us.
 - b. In the Spirit of Christ who dwells in us.
 - c. With the children of God loving the same things.
 - d. With the good things approved of God.
 - e. With true things revealed by the Word.
 - f. With pure things unstained by sin.
 - g. In love like Jesus.

For Seniors.

1. Called into fellowship of the Son of God.
2. True Christian Unity in Fellowship.
3. False Claims of Christian Fellowship.

SEED THOUGHTS

The range of what Jesus loves becomes more and more the range of my love. His compassion for the lost caused Him to lay down His life. I, in fellowship with Him, will feel the same love for them and become willing to suffer for others.

The oblation of the cross is perpetuated, carried on—not materially, but spiritually—in every heart, in every life which is consecrated to a crucified Jesus and His suffering cause.—R. Fuller.

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Richard Cecil.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 25, 1939

Field Notes

A deacon is to be ordained in the Philadelphia, Pa., mission congregation on Sunday morning, May 28. Visitors welcome.
J. P. G.

Sunday School Literature.—Work on our Sunday school lessons for the third quarter is proceeding at a satisfactory rate. Send in your orders early.

Baptismal and communion services are announced for the Mennonite mission in Canton, Ohio, for next Sunday, with the home bishop, Bro. O. N. Johns, in charge.

Communion services were held at Ashley, Mich., on Sunday, May 14, at which time Bro. D. D. Troyer of Goshen, Ind., was present and had charge of the meeting.

Bro. S. J. Miller of Pigeon, Mich., is expected to hold evangelistic meetings, June 3-11, at the Weber Church near Strasburg, Ont. The prayers of God's people in behalf of these meetings are solicited.
A. L. S.

Communion services were held at the Pleasant View Church near Bowdill, Ohio, on Sunday, May 7. Bro. Elmer Meyer of Creston, Ohio, assisted in the services.
I. J. B.

Last Sunday was the time set for the opening of a new mission station in Louisville, Ohio, sponsored by the Beech congregation. May it prove to be the beginning of a work that will bring many into the kingdom.

Bro. J. L. Horst of Scottsdale filed the regular appointment at Springdale Church near Waynesboro, Va., on Sunday morning, May 14, and performed a similar service in the evening in the assembly hall of the Eastern Mennonite School.

This week is taken up by the brotherhood near Grantsville, Md., in a series of meetings at the Casselman Church with Bro. W. C. Hershberger of Greenwood, Del., in charge. Communion services are announced for the same place next Sunday.

A program of the twentieth annual Sunday school meeting to be held at the Stony Brook, Pa., Mennonite Church is before us. Time: Saturday evening and all day Sunday, July 1 and 2. Speakers: John S. Hess, A. J. Metzler, Maris Hess, James Hess.

Mennonite Publication Board.—It has been decided to hold the next regular meeting of the Mennonite Publication Board with the Landis Valley congregation near Neffsville, Pa., the latter part of the third week in August. Fuller announcements will be made later.

A brother writes us from Harrisonburg, Va., in the midst of the Workers' Conference at the Bank Church: "We are having a fine meeting at the Bank Church. It is the kind of a meeting that I have been praying for a number of years." We praise the Lord. May God add His blessing.

Amos H. Showalter.—From Waynesboro, Va., we receive the following sad announcement: "The Springdale congregation has been saddened by the death of one of our ministers, Brother Amos H. Showalter, who passed away on Sunday evening, May 14. May God comfort the bereaved family." Brother Showalter was for years an active worker in the cause of the Lord, and his passing is severely felt in church and community.

War and the Christian Conscience.—This article, by Bro. John Horsch, first appeared in the Gospel Herald under the title, "The Christian Conscience Against War." With the title changed as herein indicated, this article has

since been revised and printed as a tract, published under the auspices of the Mennonite Peace Problems Committee. It is a masterful exposition of the subject and ought to have a wide circulation. For sale by Mennonite Publishing House. Price: single copy 2c; per dozen, 15c; per hundred, \$1.

About the time that this paper is entering most of the homes of its readers the Ohio and Eastern A. M. Conference will be in session at North Lima, Ohio. Other conferences are scheduled to meet within the next few weeks. May the Spirit of the Lord direct in all these meetings, so that in every place they will be able to say, "It seemed good to the Holy Ghost and to us . . ." While the "multitude of counsellors" is together in wrestling with the problems before them, let the multitude of intercessors remember to do their part before the Throne.

Correspondence

Alpha, Minn.

Dear Herald Readers:—Over Sunday, April 30, and Monday and Tuesday evenings following, our Bishop Bro. Simon Gingerich of Wayland, Ia., was with us. He preached four inspiring sermons, including a preparatory sermon on Monday evening and a communion service on Tuesday evening. Wednesday following he went on to Manson, Iowa.

On Sunday, May 14, Bro. and Sister C. J. Garber, Bro. and Sister L. H. Garber, and the Truman Johnson family, motored to Redwood Falls (about 75 miles north) and enjoyed services with the John Erb family, who do not live near any of our people.

We are anticipating a daily vacation Bible school to be held the forepart of June, beginning June 5 and including June 16, with Bro. Norman Hobbs of Iowa City, Iowa, as principal.

The third Sunday of June is the usual time for the annual joint Sunday school conference between our congregation and the Manson Church, it being here this June.

Any ministering brethren, or other worshipers, passing near would be welcomed to worship with us. We need encouragement and the prayers of God's people.

May 15, 1939. I. Kauffman.

Orrville, Ohio

Dear Christian Friends, Greetings:—
"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

On April 2 the church services were in charge of Bro. Wm. Detweiler, who brought us a challenging message. In the evening service a young men's

quartette from Louisville, O., furnished the musical part of the program. Their songs were appreciated by all present.

Our preparatory service was held on Sunday morning, April 16. Communion and feet washing were observed on Sunday, April 30, and were largely attended. Our communion service had been postponed as a number of our families were quarantined because of scarlet fever.

Our minister's daughter, Sister Mary Royer, who because of illness has been taking an enforced vacation, has been bringing us a course she taught in college called "Introduction to Child Study." We meet on Wednesday evenings in connection with our regular Prayer and Teacher's Meetings. Parents, teachers and pupils alike have much appreciated this rare privilege.

The girls' sewing circle, together with the boys' mission band, have this year begun a new project. This is in the form of planting a $1\frac{3}{4}$ acre lot in pop corn. This lot will be hoed and worked by the various members of these groups with the hope of giving the proceeds to the church building fund.

During the past week Providence suddenly removed one of our faithful members and teachers in the Sunday school in the person of Enoch Sprunger. Retiring after a day's work his spirit soon took its flight without his regaining consciousness. The Sunday school has lost a faithful member, his class a spiritual leader, the home a good father, and acquaintances a kind and thoughtful friend.

May 15, 1939.

Cor.

Metamora, Ill.

(Metamora congregation)

Dear Herald Readers, Greetings:—On the evening of March 19, an interesting program was given which was arranged by Sister Martha Nafsinger. This was taken from the 27th Psalm. A mixed chorus sang in connection with the program.

On the evening of April 10, Bro. George Lapp gave an interesting message on "The Work in India."

On April 16, a Sunday school was organized in the Richland schoolhouse about 14 miles northwest of the Metamora Church. This is a neglected district in which only a few attended Sunday school occasionally. There is an average attendance of about twenty-five boys and girls, and a few mothers, who take a great interest in the work. Those in charge of the work are Bros. E. H. Oyer, Sam Imhoff, and Sister Eileen Bachman. Those appointed to teach are Bro. John Bachman and Sisters Mrs. Ralph Imhoff, Mattie Bachman, Wilma Schertz, and Mildred Schertz. Bro. Ralph Imhoff is the chorister. Others have been helping in various ways.

On the evening of April 30, a musical

program was given by the Home Mission quartet of Chicago. A helpful message followed by Guilbert Johnstone. He stressed the importance of putting full trust in the Lord under all circumstances.

On May 7 the Goshen College mixed chorus directed by Walter E. Yoder gave us a very enjoyable musical program.

On Sunday morning, May 14, our minister, Bro. H. R. Schertz, gave us a very helpful message concerning the duties and privileges of our mothers and fathers in the home. In the evening Bro. J. N. Kaufman of Pleasant Hill preached to us along the same line, reminding us of the privileges and responsibilities that our mothers have. As Hannah made a little coat for Samuel, so each mother is making a little coat of character. We were made to see more fully that each day is a Mother's Day, and we should show them more love while they are still here.

Preparations are being made for our summer Bible school.

May 15, 1939.

Cor.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers:—On March 26 our bishop, Bro. D. A. Yoder, brought us a message. Also Bro. Wilbur Yoder of the Middlebury congregation, was with us and gave us a few words of testimony.

In the evening of April 13 Bro. George Lapp spoke on I Peter 2:7, "Unto you therefore who believe he is precious." He also spoke of the mission work in India.

On April 23, we were privileged to have Bro. John Mumaw of Harrisonburg, Va., with us in our morning services. His text was taken from the latter part of Luke 1:79, "to guide our feet into the way of peace."

On April 30 communion was observed with Bro. D. A. Yoder in charge.

We ask an interest in your prayers for this congregation that we may grow richly in the love of God and for a deeper concern for those about us who are as yet unsaved.

May 15, 1939.

Edna W. Yoder.

Elida, Ohio

(Pike and Salem congregation)

Dear Readers:—Again the summer season is upon us. The earth has put forth the beauty of nature to remind us of the great God who has created the heaven and the earth. He has redeemed us from all iniquity and has remembered us down to this present time. May we all do as the apostle Paul tells the Hebrews in chapter 12:2, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We praise His holy name.

On May 7, Bro. Joseph Showalter and wife of Harrisonburg, Va., were with us in our services at the Pike Church.

Sunday, May 14 we had our baptismal services, when eight precious souls were received into church fellowship. May we all remember them to the Father that they may ever be found in their Master's service. Two of them came from a non-Christian home where the father sometimes drinks, and neither father nor mother go to the church. However, they seem to be interested in their two children that were received into the Church. We hope to see the father and mother make the wise choice some day before it will be too late.

On May 28, nothing preventing, we expect to hold our communion services at the Salem Church. May each one prepare for the occasion, that not one of us will be guilty of eating and drinking of the Lord's body unworthily. Visitors are welcome on that day also.

Death has again claimed one of our number. Bro. Jacob Greider, who has been suffering for sometime, passed away April 29. Those who are still confined to their homes are now improving. We hope they may all soon be able to be at the services again.

Bro. B. B. King gives us a sermon each Sunday evening after the young people's meeting. Last Sunday evening Bro. Daniel Augsburg took Bro. King's place and gave us a message that all should appreciate. May the Lord bless our ministering brethren in their work, and all those who are serving Him in all things.

Pray for us that we may ever be found doing our Lord's will.

Yours for the Master,

May 16, 1939.

Ida M. Horst.

Greenwood, Del.

(Tressler's congregation)

Dear Herald Readers, Greetings:—We have just observed the suffering and death of our Lord in communion. Our little flock here was well represented. Bro. M. B. Miller and family of Grantsville, Md., were with us on this occasion. Bro. Miller had charge of the services, also the baptismal services. Two young boys were received by water baptism. There were also four others received from another congregation. We are made glad for those who have come and made their Church home with us. Sister Ella Uhler, who was not able to be with us on account of her health, requested that they come to her home and give her the communion, which was granted.

In the afternoon the writer's sister, Mrs. Emma Speicher who was an invalid for a number of years and could not talk, was laid away in the last resting place for this body of ours; reminding us that we must all go one by one. How wonderful it is to be ready. May

(Continued on page 172)

Miscellaneous

MEDITATION

By Charles E. Hose

For the Gospel Herald.

Praise the Lord. Him e'er adore,
He is our Holy Guide.
Praise the Lord, and trust in Him;
He all your sins will hide
Beneath the blood of His own Son
The Son He freely gave,
To come to earth and give His life
The sinful wretch to save.

Trust the Lord. He'll make a way
For us to choose in life.
Trust Him to protect and lead
Us through life's sin and strife.
For He will pull us off the sand,
He'll set us on the Rock,
If to Him we will say, "Come in,"
When at our heart He knocks.

Work for the Lord. Yea, labor on
And bring some soul to God.
Our path of labor cannot be
As rough as that He trod.
Whene'er the tempter comes to you
To lead you far astray
Just trust the Lord, He'll hold your hand
And guide you on the way.

Harrisonburg, Va.

HOW CAN WE IMPROVE OUR YOUNG PEOPLE'S MEETING?

By Silvanus Yoder

For the Gospel Herald.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Mal. 3:16.

This question is of vital importance, not so much as to the welfare of the organization as to the spiritual growth and development of our children. The question implies at first sight that there is a tendency toward indifference and neglect. The empty pews and sparsely attended services on the Lord's day evening give occasion for great concern, and the question at once arises, Where are our sons and daughters? Not only are our ministers and church officials concerned about the laxity of those who have promised allegiance to the Cause of Righteousness, but all others who are interested in the spiritual welfare of each individual who has named Christ.

Where are our young folks on the Lord's day evening and what is the excuse for our empty pews at the young people's meeting? I hope I may not be considered an impostor when I ask this question of those who are parents of youths that are lured by the attractions of sensual indulgences. You answer by saying, "I don't know," and in a sense you have spoken the truth. However, you have evaded the real truth; for you know full well by the associations which they have adopted that they are not in church services.

True, you do not know in which pool room they may be found, or whether they are at the Jefferson or at the Lincoln, or on which out-of-the-way road they may be loitering in the shades of night; but you are fully aware of the fact that they are not in a church service anywhere, and if compelling circumstances would summon their immediate presence the church house would be the last resort of search.

In answering the question as to how we may improve our young people's meeting, may we adopt the physician's method by first attempting a proper diagnosis for this spiritual lethargy and afterward apply the remedy. The enticements of sin and allurements to sensuality have always made their inroads upon the Church, and the question at issue on this occasion is the young people's meeting. Where are the youths that should occupy the front seats and take an active part in the discussions of the program and of sacred song? Are they at home? Ah, the absurdity of such a question! They have gone to seek a place of more entertaining amusement than that offered by our programs of the young people's meeting. To this our young people's meeting officials reply, "I am not responsible for the allurements of the worldly places of amusements," and the indifference continues.

Some time ago in the city of Sterling, Ill., a lasting impression was made upon my mind. It was on a Sunday evening as we drove through the city that we had occasion to notice the small assemblies gathered at the churches, when suddenly we came upon one of the noted theaters and the immense gathering at that place was indeed horrifying. Why did these people forsake church services and seek amusement in the halls of vice? You answer, "Because of the enticing allurements which the world holds out"—which in a measure seems true, but you have only in part answered the question. It is easy for us to lay all blame for the indifference on outside influences, but this is only in part the real truth. The fact of the matter is also that the church officials of Sterling have failed to present the real Bible issues and their people have failed to catch the inspiration and zeal which real worship induces, and in their search for enjoyment they have resorted to the theater. What a shame!

However, the scene in the city was sharply contrasted by a nobler scene just a few miles out. You will pardon me for being specific in naming the place and using Bro. A. C. Good's name. I might have resorted to fiction in referring to this occasion, but as I have always been indifferent to fictitious literature I shall not now resort to fiction. Our Mennonite congregation in charge of Bro. Good was not a diminished assembly that night, and as I sat in the service I was made to realize the

zeal and warmth of a real interesting service. What made it so? and why was not the spirit of indifference, as I had seen it in the city only a short time previous, prevalent? Here is the reason. It is no secret. I was invited to visit a class of high school students in the basement of the church just previous to services. The class was under the instruction of Bro. Good. The zeal and interest for the work in the Bible course that they were pursuing was indeed impressive. The glowing expression as it shone in the faces of those youths I shall not soon forget, and I thanked God for this privilege which I so much enjoyed. The Bible class in the basement of that country church was a greater inducement and a stronger attraction to those youths than all the theaters of Sterling only about three miles away. Thank God for the zealous, impulsive character of youth whose ambition it is to carry out the purpose of God. It is from the ranks of such groups as I have just described that our church colleges and mission workers are recruited. Thank God for the good old time faith of Jesus Christ that spares our youth from the corruption and vices of sin and vanity.

How can we improve our young people's meeting? As to organization, we have nothing better to offer than that usually adopted by most of our churches; and as to method, that varies both by reason of the environments of the community and the character and ability of the leader. We hesitate to insist on any particular method, but this one thing has proven itself beyond all question; namely, the idea of entertaining the congregation does not build up nor edify a Young People's meeting. We must supply the genuine needs and not a counterfeit. The individual that seeks entertainment will not long be induced to come to the young people's meeting. A more attractive program can be found elsewhere. Our church assemblies are not intended to sponsor entertainments, and a young people's meeting that caters to this idea will soon come to poverty. The reason for this negligence of worship on the Lord's day evening is not entirely due to outside attractions but largely to the fact that we have failed to illustrate the true worship in the beauty of holiness and the Bible topics under discussion which are so rich with God's expressions of mercy, love, and justice are considered as only a passive affair. Need we wonder at the growing indifference and the trend toward entertainment?

Thanks to our young people's Bible Topic Committee, the topics which they suggest are not intended for questions that furnish material for debate pertaining to political issues or social betterment ideas, neither are the discussions intended for entertainment, but for wholesome edification to strengthen our

faith in God that we may reflect His goodness in our very lives.

The program of our young people's meeting usually consists of three items: (1) devotion, (2) discussion of Biblical topics, and (3) song service; either of which is indispensable to a wholesome program for an interesting young people's meeting. May we suggest a few timely considerations for each item.

1. **The Devotional.** Much depends upon the attitude of this part of the program and should not be treated merely as an opening number or as a passive incident to occupy so much time. The importance of God's blessing upon all that is to follow stands paramount to anything else for a successful season of true worship. The fact that we are in the presence of God in the house dedicated for the purpose of worship must not be forgotten. That our hearts may be tuned to catch the inspiration of song service and the divine admonitions of Biblical discussions, it is needful for us to obtain this Heavenly Anointing. May not a single soul in the audience sit with indifference to the reading of Scripture nor neglect the invocation of God's blessing upon every family represented. The devotional truly is an index to all that may follow.

2. **The Discussion of Biblical Topics.** As has been intimated, only Biblical topics and their connection with our daily lives and their influence upon our character should be considered. Bible principles are not impractical, and when treated as such the discussion becomes an item of wit and entertainment. Paul said to the Corinthians, "I came not unto you with excellency of speech." The impractical manner in which so often our discussions are presented is detrimental to spiritual inspiration. The humble life of Job, together with his patience and entire submission to the will of God, is not a fictitious myth. What an opportunity to extol the wisdom of God in creation by referring to the book of Job. What a wonderful mine of wisdom lies hidden here. Job was not ignorant of astronomy. He knew the earth was in the form of a globe thousands of years before Christopher Columbus sailed across the Atlantic. The wisdom as spoken of in the book of Proverbs to which a son should so tenaciously cling is certainly applicable in this day of crime. Why should a young man fail to hear the instruction of Wisdom and make his life miserable? How wonderful are the prophetic utterances of the Old Testament and their fulfillment in the New! Above all, how wonderful the love and grace of our Heavenly Father! The menu of God's Word upon which we are invited to feed and grow in the young people's meeting is richer and more palatable and wholesome than any meal ever served by the most competent cook.

3. Last to be considered, but by no means the least is the **Song Service.**

Who has not felt the inspiration of devoted song service and been made to know and realize the presence of God? Who has not caught glimpses of eternal ecstasy in the singing of God's praises? Again we turn to the Old Book. The Psalms, so rich in their expressions of praise and redemption from which many of our best songs are drawn, are an excellent theme for discussion. All the deep emotions of the soul, all its longings and expectations can no where be better expressed than in the harmonious volume of sacred song and praise. The song service, whether given as special numbers or by the entire congregation, is of vast importance in every young people's meeting. May we enter into this in the true spirit of worship as we extol the majesty of our divine Sovereign.

Dear friends, God's praises are not a mechanically drawn art, nor are the historical facts of His Word a dry compilation of recorded deeds. They were written for our learning and contain all the spicy elements for our growth. Nowhere at any time can any one furnish a program of nobler worth than that which is drawn from the sacred pages of Holy Writ. A good pasture field affords little occasion for cattle to become breechy.

Middlebury, Ind.

SETTLING A CONTROVERSY

In one of our California Junior Colleges, a Christian young man was studiously preparing himself for his chosen career. In this same college were a number of students who disbelieved the Bible and they eagerly embraced every opportunity to ridicule the Word of God.

One of the professors in this school also took part in these discussions and sought to rob the Christian youth of his faith in God and His Word. On one occasion, after a severe tirade of abuse had been heaped upon the Bible and its defender, the professor suddenly declared: "The only way to settle this matter is for this Christian boy to write an article in defense of the Bible and its teachings and I will choose another from the class to present the other side." The professor, of course, was careful to select one whom he thought capable of refuting any argument his opponent would advance.

The date for the contest was set. Both students set themselves to their tasks with zeal and determination. The Christian youth sought divine guidance and wisdom from above as he searched the sacred page. Likewise the unbelieving student read the Bible perhaps more studiously than he had ever thought of doing; in fact, he found himself poring over the book far into the night, as he sought for evidence to prove the Bible untrue and contradictory. The more he read the more insecure seemed his posi-

tion and a very heavy burden weighed upon him.

The day of the contest finally arrived. The class room was filled to capacity with an expectant crowd. After the usual preliminaries the unbelieving professor called on the Christian youth to take the floor and present his findings. With calm fortitude, born of humble dependence upon the God of the Bible for his help, he walked bravely to the platform and read his paper which was composed largely of actual quotations from the book itself. He made few comments because the Scriptures quoted were clear and correctly applied.

The ostentatious professor now proudly called upon his favorite student to read his paper in refutation of the preceding article. Intense silence gripped the audience as the champion of infidelity walked briskly to the front of the room. He, too, faced his professor and fellow students with unusual calm as he said in substance: "Honored Professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and will therefore give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but found none. That you may know how thorough was my search, I read the New Testament through three times and the Gospel by St. John sixteen times. The more I read and studied the book the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a book written directly to me and for me. I became convinced, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God. Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as My Saviour."

The reader may well imagine the electric effect of this young man's confession upon that body of students as well as upon the suave professor, who had counted so much upon the defence. The audience was thunder-struck and dumb! After a painful silence during which the professor collected his composure, he quickly dismissed the gathering.—Selected by Abram B. Thomas.

A PRAYER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, speak to each of us clearly in the voice of truth, in the language of the Holy Ghost, in terms of an everlasting life, and in the power and duration of an endless life in Christ Jesus. Speak to us in the cleansing,

curing, healing power of the blood; in the washing, purging, purifying waters of regeneration. For in the double cure of the water and the blood we are made and kept clean and pure and whole each day. Speak to us in living a sanctified and purified life in Jesus Christ our Saviour the residue of our days, for this is the way of holiness without which no man shall see the Lord. Speak to us in a well born, well bred, well disciplined life in God through Jesus Christ our Saviour all the day long and in our willingness to be "killed all the day long" and to be accounted "as sheep for the slaughter," and finally speak peace to our souls, gladness to our hearts, and life eternal as our resting place and our life and home in Glory with Jesus forever.

Let the ransomed and redeemed of the Lord cry, "Glory to God in the highest, and on earth peace, good will toward men." Let holiness be our morning light, our noontide splendor, and our eventide glory. Let holiness be our watchword, our vanguard and rear-guard in this fleeting, transitory, evanescent life. If we have holiness as our passport at the end of time we shall have an abundant and a triumphant entrance upon a transport of joy, sailing swifter than lightning to our eternal home in glory where joy and peace and gladness await us in everlasting bliss.

Lancaster, Pa.

CORRESPONDENCE

(Continued from page 169)

we all be faithful to Him and ready when He comes.

May 17, 1939. Mary A. Miller.

Culp, Ark.

Dear Herald Readers, Greetings.—"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

May 12 closed another successful two-week summer Bible school at this place. We greatly appreciated the help of David Bontrager, Yoder, Kans.; La Verne Shetler and Vesta Troyer of Hesston, Kans., who willingly gave their time as teachers. Our attendance averaged 34, until the last two days which were most too stormy for anyone to come.

We were well pleased to have with us the last three week-ends respectively Bros. J. N. Kaufman of Peoria, Ill.; Joe Driver of Garden City, Mo., and S. S. Hershberger of Harrisonville, Mo. Bro. Shank accompanied Bro. Kaufman. Several appointments were made for Bro. Kaufman and one soul stood for the Lord here. Bro. Driver filled my regular appointment at Casteel and conducted our communion service. Bro. Hershberger was on his return trip from the south. He held three meetings here and one at McPherson during which four others took their stand for

the Lord. We praise the Lord for all these who have responded to your prayers. Continue to pray for others who are seriously counting the cost.

The Lord continues to supply our needs through your gifts. The deficit on the mission home is decreasing, and we hope that we may soon have the means to complete the building which is quite a little ways from done.

Our Sunday school attendance is increasing more and more as the nice weather continues. Attendance at Sunday night services also increases. A few more benches are very much needed at times.

I now have two regular Saturday afternoon appointments a month at Casteel and one Saturday night a month at McPherson. Sunday is kept for regular services here at Culp. Remember us at the throne of grace.

May 17, 1939. Nelson Histand.

Allensville, Pa.

Dear Christian Friends, Greetings:—Spring has again come to Big Valley, with its old, but ever new, proofs of the skill of our Wonderful Creator.

On the morning of April 30 Bro. Enos Hartzler was with us in our communion service. At the same time six young people were baptized. In the evening the communion was observed at Rockville for the first time. Three boys from one family were baptized. The combined service was very impressive.

On Easter Sunday many of our members were privileged to listen to the Hesston College men's chorus render an excellent program at the Maple Grove Church, Belleville.

The Gospel team from the Eastern Mennonite School presented a very inspirational and interesting program at Allensville on May 14.

Summer Bible schools are planned for both Rockville and Otelia Sunday schools.

The Local Mission Committee is sending groups each month to the County Home and Jail.

We are looking forward to General Conference with great interest. We're thinking about it, praying about it, talking about it, and singing about it. We hope that you will all have as great a desire to come as we have to see you. We as Christians should rejoice in the fact that our dear church provides for us something so very much better than the World's Fair, that there indeed is no comparison.

We're expecting to see you in August. In the meantime, will you continue to pray for the work here?

May 18, 1939. Bertha E. Leasa.

Scottdale, Pa.

Greetings in the Master's name.—On May 17 and days following the Executive Committee of the Mennonite Publication Board met at the Publishing

House for routine business.

An invitation was extended to the workers of the House and members of the Church to meet for a short service on Ascension Day at four o'clock in the basement of the Publishing House, our temporary place of worship. The members of the Executive Committee—Bro. O. N. Johns, Canton, O.; Bro. D. D. Troyer, Goshen, Ind.; and Bro. Lewis Martin, Harrisonburg, Va., delivered appropriate messages on the ascension of our Lord.

The Lord has been blessing the work of erecting a new church building at this place. On May 17 the masons completed the brickwork, and if the weather permits, the building will soon be under roof. We are grateful to the Lord for His guidance and to friends for their interest and prayers.

On May 19 the Auditing Committee consisting of Bro. Monroe Wyse, Midland, Mich.; Bro. Floyd S. Graybill, Bareville, Pa.; and Bro. Lewis Martin, Harrisonburg, Va., met at the House for the annual auditing of the accounts of the Publishing House. Bro. Martin served on the committee in the absence of Bro. O. O. Miller.

Bro. Graybill was accompanied by Sister Graybill and Bro. Menno Miller, of Weaver Book Store, Lancaster, Pa. Bro. Wyse was accompanied by Bro. and Sister J. M. Slabaugh of Midland, Mich. Other visitors in Scottdale during the past week were Bro. and Sister Willard Myer and two children of Bird-in-hand, Pa.; Bro. and Sister Adam Esbenschade, Lancaster, Pa.; Bro. and Sister David Histand and Sister Wm. Histand and son of Doylestown, Pa.; Bro. P. S. Martin, Harrisonburg, Va.; and Sister Elizabeth Lehman, Chambersburg, Pa.

May 22, 1939. Ellrose D. Zook.

RESPECT FOR MOTHERS

(Continued from page 166)

dim, her form bent, and her shadow falls graveward. Others may love you when she has passed away—a kind-hearted sister, perhaps, or she whom of all the world you choose for a partner—she may love you warmly, passionately; but never again, never while time is yours, shall the love of woman be to you as that of your old, trembling mother.—Anonymous.

HIGHER CRITICISM

(Continued from page 163)

preachers must pay higher prices for their radio time. The modernists propose to eventually take them off the air. The higher critics have made a record in wrecking the faith of thousands of young men. I hear echoing in my ears the words of one of my former fellow-students who said, "They have taken away my Lord, and I know not where they have laid Him."

Philadelphia, Pa.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pennsylvania,
for the Year ending April 30, 1939

SECRETARY-TREASURER'S REPORT

Purchases

Machinery and Equipment (Inventory)	\$ 44,434.02	
Purchases this year	5,019.55	
Bibles, Books, etc. (Inventory)		
Scottdale	\$ 37,718.20	
Lancaster	11,381.09	
Kitchener	6,005.40	55,104.69
Purchases this year (including Labor)		
Scottdale	\$ 31,252.82	
Lancaster	21,763.41	
Kitchener	9,802.10	62,818.33
Manufacturing (Inventory)		21,982.75
Purchases this year (Stock, power, etc.)		42,198.98
Rent and Expense Account (Taxes, etc.)		2,007.14
Labor (Manufacturing)		41,778.02
Buildings and Real Estate (Inventory)		156,914.28
Purchases this year		4,273.35
Interest and Discount		1,381.62
Total	\$ 437,912.73	

Ledger Debits

Stock and Investments	\$ 1,277.31	
Loans Receivable	5,470.00	
Accounts Receivable	20,062.93	
Historical Library	3,768.59	
Free Literature	12,312.75	
Cash on Hand	15,778.88	58,670.46
Total	\$ 496,583.19	

Sales

Books, Bibles etc.		
Scottdale	\$ 38,471.48	
Lancaster	25,569.90	
Kitchener	9,317.20	\$ 73,358.58
Printing, Binding, etc.		40,036.96
Subscriptions:		
Gospel Herald	16,858.50	
Christian Monitor	3,735.69	
Youth's Christian Companion	10,079.81	
Words of Cheer	4,782.14	
Beams of Light	2,182.61	
The Way	4,175.91	
Sunday School Lesson Quarterlies	31,567.58	
Advertising Space Sold	157.12	
Rent and Expense Account	8,329.50	
Total	\$ 195,264.40	

Ledger Credits

Special Trust Fund	200.00	
Capital from Board	107,581.57	
Loans Payable	2,550.00	
Accounts Payable	71.54	
Net Earnings to May 1, 1938	190,915.68	301,318.79
Total	\$ 496,583.19	

INVENTORY

Of the Plant and Stock

Bibles and Testaments	\$ 1,785.86	
Mennonite Publications	12,268.50	
Bound Books	29,911.05	
Unbound Books	10,516.80	
Mottoes	279.99	
German Books, Bibles, etc.	2,134.87	
Total	\$ 56,897.07	
Paper Stock, Ink, etc.	18,401.57	
Outfit-Equipment	49,453.57	
Depreciation	4,945.35	44,508.22

Buildings & Real Estate Depreciation

161,187.63	
4,835.63	156,352.00
Total	\$ 276,158.86

SUMMARY

Of the Loss and Gain Accounts

Total Sales this year	\$ 195,264.40
Present Inventory	276,158.86
Total	\$ 471,423.26
Expenditures this year	\$ 437,912.73
Free Literature this year	12,312.75
Gain this year	21,197.78
Total	\$ 471,423.26
Net Earnings to May 1, 1938	\$ 190,915.68
Gain this year	21,197.78
Present Net Earnings	\$ 212,113.46

SUPPLEMENTARY

Free Literature by the House previously reported	\$ 121,371.56
Free Literature given by the House this year	12,312.75
Total	\$ 133,684.31

COMBINED FINANCIAL REPORT OF THE HOUSE AND BOARD

Assets

Cash on Hand:		
By the House	\$ 15,778.88	
By the Board	9,526.77	\$ 25,305.65
Accounts Receivable:		
By the House		20,062.93
Loans Receivable:		
By the House	\$ 5,470.00	
By the Board	3,800.00	9,270.00
Reserve Investments		14,800.00
Stock and Investment		1,277.31
Inventory: Books, Bibles, etc.		56,897.07
Paper Stock, etc. Mfg.		18,401.57
Buildings and Real Estate		156,352.00
Subscription Lists		22,500.00
Mennonite Historical Library		3,768.59
Outfit-Equipment		44,508.22
Total	\$ 373,143.34	

Liabilities

Loans Payable:		
By the House	\$ 2,550.00	
Accounts Payable:		
By the House	71.54	
Special Trust Fund	200.00	\$ 2,821.54
Net Worth of the House and Board		370,321.80
Total	\$ 373,143.34	

SUMMARY

Net Solvency of the Board this year	\$ 370,321.80
Net Solvency of the Board last year	349,311.52
Gain this year	21,010.28
Contribution Menn. Church	500.00
Gain by the House	21,197.78
Periodical Annuities	50.00
Interest to Board	262.50
Total	\$ 21,510.28

SUPPLEMENTARY

Donations to the Board	
By Cash Annuities	16,100.00
By Periodical Annuities	20,245.00
By Cash Donation	65,170.67
Surplus by House	97,050.00

C. B. Shoemaker, Secy-Treas.

AUDITORS' REPORT

To Secretary of the Mennonite Publication Board:

We, the undersigned auditors, appointed by the Mennonite Publication Board, hereby certify that we have examined the financial records kept by the Secretary-Treasurer of the Mennonite Publishing House by a detailed comparison of reports as submitted for the previous year and the close of the fiscal year April 30, 1939. The Committee also has made a check test of work done and have found the books to be complete and accurate and in agreement with the foregoing report.

The report indicates another year of very satisfactory financial progress. It is through the efforts of loyal workers, and a consecrated staff that this progress has been accomplished. Our committee feels that the Church will be happy to learn that there has been a greater and wider distribution made of Church literature. We feel to encourage still further distribution of these Church periodicals. We also feel to encourage the workers to continue faithful in the great work of the Lord.

M. B. Wyse
Floyd S. Graybill
Lewis S. Martin

GENERAL MANAGER'S REPORT

Dear Brethren and Sisters of the Mennonite Church:

Under the blessing of God and the full co-operation of all, your Publishing House and its branch stores have shown a greater growth in the volume of service the past year than at any time in its history.

Partly to help you to appreciate the significance of the Secretary-Treasurer's report above and partly as a basis of this report, we shall give below the figures representing several major divisions of our work for a previous ten-year average as compared with the fiscal year just closed.

	1929-1938 Average	1939
Bibles and Books	\$36,335.82	\$73,358.58
Printing	25,650.69	40,636.96
Gospel Herald	17,509.77	16,858.50
S. S. Quarterlies	26,621.45	31,567.58
Donations	6,416.06	12,312.75

A few comments on the five points above may be helpful. The volume of Bible and book sales is a little less than the above figures would first appear to represent. A couple thousand dollars worth of these items are sold by the House to its branches and then resold, and thus there is a little duplication in our sales. However this is minor comparatively. The splendid increase in volume in this department, however, does certainly reflect an increased tendency of our people to look to their own Publishing House to supply them with Bibles and religious books. This is appreciated and makes possible an increased service and returns to the Church by your House.

The increased printing represents a gradual growth in the circulation of our periodicals as well as our other Mennonite publications. There also continues to be plenty of job work such as family histories and other types of printing that we can consistently handle.

We notice a small decrease in the Herald income. This of course was primarily due to the reduction in price from \$2.00 to \$1.50 per year and giving free subscriptions to all ministers in the Church. However, this reduction was only \$650 the past year from

the previous ten-year average in spite of this fact. That the income here was not reduced more is due in part to an increased circulation of several hundred and also the goodly number of folks who were back in their subscriptions have paid up. This is indeed appreciated.

The increase of sales in Sunday school literature represents the normal growth of this work and the general appreciation it seems to enjoy both by our own people and by other bodies. The Advanced quarterly has a circulation of 60,000, which is by far the largest of any of our publications. The total circulation of all Sunday school quarterlies and Picture Cards is 135,000 quarterly.

Other items helping to increase the donations of the House to the Church in various respects the past year would be free Heralds to all ministers, more liberal grants of free literature, and cash donations totaling \$2200 to a number of general Church boards and committees to aid them in the purchase of printing and literature.

The gain of a little over \$21,000.00 above donations of \$12,000.00 the past year is a little over \$3,000.00 above the next highest gain, which was in 1938. This means that the Mennonite Church has received during the past year nearly six per cent interest plus more than \$12,000.00 in donations for her investment in the publication work.

The income from the House above operating expenses is used in three ways. First, a major part is returned to the Church in the form of various donations. Second, part is added to the assets of the House which needs to be increased as the volume of business is increased. Third, a small part is being set aside the past few years as a reserve investment fund, as was authorized by the Board in 1937.

From the above it will be seen that the House is in position to give greater returns to the Church in the future than it did in the earlier years of its work. The major step in this direction the last year has been as referred to above, the reduction in price of the Gospel Herald, donations to all ministers, and the granting of more free subscriptions to those financially unable to care for their own.

The working force remains practically unchanged. Counting those associated with our branch stores and our non-resident editors, there are now fifty-two folks serving either in full or part time in this phase of the work of the Church.

There has been no additional real estate purchased during the last year. The \$4200.00 in this item represents mainly the purchase of a new three thousand pound freight elevator for \$3750.00. The other items relate to building of fire escapes and some other changes in our apartments to meet state regulations for safety.

By writing off the generous allowance of ten per cent depreciation on machinery and equipment and most of our equipment lasting considerably longer than this, our inventory value is constantly showing less than the actual value of this item. Therefore the approximate \$50,000.00 worth of machinery and equipment is actually worth more than this figure. We endeavor to reinvest the amount of depreciation in new or additional equipment each year as is needed. This past year new machinery and equipment purchases were within a few dollars of the \$5000.00 allowed by depreciation. The major item was a new Meihle Vertical press costing nearly \$3000.00. All but one of our large presses have been overhauled the past year. This, together with other investments, puts our plant equipment in good shape.

There have not been quite so many books by our own writers published the past year. A couple books in the series for mission studies are off the press and manuscripts are

prepared or are being prepared for some more. The largest book was Martyrs Mirror. This has had a ready sale for a book its size, nearly a thousand having been sold during this first year. The third in the series of four Doctrinal Quarterlies has been written and the fourth, which completes the series, will be written in the near future. This is intended to supplement the regular Sunday school quarterlies in the Intermediate or more Advanced departments.

Again thanking our constituency for the loyal support and requesting a continued interest in your prayers and further co-operation, we remain

Yours for more and better literature,
A. J. Metzler, Gen. Mgr.

Married

Miller—Lais.—On Saturday, April 29, 1939, occurred the marriage of Bro. John A. Miller of Oregon City, Oreg., to Sister Mildred E. Lais of Molalla, Oreg., Bro. Paul N. Roth officiating.

Landis—Groff.—On Sunday, April 12, 1939, Bro. Levi C. Landis and Sister Lorraine G. Groff, both of the Salford, Pa., Congregation, were joined in holy matrimony at the home of Bro. John E. Lapp of Lansdale, Pa., who officiated. May God's rich blessing attend them through life.

Langs—Martin.—On May 10, 1939, Bro. Thomas Langs of Kitchener, Ont., and Sister Mildred Martin of Edson, Alberta, were united in marriage by the bride's uncle, Bro. Moses H. Roth, at his home near Baden, Ont. May God guide and bless them as they journey through life together.

Stutzman—Stutzman.—On Feb. 8, 1939, Bro. Willard L. Stutzman and Sister Arla Stutzman, both members of the Woodriver, Neb., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister A. D. Stutzman, Bro. Wm. R. Eicher officiating. May the Lord bless this union.

Kulp—Derstine.—Bro. Floyd G. Kulp of the Franconia, Pa., congregation, and Sister Gladys K. Derstine of the Souderton, Pa., congregation were united in marriage at the home of Bro. John E. Lapp of Lansdale, Pa., who officiated, on Saturday, May 13, 1939. May the Lord abundantly bless this union.

Obituary

Lehman.—William P., son of Porter and Mary Lehman, was born Nov. 25, 1865; died May 3, 1939; aged 73 y. 5 m. 9 d. He was united in marriage with Fannie Kauffman. Surviving are his wife, 3 children (Norman Lehman, Mary Redmon, and Dorothy Moore), 15 grandchildren, and four brothers and 2 sisters (L. L. Lehman, Bert Lehman, Patosi Lehman, Daisy Lehman, Mrs. Bell Pears, and Fred Lehman). Funeral services were conducted by Bro. Roy D. Kauffman at the home and at the Maple Grove Mennonite Church near New Wilmington, Pa., by Bros. J. H. Lantz and E. J. Zook. Text, Heb. 9:27. Interment in the adjoining cemetery.

Hurst.—Eleanor Mable, daughter of Levi and Mary (Witmer) Hurst, died May 10, 1939 at her home near Columbiana, Ohio; aged 9 y. 4 m. 1 d. She was confined to her bed with heart trouble for nine months and was able to be about only a few weeks when she contracted intestinal influenza, which caused her death. She leaves her father, mother, and 1 brother (David), and also 2 grandfathers. One infant sister (Rosetta Mae) and 1 brother (James Richard) preceded her in death. She was a very patient little girl and brought much sunshine to the home. She always had a smile for everyone. We feel grateful to the Lord for having lent her to us for the past nine years. Funeral services

were conducted at the house by Bro. Paul Yoder and at the church by Bros. A. J. Steiner and S. A. Yoder. Text, Mark 10:14.

Yoder.—Moses C. Yoder was born in Rolette Co., N. Dak., Aug. 19, 1901; died at the Good Samaritan Hospital at Rugby, N. Dak., May 8, 1939; aged 37 y. 8 m. 19 d. Mourning his departure are his wife and 4 children (Della Mae, Shirley Ilene, Edwin Eugene, and Goldy Lorraine), also his parents (Bro. and Sister M. M. Yoder), 4 brothers, and 2 sisters. These with many other relatives and friends sorrow for the loss of a loving husband, father, son, and brother. But our loss we feel is his Eternal gain. Funeral services were held May 8 at the home of his mother-in-law, Annie Stoll, and at the Lake View Mennonite Church conducted by Eli G. Hochstetler. Text, Rev. 21:4.

"The room is quiet, all is still,
His place is vacant, 'tis God's will;
But yet we're glad, if God saw best,
To end his suffering and give him rest."

Brehm.—Richard Thomas, son of Guy A. and Almeda (Miller) Brehm of Elizabethtown, Pa., met with an automobile accident April 4, 1939, and died April 5, 1939. He is survived by his sorrowing parents, 1 brother (Guy), a sister (Geraldine at home), 1 grandmother (Mrs. Maria L. Brehm), and many other relatives and friends to mourn his departure. He was aged 2 y. 10 m. He was a very bright and interesting child and dearly loved by all who knew him. Funeral services were held at the Miller Funeral Home in Elizabethtown, Pa., April 7 (Good Friday), by Bro. L. C. T. Miller and Bro. Christian Moyer. Buried in Sheafers Cemetery.

"Sweet little bud too pure to stay,
God in His wisdom took our darling away;
Not from our memory, not from our love,
But to dwell with Him and the angels above."
—His grandmother.

Yoder.—Lydia (Roth) Yoder was born Aug. 12, 1874 in Hickory Co., Mo.; died in Portland, Oreg., May 2, 1939; aged 64 y. 8 m. 20 d. She was married to Henry J. Yoder, Oct. 18, 1900. To this union were born 7 children, 2 having preceded her in death. She leaves her husband, 2 sons (Joseph H. and Leo W. of Molalla, Oreg.), 3 daughters (Amanda Anderson, Leona Kauffman of Portland; Lovina Miller of Hammett, Ida.), 11 grandchildren, and a host of relatives and friends. In her youth she accepted Christ as her Saviour and united with the Mennonite Church of which she remained a faithful member until death. During her last short sickness she patiently endured her pain, while her soul was earnestly desiring to be at rest with her Lord.

"Be still and trust!
For His strokes are strokes of love,
Thou must for thy profit bear;
He thy filial fear would move,
Trust thy Father's loving care,
Be still and trust!"

Harshbarger.—Tillie Agnes (Miller) wife of Caleb Harshbarger, died in the Lewistown, Pa., Hospital, of complications of diseases, on Saturday morning, May 6, 1939; aged 52 y. 8 m. 11 d. She had been bedfast for six weeks, and was admitted to the hospital on April 21. She leaves her husband, 2 sons, and 7 daughters (Mrs. Edna Moist and Samuel of Ryde; Mrs. Lester Harshbarger of Mapleton; Mrs. Harold Moist of Ryde; Mabel, Elva, Wilber, Mary, and Bessie at home). An infant son preceded her in death. There are also left 9 grandchildren, her aged mother (Mrs. Annie Miller of Mattawana), 4 brothers and 4 sisters. She was a member of the Mennonite Church, of Mattawana. Owing to circumstances she could not attend often, but she remained loyal to her church, and also attended services and taught a Sunday school class in the United Brethren Church, at Ryde, near her home. She will be sadly missed in the churches, and as a dear loving wife, mother and grandmother; as a kind, devoted daughter and sister, and was respected as a helpful neighbor and friend by all who

knew her. The funeral was largely attended from near and far. Short services were conducted in the home of J. J. Thompson and further services in the Mennonite Church, by J. J. Thompson and Milo Yoder. Interment in the Hartzler Cemetery.

"She whose life had been so friendly,
And her cheerfulness so free,
Has left for far off Heaven,
Where all Christ's saints will be."

Stucky.—Eli, youngest son of John and Anna (Lugbill) Stucky, was born near Archbold, O., Dec. 23, 1889, and lived on the same farm all his life; died at the Memorial Hospital, Wauseon, Ohio, April 4, 1939, after ten days' illness of pneumonia; aged 49 y. 3 m. 11 d. He was united in marriage with Mary Nofziger, Sept. 6, 1927. This union was blessed with 5 children (Charles Edward, who died in infancy; Helen Louise, Billie Elias, James Elwood, and Paul Eugene). He leaves his sorrowing wife, 1 daughter, 3 sons, 2 brothers (Peter J. and Aaron), 1 sister (Persilla, Mrs. Gustav Stamm), all of Archbold, Ohio; also 2 aged aunts, besides a host of relatives and friends. There preceded him in death, 1 son, father, his mother (who died just a little over a year ago and had made her home with them). He accepted Christ as his Saviour, united with the Mennonite Church, and remained faithful unto death. He was very patient in his sickness, never complaining. All was done that loving hands could, but God in His wise Providence thought it best to call him home. One of his last testimonies, after giving them all goodbye, was, "I'm ready to go," and he peacefully fell asleep. His kind and cheerful disposition won him many friends, and he will be greatly missed in the home, Church, and community. The funeral was held in the Lockport Church, conducted by Jesse Short and E. B. Frey. Text, Deut. 33:27.

"Remember, friend, as you pass by,
As you are now, so once was I.
As I am now, so you shall be;
Prepare for death and follow me."

Derstine.—Bro. Mahlon B., son of the late Noah and Susanna (Bergey) Derstine, was born near Sellersville, Pa., Sept. 10, 1865; died May 6, 1939; aged 73 y. 7 m. 26 d. He is survived by his wife (formerly Mary S. Freed), 3 sons (Clayton F., Kitchener, Ont.; Clarence F., Doylestown, Pa.; and Lloyd F., Souderton, Pa.), 2 brothers, 1 sister, and 15 grandchildren. One son (Harvey) and daughter (Grace) preceded him in death. Bro. Derstine spent most of his life at Souderton, Pa., where he worked fifty years for the same firm. He enjoyed life to the full in its legitimate interests. He was content with the common lot, spent little time in murmuring. The cause of Christ, the Church, his family, the welfare of others, and daily work were his chief satisfaction. He was a charter member of the Mennonite Church in Souderton. In earlier days he was used as a Sunday school teacher. He deeply regretted the leaving of his oldest son for missionary and evangelistic work, but gave his consent, followed him with his prayers and deep interest to the very last. The "Derstine home" near the church was "Home away from home" for many church-wide known ministers through the years; such as J. S. Coffman, Mahlon Lapp, A. D. Wenger, and many still living today. They all left their impress on the home. Funeral services at the home in charge of Bro. Isaac Detweiler, and at the Souderton Mennonite Church, in charge of Bros. Jacob B. Moyer and Elmer B. Moyer, using the theme "The Christian's Attitude to Life's Afflictions and the Last Enemy Death." Bishops A. O. Hiestand and Arthur Ruth assisted in the services. Burial in near-by cemetery.

Showalter.—Jacob D., son of the late John D. and Elizabeth (Driver) Showalter, was born near Chrisman, Va., Dec. 4, 1854; died at the home of his daughter, Maude, in Dayton, Va., April 25, 1939; aged 84 y. 4 m. 21 d. He was ill only three weeks before his passing, and was the last surviving member of his father's family.

He united with the Mennonite Church when a young man, having continued in this faith to the end. He faithfully served for many years as a member of the Home Mission Board, also of the Assigning Committee, and as trustee of the Pike Church. On Feb. 8, 1883, he was united in marriage to Mary Heatwole. To this union 8 daughters and 1 son were born. For a little more than 56 years they walked together on life's pathway, sharing the joys and sorrows of life. Two little girls preceded him in death in early childhood, and three years ago last October a daughter (Frankie, wife of Henry Shenk) also passed away. Surviving are his companion and the following children: Fannie (wife of J. A. Burkholder), North Lima, Ohio; Margaret (wife of Fred Conrad), Tucson, Ariz.; Maude (wife of Dan Showalter), and Pearl (wife of L. E. Suter), both of Dayton, Va.; Rena (wife of Claude Coakley), Harrisonburg; and John B. Showalter of Chicago, Ill. He is also survived by 21 grandchildren and 9 great-grandchildren. Funeral services were held from the Pike Church, conducted by Bro. S. H. Rhodes, assisted by Bro. H. B. Keener. Texts, Jno. 17:9, 14. Interment in the adjoining cemetery.

"We sorrow not as others do,
Whose hopes fade like the flower.
There is a hope that's born of God,
And such a hope is ours."

Lehman.—Leah, daughter of Levi and Annie Horst, was born near Chambersburg July 15, 1856; died April 16, 1939; aged 82 y. 9 m. 1 d. She had been in failing health for several months and bedfast for a week, when she peacefully fell asleep. She was a faithful member of the Mennonite Church for 64 years. On Aug. 28, 1877, she was united in marriage to Jacob W. Lehman, who preceded her in death 6 months ago. She mourned for her departed husband and her desire was to be with her Lord and Saviour. She was the last one of a family of 7. She was a kind and loving mother, and will be greatly missed by her family, neighbors, and friends. She was deeply concerned about the welfare of others. To this union were born 8 children, 7 of whom are living. One son (Aaron) preceded them in death. The following children survive: Levi H. and Noah E. Lehman of Sterling, Ill.; Mrs. Maria Brehm of Elizabethtown, Pa.; Mrs. Anna Huber, of Mercersburg, Pa.; Mrs. Leah Finafrock of Grandview, Wash.; Mrs. Emma C. Shatzer of Chambersburg, Pa.; Mrs. Phoebe L. Frey, at home. Also 22 grandchildren and 10 great-grandchildren survive. One great-grandson (Richard Thomas Brehm) preceded her in death just 12 days. We cannot understand God's ways and it is hard to part with our loved ones; but the Lord's will be done. Mother's funeral services were held April 19 at the Mennonite Church north of Chambersburg and burial in cemetery adjoining, in charge of Bro. Harold Hunsecker, assisted by Bro. Walter Lehman and Bro. George Ernst read Psalm 23. Text, Psa. 17:15 (her choice).

"Tis hard to part with Mother so dear,
No more to see her here;
But yet we're glad if God saw best,
To end her troubles and give her rest.
In heaven to reign with angels fair,
May our names, too, be written there."

—The daughters.

Beyler.—Sarah, daughter of Abraham and Magdalena Gerber, was born near Dalton, Ohio, March 23, 1858; died April 25, 1939, at the home of her son, Crist Beyler, near Protection, Kans.; aged 81 y. 1 m. 2 d. In her youth she was converted and united with the Sonnenberg Swiss Mennonite Church near Dalton, Ohio. In later life she transferred her membership to the Pleasant Valley Mennonite Church of Harper, Kans., of which she was the last surviving charter member and remained a faithful member for nearly 50 years. In 1890 she moved with her parents to Harper, Kans., and lived on the (now) O. H. Hostetler farm. She was the last survivor of the Abraham Gerber family, as her parents, 3 brothers, and 5 sisters preceded her in death. On Jan. 1, 1903 she was united in marriage with Frederick Beyler of Harper,

who preceded her in death 26 years. She made her home with her daughter (Mrs. O. H. Hostetler) who lived on the Abraham Gerber farm, also the Frederick Beyler farm (which was her home for nearly 50 years). About a year ago she went to live with her son, (Crist) near Protection, Kans., and had planned to go to her old home at Harper in April—which she did, but with closed eyes as she passed away after one week's illness from heart attack, the after effect from a fall. She leaves a daughter (Mrs. O. H. Hostetler) and 2 sons (Alfred of Harper and Crist of Protection), also 16 grandchildren, nieces and nephews, and many friends. All the children and grandchildren except four were here to pay their last respects. She was a living example of Christian faith to her family and to all who knew her. In her declining years she found much joy in her grandchildren. She was laid to rest by the side of her husband in the Pleasant Valley Cemetery near Harper. Funeral services were held April 26 at the home of her son (Crist), Protection, conducted by Bro. Chas. Sweitzer (Text, II Cor. 5:1), and on April 27 at the home of her daughter (Mrs. O. H. Hostetler), Harper, followed by services at the Pleasant Valley Mennonite Church conducted by Bro. Gideon Yoder. Text, Psa. 39:4.

"Mother, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on the other shore."

—By the family.

Swartzendruber.—Peter P., son of Peter and Barbara (Hochstetler) Swartzendruber, was born in Johnson Co., Iowa, Dec. 16, 1859; died at his late home in Wellman, Iowa, May 3, 1939; aged 79 y. 4 m. 17 d. In his youth he united with the Amish Mennonite Church, and remained a faithful and consistent member until death. On Jan. 1, 1885, he was united in marriage with Emma Kempf, who passed away May 22, 1886 (they living in matrimony only 1 y. 4 m. 21 d.). One son (Lewis, of Aurora, Neb.) was born to this union. Feb. 16, 1890, he was married to Emma Yordy of Thurman, Colo., with whom he lived in matrimony a little over 49 years. To this union were born 2 sons (John Y. of Kalona, Ia., and Herman G., of Wellman, Ia.) and 1 daughter (Magdalene, at home). Besides his bereaved widow, 4 children, 8 grandchildren, and 1 great-grandchild, he also leaves 4 brothers (Samuel of Wichita, Kans.; Joseph P. of Wellman, Ia.; Benjamin of Upland, Calif.; and Menno of Limon, Colo.), 2 sisters (Mrs. Ida Yoder, of Parnell, Ia., and Mrs. Barbara Slagel, of Harper, Kans.), many nieces and nephews, and a host of friends. In Nov., 1904, he was ordained to the ministry, in which capacity he faithfully proclaimed the Gospel for more than 34 years. His preaching contained much warning against worldliness, and consisted of much quoting of Scriptures and compared favorably with II Tim. 4:2, where Paul admonishes to "Preach the Word." He dearly loved sacred songs and spent many leisure moments in singing them. While his life occupation was farming, he also spent some time in teaching school, both German and English, as well as serving in a number of Church and Sunday school activities. Bro. Swartzendruber enjoyed unusual good health throughout his life, until about 5 weeks ago when he began failing. His condition was not considered serious until Sunday morning, April 30, when he suffered a light paralytic stroke which rendered him speechless. It was found he had a very weak heart. This, with a cerebral hemorrhage, caused a shock he survived less than 4 days, though he was conscious to the last. Thus has closed a long and useful life filled with many duties and activities, which won for him many friends. Funeral services were held May 6, at the Lower Deer Creek Church, in charge of Abner G. Yoder assisted by W. S. Guengerich, Edw. Diener, Elmer Swartzendruber and D. J. Fisher.

"He called me Home at the close of the day,
My work was finished, so I slipped away;
To dwell with my Saviour in Heaven above,
Waiting to meet you, where all is love."

Thursday noon. Church Conference begins
Thursday afternoon and closes Friday after-
noon.

All cordially invited.

Mod., I. S. Mast.
Secy., J. C. Gingerich.

Ontario

The Mennonite Conference of Ontario will
meet in annual sessions, at Waterloo, Ont., on
June 6, 7, and 8, beginning on Tuesday, June
6, at 2:45 P. M.

We invite you to attend these meetings.
C. C. Cressman, Moderator.
Gilbert Bergey, Secretary.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite
Women's and Girls' Missionary and Sewing
Circles will be held at the South Union
Church near West Liberty, Ohio June 3, 1939.
Mrs. Paul Yoder, Secretary.

ANNOUNCEMENT

The Ohio Mennonite Mission Board will
hold its annual meeting at the South Union
Church near West Liberty, Ohio, D. V., June
3, 4, 1939.

Board members are requested to be present
Saturday afternoon, June 3 at 2 o'clock, when
the business session will be held.

David Steiner, Secretary.

YOUNG PEOPLE'S INSTITUTE

(June 21-25, 1939)

Goshen, Indiana

The young people's institute, held other
years at Goshen College, will this year be
held at the Yellow Creek Mennonite Church,
six miles west of Goshen, Ind.

The program will consist of Bible study,
Missions, Discussion of Modern Problems,
Open Forum, Music, Ideals for the Christian's
Recreation, Social Ideals for Men and Wom-
en. In addition to the classes there will be ad-
dresses each evening at 8:00 o'clock to which
the public is invited.

Leaders and speakers will be A. J. Metzler,
Scottdale, Pa.; J. R. Mumaw, Harrisonburg,
Va.; Paul Erb, Hesston, Kans.; Ralph Smuck-
er, (India) Goshen, Ind.; Paul Mininger,
Goshen, Ind.; John C. Wenger, Goshen, Ind.;
Gladys Honderich, Goshen, Ind.; Mrs. Paul
Mininger, Goshen, Ind. Others to be arranged
with later.

Expenses will be met by a nominal charge
for tuition and meals. For bulletin write:
I. E. Burkhart, Chairman of Institute Com-
mittee, 1408 S. Eighth St., Goshen, Ind.

THE YOUNG PEOPLE'S INSTITUTE

sponsored by the

Ohio Mennonite Sunday School Conference
will be held at the Beech Mennonite Church
near Louisville, Ohio, June 29 to July 2, 1939.

Among the instructors will be: J. R. Mu-
maw, Harrisonburg, Va.; H. S. Bender,
Goshen, Ind., and Walter E. Yoder, Goshen,
Ind.

Among the outstanding points of the In-
stitute will be—Special Emphasis on music,
by Prof. Yoder; lectures on Spain and Africa,
by O. O. Miller; Panel discussions on subjects
like "Peace" and "Life Vocations," etc.

We hope that our young people will avail
themselves of this golden opportunity.

For programs or any other information
write to the secretary, O. N. Johns, R. R. 3,
Canton, Ohio.

P. L. Frey, Director.
O. N. Johns, Secretary.

The strongest symptom of wisdom in man
is his being sensible of his own follies.—Roch-
efoucauld.

BOOK REVIEW

ABRAHAM BRENEMAN FAMILY
HISTORY

By Charles David Breneman

This is a new book of 566 pages, contain-
ing an extended history of the descendants of
Abraham Breneman, who was born in Lan-
caster Co., Dec. 3, 1744, and moved to Rock-
ingham Co., Va., about 1770. The author of
the book, of the fifth generation, spent years
of painstaking efforts in collecting data, with
a view to making this not only "another family
history" but an accurate, reliable record of a
branch of one of the pioneer Mennonite fam-
ilies in America, now having descendants in
practically all the states in the Union and a
number of the provinces in Canada. Follow-
ing is a partial list of the most numerous fam-
ilies found in the book: Breneman, Brenne-
man, Brannaman, Beery, Blosser, Bowers,
Brunk, Burkholder, Cline, Coffman, Culp,
Diller, Driver, Early, Eversole, Funk, Geil,
Good, Grove, Hargesheimer, Hartman,
Heatwole, Hildebrand, Huber, Keller, Kira-
cofe, Lahman, Landes, Myers, Miller, Rhodes,
Ridenour, Ross, Schenk, Shank, Shenk,
Showalter, Stemen, Suter, Wampler, Weaver,
Weldy, Wenger, Wisher, Woodell, and many
others. A copy of this book should be in
every home belonging to this extensive rela-
tionship. For further information address the
author,
C. D. Breneman.
Lima, Ohio. R.-4.

As Zion's pilgrims in accord,
The soldiers of our King,
In cov'nant bands we'll serve the Lord,
And all His praises sing.

In fellowship of joys and woes,
We'll bear the common strife,
And onward press through all our foes,
And win eternal life.

With faith and prayer we'll urge the fray,
Nor will we fear or fly;
For vict'ry waits us on our way,
And crowns above the sky.

—W. P. Rivers.

Jesus chose this method of extending
knowledge of Himself throughout the world;
He taught His truth to a few men, and then
He said, "Now go and tell that truth to other
men."—Brooks.

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CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Confer-
ence will be held with the Leo congregation
located near Grabill, Ind., (about twelve or
thirteen miles northeast of Ft. Wayne) on
June 1 and 2, 1939.

The District Mission Board will have their
annual meeting on the day previous to Con-
ference on May 31.

An invitation is extended to all to attend
these meetings.

Ira S. Johns, Secretary.

Pacific Coast

The Pacific Coast Conference will meet
with the Zion congregation near Hubbard,
Oreg., May 30-June 2, 1939. Sunday School
Conference convenes on May 30; district Mis-
sion Board and Sisters' Sewing Circle Pro-
grams on May 31, and Church Conference
proper on June 1, 2.

Ministerial meeting is to be held the eve-
ning of May 29. All are heartily invited to
enjoy the meetings with us.

H. A. Wolfer, Moderator.

E. S. Garber, Secretary.

Dakota-Montana

Casselton, North Dakota

June 5-9, 1939

Beginning Monday evening and all day
Tuesday will be Young People's Day in charge
of Bro. Milo Kauffman.

Sunday School and Mission Conference
begins Tuesday morning and continues until

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 1, 1939

(Herald of Truth
Established 1864)

No. 9

EDITORIAL

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear."

God never does things by halves. And the program He has mapped out for us includes whole-hearted service and reverential worship.

Read the article by Sister Beare, in which she gives us a graphic pen-picture of the pitiful state of the benighted heathen—that is, one phase of the life of the heathen in India.

And then think of how much greater the contrast between Christianity and heathendom would be if every one professing to be a Christian would be a Christian in fact as well as in name. Read Matt. 7:21.

The difference between the benighted heathen in idolatrous countries and the enlightened heathen in so-called Christian lands is a difference in degrees. Every step away from God is a step in the direction of the rankest heathenism. "The soul that sinneth [no matter how little the sin or how enlightened or unenlightened the mind] it shall DIE."

Of the world it is said, "The whole world lieth in wickedness." This includes all humanity that has rejected God and therefore follow "the god of this world." Every human being, from the rich and lordly Dives to the most degraded wretch in darkest heathendom, belongs to the body of people known in Scripture as "the world." The ultimate end of this aggregation of lost humanity is described in II Thes. 1:7-9.

Do Right.—This goes ahead of self-interest. The devil would have us put an amendment to this rule; namely, Do right so long as doing right is to your own interest, and then do something else. If it is to your interest to tell the truth, all right; if not, tell the untruth. You can multiply these illustrations to any extent. But the child of God should never think of anything but to do the right thing, no matter what it costs or how pressing the temptation to do wrong.

We have an illustration of this in the case of Daniel and his three Hebrew associates. "Daniel purposed in his heart" to do the right thing, and his three associates made the same resolution. They stuck to it; though it meant going into the fiery furnace for Shadrach, Meshach, and Abednego, and into the lion's den for Daniel. But neither apparent self-interest nor danger swerved them from their purpose. They stood like flint against every form of wrong-doing, and the Lord was with them. Before us are a multitude of sore temptations such as popular amusements, indulging in the use of tobacco, beer, wine, and other milder beverages, worldly conformity in dress, secret societies, labor unionism, questionable insurance, questionable business methods, etc., etc., etc. In all these things let us be like Daniel and his associates—do right; looking to God for results and for sustaining grace. "Righteousness exalteth a nation: but sin is a reproach to any people."

It was the editor's privilege to attend the annual meeting of the Ohio Mennonite and Eastern A. M. Joint Conference in the Midway Church near Columbiana, Ohio, last week. They had a full program, and went about their work in a way that commended itself for directness, frankness, and brotherly charity that under the blessings of God ought to bring favorable results. The brotherhood in this field, like those

in other districts, have their problems; which problems, we trust, will be met and solved in a way that will mean glory to God and strength to His Cause. One of the strong features of the conference was the discussion of topics under the general head of "A Biblical Study of the Apostolic Church." The topics discussed under this head were as follows:

1. Her Foundation.—J. B. Smith.
 2. Her Organization.—O. N. Johns.
 3. Her Life.—J. S. Mast.
 4. Her Mission.—E. F. Hartzler.
 5. Her Discipline.—C. F. Derstine.
- "Set for the Defense of the Gospel." Phil. 1:17.—Jesse Short.

We hope, at some future time, to see these talks reduced to writing and published as a series of articles for the edification of our readers.

"Pride goeth before destruction, and an haughty spirit before a fall." This fact is lost sight of by too many people. Pride is manifest in many ways, and wherever it appears it may be correctly described by using the above quotation. The Bible nowhere speaks of pride, but to condemn it. It is a monster evil from which all people should pray to be delivered.

Good people often use this word in a different sense from what the Bible refers to it. For instance, we sometimes hear people say, "Everybody ought to have a little pride"—meaning, perhaps, a sense of cleanliness, decency, proper care of the body, etc. The mistake they make is that they use the wrong word to describe what they mean. Likewise parents sometimes talk about being "proud" of their children, church members about being "proud" of their church, home-keepers being "proud" of their home, etc., etc. If in reality they mean what they say, they have something for which they ought to repent; to say nothing of what their attitude means for the person or thing "proud" of. But in all probability they

(Continued on page 189)

BIBLE TEACHING ON NONCONFORMITY

AS APPLIED TO THE UNEQUAL YOKE WITH UNBELIEVERS

By Oscar Burkholder

For the Gospel Herald.

For the believer to be yoked with the unbeliever is nothing short of spiritual suicide. Such a relationship is probably one of the chief reasons for the shipwrecks of faith that are becoming more and more prevalent in these last days. For it is impossible to agree with, or become a part of, either an individual unbeliever or an unbelieving organization, and expect to retain spiritual life and growth. Many have tried it and failed. The records of such failures are found in practically every human relationship—in marriage, in business, in society, in pleasure, in the professions, in religion. The present low ebb of spiritual power and influence in the Church is, without doubt, largely due to the compromise with the world, which is expressed in the many forms of the unequal yoke. It is dangerous to think and lust in one's heart for the world and its alluring associations, but it is when such lust becomes tangible in relationship that the believer has given his strong right arm to further the cause of unbelief. Believing generally, then, that the believer should not be moved from his single, one-heart position, in his loyalty to his God, may we note a few scriptural reasons for such a world despised, yet God-blessed, fellowship.

1. Nonconformity as applied to the unequal yoke with unbelievers is scripturally authoritative.

Paul said to the carnally inclined Corinthians (in II Cor. 6:14-16):

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Jesus made a similar declaration when He said in the Sermon on the Mount (Matt. 6:24):

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

These two unqualified statements of the impossibility of any union between belief and unbelief ought to convince the believer that any attempt to fellowship with unbelief is presumptuous and flagrantly disobedient. If our Master forbade such a relationship, our love for Him, and our desire to walk with Him, ought to make us more than willing to abide by His commandment. Yet human nature is such that, unless we keep our bodies under, they will lead us into relationships that point to spiritual disaster. Nonconformity to the world is the only relation that our Lord recognizes as pleasing to Him. It follows, then, that where the believer is concerned (and he is vitally concerned) it is not a question of interpretation, nor yet of personal opinion, but a relationship of obedience to the authority of God according to His spoken word. We must believe that God meant what He said. And the only way that the believer can prove his sincerity in such belief is by action in harmony with what he believes.

2. Nonconformity as applied to the unequal yoke with unbelievers is spiritually, morally, and socially necessary.

The standards of this world are in opposition to the standards of the Kingdom of our Lord and Saviour Jesus Christ. The terms that describe world standards such as, lust, license, lasciviousness, hatred, envy, adultery, vice, murder, and such like, have no place in and are directly opposite to the standards of the Scriptures. For the believer is guided by love, joy, peace, kindness, gentleness, goodness, mercy, patience, forbearance, and such like. God is good, but the devil is evil. Jesus is truth, while Satan is "the father of lies." The Spirit of God is holy, while the spirit of the evil one is unholy. The child of God is the light of the world, while the child of the world is still in darkness. How can the saint, then, have any fellowship with the world from which he has been delivered? How can he return to his former lusts without becoming partaker of such lusts? Beloved, our blessed Lord is absolutely right when He says: "YE CANNOT serve God and mammon." So it must be declared that the impossibility of an

equal relationship between believer and unbeliever is clearly evident, and any attempt to effect such a relationship is a victory for the forces of evil. Thus the believer surrenders his spiritual, moral, and social standards for the sake of fellowship and agreement with the world.

3. Nonconformity as applied to the unequal yoke with unbelievers is the believer's expression of consistency in his Christian profession.

The prophet Amos cried out in his prophecy (3:3): "Can two walk together except they be agreed?" And Paul practically declares that there is no agreement between Christianity and idolatry. Satan's seductive efforts are continually aimed at persuading the believer to step down and away from some Scriptural principle or method to accept his suggested substitutes. Some of his favorite and time-worn arguments are, "It doesn't matter," "It isn't popular," "It is out of date," "This is what they are wearing this season," "Up-to-date business methods have outmoded the old," "The old ways won't work any more," "We're living in a different world now," and many others. It becomes increasingly evident, as unequal relationships multiply and their popularity increases, that the very elect are being deceived. Very recently, under the title, "A Soul-winning Soccer Team," the "Wheaton College News Bureau" declared that "Wheaton College's skillful soccer team, back from its second annual tour of eastern collegiate competition, proved its mettle, not only on the athletic field, but reported gratifying spiritual results." Must we be compelled to believe that religion and sport can be so yoked together that conversions will result? Is such a program in harmony with the three years' ministry of our Lord and Master? Can any right-thinking believer conceive of such an addition to the activities of Christ on His journeys through Judaea, Samaria, and Galilee? How can a believer prove his mettle on the athletic field and then spend a night in prayer? Such yoking together is impossible. If the unequal yoke with unbelievers applies to both individuals and standards, and Paul's teaching in II Corinthians 6 makes this very clear, then one of the marks of the unequal yoke with the world is that of mixing the pleasures of this world in the modern church's religious program. Brethren and sisters; let us be consistent. Either we are pushing the Lord's program, or the program of the world. The Church's inconsistency is heralded the world around by her attempts to include the world's program with that of the Lord's. No wonder the old fashioned revival is vanishing from the earth. No wonder that Dr. Fosdick and others of his kind say that man can find God in any religion. And this in spite of the fact that the Bible declares, in many different ways and examples, that there is no agreement between God and Satan, between Christ and the anti-Christ, between the Holy Spirit and the spirit of this world. Consequently there can be no agreement between the Christian and the non-Christian. We must recognize, then, that nonconformity, so far as the unequal yoke is concerned, is the only consistent relationship that harmonizes with Biblical principle and practice.

4. Nonconformity as applied to the unequal yoke with unbelievers, is profitable here in this life and in the world to come.

Nonconformity is the expression of the Biblical doctrine of separation. This great doctrine divides the human race into two classes; those who are on the side of God, and those who are on the side against God. Whether willingly, indifferently, or unconsciously, every person shows by his manner of life, his associations, his attitudes, on which side he is living. Either he is conformed to the will of God, to whom he has whole-heartedly given his allegiance; or he is conformed to the will of Satan, whom he has always served as one of "the children of wrath" or returned to Satan after having "tasted" of a spiritual experience. If we have committed ourselves, without reservation, and in full genuine consecration, to Him "who is able to save to the uttermost," we can claim recognition in the ranks of Jesus Christ, one of whose great followers and defenders, the apostle Paul, said: "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Imagine Paul playing on a soccer team and distributing tracts in his spare time, or investing some of his surplus money (if he had any) in some get-rich-quick scheme in Ephesus, or Philippi, or Corinth; or telling the soldier converts in Rome that it would be perfectly all right to keep on soldiering in Rome's imperial army, for such continuing wouldn't interfere with their "growth in grace" (when authentic early Church records show that there were no active soldiers in their membership) or condoning all shades and conditions of mixed marriages (as many religionists of the present day do, in the face of

his bold declaration "Marry only in the Lord"), or entrusting his personal travelling hazards to some wealthy corporation, and making sure that his premiums are paid, whether any one else whom he might owe (a grocery bill, or a promissory note, or some less esteemed obligation) remains unpaid. No! No! Paul suffered, but always for the defence of the Gospel, and because he was on the Lord's side; Paul was injured, but he was injured for Jesus' sake. He said, "I am set for the defence of the gospel." He knew on which side he lived, and the world knew it equally well. Did it pay? Were the rewards commensurate with the sacrifices? Was it worthwhile to fight, to watch, to pray, to suffer, to die? Wouldn't this great apostle have gained a great deal more in the realms of Judaism, and today have his writings read and reread by rabbis in all the nations of the earth? Listen to the clear, ringing testimonies from this triumphant man of God: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almighty." Separation from and nonconformity to the world was the way of life to which he was committed: Fellowship, sonship, membership in the family of God were more precious to him than any brief period of fleshly advantage the unequal yoke might give him. And then his triumphant declaration at the close of his life. Mark its certainty and unselfishness: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Brethren and sisters, let us be sure that conformity to the will of God and nonconformity to the will of the world are inseparable in Christian experience; and that conformity to the will of the world is inseparable from nonconformity to the will of God. We must make our choice. And our choices are shown by our yoke fellows. "Be ye not unequally yoked together with unbelievers."

Breslau, Ont.

WILL THE HEATHEN SPEND ETERNITY IN HELL?

There have been quite a few that have asked questions like this: "Do you think the heathen who have never heard the Gospel will have to spend eternity in hell?" or "Do you think God is just in sending the heathen to hell?"

In answering the above questions we will see what the Bible has to say. II Cor. 4:3, 4 plainly states, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Some have asked, "Are the heathen lost?" as stated in this verse. In Rom. 10:14 it says, "How shall they [the heathen] call on him [Christ] in whom they have not believed and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" According to these verses, the heathen are lost because they have not believed in Christ. We know that Satan, who is the god of this world, truly hath blinded the minds of the heathen because of the terrible and wicked, yea, devilish things they can do. It is as the Psalmist says, "Why do the heathen rage?" Then, too, Jesus said, "I am the way, the truth, and the life: no man cometh to the Father but by me" (John 14:6). "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We know the heathen can never enter heaven without Jesus. This is very, very sad, but true; at times my heart almost breaks at the thought of it.

In answering the question, "Is God just in sending the heathen to hell?" we answer, He most certainly is. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them [the heathen]. For the invisible

things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they [the heathen] are without excuse." (Rom. 1:18-20). Then in Rom. 2:12, "For as many as have sinned without the law shall also perish without the law." From this passage we learn that the heathen who have never had the law shall perish without the law. Oh, how sad! There is no hope for the poor heathen outside of Jesus Christ!

Paul said in Rom. 2:16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." How glad I am that it is Jesus who is going to judge the heathen, and when He judges them He will judge them according to the light they have had on the Gospel; for it is only through the light of the Gospel of Jesus that we come to know the will of God. In Luke 12:47, 48 Jesus said this: "That servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," and in the preceding verse it says, "The lord . . . will appoint him his portion with the unbelievers." These servants can be none other than those who can get and read God's Word, for it is through reading and acquainting ourselves with the Scriptures that we come to know the Lord's will. "Search the scriptures," said Jesus, "for in them ye think ye have eternal life, and they are they which testify of me." "But he that knew not" his Lord's will, which are most assuredly the heathen, "and did commit things worthy of stripes, shall be beaten with few stripes."

Looking into this portion of Scripture we note that the punishment of the heathen will not be so severe as to those who have had the light of the Gospel, and rejected it.

We who have the light of the Gospel are responsible for getting it to those who are sitting in heathen darkness. For the last command of Jesus before He ascended was, "Go and make disciples [margin, "make Christians"] of all nations." (Matt. 28:19). In Mark

16:15 Jesus said, "Go ye into all the world and preach the gospel to every creature." Have we done all that is in our power to get the Gospel to those who are sitting in heathen darkness?

"Behold, many thousands still are lying
Bound in the darksome prisonhouse of sin
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay."

—Jehart Hanson in Herald of Light.

THE CHURCH

By Ruth E. Buckwalter

For the Gospel Herald.

God found the Church in a desert land; in the wilderness He led His Church about. He instructed His Church, He kept it as "the apple of His eye." He has His Church in His hand as a crown of glory, a royal diadem. He that touches the Church touches the "apple of God's eye."

God has promised to save His Church, and lift it up, as an ensign in the land. He is coming some day to make up His jewels; He shall spare the members of His Church, as a father spares his own son who serves him. God has bought the Church with His own blood.

Jesus loved the Church and gave Himself for it. He is the Head of all things in the Church. He is the Saviour of the body, the beginning, the first-born from the dead. "In all things" He is to have "the pre-eminence."

"I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord" (Jer. 23:4).

In the family of God there shall be no fear, because the Father has adopted them and they are safe. He calls them His sons and daughters. Obedience to their Father assures them the

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PREACHER'S PAGE

SERMON OUTLINES

OUR ASCENDED LORD

By Martin R. Hershey

- I. God's foreordained plan.—Matt. 25:34.
- II. The ascension previously typified.—Lev. 16; Heb. 9:7.
- III. The ascension predicted by David, Daniel, our Lord Himself.
- IV. Held forth by the apostles Paul and Peter.
- V. Circumstances connected with the event:
 1. Time, place, manner, witnesses, place ascended.
 2. The scene itself very remarkable—so quiet, so majestic.
- VI. The end and design of His ascension.
 1. To show that He had finished His mediatorial work on earth, fulfilled all the terms of the covenant, made with the Father.—Jno. 17:4.
 2. A triumphant conqueror over all His enemies: principalities and powers, over death and the grave.—II Tim. 1:10.
 3. Ascended as the representative of His people and took possession of heaven.—Jno. 20:17; 14:3.
 4. Ascended that He might send the Holy Spirit.—Jno. 16:7.
 5. Ascended that He might exercise authority and dominions. Before Him every knee shall bow.—Phil. 2:10, 11.
 6. Ascended that He might receive to Himself the spirits of departed saints.

Rejoice in Christ's ascension. Worship Him, not as a dead Saviour, but a living Christ. Let the record of our lives be in harmony with a grateful remembrance of what our Saviour did for us. As He ascended, we likewise shall ascend, if faithful, loyal, true, and forever be with Him.

Gordonville, Pa.

CHRIST OUR MEDIATOR

By Simon Bucher

Text.—I Tim. 2:5.

Definition.—An intervening agent or instrument for the purpose of effecting a reconciliation between two contending parties.

Man

Belonged to God by creation.—Gen. 2:7.
Became alienated through disobedience.—Gen. 3:6; Eph. 2:12, 13.

Mediator

Promised.—Gen. 3:15.
Prophesied.—Isa. 9:6, 7.
Announced.—Luke 1:26-35.
Born.—Luke 2:7.
Adored.—Luke 2:25-38.
Fulfilled as—
Prophet.—Deut. 18:15; Acts 3:22.
Priest.—Heb. 7:23-28; 9:24; 10:12-14.
Isa. 53:12.
King.—Eph. 1:22; I Cor. 15:27.

Concluding Thought.—The Son of God became the Son of man, that the sons of men may become the sons of God and joint heirs with Christ.

Annaville, Pa.

TEACHING CHILDREN

By A. O. Hstand

- I. Commanded.—Deut. 4:9, 10; 6:6, 7; 11:18-21; Eph. 6:4; Tit. 2:4, 5.
- II. Parents Teaching.—Gen. 18:18, 19; Josh. 24:15; Prov. 13:24; 19:18.
- III. Unborn to Be Taught.—Psa. 78:5-8; 102:18.

IV. Children to Obey.—Prov. 3:1-4; 6:20-23; 7:1-5; Eccl. 12:1; Eph. 6:1-3; Col. 3:20.

V. Consequences of No Teaching.—Prov. 30:11-14.

VI. Consequences of Teaching.—I Jno. 2:14; II Tim. 3:14, 15.

VII. Jesus and the Children.—Matt. 19:13-15; Mark 10:13-16.

VIII. Teaching in the Home.—Tit. 2:1-10.
Doylestown, Pa.

THE DIVORCE EVIL

By A. O. Hstand

I. Allowed by Moses.—Deut. 24:1-4.

II. Forbidden by Christ.—Mark 10:2-12; Matt. 5:31, 32; Matt. 19:5-8.

III. Jesus on Separation.—Matt. 19:9-11.

IV. Paul on Separation.—I Cor. 7:10, 11, 27.

V. Paul on Married Life.—I Cor. 7:2-5.
(Advice)

(True marriage, no divorce)

(a) Wife.—Eph. 5:22-24.

(b) Husband.—Eph. 5:25-29.

(c) Summary.—Eph. 5:33; Col. 3:18, 19.

VI. Peter on Married Life.—I Pet. 3:1, 2; 3:6, 7.

VII. How to Marry.—Gen. 2:24; Eph. 5:31; I Cor. 9:5.

VIII. Second Marriages.—I Cor. 7:39.

IX. Mixed Marriages.—I Cor. 7:12-17.
Doylestown, Pa.

OUR MISSION

1. Manifestation of the light of life (Matt. 5:16).

2. Interpretation of the gospel of Christ to men by means of its translation into living epistles (II Cor. 3:2, 3).

3. Sanctification of our lives in view of making them meet for the Master's use (II Tim. 2:21).

4. Salvation of the lost throughout the world (Mark 16:15, 16).

5. Intercession for all (classes and ranks of) men, that their lives may be subjected to the will and ways of God (I Tim. 2:1, 2).

6. Occupation of the field of service, the Lord's vineyard, till He returns (Luke 19:13).

7. Nutrition of the flock of God (I Pet. 5:2-4).—Paul M. Tharp in Moody Monthly.

TO BE A GOOD PREACHER

To be a good preacher takes the whole man, for salvation is for the whole man. Mental preparation must never be emphasized to the neglect of the spiritual. On the other hand the mental must not be neglected because of dependence on the Spirit. In the study the minister may work as though next Sunday's sermon depended wholly on his preparation. In the pulpit he may well behave himself as though it all depended on God. He has gathered the fuel for the spiritual fire, but it is the work of the Spirit to set it on fire and bring it forth under His unction. Without the flame of spiritual glow the best preparation will fail of its purpose. Without the preparation the fire will soon burn out. It is extremely doubtful if the Spirit would have produced through Peter that convincing sermon of Pentecost had Peter not have stored his mind some time before with the Scripture portions he

used. On the other hand, though Peter knew the Scripture when he denied Christ it did not give him courage to be true. When the Spirit came He brought these things to his remembrance with floods of new light on them in the light of recent events.—The Gospel Minister.

A PASTOR MEDITATES

The pastor went away for a few days. No important call took him, he just went to break a "spell" that had affected his mind and nerves. A physician told the pastor, years ago, that when his office patients brought tears to his eyes or a summons to a bedside was like lead to his heart, he went away for a little time to break the "spell." A pastor has head strain and heart strain much of the time, and once in a while the continued round of duties "gets on his nerve." It is good to change sharply for a day or more if he can. Some need this oftener than others, but it is usually profitable.

The pastor "lit out" without announcement, going to a different environment. A day's journey by rail put him into an entirely different atmosphere. He saw how other people lived. He is pretty narrow and old-fashioned, and he was surprised at some things. He had read that cigarette smoking had increased by billions, especially among women. He rode in a railway coach. It was not crowded. Half a dozen men and perhaps twenty women of various ages. There was a "smoker" on the train, so no one in his car smoked, except one very well-dressed, attractive woman in early middle life, journeying with her husband, who was a most attractive, courteous, attentive gentleman. He did not smoke, but she did once twice, thrice, though the pastor overheard, unwittingly, him say that this was not the smoking car.

In the hotel dining room he saw two men and eight women sweeten (?) their food with smoke. In the lounging parlor he saw two aged, kittenish women puffing away at a great rate. They were not "flappers" nor "kids," but he imagined they wished they were. He could not admire this display of womanhood. Nothing in the surroundings indicated deep and sore poverty. The prices for everything were high enough, though plenty of bargains were advertised. There were no shabby or threadbare clothes to be noticed as the crowd passed.

The pastor thought of his parents and grandparents, who were well-conditioned in their time. The contrast between their comforts and luxuries and those of today is stupendous. Standards of creature comforts have gone upward very decidedly, and yet we are far from satisfied and talk of

(Continued on next page)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Iowa City, Iowa

(Mennonite Gospel Mission)

We had the blessed privilege of having Bro. J. M. Kreider of Palmyra, Mo., with us the last quarter in Bible conference work and his messages were a great help and inspiration to the Iowa City congregation. Since the close of these meetings six accepted Christ and five were received into Church fellowship, four by baptism and one by letter.

We feel steps have been taken that will result in a great benefit, both to the work and the workers in the future, since our Mission Board has appointed Sisters Mary Hochstetler and Irene Detweiler as workers with us. May God bless and supply them grace and help for their responsible calling. (Please pray for us all). Sister Detweiler came to the mission from the Conservative Mennonite congregation of near Iowa City and was received by letter May 7 into the Mission congregation. We thank our conservative brethren for their kindness and support of the Lord's work.

Council and communion services were held by our bishop, Bro. D. J. Fisher, nearly seventy in all observing the ordinances of feet washing and communion. Baptismal services were observed by four.

Bro. Fisher is a very busy man; and now, beside the duties of the office of bishop in a large congregation, also Iowa City, he is called upon to oversee the building of a new church at Iowa City, which is moving along nicely. The foundation is almost completed and if there should arise such a condition as any church or individual looking for a place to help the Lord's work financially, we extend you the opportunity to help in the building of a church at Iowa City. (We will need such assistance). Our dear people of Iowa have nobly responded for the building, and now we as a Mission family are needing a lift financially in the home and again we ask an interest in your support for the future, both in prayer and finances, but we would not forget to say a hearty Thank you, and praise the Lord for your past support, which we appreciate very much.

We were privileged to have with us a few ministers during the past quarter: Bros. J. M. Kreider, J. Y. Swartzendruber, D. J. Fisher, J. L. Hershberger, Harvey Yoder, Levi Schrock, W. S. Guengerich, Ezra Roth, and George Miller. We appreciate very much their

timely messages, the encouragement and inspiration received as they ministered and visited with us. May the God of all grace direct their way to us again.

Many souls are just outside the door, halting between two opinions, for whom we solicit an interest in your prayers. We invite all who can come this way to do so and give us a visit.

Sincerely your brother in Christ,
May 20, 1939. Norman Hobbs.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Readers of the Gospel Herald, Greetings:—In Psalms we have this wonderful assurance, that "the angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psa. 34:7, 8). If only people could just put their trust in Him who is able to deliver their souls from Satan's grasp or out of his enchantments.

Work on the mission field is a little hampered as we are short of a sister to help out in our visitation work. As you probably have noticed, Sister Anna Showalter was called home due to the sickness and death of her father; and it was thought best for her to take a rest for several months, due to her being not so strong physically, and the strain which she has gone through with the loss of her father. May God bless and bind up the sad hearts, and help us to patiently wait till He comes and takes us home where partings will not be known. On the 5th Sunday of April we were made glad, when there was one added to our little flock, by water baptism. This is little Betty Sue Perry, a result of our meetings last Mar. We feel that we should add her to our prayer list, as she has a long way to go amid the varied influences of a wicked city. After the baptism we commemorated our dear Lord's suffering and death, the message being given by our bishop, Bro. Wm. Jennings, of Concord. There was a good turnout, and this was something new to our S. S. children who stayed for the meetings. They asked questions regarding the bread and wine, which gave us a chance to give the deeper meaning. It was the first communion a part of them had ever witnessed. I trust that this may mean a deeper lesson in their future life.

Visitors since last report was given were, Bro. and Sister Henry M. Brunk, Hyattsville, Md. We are always glad for visiting brethren, come again.

Due to the writer's health, I will be obliged to leave the field here; and Bro. and Sister John Shenk, now of Philadelphia, Pa., will take charge, around the middle of June. May God richly bless them in their new field of labors. The writer's address after June 20th, will be Cootes Store, Va. R. 1.

Pray for the work here that souls might be added to the kingdom.

Yours in Him,
May 24, 1939. M. D. Emswiler.

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings:—Work at this place is going on as usual. We are thankful that the attendance has increased since we have Sunday school in the morning.

Our average attendance is 70 to 75 just now; mostly all children. We thank the Lord for the children and pray that through them, or in some way, the parents will also become interested and prepare to meet their maker.

As had been announced previously, the second annual Home Mission Meeting was held and was well attended. The program was very inspirational and surely must have proved very beneficial to all present who have an interest in the Lord's work.

The Tuesday evening prayer meeting has been changed from every week to every two weeks, through the summer months. These meetings are usually held in homes of the community.

Visitors are always appreciated; so come to visit this part of the Lord's vineyard when you can.

Remember the work in your prayers.
May 25, 1939. Roy H. Wissler.

PREACHER'S PAGE

(Continued from preceding page)

hard times. All of us, rich or poor, live lavishly in our day and are surrounded with elegancies and conveniences beyond the wildest dreams of our ancestors. We need not decry all this. We should be very thankful for our comforts.

We should, however, learn that things never satisfy. The more we get, the more we want. "Life is more than meat, and the body than raiment." It is a strong probability that our forefathers, with all their lack, were happier than their children, possessed of so much more.

The pastor in his brief trip saw the crowds in various places. What masses there are, mostly hurrying to get somewhere! They looked, on the whole, well cared for, and in good temper. Each bent on a different errand, yet they moved together, without confusion or collision. Each obeyed a law. To break a law would work harm and cause hurt. The pastor thought the great mass of human society could go on as smoothly and happily if all would obey the laws that God has laid down for society. That is the solution, each doing His will scrupulously on earth as it is done in heaven.—The Presbyterian.

Be ye followers of me, even as I also am of Christ.—I Cor. 11:1.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around thy
table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

FATHER, EVER LEAD

By Charles E. Hose

For the Gospel Herald.

Dear Father, uphold me,
Help me stand in Thy sight.
Protect me, dear Father,
Lead me ever aright.
Take my hand, Lord, and lead me,
Help me walk in Thy love,
And set my affections
On things up above.

Guide me ever, dear Father,
In the way that is straight.
Set my course up to heaven;
Lead me up to its gate,
Where I may sing Thy praises
Yea, let my voice ring
In full admiration
For such a great King.

So, lead me e'er onward
To that holy place
Where I may see my Saviour
And look on His face,
The face that was smitten
And scorned by bad men,
The face of that loved one
Who saved us from sin.

Harrisonburg, Va.

THE REAL THING

Uncle Joe, a cabinetmaker and skilled mechanic, knew wood. His practiced eye could detect almost instantly the difference between solid walnut and a veneered article.

Visiting a niece, shortly after her marriage, he was found examining critically a table which some relative had given her.

"Uncle Joe," the young bride complained, "I'm almost afraid to use so valuable a table. I prize it so highly."

"Why are you afraid to use it?" he asked brusquely.

"Afraid it may become worn or scuffed," she answered. "I received it from my grandfather as a wedding present. It is very old and quite an heirloom in the family. I should feel bad if it were marred in any way."

Uncle Joe's eye twinkled as he said, "You can't wear out that table, and it will not be easily marred. Why girlie, do you know that nowadays they could make quite a number of veneered tables of just the solid wood you have in this one? But as for this table—the more you use it, the better for it. It's the real thing, solid walnut."

In a community there lived a young woman who was unusually pretty and winsome. Every one loved her and nearly every person who knew her could think of some kind deed or act she had done. "She's always doing for

others," folk were wont to remark; "she will wear herself out before she's middle-aged. She's too bright and lovely to be doing that."

But when the young lady herself heard the remarks, she simply smiled and said, "Well, if that is true, I can't be made of the real thing to begin with. Living happily with one's neighbors never wore anyone out yet, that I know of, so I'm not afraid."

We knew a dear, sainted lady who had seen many summers and whose life had been one long series of kindly deeds and words for others. She was neither young nor pretty, and her hands were wrinkled and rough from toil. Yet her entire life was devoted to others. Long years of service to others had become a habit with her. During her aged days when she walked, she held her hands and arms out in a sort of helpful attitude, as though seeking to aid some one. And when God summoned her to rest, people from every station in life, young and old, rich and poor, came to tell of a kindly word or deed they had received from her beautiful life. Hers was the real thing in service.

The real thing is never harmed by service—whether it be tables or people. Only the "veneered" article is easily injured. The real seems to thrive upon constant, cheery use.

We cannot realize the luxuriousness of rest unless we have worked until we are thoroughly tired. That exquisite sense of relaxation which comes at the close of an honest day's toil is not for the "veneered" person. And at the close of life's span, the rewards for true service are reserved for folk whose lives are composed of the real thing—who have borne the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

It's a fine thing to make a list of these qualities of "fruit," and strive daily to bear such fruit, by the help of Christ, who is the true Vine.—C. G. West in Sunday School Messenger.

LOOKING UP THE FAMILY TREE

There's a man in New York who wants to sell me a book about my ancestry. He has been looking into it and throws out vague hints of things to make one proud. He has even found out what the family coat-of-arms looked like, an accomplishment which certainly proves him to be an investigator of no mean proportions. He would no doubt do the same for you. One thing you could surely count on. His natural kindness of heart would keep him from discovering anything unfavorable. At least until after he has your money.

Pride of ancestry has a long and brilliant history. It goes right on past the illustrious ladies of the D. A. R., past the Pilgrim Fathers and Plymouth Rock, plunging deeper and deeper into

the unknown recesses of antiquity. One of the worst cases on record is that of a group of Jerusalem politicians of nearly two thousand years ago.

The record is one of a spirited conversation they had with Jesus. They were loud in boasts of their Abrahamic descent, staking their claim to special privilege on that fact. Jesus had found in them traits of character suggesting a different parentage. He said that if they were Abraham's children they would do the works of Abraham. On the contrary they were trying to kill him. "This did not Abraham." The true test of lineage was likeness in spirit, not physical blood connection. That in fact had nothing to do with it.

The most talented apostle of Jesus taught the same doctrine. "He is not a Jew who is one outwardly... he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." The heirs of the promise to Abraham are those who have the kind of faith that Abraham had, regardless of physical genealogy. Spiritual ancestry is the only kind that determines spiritual kinship with God and His children.

Whether Anglo-Saxons belong to the ten lost tribes, how many Jews get back to Palestine and what may be the future of that unhappy land or of the unfortunate victims of the Madman of Europe—all this has its own kind of interest but it has nothing whatever to do with the fulfillment of God's covenants with His people. That depends solely on their response to the pleadings of His Spirit with them beseeching them to love and trust Him and do His will.

This holds good for all Jews and all Gentiles, Nordics and Negroes, yellow men and white, Mayflower descendants and F. F. V's. The way to promote the divine plan of the ages, including the fulfillment of prophecy and the consummation of the Kingdom, is to help win men and women and children into fellowship with Jesus Christ and His way of living.

Isn't it strange that it should be necessary to keep saying this obvious and simple thing over and over in this Gospel-enlightened age? Isn't it strange that men and women who seem to mean well and ought to know better will go up and down the land confusing and frightening the people instead of preaching the gospel to them? "The peace of God" isn't the only thing that "passeth all understanding."—E. F. in Gospel Messenger.

The home should be a training school for children, from infancy up to the time when they go forth to start homes of their own.—Roy Kinsinger.

Now to the Lamb that once was slain,
Be endless blessings paid;
Salvation, glory, joy, remain
Forever on Thy head.—Isaac Watts.

SUNDAY SCHOOL LESSON

Theme for the Quarter: LIFE AND LETTERS OF PAUL

Lesson for June 11, 1939.—I Cor. 1: 1-11; 4:14-21; I Thess. 5:12-15.

PAUL SOLVES CHURCH PROBLEMS

Golden Text.—Let your conversation be as it becometh the gospel of Christ.—Phil. 1:27.

Introductory.—Perhaps the title assigned to this lesson is rather strong, as there were Church problems remaining to be solved long after Paul went to his eternal reward. But it is beyond dispute that the advice and teaching recorded in this lesson, if heeded by all members, would effectively solve the problems which Paul met in his many contacts with churches under different environments. Save in matters of details, the problems he met were not so very much different from the problems confronting us at the present time. It is another proof that human nature is the same in all generations.

Exhortation to Unity (I Cor. 1:1-11).—After the usual salutations by way of approach to the things he wished to write, Paul began at once to devise ways and means whereby the disputes and strifes among the members at Corinth might be laid aside. Here are a few things that he advised:

1. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." To accomplish this end, it is essential that they draw their inspiration from the same source; namely, from God the Father, through our Lord Jesus Christ, through the leading of the Spirit, according to the instructions found in the Gospel of Christ. One of the causes of the much contentions among the people of God today is that they get their inspiration from so many different outside sources and then try desperately to get the whole membership converted to their way of thinking. If Paul were here today he would probably speak to the Americans very much as he did to the Corinthians.

2. "It hath been declared unto me... that there are contentions among you." At least some of these are brought out later in this epistle. Such unsanctified contentions, unless repented of, usually lead to divisions; the very thing which Paul tried to head off.

Further Warnings (4:14-21).—"I write not these things to shame you, but as my beloved sons I warn you," he continues. His was the message of love. While he said some sharp things, they were needed to awaken them to a realization of their shortcomings and dangers. He went on to say, "In Christ Jesus have I begotten you through the Gospel." And it is this same Gospel

which he now preaches to bring them back to the way of constructive righteousness and true holiness. Then, as now, some were "puffed up"—perhaps unconsciously, but nevertheless self-exalted. They needed a letting down; a task which Paul was peculiarly fitted to accomplish.

It is true, as the wise man says, that "only by pride cometh contention." You never saw a man, no matter how loudly he proclaimed his humility, who possessed a contentious spirit but that he was puffed up with pride. If it ever becomes necessary to point others to the error of their way, here is the Scriptural way to do it: "In meekness instructing those who oppose themselves." Paul further reminds these contentious members that "the kingdom of God is not in word, but in power." Get a man heated up in a contentious spirit, and you find him substituting the power of words for the power of the Spirit. Paul concludes this part of his lecture by saying, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" In this last question we have at least a hint as to how we should behave ourselves when surrounded by the atmosphere of contention.

BIBLE MEETING TOPIC

METHODS OF SERVICE—GIFTS FOR THE CAUSE.—Phil. 4:10-20

Topic for June 11

MOTTO

"Good stewards of the manifold grace of God."

OUTLINE STUDY

- I. Christians as Stewards.
 1. Committed with some form of God's gifts.—I Pet. 4:9-11.
 2. Responsible to use our trust uprightly.—Matt. 24:45-51; I Cor. 4:2.
 3. All we possess is from God's own.—Ps. 24:1, 2; 50:10-12.
- II. Serving Missions by Giving God His Own.
 1. Through hospitality and service to His servants.—III Jno. 5-8; II Cor. 11:8, 9; Phil. 4:10-19.
 2. Making good works possible by willing gifts.—I Tim. 6:17-19.
 3. Seeking first God's kingdom and righteousness.—Matt. 6:33.
 4. Limiting wealth by giving time.—II Cor. 12:14, 15.
 5. Giving up all to follow His bidding.—Matt. 19:27-29.
 6. Giving cheerfully.—II Cor. 9:7.
 7. Enabled to give increasingly.—II Cor. 9:8-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Give."
2. What have I to give?
 - a. Earnings shared for Christ's service.
 - b. Self denials for Christ.

Practical Instructions (I Thess. 5:12-15).—Turning to the Thessalonians, Paul finds a slightly different type of people, as is evident from the different tone of his message. But they had the same things to contend with and so needed similar instructions. Only here we find Paul speaking to people who evidently desired to do that which was right and only needed the light of truth brought to them and they were ready to take the advice. Here are a few things which Paul taught them:

1. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you." In other words, he counsels a spirit of submission, maintaining the rule of law and order. Rebellion means anarchy; whether it is rebellion against God direct, or rebellion against God's anointed.

2. "Be at peace among yourselves." The importance of this has already been dwelt upon at some length, so we will not repeat it here. Space will not permit discussion of the two remaining admonitions in this lesson, so we will simply pass them on without comment:

3. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

4. "See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves, and to all men."—K.

- c. Helping the missionary.
- d. Our little accepted of God.
3. How to give.
 - a. Cheerfully.
 - b. Bountifully.
 - c. Sacrificially.
 - d. Ourself with our gift.

For Seniors.

1. How God Uses Givers in Missionary Service.
2. Our Responsibility as Stewards.
3. God's Blessing in the Service of Giving.

PERSONAL THOUGHT

"Herein is my Father glorified that ye bear much fruit." In what has the Lord endowed my life for fruitfulness? Spiritual increase will put every power at the disposal of the Lord.

SEED THOUGHTS

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the bank. Giving is true having, and the old gravestone said of the dead man: "What I spent I had; what I saved I lost; what I give I have."—C. H. Spurgeon.

Give strength, give thought, give deeds, give wealth;
Give love, give tears, and give thyself.
Give, give, be always giving.
Who gives not is not living;
The more you give, the more you live.—Sel.

Five dollars for gasoline and five cents for the Lord tells a story of moral retrogression.—Selected.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, JUNE 1, 1939

Field Notes

Bro. H. N. Troyer of Hudson, Ohio, was scheduled to preach at the Providence Church near Oyster Point, Va., on Tuesday evening, May 30.

O. D. Y.

Request for Prayer.—A reader of the Gospel Herald writes: "Will you all pray earnestly for a young man, that he will consecrate his life more fully to God and the Church?"

An appointment has been made for Bro. Elam Stauffer, missionary on furlough from Africa, at the Meadville school house, Lancaster Co., Pa., for Sunday afternoon, June 4, at 2:45 P. M.

I. H.

"Fourteen new members have been received recently into the Frazer congregation, ten by water baptism and four by letter," writes a brother from Frazer, Pa. We praise the Lord. May others follow.

Bro. C. F. Derstine of Kitchener, Ont., closed a series of meetings at the Kidron, Ohio, Mennonite Church on Monday evening of last week, with seventeen public confessions as one of the visible results.

Meetings have been progressing under the blessings of God at the Mennonite mission in Newport News, Va., with Bro. William Jennings of Concord, Tenn., in charge. Souls are confessing Christ.

O. D. Y.

Bro. J. L. Horst of Scottsdale, Pa., filled the regular appointments at Masontown, Pa., on Sunday, May 28—in the absence of the home minister, Bro. Paul M. Roth, who was at Harrisonburg, Va., attending the commencement exercises at the Eastern Mennonite School.

Ontario A. M. Conference.—The next meeting of the Ontario A. M. Conference will be held, the Lord willing, with the Maple View congregation near Wellesley, Ont., June 14 and 15. Fuller announcement in next week's Gospel Herald.

A Sunday school meeting is to be held at the Mummasburg, Pa., Mennonite Church on Saturday evening and Sunday, June 10 and 11. Instructors: Melvin Bishop, George Lapp, Raymond Mayer, Leidy Hunsecker, Richard Danner.

A program of the 47th Monthly Bible meeting to be held at the Columbia, Pa., Mennonite Mission is before us. This meeting is to be held on Saturday evening and all day Sunday, June 3 and 4, with Brethren J. S. Mast and J. M. Nissley as instructors.

Evangelistic meetings are announced for the Geiger Mennonite Church near Wilmot Center, Ont., June 3-13, in charge of Bro. J. R. Mumaw of Harrisonburg, Va. An all-day meeting is announced for the 11th, with the following listed as speakers: Bro. Mumaw, Moses N. Near, Chester M. Helmick.

Safely Landed.—Word reaches us that Bro. and Sister John H. Mosemann, missionaries from Africa, arrived at New York on Thursday of last week and are now among loved ones in the home land. May the Lord bless them and make them a blessing to the home Church while here on furlough.

Bro. C. A. Hartzler of Tiskilwa, Ill., preached for the congregation near Morrison, Ill., on Sunday morning, May 21. "We as a small band need the prayers of God's people," writes a sister from that place. May God bless and prosper the work at Morrison, one of the oldest Mennonite congregations in the state.

Bro. David S. Lehman of Columbiana, Ohio, who for a year or more has been in feeble health, has recovered to a sufficient extent that he was able to attend the recent meeting of the Ohio and Eastern A. M. Conference last week. May the recovery continue until it becomes complete. Bro. Lehman has many years of faithful service to his credit.

Among recent visitors in the Publishing House are the following: Noah Denlinger and wife and daughter Bernice, Harry Yoder and wife and daughter, Geraldine, Dayton, Ohio; Joseph H. Hess and wife, Mechanicsburg, Pa.; G. W. Megahan and wife and daughter Mary Beth, Clarion, Pa.; Stella Sproal, Pittsburgh, Pa.; Herbert Blough and wife, Carl Williamson and wife, Hollsopple, Pa.

A brother writes us from Millersville, Pa.: "Bro. Levi Sauder, superintendent of the Millersville Children's Home, is slowly recovering from a stroke which befell him on May 15. Word has gone out in some quarters that a second stroke followed, which however is not the case. Prayer for his recovery according to the will of the Lord is desired." We join with the many friends of our stricken brother in praying and hoping for his recovery.

Among those in attendance at the Ohio Mennonite and Eastern A. M. Joint Conference in the Midway Church near Columbiana Co., last week were Brethren J. B. Hartzler of Marshallville, Ohio, and D. J. Johns of Goshen, Ind. Both are in their eighty-ninth year. The former has been in the ministry for over sixty years and probably holds the record among us for length of service in the ministry, while the latter holds a similar record as an active bishop.

Scheduled to return to New York from Europe on the S. S. Europa on June 1 were Bros. Orié Miller, Levi C. Hartzler, and Clarence Fretz. It will be recalled that Bro. Miller was in Europe to help our Spanish Relief workers to adapt themselves to conditions under the new government and to plan for the future. As a result of negotiations and plans made, two of our workers are returning home, while Bros. Hershey, Nafziger, and Bennett remain on the field for the time being.

H.

The brotherhood of the Salem Church near Smithville, Ohio, is looking forward to another series of tent meetings in the city of Wooster, Aug. 8-20, in charge of Bro. Jesse Short of Archbold, Ohio. It has been suggested that a number of workers give their entire time in personal work during these meetings. Those interested (either among the local members or those in other communities) in this kind of a program will please get in touch with Bro. Rudy L. Stauffer, Wooster, Ohio, R. 3.

ANNUAL MEETING

MENNONITE BOARD OF MISSIONS AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon. Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to

the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

How to get to Fairview? By train come to Harrisville, Leave Bay City Daily 6:00 A. M. and Ar. Harrisville 8:50 A. M.

Or leave Bay City 1:30 P. M. and ar. Harrisville 4:08 P. M. Harrisville is 40 miles east of Fairview on Detroit and Mackinac Ry. Anyone coming by train notify Orie Troyer, Fairview, Mich.

By auto you will find all improved hard roads to Fairview. However, there no doubt will be two detours between Bay City and Fairview, and it may be better for those who conveniently can to come by way of U. S. 27 to Roscommins, thence to Fairview.

This may be the time for you to experience the trip you have been planning for years. Why not enjoy the beauty of northern Michigan's pines, lakes, and streams, while receiving the more important Spiritual benefits of the Board meeting? Come.

Menno Esch.

Correspondence

Iowa City, Iowa

(Mennonite Gospel Mission)

Greetings, in the Name of our glorious King:—The Light of His coming shines brighter and brighter, as more lamps are cleansed and filled with the oil of righteousness.

Our young people gave a program April 7, instead of our regular prayer meeting. They are beginning to shine for Jesus.

April 9 our junior Sunday school gave a program in the morning service that proved the value of the good work being done for the children.

In the evening West Union gave a musical program, that raised us a little nearer the throne of grace, and filled us with the Spirit of service.

April 12-16 Bro. J. M. Kreider of Palmyra, Mo., conducted Bible conference here, and gave us a new vision of the Church and her mission; her importance as an institution of righteousness, and the power of a consecrated ministry; and together with some of our bishops that helped to discuss the problems, we were impressed with our responsibility as laymen and fellow workers with God, and our chosen leaders. God bless and guide us in His service, was the key note throughout the meetings.

April 23 the Wayland young people gave us an inspiring program. In fact, it seems as though the young people of our churches are growing in grace so rapidly, that each program rendered seems better than the one before.

April 20, counsel meeting; Bro. Fisher strengthened our faith, with a loving message, full of instruction and encouragement.

April 30, a very instructive sermon by Bro. Will Brenneman; a beautiful service following; four converts baptized, and one received by letter; ordinance of communion and feet washing, 70 participating.

May 14, mother's day sermon by Bro. Jos. Hershberger; a very touching message. A program and presents to the mothers in the evening. Our little mission building could not accommodate the crowd in the evening, and several returned home because they could not enter the cramped quarters we now occupy.

The board of trustees have given permission to hold our summer Bible school in the Longfellow Public School Building, one block east of our new church, which is not quite ready for use. Will begin June 19, Bro. Orie Miller conducting. We averaged close to 150 children last summer, and expect a larger attendance this year. The harvest is plentiful, and laborers will be welcome.

Bro. Jesse Hartzler will conduct singing school one night each week in July, the Lord willing.

Basement of the new church, corner of Clark and Seymour, dug and cement poured latter part of April. Basement walls finished, and work begun on upper structure May 23. Many hands of willing workers are making the progress swift and sure. The building is 34 x 48 ft., modern equipment, with rest rooms, and Junior Sunday school room. Frame building, with brick, veneer, green asbestos shingles.

Our new church and our congregation are both growing fast. Church membership, 74; Sunday school, 143. Pray that we all prove faithful.

Geo. E. Barrett.

Wolford, N. Dak.

Dear Herald Readers, Greetings:—On April 30 we had our counsel meeting, nearly all expressing peace, for which we are glad. On May 14 we observed the communion. There were a few who could not be present because of sickness.

The Lord has called one of our members of this congregation, Bro. Moses Yoder, to eternity. That is just to remind us again that God may call at any time. May we all remain true and faithful till He comes is our prayer.

May 16, 1939.

Cor.

Filer, Idaho

Greetings to All Gospel Herald Readers:—A few lines from this place may be of interest.

Our bishop, Bro. N. A. Lind, accompanied by bishops Clarence Kropf and N. M. Birkey of Oregon, spent the week-end of April 30 with us, and on Sunday we again observed the ordinances of communion and feet washing.

In the evening services nominations were received for deacon and the lot was cast on Tuesday night. Bro. Joseph Slatter was ordained. May the Lord richly bless him in his calling.

We were glad to have quite a number of visitors with us Sunday, May 14. Bro. Amos Shank of the Indian Cove congregation gave us a very appropriate and interesting Mother's Day message. Sunday evening we enjoyed a Mother's Day program consisting of songs and recitations.

Remember the work at this place in your prayers.

May 17, 1939.

Cor.

Cedar Grove, Pa.

Dear Herald Readers, Greetings:—We can praise God for answered prayers in behalf of Bro. Grove's illness. We as a group of brethren and sisters gathered at Bro. John Martin's home for special prayer. "With God all things are possible."

We again praise God for the many blessings received during our eight-day series of meetings, from April 25 to May 2, with Bro. C. F. Derstine of Kitchener, Ont., in charge. He gave us eleven spiritual messages. The first four days these meetings were held at Maugansville, Md. The house was more than full. The next four days the meetings were held at Cedar Grove Church. On Sunday was our Sunday school meeting, at which time he gave us three messages. In the evening he gave a message at Hagerstown Mission, and also here. The house here was full all day Sunday and every evening. We all rejoice in the Lord and thank Him for the many blessings we received. Souls were added to the Church.

To our ministers coming through here, we invite them to stop with us.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)?

We earnestly pray that all Christians may be shining lights in this world and receive the crown of life.

May 20, 1939.

Henry Martin.

Lyman, Miss.

(Gulflhaven congregation)

Our congregation has been blessed greatly by a series of meetings, conducted by Bro. S. S. Hershberger of Harrisonville, Mo., who came here May 1 and remained one week. Bro. Hershberger preached the Word fearlessly and with power. Although there were no confessions, the membership was strengthened and much encouraged. May the Lord abundantly bless him as he continues in the work.

Last Sunday being Mother's Day, Bro. Paul Hershey preached a very appropriate sermon.

(Continued on page 189)

Miscellaneous

TO A BLIND MAN

By Fannie G. Noll

For the Gospel Herald.

Dear pillar Christian—welcome guest!
You came one day and we were blest.
You are not blind, for you do see—
Oh, not the sky and not a tree;
But you have faith and experience roll;
You can see pictures with your soul.

I'd take you to a mountain high,
And you would know that God is nigh.
Or in deep woods at close of day
And you could feel 'twas time to pray.
And you would say, "God is so near
I'll travel on and will not fear."

Our unsaved friends at second base,
With blinded eyes and troubled face,
Are much more helpless, sad it be,
Than you are now at eighty-three.

You still have home and wedded bliss;
We who have eyes have much you miss,
As worried frowns and ugly sneers,
They reach our eyes, but not your ears.

When you were here—now I must tell—
I had a rose that you could smell.

So we will pray, God give you sight
Of the first things beyond the light.
Great pictures—how improve our ways—
Build up the Church in these last days,
And give advice to us who tremble
When Satan's servants do assemble
So close to our young growing brood,
With false water and poisoned food.

But then we know that you do pray
As blind Bartimeus by the way.
Of course your thoughts in circles run,
But as young love you feel the sun.
Without confusion may you think
And God will keep you from the brink
Where hopes oft fall and spirits sink.

And then some day He'll take you home
To see His face and blessed throne.
What matters then that years were dark?
Your witness is a living spark
That will burn still when you are gone:
Cheer other blind men on—and on.

Our prayer—God give you visions rare—
A-sitting with your loved ones there.

Lancaster, Pa.

TENTS AVAILABLE

By Elmer Yoder

For the Gospel Herald.

As you have noticed in an earlier issue of the Gospel Herald, there will be small tents available for all who care to stay on the grounds during the General Conference held this coming August near Allensville. To date, we are sorry that we are not able to state the exact price of them. We can state this far; that the price of a 12 x 14 size will be in the neighborhood of \$7.00 for the week. Those desiring further information please write to G. Elrose Yoder, Mill Creek, Pa., who will have the charge of that part of the work. We also state that there will be plenty of room on the grounds for those who

come in auto trailers or bring their own tents along for camping purposes.
Allensville, Pa.

TEMPERATE LIVING

By Cora E. Miller

For the Gospel Herald.

(Paper read in a Book Study class in school more than a year ago.)

When one mentions the word temperance the thought of intoxicating drinks immediately flashes through one's mind. But there are, in addition to that, many other forms of intoxication.

We know that the meaning of the word temperate is the total abstinence from things harmful and the moderate use of things harmless.

The subject will be treated under two separate divisions:

First, the abstinence from things harmful. The first case of drunkenness we have on record is that of Noah, and from that day to this the world has been and is cursed with the vile drink evil. What does the Divine Word have to say of the drink subject? "He that loveth pleasure shall be a poor man and he that loveth wine and oil shall not be rich" (Prov. 21:17). "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). One does not have to go far out of his way to see the fulfillment of the above verses. Why the slums in our cities? Why the poverty, filth, and ignorance? The answer in an appalling number of cases is alcoholic beverages. The provider spends his money at the saloon instead of at the department, furniture, and grocery stores. The jails, the asylums, the poor houses, the orphanages, and the hospitals are filled because the demon alcohol practically rules the underworld. The jail may hold the offender, the asylum also, and very often does, because of his diseased and poisoned mind—a result of drink. The orphanage often cares for his children and the hospital may hold any member of family or some of his neighbors. The harm a drink-crazed man can do is inestimable. Is it any wonder our taxes are sky high and the government groaning beneath the burden of debt when the above mentioned institutions are filled and overflowing? Can we do anything about the matter? We, each of us, all of us, are responsible for doing our part in the spreading of Christ's teaching on this great curse of intemperance that is sending millions of souls the world over to the silent city unprepared. Satan and his followers surely lose no time in spreading their propaganda. Then should we be so slow to show to the world our attitude toward such an evil?

Intoxicating drink is cursing (not only a part, but) the whole world. The supposedly enlightened Christian nations (it may sound unbelievable) in-

troduced rum into China, Japan, India, and other countries, and at the same time (yes, and on the same boat) missionaries were sent to point the soul to heaven, while rum was sold to send the soul to hell. The deplorable inconsistency of such acts! (To verify the above statements in regard to the introduction of rum by enlightened nations to heathen lands, you may refer to "The Progress of World Wide Missions," by Robert Hall Glover.)

If one tempted to drink would only follow John Neal's advice: "Drinking water, neither makes a man sick, nor in debt, nor his wife a widow." Paraphrasing that a bit we might say that, "Drinking makes a man (or a woman) sick, contemptible, filthy, mean, lazy, and in miserable debt; his wife a widow, and his children beggars and thieves of the streets." The heritage of blood untainted by liquor is to be greatly prized by all who possess such. Perhaps that is one of the blessings we seldom think of. One having such a gift is better able to resist disease and temptations.

Another social evil to be totally abstained from is the use of tobacco. The world may scoff at the idea of tobacco being harmful and sinful. But we would ask if smoking and chewing fit in with Col. 3:17, "And whatsoever ye do in word or deed do all in the name of the Lord Jesus;" also I Cor. 10:31, "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God." One who indulges in this filthy habit which has been absolutely proved to unfit mankind morally, physically, mentally, and spiritually can not expect to have God the Author of all holiness, purity, and perfection abiding in him. God indwells no unclean and impaired temple. The temple which God inhabits must be kept clean, pure, and in repair.

Thousands and millions of dollars are spent annually for tobacco which is undermining civilization. If this money were but used for philanthropic enterprises the nation in which we live would be an altogether different place.

We now wish to briefly look into the second phase of this subject. The moderate indulgence in things harmless:

We think of eating, sleeping, working, recreation, conversation, and buying and wearing of clothing as being harmless indulgences. But all these can become sins (and large ones) if we over-indulge in them. Paul in writing to the Colossians said, "Every man that striveth for the mastery is temperate in [not some things, but in] all things." To be Christlike, self-control must be exercised at all times—daily, hourly, momentarily. Milton made a most profound and striking statement when he said, "He who reigns within himself and rules passions, desires, and fears is more than a king." In Prov. 16:32 we read, "He that ruleth his spirit is better

than he that taketh a city." After all, conquering self is the greatest, hardest, and yet the most noble enterprize we undertake, by the help of God, while here on earth. He who is temperate in all things will be better fitted and more able to accomplish things for the Master. One can easily know that he who sleeps too much or not enough can not live properly. The same is true of work. One who does not work will come to poverty and shame. And yet one who works almost night and day for filthy lucre can not give his time and thought for the furtherance of God's Kingdom; and that after all is, or should be, the ultimate aim of every believer.

In the matter of conversation it seems we are so lax. We use many idle, useless, and unnecessary words. What benefit are we receiving from such? None. We are at the same time being intemperate in conversation. Following Paul's advice in Phil. 1:27, "Only let your conversation be as it cometh the gospel of Christ." James the practical says, "But let your yea be yea; and you nay, nay, lest ye fall into condemnation" (James 5:12).

Intemperance in the buying of clothes is a weak point of many professing Christians. Must we have the most expensive materials for our clothing, when a greater part of the world has not yet been enlightened by the Gospel of Christ? Must we have so many more garments than we really need when there are needy ones, physically, about us? Then too the same may be said about house furnishing. Can we not get along with less expensive furniture, draperies, and rugs? The more expensive ones serve the same purpose. Too often homes are furnished simply for show.

On and on we might discuss phases of harmless indulgences that we are so apt to allow to become sins because those rightful privileges are not used moderately and to the glory of God.

In closing we would quote Seneca, "Most powerful is he who has himself in power."

Lancaster, Pa.

THE WORLD'S FAIR

On April 30, in New York City, there was opened by the President of the United States what perhaps may be called the most wonderful group of exhibits that has ever been gathered together in this country, if not in the world, and it is expected that millions of people will witness this great show.

The sciences, arts, and many other phases of human efforts and achievement will be shown to wondering multitudes by day and by night, and doubtless as much could be learned in a short visit by the discerning observer as could be learned in school and college in many a day, if ever, because here are gathered the items that will soon be so scatter-

ed that it would take much of one's life to find and see them all.

How much will it cost to go? Ah, there is an important question. It will doubtless cost much more than many expect who have already made plans to attend.

Of course it will cost money, and more of that than has been figured before getting through the many attractions. But that is not the ultimate cost.

It is going to cost many people the privilege of spending eternity in heaven. It will cost others irreparable spiritual damage. It will hurt others by pulling down in their souls in a few short hours what it has taken years of prayer and Christian living to build.

There may be now some innocent souls reading this little piece who will spend bitter tears at the altar or by their bedside trying to regain what they left at the fair.

Well, says someone, is it that bad? I intend to go to see the good things and leave the others alone, as I do day by day walking along life's pathway. Yes, friend, you will, just as the little mouse tries to get the nice piece of cheese and soon finds himself involved in a death struggle with the trap sprung on his neck.

Oh, well, says another, how do you know what is going to be there till you go? You are just talking at random about something of which you know nothing. Maybe so, but I surely do not have to go to some places to know about them. I never expect to visit hell, and yet I know enough about that place to make me very desirous to stay away from it.

Before you go to the fair, let us take a look at some of the things that have already taken place, and this not out of the mouth of some old foggy or a back number preacher who is too narrow to see a good thing when it passes by, but by reading the newspapers, if you please, which are doing their best to play up the fair and make it attractive.

When did the fair open? On Sunday. The President of the United States was there, also the body of Congress almost in its entirety, many dignitaries and notables of this and other countries.

Is the fair to be open every Sunday? Yes. What for—religious services? Oh, no. They don't want anything like that; so, although there will be a so-called temple of religions, there will be no preaching allowed, because it might cause dissension among the different sects. We see from the above that Sabbath desecration was sanctioned and will be throughout the fair.

Will liquor be banned? Indeed not. Beside all that this country can and will willingly supply, the President a few days ago signed a bill admitting foreign liquors into this country duty free during the fair, so we need not expect much of a temperance rally. In fact, if the W. C. T. U. or the Anti-saloon

league were to stage a rally there, it would be adjudged very bad form and out of harmony with the tenor of the surroundings.

Will morals be safeguarded? On the contrary, newspapers tell of lewd women who intend to appear with as little cover for their bodies as the law will allow, and judging from what is allowed, that will be much less than any decent woman would want to wear, or any decent man would want to see.

What is the name of this big gathering. "The World's Fair," or "The World of Tomorrow." I have read in a wonderful book that there are three things linked together inseparably, and perhaps you have heard of them—the world, the flesh, and the devil. If the fair is gotten up to glorify the world of either today or tomorrow, it is reasonable to infer that the flesh and the devil will be close by to catch unsuspecting victims.

From beginning to end, in all you have read or heard, is there the slightest intimation that there was any intention on the part of the promoters to glorify God? I think in this respect at least the words of the Psalmist would fit in well when he says, "God is not in all their thoughts."

As stated in the beginning, there will doubtless be many things of great interest to be seen, but when I read the Bible and see what it says about the traps the devil has set to beguile mankind, from the time he deceived Eve and made her think something was good because it looked good, I am forced to make at least a feeble effort against him in this warning to those who may think they can go and come back with clean hands and a pure heart.

If any of my readers go to the fair, I wish you would do me this favor. After you have seen the great sights, please let me know if you feel better in your soul than you did before you went, and also let me know if you saw anything that would be calculated to lead a soul out of darkness into light or make anyone hungry to be filled with the Holy Spirit.

Now, to one and all, young, old, ministers, deacons, laymen and lay women, in conclusion, as the preachers sometimes say, just this word and I am done—if you are still determined to go to the fair, in the fear of God I give you one word of advice—DON'T! —A. E. Robinson in Pentecostal Holiness Advocate.

A PRAYER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, keep us delivered from the carnal, lustful, the sensual, and sexual sins and transgressions, and from all sins of the flesh, of the world, the devil and his ilk. With the fullness of the love of God and the excellency of

the fulness in the Holy Ghost, constrain us in love and in the energy of the Holy Ghost to live sanctified and purified lives in Jesus Christ our Saviour, for this is the life of holiness and insures us an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Heavenly Father, center our thoughts, our meditations, our considerations upon things that have eternal values to them; upon things that have permanence and the true objective of life and of living in them; yea, a life and a home in glory with Jesus forever.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Lancaster, Pa.

"I PRAISE YOU NOT"

It was Paul's method of praising the brethren when they were worthy of praise, but when they did something or acted something that was not praiseworthy, Paul was not afraid to let them know it. The Corinthian brethren were just full of faults, but this did not discourage Paul. He still continued with his reprovals when needed, and he also gave them praise when they were praiseworthy. He did not call everything honey that was not honey, and neither did he criticize everything when there was something worth commending them for. The Corinthians had been coming together, not for the better but for the worse. In this thing Paul said, "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse." It is indeed a shame that the man of God needs to come around and reprove the brethren rather than praise them. The fact that reproof is needed shows that not everything is perfectly satisfactory. In this case there were contentions, and they were of such a nature that they called forth from the apostle Paul the statement, "In this that I declare unto you, I praise you not." We cannot help but respect Paul for this straightforward method in dealing. It stands to reason that brethren who are not altogether spiritual will now and then need reproofs and rebukes such as a man like the apostle Paul could give.

Men and women who are in real earnest to live Christ-like lives will not be pained and bruised to the breaking point when they say or do something that will call forth individual rebukes and reproofs from the man of God. They will respect the man of God more than they did before, if such a thing is possible. They will then know that he means business, and they know that

they mean business, so they receive as from the Lord all that comes to them by way of correction. Paul never rebuked nor reproofed for the sake of nagging or vexing. He did what he did because he had received of the Lord that which he also gave.

Reader, when you are praised or when you are not praised, remember that the Lord knows and sees all that comes to you. He permits all to come that does. If He wants you to be praised He will also have someone to do it. If He wants you to be not praised He will also have someone to do that for you. He will give you just that which you need when you need it. Let your heart be in such an attitude that you remain perfectly free from jealousies and envies and evil speaking, then it will be easy to see the Lord in all that comes and rejoice evermore.—R.

Eureka, Ill.

PREACHING

On a certain occasion Gladstone said: "One thing I have against the clergy, both of the country and in the towns. I think they are not severe enough on congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed, are of the class which once offended Lord Melbourne. He was seen coming from church in the country in a great fume. Finding a friend, he exclaimed, 'It is too bad I have always been a supporter of the church, and I have always upheld the clergy, but it is really too bad to have to listen to a sermon like that we have heard this morning. Why the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is, also, the kind of which they get the least."—Publisher Unknown.

"THE TROUBLE LIES DEEPER"

Thomas Beecher, who could not bear deceit in any form—finding a clock in his church was habitually too fast or too slow hung a placard above it with these words on it: "Don't Blame My Hands—The Trouble Lies Deeper."

Young Christian—do your hands dabble in the Christless pleasures of the world? Don't blame your hands—the trouble is deeper—it's with your heart!

When our hands, our feet, our lips, our actions are wrong—the trouble lies deeper—yea, so deep that only God's miracle power can deal with it. Sin indeed goes deep; but the wonderful cleansing power of the blood of Christ goes deeper. "Thou your sins be as scarlet, they shall be as white as snow."

If you will go where He wants you to go, say what He wants you to say, and do what He wants you to do—Accept Him as your personal Saviour.—Selected by a brother.

GOSPEL SIMPLICITY

The same Christ who sat against the treasury and watched the people and the poor widow is my Christ. He beholds my motives, my heart, my hand. What is done He accepts, commends, and rewards. Money honestly made and faithfully administered and distributed, in the conscious presence of the Lord Jesus, becomes a benediction to the giver and a means of blessing that will touch the ends of the earth. Lord, give Thy Church, give us all, the simplicity and fidelity of the poor widow!—Sel.

THE MESSAGE FOR THE HOUR

A rather novel method of presenting Gospel and reform messages to the public may be seen on Market Square, Harrisburg, Pennsylvania, where there is a fine upright display board standing against a lamp post. Into this passages of Scripture, and pertinent messages for the times in connection therewith, are placed each week by the Crystal Truth Library of that city. Two recent messages of the series are:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.... For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. 1:24-31.

The awful apostasy of the Christian Church, and the systematized infidelity of our educational systems, are the two great sources and strongholds of the crime and debauchery that floods the country today with unparalleled intensity. The springs of social, literary and religious influence have been so corrupted that our wayward humanity can only be the more poisoned by drinking of that which emanates from them. "Religion" has degenerated into a mere system of man-pleasing and world pandering formalism; and on the other hand, learning and scientific attainment have exalted man and his powers to the exclusion of God and faith in His Word of Truth. LEARNING has long ago passed beyond the wholesome stage of that which is good and profitable for mankind, operating now in exactly the opposite direction to man's undoing. The "preserving salt" of Divine truth and sound moral principles which hitherto tempered and modified human learning, has been carefully expunged by our modern educators and scientists, leaving nothing but the dross of man's distorted wisdom in the "beggary elements" of his fallen world, to possess and govern all according to the world scheme of the Arch-apostate and deceiver of mankind to his destruction,— "that old serpent, which is the Devil and

Satan." (Rev. 20:2, 3; II Cor. 4:4; Eph. 2:2; 6:12).

"For the time will come when they shall not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts," "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

This generation is so far from true knowledge, and the fear of God, that they really believe there is nothing at all shameful about the human body, and that therefore nakedness is perfectly justifiable and not to be ashamed of. It is the total denials of the fall, of sin, and of the shame that has come in through sin. The knowledge of sin came first through the sense of the shame of nakedness, and the refusal to feel this shame, is the denial of the presence of sin, and the total subversion of conscience. Nor can we be saved from sin when it is denied in its most essential form. You cannot have salvation and godliness where there is no sense of shame, nor corresponding modesty. Our modern learning and culture has arrived at just this: whatever is pleasurable to the senses, is therefore good and right; whatever is gratifying to the lower nature, is therefore to be indulged. We are so blinded by our lusts and deceived by Satanic teaching, that we show no more consciousness of sin or sense of shame, than the brute beasts below us, and "shall utterly perish in our own corruption."

Sel. by Abram B. Thomas.

CORRESPONDENCE

(Continued from page 185)

Bro. and Sister John Detwiler have charge of our young people's meeting each Sunday night throughout this month and are giving us programs on the Holy Land.

The meetings are exceedingly interesting and helpful, and much appreciated.

The Lord willing, Bro. E. S. Hallman will be with us June 4 for communion. To this service we are looking with a great deal of pleasure.

The Lord has been very good to us and blessed richly. May the Lord abundantly bless the Herald and all its readers.

Yours in Jesus' name,
May 24, 1939. L. S. Yoder.

Casselton, N. Dak.

To the Herald Readers, Greeting:—There has been some time since we have written any items from Casselton.

The work is still carried on with interest.

Among the new features of our work is a newly organized Y. P. B. M. A committee of three was appointed to arrange the programs. The brethren Omar Erb and Reuben Roth, and Sister Loretta Prigelmeir make up this committee.

The junior sewing circle has continued with interest. Instead of a monthly meeting it became a semi-monthly meeting several times since the holiday season. Among some of

the most interesting things was the group of juniors learning how to stitch quilts. They were willing to learn. Just now there is a request to make children's clothes for some of the needy in rural fields of the north.

Of late the mission congregation is very busy preparing for the conference to be held here at Casselton.

The congregation has arranged to accommodate a large group of visitors by renting the high school auditorium for all public services.

Another new feature to be sponsored is an all-day young people's day with a program especially adapted to the present-day youth. This is to be held Tuesday, June 6.

Now we are trusting these few lines will not be too late to encourage others to attend the annual conference here at Casselton.

How to find the grounds:

If coming in from East or West, drive to H. W. 18, through North to the North side of Casselton. There you will find marked signs to the high school ground.

Come with a burden to help serve the Lord in conferring with one another. Pray for us.

May 25, 1939.

I. S. Mast.

Accident, Md.

Greetings in the Master's Name:—On May 7 we were again privileged to partake of the holy communion services.

On Wednesday evening we held our counsel meeting being in charge of our pastor, Bro. I. K. Metzler. On Thursday evening Bro. Roy Kinsinger of Grantsville, Md., was with us and on Friday evening, Bro. Resley Tressler was with us. Both gave us very interesting messages.

Bro. Harry Y. Shetler and wife of Davidsville, Pa., were with us on Saturday evening and remained for services on Sunday evening. Bro. Shetler and Bro. Metzler conducted the communion services Sunday morning. The services were all well attended.

May 25, 1939.

Cor.

EDITORIAL

(Continued from first page)

mean that they are glad, or thankful, or praise the Lord, or have some other emotion or feeling that gives them satisfaction. The mistake they make is that of using the wrong word to express their feelings.

Let us heed the words of the prophet: "Hear ye, and give ear; be not proud, for the Lord hath spoken."

Humility is a Christian grace that is both commanded and commended in the Word of God. At the opposite ends of the pole are pride and humility; the

proud and the humble. Of these, we are told, a number of times, that "God resisteth the proud, and giveth grace to the humble."

Speaking of God resisting the proud, that never occurs until they first resist God. And as pride naturally belongs to the realms of the ungodly, so humility is the natural result of a reverential attitude toward God. As we look at the dominion, majesty, power, love, and holiness of God, and then reflect upon what He does for us "unworthy creatures of the dust," we are constrained to cry out with the psalmist, "What is man, that thou art mindful of him?" A proper recognition of God and of what He does for man, will bring about a proper evaluation of ourselves, which invariably begets "an humble and a contrite heart" which we are told God will "not despise."

The beauty and blessedness and blessings of humility are held forth in many places in God's holy Word. "An humble and a contrite heart, O God, thou wilt not despise." God "giveth grace unto the humble." "He that humbleth himself shall be exalted." It is a God-given quality that belongs to every one who has fully yielded himself or herself to Him, and fits us for endless fellowship with God and saints and angels. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Humility is a jewel that enriches the life in time and exalts the soul in eternity.

THE CHURCH

(Continued from page 179)

benefit of being also His brother, sister, and mother.

If they suffer with Him, then they become not only heirs of God, but joint heirs with Christ, and they receive His glory. They do not feel like strangers, but feel perfectly at home. They are invited with the family in heaven. Jesus is not ashamed to call them His brethren.

They receive special titles such as peacemakers, the children of the resurrection (which assures them of no more dying, for they are like the angels who cannot die), the children of God, the children of "the living God," righteous doers, etc. They receive a heritage, power to become the sons of God. They are blameless, harmless; they shine as lights in the world which is "crooked and perverse." The world does not understand them, any more than they understood Christ. They are called "sons of light." They do not stumble in the

dark, but "walk as children of light." They are sons of the day and not of the night. Therefore they do not sleep, but watch.

They believe in water and Spirit baptism. They repent and give up their sins and receive the "Holy Ghost." It does not matter if they are Jews or Gentiles, white or black, bond or free, they are all made to drink into one Spirit. They are buried with Christ in His Spirit, and raised from death to life by His Spirit. They are not perfect as far as the flesh is concerned, but they do show a good conscience toward God by being obedient to His commands. His Church is a growing church.

On the day of Pentecost about three thousand souls were added to the membership, and daily other souls were added to the Church. The numbers kept on increasing. After Pentecost the number of men were about five thousand and multitudes, so that they could not be numbered, both of men and women, were added to the number. Even a great company of the priests were obedient to the faith and came into the Church, as the Word of God increased in power, because the hand of the Lord was with them who preached the Word.

Of the increase of God's government there shall be no end. Its membership shall come from the uttermost parts of the earth. All nations of the earth shall flow like a stream of water into it. God will not fail nor be discouraged till He has gathered into His fold all who believe on His name.

Hannibal, Mo.

SPECIAL MEETINGS

Hammett, Idaho

Report of Idaho Mennonite Christian Workers' Meeting, held with the Indian Cove Congregation near Hammett, Idaho, April 16, 1939.

Organization.—Mods., David Shenk, Kenneth Snyder; Song Manager, Raymond Troyer; Secys., Paul Miller, Erwin Hooley.

Motto.—"Laborers Together With Him."

Program and Speakers.—(Sunday morning) Devotion, Rom. 12, Harvey Shank; Children's Meeting, Myrtle Reeder, Lina Snyder; Theme:—The Missions of the Church, (a) The Missionary Spirit of the Early Church, E. S. Garber; Male Quartette, Nampa; (b) Methods of Mission Activities in Idaho, 1. Mission Sunday Schools, H. Reeder; 2. Other Methods and How to Conduct Them, Joe Slatter; 3. A Challenge to the Idaho Churches, L. F. Hilty. (Afternoon) Devotion (Psa. 100); The Place of the Holy Spirit in Mission Work, D. A. Good; How be Filled with the Holy Spirit, John Schiffler; Mixed Quartette, Cove; How the Power of the Holy Spirit is Lost, Menno Snyder; How Keep the Power of the Holy Spirit, Viola Wenger. (Evening) Round Table—Subject: "Worship Period of Our Church," S. Honderich; Special Song, Filer; Sermon, L. J. Miller.

Thoughts.—The Church is made up of different people with different abilities welded together by love. The early Church went everywhere, preaching to both Jew and Greek. Their organization was complete, but the Holy Spirit was the center, and guide

in a humble working together in which they were ready to give their time and money. Personal contact is very effective in the work of mission Sunday schools. We should all be filled, with the missionary spirit, lift up Jesus as Saviour of the world, and bear a consistent testimony by our lives. The spirit of the early church is our challenge. We need to reach out to every town and school-house and preach the full gospel. We must depend on the Holy Spirit to direct missionary activities. The Holy Spirit will deal with those spoken to and convict men of sin. Fullness of the Holy Spirit comes with purity of motive, full surrender, and full confidence and trust in God. Holy Spirit power is lost by grieving and quenching the Spirit. We keep the power of the Holy Spirit by full submission, obey as He directs, and fully yield to Him all our powers. The worship period of our church is of vital importance to our growth in Christian life. We need to uphold the standards of Christian missions with an orthodox faith in God. Secretaries

Gap, Pa.

Report of special meeting held at Millwood Mennonite Church on Ascension Day, May 18, 1939.

Subjects and Speakers.—Devotion, by Mahlon Witmer; Acts 1:1-14 (Sermon) by John W. Weaver; Address—The Sin of Irreverence in Church and Sunday School, William H. Martin; Signs of Spiritual Decline, C. J. Kurtz; The Believer's Walk as a Help or Hindrance in the Lord's Work, Landis Shertzer. (Afternoon) Satan's Modern Devices against Christianity, William H. Martin; Opportunities for Mission Work at Home, John W. Weaver; Importance of Teaching the "All Things," Elmer Martin; "Occupy Till I Come," Abram Risser. (Evening) Children's Meeting, by Abram Risser; Open Doors for Service for Young People, Landis Shertzer; Sermon (Titus 2:13), by Elmer Martin.

Gleanings.—We need to understand how the Bible applies to our daily life. As we wait and make ready for Christ's coming, may we all be ready to tell others and bring them to Christ. Discussing the ministers faults before the children at home is leading them farther away from the Church instead of bringing them closer to God. There is a great field opened before our eyes if we only go to work. There are many young people who ought to be at work. Many young people are full of go, and if we don't give them something to do, the devil will. Our purpose is to bring honor and glory to God. There are many open doors for service for young people. Because of our influence on others, we must deny certain things that otherwise would not be wrong for us.

"Looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." Secretary.

Millersville, Pa.

Report of the 30th Annual Meeting of the Mennonite Children's Home Association.

The meeting was held in the Millersville Mennonite Church, Millersville, Pa., Wednesday, May 3, 1939. Program as follows:

Mod., Noah H. Mack; Secy., Benj. L. Neff; Chors., Andrew Shaub, Amos H. Hershey.

Devotional, Clayton Keener; Sermon, Christian K. Lehman (Text, Matt. 19:13-15); Address, "Power of Example, for Good or for Evil," John A. Kennel; Address, "How the Social Problem may be met in the Foster Home," Sanford G. Shetler; Business.

(Afternoon Session) Song service. Devotional by Amos Horst (I John 2:1-62); Children's meeting, Ernest Gehman; Miscellaneous Business; Address: "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" (II Sam. 9:3); Question Box.

(Evening Session) Song Service. Devotional by Jacob G. Hess, (Titus 2); Address: "Development of Gifts and Talents in Young People for Christian Character and Spirit Power in the Church," Ernest Gehman; Sermon, (II Pet. 3:18), Sanford Shetler.

The following are some of the thoughts presented:—Jesus cares for and loves the children. Children are a heritage of the Lord. Jesus our Lord and Master is our Example. In the mothers lies a great power for good or for evil. Make the foster home as near like our own as possible. If the home does its work properly the problems will be lessened. Do not emphasize to our young people that they are problems. All talents can be used to His glory. Self-denial is essential to Christian character. The need of growth in grace and knowledge. Secretary.

Elida, Ohio

Report of the tenth quarterly mission meeting (Mt. Pleasant, Lima Mission, Bethany and Central congregations) held at Bethany Church, April 30, 1939.

Topics discussed.—S. S. Lesson by Henry Mueller; Morning Sermon, E. E. Zuercher; Blessings of Peace in a Strife-torn World, Blanche Brenneman, Darwin O'Connell; Mission Sermon, Maurice O'Connell; Children's meeting, Paul Kaufman; Why I am a Christian, three-minute talks by a number of young people; Evangelistic Sermon, Walter Stuckey.

Thoughts Gleaned.—When sinners repent of sin, peace enters their hearts. There is no progress in the Christian life without peace. Christians need not have part in the conflicts of the world. War makes pieces, not peace. This world would be sad indeed if all we had was the peace men can give. Peace in the soul cannot be expressed in words. The greatest power we can experience is the power of the Holy Spirit in the heart. Our vision is so distant, sometimes, that we cannot see those in our own home. How many members would the Mennonite Church have if each member had to win a soul to Christ? A man is judged by his string of fish.

I am a Christian because: the drawing of the Holy Spirit; influence of friends; the only life that pays; the grace of God; we can enjoy life in its fullness.

The Christian has the most liberty of anyone in the world. Jesus Christ came expressly for the purpose of opening the way for sinners.

Secretary, E. E. T.

Married

Sweitzer—Stoltzfus.—On Feb. 13, 1939, Bro. Leroy Sweitzer and Sister Fern Stoltzfus, both members of the Britton Run, Pa., congregation, were united in holy marriage, Bro. E. B. Stoltzfus of Hudson, Ohio, officiating. May the Lord bless them abundantly.

Miller—Frey.—Bro. Jacob Miller and Sister Susan Frey, both members of the Plainview congregation near Aurora, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. E. B. Stoltzfus, Hudson, Ohio. May the Lord bless them in their earthly pilgrimage.

Lehman—Martin.—On May 7, 1939, at the home of the bride's parents, Bro. and Sister Henry Martin near Wakarusa, Ind., Bro. Leonard Lehman of the Yellow Creek congregation and Sister Marie Martin of the Holdeman congregation were united in holy wedlock, Bro. Silas L. Weldy of Wakarusa officiating. May the joy of the Lord be their portion through a long and happy life.

Longenecker—Leaman.—On the evening of April 9, 1939, Bro. G. Mervin Longenecker of

the Strickler congregation near Middletown, Pa., and Sister Frances E. Leaman of the York, Pa., congregation were united in holy matrimony at the Mennonite mission in York. The sermon was preached by Bro. H. Frank Leaman, father of the bride, and the ceremony was performed by the home bishop, Bro. Richard E. Danner. May God's blessings attend them through life.

Obituary

Smith.—Irene Grace, infant daughter of Bro. and Sister Smith of Iowa City, Iowa, was born May 1, 1939; laid to rest May 3, 1939, in the Coraville Cemetery near Iowa City. Services were conducted at the grave, using Scripture Matt. 18:1-6, 10-14. May God bless the bereaved parents is our prayer. —A Friend.

Boose.—Margaret, the eldest daughter of John and Diana (Fretz) Boose (both deceased), was born in Haldimand Co., Ont., June 12, 1852; died in Campden, Ont., April 20, 1939; aged 86 y. 10 m. 8 d. She passed away at the home of Margaret Hunsberger, with whom she had her home for the past number of years. Of her brothers there remain William of Essex, Ont., and Isaac of Dunville, Ont. Funeral services were conducted April 24 at Campden, by S. F. Coffman, assisted by — Leibold. She was laid to rest in the Campden Mennonite burying ground by the side of her parents.

Robbins.—Nancy Ann, eldest child of Levi N. and Fanny Byler Kauffman, was born in Mifflin Co., Pa., Feb. 10, 1853. She had been in failing health for many years. Sept. 4, 1938, she came to live with her nephew and niece (Mr. and Mrs. Abe King), where she passed away at the close of day, May 11, 1939; aged 86 y. 3 m. In 1891, she was married to D. C. Robbins, who preceded her in death 27 years ago. Her home had been in Sidney for many years. She leaves 1 son by a former marriage (Elmer Harshbarger), 1 grandson, and a great-granddaughter; also 2 sisters (Mrs. Salina Hartzler, of West Liberty, and Mrs. Elizabeth Courts, of Portland, Oreg.), and 2 brothers (Jonathan and Emanuel Kauffman, of West Liberty). Funeral services conducted by S. E. Allger were held at the Troyer-Lynn Funeral Home. Interment in Graceland Cemetery, at Sidney, Ohio.

Shenk.—Abram M. Shenk was born Nov. 21, 1864; died April 21, 1939; aged 74 y. 5 m. In the passing from this world to the next Bro. Shenk left us in hope of immortal glory at the Lord's return. A member of the Mennonite congregation at Masonville, Pa., his absence will be noticeably felt because of the regularity with which he attended services. Needless to say, the community will miss him, but those who feel the loss most keenly are the nearest relatives. Those who survive are: 1 daughter (Mrs. John D. Martin), 1 son (Clayton, with whom he resided), 10 grandchildren, 1 sister (Mrs. Albert Stoner). His wife preceded him in death a few years ago. Services were conducted at the house by Bro. Jacob Heisey and at the church by Bros. C. K. Lehman and J. K. Charles.

"Even death has its wonderful mission,
Tho' it robs us of those we love;
It calls us from our surroundings,
To long for the meeting above."

Byler.—Fannie M. Byler died at her home in Belleville, Pa., April 15, after an illness of several months, aged 58 y. 9 m. 20 d. She was the widow of Obiah Byler, who died June 8, 1928. A sister (Mrs. J. A. Hostettler, Belleville) died last Nov. 1, 1938. She was the daughter of Levi Z. and Fannie Yoder, both deceased, and was born near Milroy, Pa., and spent her entire life in the Kishacoquillas Valley. On Aug. 27, 1919, she was united in marriage with A. D. Byler. She is survived by a sister (Mrs. I. Z. Hertzler of Belleville), and by a brother (Enos D. Yoder, Beaver Creek, Oreg.). The following stepchildren also survive: Mary Byler, Belleville; Jesse Byler, Pigeon, Mich.; Barbara Byler,

Belleville; Mrs. Ezra Moyer, Pigeon, Mich.; Ella Byler, Belleville; David Byler, Belleville, and Rufus Byler, Clanton, Ala. She was a faithful member of the Locust Grove Mennonite Church where funeral services were conducted in charge of Bro. John L. Mast, with interment in the Amish Mennonite cemetery nearby.

Shank.—Katie R. Landis was born Jan. 3, 1861 in Lancaster Co., Pa.; died Jan. 29, 1939; aged 78 y. 26 d. She was united in marriage to Jonas E. Shank Oct. 25, 1881. Her husband preceded her to the spirit world six years ago. She took an active interest in the work of the Church. Her place at Sunday school and church services was not vacant when her health would permit her to be present. Many sleepless nights were spent in prayer and meditation. She is sadly missed by relatives and a host of friends. There survive 3 children (Emma L., wife of David W. Shenk; H. Landis Shank, and Walter L. Shank), a foster daughter (Adelia H. Lehman), all of near Lancaster; also 1 brother, 8 grandchildren and 5 great-grandchildren. Her husband, 1 son, and 4 grandchildren preceded her to the spirit world. Funeral services were held Feb. 1 by Bro. Jacob G. Hess at the house, and Brethren Jacob Harnish and Amos Rutt at the Millersville, Pa., Mennonite Church. Texts, Psa. 116:15; 73:24, and II Cor. 5:1. "And God shall wipe away all tears" (Rev. 21:4).

"There's a smile beyond the sadness,
And a peace beyond the pain;
Just as night precedes the morning,
And the sunshine follows rain."

Baker.—Susan (Hostettler), wife of Adam Baker, was born to Samuel J. and Catherine (Mehl) Hostettler, Aug. 3, 1865, and on May 5, 1939, died of a heart attack; aged 73 y. 10 m. 2 d. To this union were born 6 children (Ida Mae Baker, Frank W. Baker, and Samuel S. Baker all of Shipshewana, Ind.; Mrs. Martin L. Yoder of Orrville, Ohio; Mehl C. Baker of So. Bend, and Ralph, who died Jan. 14, 1919). Her husband preceded her in death July 12, 1919. Surviving also are 16 grandchildren, 2 great-grandchildren, 3 sisters (Mrs. B. A. Bontrager and Mrs. M. A. Yoder of Middlebury, Ind.; Mrs. Sophia Troyer of Lagrange, Ind.) and 1 brother (Oscar S. Hostettler of Topeka, Ind.). Her two sisters who preceded her in death were Mrs. (Dr.) M. A. Farver of Middlebury, Ind., who died in 1925 and Mrs. D. D. Miller of Elkhart, Ind., who died in 1937. Besides these she leaves a host of nieces and nephews and a wide circle of friends. She became a member of the Mennonite Church at the age of 14 and was always interested in the activities of the Church. She was willing to open her doors to the young people at any time. In 1918 she was interested in organizing the sewing circle of the Shore Church and has always taken an active part as long as health would permit. Funeral services at the Shore Mennonite Church on May 8, in charge of Bros. Josiah Miller, Percy Miller, and D. A. Yoder.

Seitz.—Sister Elizabeth Bear Seitz was born Jan. 13, 1855; died May 18, 1939, at her home in West Hill, Pa.; aged 84 y. 4 m. 5 d. She was a member of the Diller Mennonite Church near Newville. Her concern for the Church went beyond a lone interest in the home church to which she manifested a marked loyalty, as her contributions were extended to various Mission work. To the friend or stranger who came to her door, her smile and ministrations verified that "It is more blessed to give than to receive." Her way was the way of kindness, and her Christian fortitude under crushing bereavements and trials is worthy of emphasis. She possessed a keen mind with a love for poetry and hymns. The treasures she cherished and committed to memory during the last years are an index to the noble aspirations of her soul. Husband and 2 sons preceded her in death. She is survived by 3 sons (John B., at home; Frank E., Camp Hill; and Raymond, of Pittsburgh), 2 daughters (Susan, at home, and Mary, widow of Bro. H. L. Burkholder of Newville), also a brother, Michael Bear of West Hill, Pa. Fu-

neral services were held May 21, by W. F. Charlton, using her own selected text: Job 19: 25-27a.

"Straight to my home above,
I travel calmly on,
And sing in life or death,
'My Lord, Thy will be done.'"

Hostettler.—Barbara, daughter of Barbara and Nicholas Yoder was born in Alsace Lorraine, France, Sept. 4, 1845; died at the home of her daughter (Mrs. W. J. Oesch) May 11, 1939; aged 93 y. 9 m. 7 d. She was the last of a family of 13 children. She was always considered first with Mrs. Oesch and her family. She was a quiet, home-loving woman, never complaining of her sufferings, always thinking of her family. She spent her childhood in the land of her nativity. At the age of 18 she with a brother and sister came to the United States, making her home in Butler Co., Ohio. In 1865 she was united in marriage to J. P. Smith. To this union 4 children were born (Mrs. Mary King and Mrs. Lydia Shaw, who preceded her in death; Mrs. Amelia King, Rock Island, Ill.; J. P. Smith, Garden City, Mo.). In 1870 the family moved to Hickory Co., Mo., where in 1874 her husband passed away. Several years later she was married to Adam Hostettler, who preceded her in death Nov. 4, 1910, at Index, Mo. To this union 5 children were born (Mrs. Lizzie Miller, Deep Water, Mo.; Mrs. Lena Shindler, Garden City, Mo.; W. S. Hostettler, Redlands, Calif.; Mrs. Ellen Oesch, East Lynne, Mo.; W. A. Hostettler, Weaubleau, Mo.). She was converted at an early age, joined the Mennonite Church, and remained a faithful member until death. On account of failing health she has been unable to attend services for several years. Besides the above mentioned children she is survived by 31 grandchildren, 20 great-grandchildren, and 2 great-great-grandchildren. Funeral services at the W. J. Oesch home and the Sycamore Grove Church by I. G. Hartzler, assisted by D. W. Britton. Text, Job 5:26, 27. Interment in the Clearfork Cemetery.

Erb.—Leah, daughter of David and Anna (Longenecker) Miller, was born near Bainbridge, Pa., March 14, 1842, the tenth child in a family of fourteen children. She died May 16, 1939, at the home of her daughter in Newton, Kans.; aged 97 y. 2 m. 2 d. She grew to womanhood in the community where she was born, and on Nov. 19, 1863, she was married to Jacob B. Erb. To this union 5 children were born, of whom 2 daughters survive, Mary (Mrs. Jonas H. Eby) of Miami, Fla., and Susie (Mrs. Eugene Swim) of Newton. Her husband preceded her in death on Oct. 11, 1908 and also 3 of her children: Jacob M. died at the age of 6 years, on March 20, 1880; Annie (Mrs. C. Reiff) died July 10, 1924; and Tillman, her oldest son, minister and bishop of the Pennsylvania congregation for many years, died January 25, 1929. She was a much loved grandmother to 32 grandchildren, 73 great-grandchildren, and 5 great-great-grandchildren. Sixteen months ago she fell and fractured her hip, which left her a helpless invalid since that time. She suffered a slight stroke three weeks before her death, from which she gradually grew weaker until the end came. With her husband and family she came to Kansas from Pennsylvania arriving at Newton March 1, 1885. Three miles northwest of the city they established a home where they lived through pioneer years. This home was long a hospitable landing place for friends and relatives who came to the West either to establish homes or to visit. Jacob Erb and his wife were charter members of the Pennsylvania congregation, and she is the last of these charter members to pass away. Her husband was ordained a deacon in the church, and in the responsibilities of this office she faithfully assisted him. Her Christian life was practically beyond reproach, and she often testified to God's goodness and her love to Him. Her memory will be sacred in the minds of her descendants and her many friends. Funeral services were held May 18 at the Pennsylvania Mennonite Church in charge of Earl Buckwalter assisted by Milo Kauffman. Text: Psa. 73:25, 26.

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Leo congregation located near Grabill, Ind., (about twelve or thirteen miles northeast of Ft. Wayne) on June 1 and 2, 1939.

The District Mission Board will have their annual meeting on the day previous to Conference on May 31.

An invitation is extended to all to attend these meetings.

Ira S. Johns, Secretary.

Dakota-Montana
Casselton, North Dakota
June 5-9, 1939

Beginning Monday evening and all day Tuesday will be Young People's Day in charge of Bro. Milo Kauffman.

Sunday School and Mission Conference begins Tuesday morning and continues until Thursday noon. Church Conference begins Thursday afternoon and closes Friday afternoon.

All cordially invited.

Mod., I. S. Mast.
Secy., J. C. Gingerich.

Ontario

The Mennonite Conference of Ontario will meet in annual sessions, at Waterloo, Ont., on June 6, 7, and 8, beginning on Tuesday, June 6, at 2:45 P. M.

We invite you to attend these meetings.

C. C. Cressman, Moderator.
Gilbert Bergey, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alberta, July 4-6, 1939.

The Sunday School Conference will be held on Tuesday, July 4, District Mission Board Meeting and program on Wednesday, and Church conference on Thursday.

All conference members are urged to be present at the ministers' meeting on Monday July 3, at 2 P. M.

Isaac Miller, Moderator.
M. D. Stutzman, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

ANNOUNCEMENT

The Ohio Mennonite Mission Board will hold its annual meeting at the South Union Church near West Liberty, Ohio, D. V., June 3, 4, 1939.

Board members are requested to be present Saturday afternoon, June 3 at 2 o'clock, when the business session will be held.

David Steiner, Secretary.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles will be held at the South Union Church near West Liberty, Ohio June 3, 1939. Mrs. Paul Yoder, Secretary.

YOUNG PEOPLE'S INSTITUTE
(June 21-25, 1939)

Goshen, Indiana

The young people's institute, held other years at Goshen College, will this year be held at the Yellow Creek Mennonite Church, six miles west of Goshen, Ind.

The program will consist of Bible study, Missions, Discussion of Modern Problems, Open Forum, Music, Ideals for the Christian's Recreation, Social Ideals for Men and Women. In addition to the classes there will be addresses each evening at 8:00 o'clock to which the public is invited.

Leaders and speakers will be A. J. Metzler, Scottdale, Pa.; J. R. Mumaw, Harrisonburg, Va.; Paul Erb, Hesston, Kans.; Ralph Smucker, (India) Goshen, Ind.; Paul Mininger, Goshen, Ind.; John C. Wenger, Goshen, Ind.; Gladys Honderich, Goshen, Ind.; Mrs. Paul Mininger, Goshen, Ind. Others to be arranged with later.

Expenses will be met by a nominal charge for tuition and meals. For bulletin write: I. E. Burkhart, Chairman of Institute Committee, 1408 S. Eighth St., Goshen, Ind.

THE YOUNG PEOPLE'S INSTITUTE
sponsored by the

Ohio Mennonite Sunday School Conference will be held at the Beech Mennonite Church near Louisville, Ohio, June 29 to July 2, 1939.

Among the instructors will be: J. R. Mumaw, Harrisonburg, Va.; H. S. Bender, Goshen, Ind., and Walter E. Yoder, Goshen, Ind.

Among the outstanding points of the Institute will be—Special Emphasis on music, by Prof. Yoder; lectures on Spain and Africa, by O. O. Miller; Panel discussions on subjects like "Peace" and "Life Vocations," etc.

We hope that our young people will avail themselves of this golden opportunity.

For programs or any other information write to the secretary, O. N. Johns, R. R. 3, Canton, Ohio.

P. L. Frey, Director.
O. N. Johns, Secretary.

YOUNG PEOPLE'S INSTITUTE

Due to the fact that our former institutes have been much appreciated by the young people and have provided an excellent opportunity for instruction in the Christian life, another institute has been arranged for 1939. It will be held, as formerly, at the East Union Church near Kalona, Iowa. The date chosen is Aug. 16-20. One day has been added this year, thus giving four days for class work. The Instructors are:

Bro. Nelson Kauffman and wife Hannibal, Mo.

Bro. S. G. Shetler, Hollsopple, Pa.

Bro. R. R. Smucker, Goshen, Ind.

Bro. J. D. Mininger, Kansas City, Kans.

For Book Study the following have been selected:

Sermon on the Mount, Malachi, Romans, James.

A number of very interesting and practical subjects have also been chosen. A cordial invitation is extended to all young folks to register for this institute, and during a little summer vacation enjoy Christian fellowship and Biblical instruction. For further information, write to Bro. D. J. Fisher, Iowa City, Iowa.

S. J. Horst, Secretary.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

June 1, 1939

JOHN R. MUMAW, Editor

SEWING CIRCLE NUMBER

The editor considers it a pleasure to present to the Church this unique number of the Mission Supplement. The splendid co-operation from the General Sewing Circle Committee is very much appreciated. Much of the credit for this issue belongs to Sister Lydia Lehman, who is the literary secretary for the Associated Sewing Circles, and to Sister Lina Z. Ressler, who is the editor of the Sewing Circle Corner.

It is indeed gratifying to see that so much can be done through the quiet efforts of our sisters in the Lord. They have had no small part in the missionary enterprise of the Mennonite Church. May they continue to be blessed of the Lord for continued usefulness in the Kingdom and may they experience the guidance of the Holy Spirit in their future endeavors.

—Editor.

A Note from the Sewing Circle Corner.—Perhaps some of you will miss the familiar basket of responsibilities. We omit it to make room for an entire number of articles on similar subjects. We are grateful for an opportunity like this, and we trust and pray that this Sewing Circle number of the Mission Supplement may be a help and a blessing to all our sisters.

As we reflect on the labors of past years, and remember past joy in the service of the Master in the Sewing Circles of the Church, let us resolve anew to press on in the work of spreading the Gospel, and helping and blessing those within our reach.

"As we have therefore opportunity, let us do good."

—L. Z. R.

CHART SHOWING GROWTH OF SEWING CIRCLE WORK

Arranged by Mrs. Allen H. Erb, Secretary

Year	No. of Districts	Sr. Circles	Jr. Circles	Members	Receipts	Garments	Bedding
1930	10	154	4	2,682	\$19,101.27	22,430	1,998
1931	10	166	6	3,721	15,118.68	23,414	1,813
1932	10	160	20	2,768	12,045.31	24,906	2,366
1933	10	173	39	3,729	6,619.46	12,118	2,003
1934	10	179	42	4,468	10,147.24	24,766	2,743
1935	10	186	52	4,200	12,253.00	22,972	3,346
1936	11	195	52	4,287	13,206.10	25,137	2,570
1937	11	205	58	4,460	18,288.60	29,213	4,240
1938	11	205	60	4,553	16,094.31	26,348	3,720
1939	11	206	60	5,251	18,453.11	28,281	5,525

The above chart is an indicator showing in what direction the Circle Work is moving. It is as accurate as we can make it with the reports we get. There is a vast amount of work done and much money is given of which we have no record. Then, too, there are many interesting items, such as thousands of quarts of fruit per year, thousands of dozens of eggs, coverings, bonnets, miscellaneous articles and provisions, labor, etc., that do not come in the above list. These too are on the increase as well as those items mentioned on the chart.

The growth and eagerness of the work is an encouragement, especially when we think of local sewings where sometimes only two were present and a good meeting reported.

Many of the faithful Sisters who were active in the

work ten years ago are still leading in the work with some new ones added. We wish to encourage every Sewing Circle in the Church to co-operate with the General Committee in the collection of these reports so the work as a whole can be summarized at the close of each year.

No doubt many of us feel that we do not accomplish much but when each one faithfully and willingly does what she can in the name of Jesus and we put it all together, at the end of the year we surprise ourselves when we see what has been done.

May the Lord richly bless each one who has a part in this work of bringing joy, cheer and comfort to many in need. Through this service may many souls be saved.

La Junta, Colorado.

REPORT OF THE GENERAL SEWING CIRCLE COMMITTEE

For the year ending March 31, 1939

In taking a retrospective view of the Sewing Circle work of the past year we have been conscious of the Lord's continual presence with us and of His guiding and keeping power. Although only one new circle has been organized, yet the receipts show an increase of over \$2000, and many more garments have been made. We appreciate the liberal response to the call for clothing for Spanish and Canadian Relief.

A condensed report of the General Secretary follows:

Number of District Organizations	11
Number of circles	266
Senior	206
Junior	60
Number of members	5,251
Receipts	\$18,463.11
Number of garments made	28,281
Ready made garments	372
Used garments	686
Pieces of bedding	1,932
Pieces of linens	3,583
Coverings and bonnets	1,757
Canned goods	964 quarts and 6 barrels
Toys, two mattresses, 3 rugs. Many supplies for hospitals, relief work and mountain mission work not itemized. One district and a few circles did not report.	

The following is a brief report of the General Treasurer:

Cash Balances April 1, 1938	\$331.55
Receipts:	

India Missionary Support

For the support of Mary M. Good, Minnie Graber, Mary Hol-	
sopple, Ida Hostetler, Ruth B. Miller, Kathryn Troyer	\$748.18
India Missionary Child David Kniss	20.00
India Bible Women Support	216.50
India Medical Work	347.74
India Orphan Support	44.00
India Cut Garments	12.17

Total for India

South America Missionary Support

Support of Ada Litwiller and Emma Shank	\$348.75
South America Bible Readers' Support	10.00
South America Medical	18.52
South America Native Nurse Support	20.00

Total for South America

General

La Junta Hospital Nurse Support	\$396.74
La Junta Sheet and Blanket Fund	68.04
La Junta Hospital Violet Livermore Support	303.00
Chicago Home Mission	4.00
Old People's Home—Ohio	25.00
Home for Aged—Illinois	2.30
Spanish Relief	35.00
Personal Funds (For individuals)	47.73
General Expense	53.42
Monthly Circle Letters	126.20
Booklet of Prayer	109.10
Bible Fund (La Junta)	8.00
Literature Fund (Constitutions)	2.20

Total receipts for the year

Disbursements

India Missionary Support	\$748.18
Other India Funds	640.41

Total paid out to India	\$1,388.59
South America Missionary Support	348.75
Other South America Funds	48.52

Total paid out to South America	\$397.27
La Junta Hospital Nurse Support	446.34
La Junta Hospital Sheet and Blanket Fund	120.58
La Junta Hospital for Violet Livermore	303.00
Chicago Home Mission	4.00
Old People's Home—Ohio (Furnishings)	40.00
Home for Aged—Illinois	2.30
Spanish Relief	35.00
Personal Funds (For individuals)	47.73
General Expense Fund	56.13
Monthly Circle Letter Fund	101.52
Booklet of Prayer	53.74
Bible Fund (La Junta)	3.00

Literature Fund 1.00

Total Disbursements for the year\$3,000.20

Cash Balance March 31, 1939 292.94

Respectfully submitted,

Zaidee A. Reiff, Treasurer.

Sister Anna Moyer, Sewing Secretary, reports:

Shipments made to India	
Lancaster County Shipment, 296 pieces	value \$68.66
Southwestern Pa. Shipment, 260 pieces	value 79.08
Personal gifts	value 28.90
Elkhart, Ind. Shipment, 1,190 pieces	value 312.70
Personal gifts	value 28.90
Total, 1,746 pieces	value \$517.29

Total Shipments to Spain

148 bales, boxes and bags of new and second hand clothing	
Total value	\$12,411.55

Total Shipments to Canada

(Considerable clothing was shipped to Western Canada by our various centers, but we do not yet have complete records of the amounts sent.—J. L. H.)

The Secretary of Literature reports that interest in missionary literature is on the increase. From correspondence all through the year we glean that this part of the work is gradually growing. Out of eleven districts, only six reported in reply to the request sent out. The majority of the circles use the Monthly Letter and Booklet of Prayer. One district purchased 50 missionary books. "Africa Calls", "Life of Jacob Burkhard", and "Forty Years in Kenya Colony" were the books used by a number of circles in their meetings. The monthly letter has been enlarged to six pages; 1200 copies are printed each month. The Booklet of Prayer was again published and is on sale at the Mennonite Publishing House. Disseminating missionary information and literature among our sisters and getting more people to pray and become intercessors for His cause has a real future and our prayer is that God will richly bless this part of our work.

Respectfully submitted,

General Sewing Circle Committee,

Mrs. A. L. Buzzard, President

Lydia Lehman, Secretary of Literature

THE GREAT COMMISSION AND WOMAN'S SPHERE

Alta Erb

"Go ye into all the world" was spoken by our Lord to the disciples all of whom were men. But just as many commands given to the disciples were received by other men and women, so this one has been. Already at the time of the New Testament Church women were obeying this command. Paul told some men to help those women which labored with him in the Gospel. Today more than one-half of the sent-out missionaries are women.

In the first Protestant missions man went alone. But with Carey and his successors there came a change. The family was soon recognized as being a strong evangelizing agency. The stories of those early women who accompanied Moffat, Judson, Newell, and others are some of the most inspirational in church history.

It soon became evident that single women, too, were needed on the field. They were needed particularly to work with women in the heathen home. If this door could not be opened to the Gospel, little could be done in the heathen lands. The first single woman on record to go out to a foreign field was Miss M. A. Cook, sent at a request for a school for Hindu girls in Calcutta, in 1820.

Among the first three missionaries sent to the foreign field of India by the Mennonite Church was one woman, Sister Page, wife of Dr. Page. In the last 39 years 36 sisters have gone to India. This is almost one for each year. Eleven sisters have gone to the South American field and at least eight have gone to Africa. Nine single women have been sent to India. Our church has called many women to obey the great command.

Certainly, the Lord is calling many women into the vineyard today. There is so much work for them to do. When we become Christians we henceforth belong to Christ, and rightly so. He has bought us

(Continued on page 205)

THE SEWING CIRCLES OF THE MENNONITE CHURCH

By Lina Z. Ressler

The Mennonite Church has undergone a number of marked changes during the past forty years. The Sewing Circle is one of the movements that has begun and developed during these years. It has been fraught with new interests, new ways of working and new problems. When Dorcas, during the days of the early Church, saw needs she supplied them in her own quiet way. She may have had only the motive of helping the poor about her. The people who were helped by her hardly realized her worth to them until her helpful hands were still in death.

Dorcas helped the poor, and the Sewing Circle movement had as its first object a very similar one. Much of the inspiration for Sewing Circle activities came from the work Dorcas did.

Since Sewing Circle work has grown to its present proportions and influence we wonder that it has been in operation such a short time.

In the early nineties the Missionary interests of the Mennonite Church took on new forms of activity. Our people began to feel that there was a definite responsibility along the lines of carrying the Gospel to those who did not have it. God was leading in a definite way to give a new vision of responsibility for giving the Gospel to those who did not have it. Up to this time much of the effort of Mennonitism was used in building up her own borders and keeping aloof from outside influences.

As early as 1895 a few small groups of women would meet to do sewing for the poor. Some sisters in Canada met to make garments so the deacon would have means to help needy families. In Western Pennsylvania several popular churches met in groups and sewed for the poor. Several Mennonite sisters were interested and helped. They felt it was a joy to work together and spread the Gospel message in a way that all could understand. The idea spread eastward and soon the work was started in the large churches of Lancaster Co., Pa. Some of the churches in Ohio were beginning work about the same time. It is difficult to tell just when and where the work was begun, for it seemed to be a movement instead of a local beginning.

The early missions of the Church were started about this time and we remember well the help the early shipments of garments and provisions were in the strenuous days at the Home Mission in Chicago. Efforts along the line of spreading the gospel always work in several ways, they help those to whom the message goes to see their need, and they inspire and bless the one who is working. The Sewing Circles learned the joy of service and the Church and the Missionaries realized definite blessing in the united effort.

All over the Church the Missionary interest spread and in many churches Sewing Circles sprang up almost simultaneously. The organization was crude, in many cases only a loving understanding among those interested, but there was "a mind to work" and the movement prospered and grew.

It was as the result of a widespread conviction that there should be a closer organization, that the Women's Missionary Society was organized. This was the first effort to bring the work of the Sewing Circles into a relationship all over the Church. The leaders in this movement deserve much credit for the efficient way in which they planned for the uniting of the missionary efforts of the women of the Mennonite Church. It was a new venture and was accompanied by the usual difficulties of a pioneer movement. There were many who worked faithfully and much credit is due the sisters who were planning and working. Among those active in this early organization were Sisters Clara Steiner, Mary Burkhardt, Ruth Yoder, and Crissie Shank. In the East there were also a number of active leaders, among them Sisters Mary Mellinger, Nettie Leaman, and others.

For various reasons it was felt that it would be better

to bring the women's missionary interests into line with the General Mission Board and the regular missionary interests of the Church. Accordingly at the General Conference held at Belleville, Pa., a committee was appointed to work with the two organizations most directly concerned, to effect a reorganization of the work. As a result the sisters' work is now lined up in the work of the Church in connection with the work of the General Mission Board. Local circles with regularly elected officers are united in district organizations who have regular officers and do work in their own districts.

At the General Conference held at Goshen, Ind., the first General Sewing Circle Committee was appointed. This committee organized within itself.

The work was divided as follows: President, Lina Ressler; Secretary, Mrs. A. L. Buzzard; Vice President, Mrs. M. C. Cressman; Treas., Anna Stalter; Literature Secretary, Mrs. John Roth. The beginnings of the various districts brought problems and much hard work, but our constituency was faithful and willing to work, and the work prospered. The first year there were only six districts organized, but interest grew and we marveled at the amount of work accomplished. Orders for India became a regular feature of the year's work and the interest in the various missions kept growing.

A large part of the work in each Circle usually consists in local charity. Much of this work remains unreported, although the reports are much more complete than they were in the beginning.

Several helps in the carrying on of the work have been developed as time went on. A cutting room to facilitate the work of cutting garments was installed near Gordonville, in Lancaster Co., Pa. The large orders for relief and charitable work were thus filled much more easily and quickly. A similar work has been opened recently near Wellman, Iowa. These are a great help in preparing large quantities of work for the various Circles.

Some time was needed to co-ordinate the work of the various districts so that the necessary harmony could prevail. It is well for the active forces of the Church to work together. Harmony is one of the most beautiful of God's laws. Concerted, harmonious effort usually counts. Much time, strength, and money are squandered when various departments of the work of the Church overlap in organization and effort.

The work among our younger members, who have been organized into Intermediate and Junior circles, has opened a happy door of service to them. A great many groups of girls have been organized and have been working faithfully.

While all these different agencies and lines of activity help the work at large by supplying material to relieve suffering and help the poor, they also develop and train those who work. We learn to do by doing.

While the Sewing Circle activities are organized with a Committee which is responsible to the Mission Board, we feel that we may consistently urge upon the entire Church the vision for the opportunity for co-operation. We wish that we might give more definite dates of the pioneer days and the names of more of those who were active in the face of lack of confidence and, perhaps, of definite opposition. As we remember some of the names of those who worked throughout that time, we are reminded of the brevity of life for many of them, even in the brief period of our memory, have slipped out of our ranks into the ranks over yonder.

Several publications, among them the Missionary Sewing Circle Letter and The Booklet of Prayer, have been sponsored by the General Sewing Circle Committee and have been in use for several years. Tracts also are being published.

The work is a growing work in influence and efficiency. God has blessed it very definitely and we look to Him and trust Him for further guidance and blessing. Scottsdale, Pa.

MESSAGES OF APPRECIATION

FROM MENNONITE ORPHANS' HOME

By Mrs. L. L. Swartzentruber

The continual co-operative help which has been given our Children's Home by the various Sewing Circles has brought with it values which can hardly be realized or measured.

Canned goods can be measured by quarts, and dress materials can be measured by yards, but only the Lord has means of placing values, or measuring the worth of the souls of boys and girls, and the sincere efforts in giving help to the needy.

The Sewing Circles have been doing more and more in giving valuable clothing and in helping in many other practical ways. Those who give their time and effort in a direct way to the care of the children here are many times over-joyed when Circle orders come in. There are the dresses, the waists, and the other garments; the canned goods too. All these are really a great help to us. It has been our custom to can several thousand quarts of fruits and vegetables each year so that with what is sent in we are well supplied. But as years go on, there is more and more being sent in, and more circles and communities are manifesting an interest in the work. We have therefore been relieved greatly from some of our load by the help of the circles. We still do a lot of canning, however, as there is usually an abundance on the farm and truck gardens here.

Almost every day we are in need of something that has been so kindly sent to us. As in most homes, so it is here, frequent visitors call. Here there are even many more callers, and we appreciate having them come. It is then that we are glad to be able to step into the cellar and get the canned goods or the choice fruit which has been sent in. Neither time nor space will permit us to name the specials which have come to us. Not only do we appreciate these things when visitors come but as we provide daily meals for all the growing boys and girls we find it a great help to have plenty in store.

Just recently one community made up about 150 yards of muslin into garments fitting the children individually. It meant real work on the part of some one but it certainly filled a very definite need here.

Often as we realize how well our needs have been supplied, and how willing and faithful the circles have been, we wish so much for a new way, or new words to express the feeling that is in our hearts. However, at that moment we can lift our eyes heavenward and know that God has seen it all. He knows the hearts and will bless the people far above that which we ask for or think.

We feel to encourage everyone who can to embrace these opportunities to do mission work. It is our desire to use wisely all that is sent in and we wish to witness for the Lord as we labor for Him here. May the Lord abundantly bless you all.

West Liberty, Ohio.

FROM INDIA

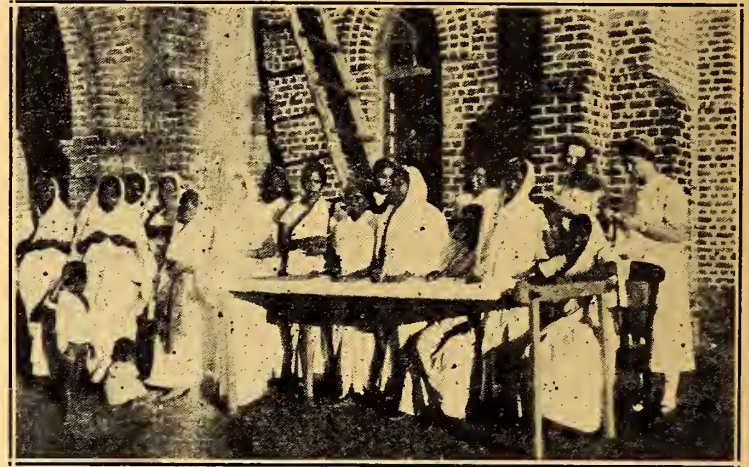
By Minnie Graber

The grace of giving and sharing the material things of which we find ourselves recipients is truly as much a gift of God as is the gift of preaching or teaching or writing or some other graces of which we commonly speak. How hard it is for some to give the smallest tithe even when their hands reach easily across the counter to grasp the package containing the article to be used to their own gratification. Quite different is the mind of one who is not only conscious of the need of her nearest neighbor but who can see in visions her far-away neighbor and who supplies the need by giving time and love and sympathy.

The most of us are living in "pleasant places." Spain, Germany, and China bring to our minds scenes of direst need. But the neighbor who is living only a furlong away trying, with his family of six, to spend this chilly Indian night comfortably with a few cheerless blankets is in need too. This neighbor's neighbor is huddling over a small dung fire in his earnest search for warmth, and the great round sun is the benefactor of none. Hundreds of little children are waiting to claim, in early morning, his warming rays to comfort their naked bodies.

The fact that the godam shelves or box in the Mission house do not empty out a dozen times over in a year is not because there are not sufficient places where it might be given. Which one? Or can one heal a countryside's ills by mere handing out of garments or money be it ever so lavish? Or can one help this person by lavish giving? Where has one helped? Never must it be said that we may now count our charity work finished or useless but certainly a dispenser needs again and again to ask of Wisdom, her way.

The church in India is growing in her feeling of responsibility. What is more natural than that she should gather from house to house the handfuls of rice necessary to feed



Women Quilting in front of the Sundarganj Church

her poor and why not have a Sewing Circle of her own to help in the clothing of the widow's child! A Christian Community which has for many years drawn upon the generosity of a Home Church, which has received much and given little, cannot at once find great joy in giving but the Lord be praised for the progress of the struggle to meet the needs of her own poor.

Four times in past months have generous boxes been received from the Homeland and the fifth is about to arrive. Let me name them as they are spoken of in the Mission family—the Scottdale box, the Elkhart box and bales, the Oregon fruit box, the Canada box and the one about to arrive is the Pennsylvania box. None of us likes to miss the opening of these boxes but some who live in out stations cannot always be there. The box is opened in Dhamtari and all the missionary sisters who can come are there. It is a day of real enjoyment. Many are the thoughts and expressions as we unpack the beautiful prints, such as are not available here, and see the substantial and neat sewing of the garments. A goodly portion of these things are given out at Christmas time but not all for the "box" or "shelf" must be ready to yield up her dress or blanket at any needed time—and needs don't wait to appear until Christmas. The tiny hoods often find their way to heads of new-born babies. The babies are warmed and the mothers cheered.

This past year in some of our stations the garments received were given into the hands of the Station Sewing Circle Committee, made up mostly of Indian sisters and

these garments together with what we had made ourselves were given at one time to the poor by that committee.

In closing, I would like to thank all who have helped to do even a little in the preparation of these boxes. And please count it not finished when the boxes and bales are nailed and wired. The task of dispensing to the glory of our Lord is yet to be done. Let us pray for one another that whether here or there the Love so necessary to keep all our strivings from being in vain, may be given as well as the garment.

Dhamtari, C. P., India.

FROM GOSHEN COLLEGE

By S. C. Yoder

Most of the institutions of the Mennonite Church have to depend for their support on agencies outside of themselves. Individuals, organizations and groups all contribute much to the life of the school throughout the year. One of the most active of all these organizations is the Women's Sewing Circle Committee of the church, and Goshen College is greatly indebted to the circles of Indiana and the surrounding states which during the past fifteen years have ministered to the college in a very material and substantial way. Each summer the sisters from the churches in the vicinity of the school have come together to clean the dormitories and get them into fitting condition for the students who will occupy the room for the greater part of the year. Beside this service on the campus they also furnish the greater part of the table linen, window curtains, tea towels and much of the bed linen. During the summer large numbers of empty fruit jars go from the college to the surrounding churches where they are filled with fruit and vegetables from the farm and later brought back to the college for consumption in the dining hall. This service is greatly appreciated by the students as well as by the officials of the college. No one can fully estimate the value of this excellent service which is so graciously rendered, nor can we adequately express our appreciation for the same, but those who participate in this noble work can rest assured that many words of gratitude are spoken in their behalf which they perhaps will not have the privilege of hearing.

Goshen, Ind.

OUR SEWING CIRCLES AND CITY MISSION WORK

By Nellie B. Weber

In our city work, we often are brought to think of the many friends in the Church far and near who are, as Aaron and Hur, holding up our arms that we may prevail and be able to meet the many needs about us. There are those dear friends and loved ones, who continually bear us up at the Throne of Grace. There are those who work hard for little pay, so that they may help to carry on the Lord's work here in the city. There are also many dear sisters, who from month to month are putting into our hands those garments which are so needed by those about us.

Some of our sisters have been here and have seen a few of the needy homes we are able to help because of the Sewing Circles; others have very little idea where the many garments and articles of bedding are to go when they are made. It does not take much to move us to spend these many hours sewing, if we see the great needs that are seen here in our city work. However to leave undone some urgent duties in the home one day a month in order to go and sew when you do not always know just why, takes a real missionary spirit, I am sure. I know this missionary spirit does prevail, for we have been supplied whenever a need was made known and we have been able to help many who would have had to suffer without the things which Sewing Circles sent us for distribution.

We could tell of so many who being helped could hardly speak because of a choking voice and tears in the eyes, but

we will mention only a few. Lately we have been able to help a poor mother, who has had to lie in a dingy room, close by the railroad for the past eight weeks. Her bed was so soiled because she had no bedding with which to change it. You can imagine the gratitude, when we were able to bring her sheets, pillow cases, and two night dresses.

Another family we have helped is one with ten little children, whose father has no steady work and they live in a three-roomed house. We also gave clothing to some poor little folks, one who came stocking-footed on old galoshes, because she had no shoes to wear. Bright little faces,—but such a pitiful outlook for the future! Do you wonder that it gives us joy and hope to see them in the Sunday school, where we can teach them of Jesus? In many cases this would not be possible if we could not rely upon the Sewing Circles to help us give them the needed clothing to come. So it is with gratitude that we think so often of our many co-workers in Him; namely our Sewing Circle Sisters.

Our Sacred Charge

Yes, you have your work, and I have mine
A sacred charge to fulfil.
What joy to know, we do it for Him,
That we're daily fulfilling His Will.

Our task may seem small and hard and long,
And yet when our Lord is nigh
And we do it for Him, 'tis sweeter then
And easy to harder try.

'Tis the little wheat, that oftentimes brings
The harvest of richest gold.
So our little tasks, when done for Him
Are blest an hundred fold.

So whether our tasks for God are small
Or laden with heavy cares,
They're sacred, because God has given them
And He doth our burdens share.

Ft. Wayne, Ind.

"WHAT IS THAT IN THINE HAND—A NEEDLE"

By Allen H. Erb

This title is a paraphrase of the words in the question the Lord gave Moses, "What is in thine hand?—a rod." Moses thought he had not sufficient equipment with which to meet Pharaoh. He had a shepherd's rod in his hand. God called his attention to this rod and used what was in his hand. Moses, by being willing to use the rod in his hand, was able to do the mighty wonders in Egypt before Pharaoh.

I am sure many a sister in the church, knowing the precious gifts of God through Jesus Christ their Saviour, has desired to do something for Him but circumstances have made it seem apparent to them that their program was much hemmed in. To many of this class a needle in the hand has been the answer to their puzzling question, "What can I do to help the cause of the church throughout the world?" The Mennonite Hospital and Sanitarium at La Junta, Colorado bears testimony to the helpfulness of the needle plied by so many willing workers over the church. In our hospital we have a daily average of from 50 to 60 patients and a daily average of about 50 nurses and workers and students. To take care of all these patients requires a large amount of linen.

We have just taken an inventory of our linen supplies and it may interest you to know that we have in use on the floors 362 sheets, 180 spreads, 188 towels, 139 wash cloths, 145 gowns, 337 diapers, 44 baby shirts, 49 nursery sheets, besides other small articles too numerous to mention. Most of these goods have been supplied by the Sewing Circles of the church either in cash or the goods were made in their circle meetings and forwarded to the hospital. The linens are washed and rewashed and ironed and because of this wear and tear must continually be replaced. Many thousands of items of linen goods have thus been donated

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PROBLEMS WITH BUSY MOTHERS

By Mrs. Paul Snyder

The outstanding problem of busy mothers in connection with Sewing Circle work is, How to get started? There must first of all be a will to attend—not because the circle cannot get along without us, but because we need the Sewing Circle. The opportunities given our sisters for self-expression in repeating scripture, conducting devotion, and leading in prayer are such that no one can afford to miss them. We may not be able to accomplish much in the way of sewing, yet our presence may be an inspiration to the leaders. A leader who has every able and willing member behind her, pushing, cannot help feeling stronger and more able to lead on.

Some mothers have legitimate reasons for not attending meetings. Others could go if they put forth a little more effort. First of all a strong conviction is necessary. We have young mothers in our circle who have settled this problem once for all. They argue this way, "One day each month is set aside for missionary work. Surely I can give the Lord one out of about twenty-five work days. I will save this day for His work, and when it is humanly possible I will go. House cleaning, gardening, canning—all can wait one day longer if necessary. The first Thursday in the month is not mine—it is the Lord's."

Sometimes we hear some one say, "My menfolks don't like cold dinners nor do they like to get their own." Of course, co-operation is necessary. It is almost as necessary for the husband to have convictions on this matter as the wife. If he feels the importance of this work, he won't mind, once in a while, eating the dinner his wife leaves in the oven, or dining on bread and milk. One young farmer I know of, not only gets his own dinner, but arranges his outside work so he can keep the baby on less busy days while his wife attends Sewing! Or perhaps someone says, "I can't go to Sewing because I've been gone two days already this week." But for those sisters who have settled the matter with their own consciences, that invitation to a neighbor's quilting, or the trip to town, or the picnic at the Park will have to be postponed. To these sisters, Sewing Day is next in importance to Sunday services. If possible nothing must interfere with their attendance. The blessings received more than repay any sacrifice or effort made. The knowledge of having spent valuable time, willingly, for the sake of others brings a warm glow into the heart. Working together for one common cause brings sisters into closer fellowship and unity with one another. The good of the needy poor is one goal of every Sewing Circle worker.

To mothers of small children come these questions, "How will I get to the Sewing?" "What will I do with the children?" We might answer the question by asking another. If you were invited to a neighbor for an all day quilting or social gathering how would you get there and what would you do with the children? If you drive your own car the matter is easily settled. If you don't drive perhaps you might go with a neighbor. One mother in our Circle once called seven neighbors before she found someone who was willing or able to go with her. If you drive you might ask someone. The writer became interested in Sewing Circle work just because a good neighbor insisted on picking her up as she passed by. Perhaps your husband will be good natured enough to take you and come after you again. And the children—? Take them along if you have no one with whom to leave them. Children at our Sewing will play together for hours—with kindergarten scissors, pictures and crayons, toys or dolls they bring along, and sometimes they even play church. We manage to get our work done at home with children around, so even if we have interruptions at Sewing it still is worth the effort of getting ready to go. Sometimes some of the

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TRUE VALUES

By Anna M. Snyder

People today think in terms of values. Every one is looking for material values. Many even go so far as to take advantage of others in their dealings so they may, as they suppose, receive a greater value—a truly selfish motive.

God also is interested in values, not in dollars and cents, but in eternal values—that of souls and service. In His estimation the value of any enterprise is measured by the motive rather than by the thing itself.

In the early history of Israel God gave laws and ordinances, accompanied by numerous offering of sacrifices. The observance of these by the people required much time and effort in order that the curse for disobedience might not fall upon them. Not only did it require time, but the offerings for the sacrifices were to be the best of their herds and grains. One person could not supply the sacrifice to meet the demands for another's guilt, but each one was responsible for his own. And God was satisfied with nothing less than the best, whether of fowl, lamb, or whatever offering the sacrifice required. He did not demand the poor to bring an offering of equal value with that of the rich, but each was to bring the best of that which he could afford. David at one time desired to build an altar so that he could offer a sacrifice to God. Some one offered to give him oxen for the sacrifice, but he refused them saying, "... neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." II Sam. 24:24.

Through the work of Christ in fulfilling the law we are relieved of the burden of sacrifices and ordinances, and in their place we observe the law of love. True love includes sacrifice; and yet when we consider what Christ has done for us can we feel that we are really sacrificing anything when He asks for a little of the time that we otherwise had planned to use for ourselves? And should it cost us something to give what He asks for, may it be that the blessing will be the greater? In natural things we usually prize more highly that which costs most; perhaps the gain in our spiritual life would be a treasure to us if we were willing to pay the cost of sacrifice.

It requires time and considerable effort to maintain the work of the Sewing Circle. This is an almost unlimited sphere of service for the sisters. The opportunities are many and varied: clothing may be supplied for the needy; encouragement may be given to the discouraged, and to those in affliction; a more sincere devotion to the doctrines of the Word as interpreted by the church may be fostered; and, not the least, the ministry of united intercession for the Lord's work and workers may be engaged in. In connection with these the sisters themselves will receive spiritual help and encouragement. God alone knows the value of the work, and the souls that are led in the way of eternal life through this avenue.

Who, then, shall engage in this work? Those who are willing to offer to the Lord that which costs something. It seems to be quite generally true that a comparatively small number of the sisters attend the regular meetings. There are different reasons. Some have other lines of responsibility; some may not realize the importance of the opportunities before them; some may not be willing to make the sacrifice in time. It may require extra effort and planning to attend these meetings, but who is there that cannot afford to give one day a month, or more as the case may be, to this worthy cause? Usually our work at home can be arranged so that it will not hinder us from attending. Have we ever seriously considered how much time we spend in other ways that bring no benefit to ourselves or any one else? Why not devote that to some definite service for the Master?

There is a value in the contact with others. A few hours spent away from the regular routine of home work may help to lift the strain from mothers who are working hard

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WALKING WITH THE MASTER

By Mrs. John Roth

When Jesus was questioned before Pilate, He said, "To this end was I born into the world, that I should bear witness unto the truth, every one that is of the truth heareth my voice" (Jno. 18:37).

At the early age of twelve Jesus already spoke of "being about His Father's business." His vision and program centered around His Father's will. It meant the giving of the best of His time, energy, prayer, love and sympathy in healing the sick and in teaching all classes of people. His vision caused Him to spend whole nights in prayer, to travel up and down over the rough roads of Palestine many a weary mile, with a burning zeal to spread the truth, and reveal the Father's great love for people who were as "sheep without a shepherd," until the time came for Him to give His very life upon the cross for the sins of all men, so that "whosoever believeth in him should not perish but have everlasting life."

Why was I born into the world? Am I allowing God to work out His purposes in my life? Do I serve, grudgingly or because the love of Christ constrains me? Do I have a vision of Christ's program for His Church in this age, and seek to promote His interests, or do I place my own interests first? Do I cheerfully give not only of my means, but also time and energy, which I might have planned to use otherwise, in speaking to the lost and in giving them sympathy, and a welcome to Sunday school and church services? "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many" (Matt. 20:28). How can we profess to be His followers and not do likewise?

Some one has said "Talents kept will corrode, keep sympathy and your heart will harden" and also, "What I gave I have, what I spent I had, what I kept I lost."

Solomon said, "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecc. 11:1). He also tells us "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered also himself" (Prov. 11:24, 25).

May we be careful stewards of the talents and material blessings God has so freely bestowed upon us. Always having open minds to the guidance of the Holy Spirit, so that our lives may be as our Master's, a constant flowing stream of service, and not a stagnant pool, may we have two-way souls, hearts, and pockets.

Many people have yet to learn the joy of sacrifice and consecration, and the reward of inspiration to one's own life for efforts put forth to win souls for Christ.

Our opportunities and responsibilities differ, some are called to serve in the home land, some abroad, some in the highways and byways, some in the cities, some in the country, some as Sunday school teachers, ministers of the Gospel, homemakers, parents, farmers, some in office, factory and store, others in the schoolroom. But all have been born into the world to honor and glorify their Creator.

"O Master, let me walk with Thee, in lowly paths of service free: Tell me Thy secret, help me bear the strain of toil, the fret of care. Help me the slow of heart to move by some clear, winning word of love; teach me the wayward feet to stay, and guide them in the homeward way."

For myself I consider the Sewing Circle work a splendid opportunity, to demonstrate the spirit of Jesus Christ to people in my immediate neighborhood first, and then as needs and opportunity present themselves, those who are in my own state, and still others in rural districts and cities and also in foreign countries.

It seems to me it is like throwing a pebble into a lake, the ripples go on and on. We shall never know on this side of eternity who all have been cheered and helped by the labor of our hands. Perhaps we shall greet those in

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PRAYER AS A FACTOR IN WOMEN'S WORK

By Mrs. Nelson Bechtel

God calls His children to a life of prayer. "Ask and ye shall receive," "Pray ye the Lord of the harvest," "Pray without ceasing," "Is any afflicted, let him pray." Yes, we continually are aware of conditions that call us to prayer. There is a drawing of the Spirit to prayer which we should never disobey. Every need is a call to prayer, and if the main objective of our Circles is to help people spiritually and physically in time of need, surely prayer must be a vital factor in our work, if we wish to fulfill our mission.

I appreciate the booklet of prayer and the information it contains. I am sure it helps us to have a united interest in the work of the Church. This unity in purpose and prayer should strengthen our effort, and as our petitions reach the throne of grace and are answered we are in turn unitedly blessed. There is joy in Christian fellowship through prayer.

What is it that gives us the most satisfaction in our meetings? Is it the sewing we do, the associations we enjoy or the devotional period? All are necessary but I believe we accomplish more and receive a greater blessing when we lay aside our work and spend some time in prayer. Prayer is a time-saver. I am sure that as we sew and our needles ply through the materials, many a silent prayer ascends to God in behalf of those for whom we work. "The gift without the giver is bare." If we wish to enjoy true fellowship in prayer we must lay aside all work and "wait upon the Lord; He will renew our strength." I remember an aged Sister who was a faithful Circle member who has since passed on, and one thing that impressed me as a young Sister was the earnestness in which she prayed in the German language. While some could not understand the words yet they could appreciate the spirit in which she poured out her heart to God.

One time in organizing a new Circle I did not know any of the girls, so after singing a hymn and reading a portion of Scripture we knelt for prayer. To my delight each girl responded. This helped me to know those young Sisters. They are a group of sincere and earnest workers, interested in spiritual things and in the work of the Church. A suggested plan to increase interest is for a name to be given to each Circle member with the view of that person remembered in prayer daily.

Why should we lay so much stress on prayer? The Sewing Circle is an arm of the missionary endeavor of the Church. The work we do is only a means to an end. If we wish to extend our borders; to see the work of our missionaries on the field prosper and see souls born into the Kingdom of God we must travail in prayer.

Hespeler, Ontario.

TRUE VALUES

(Continued from preceding page)

to keep up their homes. Some may feel it necessary to take their own mending or sewing along, and may return home with a renewed inspiration to go forward to victory over the struggles in daily life after having met with others who have the same problems to solve and the same difficulties to meet.

Some one has said that time is the span between two eternities. We have nothing to say about the eternity of the past, neither have we any control over the future, but we do have the opportunity of the present to so live and work that we may look forward with joyful anticipation to the blessed hope of the life beyond. Then we will enter into the presence of Him who rewards, not according to man's standards and ideals, but according to His estimation of true values.

Canby, Oreg.

A DAY OF PACKING GOODS

AT MELLINGER'S CHURCH, LANCASTER, PENNSYLVANIA

By Anna E. Mellinger

It is 7:30 as we enter the basement of Mellinger's Church. A number are already at work opening packages and sorting garments. As a result of an announcement in the Gospel Herald of the packing today, boxes, bags, and bundles of every size and description have been sent in. People arriving to help deposit more packages on the huge heap inside the basement door. With many hands to the work, tables and benches are soon piled high with a varied assortment of garments. The garments are sorted as to kind and size. The pretty quilts and comforts folded into convenient size are all quickly placed in the four balers in the rear of the basement. Those who keep records of contents sit close by. Other groups sew the bales into burlap bags and stencil and weigh them.

The heap of shoes is sorted and the stray shoe or rubber that is lost somewhere in the collection is searched for and firmly tied to its mate.

In a quiet corner the older sisters are tacking the pairs of stockings and gloves and are doing some belated mending.

The Mission Board Treasurer is grateful for the offerings brought to his table.

Dinner time comes much too soon. We note with satisfaction the rows of neatly stacked bales and look at the tables still filled with a miscellaneous assortment of garments. A few brought their lunch.

The last bales are almost finished. They are beginning to sweep. Someone calls, "Another truck load of goods is coming up the driveway!"

It has been a fatiguing and a happy day.

Gordonville, Pa.

AT ELKHART, INDIANA

By Anna Moyer

In very much the same manner baling is done in the warm basement of the Prairie St. Church in Elkhart, Ind. Our President, Sister Buzzard, and Sewing Secretary, Sister Moyer, and Treasurer, Sister Reiff, are among the active helpers and managers on this occasion. As many as can be used, sisters and brethren, willingly and gladly give their services, each one finding his place where he can do the most and best work. Garments having been counted are placed, one at a time, in layers in the two balers, (here is revealed the great importance of having each garment labelled) until the baler can hold no more. Then the bales are wired, wrapped in heavy paper, sewed in burlap, tagged and weighed, ready for the truck to take them to the Railway Station. Before baling day there is much to be done. The packages that keep coming in, must be acknowledged, opened, inspected, as to being properly made—whether fit to send so far at such a great expense—whether labelled, and if not, a label must be sewed on each garment especially when it goes to India.

After baling day, yes days, we return to our homes tired but glad we could be of service to those in far away and needy lands.

Elkhart, Ind.

AT SCOTSDALE, PENNSYLVANIA

By Lina Z. Ressler

Since our Sewing Circles have been sewing for various needy places, there have necessarily been days when the work needed to be assembled and packed. There are many things that go with a day of sorting and packing for shipment, a large order of sewing, that might be of interest to many of those, who help so nobly in the preparation of the garments.

As we watch the process of packing we may have a bit

of helpful suggestion to offer as well. Remember, please, however, that these are only suggestions, and are for the purpose of helping the work along.

Packing day is a very real job, and should be taken very seriously. A very essential bit of advice would be, let the packages accumulate in one place, and by no means begin to classify or open packages until you are ready to begin work. Too many helpers are not conducive to the best work. For the Scottdale packing, a half dozen helpers usually do the best work. Each helper should be in her place early, for in work like this care in the beginning is necessary. Sometimes a few older sisters armed with needles and thread are a help.

One worker should act as secretary, and should get her slips of paper ready to keep an account of all the garments packed. When the helpers are all assembled we like to have a group of two open the packages, one with a knife to cut the string, while the other takes out and classifies the things as they are sent to the place where they are counted and sorted. A careful account needs to be kept for duty declaration, etc.

Here, perhaps, is a suggestion for those who make and send in the bundles where large orders are to be filled. If possible let the different circles each make one type of garment. There are shirts, dresses, bloomers, slips and rompers to be made, and if there are circles who can have an understanding, so they can divide the work they will find it a help. It will be easier to make all of one kind of garment in each circle, if we are sure that the needs are all supplied. This is especially true when preparing a large shipment. Our cutting rooms are doing much to help with our larger orders. The two large shipments to Spain were a real revelation as to the willingness and skill in meeting a great need.

There were literally tons of nicely made useful articles of wearing apparel. The shipping room at Elkhart, Indiana, and the basement of the Mellinger Church in fruitful Lancaster County, have packed much larger shipments than the Scottdale folks have, but we feel the same problems and suggestions would apply to them all.

The baling of the goods is usually left in the hands of some one who is familiar with the baling machine. It is well also for some one of the helpers who is familiar with the things as they have been sorted, to be on hand to help arrange the clothing in the baler.

The purpose of this article is simply for those who have wished they could see the work of preparing for final shipment the results of their efforts. These shipments to Spain have taken much hard work. Our Sewing Circles have done nobly. What shall come of it all? We all only wonder, and yet we have done the work to help some of our Master's needy ones and we feel sure it shall be as seed sown for the Kingdom. We can now leave it all with Him. Much of our work is like this. We need to work in faith, we must leave the results with God.

All this gives us a heavy burden of prayer. These garments are given in the name of our Lord and with each effort we send a petition that in some way His love may shine out through the work as it reaches those who so sorely need the spiritual blessings these gifts so feebly represent.

Scottdale, Pa.

WALKING WITH THE MASTER

(Continued from preceding page)

the glory world unknown to us here who were helped into the kingdom of god through someone whom we helped to support on the field, and who was able to minister to the needs of the body and in that way also touch their lives and help them to become Christians.

"As we therefore have opportunity let us do good unto all men."

"Let us not be weary in well doing for in due season we shall reap if we faint not."

Morton, Ill.

CONTRIBUTIONS OF OUR SEWING CIRCLES TO SPANISH WORK

By John L. Horst, Secretary Mennonite Relief Committee

The story of our Spanish Relief work now extends over two winter campaigns. When the work was started in the fall of 1937 appeals were at once made for funds and clothing. The response to both was gratifying and enabled us to carry on a relief program that was, we believe, very much worth while in the alleviation of the suffering that existed in that country as a result of the civil war that was raging in that unfortunate land.

The appeal for clothing was naturally made through the sewing circles of our churches, which are well organized in our various conference districts, and responses came from all over the church constituency, excepting the far west, from which point the shipping rates to the Atlantic seaboard are too high to make it practical to send clothing such a distance. This year for the first time the circles of the Ontario District have been able to help, inasmuch as a way was found to overcome the problem of shipping across the border. It has been a source of mutual gratification to both the Relief Committee and the Ontario circles that a way has been found that the latter can help in this service of love. Clothing has been gathered at five centers: Lancaster, Pa., Scottdale, Pa., Elkhart, Ind., Kalona, Ia., and Kitchener, Ont. Quite a large gathering was made by the Franconia congregations, but this was packed at the Lancaster center.

A few items concerning the shipments made during the two winters of our Spanish campaign may be of interest. During the winter of 1937-38 five shipments were made—one from Lancaster, two from Scottdale, and two from Elkhart, the Lancaster shipment being the largest. The total weight of these shipments was 13,449 pounds, with a valuation of \$13,115.11. In this past winter of 1938-39 nine shipments were made—two from Lancaster, the second being the Franconia gathering, two from Scottdale, the second including some from Kalona, two from Elkhart, one from Kalona, and two from Kitchener. The total weight for these shipments, as nearly as we have it now, is 13,043 pounds, with an estimated valuation of \$12,411.55. The valuations are based in the following schedule:

Miscellaneous clothing (new)	per pound \$1.50
Yard goods (cotton)	per pound .50
Baby clothing	per pound 3.00
Soap	per pound .10
Sewing material	per pound 1.50
Used clothing	per pound .70
Shoes (good used)	per pound .25
Shoes (new)	per pound .75
Comforts and quilts	per pound .75

As the above list suggests there was quite a variety of clothing gathered, both new and used, the new being at least equal in amount with the used. There were also quantities of shoes and soap, which were greatly appreciated. Bedding was also received in ample quantities. As one who had the privilege of seeing the quality of the goods packed, we can only speak in commendation of the huge amount and high quality of the material that was sent to the shipping centers. As one looks over the totals and notes that for the past two years over twelve tons of clothing, bedding, etc., were gathered by our sewing circles it is hard to appreciate the amount of work this represents. The combined work of these thousands of sisters in adult, intermediate, and junior circles mounts up to figures in weight and value that are hard to comprehend. But we are sure that all of this service was gladly rendered, and while it represents much labor, none of the participants regret any of the time and effort expended.

It might be in order to state here the names of the Mennonite workers who helped to distribute the clothing in Spain. During the previous winter they were Bros. D. Parke Lantz and Levi C. Hartzler. During the past winter they were Bros. Levi Hartzler, Lester Hershey, Clarence Fretz, Wilbert Nafziger, and Ernest Bennett. The

last two have just recently arrived on the field. Reports from the brethren indicate that the material sent met a very urgent need on the part of the women and children of Spain and that on the whole the clothing has been gratefully received. As a Relief Committee we want to express officially our appreciation of the valued and helpful service rendered by our sewing circles, and trust that the Lord will abundantly bless those who had a part in it. The war in Spain is now over. The work of relief will probably continue during the greater part of the summer. We have no plans for next winter, but we feel sure that there will again be some needy field where our circles can continue to render their service of helpfulness. "I have shewed you all things, how that ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Scottdale, Pa.

"WHAT IS THAT IN THINE HAND—A NEEDLE"

(Continued from page 197)

by the sisters of the church. This has been a substantial saving and has made possible larger service to the many thousands of poor sick people that have been taken care of.

Not only have these linen supplies been furnished but ten years ago when the new hospital was built and dedicated the circles throughout the church raised funds to furnish hospital rooms. They also raised money to buy Bibles to be placed in the patients' rooms. As each room is set up it is furnished with a Bible on the stand or dresser near the patient. The sick person thus has access to the Scriptures. Another item which has been a great benefit to the institution is the song books secured for use by our workers in their morning devotion and in their semi-weekly singing in the halls to the patients. The circles in the local communities have also met frequently to help in the canning seasons. Throughout these twenty years many thousands of quarts of fruits and vegetables have been canned.

There are 55 patients in the hospital this morning. There are sisters' organizations and groups over the church which by their needles made a definite contribution toward the care of these patients. The material contribution thus received has not been the only contribution made. In that physical act a spiritual fellowship has been established between the giver and the institution. You have thus become a definite part of the institution and we have become a part of your missionary expression. In response to God's question, "What is in thine hand?" may our sisters always give that which they have to Him even though it be only a needle.

La Junta, Colo.

PROBLEMS WITH BUSY MOTHERS

(Continued from page 198)

young girls take time out to entertain the little ones or take care of small babies.

Some members who find it impossible or inexpedient to attend meetings give their monthly offering anyhow, while others ask for simple garments to make at home. Thus they have a part in this work, also.

"Where there's a will, there's a way" is a proverb that could well be applied to sewing circle attendance. The big problem of busy mothers is not a **way** but a **will**. We generally find a way to do the things we most want to do. Young mother, do you want to go to Sewing Circle meetings? If you furnish the **will** I'm sure God will furnish the **way**.

Kalona, Iowa.

Ghatula

A BLESSED COMMUNION

On March 26 we were permitted to remember again our Lord's death and suffering in the communion service with practically every one partaking. Bro. and Sister Friesen had visited in every home the day previous and the fellowship they had was a blessing to everyone. We rejoiced that two brethren made their sins right and came back into full fellowship again. One of these had been out of church for three years and was looked upon as hopeless but several brethren got a burden for him and prayed for him for a week.

In the afternoon Bro. Bohoran asked to be anointed. He had become deathly sick the night before with an illness which has been hanging on for years. After the service he improved and was quite well for a week but the last week he has again been hovering between life and death.

On the same evening a farewell tea and little service was held in honor of Bro. Mukut and Nurse Sonai Bai. A gift of a New Testament was given to them. They have been moved to Balodgahan where Brother Mukut is to be pastor. They have served here at Ghatula from the beginning of the work. We thank the Lord for our new pastor, Brother Isabux, who gave up his home in the city of Dhamtari to come to this place out in the jungle. A compounder has arrived to take the place of Nurse Bai.

In March we spent four days with the workers at Lichma. We also appreciated having the help of Brother Biswas of Maradeo, Brother Harun of Jarhidihi, and Sister Shantz of Dhamtari. There are two inquirers at that place who want baptism. Pray with us that Satan may not hinder them.

EXPERIENCES OF NEW MISSIONARIES

Tomorrow we are planning to start to Landour. It will take us about three days to get there. We had planned to go two weeks ago, then the children were exposed to the measles so we decided it would be too risky to expose them to such a change in climate. In the meantime we were afraid only one of them might get sick and then expose the other one, and thus delay us another two weeks. So we separated them, Gordon and I going to Shantipur to live with Jay. Neither of them got the measles.

It is pretty warm, warmer than we have ever experienced this time of year, but we haven't suffered any ill effects yet. Several nights it has been almost

too warm to sleep, even though we had our beds out in the yard. However there is usually a nice breeze during the night.

Our Hindi is becoming more and more useful to us. When we want to say anything we can generally find a few words that express our meaning somewhat, but when the Indians talk to us they aren't careful to select the words that we have learned, and in addition to our vocabulary handicap they seem to talk so fast that we don't even recognize our own words. We thought to forestall them by asking questions to be answered by yes or no, but they nearly always answer in long involved sentences. But with a few clues, we can sometimes tell what is going on. For example in Sunday School, by following the reading in



Market Scene at Our Back Door. This Morning the Natives Brought Mangos

English I have been able to recognize the subject under discussion, and during church services, if someone occasionally tells us what the preacher says, we can get pretty good ideas of the sermon. One nice thing about the Hindi services is that we can sing with them provided there is someone near us to tell us the hymn number.

—Wilbur Hostetler.

Sankra

CONTINUED BLESSINGS

On March 31st. Brother Persadi and his family came to Sankra to be with us for the coming two years. He will be our pastor and he and his wife will give their time to pastoral work in the community. We welcome them into our midst and are praying that God will use them to His honor and glory.

The hot season is upon us and with it comes a scarcity of work for our poor people. Some find it necessary to go away from home in order to get work.

Mr. Lemi, our Compounder has been in Nagpur for over two months taking post graduate work. He is now back in the work and we are glad for his help again.

The clinic work begins at sunrise since April 1st. April and May are the

two months of the year in which most marriages take place. For this reason our numbers have been slightly reduced. Interest is good and many hear the Gospel each week. Many are receiving much benefit physically and we are praying that many may learn to know Christ.

Communion at this station was observed on Good Friday.

—F. C. Friesen.

Balodgahan

VILLAGE WORK

The hot weather is coming on, so living in tents while on tour is too hot and too windy. The dust also blows very much. The Bible Women and I have been going to some villages within easy reach and return home by evening.

In one village we found Soniya, one of our former Balodgahan village school girls who has been married for a number of years. She is the only one of her father's family living. She is still able to read. She seems to be happy and has a nice husband and a few brothers-in-law and their families. She remembers the Christian instruction received, but has not become a Christian.

We found a few more in the village whom we have known and also in other villages. Nearly all seemed glad for the messages given, but it is hard for them to accept.

During the month of May my Bible women will have their month's vacation. I, too, am planning to go to Darjeeling for six weeks.

We ask that you keep on praying for these many lost souls who are still outside the fold that they may come to Jesus.

—Sarah Lapp.

Mohadi

SPECIAL REQUEST FOR PRAYER

In our last touring trip the Lord led us to a village in Bindra Nawagarh State where we had not been before. We found there a group of people who are evidently ready to hear the Gospel message. A group have expressed their desire to be baptized but they want to wait a month or so in order to get others into the group also. We hope this will materialize and that they will be true to their decision. So often Satan comes into such a circumstance with some hindrance. Will you pray that this may not happen this time. About the time you will be reading this, these people will be in the midst of their trials. Remember them especially. They are the people of Nawapara village. Talk

(Continued on page 206)

A SEWING SCHOOL AMONG THE KIZANAKI

By Alta B. Shenk

About six weeks ago we organized a weekly class for the women and girls, hoping not only to teach them something useful, but also to learn to know them better. We have felt frequently that even the women that come almost regularly to services are almost strangers to us. As we have said before, one big barrier is language. You may wonder why we don't learn to speak. We often wonder that ourselves. Quite a number of hours have been spent with a native boy in collecting vocabularies and some grammar. Now the task before us is to memorize and use what we have.

In this weekly period our aim is to have a period for sewing and a period for Bible Teaching and Memory Work. If you would like to visit the class with me I will be glad to tell you a few things about each one present as she is sewing.

We will open the period by singing "What a Friend We have in Jesus" in Kizanaki. Then we will read the twenty third Psalm in Kizanaki. The Christian Zanaki man, who is going to school at Bukiroba, translated this for us as well as some other Scriptures which we wish to use for memory work. There are eight persons present today. These three who have not yet done any sewing, will stitch together these patches. This young mother is hemming a small piece of cloth. The four here in front are ready to start making sewing bags.

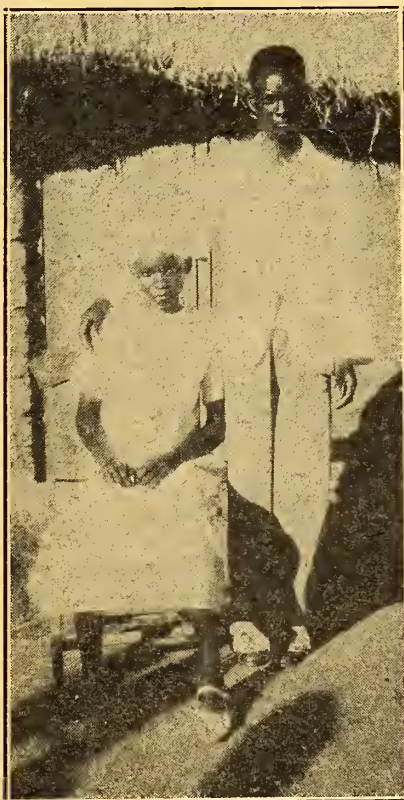
Hukumu, who has attended all six classes, is the wife of Magigi, a Believer. Hukumu is a young woman who seems very silly. She is inattentive at Church services and often disturbs others. She very seldom misses. We were surprised to find that she can sew perhaps better than any other. Her husband is apparently very sincere in his profession. Perhaps the light will dawn in Hukumu's soul too.

Woreoba is fourteen or fifteen years old. She is the wife of our nearest neighbor Magana. They are both in the believers class. She is a fun loving little girl who still likes to play. Woreoba is very bright and learned quickly when we had school here. She is not a very good sewer as she wants to finish too quickly.

Muse is also a faithful attendant. She understands Swahili better than any of the others. Recently she had fallen into sin which she confessed. She expressed herself once as desiring to be a real Christian if her husband would stand by her. He is a faithful attendant and a bright fellow who is possibly desirous of position. This couple need our earnest prayers. Muse has one little girl

to her former marriage. They say that she was not married to the first man as they never paid the cattle for her. Marriage relationships are one of the most difficult problems here.

Nyabwire is a middle aged woman who is married to quite an old man. They have five children living. These folks are very friendly and often come to the Mission to greet us. They are typical heathen. However recently when Nyabwire comes to the Mission she always has her body well covered. She is unusually bright for a woman of her age. Most of these women live so low morally that they have very little intelligence. This was her second appearance at sewing class. You notice that her patch is sewed very neatly. We covet these people for the Lord. The



The Zanaki Christian who helps in the services here. His wife is the daughter of a Christian man in Majita land.

man has another wife about 15 years old.

Here is Mukumi, the wife of Kitoki. This is her second time in class although she comes quite regularly to services. Her husband has built a large house and they have lots of Boarders. So Mukumi has lots of work to do. The husband tried to deceive us for a long time into believing that he has only one wife. Since his deceit was revealed he seldom comes to the Mission.

Nyangeta with her husband and children moved here from a neighboring tribe. It is an unevangelized tribe. And we had hopes that they could some day carry the Gospel back to their own people. So far they have made little progress in spiritual growth.

The man lives his old life of sin. They have three nice little girls.

Magaya also moved near to the Mission with her husband and children. She has never expressed a desire to follow the Lord but comes to services. They are hard working people and have lovely gardens started. She is a good sewer and will soon be able to make a garment for her naked little boy. Perhaps if it were not the busy season of the year more women would come to class. How we long to reach these women around us who have fallen low in sin. There is a custom of circumcising the girls in this tribe. Before or around that time cattle begin coming to the village for their marriage dowry. Until the intended husband comes for the girl she lives in fornication. After circumcision the young girls seldom come to the Mission.

May the Lord burden you to pray for the women in Zanaki land.

The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest.

Bumangi, Tanganyika Territory.

JESUS OUR EXAMPLE IN SELF-DENIAL

By Lester Horst

Self-denial means to do without some things you would like to have. For example, If some one would give me a dollar and say, "Now you go and buy some candy or toys," and I would say, "No, I want to send it to the missionaries in a foreign field;" that would be self-denial.

Jesus denied Himself when He came down to this old sinful world as our Saviour. Jesus denied Himself when He prayed to God and said, "Not my will, but thine be done." Jesus denied Himself when He was crucified. He denied Himself when the cup was passed by Him, and when the crown of thorns was put on His head. He also denied Himself when He was on the Cross. He could have stayed in His beautiful home in glory, but He chose to come down here to save us, where He didn't have a place to lay His head. "And Jesus saith unto him, the foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head."

Jesus was not compelled to come down to save us, but He did it anyway. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (Jno. 4:34). When Jesus was twelve years old, in the temple at Jerusalem, talking to the doctors, He denied Himself and went home with His parents. We should be like Jesus in denying ourselves, to obey our parents, and to obey God.

Kansas City, Kans.

OUR TRIP TO TANDIL

By Feliciano Gorjón

(Excerpts from an article written by a national worker)

Our trip to Tandil was to attend the Interdenominational Evangelical Congress held in that city. We already had some information as to the nature of the program. The main speaker was Dr. Walter Manuel Montano of Peru, a converted Dominican friar of a Catholic convent.

We left Pehuajo at 6:45 A. M. (Thursday morning), traveling in a Ford. There were six in our group. 10 A. M. found us at Bolivar. In this lap of the trip the roads could not have been better and everything passed along in perfect harmony and felicity. But when the journey was taking on the color of the rose and the flavor of pleasure and tourism, nature wanted us to lose all that color and flavor with which we were already intoxicated, and make us reflect on the acme purpose of our going to Tandil.

We left Bolivar on the road that leads to the elegant, beautiful and picturesque city of Olavarria. And precisely between these two cities, nature played us a trick in the downpour of a torrential shower (which was not by the express order of Baigorri—the rain-maker—but from God). We were now in Blanca Grande where we stopped to put the chains on the car, something not necessary from Pehuajo to the southwest.

Besides filling the roads with water, a skating trail was made, for without skates, the car did some fine skating from one side to the other—and to cap the climax, the roads had just recently been graded. The car tracks were truly zigzag, snake-like. Just imagine—how the car would go, when suddenly we would slide off the grade! Finally, we had to adopt the patience of Job, for we had a long way to go yet.

We arrived in Olavarria at 3:30 P. M. What made the trip more tragic and distressing, was that the self-starter refused to work, on account of so much splashing of mud and water. It was necessary to get out quite frequently in the mud and crank by hand. Having reached Olavarria, the car was taken to the Ford Agency to have the starter repaired. When this was at last done, it was late to start out on a strange muddy road, not knowing when we should reach the next town, so we decided to stay in Olavarria over night.

Worn out by the trip through the mud, we retired after supper and slept soundly not even hearing the characteristic buzz-buzz of the mosquito.

By the next morning it had quit raining and we arose, washed our faces and prepared to confront the vicissitudes that the day might present. Our

strength recuperated during the night, and now our countenances gleamed with the pleasure and joy that we had in the outset.

After breakfast, we left Olavarria, passing through Sierra Chica, Hinojo and Nieves, on our way to Azul. Just as we were nearing the city of Azul, the road was very bad and there was much danger of slipping into the ditch, there being only one good track. We were going along slowly when we met an auto. In turning out, the mud almost caused a collision or into the ditch. Some cars were in the ditch and others about to go, but thanks to our Father, we got by all right. We stopped in Azul a few minutes for gasoline and to clean, especially the windshield, and then went on through La Pastora toward Tandil.

The sun was shining at times and the mountain breeze which was strong together helped to dry off the roads, so that between Azul and Tandil the road was not so dangerous. We took off the chains because the road was gravelled in places and we could go faster without them. As we neared Tandil, it was delightful to observe the shapely magnificent mountains before us. With our eyes, we ran along the Tandil horizon, anxious to see the beauty and loveliness there that nature offers the traveler and tourist; that beauty that attracts immense caravans of tourists from every latitude of the Argentine Republic.

All the while, we were approaching nearer and nearer the city of Tandil—the city of natural enchantment which God, the Creator of the world, wished to adorn her for His own honor and glory, but never for a goddess as some unfortunately have done. We also saw the place of the Balance Rock (where it used to be)—the enchanting Rock as some poets sing. We reached Tandil at 1:30, and were fortunate to have left-over soup and puchero for dinner. Our stay here was from Friday until Monday. Saturday afternoon, the meeting was held in the beautiful and attractive park located on top of a mountain at the edge of the city. There are many beautifully laid out flower beds profusely adorned with various kinds of plants and flowers.

From the top of the mountain, the panorama of Tandil was picturesque and magnificent from the natural standpoint; from the architectural, there is much to admire as well as from the cultural, moral and spiritual side; great progress can be seen. Their schools, libraries, centers of study and churches are all the best proof of this.

There were three sessions daily of the Congress. The converted friar was the main speaker. His messages were powerful and edifying. Although he would have much to say about his life in the convent, he preferred giving evangelistic messages. "I know God and

He satisfies me" was the burden of his addresses, something he had not experienced in the convent.

There was an open air meeting in which several speakers preached the Gospel to a goodly number of listeners. One of our group took part in this service. Many tracts were distributed to those present and to passers-by.

Through all this journey, we saw the hand of God protecting and guiding us and for which we truly thank God, our Creator.

Tres Lomas

A son of one of our members, Eduardo Lopéz, was married to Irene Mandenelli last week. His sister, Rachel came from Buenos Aires for the occasion.

Senora Elvira D'Amato Lafleur is very low. She has been suffering for more than a year. Her sickness was first treated for Parasites of the Intestines, later it was pronounced Cancer. She has not been expected to live from one day to the next for the last two months. When she is easier from her great suffering and is conscious, she says, "If God wills it so, it's all right." Pray for the family, they are rather discouraged, they had been so hopeful their prayers would be answered.

The Bible coach and tent is expected to move here next week. We are anticipating good meetings.

Santa Rosa

T. K. Hershey spent the week-end here. Interest is not where we should like to see it. We need the prayers of our intercessory brethren. No resident pastor has been appointed for this place yet.

Pellegrini

Communion was held here last week. Not all the members were present—one faithful member is very sick with heart complications which kept three away; others had gone to the country to work. Those present had a testimony for their Lord and enjoyed the service.

A building has been bought and it is now being fitted and repaired for a Hall.

ARGENTINE WEEKLY NEWS LETTER

Carlos Casares

During Easter week we had special Passion Week services following the theme, "Why Did Jesus Die?" The meetings were well attended by our church people and some new persons. One man, owner of a large house for rent, manifested his desire to accept Christ as his Saviour. We pray that he may be willing to leave all and follow Jesus.

This town surely appreciated the message given by Dr. Walter Manuel Montano, a converted Dominican friar

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THE GREAT COMMISSION AND WOMAN'S SPHERE

(Continued from page 194)

with a great price. Before we make any other plans for our life as to vocation or marriage we should consecrate all to Christ and the Church and volunteer for service in response to the Great Commission. Surely the Church would not need to call in vain if all Christian sisters were living in obedience to the great command. No place will be more happy than that place where God wants us to be. Perhaps sisters in the Church are somewhat timid about offering themselves, and perhaps appeals and invitations for volunteers should be given occasionally by our ministers.

The Lord through the Church is calling very loudly today for Christian nurses. They are needed not only on our foreign fields but just as much at home. We need them in our Mennonite Hospital at La Junta, in our city missions, in our Old People's Homes and Children's Homes, in our rural missions, and in our home communities.

Christian nurses are rare, but have opportunities for Christian service that few missionaries have. They meet a great many classes of people. They meet them when they may be much discouraged and well nigh death. Who could be looking for a field of work of greater opportunities?

Yes, the nurses' training period is very full of temptations but the sister who is truly saved and will go to a Christian hospital for training may graduate stronger for Christ instead of weaker.

We believe the care of the sick was a part of the missionary program from the early days of the Christian Church and is a responsibility of our church. Ministers, parents, and Christian workers should encourage sisters to enter this field of service which is so full of opportunities for the one who enters with a missionary purpose.

Since the early nineties the sisters of our church have been serving for the poor and needy. Today the work is well organized under the name of the General Sewing Circle Committee. This committee is a part of the Mennonite Board of Missions and Charities. The present form of organization dates from the General Conference which met at Belleville, Pa., in 1927.

Originally the sewing work included only the adults, but later the Junior Circles were begun in many churches. Today we have the Adult, Junior, and Intermediate Circles. We believe this is a good work for the youth in all our churches if we want to be a strong missionary church. We can't begin too young. The reports of the Ontario Junior Sewing Circle work which appeared in the paper lately are a sample of the kind of work the youth can do. They made mottoes, wrapped tracts in pretty colored cellophane paper for distribution, studied missions, sewed for missionary babies, and gave missionary programs.

A forward step in this line of work would be to enlist all the sisters in the Church to participate. Sisters would receive great blessings if they could actually participate in the service. Let's try, too, for a Junior or Junior and Intermediate Circle in each church. The needs are so great that we sisters in this work can do a great service to others and also receive a great blessing ourselves.

It is the Sisters Sewing Circle that prepares the yearly Prayer Booklet which should be found in every home. It directs us to needs for which we should pray and gives a wealth of information on missions of our church. This book is my ready mission Reference Book.

The field of work that is full of the greatest opportunities for women is the home. The mother is a great factor in building a missionary home. We need homes with missionary spirit. This spirit is an attitude of life, which always thinks of others and serves others. A home that is missionary in all its relations exerts an influence that reaches to the ends of the earth. Many of our great missionaries tell us they couldn't name the day when their first missionary convictions came; they came so early in childhood.

The mother of the missionary home is glad to open her home to the visiting missionary. A pastor could find no home that wished to keep the missionary who was coming into the community. Some said, "Send him to the hotel. It will be so much more restful to him there." But one father and mother wished to entertain the missionary. The father said, "I wouldn't care to entertain the king, for I don't want my children to be kings, but I do want them to become missionaries." And when missionaries come into our homes why not invite in all the children and, at another time, all the young people.

As mothers we should give our children time and place for missionary interests. The missionary scrap book is a good thing for

each home. Let the children build it up from the church papers, etc. A fifteen-cent window blind, placed on some inside door, perhaps, is a good background on which to draw the maps of the missions. They can be easily put away by letting up the blind. All our missionaries live in some definite place on the earth; and if we place them on the map it will help us to think of them more and pray for them. Big, thick, interesting books of missionary biography should be available for all homes.

Books have had a wonderful influence in the lives of missionaries. Let there be books for all ages. Encourage the children to read our church papers. Watch the special requests for prayer in the current church papers. Train the children to give time and energy to serve others such as the aged, busy mothers, sick, lonesome, and poor people.

It pays to visit the missions with the children. One mother took her four children to Mission Board meeting. When she was buying some meal tickets a brother asked her how she managed to bring the large number. He knew her meager circumstances. She said she decided this would be so valuable to the children, and that she started to save for it almost a year ago.

It is the mother's grand privilege to pray for her children that they might be missionaries. Martha Campbell, a young school teacher, desired to be a missionary but was never sent out to a special field. She became the mother of six children. She consecrated each one to the Lord. And although she was poor, she gave all of them a Christian education. Each one became a missionary. One daughter became Mrs. John Mott and went around the world in service. Another daughter went to China. And so the mother went into all the world even though she herself stayed at home.

I can but mention some of the many other opportunities for missionary service women have outside the home. As Sunday school teachers, primary Sunday school superintendents, serving on young people's meetings committees, talking to children, teaching in summer Bible school or week-day Bible school, we have opportunities and responsibilities to help carry out the great commission.

Woman can and should give money to the mission cause. Most women today have some money they call their own. It may be egg or rug money. But at least one-tenth belongs to the Lord. Even if you are saving money to go to school or to furnish a home let's not forget the Lord should have His part. If we wait until we have all that we think we need we will never give to the Lord's work. The blessings will be ours if we bring our tithes into the storehouse.

Perhaps the greatest work that woman can do for missions is to pray. She need not go before the public to do that work. We should pray for the sending forth of laborers. This is scriptural and a command. Jacob Chamberlain went to India in answer to his mother's prayer. Dr. and Mrs. Scudder consecrated their 14 children to the Lord and sent them all to America to be educated, then prayed them back to India. The eldest son was quite reckless. At the time of his conversion his parents had set aside a special week of prayer and fasting for this son.

We should pray for strength and power for the workers.

"In foreign lands they wondered how
Their words that day had power.
At home the workers two or three
Had met to pray an hour."

Most of us stay at home but we can be a great blessing to missionaries all over the world. Take time to pray.

Then we should pray for money for the work. We do not believe in freezing ice cream and stewing oysters to secure money for missions. But do we do anything to get the money? The Church would not need to beg money from any of us if we prayed. Prayer has called forth thousands of dollars and will do so today. There was once a great spring. People came with measures to get water. Some brought small vessels and some brought large ones. All were filled. God pours the blessings, we hold the measures of faith. God says, "Call unto me, and I will answer thee and shew thee great and mighty things which thou knowest not" (Jer. 33:3). He also invites us to "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Women have all the opportunities they could hope for and need to fulfill the Great Commission.

INTERMEDIATE AND JUNIOR SEWING CIRCLES

By Lina Z. Ressler

Since the launching of the present Sewing Circle Organization a number of changes have been effected. Changes may be due to two or more causes. They may be caused by faults in the organization, or they may be brought about by changing circumstances. In the development of the activities of the Sewing Circles in various parts of our Church new problems and needs developed as the work grew.

With the awakening of a live Missionary interest in the different parts of the Church, there came as a natural result, a desire to have a share in the work and to find some part that we could do. The women of the Churches saw an opportunity to help the missionaries by sewing for the poor people among whom there were many open doors to witness for their Lord.

As mothers saw and talked about these opportunities, the young women longed to have a share in it. This led to the organizing of groups of girls to help. In some places these met with the mothers and older sisters.

Soon, however, the younger sisters wanted a share in the work too, so at the Mission Board meeting at Belleville, Pa., eight years after the first steps toward the first General committee were taken, a committee was appointed and a constitution was drawn up for Junior Sewing Circle Work.

Not nearly all of our communities adopted the plan for the organization of separate Junior Circles, as many of our sisters felt and still feel that it is wiser to let the girls work among and with their mothers.

In many neighborhoods this is the wisest plan, as in country districts this solves a large part of the transportation problem. In every district and always, the mothers need to have the supervision of the organization and planning of the work of the Juniors.

Statistics are often hard to get, as records are hard to understand but this we do know that a large amount of faithful effort is being put forth and many of our young women and girls are using time and talent in the service of the Master, and at the same time learning to co-operate and do definite work together.

Scottdale, Pa.

SOUTH AMERICA PAGE

(Continued from page 204)

who is making a tour of the Argentine Gospel missions. Doctors, lawyers, business men, teachers, and trades people alike listened to his powerful message, and with evident appreciation.

It was estimated that around 700 were in the public hall, rented for the occasion, as it was filled to the upper gallery.

Elvira Arminino (a former orphanage girl) moved to the town of Smith on March 29. She has two rooms for her living quarters back of the mission hall. The house is old, but it was the only one with the proper combination of rooms to meet her present need. She has day school in the afternoon until 4 p. m., immediately after she spends the time in personal visitation. In the forenoons she distributes tracts or any other work necessary. On Saturdays she takes the bus to Moctezuma, three miles distant, where she distributes literature, teaches the converts' class and visits the members. She enjoys her work greatly in this town, as it is much

MY LESSON

By Lina Z. Ressler

I thank Thee for the task Thou givest me,
Dear Lord, it is Thy gift,
It comes to me, a blessing straight from Thee
Help me with joy to lift

This burden and with grateful heart to bear
My load as still I travel on
Toward my longed for home.
Keep me till work is done.

My heart is grateful for my humble task,
I thank Thee for the weight
Of this my burden, and today I ask
That Thou in mercy ere it be too late

Wouldst grace and strength sufficient give,
That in Thy presence I may live
Each trying hour and in Thy will live on,
Until this fleeting life is done.

Scottdale, Pa.

more sympathetic than Smith, towards the Gospel message. On Sundays she has Sunday School in the afternoon.

On the week following Sunday, April 9 Bro. and Sister Swartzentruber were with us in Casares to visit our district before their furlough is due. These days were busy ones, since there was a different town to visit each day. In Quiroga nine persons were baptized and the communion was held. The following day the communion was given to the scattered members of Smith and Moctezuma. In the latter town an old lady was baptized who had been a convert for ten years, but could not be baptized for so long a time because her husband would not consent to go through ceremony. Thursday of that week a visit was made to French and the same evening 50 partook of the communion in Casares. Some had already gone to the country to work in the corn harvest, and others were absent because of sickness.

Pehuajo

At this date the Shank family is getting settled in their new home and work. The Swartzentrubers are in Buenos Aires making final arrangements for their sailing. A number expect to see them off next week.

April 26, 1939.

L. S. and Edna Weber.

INDIA MISSION PAGE

(Continued from page 202)

to God about them in this name. We were in this village about three weeks.

Our touring for this season is now ended as it is time to go to the hills. We leave the work reluctantly. When we come back from the hills, I expect to go to this village again although it will mean crossing a couple of rivers without bridges. Pray for these people.

—Mr. and Mrs. Lloy A. Kniss.

Medical Station

HAPPINESS AND CONCERN

For the last while the hospital wards have been entirely full. Sometimes there are two patients in a room. Just now however, there are several that are empty. This is the time of the year when people have time to get some long desired treatment. If they listen at all, which some do and some do not, they have also received some instruction concerning Salvation to take with them.

March 26, Little Mary Jean came to bless the home of Dr. and Mrs. Yoder. Both she and her mother got along very well and now the family is on the train going to Landour. We certainly thank God for these little ones who make a missionary's home many times more pleasant than it could possibly be without them. We wish God's richest blessing on this family in their endeavor to train these little ones aright.

Our hearts were made as anxious when Little Betty Weaver got sick as we were happy over Mary Jean's arrival. Betty took sick April 3rd, and was brought to the hospital. When it appeared that she would not make much progress in this heat, the doctors, Yoder and Brenneman, decided she should be taken to the hills. So they took her to Drug Monday evening to board the train for Darjeeling last evening. Sister Shantz and Dr. Brenneman went with them to Drug. From there Sister Shantz returned home while Dr. Brenneman went on with them to Darjeeling to stay a few days. We are all praying for her complete recovery if that is not against God's will.

Weddings are in progress these days and the hospital workers are no exceptions. April 5, Ghasni Bai was married to one of our teachers, Parasaram. She is continuing with her work until his school begins the last of June. We wish them God's blessings as they start their new home. —Millie Brenneman.

FINANCIAL REPORT

GENERAL

O Gr & Pl Hill Congs O	104 43
"As the Lord Prospers"	20 00
Forks Cong Ind	24 30
Rock SS Elverson Pa	25 00
A Bro Ill	75 00
A Bro O	5 00
A and W Ind	5 00
Clayton Hofstetter	6 30
Lower Dist Va	77 38
K and L Congs O	2 50
Zurich SS Ont	5 25
Mt View SS Mont	3 60
W Clinton SS O	23 59
Bethel Medina Co O	39 00
O Gr SS W Liberty O	70 57
Plain View SS O	89 00
Martins Cong O	52 29
Bethel SS W Liberty O	35 32
Leetonia SS O	13 53
S Union Cong O	191 28
Sugar Crk Cong Ia	87 52
Manson Cong Ia	32 43
Alpha Cong Minn	8 35
	996 64

INDIA

General

Sue F Landis	5 00
Gulphaven SS Miss	11 06
Detroit Miss Cong Mich	2 77
Scottdale SS Pa	7 37
Canton Miss Cong O	9 78
Willow Spgs Cong Ill	42 38
Metamora Cong Ill	38 94
Pl Grove Cong Ill	9 00
Roanoke Cong Ill	21 75
No Name	10 00
Doylestown Cong Pa	54 12
Salunga SS Pa	33 00
A Bro & Sis Hanover Pa	100 00
Mary A Buckwalter	3 00
Erb Cong Pa	38 47
Zion Cong Ore	56 41
E Holbrook Cong Colo	10 03
Palmyra Cong Mo	5 37
LaJunta Cong Colo	10 11
Mt Zion Cong Mo	1 50
Floradale Cong Ont	10 00
End Inc a-c Ont Treas	29 75
Salem SS Alta	13 86
Milford AM Cong Nebr	22 29
E Fairview Cong Neb	22 46

Missionary

SW Pa SS Conf Dist	
Miss Fund	66 00
A Bro-Sis & Fam Ind	13 00
Maple Grove Cong Pa	23 94
Perkasie SS and YPM Pa	112 50
Bl Glen SS Pa	112 50
Lanc Dist Conf Bd Pa	75 00
Nampa Cong Ida	6 71
Spg Val Cong Kan	25 00
Bethcl Cong Mo	18 66
Syc Gr Cong Mo	28 12
Hesston College Cong Kan	50 00
Penna Cong Kan	12 27
Yoder SS Kan	75 00
Elkhart Cong Ind	31 31
Belmont Cong Ind	9 66
Salem Cong Alta	37 50
W Clinton SS O	61 41
Martins Crk SS O	25 00
Lockport SS O	26 00
Manson Cong Ia	90 20
	899 78

Missionary Children

Weaver SS Pa	109 23
Masontown SS Pa	8 71
Scottdale SS Pa	5 50
Mr & Mrs Glen E Yoder	10 00
Waldo SS Ill	75 00
LaJunta YPM Colo	20 00
Sug Crk SS Cl Ia	9 24

Evangelist

Thos Yoder Estate	52 00
A Sister O	25 00

Mennonite Board of Missions and Charities

For April, 1939

N Pomona SS Ad Cl Calif	5 00
A Bro & Sis Mich	25 00
E Petersburg SS YMB Cl	
Pa	25 00
Weaverland YPM Pa	100 00
Millersville SS Lydia Sauder	
Cl Pa	25 00
A Fam Berea Cong Ind	50 00
Waterloo YPM Ont	25 00
Wideman YPM Ont	25 00
Vineland YPM Ont	100 00
W Union Cong Ia	97 60

Bible Women

Scottdale SS Pa	12 50
L D Hunsicker Cl Pa	12 50
How-Miami SS Cls Ind	11 00
Martins SS Old Sis Cl O	3 75
Kauffman SC Pa	12 50
Thomas SC Pa	12 50
	64 75

Educational

T K Moyer Cl Pa	25 00
Mellinger SS Fd Pa	45 00
Holdeman Cong Ind	27 92
Waterloo SS Ont	25 00

Orphan

O Gr SS Willing Workers	
Cl O	18 00
Willow Spgs SS Pr Dep Ill	9 00
Sue F Landis	5 00
Forks SS Ind	21 44
Stumptown Sr SC Pa	36 00
Kan City Y People Kan	9 00
Conestoga SS Mast	
Stoltzfus Cl Pa	11 00
A Bro-Sis and Fam Ind	9 00
Bl Glen SS Mrs Jno	
Landis Cl Pa	9 00
Mary Musser	36 00
Noah Hershey	72 00
Walnut Crk SS Cl 10 O	5 60
Walnut Crk SS Cl 11 O	12 00
A Bro & Sis Kan	9 00
Mr. and Mrs Alvin	
Schloneger	11 00
Olive SS Lois Yoder Cl Ind 2	75 00
Waldo SS Ill	29 00
Sci Ridge SS Ill	42 80
Mrs Norman Moyer Cl Pa	11 00
A Bro Pa	36 00
A Sister Pa	36 00
Souderton SC Pa	44 00
Asso SCs of Lanc Dist Pa	80 00
E'town SS Edna	
Ebersole Cl Pa	9 00
Bossler SS Pa	11 00
Manheim SS Pa	18 00
Mt Joy SS Grace Lehman	
& Emily Kraybill Cls Pa	44 00
A Sister Pa	9 00
Mr and Mrs E O Brubaker	11 00
Albany SS Ore	17 21
Cherry Box Cong Mo	11 00
Middlebury SS Cl Ind	11 00
Waterloo SS Ont	20 00
Bethel SS O Cl 2	11 00
Cl 3, 5, 6, 10	11 00
Class 4	9 00
" 7	11 00
" 8	11 00
" 9	11 00
W Union SS Pr Dept Ia	26 10
Alpha SS Minn	12 60
Sug Crk SS Pri Dept Ia	13 13
	831 63

Widow

Sue F Landis	5 00
Scottdale SS Pa	5 50
Mr & Mrs Geo W Beechy	5 50
Mattawana AM SS Pa	5 50

Salunga SS Pa	11 00
E'town SS Reist Mumma	
Cl Pa	11 00
Portland SS Cl 14 Ore	5 50
Bethel SS Medina Co O	5 50
Bethel SS W Liberty O	
Mothers Cl	5 50
Sug Crk SS Cl Ia	3 24
	63 24

Medical

Mr & Mrs T S Cripe	10 00
A Sister Strasburg SS Pa	10 00
Catlin SS Kan	10 00
Midland SC Mich	15 00
	45 00

Lepers

Sue F Landis	5 00
Spanish Miss Easter &	
Birthday Offgs Chic Ill	7 50
Kitchener SS G A Weber	
Cl Ont	7 00
	19 50

Personal

A Bro E Petersburg Pa	20 00
Total for India	3,427 52

SOUTH AMERICA

General

Sue F Landis	5 00
Gulphaven SS Miss	11 05
Detroit Miss Cong Mich	2 77
Scottdale SS Pa	11 13
Canton Miss Cong O	9 77
Hopedale Cong Ill	52 64
L Salford SS Pa	55 96
E Chestnut St SS Lanc Pa	28 69
Mary A. Buckwalter	3 00
E Holbrook Cong Colo	10 02
Palmyra Cong Mo	2 69
LaJunta Cong Colo	10 12
Hopewell Cong Ind	22 90
End Inc a-c Ont Treas	29 75
Salem SS Alta	13 87
W Clinton SS O	28 46
Milford AM Cong Neb	22 28
E Fairview Cong Neb	18 45
Salem Cong Neb	7 46
	346 01

Missionary

Souderton SS Pa	37 50
Chestnut Hill SS Pa	35 00
Good Cong Pa	54 00
Bossler SS Pa	23 64
Lanc Dist Bd Pa	150 00
LaJunta Cong Colo	19 80
Pl Val Cong Kan	20 00
Hagey Ch Miss Mtg Ont	77 00
Waterloo SS Ont	112 50
Mt View SS Mont	10 40
Mt View SS Alta	17 34
	557 18

Missionary Children

E'town SS Pa	
Dora Aungst Cl	6 25
John Hertzler Cl	3 13
Alta Nunemaker Cl	12 50
E O Brubaker Cl	6 25
Niagara Dist SS Con Ont	12 42
	40 55

Evangelist

E Chestnut St SS Mrs	
O G Hess and Anna B	
Leamon Cls Pa	12 50
Scottdale SS Pa	12 50
SW Pa SS Conf Dist	44 00
Waterloo SS Ont	25 00
	94 00

Bible Reader

E Scottdale SS Teachers	
Pa	12 00

Orphan

Toronto Miss SS Ont	2 00
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Bible Coach

Mattawana AM SS Pa	9 50
Total for So America	1,061 24

AFRICA

Sue F Landis	5 00
A Bro Pa	10 00
Midland Cong Mich	23 34
Palmyra Cong Mo	2 00
Souderton Cong Pa	21 00
	61 34

CITY MISSIONS

Canton, Ohio

A Canton Friend O	1 00
Bro Smucker	1 00
Emanuel Rowe	25
Ethel Wingard	1 00
Sarah Stoltzfus	1 00
O G- & Pl Hill Cong O	10 00
Central Ch Archbold O	5 00
Canton Cong O	10 59
Canton SS O	6 41
Telephone Rate Refund	12 64
Central SS Fulton Co O	43 79

Altoona, Pa.

Souderton Cong Pa	26 05
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Chicago, Ill.

Clinton SS Jr Dept O	9 00
E Bend Cong Ill	95 00
Metamora SS Ill	32 35

Detroit, Mich.

Detroit Cong Mich	2 56
L Deer Crk Cong Ia	56 75

Detroit Bldg., Mich.

Prairie St Elkhart SS Old	
Mens Cl Ind	5 00
Middlebury Cong Ind	38 47
How-Miami Cong Ind	55 44
Salem Cong Ind	62 30
Clinton Fr Cong Ind	50 50
Nappanee Cong Ind	50 54

Fort Wayne, Ind.

Berea Cong Ind	9 26
Leo Cong Ind	7 76
Yellow Crk Cong Ind	44 04
Olive Cong Ind	2 00

Hannibal, Mo.

Fairview Cong N Dak	5 00
Lakeview Cong N Dak	14 00
Liberty Cong Ia	17 93
W Union Cong Ia	75 58
Sug Crk SS Cl Ia	1 12
E Holbrook Cong Mo	20 05
Protection Cong Kan	9 64
Mt Zion Cong Mo	60
Cherry Box Cong Mo	5 00

Hutchinson, Kans.

Larned Cong Kan	3 00
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Iowa City, Ia.

Plum Crk Cong Neb	10 00
W Fairview Cong Neb	12 15
Daytonville Cong Ia	20 80
Sugar Crk Cong Ia	57 64

Iowa City Bldg., Ia.

L Deer Crk Cong Ia	34 75
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Kansas City, Kans.

Mt Zion Cong Mo	50
Salem Cong Neb	8 53
E Fairview Cong Neb	23 00
Miss Elta Shelley	5 00

Plum Crk Cong Neb	10 00
Bennet Kauffman	1 00
Mary S Benner	5 00
Lewis Martin	10 00
A K Moyer	5 00
Paul Erb	2 00
Milo Kauffman	2 00
A Sister	10 00
Bl Glen Teachers Mtg Pa	27 50
C J Freyenberger	2 00
I M Baer	1 00
Sonnenberg SS O	69 55
Ben Albrecht	1 00
Aaron Kauffman	2 00

Lima, Ohio

No Name—Springfield O	10 00
Martins YPBM O	7 37

Toronto, Ontario

W Zion SS Alta	6 35
Latschar Cong Ont	14 00
Weber Cong Ont	5 03
Blenheim Cong Ont	13 60

Peoria, Ill.

Sci Ridge Cong Ill	20 96
Hopedale Cong Ill	15 04
A Friend Ill	2 50
In His Name	20 00
Peoria Cong Ill	25 00
In His Name	15 00

Finland Miss. Bldg., Pa.

A Sis Doylestown Cong Pa	10 00
Member of Finland Pa	5 00
Souderton Inter SC Pa	5 00
A Bro & Sister Bally Pa	50 00

Wichita, Kans.

Penna Cong Kan	11 30
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Portland, Oreg.

Bethel Cong Ore	3 00
Filer Cong Ida	5 49
11th Quar Miss Mtg	
Pacific Coast Dist	14 63
Nampa Cong Ida	3 51
Portland Cong Ore	5 00
Indian Cove Cong Ida	2 00
Albany Cong Ore	8 70

	42 33
Total City Missions	1,390 52

CHARITABLE INSTITUTIONS**Children's Home, K. C.**

A Sis Mattawana SS Pa	2 00
Goodfield Cong Ill	4 69
Mt Zion Cong Mo	2 30
Special Support	151 00
A Friend K C Kan	5 00
Wm Smith	2 00
Pigeon SS Cls 9, 10 Mich	1 00

Orphans' Home, Ohio

Toronto Miss SS Ont	5 73
Pleas View SS O	8 35
Farm Income	72 00
Special Support	23 00
A Friend O	1 00

167 99

Children's Home, K. C.	
Isolation Ward	
A Bro	25 00
Millersville Orphanage, Pa.	
Sue F Landis	5 00
Boyertown Cong Pa	4 50

9 50

Home for Aged, Lancaster Pa.

Sue F Landis	5 00
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Home for Aged, Illinois

Maple Gr Cong Pa	13 00
Goodfield Cong Ill	4 70
Special Support	429 65
Produce Sold	47 42
Maintenance	2 95

497 72

Old People's Home, Ohio

Elmer Pletcher	2 00
Mrs Leah Krupf	15 20
Jacob S Kauffman	10 00

27 20

La Junta Hosp.—V. Livermore

Ind-Mich Dist Bd	80 00
Schelly Livermore	5 00
Elizabeth Frye	4 00
Berea Cong Ind	6 00

95 00

La Junta Hospital—Nurse

Morrison SC Ill	2 00
Asso SCs SW Pa Conf	
Dist	10 00
Spring Val SC Kan	2 75
Pleasant Hill SC Ill	70

15 45

La Junta Hosp.—Sheet and Blanket Fund

Spring Val SC Kan	2 75
Total Char Institutions	955 69

ANNUITY

A Brother Okla	200 00
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OTHER FUNDS**Rural Missions**

A Sister Ohio	5 00
Fairview Cong Mich	29 55
Spring Val Cong Kan	10 00
St Jacobs Cong Ont	35 00
Snyder Cong Ont	9 56
Kitchener Cong Ont	29 25

118 36

Mission News Bulletin

Angus S Weber	1 00
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Hesston College, Kans.

Svc Grove Cong Mo	20 00
Salem Cong Neb	7 24

27 24

General S. C. Committee

W Zion SS Alta	1 00
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Mexican Border Work

Beech Cong O	35 65
Plum Crk Cong Neb	9 20
Salem Cong Neb	7 16

52 01

District General

Fairview Cong N Dak	21 06
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L Region Cong Minn	3 93
Coalridge Cong Mont	6 95
Red Top Cong Mont	3 13
Spg Val Cong N Dak	13 90
R Riv Val Cong N Dak	10 43
Finland Miss Pa	30 78
Hereford Cong Pa	65 84
L Lexington Cong Pa	1 00
Boyertown Cong Pa	10 35
Emma Cong Ind	17 00
Clinton Br Cong Ind	13 82
Clinton Fr Cong Ind	57 36
Bethel Cong Mo	6 00
Spg Val Cong Kan	17 05
Pleas View SS Okla	24 19
Mt Zion Cong Mo	3 85
Birch Tree Cong Mo	1 00
Hesston Col Cong Kan	14 23
LaJunta Cong Colo	17 27
Crystal Spgs Cong Kan	12 52
Bethel Cong Mo	1 49
Yoder Cong Kan	28 31
Christian Brubacher Est	875 00
Kitchener SS Ont	
T Kolb Cl	4 72
E Witmer Cl	5 75
Sheridan SS Ore	22 14
Filer Cong Ida	5 57
Hopewell Cong Ore	7 23
11th Quar Miss Mtg	
Pacific Coast Bd	14 62
Albany SS Ore	11 95
Nampa Cong Ida	4 98
Springdale Cong Va	38 15
Hildebrand Cong Va	4 25
Mt View Cong Va	5 27
Val View Cong Va	2 51
Springdale SC Va	20 00

1,403 60

Personal

W Zion SS Alta	10 07
Fairview Cong N Dak	7 96
L Region Cong Minn	1 93
Red Top Cong Mont	2 11
Spring Val Cong N Dak	90
R Riv Val Cong N Dak	1 26
Spring Val Cong Kan	12 50
Pleas Hill SC Ill	5 00
Freeport SC Ill	5 00
Sci Ridge SC Ill	7 00
Hopedale SC Ill	7 00
Pleas Gr SC Ill	5 00
Goodfield SC Ill	8 65
Roanoke SC Ill	5 00
Willow Spgs SC Ill	10 00
E Bend SC Ill	5 00
Morrison SC Ill	2 50
Waldo SC Ill	7 00

103 88

Dak.-Mont. Home Support

Lakeview Cong N Dak	16 37
Red Top Cong Mont	9 14

25 51

Mission Aid Fund

Deep Run Cong Pa	37 50
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Colportage & Tracts

Leo Cong Ind	10 83
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Evangelistic

Mt Zion Cong Mo	2 45
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Ozark Bible School Work

W Liberty Cong Kan	25 33
Milan Val Cong Okla	1 50

26 83

Summer Bible School Work	
Pleas Val Cong Kan	10 00
Circle Letter	
Mrs Zenas Cressman	20
Mrs Addis Cressman	20
Grace Diller	20
Pleas Hill SC Ill	1 00

1 60

Booklet of Prayer

Mrs Henry Eichelberger	10
Total Other Funds	1,821 91

RELIEF FUNDS**General**

Zion SS Okla	10 00
Thurman Cong Colo	2 41

12 41

Spain

A Friend Kans	2 00
Spanish Miss Easter & Birthday Offgs Chic Ill	7 50
Cons Menn SC Kalona Ia	20 00
A Friend of the Poor O	10 00
Gortner Union SS Md	3 56
A Sister O	5 00
Croghan SS Sav's N Y	82 50
A Bro & Sis Kouts Cong Ind	10 00
Lanc Conf Dist Bd Pa	389 90
Indian Cove Cong Ida	1 00
Hannibal Cong Mo	2 50
A Bro & Sis How-Miami Cong Ind	10 00
Anderson SS Ind	10 00
Salem SS Y Mothers Cl Alta	1 00

554 96

Total for Relief Funds	567 37
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SUMMARY

Alta-Sask Dist Bd	114 99
Dak-Mont Dist Bd	118 07
Franconia Dist Bd Pa	804 10
Illinois Dist Bd	494 25
Ind-Mich Dist Bd	645 66
Iowa-Neb Dist Bd	827 61
Lancaster Dist Bd	1,390 83
Mo-Kan Dist Bd	604 27
Ohio Dist Bd	829 36
Ontario Dist Bd	1,443 81
Pacific Coast Dist Bd	195 65
SW Pa SS Conf Dist Bd (Mar)	304 44
Virginia Dist Bd	147 56
General S C Committee	127 60
Menn Bd of M & C	2,434 03

10,482 23

India	3,427 52
So America	1,061 24
Africa	61 34
City Missions	1,390 52
Char Institutions	955 69
Annuity	200 00
Gen & Other Funds	2,818 55
Relief Funds	567 37

10,482 23

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, Gen. Treas.,
P. O. Box 574,
Elkhart, Ind.

CRIME FIGURES FOR NEW YORK

New York City's crime record shows that the city mission task of the Christian Church is far from finished. "The New York Sun" has just revealed some startling facts, among them the fact that there was a murder for every day except one in 1936, the latest year

for which complete statistics are available. Assault, robbery and larceny cases totaled 14,158, while minor felonies reached 34,207. While the major service of the Police Department is the apprehension of criminals, the prevention of crime is also its responsibility. Constructive measures in crime prevention include provision for 77 outdoor playgrounds and 44 indoor recreation centers. Moreover,

the Police Athletic League provided vents for young energy in sport instead of crime, and enrolled 34,407 members with attendance well beyond a million in its sport events.

For other measures in crime prevention, the Police Department must continue to look to the schools and to the churches, and especially to the Sunday schools.—The Living Church.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, JUNE 8, 1939

(Herald of Truth
Established 1864)

No. 10

EDITORIAL

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Hear the words of this "ambassador:" "Be ye reconciled to God." It is the call of the Lord, sending His Word and will to all the lost in this sinful world through the instrumentality of His faithful servant. In this case it was the apostle Paul. At the present time, this message should be sent out through ourselves as the witnesses for Christ.

What is an ambassador? Usually it is an officer of high rank, representing his country at the court of some other country. Applying this word religiously, it is usually interpreted as meaning a minister, the representative of Heaven, bringing the message of the Gospel to the people of this world. Another meaning given to the word is that of an intermediary. In this sense, if we are faithful to our calling, we are all ambassadors for Christ. Let us faithfully represent Him before the world.

And this is the heart of the Christian's message to the lost of earth: "Be ye reconciled to God." Of fallen man it is written: "There is none righteous; no, not one.... All have sinned and come short of the glory of God... and were by nature the children of wrath." Christ is the only way by which the lost can be reconciled to God; He having paid the price for our redemption. It is not a question of God's willingness to be reconciled to fallen man, for He has made every provision to bring that about. The only question left is: Is man willing to be reconciled to God? It is the Christian ambassador's mission to serve as an intermediary in bringing fallen man back to God. Only people who are loyal to God and His Word are

qualified to serve as His ambassadors to a lost and sinful world.

"In the multitude of counsellors there is safety." This fact is especially applicable at the present time, as this is conference time in our own and other churches. Last week the "multitudes of counsellors" were together as the Indiana-Michigan Conference was holding its annual meeting with the Leo congregation near Grabill, Ind., and a similar gathering was assembled in the Pacific Coast Conference at Zion Church near Hubbard, Oreg. This week, according to previous announcements, is the time set apart for the annual meetings of the following conferences: Ontario, Dakota-Montana. Other conferences will be held later. And let us never forget that even this "multitude of counsellors" is unsafe unless Jesus Christ, the greatest of all counsellors and the Head of the Church, is in the midst of them according to promise, and the Holy Spirit is the directing Guide "into all truth."

The Drift Worldward.—That this drift exists is generally recognized. Perhaps the most fruitful cause of the drift is that there are too few people who take the time and trouble to look beyond the few steps just ahead. The body of people fail to recognize that every step away from the orthodox Christian faith and life is also a step in the direction of complete apostasy, which includes both atheism and paganism. The tendency among plain churches is to drift toward the popular church standards. And when once a plain church reaches the standards toward which it is now looking it will find itself not only in an atmosphere of religious liberalism but also in the midst of a system that is not so very much different from the standards of the world around it. When once a church reaches world levels it is but in the first steps leading to world destruc-

tion. The history of nations, as well as of churches, furnishes us with many impressive object-lessons. If we are wise, we will retrace our steps in every way in which we have drifted in the direction of popular church and world standards.

A Few Concrete Illustrations.—Let us cite a few illustrations to throw light on the facts presented in the foregoing paragraph:

1. A half century ago we heard little criticism against the Bible as it reads, except from certain classes like the agnostics and other classes of infidels. But there were certain classes of avowed believers who assumed the liberty to criticise certain minor points like "the Jonah story," "Joshua commanding the sun to stand still," and other minor "errors" that were allowed to get in but didn't "amount to anything." These little points continued to enlarge until today, religious liberalism has taken the place of the orthodox Christian faith as the leading characteristic of popular church-ism. The same heresies that Ingersoll and his fellow agnostics formerly proclaimed as reasons for their rejection of the Bible and for their railing down on the Christian Church are now handed out over the pulpits of liberalistic churches and labeled "christianity."

2. Among the once plain churches "hats for women" were not tolerated; on the ground that they are not in harmony with the Gospel principle of nonconformity and for other reasons which are not necessary to explain here. This has been the history of practically all once plain churches that have, during the past century, given way on this point. Not only did they drop this "little thing," but sooner or later they also dropped all other unpopular Biblical ordinances and restrictions such as the devotional covering, feet washing, modest apparel, etc., etc., etc.

3. Churches generally, in former

years, were scrupulously careful about Lord's day observance. But gradually they loosened up on this point. Laws against Sabbath desecration have been nullified and villified as "blue laws," the day is being used as a holiday rather than as a holy day, men are working on this day very much as they do on any other day, and unless there is a general awakening it will be only a question of time until the day will be universally ignored as a day set apart for purposes of rest and worship.

Many other and similar illustrations might be given showing that every step away from the standards of the Gospel is a step in the direction of absolute spiritual darkness and apostasy. Let us not make the mistake, as so many do, of refusing to look beyond the few steps just ahead and see where they lead to. In the right direction there is the goal of the orthodox Christian faith and life, with an eternity of bliss and glory ahead. In the other direction indifference, liberalism, worldliness, spiritual darkness, atheism, wickedness, followed by an eternity of inescapable woe. Whither are we going? drifting worldward or marching heavenward?

The Joy of the Lord.—In Christ's prayer as recorded in John 17, He says among other things: "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

And let it be remembered that it was not some earthly joy or foolishness that He had in mind, for at that time He was facing His betrayal and crucifixion. Still He was possessed with a joy that is beyond anything that the worldling has ever experienced. It is the "peace of God which passeth all understanding," the "joy unspeakable and full of glory," the foretaste of that which is spoken of as that "at thy right hand are pleasures forevermore," to which He referred. They who are in the fellowship of His sufferings here, and continue faithful to the end, will also be in the fellowship of His indescribable joy and glory in the world to come. "Rejoice in the Lord alway; and again I say, rejoice."

I am sure that at our best we deserve the least from our Lord; but from one another we dare expect forgiveness, tolerance, justice, mercy, and love.—I. M. Baer.

THE SO-CALLED NONCOMBATANT MILITARY SERVICE

By John Horsch

For the Gospel Herald.

As regards the so-called noncombatant army service, need it be said that it is actual military service? In principle there is no difference between noncombatant service and the regular service. The noncombatant army service, including the army chaplaincy, is as a matter of fact essential to the prosecution of war, it is an institutional part of the government's war organization and is always recognized as military service. A man accepting noncombatant service will release some other unknown man for regular service.

The assertion has been made that farmers who are engaged in raising foodstuff in war time are performing noncombatant military service. But clearly, when the farmer in the case of war continues to follow his calling of producing foodstuff, he is not doing military service. Even if there is the probability that some of the food, going through the regular channels of trade, is used for the army, he is not doing that which is inconsistent with the principle of nonresistance.

In view of the fact that the Christian principle of nonresistance implies the duty of feeding one's enemy (Rom. 12: 20), and the army of one's own country does not by any means come under the category of enemies, would it be consistent with the profession of this principle, if the Christian farmer in war time ceased producing food on account of the possibility of some of the food being used for the soldiery? Obviously his duty would lie in the opposite direction. A proposal of Mennonite farmers to unite in an attempt to starve the army into submission to Christ's demands would clearly be an absurdity.

To Mennonites defending the Conscientious Objector attitude, or the refusal of all military service, it is of interest to take notice of the position of the Methodist Church, the largest Protestant body in America, on this point. At the so-called Uniting Conference, a General Conference of the Methodists, held a few weeks ago at Kansas City, Mo., the following resolution was adopted:

"The Methodist Church holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors

who may be members of the Methodist Church."

Note that the last sentence demands exemption from the noncombatant as well as the regular service, for conscientious objectors who are members of the Methodist Church. This position of the Methodists deserves our special attention in view of the vacillating attitude in evidence in certain Mennonite circles on this continent. In some of the German Mennonite papers printed in America the opinion has been advanced that noncombatant military service is, from the viewpoint of the principle of nonresistance, not unacceptable, and should be approved by the Mennonites; or, in other words, the C. O. position should be surrendered.

We believe that the historic position of the Mennonite Church on the principle of nonresistance, that the child of God should under no circumstances have any part in carnal warfare, is the position of Christ and the early Christian church. Surrendering it would mean disloyalty to Him.

Scottdale, Pa.

FUNDAMENTALS OF THE CHRISTIAN FAITH

(Copy of letter written by a University professor to his pastor of one of the popular churches of Iowa City, Iowa, and sent in for publication by Bro. Norman Hobbs of that city.)

Last Sunday morning I went to church to ask you if you had baptized the sick man who had me carry word to the parsonage that he wanted it, but I came away without doing so because I heard you preach against the Word of God, the Bible, and I prayed God that He would not forget in the day of judgment the things you said against His Word. For I believe that the Bible is the Word of God; that it is divinely inspired, infallible, authentic, and authoritative; that without this direct revelation from God we would be in complete ignorance as to the nature and creation of the universe as well as the origin and eternal destiny of man. I believe that there is one eternal, self-existent, omniscient, omnipotent, invisible, incomprehensible God, revealing Himself in three Persons—Father, Son, and Holy Ghost; three in one, one in three, co-existent from eternity to eternity. I believe that Jesus Christ is the Son of God; that He was born of a virgin, partook of human nature but without the taint of sin; that He suffered and died on the Cross, arose from the dead, and ascended into heaven; that alone through the shedding of His blood do we have atonement for sin and free access to the throne of grace.

I know that I have been born again, and saved by the blood shed on the Cross, because I repented of my sins and came to Him in faith believing. I believe that the Holy Ghost is the third person of the God-head; that He was

sent into the world by the Father and the Son; that He convicts the world of sin, of righteousness, and of judgment; that He is the Comforter of saints and guides them into all truth, and I know that I have been baptized of Him. I believe that the Genesis account of the creation is true and authentic; that the modern theory of evolution which teaches a continuous natural development from the lowest to the highest forms of life is a direct contradiction

of this account, and therefore cannot be accepted as truth by anyone who believes in the authenticity of the Bible as God's Word.

I have spent the best part of my lifetime in obtaining an education, and as part of that work spent four and a half years on animal biology, and ten years on plant biology, and found plenty of facts absolutely contradicting the Darwinian theory of evolution. I believe that man was created by an intelligent

Being, by an immediate act of God, and in his original state was like unto his maker in righteousness and holiness; that through transgression he fell, in his fallen state he is estranged from God, and in him dwelleth no good thing, and is utterly unable of himself to return to righteousness, even his mind and conscience being defiled.

I believe that the miracles of the Bible are matter-of-fact statements and
(Continued on page 220)

BIBLE TEACHING ON NONCONFORMITY

VI. AS APPLIED TO

THE PLEASURES OF THE WORLD AND THE JOY OF THE LORD

By J. N. Kaufman

For the Gospel Herald.

I

We are endowed with a three-fold nature—body, mind, and soul. The temporal must be subordinated to the eternal. The soul is eternal; therefore those phases of our life which have but a temporary existence must not receive undue or exaggerated attention. However, our nature in its three-fold aspect is so closely co-ordinated that neither can be neglected or abused without doing great harm to the others. The body is the temple of God. No believer in Christ will deliberately desecrate this temple which God intends for us to keep Holy.

II

Christ's Kingdom is a spiritual kingdom. "My Kingdom is not of this world," He says. Paul intimates to the Philippian Christians (Phil. 3:20) that our citizenship is in heaven. We are members of "the household of God" (Eph. 2:19). As "strangers and pilgrims in this world," "we have no continuing city here," and hence we "desire a better country, that is an heavenly" (Heb. 11:14-16). The Christian believer is temporarily "domiciled" in this world, but in no case does he become a part of this world-system. He is here as an ambassador for Christ and represents his Heavenly Country in this present evil world. He is "in the world," but not "of the world." "They are not of the world, even as I am not of the world," says our Lord. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The necessary and legitimate relationship which the believer bears with the affairs of the world places upon him a two-fold responsibility. He must adequately represent his Master and he must keep himself "unspotted from the world."

III

A very large portion of our time and energy is taken up with the legitimate needs of the body. As proof of this assertion, calculate for yourself how much energy is expended by men in providing food, clothing, and shelter for themselves and their families. Such pre-occupations may easily crowd out all thought of our spiritual nature and its needs. Satan's plan is to deceive us into thinking that the body is an end in itself and encourages us to "eat, drink, and be merry, for tomorrow we die." Thus reasoned the carnal Israelites at Sinai when "the people sat down to eat and to drink, and rose up to play." The pleasures of this life are all that mattered. But Paul writes, "The carnal mind is enmity against God, and is not subject to the law of God"... "so then they that are in the flesh can not please God." A careful reading of Rom. 8:5-13 will convince one of the futility and sinfulness of the pleasures of this world. "The flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other." The apostle John is not a whit behind Paul in stating the clear line of demarcation between the world and the kingdom of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the

lust thereof; but he that doeth the will of God abideth forever" (I Jno. 2:15-17). In Gal. 5:19-21 we have a list of the so-called pleasures of the world. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." For a further list read Col. 3:5.

It may seem unnecessary to quote at length many of the above Scriptures under the subject that heads this article. But do they not aim to tell the status of the Christian as contrasted with that of the sinner? However, when a believer in Christ undertakes to enjoy the pleasures of this world he is in much danger of compromising with evil, the extreme result of which is depicted in the Scriptures quoted. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof" (Gen. 3:6), Paul says, "Make no provision for the flesh." The reader will have to decide for himself what relationship the so-called innocent pleasures and amusements bear with these clearly stated Bible principles. "Know ye not," says James, "that the friendship of the world is enmity with God?" We can not serve two masters.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment" (Eccl. 11:9).

One may take too Puritanical an attitude towards life and deny himself of all relaxation; adhering too rigidly to the more serious things. A safe course for practical purposes is to "practice the presence of Christ" in all our work or recreation. Am I about to do something that I could not ask Christ to bless me in the doing of it? Am I preparing to go to places I could not ask Christ to accompany me? Would Christ be pleased to see me doing what I am doing at present? How far may I go and take Christ with me? No Christian would wish to go farther than that. No Christian can go farther than that.

IV

Said a young convert, "The world has no attractions for me." She had found a new joy that was real—a joy that was rooted in her experience with Christ her Saviour. The pleasures of the world are superficial, artificial, and of short duration. There is no substance to them. The real pleasures are those which have their foundations in eternal things.

The joy of the Lord is manifested in the following experiences:

1. When one experiences salvation and eternal life. Luke 10:20; Rom. 5:2.
2. When souls are converted to Christ. Psal. 126:6.
3. When one sees others faithful in the Lord. III Jno. 4; Phil. 4:1.
4. When the believer is counted worthy of suffering. Acts 5:41.
5. When one falls into temptation, with the consciousness that with Christ there is complete victory. Jas. 1:2.
6. When one completes a worthy task. Acts 20:24.

"The joy of the Lord is your strength" (Neh. 8:10). "In thy presence there is fullness of joy; at thy right hand there are pleasures forever more" (Psal. 16:11).

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psal. 1:1, 2).

Peoria, Ill.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PROGRAM

of the

THIRTY-THIRD ANNUAL MEETING

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

to be held near

Mio, Mich., June 18-20, 1939

Executive and Mission Committees meet Friday and Saturday forenoon, June 16 and 17. The full membership of the Board will meet Saturday afternoon, June 17. Sisters' Sewing Circle Meeting Monday Forenoon.

SUNDAY, JUNE 18

Forenoon Session

Sunday School

Devotional

Mission Sermon—Aaron Mast, Belleville, Pa.

Afternoon Session

Devotional

A Glance at the World Field—

Paul Erb, Hesston, Kans.

"I speak to the world these things which I have heard of Him." John 8:26—

J. L. Stauffer, Harrisonburg, Va.

Evening Session

Devotional

The Stranger at Our Door—

Amsa Kauffman, Tuleta, Texas

Darkest America—J. J. Hostetler, Canton, O.

"I must work the works of Him that sent me while it is yet day; the night cometh when no man can work."—Elam Stauffer, Africa.

MONDAY, JUNE 19

Forenoon

Devotional

Roll Call

Reading of the Minutes

Reports

Afternoon

Devotional

The Mission Worker Who Makes Good—

Abner Yoder, Parnell, Iowa

Reports, continued

Evening

Devotional

Workers' Conference—

Raymond Yoder, Chicago, Ill.

Enlisting the Co-operation of the Christian

Business Man in the Task of World Evan-

gelism—E. C. Bender, Martinsburg, Pa.

A Rural Mission Expansion Program: When

Shall We Begin?—S. C. Yoder, Goshen,

Ind.

TUESDAY, JUNE 20

Forenoon

Devotional

Reports, continued

Election of Officers

Afternoon

Devotional

Unfinished Business

How God Calls Men—

Henry F. Garber, Mt. Joy, Pa.

Consecration Service—

—J. N. Kaufman, Peoria, Ill.

Evening

Devotional

Workers' Conference—

George J. Lapp, Dhamtari, C. P. India

Incentives to Faithfulness in Carrying out the Great Commission:

1. Ripe Grain Going to Waste—Amos Swartzentruber, Argentina, S. A.

2. The Love of Christ Constraining—S. M. Kanagy, Blair, Ont.

3. The Personal Return of the Lord Jesus—Elmer Moyer, Souderton, Pa.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(709 N. University Ave.)

If recent plans are carried out, June 12 is the time set for the summer Bible school to start, in the Mennonite Gospel Mission at this place.

Pray for these meetings and the workers.

Yours for Christ and the Gospel,
May 29, 1939. M. D. Emswiler.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—Over the past week-end Bishops Abram L. Martin and Noah Mack were with us for ordination and communion services. Votes for deacon were cast on Friday evening and ordination services were held on Sunday morning in which Bro. Joseph Bromley was chosen by lot and ordained. Bro. Bromley has been a member of the congregation for twelve years. He has been teaching in the Sunday school and also assisting the superintendent for about ten years. Communion services were held here in the afternoon and in the evening at the Colored Mission.

Yesterday Bro. Edward Sanderson with his truck took a load of Sunday school girls to the farm of Bro. Daniel Snader, near Beartown, Lancaster Co., where they had a pleasant (and we trust profitable) day. They came back with a good share of sunburn as a reminder of their day out.

A load of students from Eastern Mennonite School stopped with us last night on their way home.

We are expecting Bro. Menno Brubaker of Juniata Co., to preach for us on June 4. Bro. Joseph Gross will do similarly on June 18.

Your Brother,
May 31, 1939. J. Paul Graybill.

Newport News, Va.

(3609 Huntington Ave.)

Dear Herald Readers, Greetings in the Master's Name:—On May 28 we

closed a two-week series of meetings at this place. The Lord blessed us with stirring heart-searching messages through the evangelist, Bro. William Jennings. We feel anew the power of God, who hears and answers prayer. During the meetings, twenty-one dear souls took their stand on the Lord's side. Of this number, seven were reconsecrations. Those who stood range in age from 10 to 85. One was a young man in the county jail, who gave his heart to the Lord when we visited him. We crave an interest in your prayers for these precious souls. The battle has just begun for them, and they need your prayer support. We want to thank all those who prayed for these meetings. The Lord has answered your prayers in saving souls. Now we need to pray that they will remain true to Him. Then, too, there are a number of souls who turned the Spirit away, we need to keep on praying that they may renounce their stubbornness. Oh, if only more Christians would really know the power of prayer, and would really PRAY, more souls would be won for the Lord. It is the writer's observation that men and women are becoming more hardened every day. In the past few years there seems to be a growing coldness and indifference to things spiritual. The sentiment of the average man today was expressed by a man who said recently, "When a fellow's going to hell, I wish they would let him alone and not bother him all the time." Christian friends, we can't afford to let people alone; their souls are too precious.

We want to take this opportunity to publicly thank the Sonnenberg sewing circle of Orrville, Ohio, for the box of clothing they sent to us for distribution among the needy. We also appreciate very much the kindness of the brother who made it possible that we could have a new electric refrigerator for the mission home. May the Lord richly bless these dear friends for their kindness and thoughtfulness.

As the close of school draws near, we are making plans for a summer Bible school. This will be the first one to be held here, and we are expecting quite a large enrollment.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (I Thess. 3:1).

Yours for the cause of Christ,
May 30, 1939. Earl Delp.

Columbia, Pa.

(Fourth and Mill Sts.)

The fourth annual summer Bible school is being held at the Columbia Mennonite Mission from June 5 to 16, with an enrollment of near 400. Another Bible school for the colored has also been organized by the Columbia Mission workers, to be held at the same time in a nearby section of the town.

Your prayers are solicited for these two schools in session by the time this appears in print.

June 1, 1939. Ivan D. Lehman.

Wichita, Kans.
(1540 Laura St.)

Dear Christian Friends, Greetings:—"Bless the Lord, Oh my soul: and all that is within me, bless His holy name."

On May 7 communion services were held with Bro. Harry Diener in charge.

On May 14 men's chorus from Hesston College gave us an inspiring message in song and testimony.

Bro. I. Mark Ross and wife and several students of Hesston College have been assisting in our Sunday school and church services since the opening of school last fall. Their efforts have been greatly appreciated and their labors have been rewarded in an increased attendance. Quite a number of children attend Sunday School regularly.

A consecration service was held in the evening of May 23 when Bro. Ross and wife were officially appointed to serve the Woodland Church. Bro. Ross was authorized to serve as pastor for the summer. May the Lord richly bless them in their labor for Him.

Plans are being made for a vacation Bible school. We are praying that our Bible school will be successful and bring honor and glory to God.

Pray for the work in Wichita. The work is great and the laborers are few.

May 31, 1939. Mrs. Joe Weaver.

THE RURAL FIELD

Versailles, Mo.

(North of the Lake of the Ozarks Region)

Dear Gospel Herald Readers, Greetings:—We praise God for His continual blessings to us. On the morning of May 1, I was much surprised to find parked in the driveway at our home a nice 1931 model A Ford coach, given to us by relatives and friends of our work here. This car will replace our badly worn 1928 model Chevrolet. The Ford is now being used to transport Bible school pupils in the hills. We wish to thank God for the gift, and may He bless everyone who contributed to make it possible.

We acknowledge other gifts to help carry on the work as follows: Dorothy Landis, \$4.00; Lydia Driver, \$3.00; Eli Bontrager, \$5.00; Wilbur Selzer, \$3.00; C. B. Driver, \$5.00; Mt. Zion Church, \$5.50; Truman Yoder, \$15.00. Others have given foodstuffs and teachers who came have sacrificed time and money for the service. May God bless all who have helped, and grant that the Bible school work will prove profitable to the saving of souls. We believe it is about the most effective means of carrying on rural mission work. We appreciate those who are remembering the work in prayer.

At Wilson Bend Bible school the attendance averaged about 27 pupils. Following are the names of the teachers: Wilma Diener, Canton, Kans.; Mary Alice Gingerich, Versailles, Mo.; Perry Troyer, Edward Diener, Hutchinson, Kans.; Bertha Troyer, Conway, Kans.; Ruby Greaser, Garden City, Mo.

At the present time Bible school is in progress at Purvis, Mo., with an attendance of about 50 daily. There were prospects of a considerable increase in number of pupils this week. Following are the workers there: Bro. and Sister J. R. Shank, Ralph Purvis, Dorothy Landis, and Viola Wenger, all of Versailles, Mo.; Mildred Weaver, Kansas City, Kans.; Erma Zook, Harrisonville, Mo.; Katie Yoder, Parnell, Iowa.

The Mt. Zion Bible school is also in progress now, where the attendance has been about 40 daily. The following are teaching: Beulah Slaubaugh, Wellman, Iowa.; Bertha Troyer, Conway, Kans.; Laura Hershberger, Harrisonville, Mo.; Wilma Diener, Canton, Kans.; Magdelene Edelman, Versailles, Mo.; Mary Alice Gingerich, Versailles, Mo.

Each of the Bible schools continue for three weeks. We believe God will certainly bless every effort and sacrifice made in the summer Bible school work, and that if we are faithful, souls will be saved for eternity.

We praise God for another victory at Wilson Bend last Sunday, when a young mother confessed faith in her Saviour. Continue to pray with us for the lost.

May 31, 1939. Leroy Gingerich.

* * * *

Rural Field in Ontario

HAGERMAN.—There is considerable interest aroused in the district for another place of worship other than the school house. There is no other place of worship in the community and there is strong sentiment that to adequately meet the spiritual needs of the district there should be. A number have expressed their willingness to assist, and hopes are raised that something definite may be done this summer. Bro. Merle Shantz of Kitchener has been engaged to hold a series of meetings in the tent some time this summer. May this effort be fruitful.

* * *

BRIGHT.—Once a month a minister preaches at this place while the Sunday School meets every Sunday. Frequently the young men from St. Jacobs, who have charge of the work, also give some very helpful messages. The testimony is being well received and the prayers of interested believers are strongly desired in behalf of those in the community who ought to decide definitely in Christ.—Mission News Bulletin,

LETTER FROM EAST AFRICA

Shirati Station.
Musoma. Tan. Ter.
East Africa.
May 8, 1939.

Dear Readers, Greetings in the Name of our Risen Lord:—Rom. 12:1 exhorts us to a willful presentation of our bodies to the service of the Lord. We are very happy to note such sacrifices, both in the home Church and also here in the African Church.

We have again enjoyed another Sunday service and sweet fellowship with our native Christians and believers here at Shirati, 121 being present in Sunday school with a few more coming in for church services. This is really a low number for Sunday school attendance here at Shirati, partly due to the fact that this is one of the three vacation months of the year and many of the boys as well as many of the girls from the girls home have gone back to their villages for this month. The rainy season has not been a heavy one in this part, and it seems like it may be nearly over. However, there has been plenty of rain to keep the gardens nice, and as a result the folks at this station who have been planting vegetables each season since the Mission started, report nicer gardens and more vegetables than in any previous season.

Five days ago Bro. and Sister John Mosemann left the shores of Africa for their first furlough to the homeland from Mombasa on the German Liner "S. S. Ubena." They are scheduled to arrive at New York May 25. May the Lord abundantly bless their ministry to the home Church, and may the Lord also grant unto them a real physical upbuilding. There is quite a vacant place left here due to their leaving us; but, praise the Lord, "He giveth more grace."

In His glad service,

C. M. Ferster.

A BRIEF REPORT

May 31, 1939
S. S. "Europa"

Dear Herald Readers:—The long-drawn-out civil war in Spain had finally ended. A cable from Brother Hartzler, who has spent 18 months in the church's program of relief to Spanish women and children war sufferers, advised the Committee that all five present workers were safe. The Committee knew that the major part of our Mennonite Unit's energy since October 1, 1938, and of the food distributed by our workers came from donations to Spain's civilian population through the International Commission for the Assistance of Child Refugees to Spain, and that the Commission was planning to terminate its program by August 1st. It, therefore, became clear to the Relief Committee that a representative should go to the field and with the workers determine whether it is possible or advisable to continue our serv-

(Continued on page 220)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GOD'S PROVIDENTIAL CARE

By Mattie Frank

For the Gospel Herald.

O child of want with gloom o'ercast,
God's promises all time outlast—
He hears thy simple prayer;
He will supply thine every need,
He does the birds of heaven feed,
And He for thee doth care.

Yea, He who wisely rules o'er all
Assures us that no sparrows fall
Without His watchful eye;
Now man alone His image bears,
So for each child the Father cares,
And hearkens to his cry.

Then for the morrow take no thought,
For it with blessings will be fraught,
Yea, blessings rich and rare;
Leave God to order all thy ways,
Still trust Him in the evil days,
Thou art His constant care.

A NOTE OF PRAISE FOR GOD'S LOVE

By Mrs. C. W. Moyer

For the Gospel Herald.

To the Gospel Herald Readers:—Greetings of praise, mercy, faith, love, truth, and peace in our Lord Jesus Christ. I can truly bear testimony of my crucified Lord and what He has done for me. I am thankful that I can express my heartfelt praise and honor to our heavenly Father for sending His only Son into the world to die for you and for me that we might go free, unsaved—and whosoever you are. Praise the Lord, He did not only die but also rose triumphant over death and the grave, and is alive forever more, interceding with the Father for His children. Was there ever such love? I am also thankful for the Word He has given to us to live thereby; which gives us light as to how we shall walk and live in the present world. Also the Word of God is strong and powerful. It draws all men and women and children unto Himself to be saved of their sins, of whom I was one.

I am also thankful that He has made me helpless that I myself have nothing to boast of, save in the cross of our Lord Jesus Christ. I am thankful, too, that He has given us a little corner in His vineyard to work for Him and testify of His love. He has bestowed upon us. He has also blessed us with a large family, so we may study the lives of young people and learn the patience which we need so much.

Then again, He is such a wonderful Protector over us. He has promised never to leave nor forsake His children,

because He knows we cannot care for ourselves alone. But I feel sorry that we perhaps so often grieve Him and sin, for which we often must suffer. But thanks be to God, He has a remedy provided for us if we are sorry and repent. He pleads with the Father because He knows our weakness, and that we do not want willfully to sin. I am afraid too often we do not take God at His Word, and take our own way too much, which brings us into sin and suffering.

I am also thankful for the new birth, without which no man or woman is able to understand the wisdom of the Lord Jesus Christ. How thankful we should be to be called the children of God. I am glad He has made us to be a victorious people, through our Lord Jesus Christ, so we can have blessings and assurance and hope of things to come, and be with Jesus our Lord forevermore.

I am also thankful for the Holy Spirit to guide us into His truth. I hope and trust many souls may be saved before it is forever too late. Let us be in earnest and put our hands to the plow and work together in love, which is the only way if we want blessings to be brought forth. Let us spend much time in prayer (especially in secret) with our Lord Jesus Christ and thank Him for the answer which He will gladly give if we take His way.

I wish God's blessings on these words that they may help others.

Souderton, Pa.

THE END OF THE HOLY WAY

By Esther Sensenig

For the Gospel Herald.

If we want to know the end of the holy way we must first be on that way, and to be on that way we must be born again. "Except a man be born again, he cannot see the kingdom of God." "Whosoever will, let him take of the water of life freely." But we must have the proper seal to be recognized thus. Mere morality without Christ will not be recognized as a passport. "All our righteousnesses are as filthy rags" (Isa. 64:6). When there we must be stripped and become as beggars at the door of divine mercy and receive the garments of righteousness and true holiness. A form without the power thereof is not sufficient to commend us to God. For without the new birth we cannot be admitted to the eternal joys of heaven. We must have the seal of the Holy Spirit of promise. "If any man have

not the Spirit of Christ, he is none of His." Once we are on the way we are told to, "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

Here we enjoy countless and unmerited blessings; but the best on earth is mixed with trials, pain, care, and death. In the bright hereafter all that saddens the soul will be done away. Eternity for the child of God means one unbroken, endless experience of "joy unspeakable, and full of glory." God has designed that after the trials of earth shall come the triumph of heaven; that when the glory of the future shall appear, the sorrows of the present shall be forever past. Jesus said to His troubled disciples, "Let not your heart be troubled. . . . In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:1-3). It will be seen from these words that heaven is not merely a condition as some would have us believe, but it actually is "a place" where God and the Saviour dwells, and where the saints of God will spend eternity with Him.

It is also a holy place. Isaiah refers to the dwelling place of God as "the high and holy place." It is a holy place because its inhabitants are holy. To those who expect to spend eternity there the commandment of the Lord is, "Be ye holy; for I am holy" (I Pet. 1:16). God's people in all ages have longed for this better country, confessing themselves pilgrims and strangers in this land desiring to depart and be with Christ, which is far better. Peter refers to the lot of God's people as "an inheritance incorruptible and undefiled, that fadeth not away." Psalms 16:11 tells us at God's right hand there are pleasures forevermore. Well has the poet said:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

We must not, however, form the idea that the Christian is denied all happiness before he reaches heaven; but on the contrary, the Christian life is a service of joy as may be seen from the following Scriptures. "Rejoice, because your names are written in heaven" (Luke 10:20). "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). Indeed, the Christian life is the only soul-satisfying life, the only life which tastes of the pure and unadulterated joy and glory of the world above. It is the only life which has the satisfaction of the abiding presence of the Holy Comforter. We have our trials and conflicts that bring distress and sorrow to imperfect man. When we leave

(Continued on next page)

SUNDAY SCHOOL LESSON

Theme for the Quarter: LIFE AND LETTERS OF PAUL

Lesson for June 18, 1939.—II Tim. 1:1-6; Philemon 1-7, 21, 22.

PAUL WRITES PERSONAL LETTERS

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Introductory.—Next to John 3:16, our golden text is perhaps the most frequently quoted text in the New Testament writings. Paul was a many-sided man. He came in contact with all classes of people, met with many forms of opposition, was confronted with many kinds of problems in practically every walk in life, and in all these things he proved himself "all things to all men." Of his many letters to churches and to individuals, two are referred to in the lesson before us.

Paul's Second Letter to Timothy (II Tim. 1:1-6).—Only the introductory part of this letter is given in the printed portion of this lesson, but enough is found in these few verses to give us an idea of the character of the message. This letter was probably written from Rome while Paul was suffering his second imprisonment in that wicked city. He had spent many years in prison, but this fact did not keep him from making these years among the most profitable years of his Christian service. Though imprisoned, he looked upon himself as "the prisoner of the Lord," and the Lord overruled so that his ministry was not hindered in the real sense of the word. Here he wrote a number of letters to churches and individuals, cheering and encouraging many hearts, and it is said that some of his converts were of the emperor's own family. It is the consensus of opinion among Bible students that after his first imprisonment in Rome he was loosed for a season, during which time he continued active as a missionary of the Cross. After being at liberty a few years, he was again imprisoned and brought to Rome, where he is said to have died the death of a martyr during the cruel reign of the tyrant Nero.

Paul's second letter to Timothy was probably the last of his letters. His persecution rested heavily upon him. Worn in body, "Paul the aged" was no longer the red-blooded soldier of the Cross that he had been in his younger years; but he had lost none of his heavenly zeal and loyalty, and shortly before his going home he wrote to Timothy, saying, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness," which he declared was also in store for "all them also that love his appearing."

He urged Timothy to come to him in all haste; probably in the hope that this younger disciple might take courage from his example and continue the good fight of faith after "Paul the aged" was gone. He reminded Timothy of his bringing up at the hand of a pious mother and grandmother, and encouraged him to "stir up the gift of God, which is in thee by the putting on of my hands."

Paul's Letter to Philemon (1-7, 21, 22) is strikingly different from that of his letters to Timothy and Titus, yet we see in him the same fervent spirit, and the same happy adaptation to the subjects before him that are in evidence in his other messages.

This time it is a fervent plea in behalf of a runaway servant of the rich Philemon's (Some call him a slave, but our spirit rebels at the idea of a real Christian man in that day being a slave driver) who had later come in touch with Paul and was converted. Now he was entirely different, his changed attitude being an evidence of his conversion. He proved himself a loyal attendant of Paul's, very valuable in this time of Paul's sore distress.

But Paul could not bear the idea of allowing this runaway servant, valuable as he had now proved himself to be, to

continue on in Rome without making restitution to Philemon whom he had wronged. It was Paul's problem, under these circumstances, to so present the case that Philemon would have a true conception of this now faithful (but formerly unfaithful) servant. In this he evidently succeeded, though we can only guess at results, as the Bible is silent on this subject. But in the story of Onesimus we have two valuable object-lessons: (1) What real conversion does for a sinner; (2) the importance of making restitution for all wrongs committed, however untasteful to the flesh such an ordeal may be. We have in our mind's eye a picture of the now faithful Onesimus whom Paul mentions a few times in his letters, rendering efficient service to both Paul and to the Lord, the gratitude of the well-to-do Philemon towards Paul for what he had done for the once unfaithful servant whom he gladly released that he might render further service to this "prisoner of the Lord," and of the joyous emotions of the beloved apostle who had the satisfaction of being an instrument in the hands of the Lord to bring about these happy results.

The story of Philemon and Onesimus is not only interesting but also valuable because of the number of striking lessons we may learn from this narrative. And let us not forget the lesson we learn from Paul, who was about his Father's business, even under the most discouraging circumstances.—K.

BIBLE MEETING TOPIC

THE INSPIRATION OF THE BIBLE.—

II Tim. 3:14-17

Topic for June 18

MOTTO

"All Scripture is given by inspiration of God."

OUTLINE STUDY

I. Inspiration.

1. God speaking by holy men.—II Pet. 1:21.
2. The Holy Ghost, the moving person.—II Sam. 23:2; Mark 12:36.
3. In God's own time and way.—Heb. 1:1, 2; Num. 12:6-8.

II. Claims of Inspiration.

1. Old Testament writers.—Deut. 4:2; Jer. 1:9, 10; Micah 3:8; Ezek. 3:4.
2. New Testament writers.—I Pet. 1:10, 11; Acts 1:16; I Cor. 2:13; 14:37.

III. The Nature of Inspired Scripture.

1. Some identical words from God.—Ex. 31:16-18; Dan. 5:5.
2. Words put into men's mouths.—Ex. 34:27; Jer. 1:7.
3. History with a purpose.—I Cor. 10:11; Rom. 15:4.
4. Records from a man's understanding.—Luke 1:1-4; Acts 11:4.
5. Profitable selection and creation, by the Spirit, of all writings.—II Tim. 3:16, 17.

IV. All is God's Holy Book:

1. Not to be added to or taken from.—Rev. 22:18, 19; Deut. 4:2; Prov. 30:4, 6.
2. Cannot be destroyed.—Jer. 36:32; Ps. 119:89; I Pet. 1:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Scripture."
2. The Bible Given from God.
 - a. God's Spirit gave the writers what to say.
 - b. Holy men were chosen to speak and write.
 - c. Man could not choose what to write.
3. How to Receive God's Book.
 - a. With reverence toward God.
 - b. In obedience.
 - c. With thanksgiving.
 - d. In faith.

For Seniors.

1. What Inspiration Is.
2. How a God-inspired Message should be Received.
3. All the Book is God-Inspired.

PERSONAL THOUGHT

God has spoken to us in His Book. How gracious of Him to reveal Himself and His holy will and to show us a way of life eternal! What will we do about it?

(Continued from preceding page)

this house of pain and world of sin, and we are ushered into the presence of God, and our mortality has put on immortality, then we shall enjoy to the full, all that God has in store for us, and our ransomed soul will join the heavenly host in singing, "Blessings and glory, honor and power and might unto our God forever and forever," Ephrata, Pa.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JUNE 8, 1939

Field Notes

The Lord willing, tent meetings will be held at Dillerville, Pa., June 22-July 2, with Bro. Stoner Krady as evangelist. Pray for this work. J. S. B.

At this writing Bro. D. W. Lehman of Harrisonburg, Va., is at the Crown Hill Church near Rittman, Ohio, conducting a class in singing.

Bro. J. A. Heatwole of La Junta, Colo., recently made a tour among congregations in central Kansas, filling appointments in a number of places.

Those interested in the several public meetings just ahead will find what may be desired information in the several announcements appearing on last page of this issue.

A singing is announced for Sunday evening, June 11, at 6:30 P. M., standard time, to be held at Sunnyside Mission near Lancaster, Pa. Life Songs No. 2 will be used. D. S. H.

Part III of "Lessons in Christian Doctrine" is now being printed and will be ready for distribution in time for use in next quarter. Fuller announcement next week.

The Lord willing, a special song service will be held at the Rockhill Mennonite Church near Telford, Pa., on Sunday, June 11, beginning at 2 P. M. DST. All lovers of sacred song are invited to attend. I. G. G.

The annual Bible conference at Frazer, Pa., has been set for Saturday afternoon and evening, June 10 and all day Sunday, June 11, with Brethren Noah H. Mack of Millersville, Pa., and Paul M. Roth of Masontown, Pa., as instructors.

Bro. Paul Sauder writes us from Tampa, Florida: "We are pleased to report that we had a series of meetings especially for our older Sunday school children, and that ten of them confessed Christ." We praise the Lord. May others come.

A program of the first Bible instruction meeting to be held at the Spring Mount Mission near Souderton, Pa., has been arranged for Saturday afternoon and evening and all day Sunday, June 10 and 11. Instructors: J. W. Hess and Martin Weaver. M. K. K.

An unusually large crowd attended the annual Sunday school meeting at the Marion, Pa., Mennonite Church on Tuesday of last week. It became necessary to hold an overflow meeting and have the speakers repeat themselves before both congregations.

Virginia Conference.—An announcement for the Virginia Conference, to be held at the Springdale Church near Waynesboro, Va., Aug. 1-4, reached us too late for this week's issue. It will appear in our announcement columns next week, the Lord willing.

A program of the 27th annual Bible meeting at the Elizabethtown, Pa., Mennonite Church, to be held June 9-11, is before us. Instructors: William Jennings of Concord, Tenn., and Simon Bucher of Annville, Pa. An interesting and profitable meeting is in prospect.

Among those present at the Sunday school meeting at the Marion, Pa., Mennonite Church May 30, was Bro. Amos Swartzentruber, missionary on furlough from South America, who with his family had landed on the shores of America just two days previous. We welcome them to the home land.

Following an all-day Ascension day meeting at the Locust Grove Church near Belleville, Pa., Bro. Edwin Albrecht of Pigeon, Mich., accompanied by Sister Albrecht and others from Pigeon, visited in the Casselman Valley district, filling an appointment in Oak Dale Church near Myersdale, Pa.

The annual mission meeting held in the Johnstown district on July 4, will be held in the Pleasant Grove Church, near Salix, Pa. Bro. John H. Mosemann, missionary on furlough from Africa, is one of the out of the district speakers. An invitation is extended to all interested in the work of the Lord. S.

Bro. Menno Esch of Mio, Mich., writes us, correcting an apparently wrong impression, on the part of some, that the place where our coming General Mission Board meeting will be held is near Mio. The place of meeting is in the village of Fairview, on roads

M 72 and M 33, nine miles northeast of Mio. See notice on last page.

After the commencement exercises at Hesston College and Bible School, the faculty members scattered in different directions—Bro. Paul Erb and family to Lyman, Miss.; Bro. J. N. Byler and family to Colorado; and Bro. Milo Kauffman to attend the annual meeting of the Dakota-Montana Conference at Casselton, N. Dak.; others getting ready to spend part of their vacation in school.

"The Mennonites in Iowa."—Our thanks are due to the author, Bro. Melvin Gingerich of Washington, Iowa, and to the State Historical Society of Iowa, for a copy of this 419-page book, just published. It starts with the first Mennonite settlement in Lee County, Iowa, in 1839, and the book therefore marks the hundredth anniversary of the first Mennonite settlement in the state. See Book Review on last page.

The attendance at the recent commencement exercises in Eastern Mennonite School had an added interest in that it was a reunion of the graduating classes ten and twenty years ago. Among the members of the first graduating class (1919) who were present at the recent exercises were Brethren C. F. Derstine of Kitchener, Ont., and H. N. Troyer of Hudson, Ohio; the latter a former member of the faculty in E. M. S.

Among recent visitors at the Publishing House are the following: Richard Maust and wife, Bay Port, Mich.; W. H. Wertz and wife, Pigeon, Mich.; Hiram R. Alderfer and wife and daughter Elsie Mae, Upland, Calif.; Arthur E. Tissot and daughter Pearl, China, Calif.; Carl F. Smucker and wife, Alliance, Ohio; Dale M. Yoder and wife, Barberton, Ohio; George G. Musselman and wife, St. Jacobs, Ont.; J. Edward Francis, Petersburg, Pa.; Noah Lehman and wife, Chambersburg, Pa.

Concerning Spanish Relief.—Ever since the civil war ended in Spain the future of our relief work there was very uncertain. In order to help to adapt the work to the changed conditions and to help plan for what might be done in the future, Bro. Orie Miller, Chairman of the Relief Committee, spent some time in Europe recently. He has just returned, and elsewhere in this issue he gives a brief report of what has come out of his efforts, along with the other relief workers, to formulate a policy for future work in Spain. Be sure to read the report referred to in this issue. J. L. H.

Let us never substitute a well oiled machinery in organization for spiritual power.—D. D. Stoltzfus.

Correspondence

Baden, Ont.

(Geiger congregation)

Dear Gospel Herald Readers, Greetings:—We have many reasons to praise the Lord for His continued blessing. Bro. Roth, our preacher and bishop, who is also bishop of the rural mission field of Ontario, has been very busy the last few Sundays. On April 2 he was at Glasgow, at which time a family who had been converted lately were received into church fellowship by water baptism. At the same time communion was served. On April 9 he served communion at the Blenheim congregation. He also served communion April 16 at Shantz's; April 23, Roseville; April 30, Hagerman's and Cedar Grove. May 14. He was in Markstay at the mission in northern Ontario. On this trip he was accompanied by Bro. Arnold Gingerich and Sisters Mary Burkholder and Gladys Shantz. One new member was received into church fellowship by water baptism. There is also another young man under instruction. There are now eight members at this place.

We were very glad to have Bro. Roth back with us on Sunday. He preached an inspiring sermon on Christian Growth. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Growth is evidence of life; and if we have life we will sow the seed—good seed. It is not so much how we sow the seed, but what we sow. Grow in grace, faith, virtue, knowledge, temperance, patience, godliness, and love.

May 23, 1939. Cor.

Graymont, Ill.

To the Gospel Herald Readers, Greetings:—We have just concluded a week's evangelistic meetings with Bro. H. J. King of Arthur, Ill., as evangelist. He brought us ten very stirring messages, for which we thank the Lord. Ten souls confessed Christ as their Saviour.

The Goshen College a cappella chorus was with us April 26, which we enjoyed very much.

The men's chorus of Science Ridge, Sterling, expect to bring us a message in song this Sunday.

The Lord willing, we will have our daily vacation Bible school the last two weeks of June.

May 26, 1939. Cor.

Middlebury, Ind.

(Clinton Brick congregation)

Dear Readers of the Gospel Herald:—We greet you in Jesus' name. Eleven young converts were privileged for the first time to enjoy the service of communion and fellowship of feet washing on Sunday, May 28. Altogether, about ninety participated. The service was delayed somewhat because of in-

struction meetings that were in progress since the close of the evangelistic meetings of the previous month. Since that time another young soul chose to forsake the world and its way, and become a child of His, making a total of twenty converts and reconsecrations, including one that was reinstated. Baptismal services were conducted Saturday, May 27.

Initial steps have been taken by the request of our elder deacon for the consideration of help in his ministry. May we beg for your interest and prayers in this undertaking.

May 29, 1939. Harold Lehman.

Johnstown, Pa.

(Pleasant Grove congregation)

Dear Herald Readers, Greetings:—A number of special blessings have come to us as a congregation within the last few weeks.

On May 13, twelve brethren from the Eastern Mennonite School rendered a very much appreciated music program in our church. A few short talks and testimonies were given between the different numbers of songs.

On May 14, three were received into the Church by our bishop, Bro. S. G. Shetler. Two of these were received by letter, and one on confession of faith. The inquiry meeting was held the same day.

On May 28, we observed the suffering and death of our Lord, in communion. Bro. D. I. Stonerook of Martinsburg, Pa., preached the communion sermon, and also spoke on the ordinance of feet washing. The evening preceding he spoke on the subject, Preparedness. We appreciated his sound Gospel sermons.

On June 11, the voice of the church will be taken relative to the ordination of a deacon.

This congregation was first considered a mission station, and is now a regularly organized congregation of 51 members. If the voice is favorable and Conference grants permission, this will be the first ordination in this body of believers.

Our pastor, Bro. Sanford G. Shetler, has been conducting a singing class for the last ten weeks. The attendance has been good, and a marked improvement in singing is the visible result.

May 29, 1939. Cor.

Germfask, Mich.

(Fernland congregation)

Dear Christian Friends, Greetings:—"Likewise joy shall be in heaven over one sinner that repenteth." And so we know that there has been rejoicing anew in heaven. On Sunday, May 21, seven were received into church fellowship by water baptism.

Immediately following baptismal services, we commemorated the suffering and death of Christ in communion service. Bro. O. S. Hostetler was in our midst to officiate at these services.

He also brought us an inspiring message at our Sunday evening meeting.

For the first time, this coming Sunday afternoon (June 4), we expect to hold service at a community called Sandtown, about twelve miles east of us. This is a small community, but a much neglected one, as there have not been any religious services there for two years. We have obtained permission to use the schoolhouse there. At present we plan to meet there each week.

Plans are also being made for summer Bible school, to be held from June 26 to July 7. Sisters Ellen Esch of Fairview, Mich., and Lois Oyer of Ashley, Mich., will come to help.

Continue to remember us here, especially that those who are young in the faith may remain loyal to God and the Church.

May 30, 1939. Chester Osborne.

Carstairs, Alberta

Dear Herald Readers, Greetings:—We are glad to report that there are those of our number who have made known their desire to seek God early in life. Prior to our communion and feet washing services three boys and two girls were received into church fellowship. May God bless them in their Christian life.

We are missing the fellowship of a number of our members, Bro. and Sister Joseph Weber have left us for a time, to be with children and relatives in Ontario. Bro. and Sister Henry Harder, our pastor and wife, have gone to Colorado Springs, Colo., to be present at a reunion of the Harder family. We miss them all, but are glad they are able to take advantage of these opportunities and we wish them God's blessing.

We are looking forward to and making preparation for another two-week summer Bible school. We plan to have it the last two weeks in July (D. V.). Our plan is to gather the children from the town of Carstairs and nearby districts again as we did last year. We ask for your prayer help in this work. We would ask you to pray especially that sickness may not hinder the work or its influence, as it has in the past number of years.

On May 21 our Christian Workers' Band had our monthly meeting. We had the record attendance of 40, which, however, included a number of welcome visitors. This group is composed of all the younger members of our church. It is our aim to provide activities of a missionary nature for our young people. Some work is being done for one of our missionaries in Africa. Tonight a group went to the hospital to sing for one of our Sunday school pupils who has undergone an operation. The older members of this group enjoyed the carol singing at Christmas and in the same way the songs that were sung early Easter

(Continued on page 220)

Miscellaneous

THE CHRISTIAN LIFE

By a Sister

For the Gospel Herald.

How pure and white the lily grows,
How red like crimson is the rose;
E'en so a heart deep stained with sin, becomes
white as the lily,
When the dear Christ enters in.

How beautiful the violet, upon a thousand
hills,
As it springs and blooms beside the rills;
Even so a heart where Christ abides,
Shall sweetly blossom by His side.

What wondrous fruit a vineyard brings,
When fitly kept and neatly trimmed;
Even so a heart in His control,
Shall bring forth fruit an hundredfold.

And when the summer fruits have fled,
The falling leaves turn brown and red;
E'en so a life that's spent for Him,
Shall sweetly rest beside his King.

Souderton, Pa.

FLOWERS

By Jacob E. Kurtz

For the Gospel Herald.

In springtime, as the earth is being arrayed in its beauty by the grass and flowers, much joy is found in the flowers with their much beauty and splendor. To the child of God there is so much found in the flowers showing the marvelous work of God. We notice the different colors and formations of the petals, stamens, etc., also the fragrant odor that is given off. We then think of the great work of God in the creation of these things. We realize what God can bring forth from the earth to show His power. In Matt. 6:28, 29 Christ in speaking of raiment says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Christ is referred to as the "Rose of Sharon," and "Lily of the Valley."

Much cheer is brought to the sick-room through flowers. We show our sympathy and love to the sick by bringing them flowers, while they receive much cheer from their beauty, fragrance, etc.

But soon we see them fading, and we are reminded of the brevity of life. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psa. 103:15, 16).

But Satan has also big work of destruction through the beauty of flowers; just as he beguiled Eve with the forbidden fruit in the Garden of Eden when she saw it was pleasant to the eyes. When we notice in the dailies how enormous crowds gather together for some May-day festivities or some

apple blossom or cherry blossom day, often on the Lord's day, when someone is crowned beauty queen—worshipping the "goddess of beauty." Then there are those who worship God through Pantheism, teaching that God exists in nature such as plants and flowers, worshipping the creation instead of the Creator.

There is also much extravagance with the use of flowers on funeral occasions.

"Wonderful things of folks are said,
When they have passed away;
Roses adorn the narrow bed,
Over the sleeping clay.

"Give me the roses while I live,
Trying to cheer me on;
Useless the flowers that you give,
After the soul is gone."

Morgantown, Pa.

AS I WAIT, THINK, AND PRAY

By Lizzie H. Martin

For the Gospel Herald.

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.—Cant. 2:11-13.

A "tree." Do your thoughts ever take you out to the trees? The wood is used to warm our houses, the lumber to build houses for our shelter and comfort. As I look around my room I remember that much of the furniture comes from the trees. As we eat the delicious fruits and the nourishing nuts we again remember that it all grew on a God-made tree. Then there is the shade given by a tree in foliage which we all enjoy after being in the hot sun for awhile. God in His goodness has so wonderfully arranged these things in His Creation for the happiness of His children. In the tree the birds build their nests and sing their songs most beautifully. From here they go for their insect food. The honey bee may find a place in the tree for its colony and store of sweets. This ends my meditation on the natural tree.

What I have in mind is about another tree: the tree of Calvary; the tree on which our Saviour died. Here He shed His blood for the sins of the whole world. Here is salvation for all that believe in Him. Naturally our land would be an empty looking place if there would be no trees. Friendship is like shelter under a tree. Our Saviour is our shelter. If there would be no Saviour to flee to, this world would be a dreary place. Our lives without this Saviour would be dry and lifeless.

"What a friend we have in Jesus,
All our sins and griefs to bear."

The believer can take everything to God in prayer. This is a blessed privilege.

Further on in this chapter we read of "the little foxes;" little foxes that spoil the vines. What are the little foxes? Well, these little things do not always stay little. We must strive to get rid of them, or they will grow big. Envy is a little fox that tries to get the best of the other person. Hatred and backbiting are bad ones. Sometimes you hear children talk back to their parents, or to the school teacher. Brothers and sisters sometimes talk back and do not give the right answer. And this thing will start to grow on them unawares and the little foxes get big. But the homes are not all like that. We are thankful that not all brothers and sisters talk back.

I worked out in a number of homes where they tried to keep these "little foxes" as small as possible. But where these "little foxes" are allowed to have their way they are soon followed by a lot of others, big and little.

On Sunday they may be seen. Sometimes they come to Church. They whisper, giggle, and disturb the worshipers. This is not pleasing to God. Sometimes they even throw paper balls at each other in Church service. This makes our Father's house an house of play, and some one will give account for such actions. "One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side."

"Just for today
Keep me from wrong, or idle words,
Just for today.
And keep me, guide me, use me Lord,
Just for today."

"The Lord shall guide thee continually" (Isa. 58:11).

Denver, Pa.

THE CHRISTIAN'S PLACE IN THE WORLD

By Katie Saltzman

For the Gospel Herald.

"If our gospel be hid, it is hid to them that are lost," are the words spoken many years ago, by one who was out saving souls for Christ—the apostle Paul. Just a short while before this the words came from our Master Teacher, "Ye are the light of the world." We have a place here to fill as God's people, to be a testimony for our Lord.

If ever there was a time when the world needed Christ, it is NOW. The turmoil, crime, drunkenness, and all vices of sin around us—how can we, upon whom God depends instead of being the salt of the earth and the light of the world, mingle with the world and follow the ungodly fashions that the world sets up? How it must grieve the Lord when His elect are unfaithful to Him.

Conforming to the world means, at

the present the women wear short skirts, stockings that you can hardly detect from bare legs. When the world designed long skirts, the Church had the problem solved on that point. Why, when the world says so, is it easier than when God and the Church say so? Disobedience is an abomination to the Lord.

In the Old Testament, people failed to carry out God's plan. In Genesis 3, when sin entered, the dress question began, and has been a problem ever since. Apparel is mentioned over 1400 times in the Bible. A man was cast out at the wedding feast because he had on the wrong garment. We will not be judged by what we think, but by what God says, "That which is highly esteemed among men is an abomination in the sight of the Lord." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). What else is it than nakedness, when sisters or mothers come into the house of God with bare arms, short skirts, transparent stockings? Would to God that He will open the eyes of His people and send a conviction along that line before the judgment day, at which time we must answer. Would we thank our mothers if they had carried us on their bare arms to church like we see today? Or, are we thankful we had mothers with principle? Someone has remarked that the only reason people will not care about going to church is when the Church and world are too near alike. This statement came from a non-Mennonite. Look about us and see where other churches have drifted, and take an object lesson. Shall we stem the tide creeping into our own church, or shall we let it continue?

Suppose those who had the conviction which brought on the reformation would have been untrue to their conviction, where would we be today? Don't we appreciate it enough to maintain the standard for the benefit of generations to follow?

Great things for God have never been accomplished by masses, but by individuals whom the Lord greatly used.

The bonnet is respected by the world and should be worn by every Christian woman. It is a separation from the ungodly fashions of hats. Why are hats creeping into our churches? Will it be a benefit to our church when we let the hat take the place of the bonnet? Will the children in the future say like those of other denominations, that they can't remember the time when the bonnet was worn? A minister of another church remarked of the good days when his mother wore the plain bonnet. John Wesley's desire was to see a woman in modest apparel. And where, now, is the church he started with a heart conviction? When we let go on separation we are losing our hold. We are thank-

ful for a government that has so far granted us freedom, and why do we not appreciate it more and spend more time praising God, and praying to that end that it may continue, rather than patterning after the world and hiding our light? We cannot expect the government to respect us if we are not true to our calling. And why should they grant us privileges when there is no distinction?

One way in holding to this doctrine is to teach it, and the most important way is to live it. The world is not asleep, they take note of us; and we are hindering because we do not come up to their expectations. "If our gospel be hid, it is hid to them that are lost." What will we have to answer for at the judgment day?

"May the Lord depend on you,
Loyalty is but His due;
Say, O Spirit, brave and true,
That He may depend on you."

Kansas City, Mo.

WATCH UNTO PRAYER

We are told in the Word of God to be sober and watch unto prayer. It is always necessary to keep on our guard. The enemy is never idle nor off duty. Prayer is needful in the Christian life.

It is very dangerous when the child of God becomes careless in his prayer life. It is then that the enemy will succeed in tripping him. You may go to church; you may do a good many things that will show a Christian spirit, but there is nothing that strengthens so much as a prayer life.

A faithful saint of God rightly spoke these words many years ago (which shall never be forgotten by the writer) as he gave one of his glowing testimonies, "Brothers and sisters, do not think for a moment when I come and take place on the front seat every time I come to the meeting, that the devil is not right there too. When I sit on the seat he sits right under the seat." Now this may sound peculiar to some people, but the devil will always be on hand if we give him a listening ear. This brother had, however, learned the secret of obeying the "still small voice" of the Lord.

Someone has said that the devil trembles "when he sees the weakest saint upon his knees." When the devil starts his whisperings he will soon feel uncomfortable under the seat and will move on to the next pew. The Lord is faithful to His dear children when they call upon Him in prayer. May the Lord help the reader to come to Him in prayer more often. When there is more knee work in the lives of God's children, there will be a definite heart work in their own lives and in the lives of others. Let us become more earnest in our prayer life, and the Lord will set the fire burning, and many will call upon the Lord before the Lord will

make His appearing which cannot be very far off.—F. V. Kramer. Selected by Peter Zehr.

MASONIC PERSECUTION

Many a time I have been mistaken for a Free Mason because of my manifest knowledge of the things Masonic. And because I have spoken quite freely in public of things which are not supposed to be mentioned outside of the lodge and even have dared to put into print these very secrets, the question has been put to me again and again: are you not afraid of your obligation? Only in one instance and that years ago was I refused certain articles which I wanted to purchase as the storekeeper told me: I can't sell to you. Not until recently, and that since my return from Europe, have I experienced anything that could be called persecution. During the last months however a whispering campaign has been set up against me with the well-known phrase: "They say." Not one of these whisperers had firsthand knowledge of the things of which they accused me. All had it from some one else. But after careful investigation I have found that at least two of these whisperers are directly related to Freemasons, while others would gladly take the part of a Mason at any time.

More than a year ago I received an unsigned letter in which reference was made to my anti-Masonic activities and politely told that I had better leave my present charge.

Without mentioning any names or events or going into any further detail just now I want to present to our readers a bit of information which hitherto I have not mentioned. I did not want to play the part of the martyr, but at this time it shall serve by way of explanation.

My quotation is from Charles G. Finney's book on Freemasonry. Mr. Finney at one time was a Mason. He speaks with authority and when he makes use of other books and quotations he first of all has examined these writings to see whether or not they set forth the truth. Besides this, he left the Masonic Lodge because of his faith in Jesus as the Son of God. We regard him therefore as a faithful witness.

He writes: "Masons are sworn to persecute unto death anyone who violates Masonic obligation. In the oath of the Thrice Illustrious Order of the Cross the candidate swears as follows, ("Light on Masonry" by Bernard eighth edition, page 199): "You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this by pointing

him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life."

The penalty of this obligation is as follows: "To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, to the power and justice of the mark of the Holy Cross."

The method by which this persecution begins is through the whispering campaign. The Mason tells of something which reflects upon the character of the person to be persecuted. Other tongues, even of church members, are usually willing and ready to carry on the campaign. Before one is aware of it his reputation is spoiled, his name defamed and often one is misjudged upon the strength of these false accusations.

It is not our purpose to publish what we personally are suffering because of this persecution at the present time. We only intend to show another side of this institution called Freemasonry which belongs to the Kingdom of Darkness.—Editorial in Christian Cynosure.

FUNDAMENTALS

(Continued from page 211)

literally true, and that the miracles you held up to ridicule did happen just as the Bible states—that the sun did delay its going down at the word of Joshua (as the Bible says), that Jonah was swallowed by the whale (which the Bible says was specially prepared of God for the matter) and vomited up alive after three days and went and preached to the people of Nineveh, just as the Bible says. Christ believed it; why shouldn't I? He said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth;" and I will believe Him against all the world. I believe that those who by faith and repentance accept the atoning work of Christ are redeemed from sin; that sonship is based on the new birth and fellowship upon obedience to God's Word, and there is opportunity for you to come to Him; for He says, "Him that cometh unto me, I will in no wise cast out." I tried it, and I know it is true. I believe that all who fail to accept the atoning work of Christ will have their part in the lake that burneth with fire and brimstone and where the smoke of their torment ascendeth forever.

I believe that the righteous—saved

and blessed and glorified—will spend eternity in the realms of endless bliss and glory.

Come while there is time. Go to God in secret prayer and repent of your sins. He will save you, as He has many a man already this year. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God bless you.

Sincerely yours,

MISSIONS

(Continued from page 213)

ice in Spain, and, if so, along what lines.

We are now en route home from this mission, on which we did not go into Spain itself, but spent a number of days in Paris and London with brethren Hartzler, Fretz, and Bennett, who came to Paris from Spain some days after our own arrival there. We also had contact during these days with a number of other organizations having relief or missionary interests in Spain and, of course, spent much time at the Paris headquarters of the International Commission, to whose further program in Spain our workers Hershey and Nafziger are temporarily attached. This Commission had seven ships with relief food and supplies en route to Spanish ports when the war ended, and even now has further large shipments of American wheat and other supplies from other countries headed thither. Their office has maintained cordial relationships throughout the whole crisis with the Spanish authorities on both sides and continues to have with the present government agencies, and is glad for the service our workers can render their program, and our Unit, in turn, has the assurance of their Paris Director for any aid their organization can be to us in any further plans we may have for Spain.

With the workers who came out we worked out the general lines of a Mennonite relief program to Spain which we hope may continue over another winter, and which will come to the coming Michigan Annual Board Meeting for final action. Brother Bennett prepared immediately to return to Spain to carry forward with brethren Hershey and Nafziger the program as outlined. Workers Hartzler and Fretz are returning to the United States within another week, and plan also to attend the June 17-20 Fairview meetings.

The testimony of every worker coming out of Spain confirms the continued need of relief help, and in what an exhausted, bleeding state war's cruel ravages have left this people. The deep spiritual darkness throughout the land, and the hunger existing here and there for the Light is also testified to by all those whom we met, who themselves appreciate the light of the Gospel, and are concerned and challenged by this darkness. The fact that Spain's Non-Roman Catholic church membership previous to the Civil War was less than 10,000 out of a population of nearly twenty-five million itself speaks as to this. More than ten of Spain's provinces had not

a single Evangelical witness point. Our workers there request the daily prayer intercessions of the whole body of members at home that they may serve and be led in full accordance with His Will.

Our journey also enabled valuable contacts with several of the leaders of the movement to Nonresistance in the Holland Church, which leaders are also keenly interested in our Spain work, and through whom about \$1500.00 was given towards it; and Bro. B. H. Unruh in Karlsruhe, through whose offices much of our service to our South American refugee brethren was arranged; and probably what was still more significant, we had the opportunity of a short visit to Lisbon, Portugal, where we were advised could be best ascertained what procedure to follow in any missionary occupation of Portuguese East Africa. Our Eastern Board has for several years had its attention called to the fact that the largest area of evangelically unreached pagan Africa lies in that territory—several million of a folk similar to those reached by our Tanganyika workers, and among whom the Gospel has never been preached.

We praise Him for the daily leading, and the enabling during the thirty days from home.

O. O. Miller,

Chairman, Mennonite Relief Committee.

CORRESPONDENCE

(Continued from page 217)

morning. Some singing has also been done for older ones and those who cannot get away from home conveniently. We pray that what little we may do may be done to the honor and glory of God.

On May 26 many from this place experienced an event of a lifetime. Plans had been talked about, and finally decided upon. We looked forward with anticipation. The event took place in the city of Calgary, where we had a personal glance at their majesties, King George VI and Queen Elizabeth, the present sovereign and queen of the British Empire. We were glad not only for a short look at them personally but also for their faith in God and for the democracy which they represent. During the day we saw large groups of soldiers, sailors, and air pilots marching through the streets. As we saw them carrying their high-powered guns it made our hearts ache to think of the training they were in to kill and be killed. How we rejoice that this is not true of the soldiers in service for the King of Kings. We are not in training to kill, but to bring to life those who are dead in sin. And how glad we will be when we can see Him face to face, not only one glimpse in a life-time, but a look which will last throughout all eternity. We felt it a great privilege to honor our earthly King, by our presence and greetings, but how much more important it is that we honor our heavenly King now, and make full preparation to meet Him and greet Him when He comes to claim those prepared.

May 30, 1939. Florence Yoder.

NEWS NOTES FROM OUR CHURCH SCHOOLS

EASTERN MENNONITE SCHOOL

The April Public Literary Program was an Essay Contest on the subject of Nonconformity. The contest was open to all young women of the school. First place was given to Edith Showalter and second to Virginia Grove.

Saturday, April 15, was the occasion of the seventh annual rendition of "The Holy City." An unusually large number of visitors were present over this week-end, among them many former students who assisted in the singing of the oratorio. The following Sunday afternoon "David, the Shepherd Boy" was given by the mixed chorus of the school. In spite of rainy weather, the chapel was full and overflowing on both of these occasions.

Wednesday evening, May 3, Bro. C. F. Derstine was with us and gave an interesting address on the theme of Church History.

On Saturday evening, May 6, Bro. Ernest Miller of Middlebury, Ind., missionary to India on furlough, was with us, giving a lecture on Educational Work in India. The following Monday, in regular chapel exercises he addressed us, using Matt. 7:13, 14 as a basis for his remarks. The same evening he gave a valuable and interesting lecture on the subject, Objectives of Education.

Sunday evening, May 14, Bro. J. L. Horst preached, also conducted chapel services the following morning.

Baptismal services were held here Sunday evening, April 23. At this time seven young people were received into church fellowship. Bishop S. H. Rhodes officiated. On Sunday evening, May 7, communion services were held. Bishops J. L. Stauffer and Joseph Driver had charge.

The May Public Literary Program was given by the Oral Expression class in charge of Bro. E. G. Gehman. "The Old-Fashioned Home" was the theme of this program.

On Saturday evening, May 20, a program of readings was given by the Literary Interpretation class in charge of Bro. M. T. Brackbill.

Over the week-end of May 12-14, a Gospel team of twelve made a trip to Maryland and western Pennsylvania, giving programs at the following churches; Pinto, Md., Pleasant Grove (Johnstown), Pleasant Grove (Martinsburg), Allensville, and Mattawana, Pa. The week following the close of school, June 2-10, this same group will make a tour through some of the churches in New York, Ontario, Canada, and Michigan.

The Commencement Schedule was as usual:

Friday evening, May 26—Public Literary Program

Saturday, May 27—Alumni Day

Sunday, May 28

6:00 A. M. and 9:45 A. M.—Mission Program

1:00 P. M.—Mixed Chorus Program

7:30 P. M.—Baccalaureate Sermon

Monday evening—Class Day Program

Tuesday morning—Commencement program

Bro. D. Stoner Krady preached the bac-

calaureate sermon and Bro. John H. Mosemann delivered the commencement address.

May 30, 1939. Dorothy C. Kemrer.

HESSTON COLLEGE

On April 23 communion services were held for the College congregation. As we partook of the sacred emblems we were again reminded of the death and suffering of our Lord and what His death and resurrection mean in the lives of Christian people.

Throughout the winter, the Christian worker's band and the Christian worker's class have helped supply workers at the Medora S. S. and at the Hutchinson and Wichita missions. Mark Ross, the President of the Christian Worker's Band, has been appointed to serve as pastor of the Wichita mission during the summer months.

After the extended tour taken by the men's chorus through the eastern states, they took a week-end tour through southern Kansas and Oklahoma. The ladies' chorus gave six programs in Nebraska from April 27-30. On May 4 they left for Colorado, where they gave twelve programs and returned May 10. They also took a short tour May 21 when four programs were given.

Glenn Cunningham, the famous "miler," delivered the last number on our lecture course. One of the outstanding parts of his speech was his severe condemnation of the use of alcohol and narcotics because of the harmful effects on the body. He was well qualified to speak of this subject.

The literary societies of the school have all three been reorganized so that they will be ready to function more efficiently when school opens in the fall.

May 22 a rally program was given in the chapel hall. In the evening separate meetings were enjoyed by the boys and the girls. The enthusiasm on the part of the students to return next year ran high.

Many of the students and faculty members had the privilege of hearing Dr. Ironsides, pastor of the Moody Memorial Church. He was one of the speakers at the Bible conference which was held in Newton.

Bro. Harold S. Bender, of Goshen, Ind., was the main speaker at the meeting of the Mennonite Teachers' Association which was held in Newton, April 30. A number of our faculty members and students attended this meeting. In the forenoon Bro. Bender spoke at the College on the subject of "Nonresistance."

Some of the outstanding events of the pleasant Commencement season, which has just passed, were the annual rendition of "The Holy City" Sunday afternoon, May 28, the missionary sermon which was preached Sunday forenoon by Bro. D. D. Miller, Protection, Kans., and the Baccalaureate sermon delivered to the graduating classes by President Kauffman Sunday evening. The alumni luncheon and the College Sophomore Class program were the important events of Monday. Tuesday noon was the all-school luncheon and the granting of school awards. Tuesday evening the Commencement address

was delivered by President A. E. Janzen of Tabor College. We appreciated the presence of so many friends of the school during this Commencement season.

Students have scattered for the summer. Some have gone to their homes, while others have made arrangements to work in the Kansas harvest. The members of the faculty will also be found in different parts of the country during the summer vacation. Already students and faculty are looking forward to next fall, when school opens again. Another good year is in prospect.

May 31, 1939.

Vera Yoder.

The first lesson in Christ's school is self-denial.—Matthew Henry.

SPECIAL MEETINGS

La Junta, Colo.

Report of the annual Sunday School and Mission Meeting held at the La Junta Mennonite Church, May 14, 1939.

Organization.—Mods., Magner Hjelmsted, Curt Headrick; Secy., Amos Kulp.

Program and Speakers.—(Morning session) Devotional, Abe Driver; Reminiscences of the Last War, Harry Hartzler; Principles of Nonresistance in Daily Living, Lily Gillis; Special Music, Nurses' Quartet; Biblical Reasons for Nonresistance, Allen Erb. (Afternoon session) Devotional, Wm. Nunemaker; Our Duty to the Government, Clarence Freeman; Special song, arranged by Donald Hartzler; Our Duty in the Home, Anna Rhodes; Illustrated Song, Anna Hertzler; Our Duty in the Church, Elmer Vandiver; Our Duty to God, Jess Kauffman; Special song, arranged by Irene Shenk. (Evening session) How Improve our Sunday School, Elias Miller; How Improve Our Young People's Meeting, Irene Shenk; Special Music by Holbrook quartet; How Improve Our Church Services, Grace Brunk, Earl Showalter; Special Music by Holbrook quartet.

Thoughts Gleaned.—While it is the nature of all of us to take revenge, Christ taught that we should never do it. Let us be sure that our motives are free from revenge. Life is a gift from God (Gen. 2:7). The life of man is held sacred (Gen. 9:5, 6). "Thou shalt not kill" (Ex. 20:13). Under the law God ruled through His people and executed judgment through them. The Gentile nations rule today under the "prince of the power of the air." The life of Jesus teaches nonresistance and the apostles taught it. Government is the agency through which the purposes of the state are formulated and executed. Religious freedom will last only so long as the majority of the people desire it. Christians should obey all laws of the state unless they conflict with the Bible. In such cases we should obey God's law rather than those laid down by man. The home is the fundamental source of national and spiritual well being. The present tendency is to indulge children rather than to train them. Home cannot be ideal unless it is one in mind, heart, faith, and Christian service. Our duty is to carry salvation to a lost world. We must be "sold" on our Church before we can make a success of "selling" it to others. Our biggest failure is in doing nothing. We should forget our religion of "don'ts" and get a religion of "do." If we do only that which is required we are unprofitable servants (Luke 17:10). Our tendency is not to exceed duty but to keep below it. The amount others do should not limit the amount of work we do. Everyone should be made to feel that they are a part of the Sunday school. Scholars as well as the teachers should study the lesson. Be filled with the Spirit that all you do may be to His glory and praise. What we put into

the young people's meeting will be the measure of what we get out of it. If one person does not serve, the whole meeting suffers. We should pray earnestly for our ministers and regard them as God's messengers. We should put more into the church work, and it would then mean more to us. We should come with an appetite for God's Word.

Secretary.

Johnstown, Pa.

Report of the Sunday School Conference held at the Weaver Mennonite Church, May 18, 1939.

Organization.—Mods., Hiram Wingard, Chas. Shetler; Secy., Laura Baumgardner, Allegra Hironimus.

Subjects and Speakers.—(Forenoon session) Devotion, Joseph Saylor; What has the Sunday School been Worth to Us? James Saylor; How Win the Disinterested Ones for Sunday School? Katy Wingard; Essay, Deloris Weaver; Literature in the Home, Menno Eash; Literature in the Sunday School, John A. Lehman. (Afternoon session) Devotion, S. K. Eash; Opportunities of the Sunday School in Developing Social Life, Harry C. Blough; Opportunities in the Sunday School in Imparting Bible Knowledge, Aldus Wingard; Opportunities in the Sunday School in Soul Winning, Harry Y. Shetler; Essay, Evelyn Knavel; Opportunities in Sunday School for the Church Building, Irvin Holsopple; Opportunities in the Sunday School in Training Workers, J. M. Nissley. (Evening session) Devotion, L. D. Yoder; Children's Meeting, Carrie Spory; The Congregation's Responsibility to the Mission Sunday School, Harold Thomas; How Have More Effective Singing, A. N. Blough; Opportunities of Our Young People, Sanford G. Shetler.

Thoughts Presented.—The Sunday school is preparing our young people for better church work. Visit the disinterested ones and show that we are interested in them. Have literature in the home based on the Bible. Have carefully selected books in the library. Have teachers that have their class at heart, and are spiritual leaders. The Bible should be explained in such a simple way that the child can understand it. Those who continue faithful in the work of the Lord will be the ones that will build up the Church. The workers must study the Bible, get a knowledge of God's Word. Be practical. Everybody has a talent. Pray definitely for the Sunday school; supply workers and visit the mission Sunday schools. In our singing we should catch the spirit of the song,—make a joyful noise unto the Lord. There are many mission fields in which our young people can work for the Master. We need more teachers and preachers. Get ready, and the Lord will use you.

Secretaries.

Belleville, Pa.

Report of the all-day meeting held at the Locust Grove Church, near Belleville, Pa., on Ascension Day, May 18, 1939.

Organization.—Mods., Chester Hartzler, Paul King; Chors., Norman Yoder, Clayton Hartzler.

Program and Speakers.—(Morning) Devotion, John Gehman; The Purpose and Necessity of Christ's Exaltation and Ascension, Amos Stoltzfus; Christian Observance of Ascension Day, Aaron Peachey; Power and Personality of the Holy Spirit, Edwin Albrecht. (Afternoon) Devotion, Aaron Mast; Children's Hour, Sister Albrecht; Nature of Christ's Return, Edwin Albrecht; Watch and Pray, Wm. Lauver; Being Alert to Present-day Issues, Amos Stoltzfus. (Evening) Devotion, Levi Glick; Constructive Social Activity for Our Youth, Amos Stoltzfus; Recitation, "Tommy's Prayer," Esther Mast; Final Reward of the Righteous, Edwin Albrecht.

Thoughts Given.—Since God has such close connections with us, it is needful that we be careful what we do, hear, or say. Be careful not to worship the day more than the Creator. As long as Christ has faith in us He will intercede for us. Everything that is apart from Christ is self-centered and is sin. Do we as professed children of God really realize that the Holy Ghost is a person? We have everything it takes to run a church, but do we have the power of the Holy Ghost? The responsibility of spreading the Gospel is as great as it ever was. If there would be no human beings to behold Him when He comes, it would not be "in like manner." You as an individual have your duty to do to be watchful. Do we as Christians realize that there is a great storm coming on this earth? Prayer is the Christian's vital breath; as soon as he stops breathing, he dies. We are either in the Church or in the world. It is very important to have our lives insured with our Lord Jesus Christ. Young people are interested in something. They need encouragement in endeavoring to do things for others. Dear young people, God is able to help you and guide you, if you are led by His Spirit. One of the many rewards is to look back over a life lived for God. The greatest fool on earth is one whose hope ends at the grave. Things we do not understand here will be made plain over there. Man is the only creature that turns his back to his Creator, and yet man is the only creature that can hope to live on forever.

Secretaries.

Cocalico Station

Report of the all day meeting held at Cocalico, Lancaster, Co., Pa., on Ascension Day, May 18, 1939.

Organization.—Mod., Jacob T. Harnish; Chors., Clyde Stoner, Homer Bomberger; Secy., H. H. Risser.

Program and Speakers.—(Morning session) Devotion (Acts 1:1-11), Noah Mack; Sermon (Text, Matt. 16:18, 19), Amos Horst; Our Ascended Lord, Martin Hershey. (Afternoon session) Devotion, Elmer Mack; Children's Meeting, Clyde Stoner; Christ Our Mediator, Simon Bucher; Christ as King (Matt. 25:40), Harry Shreiner; The Lord's Return (Acts 1:11), Martin Hershey. (Evening session) Devotion, Wilmer Eby; Victorious Life, Simon Bucher; The Two Destinies, John W. Hess.

Thoughts Gleaned.—We need to build on the Rock, Christ Jesus. Men should not build on foundations or principles of men's ideas. The Church should do more than preach the Gospel from place to place and then leave those who have accepted, entirely helpless. We should help them to live right and build on the Rock. From the visible Church eventually comes the Church triumphant. By the grace of God we have our sins forgiven and become members of the Church triumphant. It is through His grace that we can become builders on the Rock. The ascension is the last link of the golden chain of events in Christ's life. The ascension was visible, real, and there were witnesses. The scene was quiet—no noise, no fire, no chariots, no angels—only power. Let us rejoice in His ascension and may our lives be in harmony with the work and doings of our Lord. A mediator is one who interposes as a friend of or between two persons. Christ the mediator between God and man. A great alienation—therefore we need a great Mediator. Christ is spoken of as a Priest, unchangeable and able to save to the uttermost and make intercession for us. No one between us and God but Jesus; no one between us and Jesus but faith. This teaching should be made practical: "Do good to others, not evil." Confess your sins, not your goodness. God moves hearts of men to help others. Out of love, help along in the work of mission stations,

give relief, support your ministry and the work. A cup of cold water given in the name of a disciple will not lose its reward. Visit the sick and neglected families. There are openings in the field for all Christian workers. We have the promise of Christ's coming, but we know not the day nor the hour when the Son of man cometh; He will come when least expected. Therefore, it behooves His stewards to remain faithful till He comes. Some people are too much concerned in the manner of His coming and events after His coming. The all-important thing is to be ready when He comes. Our faith should be strong to hold us safe in life's restless seas. If we have a living grace, then we have a dying grace. The child of God gives up the world to win the victory. Overcoming the world is "victory" in the life of a Christian. Overcomers are people who live "in the world" but not "of the world." There are two classes of people—young and old; saints or sinners—two destinies, two places, two roads, two masters that people serve, two kinds of things people like; two eternal destinies—heaven or hell, Christ or devil. Destiny means end of journey, end of life, end of time. All are traveling either on right road to glory or on wrong road to damnation. Wake up to the realities of life, and to the fact that if you are not on the road to heaven, you are on the wrong road, serving the devil, and going to hell.

Secretary.

Married

Schlatter—Miller.—On Sunday afternoon, May 21, 1939, at the Sugar Creek Church near Wayland, Iowa, occurred the marriage of Bro. Raymond Schlatter to Sister Vera Miller, Bro. Simon Gingerich officiating. May the Lord lead them through life.

Nunemaker—Martin.—On May 19, 1939, Bro. Ivan Nunemaker and Sister Verda Martin, both of the Holdeman congregation near Wakarusa, Ind., were united in marriage at the home of Bro. D. A. Yoder, who officiated. May the blessings of God be with them abundantly.

Summy—Brubaker.—Bro. George D. Summy and Sister Grace Brubaker of the Hess congregation near Lititz, Pa., were united in holy matrimony March 21, 1939, at the residence of the officiating bishop, Bro. Amos S. Horst, Akron, Pa. May God bless them in their journey through life.

Yoder—Kilmer.—On April 30, 1939, at the Sheridan, Oreg., Mennonite Church, occurred the marriage of Bro. Calvin Yoder to Sister Ruth Luella Kilmer, both members of the Sheridan congregation, Bro. G. D. Shenk officiating. May their highest aim in life be to glorify God and to lay up treasures in heaven.

Emmert—McTimmonds.—On May 14, 1939, at the Sheridan, Oreg., Mennonite Church, occurred the marriage of Bro. Mark Emmert of the Molalla, Oreg., congregation and Sister Twila Rose McTimmonds of the Sheridan congregation, Bro. G. D. Shenk officiating. May the spirit of worship and of true Christian service be the impelling power of their lives.

Obituary

Vance.—Phoebe Cathrine Vance was born April 8, 1863; died April 25, 1939, at her home near Whitmer, W. Va. She leaves 8 children: Bertha, Frank, Snowden, Mason, Flodie, Ethel, Charlie, and Brooks. Her husband and 2 children preceded her in death. Her presence will be missed very keenly in the home as mother and grandmother. She was a member of the Mennonite Church and will be missed by the mission workers who enjoyed visiting with her. Funeral services were conducted at the Horton

Mennonite Church by Bro. John Kurtz of Harrisonburg, Va. Text, I Cor. 15:51.

Troyer.—Laura Mae, infant daughter of Emanuel and Katie (Beiler) Troyer, was born April 24, 1939; died April 25. She leaves her sorrowing parents, 7 brothers, and 4 sisters to mourn her early departure. She was the first to break the family circle. Funeral services were held at the home by C. D. Bergy, and at the Deep Creek Mennonite Church by Amos Wenger. Burial in Mt. Pleasant Cemetery near Fentress, Va.

"The sweet little bud, too pure to stay,
God in His wisdom, took our darling away;
Not from our memory, nor from our love,
But to dwell with Jesus in heaven above."

—By a Sister.

Brubaker.—Rhoda May, daughter of William and Lorana (Hummel) Speicher, was born in Rockton, Pa., April 7, 1881; died at the DuBois Hospital May 19, 1939, following an illness of eight days. She was a life-long resident of Rockton, Pa. She was united in marriage with Joseph Brubaker, Oct. 14, 1903. Her husband preceded her in death March 12, 1935. She is survived by her 8 children (Arthur, Wooster, O.; Mrs. Miriam Blough and John, both of Souderton; Carl, Rockton; Elva and Velma, DuBois; Mary, Big Run; and Dorcas, Rockton). Her mother, 4 sisters, and 3 brothers also survive. She was a faithful member of the Rockton Mennonite Church, always interested in the Lord's work. She took an active part in the different activities of the Church. Funeral services were conducted at the home, and at the Rockton Mennonite Church, May 22, in charge of D. I. Stonerook and Jason Holloper. Interment in adjoining cemetery.

Hershey.—Edna, daughter of the late Jacob E. and Mary Anne Hershey, died April 27, 1939, at her home in Paradise, Pa., after an illness of about five years; aged 45 y. 8 m. 2 d. She was united in marriage Jan. 29, 1914, to H. Clay Hershey who survives; also the following children: Hazel P., Mildred L., R. Glenn, Gladys E., Clifford E., Norma R., Merle J., Albert L., and E. Gerald. Four infants preceded her to the glory world. She leaves also her aged mother, 4 brothers (Herbert, and Clayton, Kinzers; Milton, Gap; and Elwood, Lancaster), and 3 sisters (Bertha, wife of Paul Myer; Mabel, wife of John Martin, both of New Holland; and Margie, Kinzers); also a large number of nieces and nephews. Mother was content with her lot, much as she would have liked to help with the duties of the home. She was a member of the Mennonite Church. Funeral services were held April 30 at the home by Bro. Martin Hershey, followed by services at Hershey's Mennonite Church by Bro. Parke Book, where a large number gathered to pay their last tribute of respect. She was laid to rest in the adjoining cemetery.

"She whose life had been so friendly,
And her cheerfulness so free,
Has left for far-off heaven,
Where all Christ's saints will be."

—A Daughter.

Kefarber.—Philabena Kefarber (nee Gingerich) was born May 5, 1864; died at her home on May 17, 1939; aged 75 y. 12 d. In October, 1891, she was united in marriage with Jacob Kefarber who preceded her in death in 1918. To this union were born 8 children, 1 having died in infancy. Those surviving her are Henry of Goshen, Mary of Elkhart, Celesta (Mrs. Walter Baird) of Detroit, Sadie (Mrs. Charles Snyder) of New Paris, Martha at home, Ray of Warsaw, Inez (Mrs. Howard Firestone) of Goshen, 1 brother of Los Angeles, Calif., and 1 sister (Mrs. Mary Brandenberger) of Middlebury. She was a member of the Mennonite Church and continued in the faith until death. For a number of years she was unable to work or assist much in the home. The last few weeks of her sickness she suffered much, but did not complain, expressing a willingness and ready to depart this life and be at rest. Funeral serv-

ices were conducted May 19 at the Clinton Brick Church by Bro. D. J. Johns at the home, and Bros. I. S. Johns and D. D. Troyer at the church. Text (selected by the family), II Cor. 5:1.

Boshart.—Mary Jo, only daughter of Joe and Faye (Stutzman) Boshart, was born June 20, 1936—in answer to her mother's prayer promising the Lord that if He would give her this child she would consecrate and dedicate her to the Lord for a special laborer for His Kingdom. May His will be done. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Mary Jo departed very suddenly at noon May 24, 1939, as the result of an injury received while at play. She leaves her father and mother, 4 brothers, 2 grandparents (Henry and Matilda Stutzman of Milford), besides a host of relatives and friends. We sorrow, but not as those who have no hope, for Mary Jo shall come again with Jesus when the dead in Christ shall arise and we shall meet her again and be forever with her and Christ. Funeral services were held May 26 at the Milford A. M. Church. Sermon by Bro. W. A. Eicher. Text, Jno. 11:35. Burial in the Milford A. M. Cemetery.

"The sweet little bud, too pure to stay,
God in His wisdom took Mary Jo away;
Not from our memory, not from our love,
But to dwell with Jesus and the angels above."

Loucks.—Jacob Oliver Loucks, 71, who suffered a stroke of paralysis on March 2, died at his home in Wakarusa, Ind. He had been bed-fast since the stroke. Born a mile and a half south of Wakarusa, Oct. 15, 1867, he was the son of Jacob and Katherine Freed Loucks. His marriage to Ella Anthony took place Nov. 23, 1890. They lived on a farm three miles west of Wakarusa until 24 years ago, when they moved to their present home in Wakarusa. Surviving are his widow, 2 children (Mrs. Clayton (Bertha) Stickel of near Wakarusa and Charles Loucks of Mishawaka), 5 grandchildren, 2 great-grandchildren, a brother (Jonas of Wakarusa), and 2 sisters (Mrs. Mary Dils of Wakarusa and Mrs. Ezra Shantz of Baden, Ont.). Robert Loucks, a grandson, preceded him in death. On March 26, 1939, he confessed Christ as his personal Saviour and was baptized on confession of his faith and received into fellowship with the believers. Funeral services were conducted by C. A. Wright and D. A. Yoder at the Olive Church and burial in the adjoining cemetery.

"Dear Father, your sufferings are o'er,
Your precious hands will toil for us no more;
You have gone thru the gate to another land;
Led by the Master's hand.
So we believe that God above
Has taken you home as an act of love.
Gone into the light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best,
Gone, dear Father, gone to rest."

Hostetler.—Amasa A., son of Adam and Catherine (Troyer) Hostetler, was born near Middlebury, Ind., March 7, 1888; died at Portland, Oreg., May 13, 1939; aged 51 y. 2 m. 6 d. He was injured Aug. 20, 1938, being kicked in the back by a horse from which he never fully recovered. He passed away very suddenly from a severe heart attack. He accepted Christ as his Saviour at the age of 22, and united with the Amish Church. After coming to Oregon in 1916 he united with the Zion Mennonite Church near Hubbard, where he was a faithful member until the Lord called him home. He was married Jan. 22, 1918, to Mamie (Eglin) Hooley. He leaves his wife and 5 sons (Virgil and Raymond at home, and 3 married sons, Wayne, Hershel, and Edwin Hooley); also 2 small grandsons, all of Portland. He also leaves 3 sisters (Lydia Schrock, Dunkerton, Iowa; Lucy Ann Topliff, Beloit, Kans.; Fanny Schrock, Hubbard, Oreg.), 2 brothers (Annon of Wichita, Kans.; David, Hutchinson, Kans.). His parents and twin sisters preceded him. He also leaves a number of uncles and aunts, and a host of cousins and other relatives and friends. He was a very patient and loving husband and father. He will

be greatly missed by all the members of the family.

"Tis hard to part with father, dear,
No more to see him here
But yet we're willing, if God sees best,
To end his troubles and give him rest;
In heaven to reign with angels fair,
May our name, too, be written there."

Smith.—Mary, daughter of John and Mary Imhoff, was born near Spring Bay, Ill., Feb. 27, 1871. She spent her girlhood in the vicinity of Metamora. She came from a large pioneer family, being one of eleven children. On March 30, 1893, she was married to C. H. Smith at her parents' home near Low Point. They established their home near Metamora, later moving near Eureka, where they spent many happy years together on a farm. To this union were born 7 children, an infant son and daughter, Elmer and Ella, preceding her in death. Surviving are her companion and 5 children (Edw. L. of Chillicothe, Ill.; Martha, Lulu, Mrs. Ralph Ulrich, and Mabelle, all of Eureka); also 2 grandchildren (Roger and Carol Ulrich). About sixteen years ago they moved to their present home at the south edge of Eureka. Sister Smith, who up to last Friday had been about her usual home duties, took suddenly ill Friday night and was rushed to the hospital where an emergency operation was performed early Saturday morning. Not until this time was the seriousness of her condition realized. All that human hands could do was done to relieve her condition, but she gradually grew weaker until death relieved her of her suffering Monday, May 22, 1939. Her Christian life in home, Church, and community will always influence those who knew her. In youth she accepted Christ as her Saviour and united with the Mennonite Church. She had a kind and loving disposition, and her greatest joy was her association with her family. She will be missed in the community as well as in the home.

"For though from out our bourne of time and place,

The flood may bear me far,
I know I'll see my Pilot face to face
When I have crossed the bar."

THE WORD OF GOD

By A. B. Burkholder

For the Gospel Herald.

The Word of God came from above,
And shows us all the way of love;
It tells us how that God did show
His love for sinners here below.

His Word doth show us how to talk,
And in the narrow way to walk;
And if we heed the heavenly call,
He has a happy home for all.

It shows us what to others do,
That men may see that we are true;
It shows us too the unfair way,
That many travel in this day.

It shows us too the way of sin,
That many people now are in.
The only way to be at ease,
Is to repent and God to please.

This Word was given with warnings plain,
That we should meek and chaste remain;
And if we now His Word obey,
He all our sins will wash away.

It gives us too the other side,
That sinners have no place to hide
Except the Refuge, Rock of Ages,
Who will give us all due wages.

Some people now this Book deny,
Who know not Him who rules the sky;
And when their life on earth shall cease,
They'll be denied of joy and peace.

Harrisonburg, Va.

CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The Ontario Amish Mennonite Conference will be held at the Maple Grove Church near Wellesley, Ontario, Wednesday and Thursday, June 14 and 15, 1939. A cordial invitation is extended. Accommodations will be provided.

C. R. Brunk, Secy.,
Brunner, Ont.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alberta, July 4-6, 1939.

The Sunday School Conference will be held on Tuesday, July 4, District Mission Board Meeting and program on Wednesday, and Church conference on Thursday.

All conference members are urged to be present at the ministers' meeting on Monday July 3, at 2 P. M.

Isaac Miller, Moderator.
M. D. Stutzman, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

ANNUAL MEETING

MENNONITE BOARD OF MISSIONS AND CHARITIES

The annual meeting of the Mennonite Board of Missions and Charities will be held, D. V., at the Fairview Church near Mio, Mich., June 18-20, 1939. The Executive and Mission Committees will meet in joint session on Friday and Saturday forenoon, June 16-17, and the entire Board will meet in executive session on Saturday afternoon, Sunday, June 18, will be devoted to an all-day mission meeting at the church, and the regular business sessions will begin on Monday and continue till Tuesday evening. All committees are requested to submit their reports in writing, and those appearing on the program will please have their manuscripts ready to hand to the Secretary at the close of the meeting. Board members who can not be present in person will submit a written proxy to the Secretary before the opening session of the business meeting on Monday morning. A full representation is desired, and we request that all members be present if possible.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

How to get to Fairview? By train come to Harrisville, Leave Bay City Daily 6:00 A. M. and Ar. Harrisville 8:50 A. M.

Or leave Bay City 1:30 P. M. and ar. Harrisville 4:08 P. M. Harrisville is 40 miles east of Fairview on Detroit and Mackinac Ry. Anyone coming by train notify Orie Troyer, Fairview, Mich.

By auto you will find all improved hard roads to Fairview. However, there no doubt will be two detours between Bay City and Fairview, and it may be better for those who conveniently can to come by way of U. S. 27 to Roscommins, thence to Fairview.

This may be the time for you to experience the trip you have been planning for years. Why not enjoy the beauty of northern Michigan's pines, lakes, and streams, while receiving the more important Spiritual benefits of the Board meeting? Come.

Menno Esch.

YOUNG PEOPLE'S INSTITUTE

(June 21-25, 1939)

Goshen, Indiana

The young people's institute, held other years at Goshen College, will this year be held at the Yellow Creek Mennonite Church, six miles west of Goshen, Ind.

The program will consist of Bible study, Missions, Discussion of Modern Problems, Open Forum, Music, Ideals for the Christian's Recreation, Social Ideals for Men and Women. In addition to the classes there will be addresses each evening at 8:00 o'clock to which the public is invited.

Leaders and speakers will be O. N. Johns, Canton, O.; J. R. Mumaw, Harrisonburg, Va.; Paul Erb, Hesston, Kans.; M. C. Lehman, Goshen, Ind.; Paul Mininger, Goshen, Ind.; John C. Wenger, Goshen, Ind.; Gladys Honderich, Goshen, Ind.; Mrs. Paul Mininger, Goshen, Ind. Others to be arranged with later.

Expenses will be met by a nominal charge for tuition and meals. For bulletin write: I. E. Burkhardt, Chairman of Institute Committee, 1408 S. Eighth St., Goshen, Ind.

ANNOUNCEMENT

An invitation is extended to the Church in general, by the Midland Mennonite Church, to attend the Christian Educational Conference, to be held at that place June 16 and 17. Anyone coming by train or bus, please notify the writer by mail, or phone No. 7012W3 (Midland) and someone will meet you at Midland, Bay City, or Saginaw.

Those coming by auto, entering Michigan from the south, need not go to Midland, but can go to Merrill, Mich., on M46 and in the center of the town turn north, go to the end of the gravel road (11 miles), then two miles east, one-half mile north, and one mile east to the church. Those coming through Midland, leave Main St., travel about three blocks on Benson St., then two miles south on Poseyville Road (pavement) to Burtleit's Store, turn west one mile to the church. Watch for the arrows which will help you find the way.

F. F. Bontrager.

ANNOUNCEMENT

To those who may be interested in procuring a tent for camping at General Conference this summer; we have arranged with another tent company for the small tents to be rented at a reduced price from those first quoted. Due to the many inquiries relative to beds and bedding, those who rent tents will be expected to bring their own cots and bedding along. We wish to state further that those who are interested in a tent will please make reservations as early as possible. Anyone desiring more information please write to G. Elrose Yoder, Mill Creek, Pa., as he will have charge of this part of the work.

Elmer Yoder.

BOOK REVIEW

THE MENNONITES IN IOWA

By Melvin Gingerich

This is the title of a new book, recently published, giving a history and description of the Mennonites in Iowa from the time of the first Mennonite settlement in the state, in 1839, making this book a memorial of the hundredth anniversary of this pioneer settle-

ment. The book contains 419 pages, attractively bound, giving a descriptive history of the five different branches of Mennonites within the state having a combined membership at the present time of about 4000. It contains thirty-six chapters, devoted to a description of the location and history of the various Mennonite settlements in the state, past and present, closing with an interesting index. It is published by the State Historical Society of Iowa, with headquarters at Iowa City. It is an interesting volume in which many people will be interested. Further information may be had by writing to the author, Melvin Gingerich, Washington, Iowa.

ATTENTION!

S. B. S. TEACHERS and
Y. P. I. INSTRUCTORS

PRICES REDUCED

on

MENNONITE HISTORY

By DANIEL KAUFFMAN

This book contains a brief sketch of the history of the Christian Church from the time of her beginning at Pentecost. Special attention is given to the history of the Mennonite Church from the time of her inception during the Reformation period, until the present time. It was especially designed for use in Bible schools, Young People's Institutes, etc., and contains review questions at the end of each chapter.

To this time the price has been \$1.00 per copy and was bound in cloth only. This has now been reduced to 75¢. An edition in paper binding is being made up which will sell for 45¢ per copy, or 40¢ each if ordered in quantities of six or more for class use.

This is the textbook recommended for the Church History period in the Fourth Year of the Summer Bible School Course for the High School age.

Address all orders to MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 15, 1939

(Herald of Truth
Established 1864)

No. 11

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Which reminds us of what James says on this subject: "Be ye doers of the word, and not hearers only, deceiving your own selves."

If every Christian professor would faithfully do what he knows he ought to do, and scrupulously avoid what he knows he ought not to do, nine-tenths of our Church troubles would be at an end.

"Home on furlough." We hear these words every once in awhile. The theory is that missionaries come home to rest. In reality, the only "rest" they get is a change in strenuous activities. But it is also true that the most restful feeling that one may have is the consciousness of opportunities faithfully improved.

Some people tell us that the reason prohibition failed is because of the work of moonshiners, bootleggers, and racketeers. That undoubtedly was a mighty club in the hands of profiteers, brewers, distillers, and practical politicians. But there are other things to be kept in mind. When the liquor traffic was outlawed by state and national laws, there were too many other evils allowed to run riot for this lone virtue to stand the test very long. There was the spendthrift habit for "soft drinks," tobacco, chewing gum, joy rides, and other "unnecessaries of life;" the gambling habit connected with card playing, horse-racing, popular games, "chances" in purchasing goods in dry goods and grocery stores, etc.; immorality in social circles fostered by loose notions concerning divorce and other unscriptural

practices; the moving picture curse and kindred evils. If these and other evils had all gone down before the public conscience and condemnation as did the evil of intemperance, Christian nations might still be enjoying the blessings coming from an outlawed liquor traffic. Legalized liquor traffic at its best is worse than prohibition at its worst. But when the public conscience is directed against only one vice while the rest of the vices are allowed to run riot with comparatively little opposition, the movement against this one vice is sure to fail sooner or later. "Every one that striveth for the mastery is temperate in all things." Let the voice of Christian people be directed against every form of evil, and total abstinence be the rule of our life with reference to them all.

The Social Gospel.—From one of our exchanges we copy the following:

"The social gospel has done away with the evangelical gospel.

"The social gospel has cast away the mourner's bench.

"The social gospel has emptied the prayer meetings.

"The social gospel has done away with revivals.

"The social gospel has turned our churches into social clubs, playhouses, gymnasiums, supper rooms, and filled them with worldliness.

"The social gospel has robbed the preacher of all soul-saving passion.

"The social gospel has turned the pulpit into a forum.

"The social gospel has killed out the prophet and installed the promoter.

"Let any reasonable, sound-thinking Protestant preacher look around him today and view the state of the churches and then ask himself a square open question: What have we gained by the social gospel? Think again what we have lost.

"We have lost prohibition—our social order was too rotten to preserve it.

"We have lost the Sabbath.

"We have lost sound doctrine.

"We have lost our congregations.

"We have lost the annual revival.

"We have lost the young people.

"We have lost the spiritual fire and passion."

But why call this a "gospel" at all? It certainly is not the "good news," the "glad tidings of salvation" that the Gospel of Christ holds forth. At its best

it is but a miserable substitute for the Gospel of Christ which we are assured "is the power of God unto salvation to every one that believeth." It belongs to the class of substitutes referred to in this description by the wise man: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Beware of substitutes.

Our Mennonite Church Archives.—

Elsewhere in this issue will be found an illuminating article on this subject. As you turn to it, the first impression may be, "too long to read." But don't pronounce this judgment on the article too soon. It contains much information that many of our people are interested in. There is a general conviction on the part of all who have been or are interested in the record of our church that much valuable source material throwing light on the history of the Church and its issues past and present has been lost because its value was not recognized by those destroying it. This fact is discussed at some length in the article referred to, and ways and means suggested as to how this material may be preserved from now on.

What our Historical Committee is doing in the way of conserving and preserving the archives of the Mennonite Church does in no way interfere with the work of Church institutions or individual families collecting historical libraries. Nor is it said that these archives of the Mennonite Church must forever be stored at Goshen, Ind. At the present time the outstanding character in the present effort to collect and preserve these archives is Bro. H. S. Bender of Goshen, Ind.; and for this reason Goshen College is the logical place to store them. What the future has in store for this work, God alone can tell. Read the article referred to. Then if you are interested further, write to Bro. H. S. Bender, Goshen, Ind.

BIBLE TEACHING ON NONCONFORMITY

VII. AS APPLIED TO THE CHRISTIAN AND CIVIL GOVERNMENT

By Chester K. Lehman

"My kingdom is not of this world."—Christ

Our Heavenly Citizenship

The fundamental basis of Nonconformity as applied to the relation of the Christian to civil government lies in the antagonism between Christ's Kingdom and the kingdoms of this world. The conflict between the two is seen in Christ's trial. Jewish and Roman kingdoms came into collision with Christ's Kingdom at which time He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Christ's Kingdom is heavenly; it partakes of the nature of another world. On the other hand, the kingdoms of this world are worldly and partake of the nature of this world. On this account we who have been delivered from the power of darkness and translated "into the kingdom of His dear Son" have a heavenly citizenship.

This heavenly citizenship is typified in the Old Testament in the separation of Abraham and his posterity from their environment in which they became strangers "in a land not theirs;" and also at a later time, when this posterity entered into covenant relation with God whereby they became a "peculiar treasure" unto God, a "kingdom of priests," and a "holy nation."

New Testament revelation caught this typical significance. We will observe the author of Hebrews describing the status of the patriarchs as "strangers and pilgrims on the earth," (Heb. 11:13). They sought a better country, an heavenly one, "a city whose builder and maker is God." In like manner Peter bases a most important admonition with reference to our relation to the world and the powers that be upon the spiritual import of the words, "strangers and pilgrims" (I Pet. 2:11). On the basis of this heavenly citizenship we are merely traveling through this world; our citizenship is not in this world.

The Nature of the Kingdom of Which We are Citizens

This Kingdom of which we are citizens is primarily spiritual. This is the import both of prophecy concerning it and its description in the New Testament. The psalmist could write, "The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest iniquity." The Baptist could announce, "Repent ye: for the kingdom of heaven is at hand." And Christ could declare, "If I cast out devils by the spirit of God, then the kingdom of God is come upon you." Thus Christ's Kingdom is not a temporal kingdom; He contrasted it with the gates of hell, not with Rome. All this explains the nature of the conflict of Christ with the Pharisees. They looked for a temporal kingdom, but Christ taught that His Kingdom was spiritual.

This being true, the way is further paved for understanding the relation of the Christian to civil government. Since he is a citizen of Christ's spiritual kingdom, and this is opposed by the kingdoms of this world, the natural position of the Christian is to be faithful to his kingdom.

Christ's Kingdom and the Church

The type of this relationship is found in the organization of Israel at Mt. Sinai. Josephus coined the word **theocracy** to describe the nature of Israel's rule. In this the nation of Israel was distinctive; God was their King. The visible body of this kingdom was called the congregation or "church" (Acts 7:38). When this was further modified in the establishment of the Davidic kingdom, a clearer type of the Messianic Kingdom was disclosed. David's kingship was mediatorial; that is, he reigned in God's stead. God gave to him the authority which He Himself rightly possessed. In doing so, however, the outlines of Christ's kingdom as being mediatorial become clear. He also now reigns with supreme authority in mediatorial capacity. Christ said, "All power (authority) is given to me in heaven and in earth," indicating by this His assumption of Messianic kingship. His Church, having its origin in the New Covenant, is built upon the firm basis of His Messiahship. Gathering up the lines of thought here presented: just as the "church in the wilderness" was the visible organization of the theocracy and later of the Davidic kingdom, so in fulfillment of the type, Christ's Church is the visible organization of His kingdom. In other words, our citizenship is in Christ's Kingdom; and since not all men recognize Him as Lord and

Christ, an assembly of "called out" ones has been established for the proper association and fellowship of the people of God.

This carries us a step farther in understanding our relation to civil government. Ideally, there should be no distinction between Church and State. In the perfected eternal Kingdom of God it will disappear. But now when the kingdoms of this world stand in opposition to the Lord's Anointed, a visible assembly, the Church, affords the people of God the needed fellowship and discipline. Were the State Christian, it would be the Church; but since it is not Christian, Christ has provided the Church for His people. We then as citizens of a kingdom of another world and members of the body of Christ are called out to a life of separation both from the world and the State which it has called into existence for its own control.

Our Relation to the State

Setting forth our relation to the State, we need to hold clear the fundamental principle of our being "strangers and pilgrims" in this world. On this account we are not able to assert rights. Studying the case of the apostle Paul, let us note that he appealed to his Roman citizenship. While the actions of an apostle are not infallible, I believe that his example was in harmony with his infallible teaching. Beyond the point of appeal Paul could not go. He with other apostles followed the path of their Lord and died when duty to their higher citizenship conflicted with the State.

In practice, vital problems may indeed arise. Some points are very clear: we should not resist evil, we should not go to law, cases arise when "we ought to obey God rather than men." The fundamental question is this: Does the New Testament set forth our relation to the State as a part of the state in which we participate as citizens, or does it describe our relationship as separate from and of being submissive to it as aliens? In answer let us note the following points.

1. "The powers that be are ordained of God" (Rom. 13:1). This was written by Paul on the eve of a most concerted effort on the part of the government to overthrow the Church. How then are we to understand this language? Does it mean that since they are ordained of God the Christian finds a definite duty toward government in such a manner that he should enter into its service as kings, governors, legislators, judges, and voting citizens? Or does Paul mean that this ordination is in God's mind and that the powers that be unconsciously carry out His will? Pharaoh, Nebuchadnezzar, Nero, Domitian, Hitler, and Mussolini are raised up by God to perform a work but are not the conscious servants of God. This opens up a wide field for study in which we would need to consider the attitude of such men as Cyrus, Constantine, William of Orange, Washington, and Lincoln, not to speak of many statesmen and citizens, who seem to invoke the guidance of God in their capacity as heads or servants under the government. We should consider also the experiment of Mennonites and Quakers in the colonial history of Pennsylvania and learn how a non-resistant conscience experienced the incongruity of nonresistance and participation in the affairs of state.

After all the question is one of the interpretation of Scripture, although the testimony of Christian experience should be found to confirm that of the Bible. Studying again such Scriptures as Luke 20:25; Acts 4:19; 5:28, 29; Rom. 13:1-7; I Tim. 2:1, 2; Tit. 3:1; I Pet. 2:13-17, the evident sense seems clear: Christians have no part in civil government; their duties are negative, not positive; no instruction is given to Christian emperors, kings, dictators, and presidents as to how they should perform executive functions; Christian judges as to how they should perform judicial functions; or to legislators as to the kind of laws they should enact; or to citizens as to the kind of officials they should elect. While it is recognized that some of these conditions did not obtain when the apostles wrote, absence of any instruction of this kind is strikingly conspicuous, enough so to establish the principle that in a real sense Christians do not have a part in the affairs of state.

2. Christians, nevertheless, have a duty to the State. We should render "unto Caesar the things which are Caesar's and unto God the things that are God's" (Matt. 22:21).

3. In recognition of our duty to the State we should recognize our higher duty to God. Circumstances may arise when we "ought to obey God rather than men" (Acts 5:29).

4. The power is "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). This duty plainly does not rest upon the Christian.

5. Obedience is required to government "for conscience' sake" (Rom. 13:5).

6. Christians have the obligation to pay tribute and custom to and to fear and honor the "powers that be" (Rom. 13:6, 7). This principle came acutely under test during the World War. The problem did not arise with reference to the payment of taxes some of the proceeds of which were definitely used to carry on the war, but with reference to the purchase of Liberty Bonds which was voluntary, the proceeds of which directly supported the war program. Here the nonresistant conscience asserted itself. The former was clearly within the teaching of Scripture, but the latter was voluntary and became a measure of one's wartime patriotism. Men who were physically unable on account of the rigors of warfare could render their bit toward the winning of the war by the purchase of bonds.

7. The viewpoint held so far in this discussion leads logically to the conviction that the Christian's duty to the State does not include the exercise of the franchise or of holding office. Whether or not this is a true interpretation of the sense of Scripture is not clear to all. My personal conviction on this point is as follows: I understand that

the exercise of the franchise according to the Constitution makes an individual an integral part of the government. It is one and the same in principle for one to vote for President as it is to hold that office. My nonresistant conscience forbids me to hold an office in which I should have military authority such as the Governor and President possess. Since I could not serve in any such capacity, I feel that I have no responsibility to share in the election of such officers.

8. Finally, it is the clear duty of Christians to make "supplication, prayers, intercessions, and giving of thanks, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2). Here is clear positive duty which should do away with opposition and criticism of the government and her policies. If laws are enacted which do not suit us, or if taxes become excessively high, it is our privilege to submit to them in humility, praising God for a land of liberty of conscience and trusting Him to continue to care for His people.

Harrisonburg, Va.

WHEN GOD MULTIPLIES TO PARDON

Some time ago I had the "thrill" of handing a letter from the office of the Governor of Kansas to a prisoner in the state penitentiary at Lansing. The letter stated that this particular prisoner had been granted leniency by the Governor and that he would be released inside of a year.

Today we want to note some things that the Bible says in regard to the Lord as a Pardoner, who gives release from the greater prison-house of sin. The Scriptures prove:

1. That God is **ready to pardon**:
But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. Neh. 9:17b.
2. That Christ is **Divinely Authorized** to forgive sins.
But that ye may know that the Son of man hath power on earth to forgive sins. Matt. 9:6.
3. That **all manner** of sin may be Pardoned (With one single exception as noted in verse below).
Wherefore I say unto you, **All manner of sin and blasphemy shall be forgiven unto men**; but the blasphemy against the Holy Ghost shall not be forgiven unto men. Matt. 12:31.
4. That God will **Abundantly Pardon**.
Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, **for he will abundantly pardon**. Isa. 55:7.
5. That forgiveness is based on "**Repentance toward God and Faith in our Lord Jesus Christ**."
Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:21.

Below kindly note a few

Bible Instances of Divine Pardon Granted

1. **David**.
"The Lord also hath put away thy sin." II Sam. 12:13.
2. **The Thief on the Cross**.
"Today shalt thou be with me in paradise." Luke 23:43.
3. **Peter**.
"This saith he signifying by what death he should glorify God." John 21:19.
4. **The Scarlet Woman**.
"Her sins which were many are forgiven." Luke 7:47.
"Thy faith hath saved thee, go in peace." Luke 7:50.

5. Paul.

"Who (Paul) was before a blasphemer, and a persecutor, and injurious: but I obtained mercy." I Tim. 1:13.

When God Multiplies to Pardon

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, **for he will multiply to pardon**." Isaiah 55:7. (Marginal reference).

The above verse as printed has incorporated in it the meaning as given in the marginal reference of the Authorized Version. Notice especially the wording of the last phrase "He will multiply to pardon." It is most comforting to the heart hungering after righteousness and pardon, to read what

WHEN GOD MULTIPLIES TO PARDON

By J. D. Mininger

- V**ictory is of the Lord. Prov. 21:31.
In Him dwelleth all the fullness of the Godhead bodily. Col. 2:9.
Christ in you the hope of glory. Col. 1:27.
Thanks be unto God which giveth us the **VICTORY** through our Lord Jesus Christ. I Cor. 15:57.
On this **ROCK** will I build my church and the gates of hell shall not prevail against it. Matt. 16:19.
Reign in life by one, Jesus Christ. Rom. 5:17.
Yesterday and today and forever the same. Heb. 13:8.

God in His Word says that He will do with the sins of that person who exercises "repentance toward God and faith in our Lord Jesus Christ." Kindly notice below a partial list of these things.

1. Our security.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Ex. 12:13.

2. Removed as far as the East is from the West.

As far as the east is from the west, so far hath he removed our transgressions from us. Psalm 103:12.

3. Cast behind God's back.

For thou hast cast all my sins behind thy back. Isaiah 38:17b.

4. Blotted out.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isaiah 43:25.

Repent ye therefore, and be converted, that your sins may be blotted out. Acts 3:19.

5. Laid on Christ.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53:6.

6. Finished.

To finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. 9:24.

7. Subdued.

He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah 7:19.

8. Cast into the sea.

And thou wilt cast all their sins into the depths of the sea. Micah 7:19.

9. Passed away.

Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Zech. 3:4.

10. We antedate the Judgment Bar when we believe.

Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24.

11. Remitted.

To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 10:43.

12. Covered.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. 4:7.

13. No condemnation to those in Christ.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8:1.

14. Not imputed to us.

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. II Cor. 5:19.

(Continued on page 237)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald:—Just a few notes of interest. Sunday, June 4, we tried a new plan to enable us to have our entire Sunday school stay for the sermon. We are glad to report it was a success; only 2 of the 130 present went home.

May 23 we enjoyed a Gospel team from Goshen. We are glad to welcome them back again.

Last week Bro. O'Connell baptized Sister Doris Klein in the hospital here, and also she was healed in what the physicians pronounced an almost helpless case.

She needs your prayers as her husband, a Catholic, is very much opposed to her being a member of the Mennonite Church.

Recently Bro. Darwin O'Connell was appointed by the superintendent of Sunday school to be primary superintendent. Sister Bernadine Cook was appointed superintendent of the cradle roll, and secretary of the Sunday school.

The Sunday school attendance is holding up real well for summer months. Please pray for this work.

Yours in Him,

Lima Mission Workers.

June 6, 1939.

ARGENTINE WEEKLY NEWS LETTER

(May 3, 1939)

Dear Herald Readers, Greetings:—On Monday, May 1, (Labor Day in Republica Argentina) the missionaries met in Buenos Aires for an Executive Committee meeting. Not being able to finish that day, there were two sessions held on Tuesday. That evening a farewell meeting was held for the missionaries going on furlough. The next day Pablo Shank with the Swartzentruber family left on the International train for Chili via Bolivia. From Chili (Antofagasta) they will go on steamer to the North and should arrive home about the first of June. Bro. and Sister Lewis S. Weber are scheduled to leave May 24, arriving in Canada the latter part of June. Our prayers are that God will protect them on the way and while at home, also bring them safely back again to this needy field that appreciates them greatly.

We were glad to hear good reports from the workers, and we take this opportunity to tell you, friends, of the

way the Lord has been working with His servants.

Bro. Jacob L. Rutt states that they are visiting and holding meetings in a farm house several miles from the town of America. The neighbors also are interested and Bro. and Sister Rutt ask your prayers for their conversion.

Bro. and Sister Josephus W. Shank are now settled in Pehuajo, taking up the work where the Swartzentrubers had charge for several years before their furlough. They also have charge of Madero and Guanaco, where the work is encouraging and will be kept quite busy until the Brennemens (Timothy H.) are through with their Spanish lessons and can help with the meetings and visiting work.

Bro. and Sister Tobias K. Hershey living in Trenque Lauquen, F. C. O., visited Santa Rosa and the other towns under their charge—also Bro. William and Sister Beatrice (Hershey) Hallman who are in charge of Tres Lomas, and Treinta de Agosto (where it appears that the owner of the hall where they hold meetings, wants them to vacate the place as she wants to rent it to a business man for more money). Bro. Hershey is engaged in arranging for another place which they will need.

In Carlos Casares Bro. and Sister Elvin V. Snyder are much encouraged because of increased interest and spirituality among the members and friends. The work at the out-stations is growing and more people are showing interest in the Gospel and the matter of salvation. Keep on praying that they may have health.

Bro. and Sister Nelson J. Litwiller have the Orphanage oversight since the Shanks have gone to Pehuajo, and they together with a young married couple will look after the young children in the Home. Pray for the salvation of all the children in the Home and some who have been placed in private Christian homes. The meetings held in O'Brien were encouraging and several young folks confessed Christ as their Saviour. Young folks from Bragado helped in meetings.

In Cosquin, Hills of Cordoba, (Sieras de Cordoba) during the summer months, the attendance was all that could be expected. But now, as the days are shorter and cooler, many more are starting to attend. Most of the meetings have been held on the large porch, unless it was too cold, and then we crowded all we could into the children's room.

Several brethren have been helping the writer in house to house visitation work, distributing tracts, Gospels, and booklets, explaining the Way of Salvation and inviting the folks to the meetings. One dear brother who has a sickly daughter and a good bit of expense gives quite an amount for tract work, as he sees that it is one of the best ways for interesting indifferent

people. Last week my wife and I walked down to his town to visit the daughter, she was quite cheerful in spite of her affliction and wanted us to sing, read and pray as she cannot attend any of the meetings now.

Tomorrow we expect the Bible Coach of the brethren to pass through here on the way to the northern provinces and our members and friends are praying that many of the Cosquin folks may have a desire to see it and listen to the Gospel preaching in the open air.

D. Parke and Lillie Lantz.

Cosquin, FCCNA. Argentina.

A GUNMAN DISARMED

Returning to the Moody Bible Institute late one evening recently from a service in a church on Chicago's South Side, Joseph H——, one of our Pastor's Course students, stopped his car for a traffic light. As the machine paused for the signal, a man climbed into the seat beside the student and thrust a gun against his side. The hold-up man then curtly ordered, "Drive on and don't do anything to attract attention."

Realizing that his life was in danger, Joe obeyed the gunman's order and drove on. In spite of natural terror, his mind turned to the Lord and almost unconsciously the words came from his lips, "For to me to live is Christ, and to die is gain."

Now it was the bandit's turn to be startled. "What are you talking about? Are you crazy?" he asked.

This gave Joe an opportunity to explain that because he was born again and Christ lived in him, he had eternal life, and that physical death would only mean continued life in Glory. The stranger snorted, "Now I know you're crazy."

But his interest was kindled and the student continued to tell the gunman about the Saviour as they drove along through traffic.

Suddenly, at a dark place in the roadway, the holdup man asked his driver to "pull over to the curb." Then to the student's surprise, the man withdrew his gun and placed it in his overcoat pocket, explaining that he wanted to hear more about how to gain victory over fear and death.

Opening his Gospel of John, the student asked the man to read from the third chapter. As Joe explained the familiar words of John 3:16, the gunman suddenly stopped him and shouted joyfully, "I see it." He then confessed faith in the Lord Jesus Christ, and the two bowed their heads and prayed in the semi-darkness of the automobile.

Some days later Joe called upon the new convert to give him a Bible and find how he was progressing in the new life. He discovered the man reading a New Testament and interested in learning more about going on with Christ.

Since his conversion the ex-gunman has obtained legitimate employment and is attending a wide-awake evangelical church.—The Brethren Evangelist.

FISHERS OF MEN

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

"Fishers of men!" How expressive of their apostleship. They, of course, would convert only a small number of the earth's population, as God never intended that one man should catch all the fish in the sea, nor did He intend that they would ever all be caught. Neither is it the responsibility of one man to evangelize the whole world. God also knew from the beginning that most of the world's population would reject His offer of salvation.

"Fishers of men!" Beyond comparison; above every vocation. Fishers, akin to seekers, among men, offering salvation to all. Comparatively few would respond; yet an aggregate many.

"Men!" Men with souls. No vocation on earth so eminent; so worthy; so noble; so unselfish. Nothing that can occupy a man's time and that can engage his talents, or enlist his sympathies, or win his affection, or captivate his mind, or possess his soul, is in any way comparable to the calling to become "fishers of men."

These "fishers of men" are little esteemed and greatly despised by the world, yea, regarded by men as "the offscouring of all things," giving their lives as a sacrifice for the glorious Gospel of the Lord Jesus Christ, following in the footsteps of their Lord who gave His life a ransom for the souls of men—these were the world's greatest men, and the greatest benefactors of mankind, among men.

Millions of Bibles and portions of Scripture in a thousand languages, and more being produced, after nineteen hundred years, because those men fished, and wept, and prayed, preached, labored, taught, wrote, suffered, bled, and died with a vision revealed in advance, of a "multitude which no man could number, out of all nations, and kindreds, and people, and tongues," "redeemed from the earth" and inhabiting heaven. We say that these men were the world's greatest men.

So in a proportionately lesser degree, are they, who are called of the Lord to be fishers of men in whatever capacity, since the apostles, the world's greatest benefactors.

"Fishers of men," not catchers, nor deceivers; not men "who lie in wait to deceive," with "cunning craftiness;" not men who have a doctrine with something to hide, putting the best, and that part which agrees with Scripture in the foreground, and their deceptive and false teachings, and wresting of Scrip-

ture, in the background; no, not such men, but men with a God-given message of salvation for all men; men of truth, the truth of God, which He commissioned them to preach.

Not truth with a lie in it, as the worm with a hook in it for the fish. The worm indeed is good food for the fish, but not with a hook in it if it costs the life of the fish to swallow it. Likewise, "false apostles," and "deceitful workers" carefully conceal error in the truth, as the hook is concealed in the worm, and offer it to the people, and likewise catch many, their hook of error causing spiritual death.

But these "fishers of men" did not bring death to the men that they caught, but had eternal redemption and salvation to offer to "whosoever will," which brought "light" and "life" for all men—light to see by and life to live forever in eternal bliss and glory. What has any vocation or position in this world to offer to men in comparison to such a gift? Nothing; absolutely nothing. Everything that this world can offer dies with this life. But godliness has "the promise of the life that now is, and of that which is to come."

"And they that be wise [Die Lehrer] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).—Shem Peachey in Herold der Wahrheit.

ON THE FIRING LINE

The devotion of the cloisters is by no means equal to that of the man who is engaged in the battle of life; the devotion of the nunnery and the monastery is at best the heroism of a soldier who shuns the battle but the devotion of the man in business life who turns all to the glory of God, is the courage of one who seeks the thickest of the fray and there bears aloft the grand old standard of Jehovah-nissi.—C. H. Spurgeon.

ANTI-CHRISTIAN ORGANIZATIONS

Clearly a Christian loves God and loves Jesus, the Son of God, his Saviour. It could not be otherwise with one who has been redeemed by faith in Christ and is walking in His Spirit led by the Spirit of God. We give to Christ our all—love works a complete consecration. Christians are a host united in their love to Christ; they are spiritually so intimately connected with Him as to be regarded as the spiritual body of Christ.

Further than that we have been entrusted with the safeguarding of the gospel once for all committed to the church. We are loyal to the body of truth committed to us for transmission to future generations. In that gospel committed to the church is the truth which saves. It is the message of salvation through Christ and we know

that there is salvation in none other. As followers of the Christ, we can not afford to permit this salvation plan to become corrupted for transmission to future generations: we are thus far responsible for their salvation.

It is for the cause of Christ, this body of truth, and the manner of life which it produces that we are called upon to suffer opposition and persecution at the hands of evil men. In that the Christian must stand by the gospel truth and his Christ in the face of every opposition and persecution, we are designated contenders for the faith and soldiers of the cross. Christians are indeed called upon to exercise the courage of the soldier, yet frequently without the privilege of defence with the sword; his only weapon being the Pauline armor of the spiritual warrior.

Now in the face of such a body of believers, such a demand for the defence of the truth, in the face of such a love to Christ, the Captain, how can it be possible for any Christian, knowingly, to unite with an organization which teaches a system of religion other than the Christian system, and which acknowledges others to be on an equal with Christ as teacher and prophet, and makes the cross of Christ of none effect. Just such a system of religion and teaching is sponsored by the secret order system, led and inspired by Freemasonry. There are other organizations sponsoring false systems of religion.

Surely, if one links himself with an organization which teaches a system of religion other than the Christian, he has joined himself to an opposing camp or army which stands opposed to the Gospel way of salvation. It is certainly inconsistent for one to attach himself in support to two opposing systems, organizations, movements, shall we say armies. Surely this is putting the situation correctly, if rather mildly.

We cannot at the same time be loyal to two opposing systems of teaching. We cannot be loyal to Christ and at the same time be loyal to a system of teaching which denies that Christ was what it is necessary for Him to be to be our Saviour. To deliberately join ourselves to an opposing camp is treachery; it constitutes us a traitor to the truth. Love to Christ demands a loyalty undivided and unswerving. "We choose Christ," is an expression which in some way seems familiar to us.—The Christian Conservator.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.—Robert Hall.

Family Circle

THE BOOK WE WRITE

By Bertha M. Ressler

For the Gospel Herald.

Each of us are writing a book of our own,
The number of pages in it to us unknown;
Each year we live we turn one page,
How many we have turned others call our age.

The turning of the first pages made little difference to us,
Turned without our knowledge there was very little fuss;
Then someone taught us of these pages to know,
To us at that time they were turned very slow.

One day we came to page number ending with a teen,
Then noticed the page was all white and clean;
How nice it would be these pages to fill,
Just the very thought of it gave us a thrill.

Ah! when the leaves of the teens had all passed by,
Glancing back over them we breathed a sigh;
For the pages that were formerly so snowy white,
With blots and scratches were an awful sight.

Then came the page where Jesus came in,
When we finally decided a new life to begin;
He wiped the blots and scratches away,
But some blots leave stains that always stay.

In later years when out on our own,
We meet with many obstacles formerly unknown,
Where many decisions we alone must make,
At many cross roads say which way we would take.

Page after page so swiftly is turned,
As the lessons of life are continually learned;
We fill the leaves with hopes and fears,
With sunshine and shadow, joy or tears.

It is up to each one to write what we will,
And to fill our own book with good or ill;
If the pages are kept all shining and bright,
It will help some other to live for the right.

It makes little difference how many pages we fill,
When God closes the book our pen is still;
Then may leaves glowing with a glorious light,
Show to the world "The Lord helped us to write."

Wadsworth, Ohio.

STUDYING MARRIAGE

This subject is receiving more attention than it has for a number of decades past. The woeful result of the growing looseness on the marriage question is causing some people to think. An exchange tells of a movement on the part of a number of colleges and universities to arrange a special course of study devoted to the problems connected with marriage and home life. It is a laudable enterprise, provided the question is studied from the standpoint of Scripture. Otherwise the movement is likely to move in the direction of more confirmed pagan standards.

The highest Authority on this subject is that of God Himself, who in the beginning instituted marriage between

one man and one woman, saying, "For this cause shall a man leave his father and mother, and shall cleave unto his wife." The details of home life are set forth in numerous Scripture references, in both Old and New Testaments. Whether in home, church, school, or elsewhere, those studying the marriage question must of necessity take the Bible as their most authoritative text book, deciding all disputed points by the findings of this Book.

The sacredness of marriage is something which all Bible students must keep in mind. The fact of it being an institution ordained of God is sufficient proof of its sacredness. Christ recognized this when He decreed that "what God hath therefore joined together, let not man put asunder." Also it is distinctly taught in Scripture that whoever enters into marriage relations with another, while a former companion of either of the contracting parties is living, thereby becomes guilty of the heinous sin of adultery.

But the Scripturally legal phase of marriage constitutes but one among a number of things that enter into the study of the marriage question. The purpose of marriage, the sacredness of the marriage bond, the bringing up of children "in the nurture and admonition of the Lord," the relationship and mutual duties between parents and children, the atmosphere that should pervade every Christian home, the social relationship affecting the moral and spiritual welfare of the children, and many other important problems enter into a divinely approved study of marriage and its attendant problems. With the Bible as our chief text-book and the Holy Spirit as our guide, we do well to make a prayerful study of the Bible ordinance of MARRIAGE.—K.

HIS DAUGHTER'S PROBLEM

A gentleman residing in Ireland was surprised to see his young daughter, a bright, cheery child of eleven summers, weeping bitterly, as if in great sorrow.

"What is wrong with you?" inquired the father.

"I am a guilty sinner, papa; and if I die as I am I shall go to hell."

He was quite annoyed at the child's statement, and impatiently asked, "Who told you that?"

"The governess."

"I won't allow such things to be taught in my house," said the indignant parent. He rang the bell and gave instructions that the groom should saddle his daughter's pony and accompany her for a ride. Then turning to the troubled child he said, "Go and ride that nonsense out of your head."

When the gentleman left the room his daughter went and told the groom not to prepare the pony for her, and added, "If father gets to know, I will take the whole of the blame." Three hours afterward the father entered the

room where the child sat and asked if she had got rid of her "nonsense." "No," was the reply. "What, then, have you been doing?"

"I went to the cemetery and measured a number of the graves with my handkerchief, and found that some of them were younger than myself." Then looking up with tears streaming down her cheeks, she said, "Oh, papa, I am a sinner before God, and if I die as I am I shall go to hell. If you died tonight, would you go to hell, papa?" The question was carried home in the power of the Holy Spirit to the worldling's heart. "If you died tonight would you go to hell?" rang in his ear. If he were to die as he was he knew he was unfit for Heaven. Where, then, would he go if he were suddenly summoned into eternity? He could not say with the Apostle Paul and the Corinthian believers "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "Therefore we are always confident." He could not say that in his case to depart from this earthly scene would be to be "with Christ; which is far better" (Phil. 1:23). He knew there were but two destinies—one of everlasting bliss and joy, and the other of eternal misery and despair. He was not a Christian. Never having experienced the great change of conversion to God, and dying as he was, he must be hopelessly and eternally lost. The first impulse was to call for the governess, who immediately appeared. The gentleman explained that he and his daughter had discovered their true spiritual condition and earnestly inquired what they had to do to be saved.

The governess was delighted to be privileged to tell the seeking ones the glorious Gospel of God's matchless grace. As she explained "heaven's easy, artless unencumbered plan" of salvation; as she spoke of Christ being lifted up on Calvary's Cross as a sacrifice for sin; of His bearing sin's penalty and satisfying the claims of Law and justice; and through believing on Him who "finished" the mighty work of atonement and paid the ransom, they would be pardoned and saved; the light of Heaven entered their souls, and darkness was dispelled and the love of God was shed abroad in their hearts.

If you were called into eternity as you read these lines, where would you spend your eternity? You are passing, quickly passing, along this vale of tears, and will soon be in the great eternity. Let me ask, Whither are you bound? Are you traveling to heaven or to hell? You are either saved through faith in the Lord Jesus Christ (Acts 16:31; 10:43; 13:38, 39), or unsaved because you don't believe on Him. Lose not a moment until you know that you are under the shelter of the peace-making Blood.—Living Streams.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LIFE AND LETTERS OF PAUL**

Lesson for June 25, 1939.—Phil. 1:12-24; 3:12-14; II Tim. 4:6-8.

PAUL REVIEWS HIS LIFE

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

Introductory.—This is our review lesson for the quarter. What is unusual about this lesson, is that the reviewer is the author of the lessons which he reviews. In other words, we may well look upon this lesson as a brief autobiography of the author. Part of these reminiscences are given to the Philippians, and part to his son-in-the-faith Timothy. The fact of Paul speaking from his own experiences adds interest to the lesson.

Paul Reviews His Sufferings (Phil. 1:12-24).—Paul not only tells of his "bonds in Christ," but also points out that through the influence of his sufferings "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." So we understand that not only was the cause of Christ and the Church advanced through the preaching of Paul, but that through his influence over others many others became more valuable servants of God. There is a double value in being faithful and fearless.

Paul goes on. "For me to live is Christ, and to die is gain." He was looking on the bright side of life. He would far rather have been removed from this sin-cursed world and taken to the better world, but he was also willing to keep on suffering for a season, knowing that there was a blessed eternity ahead. It was the knowledge that through his own sufferings God was glorified and souls were won for Christ and salvation, that made him willing to keep on. May we all look at life from this standpoint. Hear his testimony: "Nevertheless to abide in the flesh is more needful for you."

Christian Optimism (3:12-14).—Here is another inspiring portion of Scripture: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We bless the Lord for this noble example. Behind him were dark days. He held that against no one. Before him, while on earth, were some more dark days, but beyond the dark and dreary world was to him "the prize of the high calling of God in Christ Jesus." His eyes were fixed upon the heavenly goal. He saw nothing in this world worth striving for, but he did see beyond it the

heavenly goal. Brother, when the way seems dark just ahead, look beyond and see the blessedness and riches and glory of the eternal world above. It is the Christian's goal; press on. Thank God for this heavenly vision. By and by it will ripen into a blessed reality; like it did for Paul, even though for many years he was a suffering "prisoner of the Lord."

At the Sunset of Life (II Tim. 4:6-8).—Paul, writing to Timothy, presents the same cheering vision that he did when writing to the Philippians. Looking around him, it was still gloom and darkness. The chains were still weighing heavily upon him. But his eyes were on the goal beyond the silent river of death that was just ahead. He realized that he was about at the end of the road. The Romans could not afflict his body much longer. As he said, "I am now ready to be offered, and the time of my departure is at hand." The sting of the headsman's ax could at the most inflict but a temporary pain. He had an approving conscience. He was ready to depart. And here were the reasons for his sublime confidence:

"I have fought a good fight, I have finished by course, I have kept the faith." The last was his most comfort-

ing thought. On a former occasion he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." It was this coming glory that was now at hand. In the language of inspiration, "Weeping may endure for a night, but joy cometh in the morning." Having "kept the faith" to the end, he was "now ready to be offered."

Now comes the cheering climax. Looking beyond the river death, he concluded, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." This was the heavenly goal of which he spoke when writing to the Philippians. It was the joy of his life, the anchor of his soul, the great delight to his heart.

But Paul did not stop with himself. It was indeed an abiding comfort to him, but he does not stop until he gives to all the faithful in the Lord the same consolation. He goes on: "and not to me only, but unto all them also that love his appearing." Brother, this glorious vision of the beloved apostle is for all the faithful now living as it was to Paul himself. Let us, like the beloved apostle, look heavenward and hear the great Judge of the quick and the dead say to us all, "Be thou faithful unto death, and I will give thee a crown of life." Let us receive this message home to ourselves, and also pass it on to others.—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE POETICAL BOOKS—COUNSELS FOR YOUTH (Jr.).—Eccl. 12

Topic for June 25

MOTTO

"A wise son maketh a glad father."

OUTLINE STUDY

- I. **A Pure Life.**
 1. Cleansed through the Word of God.—Ps. 119:9.
 2. Guarded by diligent application to Wisdom.—Prov. 2:10-22; 3:21-26.
- II. **Filial Honor and Obedience.**
 1. Calamity of mockers.—Prov. 30:17.
 2. Exhortation to observe.—Prov. 1:8; 6:20; 7:1.
 3. Respect for age.—Prov. 23:22; Job 32:6.
- III. **Industry.**
 1. A wise son vs. a foolish one.—Prov. 10:5.
 2. A lesson from the ant.—Prov. 6:6-11.
- IV. **Associates.**
 1. Not with evil doers.—Prov. 4:14-19; Ps. 1:1.
 2. With that which uplifts.—Ps. 119:63; Prov. 2:20; 13:20.
- V. **Temperance.**
 1. Danger of loving indulgence.—Prov. 21:17.
 2. Drunken associates.—Prov. 23:20.
 3. Blessedness of the country ruled by sobriety.—Eccl. 10:17.
 4. Discretion in eating.—Prov. 26:16.
 5. Self-control.—Prov. 16:32; 21:23.
- VI. **Religious Devotion.**
 1. Remember Thy Creator.—Eccl. 12:1.

2. Delight in the Law of God.—Ps. 1:2.
3. Keeping the Commandments.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Wisdom."
2. Counsels for Youth.
 - a. Assign from the headings of the Outline Study.
 - b. Let some select Scriptures of their own finding of counsel for youth.

For Seniors.

1. The Pathway of Success for the Youth.
2. The Value of Heeding Reproof According to Proverbs.
3. Pitfalls for Youth.

PERSONAL THOUGHT

Thanks for the counsel of heavenly wisdom. May our hearts be ever open and teachable to that which comes to us from God through the Scriptures and through the instrumentality of friends with experience in the Word of Truth.

SEED THOUGHTS

A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when all the happiness of his home depends forever on the chances and passions of an hour! A youth thoughtless! when every act is a foundation stone of future conduct, and every imagination a fountain of life and death! Be thoughtless in any after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—John Ruskin.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 15, 1939

Field Notes

Bro. I. B. Witmer of Columbiana, Ohio, preached for the congregation worshipping in Sharon Mennonite Church near Plain City, Ohio, on Sunday, June 4.

Lessons in Christian Doctrine, Part III, is ready for distribution, Price: Single copy 25c, 6 or more copies 20c each. Order from MENNONITE PUBLISHING HOUSE, Scottsdale, Pa. C. B. S.

Request for Prayer—in behalf of a Christian mother who through bereavement and physical suffering has become troubled. Her request is that Christian people pray for the healing of her body and mind.

In the absence of the home minister, Bro. Paul M. Roth, who was at Frazer, Pa., over the week-end, Bro. A. J. Metzler of Scottsdale preached for the Masontown, Pa., congregation last Sunday morning.

A brother writes us from Plain City, Ohio: "If present plans are carried out, evangelistic meetings will be held at

the Sharon Mennonite Church, June 11-18, with Bro. N. E. Troyer of West Liberty, Ohio, in charge."

Ordination services were announced for Millersville, Pa., on Tuesday morning, June 13, and at Rohrerstown, Pa., in the afternoon of the same day, a deacon to be chosen at each place. May the Spirit of the Lord direct in these services.

Beginning Tuesday evening, June 6, a class for choristers was organized in Springdale Church near Waynesboro, Va., in charge of Bro. H. D. Weaver of Harrisonburg, Va.; meetings to be held each Tuesday and Friday evening for six weeks.

A brother writes us from Albany, Oreg., under date of June 3: "Had a very interesting series of conference sessions. Bro. Eli Frey, who spent the winter in Albany, left this morning with Bro. and Sister Martin for his home in Ohio."

A quarterly mission meeting is announced for Locust Grove Church near Belleville, Pa., Saturday evening and Sunday, July 8 and 9. Instructors: Geo. J. Lapp, Noah W. Risser, and Aaron Mast. An interesting program has been prepared.

Bro. Floyd Shank of Greencastle, Pa., is the latest addition to the working force of the Publishing House. Bro. Shank recently received his degree from the Eastern Mennonite School, and will assist in the sales and advertising work of the House.

"We had a very fine conference," writes an Idaho brother who attended the recent meeting of the Pacific Coast Conference at Zion Church near Hubbard, Oreg. We hope to be able to print this conference report in an early issue of the Gospel Herald.

At the meeting of the Ontario Conference last week, steps were taken looking into the advisability of establishing an Old People's Home for that conference district.

The semi-annual Bible meeting at the Mennonite Gospel Mission in Steelton, Pa., has been announced for Saturday evening, July 1, and all day Sunday, July 2, with Brethren Frank Leaman of York, Pa., and John S. Hiestand of Marietta, Pa., in charge. I. E. M.

Change of Address.—Bro. I. Mark Ross and family, from Hesston, Kans., to 1837 Woodland Ave., Wichita, Kans. Bro. and Sister Ross have recently been appointed to have charge of the work in Wichita. May the Lord bless them abundantly in their new field of labor.

Change of Address.—As known to many of our readers, Bro. S. C. Yoder of Goshen, Ind., has been in Boston, Mass., during the past year, attending Gordon School of Theology and Missions. He is back again in his home in Goshen, where mail will reach him as in former times.

Change of Address.—Bro. and Sister Jacob Brenneman, from Albany, Oreg., to Tofield, Alta. They had spent the winter and spring months in Oregon, and are now returning to their home. "We enjoyed our stay with the brotherhood in Oregon," writes our brother while on their returning trip homeward.

A brother writes us from Annville, Pa.: "The Lord willing, our annual Bible meeting at the Meckville Mission will be held on Saturday evening and all day Sunday, June 24 and 25. Speakers: John Kennel of Parkesburg, Pa., and William Jennings of Concord, Tenn. A cordial welcome is extended to all."

We have in our possession a neat little folder announcing a district young people's institute at the Beech Church near Louisville, Ohio, June 29-July 2. This meeting is sponsored by the Ohio Mennonite Sunday School Conference. Instructors: H. S. Bender, J. R. Mumaw, Walter E. Yoder, I. W. Royer, and others.

Recent visitors in the Publishing House include the following: Elam W. Stauffer and wife, Musoma, B. E. Africa; D. Ralph Hostetter and wife, Harrisonburg, Va.; Myra K. Risser, Palmyra, Pa.; Floyd A. Shank, Greencastle, Pa.; Emery Holsopple and wife, Holsopple, Pa.; Henry J. Yoder and wife, Davidsville, Pa.

The little flock at Rockton, Pa., was favored on Sunday, June 4, with a visit from Brethren D. I. Stonerook and Albert Kauffman of Martinsburg, Pa., who had charge of the morning services, and a group of workers from Scottsdale, Pa., who had charge of the evening services. Communion services are appointed for this place, to be held on Sunday, June 18.

Bro. Elam W. Stauffer and wife, missionaries on furlough from Africa, favored the congregation at Scottsdale with live messages from the African field on Monday night of last week. They were accompanied by Bro. D. Ralph Hostetter and wife of Harrisonburg, Va., and Sister Myra K. Risser of Palmyra, Pa. They are on a tour which is to take them as far west as Windom, Kans., expecting to return to Fairview, Mich., in time for the Mission Board meeting at that place June 18-20.

Michigan will be the center of Church news and activities about the time this paper reaches the homes of its readers. With the meeting of the Commission for Christian Education and Young People's Work in session at Midland on Friday and Saturday, several important committees in session at both Midland and Fairview, and the mission workers assembling at Fairview on Saturday afternoon in the beginning of the work of our General Mission Board, we may expect some substantial work accomplished. This will certainly be the case if we pray as we should.

Correspondence

Albany, Oreg.

(Albany congregation)

Our revival meetings, conducted here recently by Bro. E. M. Yost of Greensburg, Kans., were marked with good attendance and good interest. A number of souls were won for the Lord, for which we praise His name.

On May 28, 10 young brethren were received into church fellowship by water baptism. This also was the day in which we observed our communion services. Bro. Eli Frey assisted the home bishop, Bro. N. A. Lind, in these services.

The following brethren preached for us recently, Owen Hershberger of Mazzeppa, Alta.; Glen Whitaker of Los Angeles, and Henry Wolfer of Hubbard.

On the evening of May 14 the Zion Church chorus from Hubbard gave a program of songs to a large and appreciative audience.

We are looking forward to the young people's Bible institute to be held here at Albany in July. Brethren S. C. Yoder, Glen Whitaker, and Nick Birkey will be the instructors. We hope that many young people will be able to attend these meetings and be richly blessed.

We ask an interest in your prayers for this congregation, that we may grow richly in the love of God and for a deeper concern for those about us who are as yet unsaved.

May 29, 1939. Orpha Brenneman.

Hydro, Okla.

Dear Herald Readers, Greetings in Jesus' name:—"Blessed be the Lord who daily loadeth us with benefits even the God of our salvation."

Bro. Maurice Yoder of Hesston, Kans., was in our midst during the week-end of April 8-10 and preached for us a number of times which was much appreciated.

On April 9 we were privileged to partake of the sacred emblems of the communion and to observe the ordinance of feet washing. Bro. J. D. Mininger of Kansas City, Kans., conducted a series of revival meetings for us from

April 21-28. Saints were strengthened and sinners were warned to accept salvation. Eight young souls accepted Christ as their Saviour.

On the evening of May 13 the Hesston men's chorus rendered a very good program at our church. They also gave programs at two other churches while in our community. On May 14 Bro. Mervin Crawford from a sister church preached for us.

The Lord has also been blessing us with nice rains, which were very badly needed for the crops.

June 1, 1939. Nora Eichelberger.

Kidron, Ohio

Dear Herald Readers, Greetings in Jesus' worthy name:—We gratefully acknowledge the Lord's rich blessing upon the work here, manifest in numberless ways.

First, we were encouraged by the presence of a number of visiting brethren who ministered to us in the Word: among them being Bros. D. B. Raber, J. A. Leichty, P. R. Lantz, A. J. Steiner, and Aaron Mast. The latter two brethren, bishops in charge of our congregation were with us during our preparatory and communion services March 24-26. We invite all others who can to stop here and fellowship with us.

On April 7 we were privileged to have with us the Hesston College men's chorus who gave a much appreciated program to a full house.

May 15-22 we had the pleasure of having with us Bro. C. F. Derstine of Kitchener, Ont., in a series of revival meetings, whose labors among us were highly appreciated. During these meetings seventeen precious young people took their stand for Christ. May the Lord bless and keep them, and make them useful members in His kingdom! And may we be a worthy example to them in all things.

Among the many visitors with us on Sunday, May 21, was "Aunt Lina" Ressler of Scottdale, Pa. The children were all so happy as she spoke to them during the Sunday school period.

On June 25, the Lord willing, we expect to have with us in the morning service, Bro. and Sister Ernest E. Miller returned missionaries from India.

We are planning for our summer vacation Bible school to be held July 12-23.

June 2, 1939.

Cor.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Bro. E. E. Miller, missionary on furlough from India, filled the regular appointment at Weavers Church on Sunday evening, May 7.

Monday evening, May 8 was the beginning of a ten-day revival meeting at the Mt. Clinton Church, conducted by Bro. Harvey E. Shank of Chambersburg, Pa. There were two confessions during the meetings. Each evening

Bro. Shank brought a plain Gospel message with no uncertain sound.

On Sunday morning, May 14, Bro. S. filled the regular appointment at the Bank Church. He gave a timely message on the "Christian Home." He also gave a very interesting talk to the children following the Sunday school hour. A feast of good things was set before us at the above named place, at the Christian Workers' Conference, May 18-20, which if made practical will greatly enrich our spiritual lives.

Bro. Clayton Bergey of Fentress, Va., filled the regular appointment at the Pike Church on Sunday morning, May 21. On the evening of the same date he delivered a message to the Weaver congregation from Heb. 13:9.

We were warned about divers and strange doctrines and admonished to be established.

The Weaver congregation commemorated the suffering and death of our precious Lord in a communion service on Sunday morning, May 28. Bro. Harvey S. Grove of Hanover, Pa., bringing the message.

June 2, 1939.

Laura E. Kulp.

Freeport, Ill.

Dear Herald Readers, Greetings:—On April 2 we had the privilege of enjoying a splendid program rendered by the Metamora singers.

In the evening of May 14 the Sterling male chorus presented a fine program of songs to a much appreciated audience. The church was well filled.

We observed the holy communion on May 21. At this time a brother was received into the Church by water baptism.

Bro. A. C. Good of Sterling officiated at both services.

We are planning to conduct a daily vacation Bible school at this place, starting June 12.

Pray that much good may be accomplished for the Lord in this work.

June 2, 1939.

Cor.

Turner, Mich.

(Conservative A. M. congregation)

Dear Herald Readers, Greetings:—We are truly thankful that we still have the privilege of worshipping our Lord and Saviour.

On Easter Sunday evening, April 9, a group from the Pigeon River congregation, near Pigeon, Mich., gave us a program. After the program Bro. Earl Maust delivered a timely message. Bro. Sam Esch from Middlebury, Ind., being here the same evening, also gave us a message.

On the following Sunday, April 16 Bro. M. S. Steiner of Fairview, Mich., was visiting here and preached for us in the forenoon.

Baptismal services were held here on Saturday evening, May 6, by our bishop, Bro. M. S. Zehr of Pigeon. Two

(Continued on page 236)

Miscellaneous

GOD'S PROMISE

Has a sorrow come upon you
That no other soul can share?
Does the burden seem too heavy
For your aching heart to bear?
There is One whose love can comfort,
If you'll trust Him with your load;
There's a Burden-bearer ready,
If you'll give Him an abode.
So, the precious promise reaches
To the depth of human woe,
That however deep the waters,
They shall never overflow.

Does your flesh feel worn and weary
And your spirits grow depressed?
Does life's tempest sweep upon you
Like a storm on ocean's breast?
Let me whisper, there's a haven
Open for the weary bird,
And a refuge for the tempted
In the promise of God's Word.
Let the standard of His Spirit,
E'er be raised against the foe—
Then, however deep the waters,
They shall never overflow.

Do you ever grow discouraged
As you journey on your way?
Does there seem to be more darkness
Than there is of sunny day?
Ah, 'tis hard to learn the lesson,
As you pass beneath the rod,
That the shadow and the sunshine
Are alike the will of God.
Let me speak a word of promise,
Like the promise in the bow,
That however deep the waters,
They shall never overflow.

When the sands of life are ebbing,
And you near the Jordan's shore;
When you see the billows rising,
And you hear the waters roar;
Just reach out your hand to Jesus,
In His tender bosom hide;
Then 'twill only be a moment
Till you reach the other side.
Then indeed the fullest meaning
Of His promise you shall know;
When thou passest through the waters,
They shall never overflow.

—Sel. by Benj. N. Krupp.

OUR MENNONITE CHURCH ARCHIVES

"Archives" is the term used to designate a depository for documents, records, and similar important historical materials. The documents and records deposited in such a place are themselves also called "archives." Formerly used in the singular, "archive," the term is now properly used only in the plural. Archives are usually established by organizations which have a public character; such as national and local governments, scientific and historical associations, educational institutions, churches, and other similar organizations. Family archives may also be established for the care and safekeeping of family records. Since records and documents are often closely related to printed books and pamphlets, archives are frequently established in connection with libraries, and are sometimes integral parts of libraries. The principal

difference between a library and an archives depository, is that the library contains chiefly printed books and pamphlets for general circulation, while the archives contain chiefly original manuscript documents and records, usually of an official character, written or type-written and not printed, preserved for safekeeping and reference for the use of officials and historians, and not for public circulation. Most libraries also contain some manuscript records and documents, and most archives also contain some printed books and pamphlets.

The materials deposited in archives consist of the following types of documents: original record books of officers of organizations, such as official minutes, treasurer's books, and membership lists; official documents of ownership of property such as real estate titles, deeds, legal conveyances, certificates of stock, bonds and mortgages; communications of an official character sent or received by officials such as correspondence of the various officers of an organization, including official reports, letters of instruction, and general correspondence; private correspondence of officers and members of the organization; any original documents or records relating to the activities, property, problems, policies, beliefs, practices, life, faith, conduct of the group; or printed collections of minutes, reports, or other records of an organization or its officers.

It is thus clear that an archives is something different from a historical library, although the two may be for good reasons closely related.

The chief function of the archives is to preserve in safety the documentary materials deposited in its care. For this reason archives buildings must be fireproof, well-ventilated, equipped with fireproof files and cabinets, and jealously guarded from the general public's curiosity and heedlessness. It is also necessary for the documents, most of which will be written on perishable paper, to be properly mounted, protected from light and moisture and other danger, and kept in fireproof cabinets.

A second function of the archives is to make its documents and materials accessible to those who have need or legitimate occasion to use them. Documents must be carefully and systematically filed. They must be described and indexed. Regulations must be established governing their use—by whom, for what purpose, when and where. The regulations must also govern publication of the contents of the archival materials.

It is evident from the above that archives must be in the care of competent and trained custodians or librarians, usually called keepers of the archives or simply archivists, who are familiar with the problems involved and may be relied upon to discharge faithfully the trust imposed upon them.

Usually this involves historical training as well as library training.

Until now the Mennonite Church has had no organized archives. The records and documents of the various general church organizations, such as minutes, record books, treasurers records, reports, correspondence, etc., have been cared for as well as possible by the various officials involved. Sometimes these records have been kept in iron safes or in steel or brick vaults, sometimes in public buildings or bank safety deposit boxes, sometimes merely in office desks, boxes, envelopes, or cupboard drawers, or shelves in homes. Sometimes they have been preserved for a time, and later on, as the accumulation became large or cumbersome, have been destroyed, sold for old paper, or used for scratch pads. Sometimes officers such as secretaries or treasurers who have been in office for long periods of time, upon relinquishing their positions have turned over to their successors only current records and have retained older records and correspondence, thinking that they were personal rather than official. Sometimes officers have died in office and their successors have never been able to secure possession of the records and documents.

The writer has had some disappointing, in fact harrowing, experiences in the search for important historical records and documents of the Church which he knew to be in existence, but which he failed to secure. For instance, a committee was organized in one of our eastern conferences in 1874 for raising funds to aid the Russian Mennonite immigrants of that time. This committee made considerable loans and consequently had a large amount of official correspondence including valuable records. These records ultimately came into the possession of one man who continued for many years to preserve them in his home. After his death they were preserved for a time by his family. When the writer called upon this family to secure the records he was informed that two weeks before his arrival the family had moved from the old home, and finding the bagful of old records cumbersome had burned them, not realizing their value. Thus important historical records were thoughtlessly destroyed and the Church deprived of material of value. It will probably be forever impossible to write an adequate history of the important work done in this conference district in the relief of need and suffering in the project mentioned. Similar stories could be told relating to other records. My father was treasurer of the Mennonite Board of Missions and Charities for many years and much important correspondence passed through his hands. For years large stacks of records, including copies of important letters, were stored in our attic. For want of space and lack of interest, many of

these records were ultimately destroyed. A number of our historians could tell of similar experiences which suggest that some important church records have been lost forever.

Recognizing the need of preservation and protection of church records, the General Conference of 1937 held at Turner, Oreg., took action to create a general church archives. A recommendation of the Historical Committee of General Conference to this effect was adopted, authorizing the Historical Committee to proceed with the work of establishing the archives. This recommendation as adopted reads as follows:

"In view of the importance of preserving the records of the Church, and since many valuable records have been lost or destroyed in the past because of lack of provision for keeping the same, we recommend that the Historical Committee be authorized for the safe-keeping of such church records as may be turned over to it, and that to this end it be designated as an archives commission in addition to its other duties. Further, that the committee be authorized to designate one of its members as custodian of the archives, and to select a fireproof and safe depository where such records as are entrusted to it may be safely preserved, catalogued, and made available for those who may be interested in studying them for historical or other purposes. Further that the Historical Committee be authorized to make regulations governing the preservation, cataloging, and use of these records as it may see fit. Further, that it be authorized to receive records and hold them as the property of the church, if the donors so stipulate, or merely to receive them and hold them in trust for the owners. It is understood that this recommendation does not mean that any person, institution, or organization is required to deposit its records with the Historical Committee, but rather that this be a service offered by the committee to such as may desire it."

In carrying out the instructions contained in the above resolution the Historical Committee came to the conclusion that, inasmuch as the cost of erecting and maintaining a separate archives building would be prohibitive, it should attempt to secure space in some fireproof building where the archives could safely be maintained under the care of trained librarians. Inasmuch as the Mennonite Board of Education through Goshen College offered to co-operate with the Historical Committee in this project by providing space in the new fire-proof library building to be erected on the Goshen College campus, the Committee decided to accept this offer and has selected the new Goshen College Library building as the archives depository. In this connection H. S. Bender was appointed archivist, with John E. Coffman as assistant.

The Historical Committee is entering into an agreement with the Mennonite Board of Education through Goshen College, which will cover the location, maintenance, and use of the archives in the new library building. According to

this agreement, in return for a contribution toward the cost of the building, Goshen College will guarantee to the Historical Committee in perpetuity or for as long a time as the Committee desires, the use of adequate space in the basement floor of the new library building, and will maintain this archives section in good condition, providing heat, light, and janitor care for the same without cost to the Committee. The Committee gratefully appreciates this generous offer, which will mean that the Church will be able to have an archives of adequate character at a minimum of expense both as to original cost and as to upkeep, and will also be able to have the benefit of the trained service of the Goshen College library staff to properly care for the archives.

The Committee feels that a reasonable contribution toward the cost of the library building would be about ten per cent of the total cost, which would be \$5,000 out of a total cost of \$50,000. It is therefore planning an appeal to all the congregations in the Church for one offering at an early date in order to meet this \$5,000 cost. It has appealed to the various conference districts for authorization for this appeal, and in practically all cases has received conference endorsement. The appeal will go out to the congregations during the month of June. According to plans of the College, erection of the new library building is to begin September 1, 1939 and will be completed during the six months following, so that the archives should be ready for occupancy by the spring of 1940.

The question has been asked, what organizations or officials will be able to use the new general church archives. The answer would be that all the organizations of the church, general, district or local, which have records or documents to preserve will have the privilege of depositing them in the archives for safe-keeping if they see fit, although none of them is required to do so. This means General Conference officers and committees, district conference officers and committees, general church boards such as Publication Board, Mission Board and Education Board, local and district boards, local congregations, in fact any conceivable organized body in the Mennonite Church. Also individuals who have records may deposit them in the archives. Also, bishops and ministers, families, lay-members—in fact anyone who has important historical records, letters, diaries, or materials of any sort, whether of the present time or of earlier times, whether handed down from the past or produced during the current year—have the privilege of using the archives.

It should be pointed out in closing, that, in establishing the General Church archives, the Historical Committee in no way infringes upon the

liberty of action of any church organization to deal with its own records as it may see fit. Also, it in no way interferes with existing historical libraries which have grown up in various parts of the church. These libraries, such as the one at the Mennonite Publishing House at Scottdale, the one at Goshen College, those at Hesston and E. M. S., or private libraries in the hands of individuals or conference districts, are in no way affected by the creation of the archives. Each of these libraries has its own purpose and value, and should continue to serve the purpose for which it was intended. The Historical Committee will be glad to continue to help in the building up of these libraries as in the past, but this service will be independent of its work in establishing and maintaining the new archives.

We trust that this brief explanation of the plans of the Historical Committee in regard to the new General Church archives, by which it hopes to carry out the instructions of the last General Conference, will serve to answer the questions which have been asked regarding this work, and help those who are interested in it to give intelligent support.

General Conference
Historical Committee.
per Harold S. Bender, Sec'y.

SHEEP AND SHEPHERDS

At this time of the year sheep are often mentioned especially in the western states where they are an important part of ranch and farm life. The time has gone when cattle and sheep owners were engaged in perpetual feuds over their herds. While sheep raising occupies a leading place in the two Americas and in some parts of Europe, it never had anywhere in the world the importance given it in oriental countries from the earliest times of which we have any reliable record. Prosy and thoroughly materialistic as the care and final disposal of sheep may seem to be, they have been for centuries a type of high and practical religious significance. Hence, this recent little book is of utmost importance to those interested in the subject:

"The Shepherd of All—The Twenty-third Psalm," Interpretations by George M. Lamsa, Philadelphia: A. J. Holman Co.

Dr. Lamsa made a translation of the Four Gospels from the Aramaic, which is the language Jesus spoke. He is the author of "My Neighbor Jesus," and "Gospel Light," two books that throw much light on the New Testament history and teachings.

The Twenty-third Psalm is one of the grandest classics in literature. Such books as "The Shepherd Psalm," and "A Shepherd Remembers," are quite helpful in the study of that greatest of all Psalms, but Dr. Lamsa's booklet comes nearer to us because he was born and brought up among scenes referred to in it. In his own words:

"My ancestors for untold generations were sheep raising people. My father and my mother loved and tended sheep. I was raised in a sheep camp. We lived in a tent made of the hair of goats just as Abraham and Isaac did. Like other boys, I was taught and disciplined by the shepherd. Since my father was chief shepherd, I was taught through his wisdom. From this intimacy of my boyhood, I dare to interpret my knowledge of the shepherd."

The shepherd in the Orient, past and present, is thus described:

"Sheep raising throughout the centuries has been considered the highest occupation in Arabia, Palestine and Mesopotamia, where the people have little knowledge of agriculture and where life is simple. The desert dwellers depend on their sheep and camels for wool for tents and clothing, also for food and transportation. Thus sheep and cattle are the chief economic resources. Butter and cheese are used as money for barter.

"Sheep raising is an occupation where greed, dishonesty, and crookedness are seldom found, and where sharing and hospitality prevail. In this field of endeavor, man deals not so much with material goods devised by his own mind and produced by the works of his own hand, as with living creations through whom God's love and his divine care for his children are so generously manifested. . . . God is often pictured in the Bible as a shepherd and his people as sheep. No other illustration is more fitting to illustrate God's care for his children. Just as sheep need the shepherd's guidance and protection while they are led up to mountain paths, man needs God's guidance and care in order to be led in the narrow paths of life, and to find his way in a vast universe."

We cannot devote here much space to the study of the Psalm presented by Dr. Lamsa. Here is a part of his comments on the first part of the second verse: "He maketh me to lie down in green pastures:"

"Aramaic and Hebrew read, 'He makes me dwell in rich pastures.' That is, he will settle me in a fertile place where there is safety and where everything is abundant. . . . In the East when people have abundant supplies, it is said, 'They are eating and lying down,' which means they are at ease. The assurance of their daily needs makes them tranquil in mind and body.

"The Lord has many pastures for those who trust in him. His pastures are spiritual. They are rich pastures of understanding where there is no fear of lack, and no thought of greed. Under the tender care of the great Shepherd of all, there is a reign of harmony, security and peace."

The second part of the same verse, "He leadeth me beside the still waters," suggests this comment, in part:

"In certain places, where the water is swift, shepherds construct nooks near the edges of the stream to make it easier for the sheep to drink. Then, again, experienced shepherds lead their sheep to commonly known, good watering places. Sheep have no hands to form into cups, therefore good shepherds are always mindful of watering their flocks where the water is still. Water is symbolical of purity and enlightenment. Drinking water means receiving understanding. Still water is symbolical of tranquility and prosperity. Turbulent water means trouble and hardships. As the shepherd's hands still the water, so the hand of God is on the troubled water of life. His divine care and protection are needed every day in a turbulent world. His infinite wisdom and understanding still any tempest and remove fear of sin and death."

The first words of the third verse are thus elucidated:

"'He restoreth my soul,' means 'He had comforted me; he gave me a new life and a new understanding of spiritual things.' In the East, when a man is weary of travel, and thirsty, he says, 'My soul has left me,' which means, 'I am dying of thirst.' When a thirsty man receives a cup of cold water, he thanks the giver with these remarks, 'You have redeemed my life.' When people are living in ignorance and are oppressed, they say, 'We are thirsty for knowledge and justice.' . . . Men often are tired of life, and are led astray and given up as lost, but in the eyes of God they are not lost for he can always restore them. Just as the prodigal son was led to return to his anxious parents so men who go astray may return to God."

These quotations are sufficient to show that the Twenty-third Psalm is not merely a literary masterpiece of religious thought, but is applicable to everyday life, to make it happier and worthy of its goal. Many might say:

"What is the use of talking of light, purity, right and peace, when the world, today, is in the throes of a cruel, heartless and vindictive animalism, though so many 'profess' to be religious?"

What is happening today has happened before. It happened before Christ came; it happened while He was on earth; it happened after He left this world. He, Himself drove home the reason when He put the blame where it belonged, and still belongs: "But you would not have it."—J. A. Derome in Sioux Falls (S. Dak.) Daily Argus-Leader.

A CARD OF THANKS

By Anna Ranck

For the Gospel Herald.

I wish to thank my many friends and neighbors for their kind words of comfort and sympathy shown to me during my three months of sickness, and for sending fruit, sympathy cards, the many beautiful Easter flowers, etc. All was very much appreciated. We also enjoyed very much the short visit of song and prayer of the missionaries who will soon be starting on their labors. May the sustaining grace of God be with them and guide them safely on their journey. I kindly ask to be remembered in prayer. Paradise, Pa.

CORRESPONDENCE

(Continued from page 233)

young men were received into church fellowship by water baptism, and two others were received by confession. The following forenoon we again had our communion services and partook of the sacred emblems.

In the evening after young people's meeting, Bro. Rufus Yoder and Sister Edith Gerber, both of Fairview, were united in holy marriage by Bro. M. S. Zehr. May the Lord richly bless these two young people as they go through life together.

On Ascension day, May 18, we, with the Pigeon River congregation, had an all-day meeting here. In the evening, after a few short talks, Bro. Emanuel Swartzentruber gave us the message on Our Crucified, Resurrected, and Ascended Lord.

We were glad for these visitors, and for the messages they brought us. The door is open for visitors at any time.

June 5, 1939. Laura Swartz.

Topeka, Ind.

(Maple Grove congregation)

Greetings in Jesus' Name:—On Sunday, May 21, we were privileged to partake of communion. Once more it was brought very vividly to our minds of the death and suffering of our Lord and Saviour.

On June 4, Bro. Yoder was assisting in the work at White Cloud, Mich.

The past week a number from here, including Bro. Edwin Yoder, attended the church conference at Leo.

June 4, in the absence of Bro. Yoder, Bro. Josiah Miller of Shore congregation, delivered the morning sermon, and Bro. Early Bontrager of Forks was with us in the evening meeting.

May 26, a very successful two weeks' vacation Bible school was closed, the students giving a program for the parents in the evening. There were 160 enrolled, with an average attendance of 152. The ages of children ranged from 4 to the high-school age. There were two kindergarten groups taught by Rhea Yoder and Berneice Yoder; four primary groups taught by Hazel Schrock, Joy Hooley, Fannie Johns, and Gladys Hershberger; four junior groups taught by Dora Hershberger, Gladys Honderich, Shirley Holaway, and Rufus Christner. The high-school class was taught by Ruth Johns. A missionary offering from the children during the two weeks amounted to \$15.06. A free-will offering was taken on Friday evening to help defray the expenses of the Bible school. We feel this two weeks of Bible School has been a great achievement.

In His name,
June 5, 1939. Polly Greenawalt.

De Soto City, Florida

Three months have passed since opening Sunday school here. We fully realize this is not the tourist season. However, if the Lord so wills the Hertzler family and the writers will carry on through the summer months. We are encouraged by the efforts of Bro. O. H. Shenk and wife, who suggested a dinner for poor children May 14. We arranged for a community dinner from 1 to 2:30 being the Sunday-school, gave an attendance of 52. Our attendance was 81 on May 21; and the following Sunday, the 28th, it was 47. Bro. Hertzler went out for some without cars, and Bro. Shenk made two trips from Sebring each Sunday. Bro. Shenk's have now moved to Bartow,

so we hope to have some to continue to come. It helped Bro. and Sister Hertzler to meet new faces. The Church of the Brethren supplied extra teachers and preachers. One Sunday Bro. White of the Christian Church spoke for us. Continue to pray that we do His bidding. Anna and Jennie Ebersole.
June 5, 1939.

Creston, Mont.

(Mountain View congregation)

Dear Herald Readers:—May 12, Bro. Isaac Miller arrived and held the preparatory services for communion the following Sunday.

Bro. D. I. Lapp and wife became the parents of a baby daughter, who, upon arrival, was afflicted physically and not expected to live. Upon request, prayer was offered. The infant was healed and is now at home doing very well. Again we realize that God hears and answers prayers.

May 13, evening services were held.

May 14, on "Mother's Day" we enjoyed the blessings of another communion. We were indeed sorry to learn that seven of our former members wished for their names to be withdrawn from the Church roll—several of them have changed their place of worship.

At the present time Sister Mary Birky is bedfast as the result of an attack of rheumatism. We are hoping that she will soon be on her feet again.
June 5, 1939. Cor.

Manson, Iowa

Dear Herald Readers, Greetings:—On May 7 we held our communion services, with our bishop, Bro. Simon Gingerich of Wayland, Ia., officiating.

On May 21 Bro. C. L. Graber of Goshen, Ind., preached for us both morning and evening. His messages were much appreciated.

On June 4 Bro. Ezra Yordy of Eureka, Ill., with others of the same place, worshiped with us in our morning services.

Bro. Norman Hobbs of the Iowa City Mission was present also in the same services, and opened the meeting. Bro. Yordy preached an inspiring sermon.

We are always glad for visitors to worship with us.

May God help us to remain faithful unto the end, as the enemy of souls is as busy here as elsewhere.

June 6, 1939. Cor.

Waynesboro, Va.

(Springdale congregation)

Greetings to All:—We are glad to welcome into our community Bro. and Sister Creston Hurst and family who have come to make their Church home with us. Bro. and Sister Hurst and son, Warren, were received by letter on April 1, at which time we had our counsel meeting. Preceding our communion service on May 7, Bro. and Sister Elam Hurst also were welcomed

into our midst and received by letter into church fellowship. Though they have not moved in yet, they are planning to settle near here sometime in the future. We rejoice to see our congregation grow, and hope all will feel "at home" with us.

After a sermon by Bro. J. R. Driver, March 12, from Num. 32:23, a father and 4 sons, who had fallen away, were received on confession of faith. Since the crown is at the end of the race, we pray that they may now be true until the race is won.

Just recently we have been receiving special blessings through the presence of visitors. Bro. John Garber of Harrisonburg, Va., gave us the Easter message and also he, with his family, was with us at our communion service and gave us a new vision of our Wonderful Father from Eph. 2:4-7 with emphasis on these words, "But God! who is rich in mercy." On March 5, Bro. Abram Burkholder of Harrisonburg, Va., admonished us to right living. He, though very aged, loves still to tell of the true way. Then on May 9 Bro. John L. Horst and family, of Scottdale, Pa., came, and Bro. Horst presented to us a beautiful picture of Mother, Home, and Heaven. We want all to come again.

Music sometimes speaks when other voices are not heard. On the evening of May 21, we sat and listened to very sweet music which was rendered by the mixed chorus of Eastern Mennonite School in charge of Bro. C. K. Lehman. We hope they too will come again.
June 8, 1939. Rachel Heatwole.

MULTIPLIES TO PARDON

(Continued from page 227)

15. **Purged.**
When he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. 1:3.
16. **Not remembered.**
For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Heb. 8:12.
17. **Put away.**
For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. 9:26.
18. **Borne by Christ.**
Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. I Peter 2:24.
19. **Washed from our sins.**
And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. 1:5.
"Oh, the joy of sins forgiven,
Oh, the bliss the blood-washed know,
Oh, the peace akin to heaven,
Where the healing waters flow."

—Tract by J. D. Mininger.

SPECIAL MEETINGS

Chappell, Neb.

Report of the Thirty-third Annual Meeting of the Nebraska Mennonite Sunday School Conference held with the Chappell congregation at Chappell, Neb., May 24, 25, 1939.

Topics Discussed.—Helps Received from Sunday School Conference and Its Effects on Our Sunday Schools; Our Goal in Sunday School Work; Present-day Needs of the Sunday School, and How Meet Them; Preparation for Service; The Fields Are White Ready to Harvest, Where are the Laborers; A Full Surrender—Here Am I, Send Me; Serving the Lord in Youth (Lam. 3:27); Lord, Teach Us to Pray; The Power of the Word; The Essentials of a Family Altar in the Home; Right and Wrong Ways of Spending the Lord's Day; A Workman That Needeth Not to Be Ashamed; Christ Our Hope.

Thoughts Gleaned.—Christian fellowship enjoyed, inspiration received and assurance of the Lord's help gained at conference, tend toward more spiritual Sunday schools. The goal of all Christians is to win souls for and bring saints nearer to God. The needs of the Sunday school can be met only when the workers are devoted, studious, Spirit-filled, and exemplary Christians. Preparation should begin at home; be humble, holy, and prayerful. The world is ready and waiting for the Gospel, but Christians are at ease, too busy, or have no vision. "Pray ye therefore the Lord of the harvest." Every Christian should be fully consecrated, always ready to say, "Here am I; send me." Youth is the time of usefulness. We should serve willingly, faithfully, and joyfully. We pray so little, and need it so much. Lord, teach us to pray. The Word is sharper than any two-edged sword, a discernor of thoughts and intents of heart; its entrance giveth light and draws us closer to God. The family altar is essential to the bringing up of our children "in the nurture and admonition of the Lord," and helps to meet and overcome the temptations of the day. Remember the Sabbath Day to keep it holy, do only those things that are to the glory of God. "Study to shew thyself approved unto God," find the Bible way—follow it, and you will have no occasion to be ashamed. The hope of every Christian is centered in Christ and will be complete at His second coming.

Secretary, A. M. Miller.

Sunnyside, Pa.

Report of annual Sunday school meeting held at the Sunnyside Mission, May 30, 1939.

Subjects and Speakers.—Devotions, Heb. 11:29-12:2 by Walter Oberholser; Prepare your hearts unto the Lord and serve Him only. I Sam. 7:3, Abram Martin; Sacrificial Service Yielded Joyfully, Martin Weaver; Power of Unified Effort, Noah Risser. (Afternoon) Devotion, Psa. 103, by Abram Metzler; The Unchanging Gospel in the Changing World, Parke Book; Grace for the Second Mile, Noah Mack; The Open Door, Noah Risser; The Home, Simon Bucher. (Evening) Devotion, Psa. 119:9-16 by Henry Nauman; Children's Meeting, John Kraybill; Promoting Spiritual Life and Growth, Martin Weaver; Sermon (I Pet. 1:8), Simon Bucher.

Organization.—Mod., John Kraybill; Chors., Landis Hershey, C. Milton Hershey; Secy., Ethel L. Mellinger.

Gleanings.—Because of their sinful lives Eli's sons were out of place in the positions they held. "Be ye clean that bear the vessels of the Lord" (Isa. 52:11). Offices in the Church should always be filled with people who have lived a clean past life. Living a sacrificial life is our reasonable service because of our debt to God. To render sacrificial service joyfully we must work willingly. No Sacrifice—No Joy! Sacrificial service is al-

ways big enough for two. To get the most out of it it must be shared. To have unified efforts we must believe the same things, have the same mind and judgment, and strive together. Think about the immortality of the soul, teacher, as you teach your class. The changes in this changing world are classified in four divisions: (1) Commendable, (2) Permissible, (3) Destructive, (4) Necessary. The Gospel never changes, because it is PERFECT. If we live right and make good use of living grace we don't need to worry about dying grace. The open door religion brings salvation to the lost and dying. The source of all great manhood and womanhood is the home. A few enemies of the home: Individualism, Industrialism (women have too high a position to step down into politics), a lack of reverence for things sacred. Our eternal destiny depends on what we do or the things we fail to do. Prayer is the gateway to many blessings. We sometimes experience unspeakable joy in this world today, but it is only a shadow of the joy which is to come.

Secretary.

Married

Yoder—Kurtz.—Bro. Ernest Yoder and Sister Amanda Kurtz, both of Sarasota, Florida, were united in holy marriage April 30, 1939, at the home of the officiating minister, Bro. J. P. Sauder of Tampa, Florida.

Baus—Nofziger.—On Mar. 4, 1939, Bro. Edward Baus and Sister Leanna Nofziger, both of Archbold, O., were married at the home of the officiating bishop, Bro. E. B. Frey. May God's Spirit guide them through life.

Frey—Eicher.—On May 11, 1939, Bro. Elias Frey of Wauseon, O., and Sister Catherine Eicher of Archbold, O., were united in marriage by Bishop E. B. Frey. May God's grace be richly bestowed upon them.

Roth—Short.—On June 1, 1939, Bro. Clarence Roth and Sister Marjorie Short were united in marriage at the home of the officiating bishop, Bro. E. B. Frey. May the Lord bless and prosper them in our wish and prayer.

Nofziger—Miller.—On June 1, 1939, Bro. Glen Nofziger and Sister Rosella Miller were united in marriage at the home of the bride's parents near Wauseon, O., Bishop E. B. Frey officiating. May Heaven's blessings rest upon them.

Jantzi—Burkholder.—On June 1, 1939, at the Clinton Mennonite Church occurred the marriage of Bro. Albert Jantzi of Lancaster, N. Y., and Sister Mabel Burkholder of Pettisville, O., Bro. E. B. Frey officiating. We wish them the rich blessings of God.

Herr—Millhouse.—Bro. Clyde H. Herr and Sister Mabel G. Millhouse, both of Mountville, Pa., were united in holy marriage, June 4, 1939, at the home of the officiating bishop, Bro. C. K. Lehman of Lancaster, Pa. May God's blessings attend them through life.

Baer—Crossgrove.—On Mar. 17, 1939, Bro. Clarence Baer and Sister Laura Crossgrove were married at the home of the bride's parents in Archbold, O., Bishop E. B. Frey officiating. We wish them the choicest blessings of God as they go through life together.

Brubaker—Herr.—Bro. Paul G. Brubaker of Landis Valley, Pa., and Sister Martha M. Herr of Millersville, Pa., were united in holy marriage at the home of the bride's parents, May 27, 1939, Bro. Christian K. Lehman officiating. May the Lord richly bless them through life.

Bean—Cressman.—On May 10, 1939, at the Biehn Mennonite Church near New Hamburg, Ont., was solemnized the marriage of Bro. Gordon Bean and Sister Lillian Richardson. Bro.

Curtis C. Cressman, the father of the bride, officiated. May the Lord abundantly bless this union.

Snider—Gingrich.—On April 8, 1939, Bro. Addison M. Snider of the Elmira congregation and Sister Leah S. Gingrich of the St. Jacob's congregation were united in marriage at the home of the officiating bishop, Bro. Jonas Snider, Waterloo, Ont. May the joy of the Lord be their strength.

Martin—Shantz.—On May 24, 1939, Bro. Joseph M. Martin, of the St. Jacobs, Ont., congregation and Sister Lona Shantz of the Waterloo, Ont., congregation were united in the bonds of matrimony at the home of the officiating bishop, Bro. Jonas Snider of Waterloo, Ont. May God bless them for a useful Christian life.

Heatwole—Carr.—On Thursday evening, June 1, 1939, at 8 o'clock, at the home of Bro. D. S. Brunk, at Park View near Harrisonburg, Va., Bro. Virgil S. Heatwole of Elida, Ohio, and Sister Madeline M. Carr, of Harrisonburg, were united in holy matrimony, by Bishop S. H. Rhodes. May the Holy Spirit guide them on life's journey.

Obituary

Plank.—Mordecai Plank was born April 22, 1870, in Lagrange Co., Ind., died May 9, 1939, in Newaygo Co., Mich.; aged 69 y. 13 d. On April 4, 1891, he was united in marriage to Mary Eash. To this union were born 4 girls and 7 boys (Ray of Ithaca, Carl of Carson City, Steward, Sam, Orval, and Henry of Croton, Mrs. Nellie Buchanan of Morley, Mrs. Lola Wirtz of Greenville, Mrs. Mildred Burt of Carson City, Mrs. Myrtle Teasley of Croton). Besides the wife and these children there are 23 grandchildren and 2 great-grandchildren who survive. Two grandchildren have preceded him in death. About 27 years ago he joined the Church and became a follower of the Lord. Funeral services were held May 13, conducted at the home by Edward J. Jones and at Croton Church by T. U. Nelson. Burial in Croton Cemetery.

"Tis hard to part with father dear,
No more to see, no more to hear;
But we're glad if God thought best,
To take him home and give him rest."

—The Family.

Shantz.—Jesse Melvin, eldest son of Isaac and Rachel Harshberger Shantz, was born near Cullom, Ill., March 8, 1885; died at his home near Hydro, Okla., May 31, 1939; aged 5 y. 2 m. 23 d. In his youth he gave his heart to the Lord and united with the Mennonite Church of which he was a member the remainder of his life. In 1905 he came with his parents to Lucien, Okla., where they stayed until 1911, when they moved to near Hydro, Okla., which has since been his home. He was united in marriage to Elizabeth A. Davis Jan. 1, 1914, who with the following sons and daughters survive him: Ina Mae, Grace Alice, Melvin J. Lionell, and Marvin David, all at home. He also leaves 5 sisters and 2 brothers (Mrs. Fannie Slagle, Sophia, Henry, and Arthur of Hydro, Okla.; Mary, Mrs. L. J. Miller, Weatherford, Okla.; Lillie and Effie, Mrs. Elza Neville of La Junta, Colo.), besides many other relatives and friends. Funeral services were held at the home and at the Pleasant View Mennonite Church conducted by Brethren John and Joseph Slagell and Alva Swartzendruber.

Yoder.—Mervin Elmer, son of Orie and Bena (Smoker) Yoder, was born May 17, 1923; died in the St. Joseph's Hospital, May 20, 1939; aged 16 y. 3 d. He was sick for three weeks with an abscess of the brain, suffering intense pain. His passing away has left a great vacancy in the home and community, but our loss is his gain. He is survived by a loving mother and father, 1 brother (Willard), 3 sisters (Elmira, Ruth Anna, and Bessie). One brother preceded him in death. One grandfather, un-

cles, aunts, cousins, and friends, also survive. He was a member of the Millwood-Maple Grove Mennonite Church, baptized March 19, 1939, which faith he held until death. He had a great desire to depart and be with Jesus whom he loved and said, "I am ready to go to heaven." He peacefully fell asleep to awake in the arms of Jesus. Funeral services were conducted May 23, with short services at the home by Bro. John A. Kennel, and at the Maple Grove Church near Atglen, Pa., by Bros. S. M. Stoltzfus and A. B. Stoltzfus. Text, II Tim. 4:18. Burial in Maple Grove Cemetery.

"Brother dear, your wish is granted,
Sorrow, pain, and grief are over;
By the grace of God we'll meet you,
Over on the peaceful shore."

—By His Sister.

Yoder.—Rhoda Mae, daughter of Dan M. and Nancy (Hersberger) Yoder, was born near Kalona, Ia., Dec. 22, 1928; died May 2, 1939, at the children's hospital in Iowa City; aged 10 y. 4 m. 10 d. Death was caused by pneumonia and complications following measles. Though young in years, she realized her condition and felt the need of taking Christ as her Saviour and upon request was baptized on her sick bed and became a member of the Lower Deer Creek Mennonite Church. She was of a friendly disposition; a willing helper to her parents and to the younger children in their play. Not only in the home will she be missed but also in school and church services. Two little sisters preceded her in death. She is survived by her parents, 3 brothers and 3 sisters (Leah, Paul, Luke, Eunice, Joseph and Ruby), grandparents (Mr. and Mrs. Joe L. Hersberger and Mahlon T. Yoder), together with many other relatives and friends, who are saddened by her passing away.

"She has gone through the gate to another land,
Led by the Master's hand;
Where everything is kind and good,
Where everything is understood,
So we believe that the One above
Has taken her home as an act of love."

Funeral services were held May 4 at Lower Deer Creek Church conducted by George Miller and D. D. Miller.

Swartzendruber.—Sarah Knepp was born in Johnson Co., Iowa, Jan. 28, 1864; died at Manson, Iowa, May 18, 1939; aged 75 y. 3 m. 20 d. Death followed a short illness caused by high blood pressure and hardening of the arteries. Early in life she united with the Mennonite Church, of which she was a faithful member. Her pleasant, unassuming ways were a source of inspiration to many with whom she came in contact. Jan. 28, 1883, she was united in marriage with Elias Swartzendruber, who was a deacon for many years and who preceded her in death about three and a half years. They lived near Iowa City until March, 1894, when they moved to near Eagle Grove, Iowa. From this place they moved to near Versailles, Mo., in 1910, and in November, 1923, they moved to Manson, Iowa, which has since then been their home. Of her nine children, Willis, John, and Martha (Mrs. Chris Stoltzfus) preceded her in death. The surviving children are Mrs. E. C. Fletcher and Edwin of Manson; Henry of Newell, Iowa; Mrs. O. H. Wenger of Detroit Lakes, Minn.; Ernest of Palmer, Iowa; and Mrs. J. D. Graber of Dhamtari, India. She is also survived by 14 grandchildren, 4 great-grandchildren, and 3 brothers (John J., Jacob A., and Levi Knepp). Funeral services were held May 20 at the Manson Mennonite Church, conducted by Brethren C. L. Graber and Nicholas Stoltzfus. Burial in Rose Hill Cemetery.

Pletcher.—Sylvia May, daughter of Elmer and Sadie Nunemaker Pletcher was born in Elkhart Co., Ind., July 30, 1923; died May 25, 1939; aged 15 y. 9 m. 25 d. She was of a quiet but cheerful disposition and enjoyed being with the young people, but because of failing health she was deprived of this privilege. She became ill last February, at which time she gave up her high school work with the hopes that rest and quiet would bring recovery. However, during

the last few weeks it seemed quite evident that she could not recover during which time she suffered intense pain. She requested those caring for her to pray that Jesus would relieve her of her pain. She was a lover of flowers and was anxious to have her flowers planted, but the Lord saw fit to take her and plant her in His flower garden where she will bloom eternally. She accepted Christ as her personal Saviour about three years ago, at which time she was admitted into the fellowship and faith of the Mennonite Church by water baptism and held her membership with the Yellowcreek congregation. Surviving her are her parents, 1 sister (Beulah), 1 grandmother, and many other relatives and friends. Funeral services were held May 26, in charge of Virgil Weaver and Ray F. Yoder.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
O Thou who changest not, abide with me."

Moyer.—Ahran M., son of Samuel and Mary Ann (Moyer) Moyer, was born in Bucks Co., Pa., Oct. 5, 1867; died at his home in Blooming Glen, Pa., as the result of a stroke April 18, 1939; aged 71 y. 6 m. 13 d. Fifty years ago he was married to Emma Smith. Besides his widow he is survived by 4 children (Lillie, wife of Garwood Bishop, and Arnon S. of Blooming Glen; Harold S. of Perkasio; and Ethel, wife of Norman A. Derstine, of Souder-ton); 12 grandchildren and 3 great-grandchildren. One daughter preceded him in death eighteen years ago. Two years ago he fractured his hip and since then had been in failing health, although enduring his affliction with patience. As a young man he united with the Mennonite Church and was a faithful member until death; always filling his place when health permitted. While we miss his presence in the home very keenly we rejoice to have the hope that he has gone to that beautiful land where there are no afflictions, and we are comforted to know that if we are faithful on earth we can again meet him there.

"He has gone through the gate to another land,
Led by the Master's hand,
Where everything is kind and good,
Where everything is understood;
So we believe that the One above
Has taken him home as an act of love."

—A Daughter.

Kauffman.—Fred Leroy Kauffman was born near Guymon, Okla., Nov. 23, 1934. On Jan. 4, 1937, Norman Franklin Kauffman was born. These children were the joy of their parents and loved by all who knew them. Norman was taken to St. Anthony Hospital in Amarillo, Texas, May 17, and all that kind hearts and loving hands could do was done to relieve his suffering but on Sunday morning at 3:15, May 21, the Lord wanted him in heaven and he was called home. Fred Leroy was taken to the hospital the 18th of May and everything humanly possible was done to ease the pain and bring him back to health, but the Lord saw fit to call him to join his brother on the same Sunday evening at 6:45. They will be greatly missed by their parents and loved ones and there will always be an empty place that cannot be filled, but an investment there will in some measure fill the emptiness here and that meeting again some day is looked forward to with joy. These boys leave to mourn their going their devoted parents (Mr. and Mrs. Clarence Kauffman), 1 brother (Alvin Otto) and 1 sister (Esther Faye), of Gruver, Texas. The grandparents (Mr. and Mrs. F. J. Kauffman and Mr. and Mrs. Ernst Liese of Guymon, Okla.), together with other relatives and friends.

"Looking at the smiling face of our Saviour,
How happy these jewels are,
Waiting for the family to be united,
Oh, that happy hour."

Britsch.—Mary Wyse Britsch was born in Henry Co., Ohio, Oct. 8, 1862; died at her home near Pettisville, Ohio, May 21, 1939, aged 76 y. 7 m. 13 d. On March 27, 1883, she was united in marriage to Conrad Britsch, who preceded

her in death Feb. 16, 1920. To this union were born 3 sons (Alfred, who lived with his mother; Lewis S., who also lives on the home farm; and a twin brother to Lewis, who died in infancy). In her young years she accepted Christ as her Saviour, united with the Mennonite Church, and remained faithful to the end. Her kind and sympathetic disposition endeared her to her family and acquaintances and she will be missed in the home and community. She was a regular attendant at church and was at the services on Sunday, just one week before her death. Her death was due to a stroke which came on Monday morning, and she passed away six days later. There remain to mourn her departure, Alfred, Lewis and wife, 3 grandchildren, and 1 great-grandson, as well as many other relatives and friends. Those preceding her in death were father, who died when she was 16 months old; mother, stepfather, husband, and 1 son. The funeral was at Central Church, conducted by Bros. Henry Wyse and E. B. Frey. Text, Psa. 39:4.

"No smiles are sweeter than
The smiles that mother wore;
Some day we hope to meet her,
Where we shall part no more."

Shank.—Fannie, daughter of the late Pre. John and Magdalene Weaver, was born at Spring Creek, Va., Oct. 23, 1861; died at the home of her daughters on April 28, 1939; aged 77 y. 6 m. 5 d. She was married to Charles G. Shank Aug. 6, 1880, who preceded her in death 34 years. One son (Elmer) passed away three years ago. The following children survive: Mrs. W. A. Sharpes, Dayton, Va.; Mrs. Henry Bailey, Cullom, Ill.; Maggie and Mary Shank (with whom she made her home); Lewis W., Sterling, Ill.; Samuel A. and Emanuel J. of Dayton, Va., and John W., of Dale Enterprise, Va. She also leaves 23 grandchildren and 6 great-grandchildren. Mother had been in feeble health for the past seven years and spent the last eight months in bed. She was very patient in her long sickness, but expressed her desire to leave this world and go to a better place. Even in our sorrow we are comforted with the thought that Mother is at rest. She was a faithful member of the Mennonite Church since early girlhood, always a regular attendant at church services whenever her health would permit. Short services were conducted at the home by Chester K. Lehman and Elam Horst, and at Weaver's Church by John R. Mumaw, assisted by Henry B. Keener. Text, Eccl. 8:12, "Yet surely I know that it shall be well with them that fear God." Burial in the cemetery near by.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
But yet we're glad, if God saw best,
To end her suffering and give her rest."

—The Family.

Shank.—Hannah Frances, daughter of the late David G. and Mary Ann Heatwole, was born near Dale Enterprise, Va., July 24, 1856; died at the home of her daughter, Sallie, near Harrisonburg, May 18, 1939, aged 82 y. 9 m. 25 d. While she had complained of not being so well, she was able to go about until ten days before her passing. She united with the Mennonite Church at the age of sixteen years, continuing in this faith to the end. Modesty and simplicity were ornaments that adorned her Christian life. In October, 1879, she was united in marriage to John W. Shank. To this union 10 children were born. A son (Irvin, aged 14 years) preceded her in death in 1896, also her companion in 1920. Three grandchildren and 4 great-grandchildren also preceded her. Surviving are the following children: Sallie (wife of J. D. Kiser), Annie (wife of Loy Propst), and Kent M. Shank, all of near Harrisonburg, Va.; Clara (wife of Euos Heatwole), Bertha (wife of Joseph Knically), Fannie (wife of Amon Heatwole), and Glenn W. Shank, all of near Dayton, Va.; Frank M. Shank, of Hubbard, Oreg.; and Wade H. Shank, of Waynesboro, Va. Forty-three grandchildren, and 33 great-grandchildren also survive. Funeral services were held from the Bank Church, conducted by Bro. J. R. Mumaw, assisted by Bro. H. B.

Keener. Text, Rom. 2:1-10, 16. Laid to rest in the adjoining cemetery.

"We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you,
May your precepts be obeyed."

Straun.—Salome, daughter of Daniel and Effa Yoder, was born at Middlebury, Ind., Jan. 9, 1868; died April 18, 1939, at the home of her brother, Simon D. Yoder, near Hubbard, Oreg.; aged 71 y. 3 m. 8 d. She was united in marriage to Manasses Hochstetler of Nappanee, Ind., in 1884. He died in July, 1898. To this union were born 4 sons, of whom 2 sons (Andrew and Alvin) died in infancy. She was again united in marriage to George W. Straun of Orrville, O. He also preceded her in death. To this union were born 3 sons, of whom 1 son (Jesse) also preceded her. She is survived by her 4 sons (Irvin M. Hochstetler of Salem, Oreg.; Simon M. Hochstetler of Hubbard, Oreg.; George W. Straun of Hubbard, Oreg.; and John H. Straun of Newberg, Oreg.), 6 grandsons and 2 granddaughters, 1 grandson having passed on. She also leaves 2 brothers (Simon D. Yoder of Hubbard, Oreg., and Daniel D. Yoder of Sheridan, Oreg.), 2 sisters (Mrs. Elizabeth Schlachach of Sugar Creek, O., and Lydia Ann Slabaugh of Goshen, Ind.), and also a host of relatives and friends. She came to Oregon in 1905, united with the Church of God at Woodburn, Oreg., and remained a faithful member until her death. She was a woman of very deep religious convictions. Of recent years her health has been failing, and lately she suffered much pain. She many times expressed the desire that God would call her from this world. On Monday evening she suffered a paralytic stroke, and early Tuesday morning the end came quietly and peacefully. Funeral services were held April 21, at the Hopewell Mennonite Church, conducted by J. L. Green, assisted by Henry Wolfer. Scriptures used: Rom. 14:7; Rev. 5:8; Heb. 2:6, 7; Psa. 115:16; Rev. 14:13; Heb. 11:4; I Cor. 15:21-23, 35; I Thess. 4:13.

Steider.—Peter R. Steider was born at Metamora, Ill., Feb. 16, 1877; died at his home in Shickley, Nebr., May 28, 1939; aged 62 y. 3 m. 12 d. He came, with his parents to Milford, Nebr., in his childhood and as a young man accepted Christ as his personal Saviour and united with the church of his choice, of which he has been a faithful member since. On Dec. 1, 1898, he was united in marriage to Barbara Summers of Milford. To this union were born 6 sons and 1 daughter; 2 sons (Elmer and Harry) dying in infancy. Those who survive are his sorrowing wife, daughter (Alma), sons (William, Edward and David), all of Shickley, and Clarence of Randsburg, Calif., who was unable to be with him in these last hours. He also leaves 4 daughters-in-law, 7 grandchildren, 4 sisters (Mrs. Katie Saltzman of Milford, Mrs. Lena Stauffer of Albion, and Mrs. Phoebe Teuscher and Mrs. Lizzie Schwartzendruber of California), 2 brothers (Henry of Shickley and Samuel of Beaver Crossing, Nebr.), besides a host of other relatives and friends. A sister and brother also preceded him to the spirit world. At times he suffered intensely with a lingering illness of 6 years' duration, but up to last December was always doing what he could. He and his companion spent the first 6 years of their life together on a farm near Milford, after which time they came to Fillmore County where they farmed and were engaged otherwise in business. Through all his suffering he manifested a true Christian spirit and almost at the last gave a ringing testimony of his joy in the faith to which he made his first vows. We have lost a kind loving companion, father, and friend but our loss is his gain. Funeral services at the Salem Mennonite Church, conducted by the home ministers. Sermon by Bishop P. R. Kenel, Text, II Cor. 5:1, 2. Interment in the adjoining cemetery.

"The room is quiet, all is still,
His place is vacant, 'tis God's will;
But yet we're glad, if God saw best,
To end his suffering and give him rest."

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alberta, July 4-6, 1939.

The Sunday School Conference will be held on Tuesday, July 4, District Mission Board Meeting and program on Wednesday, and Church conference on Thursday.

All conference members are urged to be present at the ministers' meeting on Monday July 3, at 2 P. M.

Isaac Miller, Moderator.
M. D. Stutzman, Secretary.

Virginia

August 1-4, 1939

Tuesday

8:00 a. m.—Meeting of the Automobile Aid Plan

10:00 a. m.—Meeting of the Property Aid Plan

1:00 p. m.—Meeting of Board of Missions and Charities

4:00 p. m.—Meeting of the Arranging Committee

7:30 p. m.—Preaching Service

Wednesday

9:00 a. m.—Preliminary Session of Conference

2:00 p. m.—Fundamentals Conference

7:30 p. m.—Mission Meeting

Thursday

9:00 a. m.—Conference proceedings begin

Friday

8:00 a. m.—Conference proceedings resume

The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.

John L. Stauffer, Moderator.
John R. Mumaw, Secretary.

YOUNG PEOPLE'S INSTITUTE

(June 21-25, 1939)

Goshen, Indiana

The young people's institute, held other years at Goshen College, will this year be held at the Yellow Creek Mennonite Church, six miles west of Goshen, Ind.

The program will consist of Bible study, Missions, Discussion of Modern Problems, Open Forum, Music, Ideals for the Christian's Recreation, Social Ideals for Men and Women. In addition to the classes there will be addresses each evening at 8:00 o'clock to which the public is invited.

Leaders and speakers will be O. N. Johns, Canton, O.; J. R. Mumaw, Harrisonburg, Va.; Paul Erb, Hesston, Kans.; M. C. Lehman, Goshen, Ind.; Paul Mininger, Goshen, Ind.; John C. Wenger, Goshen, Ind.; Gladys Honderich, Goshen, Ind.; Mrs. Paul Mininger, Goshen, Ind. Others to be arranged with later.

Expenses will be met by a nominal charge for tuition and meals. For bulletin write: I. E. Burkhart, Chairman of Institute Committee, 1408 S. Eighth St., Goshen, Ind.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interest-

Items and Comments

We all know that we, by the grace of God, do not have to fight in Europe unless we choose to do so. Nothing on earth can draw us into a European war except propaganda, emotional hysteria, or misguided thinking and leadership.—Senator Warren Barbour.

* * * * *

Recently a witness before a congressional investigating committee testified that while in Moscow, Russia, he and a hundred other American Communists were instructed as to how to work their propaganda for the spread of Communism in America especially among sailors and soldiers. Astonishing revelations have recently been unearthed concerning the spread of Communistic propaganda in America.

* * * * *

The London Times, regarded by some as the world's leading newspaper, recently in commenting on "the historical truth of our Lord's Virgin Birth and His bodily resurrection from the dead," said of clergymen who deny these truths, "The general right to freedom of opinion is one thing; quite another is the right of any one who conscientiously disbelieves parts of the creed to take office in a church which is based upon those creeds, and privately to deny what publicly, by reason of his office, he must affirm."—The Gospel Minister.

* * * * *

The methods used in labor strikes—sit-down strikes and other varieties—are well known to those interested in the public welfare. Similar tactics minus the personal violence in evidence during labor strikes, also mark the work of high-powered lobbies whose business it is to force desired bills through Congress or state legislatures. The object is to use coercive means to compel legislators to vote contrary to their own convictions. Constitutional government and cherished freedom of conscience are endangered to the extent that such methods are tolerated by the government in state or nation.

* * * * *

Catholic priests of the old Mission San Juan Capistrano hold an annual service for the departure of the golden-breasted swallows that inhabit the eaves of the Mission during the summer. The priests ask divine guidance for the birds on their annual journey to probably South America, and their return. It is a strange phenomenon of flight which causes the birds to leave before daylight on the morning of October 23, and to return as promptly on March 19. This coming and going on these dates has not failed once in more than a century, says Dr. James D. Rankin, and leap years do not change the date of the flight.—D. Carl Yoder.

ANNOUNCEMENT

To those who may be interested in procuring a tent for camping at General Conference this summer; we have arranged with another tent company for the small tents to be rented at a reduced price from those first quoted. Due to the many inquiries relative to beds and bedding, those who rent tents will be expected to bring their own cots and bedding along. We wish to state further that those who are interested in a tent will please make reservations as early as possible. Anyone desiring more information please write to G. Elrose Yoder, Mill Creek, Pa., as he will have charge of this part of the work.

Elmer Yoder.

ed in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.
Young People's Institute Committee
Scottdale, Pa.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 26-30

This year's program provides an unusually large variety of subjects from which the student may select his courses. We are offering studies in Missions, Doctrines, Church History, Christian Education, The Christian Life, Prophecy, Christian Service, Nature, and four New Testament Books.

For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

ATTENTION!

S. B. S. TEACHERS and
Y. P. I. INSTRUCTORS
PRICES REDUCED
on

MENNONITE HISTORY

By DANIEL KAUFFMAN

This book contains a brief sketch of the history of the Christian Church from the time of her beginning at Pentecost. Special attention is given to the history of the Mennonite Church from the time of her inception during the Reformation period, until the present time. It was especially designed for use in Bible schools, Young People's Institutes, etc., and contains review questions at the end of each chapter.

To this time the price has been \$1.00 per copy and was bound in cloth only. This has now been reduced to 75¢. An edition in paper binding is being made up which will sell for 45¢ per copy, or 40¢ each if ordered in quantities of six or more for class use.

This is the textbook recommended for the Church History period in the Fourth Year of the Summer Bible School Course for the High School age.

Address all orders to MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, JUNE 22, 1939

(Herald of Truth
Established 1864)

No. 12

EDITORIAL

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The first "many" in the above quotation refers to the entire human family. Through Adam's transgression (disobedience) he fell from a righteous into a sinful state, and this sinful state was transmitted, from generation to generation, to the whole human race. In other words, "All have sinned, and come short of the glory of God."

The second "many" refers to all who were redeemed through the blood of Jesus Christ. As the only hope of salvation for a sinful and lost race, Christ "was delivered by the determinate counsel and foreknowledge of God;" died that man might live. Eternity alone will reveal how "many" availed themselves of the opportunity to accept God's proffered terms of mercy and thereby win eternal life.

Notice that word "DISOBEDIENCE." It lies at the root of all the shortcomings, failures, aches and ills of man; both here and hereafter. God says to man, "Behold, I have set before you this day a blessing and a curse . . . a blessing if you obey . . . a curse if ye do not obey." Christ says, "Ye are my friends, if ye do whatsoever I command you." Before us is set this alternative: obey and live, disobey and die.

Do you want your children to grow to become stalwart workers for the Lord? Then teach them, early in life, to learn how to work. One of the worst things you can do for your children is to allow them to grow up in idleness. There is an old saying, "Satan has some mischief still, for idle hands to do." Here are a few things that habits of industry will do for young people: (1) It keeps their minds occupied in some-

thing worth while. (2) It teaches them the value of enduring hardness. (3) It gives them a taste of the practical side of life. (4) It helps keep them out of mischief. (5) It helps develop sturdy manhood and womanhood. (6) It adds to their usefulness. (7) It educates them to make their own way in life. (8) It is an essential part of the wise precept, "Train up a child in the way he should go." If you would be kind to your children, teach them how to work.

If you had but one more day to live, what would you do? We may or may not be able to answer this question. But recognizing that the day in which we are now living may be our last, each day should be spent in a way that should our Lord return and make it our last day on earth, we could honestly say that we are spending the day to His glory and in a way that meets His approval.

And this reminds us of what Paul wrote to the Corinthians: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This solemn fact is too often lost sight of by too many people. If God will be our judge on that eventful day, why not live as though we acknowledge Him as our Judge now? Read II Tim. 2:15 and I Jno. 2:15-17.

"Ensamples to the Flock."—This was part of the instructions which Peter gave to the elders (overseers) of the flock of God. The advice corresponds with Paul's advice to the Corinthians ("Be ye followers of me, even as I also am of Christ") and to Timothy ("Be thou an example of the believers.")

By this advice we get an idea of the importance of Church leaders or overseers having a taste of the same problems that the body of their members have, that in their exemplary living the

members might have an example of how best meet and solve their problems. It is the business of the ministry not only to tell their members how to live, but also to show them how it is done.

Another thing suggested by this is that the Gospel of Christ nowhere holds up one standard for ministers and another (a lower) standard for laymembers. In the ceremonial Law there were instructions to the priests as to what kind of clothing they should wear to indicate their position or office. But no such instructions are given under the Gospel, for in this dispensation "whosoever believeth" belong to "the royal priesthood," and not only our clothing but everything else about our life should indicate that we are "a peculiar people," "unspotted from the world." In all these things the ministry, being leaders, should set the example, with the idea that the membership should follow their example in loyalty to the Gospel of Christ and in exemplary living.

Wanted! in every community, Church leaders who can truthfully say to their congregations, "Be ye followers of me, even as I also am of Christ."

Let us make a supposed speech of Jesus Christ: "When I came into this sin-cursed world I supposed that everybody would recognize my noble mission. But instead of appreciating my labors in their behalf, those who ought to be my best friends are my worst enemies and persecutors. While I am slaving my life away and making great sacrifices and suffering great persecutions, nearly everybody is working for his own interests. You can just go it. I also will look after my own affairs, go back to heaven, and let you look out for yourselves."

Of course you say that this speech is preposterous, sacrilegious; that it has no place in Christ's actions, words, or even thoughts; that He was at all times willing to make any kind of a sacrifice

for the good of man, and that He came into this world for this very purpose, laying down His own life that we might live.

While Christ never made that kind of a speech, there are many people who claim to be followers of His who are making some speech like it; in actions, if not in words. They have much to say of the great sacrifices they are making, speak eloquently of the sins of others, and in a contemptuous holier-than-thou attitude they threaten to quit if they are not soon reimbursed for their labors and sacrifices and given due recognition for their services. What they need is to look to Christ as their Example, follow His steps, show by their own lives how other people ought to live, devote their lives to the furtherance of the cause of Christ and the Church, press forward with hope, having the assurance that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

A GLANCE AT PART OF THE WORK OF SOME THEO- LOGICAL SEMINARIES

By D. D. Miller

For the Gospel Herald.

The Lord never places a premium on ignorance, but always on Truth. The doing away with ignorance by the attainment of knowledge is possibly generally good, but the search for, and upholding of Truth is always good. On the other hand, the search for knowledge to enable one to put down Truth is always wrong. Today there are schools of many descriptions, from those which possibly meet God's approval to those which evidently meet the Devil's approval. But we are particularly concerned in this small sketch about one kind, the Theological Seminary, readily admitting that not all, but too plenty are much as described below.

By Theological Seminary we may think of the degreed Bible schools or, as another puts it, "Schools where individuals attend to attain a knowledge of God and the supernatural, with the idea of ministering to others, in mind." The name is good, and the purpose for the founding of such schools evidently is quite old, and worthy, but the schools themselves (a large share of them) have become a dangerous spiritual-quick-sand-bed, and a burying ground for many Scriptural teachings. They have written the spiritual obituary on the hearts of many honest truth seekers. They have undermined a simple, living faith in great principles of the Bible. They teach that the Bible has "738 mistakes"—more or less—thus beginning the destruction of that unquestioning,

childlike Faith which believes all that God's Word says. They place the Triune God on the dissecting table for an unfair analysis, then proceed with an unskilled as well as un-Spirited operation, thus wresting God's work to their own destruction as well as the destruction of all concerned. Next comes the Bible; and with their limited Th. B's and D. D.'s they turn it inside out looking for mistakes, flaws, contradictions and misinterpretations, unwilling to recognize that God is One who takes no dictation from man regardless of position, nor not knowing that anyone with such a critical attitude toward the Bible is unfit to teach it to others.

Again, isn't it true that the larger per cent of young students attending the average modern seminary, after having taken his course there is weaker spiritually than when first entering? Furthermore, viewing things from all sides, I never could see the consistency of living in high hopes for our future church, with too many of her leaders trained in such modern schools.

Protection, Kans.

GAMBLING

By Ellrose D. Zook

For the Gospel Herald.

You may consult Webster's Twentieth Century Dictionary for the definition of gambling; or you may have your own definition, which may be more inclusive than Webster's. But the only way to solve the problem of what is gambling and what is not is the same way the Lord used in solving the questions of murder, adultery, and the like. The spirit of covetousness, the desire to get value without giving due value in return, usually leads the individual to take advantage of any form of gambling which may present itself. The spirit of gambling, a spirit entirely foreign and inimical to honest Christian living and character building, pervades the country today as it probably never has before.

Mrs. Franklin D. Roosevelt, in *School and Society* (Feb. 24, 1934), writes: "The spirit of gambling seems to be in all people. We may regret it, we may legislate against it, but in one way or another, the gambling spirit seems to spring up again—on the race course, in the stock market, in the lotteries which are as popular in European countries, or in card games in the drawing-room and crap games in the street." She comments further that gambling is prompted by the love of adventure and hazard and by the desire to acquire other people's property without earning it. She believes that it is one of the leading causes of the misery of the world and that it should be taboo, just as murder and robbery are taboo, because it is a matter of principle.

Dr. Aaron Bakst of the Department of Mathematics, Teachers College,

Columbia University, writes in the *Literary Digest* (May 23, 1936) under the title, "What Chance to Win?" His conclusion is that "the human race is notoriously willing to take a chance." Dr. Bakst never gambles and "hasn't any time for it." He has made interesting mathematical computations which show what chance people have in winning in different forms of gambling. To receive one of the greater prizes in the sweepstakes the gambler has a chance of 1 to 130,000. In poker his chances of getting a straight flush are 1 to 62,000. In bridge the chances of getting thirteen cards of the same suit is 1 to 153,000,000,000. In the numbers game or racket, the most vicious of all present gambling forms, the chance to win is 1 to 1,000,000,000. Dr. Bakst states that the above calculations presuppose ideal conditions and do not include such elements as loaded dice, error, dishonesty, and cheating. Daily newspapers have suggested that the results of Dr. Bakst's surveys may stop people from gambling quicker than anything else, when they see the small probability of winning.

From a note in "Watchman-Examiner" we learn that "Dr. George Gallup, Director of the American Institute of Public Opinion, whose polls on various subjects have proved accurate to a high degree, has completed a study of the gambling habit which leads him to assert that 50 per cent of the people in the United States indulge in games of chance, by which fabulous sums of money are squandered. Included in this are lotteries, slot machines, raffles, sweepstakes tickets, racing, election bets and sport gambling. Church lotteries, bingo, and raffles of one sort or another have become amazingly common, even in some Protestant churches. Once this fever grips a person, moral and spiritual degeneration is sure to follow. Many people are driven into financial difficulty which sometimes leads to suicide."

People enter contests and other forms of gambling for the money or some other prize of equal value. The means staked on the chance is usually money, but sometimes it is time or energy which could have been expended in some more worthy cause with a type of compensation of far greater value than the prize offered. When a man wins \$5,000, from where does the money come? Yes, the company pays it, but where does the company get it? It was a good investment in advertising, or they would not have put the contest on. Companies do not throw away \$5,000 checks for the thrill of it. The contest money came from the customers of the company or probably directly from those who took part in the contests. They were all victims and all lost except a very, very few "lucky" ones.

The greatest evil from gambling comes from the principle in men's lives which supports it. It is companion to laziness, "get-rich-quick schemes," dishonesty, stealing, cheating; and it is an enemy to true character, honest thrift and investment, and a concept of true values in life.

Hesoid said, "Base gains are the same as losses." Cicero commented, "Things ill got are ill spent." Herick in a verse says:

"If little labour, little are our gains;
Man's fortunes are according to his pains."

Solomon was not silent on the evil: "Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase." Proper appreciation and utilization of wealth is known only to those who use labor and in-

dustfy and thrift in acquiring it according to fixed laws created by God.
Scottdale, Pa.

How foreign the spirit of popularity to the spirit of Christ!—Elmer Yoder.

BIBLE TEACHING ON NONCONFORMITY

VIII. APPLIED TO HOME LIFE

By Paul Mininger

The conventional standards and practices of the world must always be subjected to critical evaluation by the Christian and judged in the light of God's Word. The life and thinking of the general society of men is irreligious and secular. They do not take God into their thinking and are not guiding their lives by His revealed will.

If men were by nature good, they would need only to have suggested them what they ought to do, and right action would follow. Because man has a "bent toward sinning" and the prevailing practices of the men of this world are predominantly sinful, he must have pointed out to him the patterns of life and thought to which he should not conform, as well as the ideals and standards which should guide him in doing God's will. **Nonconformity** to the standards of the world and **conformity** to God's will must both be emphasized in Christian teaching and preaching.

In this brief study we will examine a few of the anti-Christian standards and practices that prevail today in many homes. In connection with this we will also point out what we believe to be God's plan for the home.

"The family is a human institution which man has established for the preservation of the race and for his own happiness." This statement represents a point of view concerning the family which may seem, on the surface, to be harmless. However, it represents the thinking of a person who is living apart from God. It is man-centered thinking. The Christian believes that the family is an institution which God has brought into existence and which is not only for man's welfare and happiness but exists for the purpose of glorifying God. This fact is central in all our thinking about the home. Our conception as to its purpose will determine our practice at many points. The Christian dare not conform to the world in his thinking about the nature and purpose of the home.

"The marriage relationship need not be thought of as permanent. A husband and wife may be separated for reasons which seem to them to be justifiable and they may marry again if they are able to secure a divorce." This statement illustrates the breakdown in the thinking of men and women concerning marriage. It has created one of the most serious problems that faces society today. Even many ministers in Christian churches have been led away by the popular opinions of the masses and are blessing unholy marriages. When they do this they are untrue to God. His plan is for marriage to be a permanent union of one man and one woman until death separates them. Separation is permissible if one of the partners has been guilty of adultery. The New Testament makes no provision for remarriage except in the case of the death of the partner. Persons who enter marriage with the thought that it is to be permanent will not be so ready to look for a new mate when little difficulties arise. There is need today for a clear witness to the Christian conception of marriage. The Christian Church dare not compromise by catering to popular opinion. We must be non-conformists in our conception of the marriage relationship.

Many married persons today are avoiding the responsibility of bringing children into the world. This is a selfish attitude and is one of the evidences of the sensuality that characterizes our time. There may be circumstances in which it may be unwise for a husband and wife to have children, but the widespread practice of refusing to have children in order that the husband and wife may have freedom to live their own lives is certainly not Christian. The normal Christian home should have children. The Christian believes that one of God's purposes in establishing the home is to propagate the race and he is willing to share in this responsibility. One might also add that a husband and wife need the training and discipline which a family of children

will give them. Certainly society needs men and women who have grown up under the influence of a Christian home.

The failure of the home to function as an educational agency, and the transfer of this responsibility to other institutions, is a problem which every parent should frankly face. The home should furnish the primary educational influences for the child. If it does not, and other institutions supersede the home, we cannot expect the coming generations to be Christian.

Today as never before, there are attractions and influences which draw children away from the home and prevent it from making the contribution which it should. If the Christian home is to perform its task of producing Christian men and women it must become the center for the activities of the children. Parents will need to furnish interesting and worthwhile activities for children in the homes if they will shield them from the harmful influences about them.

The State gives parents the opportunity to educate their children in the public schools. But this is only a partial education and must be supplemented by Christian parents. In some instances the home will need to offset some of the influences to which children are subjected in the school.

The Church has taken upon itself the work of religious teaching, but its influence is necessarily limited. It cannot be a substitute for the more powerful and far-reaching influences which the home can supply. There are too many parents today who have turned over to the Church the religious education of their children. The Sunday school, young people's meeting and summer Bible school have been a great blessing to the Church. But if they lead parents to ignore their responsibilities, we may awaken some day to discover that they have not been the blessing that we thought.

One can think of few tasks that are so challenging to parents as that of furnishing worthwhile educational activities for children in the home. There should be religious activities to be sure. The period of family worship should be a meaningful and instructive experience for the child. Unfortunately it is easy to go through the form of worship in the home without actually guiding the children in worship. Participation by the children and variety in the way it is conducted will increase its value for the child.

Children will also need some activities in which they learn to do the things that need to be done around the home. A sense of responsibility can be given to children by having them share in the duties of the home.

Fellowship and recreational activities will doubtless take up much of the time of children in the home. Interestingly enough these informal activities which seem at first to be of little value are really the most influential and may be most valuable. If children and youth are given interesting and wholesome recreational activities in the home, in the fellowship of parents, brothers and sisters, the harmful recreational activities of the world will not have the attraction for them that they otherwise would have.

The easiest thing for parents to do is to drift along with masses and allow other institutions to educate their children. To be a non-conformist and make the home function as a worthwhile educational agency for the development of Christian character will make great demands upon parents. It will take time and energy, and will doubtless involve an investment of money if it is to be successful, but it will be most rewarding.

To be a non-conformist in our home life requires that we understand the implications of Christian ideals for life in the home. It follows, then, that we will be cautious in adopting conventional ways of living. It further means that our eyes must be open to the good that there may be in the methods of living which the world adopts. We will, however, not hesitate to refuse entrance into our homes, anything which will detract from the task of building Christian men and women out of the boys and girls whom God has given to us.

Goshen, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Coatesville, Pa.
(625 Walnut St.)

Dear Christian Friends, Greetings:—Due to the return of the warm weather our Sunday school attendance has dropped slightly, but there are several new pupils for whom we are thankful. Three of our Sunday school children were taken for an indefinite stay to the Children's Home in Millersville. Because of financial conditions, the parents thought it best to break up the home for a time. We surely felt sorry for the mother at parting with her children. Will you pray that God may give her comfort and draw her to Himself?

Our aged brother, William Richardson, who has been an inmate of the Welsh Mt. Home, has returned to Coatesville to spend the summer.

At the present time there is a class of applicants. We praise the Lord for these. Our faithful members are another great encouragement to us. Truly mission work is worth while! But there are those among us who have not yielded their lives although they have had the conviction and the inward desire. We think particularly of one who has been afflicted for some time. He feels his time is short, but he is still counting the cost. Will you join us in prayer for these souls?

On June 4 an interesting children's meeting was conducted by Bro. John Hertzler.

To all is extended a hearty invitation to attend the Quarterly Bible Meeting to be held, D. V., July 8, 9. The instructors are Bro. Henry Lutz and Bro. John E. Lapp.

As laborers for Christ, we keenly feel the need of your prayer help. Will you support the work with that power? "The highest of powers man can use."

For His glory,
June 12, 1939. Elizabeth Landis.

Kansas City, Kansas
(Mennonite Children's Home)

Dear Christian Friends:—Greetings in the name of our Master. "Bless the Lord, O my soul, and forget not all his benefits." We have just completed a tour to Iowa with nineteen of the children giving programs in a number of churches, resulting in much encouragement for the children. It always seems to deepen their experience when they have an opportunity to witness publicly for their Master.

Our recent abundant rains have improved the looks of our garden im-

mensely. We have plenty of garden things in season for which we are very thankful. Just recently a friend near town called offering us her entire crop of peas which afforded them poor pay because of a poor market. After serving peas at a number of meals we canned over 70 quarts besides over 20 quarts of our own.

It may be of interest to the primary department of the East Union Sunday School to know that Chattie, the pony they bought for the Home, has a little colt. He weighed less than thirty pounds. The children here have named him Prince.

Five children have been to the hospital to have their tonsils removed and are recovering nicely. We have had no sickness at the Home for some time for which we are very thankful.

Our population of 48 children is diminishing, for a number are going to the country for their summer's vacation. A few may stay permanently. We are, however, taking in several new children that are direly in need of help. Their mother died some time ago leaving a family of 12 children with a hard working father to take care of them. Just recently the father has been converted and very much desires that his children have proper Christian training and asks that we admit five of them into the Home. We have decided to admit them and are waiting for their physical examination.

We have recently received several donations for the isolation ward, for which we are very, very thankful. This proves to us that God's people hear His call.

Among the visitors for the month of May were the following: Mr. and Mrs. Joe Erb and family of Wellman, Iowa; Mr. and Mrs. Gordon Miller of Kalona, Iowa; Edith Eiman of Iowa City, Ia.; D. G. Lapp of Roseland, Nebr.; Joe C. Driver, of Garden City, Mo.; Esther Lapp of Columbia Falls, Mont.; Mr. and Mrs. Dan Widmer, and Bernice and Bro. Yoder from Sheridan, Ore.; and thirteen teachers from our local Stanley School besides many local friends. Visitors are always welcome and afford us much encouragement.

Provisions were sent during May by Junior Sewing Circle of Valley congregations in Oregon; Mrs. Will Hoyleman of North English, Iowa; West Union Sewing Circle of Parnell, Iowa; Dorcas Sewing Circle of Jackson, Minn.; Canton Sewing Circle of Canton, Kansas; Charles Greaser of Garden City, Mo.; Daytonville Sewing Circle of Wellman, Iowa; Sycamore Sewing Circle of Harrisonville, Mo.; Liberty Sewing Circle of South English, Iowa; Old Order Amish Sewing Circle of Goshen, Ind.; East Union Sewing Circle of Kalona, Iowa; Frank Rhodes of Kalona, Iowa; Waldo Mennonite Sewing Circle of Flanagan, Ill.; West Center Old Order Amish Sunday

School of Partridge, Kans.; Box 63 of Bally, Pa.; Gulf Haven Sewing Circle of Gulfport, Miss.; Leon Durham, of Upland, Calif.; Sheridan Sewing Circle of Sheridan, Oregon; and the Widmer family of Sheridan, Oregon.

Yours for the needy children,
A. Lloyd Swartzendruber.
June 13, 1939.

ARGENTINE WEEKLY NEWS LETTER

(May 10, 1939)

Dear Herald Readers, Greetings:—"As many as are led by the Spirit of God, they are the sons of God" (Rom 8:14).

As intimated in last week's letter, on Thursday afternoon, at 4:30, the Bible Coach of the brethren arrived in Cosquin, thus giving time for several short talks to the members and converts who had gathered for Bible study and prayer.

We then prepared a program to use the brethren in several special meetings which had been planned for the next two days in the town of Cosquin.

We had the loan of a hall close to the station and had two thousand notices printed inviting all to the meeting which was announced for 6 P. M. on Friday. We also visited the chief of police who received us cordially and wished us success in an open air meeting which we proposed to hold on Saturday evening at 6 P. M. in the Plaza near the station.

The next two days, Friday and Saturday, we were quite busy with visiting and singing for some sick Christians and inviting people to the meetings.

At about 5:30 P. M. we went to the hall and found some men and boys already there who were interested in the Bible Coach and the use to which it was put.

At 6 P. M. we began with singing while about 300 filed into the hall, nearly filling it. They listened attentively to a special talk on "Three Things that were Lost." Luke 15. After announcing our regular meetings at the Mission and the special open air meeting for the next day in the Plaza near the station the meeting was dismissed in an orderly manner.

On Saturday at 5:30 we were at the Plaza locating the Coach in a good place as it is provided with a platform from which to speak. Everything was soon in place and at 6 sharp the meeting began with singing of choruses by the believers and children of the Sunday school. Then the workers, one after another gave short Gospel Messages which had been well prepared beforehand.

The messages attracted the attention of some people who had been conversing and molesting those around them and they began to listen and were quiet until the meeting was over. Many

prayers had been offered for these meetings, and God richly blessed.

After the announcements we gave away booklets, "The Way of Salvation" and "The Reason Why," to as many as were sufficiently interested to ask for them.

Since the meetings we have heard many favorable comments on the splendid way that the workers co-operated in giving the Gospel message through the publicity caused by the Bible Coach passing through the streets.

Some are asking why we do not have a Bible Coach in the hills? Until this year we have had no capable workers who could be spared for Bible Coach work for tours to other towns and villages of the district. But this year two young men are interested and preparing themselves according to II Tim. 2:15 as workmen that need not be ashamed, rightly dividing the Word of Truth. We have been told by workers of other denominations that a great amount of good has been done through the Bible Coach work and by their workers. Bro. and Sister L. S. Weber have been used in that work since January and their experiences will be told at home soon we believe but we wish to state here that many souls have been brought to hear the Message to the Bible Coach or to the Gospel tent and some have found and confessed Christ as Saviour. Their work was done in the province of Buenos Aires and it is quite too far away for the Coach to be brought up here to Cordoba, and besides it is needed in that province. We are nearly 500 miles away by road and we are trusting in the Lord to touch hearts of His children to give of His share for the work in the Cordoba Hills where many thousands have not yet heard the Gospel message in its primitive purity and power to save unto the utmost.

Next week, D. V., we desire to tell you about several who have found their Saviour. Will you remember His Work here in your prayers?

D. Parke and Lillie F. Lantz.
Cosquin, FCCNA. Argentina.

WEEKLY LETTER FROM EAST AFRICA

Shirati,
Musoma, T. T.
B. E. Africa.
May 29, 1939.

We are just coming to the close of another vacation month from school. It is real quiet here in the station, as most of the boys and girls who live on the compound during school are now in their villages. We are glad for the time of quiet, but we are also always glad to see them return. This afternoon one of our little girls came back to stay a week ahead of time because she says her father has been threatening to put

her in a Catholic school. She is the one girl in our home who has been here one year without running off. She did run off once after being here a few weeks, but now it is a year since her return. She is about ten years old, and in a child's way has come several times to confess some sins and express a desire to follow the Lord Jesus more closely. Today her father was away from the village, so she came while there was opportunity. Her mother is in favor of her being here and has been one of our most co-operative mothers.

Another girl stayed all during vacation time, saying she knows there are too many temptations in the village. I should like to acquaint you all with her personally, for her characteristics are very much her own individual ones. She has been in the home before several times, and each time ran off. We praise our Lord greatly for the sunshiny girl that she is most of the time. We will be very anxious to begin school again. Temptations in the villages are many, and the Catholics try so hard to entice our pupils away. We know the God whom we serve is far greater than any "Padre," and the truth shall always stand when the falsehoods have fallen. Also—"No weapon that is formed against thee shall prosper."

Bro. and Sister Leatherman and daughter Lois spent the past week end at Shirati. It was a rather eventful trip to get here, as the axle of the car snapped just as the car entered the rough Mori river ford. It was within a quarter of a mile of the only little town of Indian shops between here and Mara Bay which is about 55 miles from Shirati. One of the two lorreys (trucks) in the town was available to bring them to Shirati and take them back this morning. Also to tow the disabled car to Mara Bay. Even though the one lorrey had gone on safari, the Lord knew the condition of the axle of the car and kept the other lorrey there to take care of those of His children who were in need.

The grain is not yet mature in the gardens, but the rains had almost stopped. Gardens were looking very dry, but last evening we had a heavy rain followed by several hours of slow rain.

Continue praying.

Elma Hershberger.

THE GREAT COMMISSION

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20.

And he said unto them, Go ye into all the world, and preach the GOSPEL

to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.—Mark 16:15, 16.

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:46, 47.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1:8, 9.

A SOUL-WINNER NEEDS

Cleansing;
Consecration;
Conviction;
Compassion;
Constancy in prayer;
Consistency;
Confidence;
Countenance;
Courtesy;
Clear, concise, comforting,
Convincing messages;
Continuous fellowship in
the Spirit.—Selected.

ANNOUNCEMENT

In response to a special request from Bishop and Mission Board representatives from the Juniata District, it has been decided to hold the July Quarterly Meeting on the third Monday in July (July 17) at Lauver's Meeting House. The Boards begin a joint business session at 9:30 A. M. The business of the Boards will probably occupy the time until early afternoon, immediately following which it is planned that the Mission Board's Foreign Program be presented and discussed by Chairman Henry Garber. Following this Orie O. Miller will present some impressions in connection with his recent visit to Europe having to do with Spanish Relief and the prospects of Mission work in Portuguese East Africa. Bishop Amos Horst will then bring the closing message on "Our Winter Bible School and the Relation of its Work to Missions." A program is arranged for the evening on which returned missionary William Lauver will discuss their work in South America and Elam Stauffer will similarly give an address on the work of the Mission in Africa. All the sessions during the day are open to the public, and everyone interested is invited to attend. O. O. Miller, Secy.

If the world is to know the will of God, it will know it through the Church.—A. J. Metzler.

"Among the many calls of the lost for the Gospel comes one from the lost Mexican in South Texas."—Jno. D. Leatherman.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A HOME

Father, I thank Thee for a home;
For the glowing warmth of an open grate,
For food and raiment,
And a restful couch
To woo my weariness.

For children's voices
Coming and going with the years,
For the confidence of sons and daughters
Full grown to man- and womanhood.

I need so much a home;
I need respite even
From my dearest friends.

I need to be alone
To say again sweet words I've heard;
To dwell upon a gracious smile,
To recount noble deeds,
To sense again
The pressure of a friendly hand.

I need to be alone
To think upon my faltering ways,
To do penance for a thoughtless word,
A kindly deed I've left undone,
A kindly word unspoken.

I recognize my helplessness,
I realize my nothingness,
And I reach my empty hand
To Thy omnipotence,
And Thy abounding grace.

Here in my home,
Closeted with Thee,
In quiet reverence,
I contemplate Thy eternal verities;
Here midst these four walls,
I thank Thee humbly
For this sheltered nook
Which is mine own.

—Sue Harnly Heaston in
Gospel Messenger.

MATRIMONIAL GEMS

Of all earthly goods, the best to be had is a good husband, or a good wife.

* * *

Men should keep their eyes wide open when contemplating marriage, but after marriage they should keep them closed to the wife's imperfections, providing she has any.

* * *

Those who choose a wife, should do so with the same care that a sensible prospective bride selects her wedding gown, being sure to select material with good wearing qualities.

* * *

One should never marry except for love, but it is the part of wisdom not to fall in love with anyone except with such an one as is enriched with a lovely character.

* * *

There can be permanent happiness in the married life, only to the extent that

each party in turn is willing to give up his or her uncongenial traits of character and whimsical notions.

* * *

In choosing a wife as a life companion it is essential not only to think of one's self in reference to the pleasure of being daily associated with one of a social and congenial disposition, but forethought should be given relative to the best welfare of those who through God's providence may be brought into the home through her as a mother, lest a reproach come upon your posterity because of an evil heritage.

* * *

"Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not be dissolved until the last day."—Horace.

* * *

The married relation is incomplete if those wedded together as husband and wife fail to be united and blended together on every point. This can only be secured by making every interest common to both, their hearts throbbing with the same joys and sharing each other's pangs of sorrow, each cheerfully helping to carry the other's burdens.

* * *

"Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is surrounded by all the strength of love and charity; and these burdens are all delightful."—Jeremy Taylor.

* * *

"The persons who have chosen each other out of all the species with the design to be each other's mutual comfort and entertainment have in that action, bound themselves to be good-humored, affable, discrete, forgiving, patient, and joyful, with respect to each other's frailties and imperfections to the end of their lives."—Addison.

* * *

We entreat you as a husband to love your wife as you love yourself; yea, "even as Christ also loved the church, and gave himself for it." Give honor to her as to the more delicate vessel! Respect the delicacy of her general makeup, and ever protect her as a sacred treasure. Continue to manifest toward her through life the same attention, the same manly tenderness which in youth was the means of gaining her affections. Pursuing such a course will go a long ways in making your home ideal.

* * *

We exhort you as a wife to be gentle, kind, and obedient to your husband. May the influence which you wield over him arise from the discretion of your Christian conduct toward him. "Submit yourselves unto your own husbands,

as unto the Lord." Be diligent in ornamenting your life with meekness, cheerfulness, and kindness, thus making yourself attractive to him to whom you have pledged faithfulness and loyalty.

* * *

Both husband and wife should constantly endeavor to preserve a strict guard over their tongues, that they never utter anything that is rude, contemptuous, or harsh; guarding well their tempers, that they may never appear sullen and severe; each endeavoring by God's grace to be as perfect as possible, but never expecting too much from each other. If perchance mistakes occur and offenses arise, the spirit of forbearance and forgiveness needs to be exercised, and the thought entertained that no human being is exempt from faults. —J. S. Shoemaker, in "The Ideal Christian Home."

GLIMPSES INTO CHRISTIAN HOMES

The Home of Mary

"...he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:12).

The Home of Lydia

"And a certain rich woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:14, 15).

The Home of the Jailor

"And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:33, 34).

The Home of Philip

"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered the home of Philip the evangelist, which was one of the seven; and we abode with him. And the same man had four daughters, virgins, which did prophesy" (Acts 21:8, 9).

The Home of Timothy

"Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice... and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 1:4, 5; 3:15).

(Continued on page 252)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for July 2, 1939.—I Kings 3:5-15.

SOLOMON: A Ruler Who Began Well

Golden Text.—Give therefore thy servant an understanding heart . . . that I may discern between good and bad.—I Kings 3:9.

Introductory.—For three months we are to make a study of kings and prophets, beginning with Solomon and ending with Isaiah. The latter part of David's reign was full of troubles. At one time, when he had it in mind to build the Temple, the Lord directed Nathan to tell him to leave that work to his son and successor, Solomon, because he had been a man of war while Solomon should be a man of peace. When Solomon came to the throne he lived true to the title of this lesson; that is, he began well. As the years rolled on, however, Solomon drifted away from his commendable record, and the last years of his reign were vastly different from those in the beginning.

Solomon's Prayer (5-9).—One time when Solomon was in Gibeon the Lord appeared to him in a dream by night. At this time of his life the inspired writer had this to say of him: "And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places"—a commendable record in the main, yet not without compromises which doubtless had something to do with his apostasy later on in life. But the Lord came to him while he was asleep one night and told him, "Ask what I shall give thee." Solomon recognized his shortcomings and was burdened for the welfare of his people. So he asked for wisdom, "an understanding heart," that he might govern his people wisely, discerning between good and bad.

In this Solomon prayed wisely. And he prayed in the spirit of true humility, burdened for the welfare of others, at this time apparently caring nothing for himself. From this humble attitude and unselfish prayer every child of God may learn a valuable lesson. All that he asked for himself was something that would enable him to be of practical help to his people. It is a noble example of living for the good of others.

God's Answer to this Prayer (10-13).—The Lord was greatly pleased with this unselfish request. He said: "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart . . . and I have also given thee

that which thou hast not asked, both riches and honour. . . ."

In this we have an illustration of the fact that when a man of God prays out of a sincere and unselfish heart, he is rewarded in that the Lord grants him more than he asks for. Besides the things herein mentioned, God also made a conditional promise which we shall notice in the next paragraph. In our prayers let us keep in mind the interests of others, knowing that God is at all times ready to give us what we are in need of. Is God well pleased with our prayers?

Conditional Promises (14).—Notice that word "IF," which stands at the head of this verse. "IF thou walk in my ways, to keep my statutes and commandments," then I will not only give you what I said I would, but I will also bless you with a long and fruitful life. God meant every word of it; but Solomon failed to comply with this condition and therefore missed the blessing. Many of the promises of God, to us as well as to Israel, are made conditional. Israel missed many a blessing because they failed to meet the conditions under which the promises were given. As God says on one occasion, "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the com-

mandments of the Lord your God . . . a curse if ye will not obey" (Deut. 11:26-28). This condition applies to us as well as to Israel. "They to whom it was first preached entered not in because of unbelief."

Solomon Worships the Lord (15).—Solomon awoke. His experience had been but a dream. But it was also a living reality in that the Lord had actually appeared to him during the dream, and the conditions laid down were as real as though Solomon had been wide awake and spoken to the Lord face to face. He was profoundly impressed. "He came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants."

In this demonstration of worship we notice two important things: (1) Solomon worshiped. Reverently he came before the Lord in the most holy place, and offered sacrifices to God. (2) Solomon gave a practical demonstration of his interest in the welfare of others by making "a feast to all his servants." In this he exemplified the word of the Lord as given through the inspired apostle: "He who loveth God love his brother also" (I Jno. 4:21). Had Solomon continued in this spirit throughout his life, both the beginning and the end of his reign would have been a record of righteousness before God and blessing to his people.—K.

BIBLE MEETING TOPIC

"BLESSED ARE THE PEACEMAKERS."

—Matt. 5:9, 38-48

Topic for July 2

MOTTO

"Live in peace."

OUTLINE STUDY

I. The Way to Promote Peace.

1. Accept the Prince of Peace.—Jno. 1:12, 13; Gal. 3:26; Rom. 8:12-14.
2. Declare the glad tidings to others.—Rom. 1:16; Acts 26:18.
3. Let the Spirit bear fruit in the heart.—Gal. 5:14-26.
4. Endeavor to keep the unity of the Spirit in the bonds of peace.—Eph. 4:1-3.
5. Let the Spirit control the members of the body.—
 - a. The tongue.—I Pet. 3:8-13.
 - b. The mind.—Rom. 12:1, 2.
 - c. The passions.—Rom. 12:17-21, 14.
6. Use the way of prayer.—Matt. 5:44; Luke 23:34; Acts 7:60.
7. Preach the doctrine of peace.—Jas. 3:18; Rom. 10:15.
8. Cast down the foes of peace with spiritual weapons.—II Cor. 10:4, 5; 6:4-10; Eph. 6:10-20.

II. Blessedness of Peacemaking.

1. Enables endurance of suffering.—Heb. 12:2; 10:34; I Pet. 4:13.
2. Exceeding gladness.—Matt. 5:9-12; Luke 6:22, 23.
3. Reward of a fruitful ministry.—II Cor. 5:18-21; Col. 1:3-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Joy of Peace-making.
 - a. Jesus makes peace for men.
 - b. Men lead other men to Jesus and His peace.
 - c. Jesus' peace makes us seek peace with others.
 - d. Good for evil.
 - e. Blessing for cursing.
 - f. Love for hatred.
 - g. Forgiveness.

For Seniors.

1. Heavenly Methods of Peace Making.
2. The Blessedness of the Peacemaker.

PERSONAL THOUGHT

Do we know the blessedness of the experience of the peacemaker? May we let the Spirit of God have His way in us to give us the joy of peace-making.

SEED THOUGHTS

Never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—E. H. Chapin.

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace.—Seker.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Tillotson.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

Editor Daniel Kauffman
Associate Editor John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 22, 1939

Field Notes

Sister Anna Histan, of Kansas City, Kans., is spending some time with Bro. Nelson Histan and wife of Culp, Ark. M.

Bro. Milo Kauffman of Hesston, Kans., preached for the little flock at Exeland, Wis., on Tuesday evening, June 13.

Bro. Henry J. King, Arthur, Ill., has been secured as the speaker for an all-day meeting for July 4 at the East Bend Mennonite Church, Fisher, Ill. K.

Bro. Frank Leaman, of York, Pa., has been secured as an evangelist to begin a series of meetings at the Pond Bank Church, Mont Alto, Pa., on July 2. S.

Bro. C. M. Helmick of Pinto, Md., closed a series of meetings at the Shantz Church near Baden, Ont., on Sunday evening, June 11. A live interest is reported.

Enroute to General Mission Board Meeting at Fairview, Mich., Bro. and

Sister Elam Stauffer and Bro. and Sister D. Ralph Hostetter planned to visit friends in the West Liberty (Kansas) congregation. M.

We are in possession of a neat little folder announcing the Mennonite young people's institute at Harrisonburg, Va., July 26-30. Sixteen instructors are listed as faculty members. See announcement on last page.

Recent visitors in Scottsdale are Sister Dorothy Kemrer, Harrisonburg, Va.; Sister Suie Snyder, Mt. Joy, Pa.; Sister Martha M. Beachy, Alden, N. Y.; who are assisting in the summer Bible school work at this place.

Bro. and Sister Wm. M. Smith left Kansas City, Kans., via auto on Friday, June 9, with Silverdale, Pa., as their destination. It was their plan to stop off with friends at Hannibal, Mo.; Goshen, Ind.; and Altoona, Pa. M.

On June 25, 7:00 p. m. E. S. T., an Inspirational Song Service is scheduled to be held at Erb's Mennonite Church, Lititz, Pa. Bro. Chester K. Lehman, of Harrisonburg, Va., is to have charge and to deliver the sermon following the song service. B.

The Lord willing, a Bible instruction meeting is to be held in the Mennonite mission in Coatesville, Pa., on Saturday evening, July 8, and all day Sunday, July 9, with Brethren John E. Lapp and Henry Lutz as instructors. Every-body welcome. F. S.

Bro. John R. Mumaw of Harrisonburg, Va., closed a series of meetings at the Geiger Church, Waterloo Co., Ont., on Tuesday evening of last week. Four lost souls found their Saviour and two former members renewed their covenants with the Lord.

After the recent conference at Casselton, N. Dak., Brethren Ezra Yordy of Eureka, Ill., and James Bucher of Upland, Calif., remained in the district for a season, Bro. Yordy to conduct meetings at Wolford, N. Dak., and Bro. Bucher at Surrey, N. Dak.

Bro. S. J. Miller of Pigeon, Mich., has been secured as evangelist to hold a series of meetings at the Floradale, Ontario, Mennonite Church, beginning Wednesday evening, June 21, and continuing until Thursday evening, June 29, with an all-day meeting June 25. R. D.

Steps are being taken looking to the erection of a new house of worship in the region of Warden Park, about three miles from the Toronto, Ont., Mennonite Mission where our missionaries in Toronto have been conducting a Sunday school for several years.

Bro. Harry Shetler, of Davidsville, Pa., preached for the Scottsdale congregation on Sunday morning, June 18. His message was much appreciated. Accompanying him were Sister Shetler and two daughters and Bro. and Sister J. T. Eash and wife of the same locality.

Word reaches us that Bro. S. S. Wyse of Archbold, Ohio, a faithful minister for a number of years but hampered in his labors because of ill health, answered the heavenly summons June 12, and is now "safe in the arms of Jesus." The Lord comfort the bereaved family and congregation.

Brethren J. C. Driver of Garden City, Mo., and J. R. Shank of Versailles, Mo., spent some time recently visiting and ministering to the scattered members in the Lake of the Ozarks region. Among other things, communion services were held at Lick Creek Church near Sagrada, Mo., and the congregation at that place formally organized.

There was a good attendance at the recent meeting of the Dakota-Montana Conference at Casselton, N. Dak. Among those present were Bro. James Bucher of Upland, Calif., Bro. Ezra Yordy of Eureka, Ill., and Bro. Milo Kauffman of Hesston, Kans. The latter conducted evangelistic meetings during the week of the conference, closing on Sunday evening, June 11.

ATTENTION!

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Y. P. I. INSTRUCTORS

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By DANIEL KAUFFMAN

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To this time the price has been \$1.00 per copy and was bound in cloth only. This has now been reduced to 75¢. An edition in paper binding is being made up which will sell for 45¢ per copy, or 40¢ each if ordered in quantities of six or more for class use.

This is the textbook recommended for the Church History period in the Fourth Year of the Summer Bible School Course for the High School age.

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Correspondence

Lyndhurst, Va.

(Mountain View congregation)

Dear Herald Readers:—Our Sunday school is still continuing with about the same attendance.

On Sunday, May 28, Bro. Elmer Horst and family were present with us for worship, for whom we were glad, as we always welcome visitors. In the absence of Bro. Amos Showalter (who died May 14) Bro. Jason Weaver brought the morning message and used for his subject "Excuses," text, Luke 14:18, 20, which certainly does fit in well for the time in which we are living, as there are so many excuses for not attending church services and for failure to live the overcoming life.

We are looking forward now for a series of meetings to begin the first of July by Bro. William Jennings of Concord, Tenn., and we do hope there will be a good attendance and souls saved before it is too late.

Pray for the work at this place.

Viola A. Brydger.

Palmyra, Mo.

Dear Christian Friends, Greeting:—The fourth Sunday of April we observed the ordinances of communion and feet washing. "What manner of love the Father hath bestowed upon us," to make it possible that we could be counted worthy to keep these sacred rites in memory of our Lord until He comes.

June 11 we enjoyed a similar service with the Hannibal Mission congregation when Bro. Elam Stauffer, missionary on furlough from Africa, gave us God's message in a most powerful way—"The just for the unjust that we might be made the righteousness of God in Him." With two from Africa, several from Pennsylvania, Bible school teachers from four different states, and the Lord in our midst, this service will long be a very pleasant experience in the memory of all who were privileged to partake.

Ten children from our congregation were permitted to attend summer Bible school in Hannibal which closed June 16.

Attendance at our regular services has been unusually small for some months on account of whooping cough and other sickness among the little folks. We are very glad to report all much improved and look forward to a perfect attendance soon.

The natural harvest has just begun. The spiritual harvest is ever ripe and never finished. May we pray for each other working, watching and praying until the night comes when working days are over and we can more fully enjoy the reward of our labors.

Sincerely yours in Him,

M. Lena Kreider.

Elkhart, Ind.

(Olive congregation)

Greetings in the Name of our Master:—Again we have come to the close of another session of summer Bible school work. Good interest was shown throughout the two weeks of Bible school, May 15-26. Our bishop, Bro. D. A. Yoder, served as principal, with a teaching force of fourteen. The enrollment was 188, with an average pupil attendance of 178. The average attendance of teachers, pupils, and visitors was 201. In the 22 congregations represented there were 10 different denominations.

The congregation is also sponsoring a Bible school at our mission Sunday school at Crumstown, Ind., from June 4-13. Bro. Clarence Shank is serving as principal of this school.

Bro. Anson Horner of Kokomo, Ind., brought us the message on May 21 and assisted with the communion service.

Pray for the work at this place. May we be His true followers until He comes.

June 4, 1939.

Cor.

Nampa, Idaho

Dear Herald Readers, Greetings:—On May 28 we were favored with a sermon by Bro. L. J. Miller. He with others from Filer, were on their way to conference at Hubbard, Oreg. Bro. Paul Miller of Indian Cove gave the message in the evening. A number of our sisters and brethren attended the Pacific Coast Conference.

Bro. and Sister J. Bucher and others worshiped with us on June 4. Bro. B. preached an inspiring sermon on Sunday morning. In the afternoon a group of us went to the county farm to hold services.

Bro. La Vern Miller and wife arrived here today. We are always glad to have those of like faith come into our midst and join us in the Lord's work.

May His blessings abide with us.

June 6, 1939. Dessie Hostetler.

Gravois Mills, Mo.

Dear Herald Readers, Greetings:—On March 12 we were privileged to have with us a group of young people from Kansas. Bro. Andrew Bontrager, one of the group, brought to us a wonderful message from I Cor. 16:13. They also sang some beautiful songs.

On May 11 and 12, our bishop, Bro. Joe C. Driver of Garden City, Mo., and our minister, Bro. J. R. Shank of Versailles, Mo., were with us and held counsel meeting and communion service. We thank God for those who have been added to our number and could commune with us.

We very much appreciated the work of Edward Diener and Perry Troyer of Hutchinson, Kans., Wilma Diener of Canton, Kans., Bertha Troyer of Conway, Kans., Ruby Greaser of Garden City, Mo., and Sister Mary Alice Gin-

gerich of Versailles, Mo., who taught in our Summer Bible school which started May 1 and closed May 19.

On Sunday, May 28, Bro. S. S. Hersherberger of Garden City, Mo., brought us a wonderful message. One soul made her stand during this service and expressed her desire to come into our church. May the Lord richly bless her.

We are glad that Bro. J. R. Shank has moved nearer to our community. This has given us the privilege to have Sunday school and preaching services three times a month. Bro. Shank and Bro. Leroy Gingerich, our other minister from Versailles, were with us again on Sunday. Bro. Shank brought us a message from II Tim. 1:6. We also have weekly prayer meeting here now. We ask for the prayers of God's people for our work here in the hills.

June 6, 1939.

Rebecca Carver.

West Liberty, Ohio

The women's sewing circle met at the South Union Church last Saturday morning, June 3, at 10. This was the state meeting and doubtless will be reported later.

At 2 o'clock the members of the Ohio State Mission Board met at the same place. This brought a number to West Liberty.

Ministers and deacons present at the Oak Grove Church on Sunday morning are as follows: Edwin J. Yoder Topeka, Ind.; Paul Yoder, North Lima, Ohio; Ralph Smucker, India; David Steiner, North Lima, Ohio; J. C. Frey, Archbold, Ohio; John Sommers, Louisville, Ohio; W. G. Lauver, S. A. The morning service was in charge of Paul Yoder and Ralph Smucker.

At the Bethel Church, the morning service was in charge of Jesse Short of Archbold, Ohio, and John Lehman of the Johnstown, Pa., district.

At South Union, A. J. Steiner of North Lima, preached the sermon in the morning, with Isaac Zuercher of the Kidron Church helping.

Saturday evening, Sunday afternoon and evening the Mission Board meeting was largely attended, and the talks were inspiring and helpful.

June 7, 1939.

Cor.

Brutus, Mich.

Greetings in the Worthy Name of Jesus:—Since our last letter we have had communion. Bro. Esch of Fairview was here and we had services Friday and Saturday evenings, followed by communion on Sunday, with real good attendance. Bro. and Sister Levi Martin are still at Carrollton, N. Dak. Bro. Emerson Ely is in Indiana. The rest were all present for communion, and all, save one, partook.

We have had our services in the afternoon every other Sunday because the other church people wanted the

(Continued on page 252)

Miscellaneous

FRIENDSHIP

Friendship is the strangest power
That to you or me can come,
For it consists of love and kindness
And its powers survive the tomb.

Perhaps you've had some great desires,
But grown weary in the chase,
Let us cultivate the great thing friendship,
You'll find it thrives most any place.

Friendship is the love that's in us,
The bestest thing you ever saw;
It is a golden treasure chest
From which rich and poor alike may draw.

The world today needs a real foundation;
If it should look to me or you
Let's point it to the word called friendship,
'Twill hold the building staunch and true.

—By a Friend.

BISHOP ABRAM G. CLEMMER

By W. R. Moyer

For the Gospel Herald.

Abram G. Clemmer, of Franconia, Pa., answered the heavenly summons and passed into the great beyond on Wednesday morning April 26, 1939. Funeral services were held in the Franconia Mennonite Meeting House, on May 2. Between 1300 and 1400 persons attended his funeral, to show their tribute of love and respect to a beloved bishop, companion, father, and laborer in God's vineyard. His health had been failing for a number of years, so that his passing occasioned no surprise among those who knew his condition.

He was the son of the late Elihu and Sarah (Godshall) Clemmer, and was born in Franconia Township. He was married in 1889 to Hannah, daughter of Abraham B. Alderfer, of Salford. Surviving, besides his wife is a daughter (Eva) wife of Edwin Stover. Three sons and a daughter preceded him in death.

Bishop Jacob Godshall, of Franconia, died in 1845, at the age of 75 years, after having served the Church as a preacher for 41 years and as bishop for 32 years. He was the great-grandfather of our late Bishop Abram G. Clemmer, who was the last German officiating bishop.

Bishop Clemmer was ordained to the ministry, at Franconia June 2, 1904. He was ordained to the Bishop office Nov. 20, 1913. Because of his bodily infirmities, he asked for an assistant in his bishop work. Bro. Arthur D. Ruth was ordained to the bishop office to assist him in his high calling on May 29, 1929. His mantle has fallen upon capable shoulders, upon one who is a contender for "the faith once delivered unto the saints." May the Lord keep those upon whom the responsibility of the bishop office has fallen that they may rise to the measure of their increased responsibility.

Bro. Clemmer possessed a kind and gentle disposition, and met his many

friends with a smile, "Love begets love." He gave his life for the Church, to defend its doctrines. He was blessed with the virtue of self-control. He was burdened for the welfare of the Church that she be kept pure in faith and doctrine. He believed the spiritual progress of the Church depended largely on complying with Jer. 6:16. He was a faithful and efficient pillar of the Faith. The writer very highly esteemed Bro. Clemmer because of his sociableness and his steadfastness. We had many blessed fellowships together and I always admired him because of his loyalty to the standards of the Gospel.

He served on a committee for camp visitation and governmental contacts during the World War.

His German preaching was very much appreciated because he preached the Word in a beautiful German language, beautifully accented.

He was an honorable counsellor in his own church and conference district.

Our brother has been called to a higher and better world. The loss is very keenly felt in the home, Church, community, and conference district. Let us profit by the influence of his life, example, teaching and labors.

May the Lord bless the aged widow and the family and continue to prosper the cause.

Telford, Pa.

THE REWARD OF PATIENCE

By Mabel King

For the Gospel Herald.

When the "fur" gets rubbed the wrong way and things go anything else but right, then you hear the much used expression, "It takes the patience of Job to get along in this life." But just who has that patience? One definition for patience or patient is: suffering with meekness and submission, persevering, to be content, not hasty, etc.

God is the God of patience: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (Rom. 15:5). In the 53rd chapter of Isaiah it pictures Christ as an example of true patience when it says, "Yet he opened not his mouth." Also in Matt. 27:14, "And he answered him to never a word;" and in Acts 8:32, "So opened he not his mouth." II Tim. 3:12 says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). "But he that shall endure unto the end, the same shall be saved" (Mark 13:13). To be caught up in the clouds, and saved from the great tribulation, is that not a reward in itself?

"But let patience have her perfect work" (Jas. 1:4). One commentator says, "Let endurance have a perfect work, have its full effect by showing

the most perfect degree of endurance, which produces real joy in bearing the Cross, and enduring to the end." The statement, "Ye may be perfect," found in Jas. 1:4, means to be fully developed in all the attributes of a Christian character. The work of God in a man, is the man. If God's teachings by patience have had a perfect work in you, you are perfect. Are we not amply rewarded for all the patience we exercise in this life, just to know we have God's smile of approval upon us? To be acceptable with God is another reward for exercising patience. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:20).

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). The promise is not only for individual bliss now, and at death, but for the great and general consummation of bliss of all saints both in body and soul. What a glorious promise! In Luke 2:25-30 we are told that Simeon waited patiently for the consolation of Israel and was promised that he should not see death till he had seen the Christ Child, and so it was. "And so (speaking of Abraham), after he had patiently endured, he obtained the promise" (Heb. 6:15). The reward in Rev. 3:10 is being kept from the hour of temptation or the great tribulation. Christ Himself now endures, patiently waiting until the usurper be cast out, and all His enemies be made His footstool. So too, His Church, for the joy before her of sharing His coming kingdom endures patiently.

Going back to the character of Job—in all his trials, it is spoken of twice, that he did not sin. Job 22:21 says, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Job exercised much patience before he saw the good that came, which was doubled material blessings spoken of in Job 42:12. Rewards for patience are not always seen, but are "blessings in disguise," hidden from human eyes.

Los Angeles, Calif.

A BRIEF HISTORY OF THE MENNONITE CONGREGATIONS NEAR ELIDA, OHIO

By C. D. Brenneman

For the Gospel Herald.

This church was organized in the year 1841 with the following charter members: John and Mary Sherrick, Peter and Barbara Sherrick, Henry and Margaret Sherrick, Peter and Barbara Diller, John Burkholder and wife, Henry and Elizabeth Funk, Peter and Margaret Stemen, Henry and Mary Stemen, Joseph Laman, David and Eve Campbell, and Christian Stemen (who died in 1844 at the age of 97 years, being the oldest person buried in the

Salem cemetery to the present date—1939).

The organization was composed of Henry Stemen (1775-1855) as bishop, with Peter Stemen (———1856) and John Sherrick, (———1857) as deacons, the latter two also serving as trustees. Henry Stemen had been ordained a bishop in Fairfield Co., Ohio. For the period of about two years services were held in private homes. In about 1843 it was decided to build a place of worship. They erected a building made of logs on the ground across the road from the present site of the Salem Church. This building served the congregation until they had increased in numbers by the immigration of the following ministers (each of whom brought a group of friends, and relatives with them). Christian Culp (1816-1883) who settled here in 1850, who had been ordained previous to this time in the Turkey Run church in Perry Co., Ohio; George Brenneman (1821-1889) who had been ordained to the ministry in Fairfield Co., Ohio, prior to his settling here in 1853. (Soon after his arrival to this community he was ordained a bishop by Henry Stemen, to relieve him of some of his responsibility in his declining years. Bishop Stemen died Aug. 19, 1855). In the spring of 1855 John M. Brenneman (1816-1895) also settled in this community, he having been ordained to the ministry in 1844 in Fairfield Co., Ohio. In the fall of 1848 he transferred his residence to Franklin Co., Ohio, where he was ordained a bishop in 1849. These ordinations of Christian Culp, George Brenneman, and John M. Brenneman to their respective callings had been performed by Henry Stemen after his moving from Fairfield Co., to Allen Co. Ohio.

Salem Church

These later accessions, together with the conversions resulting from the regular services held every two weeks, made it necessary to build a new frame church (28 x 36 at a cost of about \$600) in 1856. This church was first called the Sherrick's Church, but was later named the Salem Church. In 1847 John Burkholder (1792-1860), one of the charter members, was ordained to the ministry (he being the first minister ordained in the congregation after its organization). In 1857 Christian Laman (1828-1901) was ordained a deacon to fill the vacancy caused by the death of Peter Stemen in 1856 and of John Sherrick in 1857. In 1857 deacon Christian Beery of Fairfield Co., moved into the community and also served the congregation until 1865, when he moved to Branch Co., Mich. After this vacancy Abraham A. Good (1821-1912) and Andrew Stemen (1825-1904) were ordained as deacons in 1863.

Pike Church

By 1860 a number of communicant members had settled west of Elida, and

it was considered necessary to hold services in that vicinity in school houses. By 1874 the work had progressed to the extent that it was essential to the Cause to erect a church house (28 x 36) on the present site of the Pike Church. After the erection of this building both the Sunday school and preaching services were held at both Salem and Pike on alternate Sundays, as these two places of worship have been conducted under one organization of the ministry, from the beginning of the work here.

In 1871 Christian B. Brenneman (1842-1927) was the second minister ordained in the congregation. About 1874 Henry Huber (1849——) was ordained a minister, but later moved to Indiana and united with the Dunkard Church. In 1877 John M. Shenk (1848-1935) was ordained to the ministry.

Organization of Sunday School

In 1868 the first Sunday school was organized with the resident ministers in charge; in the spring of 1869 it was reorganized with I. B. Stemen and Andrew Stemen as superintendents, and has been regularly organized each year to the present time. For many years it was only held during the summer months, but since the building of improved roads it has been held the entire year since about 1890 or soon thereafter.

Young People's Meeting Organized

In 1894 the young people's meeting was organized and has been in continuous operation ever since. It has been a great assistance in developing Christian workers for service in different fields of Christian labor. Both the Sunday school and the young people's meeting were looked upon with suspicion by some well meaning brethren from the beginning, but these oppositions have long been forgotten. Both German and English classes were formed in the Sunday school from the first.

Church Activities and Ordination

In 1881 C. B. Brenneman became burdened with the need of revival work, and asked the consent of the older ministers and bishops. This they readily granted and he at once held a few meetings in each church. Thirty-two conversions resulted. By the request of other congregations he soon after entered the evangelistic field and did successful work in ten different states.

It was about 1881 when request and arrangements were made to hold services near New Stark, Ohio, which resulted in a well organized congregation at that place, under the care of this field, and later had two very able ministers ordained from among its number.

By 1883 these congregations had increased in numbers until the church house at Salem was too small to accommodate the congregation and was replaced by the present building (40 x 60) at a cost of \$2100. For the same reason,

in 1896 the Pike Church was also replaced with a new building (40 x 60) at a cost of \$3000. In Jan. 1930, the Pike Church was burned to the ground, and was again replaced in 1934 by a new building (40 x 70).

Because of a general awakening to the need of evangelistic work in the Mennonite Church of the different states, and the urgent request for help from these congregations to supply the need, the following ministers were ordained from these congregations. H. H. Good (1850-1908) in Oct. 1880, who later located at Concord, Tenn., Moses Brenneman (1846-1923) in 1885; D. S. Brunk (1857——) in 1888; Andrew Shenk (1850-1937) in 1892, later located at Oronogo, Mo., George Ross (1860-1936) in 1895; Amos M. Shenk (1873——) in 1900 for Medway near Dayton, Ohio; Daniel Shenk (1853——) in 1900 for Warwick Co., Va.; in 1889, Perry E. Brunk (1858-1930) was ordained a deacon, and on May 21, 1905, to the ministry. Andrew Brenneman (1875——) on May 21, 1905, minister. S. C. Brunk (1857-1922) and Simon P. Good (1856-1926) were ordained on May 21, 1905, as deacons to fill the vacancy caused by the death of Christian Laman in 1901, and Andrew Stemen in 1904, and because of the infirmity of Abraham A. Good who died in 1912 at the age of over 90 years.

In 1891 John Blosser (1855-1921) was ordained to the ministry and in 1907 to the office of bishop to assist J. M. Shenk in the oversight of the congregations at Elida, Midway, Blanchard, Bluffton, New Stark, Bethel at West Liberty, and the Lima Mission. N. O. Blosser (1859-1936) was ordained about 1895 from the New Stark congregation. In 1880 Melchiah Breneman (1839-1882), who had been ordained a deacon at the Mt. Zion Church near Versailles, Mo., moved into this community and served this congregation until his death. Jacob Huber (———1925) ordained near Versailles, Mo., also moved into this community and officiated until his death.

J. B. Smith, a minister, located here in 1917, but soon moved his letter to Harrisonburg, Va., to the E. M. S. In 1921 he again returned and has served this congregation to the present time. On Oct. 16, 1922, S. M. Brunk (1884——) and Perry Smith (1884——) were ordained as deacons. Owing to the infirmity of J. M. Brenneman and the death of George Brenneman in 1889, John M. Shenk was ordained a bishop for the Salem and Pike congregations April 29, 1889, by Bishop Abram Shank of Broadway, Va.

In 19—— Eno Zuercher was ordained for Midway congregation, but later moved to the Blanchard Church. And Simon G. Shenk (1875-1934) was ordained for the Blanchard Church and served until death. In 1926 David Good and O. B. Shenk were ordained to the

ministry. On Nov. 20, 1932, B. B. King was ordained to the office of bishop for the Salem and Pike churches, and in 1936 these two congregations withdrew from the Ohio and Eastern A. M. Conference. On Nov. 20, 1936, the congregation known as the Bethany congregation was organized two miles north of Elida, under the leadership of J. B. Smith as minister and Perry Smith as deacon by the authority of the Ohio and Eastern A. M. Conference, with S. E. Allgyer as their bishop.

The Elida congregations were for many years looked upon as among the strongly organized and established bodies of the Mennonite Church in Ohio; but in later years there arose a spirit of controversy that caused much grief, and after much effort by the Mennonite Conference in Ohio, it became necessary for the conference body in session in May, 1925, to appoint a committee with power to make every effort to bring about conditions of peace. This committee met in November of the same year, and after a week of strenuous work, on Dec. 5, of the same year organized a separate congregation which later located at Elida, Ohio, under the leadership of Andrew Brenneman as its minister. This congregation was recognized by the Ohio Mennonite Conference and was placed under the oversight of A. I. Yoder (died in 1932) and S. E. Allgyer both of West Liberty, Ohio. This congregation is known as the Central Mennonite Congregation. On Dec. 4, 1927, M. L. Troyer was ordained a deacon for this congregation.

The Central Congregation has conducted an annual vacation Bible school since 1935, with good results and attendance.

On Sept. 11, 1938, Timothy H. Brenneman was ordained by consent of the Central congregation and the recommendation of the General Mission Board by the bishops, S. C. Yoder and S. E. Allgyer, as missionary with his companion to the South American field, located at Pehuajo, F. C. O. Buenos Aires, South America.

Lima, Ohio, R.-4.

CHRISTIAN HOMES

(Continued from page 246)

The Home of a Well Qualified Bishop

"... given to hospitality ... not given to wine ... patient ... one that ruleth well his own house, having his children in subjection with all gravity; [for if a man know not how to rule his own house, how shall he take care of the church of God?] ... a good report of them which are without" (I Tim. 3: 2-7).

The Home of Nymphas

"Greet ... Nymphas, and the church which is in his house" (Col. 4:15).

CORRESPONDENCE

(Continued from page 249)

church house every other Sunday. Now they only want it every fourth Sunday, so we have our services in the afternoon every fourth Sunday. It will be on the afternoon of June 18.

Mrs. Ralph Rush of Elkhart, Ind., has been worshiping with us a number of Sundays. They have been staying in their cottage on Crooked River.

Bro. and Sister David Brubaker and family of Midland visited relatives here over the week-end of Memorial Day, and worshiped with us on Sunday.

Bros. Clyde Kauffman and George Reed attended conference this past week at Leo, Ind.

Pray for us, that we may be true and faithful examples, that souls may be won for Christ at this place, for there are those who we know are under conviction.

June 7, 1939.

Cor.

Goshen, Ind.

(Yellow Creek congregation)

Greetings to All in Christ Jesus:—An opportunity is offered to all young people to study the Word of God under the direction of capable teachers, June 21-25, here at our church. We hope that many of our young people will join us in this young people's institute.

During the first two weeks in May our summer Bible school was held. Thirteen teachers were used. The average attendance was 178, the highest being 198. The school was remarkable because of the willing spirit shown by the pupils to do the work required of them; also because of the very even attendance held during the two weeks.

On April 23 Bro. A. J. Metzler brought us a message on Nonresistance, which was much appreciated. On April 30 Bro. John C. Wenger gave us an interesting talk on the Mennonites in Europe.

Death has come again and taken one of our young girls, Sister Sylvia Pletcher. How glad we are that she was ready to meet her God, even if the call came so early in life. May God abundantly bless and comfort those who remain.

June 8, 1939. Edith E. Leinbach.

Palmyra, Mo.

(Pearidge congregation)

Dear Brethren and Sisters, Greetings:—We indeed have many reasons to be thankful to our heavenly Father at this time. The Bible verses, "He careth for you," "I will supply all your needs," and "Ask, and ye shall receive," are wonderful promises of God's care.

The second Sunday in May we held our communion service. All were present at this service, with the exception of three sick members.

Ever remember us in prayer.

June 8, 1939. Della Buckwalter.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greetings:—Our congregation is somewhat smaller again since the students have left us. We trust that our zeal for the Lord will not decrease during the summer months.

Our pastor, Bro. Milo Kauffman, is at present in North Dakota in the interests of Hesston College as well as attending the Dakota-Montana Conference. He expects to attend the Mission Board Meeting before returning home. Bro. M. A. Yoder also expects to attend the Mission Board meeting. We will miss Bro. Amos Gingerich and his family as they go to their new home in Iowa. We wish them the Lord's blessing where they are.

A number of our older members are ill and have not been able to attend services. Remember them in prayer. We crave your prayers that we might ever be found doing His will.

Yours in His service,

June 9, 1939.

Cor.

Tavistock, Ont.

Bro. George Lapp, missionary on furlough from India, gave a much appreciated talk and sermon at the East Zorra A. M. Church on Tuesday evening June 6, to a large audience. Sister Lapp also spoke on school work among the Indian children. They were accompanied by Sister Alice Mumaw of Manheim, Pa., and Sister Harriet Lapp.

June 10, 1939.

Cor.

Baltic, Ohio

(Kolb and Longenecker congregations)

Greetings in the Name of Jesus:—Christ did so much for us; what are we doing in appreciation for His great love?

The Lord has blessed us in many ways. Sorrow too, has entered our little congregation. Within the past year the Lord saw fit to take two of our number; namely, Bro. M. V. B. Shoup and Sister Catherine Lowe. The latter was our oldest member, being a little over 96 years old. We humbly submit to His will, knowing the Lord knows what is best. Bro. Shoup was quite active in the Church work, we would have need of him, but we know our loss is his gain.

The evening of June 1 closed a week of meetings at Kolb Church. Bro. N. E. Troyer was our evangelist. The messages were very timely and uplifting. Four precious souls confessed their past sins. We feel the whole congregation was moved to put forth a greater effort in the Lord's work. The attendance was not what we would liked to have had, but it seems that is one of the devil's tricks, to keep people from going to the house of God. Brethren, "Let us not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another:

and so much the more, as ye see the day approaching."

Pray for us, that we may be true to the Lord till He come to receive us unto Himself.

Yours in the interest of the unsaved,
June 12, 1939. Ruth Friedt.

Elida, Ohio

(Bethany congregation)

Dear Readers of Gospel Herald, Greetings:—Sunday evening of May 14, Bro. Eno Zuercher preached a very practical sermon for the mothers, it being Mother's Day.

May 29, Bro. Phil Frey preached for us in the morning. In the evening the young people of same congregation (Archbold) gave the Y. P. M. program. We are always glad for these visits of ministers and young people of our neighboring congregation.

June 11, our counsel meeting and communion were held. Nearly all members were present and partook of the communion.

Pray for us, that we may live true to the standards of the Church as upheld by our conferences and, as we believe, in accordance with God's precious Word.

June 12, 1939. Cor.

Parnell, Iowa

(West Union congregation)

Greeting:—On May 18, the church enjoyed a full day's program, being the 21st annual missionary meeting. A missionary sermon was given by S. J. Miller of Pigeon, Mich., in the morning. The following subjects were ably discussed: (a) The Importance of the Day; (b) What the Extension Work of the Church Has Done; (c) Opportunities Before the Extension Work of the Church; (d) Love the Motive Power for Service; (e) The Place of Mission Work in the Life of the Christian. There was also a children's meeting and a number of five-minute talks by our young people on what the Mennonite Church is doing in India, South America, Africa, Spain, cities, and rural fields. Closing sermon by Silas Horst of South English; text, first clause of Zech. 4:10. Many good thoughts were given and the blessing is ours if the truth is obeyed.

Bro. Miller of Pigeon, Mich., conducted a series of meetings at Daytonville, Ia., which were well attended. Four young souls are now under instruction for baptism as some of the results. Bro. Miller, the Lord willing, will be engaged in similar work at West Union sometime in September.

May 28, Bro. Geo. Miller brought the morning message on the blessings of a Christian.

Bro. Orville Swartzendruber and Sister Lizzie Schmucker have both been quite ill at the Mercy Hospital; the former with bronchial pneumonia and the latter had an operation.

On the 26th, the children of the Kansas City Home gave a very interesting program. The attendance was small on account of rain.

Visitors with us for worship June 4, were Dan Widmers, and Sister Widmer's father of Oregon, and Jeph. Schmucker of West Liberty, Ohio.

Bro. Amos Gingerich and family are now located with us. Bro. Gingerich expects to spend a few months visiting in various churches, east and south.

June 12, 1939. C. J. Gingerich.

Baden, Ont.

On May 29, Bro. and Sister C. M. Helmick, of Pinto, Md., came into our midst and began a two-week series of meetings including an all-day meeting on June 4, with Bro. J. R. Mumaw, Harrisonburg, Va., as a visiting speaker. These meetings were held at the Shantz Mennonite Church, near Baden, Ont. The meetings were very much appreciated although there were no public confessions. The brotherhood received spiritual encouragement to press forward. The presence of Bro. and Sister Helmick and Bro. Mumaw was much appreciated, and may the Lord abundantly bless them as they go forth in His service.

June 13, 1939. Cor.

Hutchinson, Kansas

(Yoder congregation)

Greetings to all Herald Readers:—This time of the year we are again reminded of the harvest verse. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

On Sunday morning, May 28, four young people were taken into church fellowship by water baptism. We are glad these have accepted Christ in their young years. May they always live true to their Master.

June 14, 1939. Cor.

Cassleton, N. Dakota

Dear Readers of the Herald:—Greeting in Jesus' name, we again have enjoyed a season of refreshing the past week. When our annual conference of the Dakota-Montana District was held here, it brought us a number of visitors, although the folks here could not get so well acquainted because of other duties in caring for conference. We invite you back, sometime, and we are sure the visitors will say with us, "It was good for us to be here."

Bro. Milo Kauffman of Hesston, Kansas, held our revival meetings during conference week, starting Sunday, June 4, and closed Sunday, June 11. We had a number of reconsecrations and two beginners for the Lord. The rest of us have been refilled and want to yield our lives more fully to the Lord. May we remember the messages of Bro. Kauffman's of yielding our lives to God.

We are now making plans for our vacation Bible school, starting Monday, June 19 and continuing for 2 weeks.

On Sunday, June 4, we had visitors from Orrville, Ohio, Sister Harvey Schnell and 2 daughters Frances and Mary. They were visiting with relatives at this place. The Mast family, on Sunday, June 11, had a few from Milford, Neb., to remain.

On Monday evening, we again had visitors to stop over night: Sister Schnell and two daughters; Sister Sam Yoder of Minot, N. Dak.; Sister Ruby Martin of Goshen, Ind.; Sister Homer Greaser, of Ohio.

The Lord has also remembered us with temporal showers for which we give Him the glory after our dry spring.

Our Junior Sewing Circle will again meet on Thursday evening, June 15. Interest continues the same. Pray for us.

In His service,
June 14, 1939. Eunice Mast.

SPECIAL MEETING

Britton Run, Pa.

Report of the Third Joint Program of Crawford County Mennonite Christian Workers' Meeting held at the Mennonite Church at Britton Run, Pa., May 30, 1939.

Organization.—Mods., Albert Birkey, W. S. Stoltzfus; Chors., William Kuhns, Bernice Litwiller; Secys., Alice Miller, Gladys Stoltzfus.

Program and Speakers.—Devotion (I John 2:12-29; 3:1-3). E. F. Hartzler; "The Holy Spirit" (a) The Glorifier of Jesus, Clara Troyer; (b) The Source of Power, Katie Bechler; (c) The Witness to Sonship, Vernon Hooley; Sermon, "The Holy Spirit in the Church," Stanford Mumaw; Devotion (Heb. 11:12), Eli Kramer; Children's Meeting, Stanford Mumaw; "Faith," E. F. Hartzler; Devotion (I Cor. 2), I. B. Witmer; "The Christian Worker; His Call" (a) As Workman (II Tim. 2:15), Edna Strait; (b) As a Servant (II Tim. 2:24, 25), Eldon King; (c) As a Witness (Acts 1:8) Melvin Yoder; Sermon (Ezek. 18:6) E. F. Hartzler.

Thoughts Gleaned.—The Spirit in the heart is a victory over sin. The Holy Spirit is a guide in a Christian's life. We must have the Holy Spirit in our hearts to win others. When we are born again we are directed and led by the Holy Spirit. Christians need encouragement (Gal. 6:9). The Holy Spirit is the Comforter, and will not enter a worldly heart; an instrument which God uses to bring His children to Him. Gal. 5:22, 23. The Spirit comes to us that we may be fruitful. Show our fruits; we cannot bear fruit without the Holy Spirit. The Holy Spirit brings to us illumination. Pride grieves the Holy Spirit. We can grieve the Holy Spirit by paying too much attention to worldly things. Heb. 11:1. People can't have evidence without faith. Two kinds of faith, dead and living. "Faith without works is dead." We should take Christ as an example and follow His works. We should serve Him at all times. We owe our life to Him for what He has done for us. Just those who believe in God are witnesses. If we are true witnesses we will behold the glory of Christ. How does a Christian do his witnessing? In words and by deeds. A Christian can witness for only one Master. Iniquity ruins. We can't get by so long as we have sin in our hearts. Sin ruins affection for God. Sin brings ruin to the home. Sin ruins the eternal hope.

Secretaries.

DAKOTA-MONTANA CONFERENCE

Report of the Church Conference held near Casselton, N. Dak., June 8, 9, 1939.

Devotional services led by E. G. Hochstetler, Wolford, N. Dak.

Organization: Mod., I. S. Mast, Casselton, N. Dak.; Ass't. Mod., Ezra Yordy, Eureka, Ill.; Sec'y., J. C. Gingerich, Detroit Lakes, Minn.; Chor., E. D. King.

Resolutions Committee: Milo Kauffman, Hesston, Kans.; E. G. Hochstetler, Wolford, N. Dak.; R. E. Meyers, Minot, N. Dak.

Conference Sermon, by Ezra Yordy, Eureka, Ill. Text, Heb. 6:1, "Go On."

Introductory thoughts: (1) Be established; (2) Carry the message. I. Three Things in the Message: (1) Let us go on as a church; (2) Let us go on as individuals; (3) What it means to go on.

II. Practical Applications: (1) We fellowship at conferences not to stumble over one another's faults but to strengthen ourselves in each other's strong points. (2) To go on will lead us in different directions, not to divide, but to unify us and extend the borders. (3) Evil powers are mighty, but God is **Almighty**. (4) Greater is He that is in you than he that is in the world. (5) Our armour (Eph. 6:10-17; Phil. 3:13, 14; II Tim. 4:7, 8). (6) "Let us go on to perfection."

Conference Questions and Resolutions

Question: How maintain the historic position of the Christian Church on such doctrines as nonresistance and nonconformity in this age of lukewarmness and nationalism. (Discussed by E. G. Hochstetler, Wolford, N. Dak.)

Answer: Since the Word of God plainly teaches that the followers of God should be a separate people, not conformed to this world, and that they should be peaceful and nonresistant (Col. 3; Rom. 12:3; I Pet. 2:9; II Cor. 6:14-18; Rom. 12:17-21; Matt. 5:38-48; John 18:36; Matt. 26:51-53), and since the early Christian Church taught and practiced the principles which in this age of lukewarmness and nationalism the Christian Church has generally discussed, be it

Resolved, That by the grace of God we do all in our power to stem the tide of worldliness by faithful teaching and preaching of the Word, by living a peaceful and godly life, by careful home training, by adorning the doctrine of God, and through the ministry of prayer.

Question: How find God-called workers? (Discussed by James Bucher, Upland, Calif.)

Answer: Since the fields are white to harvest and the need of consecrated workers is great, be it

Resolved, That we encourage and urge our people to a complete consecration of their life and talents, that when through the Holy Spirit's leading you are called into service, the Lord can use you mightily.

Question: Christian stewardship. (Discussed by L. A. Kauffman, Minot, N. Dak.)

Answer: Since a steward is the custodian of gifts and possessions entrusted to his care and that he must give an account of his stewardship to God (I Cor. 4:1, 2; Tit. 1:7; I Pet. 4:10), and since all that we have, whether that be social powers, capacity for manual labor, gifts for public work, laboring in intercessory prayer, accumulation of money, use of our time, and all other gifts and talents are blessings from God, be it

Resolved, That we live and walk circumspectly, using all our possessions to the glory of God, being careful that Satan gains no portion of our gifts, and that we teach in our homes, in our Sunday schools and churches the duty and privilege of giving God His just portion of our entire life and means (I Sam. 2:30; Jas. 1:17; John 3:27; I Cor. 4:7).

Question: Regeneration, the solution for the ills of civilization. (Discussed by J. C. Gingerich, Detroit Lakes, Minn.)

Answer: Whereas, "the whole world lieth in wickedness" (I John 5:19), and we are a sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters who have forsaken the Lord, the whole head is sick, the whole heart is faint, from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores (Isa. 1:4-6), and

Whereas, reformation, education and social gospel fail to effect any permanent cure and there is no other name given under heaven whereby we must be saved than the name of Jesus, be it

Resolved, That we continue to preach and emphasize more strongly the Scriptural remedy (regeneration) for sin which is the only cure for sin in all its forms (John 3).

Resolution of Appreciation

We the Dakota-Montana Conference in session at Casselton, N. Dak., desire hereby to thank our sister conference for the presence and help of their delegates in this session of conference and assure them of our heartfelt appreciation.

We the Dakota-Montana Conference in session at Casselton, N. Dak., wish to express our appreciation for the kindness and contribution made by the following persons or organization, which did much in helping to make this conference a success: (1) Casselton School Board for the school building; (2) The Shields Hardware; (3) The I. G. A. Stores; (4) The Ford Motor Co.

Since the Casselton congregation has so kindly provided us with food and lodging during the past few days, we wish to hereby express our thanks and appreciation.

Ministry Present

Bishops: Ezra Yordy, Milo Kauffman, I. S. Mast, E. G. Hochstetler.

Ministers: James Bucher, L. A. Kauffman, E. D. Hershberger, J. S. Stoll, J. C. Gingerich.

Deacons: L. C. Kauffman, J. E. Harshberger, R. E. Meyers, Abe Stoll.

Conference Appointees

Moderator, I. S. Mast; Church District Mission Board, L. C. Kauffman; Assistant Church District Mission Board, A. J. Stoll; Secretary of Conference (3 years), J. C. Gingerich; Treasurer District Mission Board, A. L. Glick; Board of Education, J. C. Gingerich; General Mission Board, E. D. Hershberger; Publication Board, R. E. Meyers; District Bible School, John Stoll; District Evangelist, L. A. Kauffman; District Historian, Floyd Kauffman; Ministerial Supply Committee, J. G. Roth; Committee of Arrangement General Conference, I. S. Mast; Delegate General Conference, L. A. Kauffman.

J. C. Gingerich, Secretary.

REPORT OF THE NINETEENTH ANNUAL SUNDAY SCHOOL CONFERENCE JUNE 6, 7, 1939

Song Service and Devotion.

Organization: Mod., E. D. Hershberger; Ass't. Mod., John Stoll; Ass't. Sec'y., Margaret Kauffman.

"Lord, What wilt Thou have me to do," A. J. Stoll. There is a place of service for everyone. We must keep humble but willing.

Sermon: "The World's Need for God," Milo Kauffman. "Oh, that I might find Him. The invitation is come. We must be born again. Self must be denied. We come to God for: remission of sin, eternal life, to enjoy life, service, proper influence and because He invites us to come."

Wednesday Forenoon

Special Prayer service, led by John Stoll. Special needs were mentioned and prayed for. A very real spirit of prayer prevailed.

Devotion, Psalm 100, Laurence Unruh.

"Making the Sunday School Attractive yet Spiritual," E. D. Hershberger. (1) Lifting up Christ. "And I, if I be lifted up, will draw all men unto me." (2) Presence of the Holy Spirit. (3) Teach the Word. Practical Suggestions: Steer clear of formality; spirit of humility, talented workers; advertise our S. S., awards for attendance and attainment; transporting children.

"How Increase the Efficiency of our S. S. Work"

1. By Consecrated Workers, J. W. Martin.

2. Special Prayer Groups, Esther Bontrager. (essay sent in for publication)

3. Visitation, Margaret Kauffman.

4. Encouraging Teachers' Training Classes, A. L. Glick.

Meet Christ by the way; put first things first; too much haphazard teaching; improper preparation. Tact and wisdom must be applied in the grading of pupils. Visitation work encourages attendance, extends the influence of the S. S. and facilitates distribution of Christian literature.

Report of Sunday School Field Worker, L. A. Kauffman. There are eleven schools in the District. The total enrollment is 584 and the average attendance is 424. There are 54 families who have family worship and 22 who do not.

"Teaching the Lesson Vs. Teaching the Pupil," Floyd Kauffman. Teaching is causing the human soul to know. You cannot teach something you don't know yourself. Teaching should produce a new knowledge, skill, power or a combination of all. Only the Holy Spirit can make spiritual work effective.

Afternoon

Devotion, Psalm 91, Clayton Kauffman.

Children's Meeting, "Getting the right start," Fannie Chupp.

Open Discussion.

"How Create and Maintain Missionary Zeal in the Sunday School," Edward L. Kauffman.

(1) Spiritual Leaders. (2) Facts furnish fuel for missionary fire—Missionary information. (3) Doing, giving, projects, tract distribution, advertising, bring in others.

"How I Can Best Serve the Lord," Ruby Gingerich, Lydia Hershberger, Lucille Mullet, Fannie Hochstetler, Melvin Hochstetler, and Joyce Wenger.

The Sunday School as a Character Builder, James Bucher. Teaching is not talking but it is transforming knowledge into action. We need teachers who are models.

Evening

(Young People's Conference)

Devotion (II Tim. 2), Lewellyn Groff.

"Importance of Y. P. B. M. and how to Conduct it Successfully," Marcus Lehman, Milo Kauffman. Young people are interested in service for God. We have not been as prayerful, should be more evangelistic. Hasn't had proper recognition.

Sermon, "The Yielded Life," Milo Kauffman. "Yield your members as instruments of righteousness."

Margaret Kauffman.

Married

Zehr—Roth.—On June 7, 1939, at the 17th Line A meeting house near East Zorra, Ont., Bro. Lloyd Zehr and Sister Luella Roth, both members of the East Zorra congregation, were united in the holy bonds of matrimony, Bishop D. S. Jutzi officiating. May the blessings of God go with them through life.

Horst—Miller.—At the residence of the bride's father, Bro. Albert A. Miller of Harrisburg, Oreg., Bro. Melvin J. Horst of Peabody, Kans., and Sister Elizabeth Miller of Halsey, Oreg., were united in holy marriage June 4, 1939, Bro. N. A. Lind officiating. May the Lord bless them in their wedded relations.

Schwartzentruber—Roth.—On Nov. 16, 1938, at the home of the bride's parents, Bro. and Sister Daniel Roth, occurred the marriage of Bro. Seranus Schwartzentruber to Sister Esther Roth, both of Wilmet, Ont., Bishop M. O. Jantzi, of Baden, Ont., officiating. May God richly bless them in their wedded life.

Kooker—Mitman.—On Saturday, June 3, 1939, at the home of the officiating minister, Bro. Isaac F. Detweiler of Souderton, Pa., Bro. Abram A. Kooker of the Rockhill congregation and Sister Florence D. Mitman of the Plain congregation were joined in holy matrimony. May the Lord abundantly bless this union.

Grieser—Stuckey.—On May 19, 1939, at the home of the bride's parents, Bro. and Sister Henry Stuckey of near Leo, Ind., Bro. Cletes Grieser of Wauseon, Ohio, and Sister Luella Stuckey of Grabill, Ind., were united in holy wedlock, Bro. A. S. Miller officiating. May the blessings of God attend them through life.

Weaver—Bucher.—On June 19, 1939, Bro. Warren Weaver, Bareville, Pa., and Sister Ada Mae Bucher, Lititz, Pa., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister Jonas Bucher, with Bro. Amos S. Horst officiating. May the Lord's rich blessings accompany them through life.

Gongwer—Weaver.—On June 3, 1939, at the home of the bride's parents, occurred the marriage of Bro. Robert Gongwer of the Holdeman congregation to Sister Gladys Weaver of the Yellow Creek congregation, both near Wakarusa, Ind., Bro. Virgil C. Weaver officiating. May the Lord's richest blessings attend them in their life's journey.

Yoder—Lehman.—On May 28, 1939, Bro. Paul Yoder of Hubbard, Oreg., and Sister Flossie Lehman of North Lima, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister E. C. Lehman, Bro. Paul Yoder, of Columbiana, Ohio, brother-in-law of the bride, officiating. May God's choicest blessing accompany them through life.

Burkholder—Wright.—On May 25, 1939, at the Wideman Mennonite Church near Markham, Ont., following an appropriate sermon by Bro. L. J. Burkholder, Bro. A. Lorne Burkholder and Sister Violet E. Wright, both of Markham, Ont., were united in holy matrimony by Bro. Floyd Smucker. May God richly bless them as they journey through life together.

Ulrich—Wright; Ulrich—Miller.—On June 4, 1939, near Morocco, Ind., at the home of Bro. Albert Miller's, Bro. Peter Ulrich and Sister Ruth Wright, and Bro. Milo Ulrich and Sister Mary Miller, all members of the Burr Oak congregation, were united in the holy bonds of matrimony, Bishop D. J. Johns of Goshen, Ind., officiating. May our heavenly Father richly bless them that their lives may be happy and useful in His service.

As the standards of the professing Church are lowered, the standards of the world are correspondingly lowered.—J. G. Hartzler.

Obituary

King.—Wayne Edward, son of Paul and Ida King of near West Liberty, Ohio, died May 27, 1939; aged 1 y. 6 m. 26 d. In the short time he was in this home he was a bright, promising, obedient child. Why God saw fit to remove him so early in life, we can not understand; but we humbly submit to His supreme will and say, "Thy will be done." He leaves father, mother, 2 grandmothers (Mrs. Nannie King of West Liberty and Mrs. Fannie Hartzler of Volant, Pa.), 6 uncles, 6 aunts, 8 cousins, and a host of neighbors and friends. Funeral services were conducted May 30 by Bros. S. E. Allgyer and Marion King.

"Dear little bud, too pure to stay,
God in His wisdom took our darling away;
Not from our memory, not from our love,
But only to dwell with the angels above."

Schrock.—Charlene Joyce, daughter of Verlin and Mary (Weaver) Schrock, died May 27, 1939, aged 1 y. 6 m. 3 d. Her early departure from this life is mourned by father, mother, an infant sister (Norma Jane, only a few days old), 4 grandparents, 12 uncles and aunts, a number of cousins and many other friends. Her death was accidental. Her father, not knowing the child was about, got into his oil truck and slowly began to move and felt that he hit something. He looked and saw the child lying on the ground. He quickly picked her up, carried her to the house, summoned a doctor, but all that kind hands could do was of no avail, and in about 20 or 25 minutes she was gone. Thus one more has been added to the great family in heaven. Funeral services were held at the Clinton Frame Mennonite Church near Goshen, Ind. These services were largely attended and were in charge of the home ministers. Text, Psa. 37:5.

"Dear Charlene Joyce, we loved you so,
And 'tis so hard to see you go;
But in His presence now you're blest,
So in this faith we calmly rest."

Moyer.—David R. Moyer was born May 4, 1861; died at his home near Dublin, Pa., May 15, 1939, after a brief illness of bronchial pneumonia; aged 78 y. 11 d. He was a member of the Blooming Glen Mennonite Church. He was married to Elizabeth Clymer, who preceded him in death seventeen years ago. He spent his entire life on the place on which he was born. Surviving are 1 son and 4 daughters: William H. Moyer, Christine and Bessie Moyer at home, Mrs. Levi M. Yoder of Dublin, Pa., and Mrs. J. H. Horn of Hagersville, Pa.; also 8 grandchildren and 1 great-grandchild, 2 brothers (W. R. Moyer, Telford, Pa.; William H. Moyer, Lansdale, Pa.), and 1 sister (Sarah Moyer, Philadelphia, Pa.). Besides these he leaves a wide circle of friends. He will be missed by many, but those who feel the loss most keenly are those nearest to him. He had a deep concern for the happiness of his family and also for the welfare of the Church. Funeral services were conducted at the house by Bro. A. O. Histand, and at the church by Bros. Melvin Bishop and J. C. Clemens. Text, Job 5:26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

—The Family.

Burkholder.—Sister Fannie E., daughter of Henry and Elizabeth Longenecker, was born in Lancaster Co., Pa., Feb. 27, 1849; died June 8, 1939, at her home in Newville; aged 90 y. 3 m. 21 d. She was a member of the Diller Mennonite Church. An invalid for many years, her Christian life shone out in her quiet manner, patience exercised in all circumstances, serene fortitude under bereavement, appreciativeness for visitors, reverential attitude, always grateful for prayer and devotion, and faithful in keeping the ordinances. She was preceded in death by her husband, Bro. John W. Burkholder in September, 1921; and son, Bro. Henry L. Dec. 18, 1938. Her survivors are 2 daughters (Ida and

Elizabeth, at home), 1 son (Ephraim, of Newville), and 7 grandchildren. Only 1 brother (Abram Longenecker, Oreville, Pa.) is yet living. Pre. Henry Longenecker of Salunga, who died some years ago, was a brother. Funeral services were held at her home, June 10, by W. F. Charlton, using Rev. 14:12 in emphasizing the virtues of "Patience, keeping the commandments of God, and the faith of Jesus."

"Oh, the peace and rest in heaven!
Oh, the bliss of loved ones there!
Love divine now bears us upward
All their blessedness to share."

Lais.—Sarah Catherine Lais was born in Garden City, Mo., Jan. 5, 1882, to Bishop A. P. Troyer and wife; died May 20, 1939, at Silverton Hospital, Silverton, Oreg., after an illness of about two years; aged 57 y. 4 m. 15 d. At the age of ten years she moved with her parents to Oregon, where they settled near Hubbard. She was converted early in life and was a charter member of the Zion Mennonite Church. She lived a consistent Godly life until her death and was greatly revered by all who knew her. She was united in marriage to Amos J. Lais at Hubbard on Nov. 23, 1902. To this union were born 9 children, 8 of whom survive with their father to mourn their loss (Grace Newman of Molalla; Mabel Burkhardt of Portland; Mildred Miller of Oregon City; Ralph, Berton, Silas, Arthur and Blanche of Molalla). She also leaves 8 grandchildren, 6 sisters, 3 brothers, and a host of relatives and friends. She was a patient sufferer through all her illness, with never murmur of complaint. Funeral services were held May 23 at the Everhart Funeral Home, Molalla, Oreg., Bro. C. I. Kropf delivering the message. Text, Jno. 11:25, 26. Final services at the Zion Mennonite Church near Hubbard, with interment in the Zion Cemetery. Bro. Paul N. Roth delivered the message at the church basing his remarks on Num. 23:10, last clause.

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown now won,
God giveth thee rest.

Rest from all sorrows, and watching, and fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years—
At home with the blest."

Egli.—Adella Reinhardt Egli was born Dec. 16, 1865, in Markirch, Alsace-Lorraine; died of a heart attack at her home in Manson, Iowa, May 25, 1939; aged 73 y. 5 m. 9 d. At the age of 16 she came to America and made her home with her uncle at Minier, Ill. On Feb. 6, 1887, she was married to Benjamin Egli, and to this union 10 children were born. Two sons preceded her in death (Albert and Allen). Bro. and Sister Egli settled on a farm near Minier, living there six years. They lived at Champaign, Ill., 14 years, until they came to Iowa and settled on a farm between Pomeroy and Manson. In 1927 they retired and moved to Manson, where Bro. Egli died in 1936. For the past year she made her home with her son, Wilbur, in Manson. At the age of 19 she joined the Mennonite Church, remaining a faithful member throughout her life. She will be greatly missed by her family, and all who were privileged to know her. She is survived by 8 children (Reuben of Minonk, Ill.; Mrs. Aaron Bachman and Joseph of Pomeroy; Mrs. Carl Bohn, Mrs. John Weideman, Mrs. Perry Miller, Ben and Wilbur of Manson). Forty-one grandchildren and 16 great-grandchildren also survive. Funeral services were held at the Mennonite Church and burial was made in Rose Hill Cemetery. Services were in charge of Bro. Nicholas Stoltzfus.

"Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our sorrows know.
Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tears are shed."

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alberta, July 4-6, 1939.

The Sunday School Conference will be held on Tuesday, July 4, District Mission Board Meeting and program on Wednesday, and Church conference on Thursday.

All conference members are urged to be present at the ministers' meeting on Monday July 3, at 2 P. M.

Isaac Miller, Moderator.
M. D. Stutzman, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interested in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.
Young People's Institute Committee
Scottsdale, Pa.

THE YOUNG PEOPLE'S INSTITUTE

sponsored by the

Ohio Mennonite Sunday School Conference

will be held at the Beech Mennonite Church near Louisville, Ohio, June 29 to July 2, 1939.

Among the instructors will be: J. R. Mumaw, Harrisonburg, Va.; H. S. Bender, Goshen, Ind., and Walter E. Yoder, Goshen, Ind.

Among the outstanding points of the Institute will be—Special Emphasis on music, by Prof. Yoder; lectures on Spain and Africa, by O. O. Miller; Panel discussions on subjects like "Peace" and "Life Vocations," etc.

We hope that our young people will avail themselves of this golden opportunity.

For programs or any other information write to the secretary, O. N. Johns, R. R. 3, Canton, Ohio.

P. L. Frey, Director.
O. N. Johns, Secretary.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 26-30

We are glad to announce an interesting Institute program which is being offered to the youth of the Mennonite Church. The speakers and teachers who have been engaged for this year are the following: J. Irvin Leh-

man, Chambersburg, Pa.; John L. Stauffer, Harrisonburg, Va.; Milton Brackbill, Paoli, Pa.; Chester K. Lehman, Harrisonburg, Va.; John E. Lapp, Lansdale, Pa.; Ernest G. Gehman, Harrisonburg, Va.; A. J. Metzler, Scottsdale, Pa.; J. Paul Graybill, Philadelphia, Pa.; Daniel W. Lehman, Harrisonburg, Va.; Menno J. Brunk, Harrisonburg, Va.; Sanford G. Shetler, Hollsopple, Pa.; M. T. Brackbill, Harrisonburg, Va.; H. A. Brunk, Harrisonburg, Va.; John H. Mosemann, Musoma, Africa; Orie O. Miller, Akron, Pa.; D. Ralph Hostetter, Harrisonburg, Va.

Application for rooms should be made as early as possible. For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

ANNOUNCEMENT

To those who may be interested in procuring a tent for camping at General Conference this summer; we have arranged with another tent company for the small tents to be rented at a reduced price from those first quoted. Due to the many inquiries relative to beds and bedding, those who rent tents will be expected to bring their own cots and bedding along. We wish to state further that those who are interested in a tent will please make reservations as early as possible. Anyone desiring more information please write to G. Elrose Yoder, Mill Creek, Pa., as he will have charge of this part of the work.

Elmer Yoder.

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Mast.—Cora Mast (nee Miller), daughter of Mr. and Mrs. Daniel B. Miller, was born near Walnut Creek, Ohio, June 6, 1883; died at Barrs Mills, June 3, 1939; aged 55 y. 11 m. 29 d. Death followed a paralytic stroke after an illness of 5 months. She was united in marriage to Corsan Mast, Feb. 14, 1900 and lived in matrimony 39 years. To this union were born 10 daughters and 6 sons. Surviving are her husband, 8 daughters and 3 sons (Chester of Cleveland; Mrs. Earl Harris and Mrs. Homer Davidson, of Dover; Mrs. Andrew Beechy, of Holmesville; Mrs. Silas Kamp, of Carlisle, Pa.; Faye, Daniel, Ruby, Loris, Dora, and Anna, at home), also 12 grandchildren. Five children preceded her in death (Nelson, May, Sterling, Lorene, and Park). She also leaves to mourn 3 brothers (Amra, of near Walnut Creek; Daniel, of Smithville; and John, of Shanesville), 1 sister (Mrs. John H. Weaver of Walnut Creek), and a host of friends. Five sisters and 1 brother preceded her in death. She united with the Walnut Creek Mennonite Church in early life and remained a faithful member until the end. She lived a quiet Christian life, always concerned about the spiritual welfare of her family. During her illness she was a patient sufferer never complaining. She passed peacefully away to her eternal rest. Funeral services were held June 6 at the Walnut Creek Mennonite Church, by A. W. Miller, D. M. Friedt, Paul R. Miller, and Venus Hershberger. Interment in the near-by cemetery.

"'Tis hard to part with mother dear,
No more to see, no more to hear;
A nobler mother could not be,
But yet we're glad if God thought best,
To end her troubles and give her rest."

Showalter.—Amos H., son of Elizabeth (Landes) and Anthony Showalter, was born near Harrisonburg, Va., Dec. 25, 1877; died May 14, 1939, at his home near Waynesboro, Va. He grew to manhood near Broadway, Va., but in December, 1905 he with his family moved to Augusta Co., where he made his home near Waynesboro. For more than a year he had been afflicted with cancer, but he took his sufferings quietly and spoke little of his trouble. With his family at his bedside, he left them with a bright testimony and the admonition to "be faithful." Bro. Showalter was a good counsellor, and his vacancy will be severely felt both in the Church and at home. He served the Church faithfully as deacon and minister (having been ordained to the office of deacon Dec. 7, 1914, and on Jan. 5, 1930, he was ordained to the ministry). He was united in marriage to Lillie Suter Dec. 30, 1902, and together they built their home which was blessed with 5 sons and 4 daughters. One son (Melvin) preceded him in death. He leaves in sorrow his wife, 4 sons (Perry E., Clark A., Alva H., and Truman F., of Waynesboro), 4 daughters (Elizabeth S., Anna R. of Knoxville, Tenn., Mary V., and Laura E.), 3 brothers (Ira S., Waynesboro, Va.; Irvine D., Linville, Va.; and Omar A., Rockford, Ill.), 4 sisters (Katie, wife of Perry Shank, Broadway, Va.; Effie, wife of Amos Heatwole, Dayton, Va.; Martha, wife of Aaron Hirstine, Cullom, Ill.; and Nannie of Harrisonburg, Va.), and 9 grandchildren. Funeral services were held May 17 at Springdale Mennonite Church. Services in the home were conducted by Bros. E. C. Shank and E. F. Heatwole, and at the church by Bros. S. H. Rhodes, J. L. Stauffer, and J. R. Driver. Text, Psa. 17:15. Interment in the adjoining cemetery.

"We humbly bow in submission,
Though our hearts are bleeding and sore;
For Father is sweetly resting
With Jesus forever more."

"For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."—I Jno. 1:2.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 29, 1939

(Herald of Truth
Established 1864)

No. 13

A WEEK IN MICHIGAN

For the first time in history, the annual meeting of the Mennonite Board of Missions and Charities was held in the state of Michigan. In this connection it is pleasing to note the growth of the Church in Michigan since the beginning of the present century. Then there were two small congregations and a few scattered members in the state. Now the Mennonite Year Book and Directory credits the state with a membership of 1031. The Fairview congregation, where the Mission Board meeting was held June 17-20 numbers 300 members.

While the Mission Board meeting was the center of interest there were side meetings (chiefly committee meetings) held at some place before and during the Board meeting because the members composing them were brought together by the Board meeting.

The first of these was that of the Topics Committee (sometimes called "the John committee," consisting of John Mumaw, John Shank, and John Horst), which met at Midland, Mich., on Thursday, June 15. The work of this committee is to prepare a list of topics, to be used by the young people's meetings during the year 1940.

On Friday morning, June 16, the Executive and Mission committees of our General Mission Board met in joint session in Fairview Church, Oscoda Co., Mich., to prepare the work for Board consideration. This committee continued in session all day Friday, Saturday forenoon, and later held several special meetings between sessions on Monday and Tuesday. It is probably true that the greater part of the responsibilities of the Board rests upon these two committees.

A very interesting meeting, a Christian Education Conference, sponsored by the Mennonite Commission for Christian Education and Young People's Work, was begun at the Midland Church on Friday afternoon. It was continued until Saturday noon, when it adjourned at Midland and held its last session at the Church in Fairview. The meeting was well attended, both at Midland and Fairview.

Friday evening found a fair-sized congregation assembled at the Fairview Church, with Brethren Menno Esch, J. D. Mininger and W. G. Lauver in the pulpit—the former to assume charge of the meeting, the other two to cheer the congregation with "glad tidings of salvation." A goodly number of visitors was present, though a larger number of visitors were present at the meeting in Midland. Text: "He that winneth souls is wise."

Among the committees to hold a special meeting was the Relief Committee. This committee made a detailed report of the relief work in Spain. After careful consideration of this report it was decided that the relief work in Spain be continued for the time being, future developments to determine the wisdom or unwisdom of later changing this relief work to regular mission work.

The Executive Committee of the Mennonite General Conference held several meetings. The main part of its work was to make arrangements for the coming meeting of General Conference, to be held next August. Announcements will be made from time to time concerning the detailed work of this meeting.

On Saturday afternoon we met in the Fairview Church, in executive session of the Board. Among other things, the minutes of the meetings of the Executive Committee held during the past year were read and approved. It was a three-hour session, full of constructive work.

Saturday evening was taken up with the closing session of the Christian Education Conference. During the day many of those who

had been in attendance at the meeting at Midland came over to Fairview, so that the church was well filled. Following are the subjects discussed during the evening:

Mission Classes in Our Missions—J. D. Mininger.

Profitable Bible Reading—Orie O. Miller.

Objectives of Our Christian Education Work—John R. Mumaw.

Sunday forenoon was occupied in an interesting Sunday school hour, followed by a mission sermon by Bro. Aaron Mast. An idea as to the number of visitors present may be had from the following figures found on the bulletin board: Number on the roll, 354; attendance today, 800.

Bro. Aaron Mast preached the mission sermon. Theme: "Fishers of Men." It was a stirring message, in keeping with the rest of the day's program.

A very large attendance marked all the sessions held on Sunday. In the afternoon we listened to addresses on the following subjects:

A Glance at the World Field, by Paul Erb.

"I Speak to the World these things which I have heard of him," by J. L. Stauffer.

The record attendance at the meeting was probably that of the Sunday evening service. After an impressive devotional service we listened to a discussion of the following subjects:

The Stranger at Our Door, by Amsa Kauffman.

Darkest America, by J. J. Hostetler.

"I must Work the Works of Him that Sent Me," by Elam W. Stauffer.

The Executive Committee of the Mennonite Board of Education held a meeting, during which the educational interests of the church, especially the institutions under its jurisdiction, were considered.

The General Problems Committee appointed by the Mennonite General Conference spent several hours in considering a number of things pertaining to the welfare of the Cause, among them the preparation of a report to the next meeting of Mennonite General Conference.

A business meeting of the Board was held Monday forenoon. This was given over largely to the submission of reports, upon which appropriate action was taken. All the sessions of the Board, as well as the committee meetings held between sessions, were noted for strenuous work.

An interesting meeting of the Interboard Committee was held during the noon intermission on Tuesday. No special conclusions were reached, save that of making the questions at issue a matter of further consideration pending action at some future meeting of the committee.

Bro. Abner G. Yoder's address on "The Mission Worker Who Makes Good" awakened a general interest in the qualifications of the successful missionary.

The report of the general treasurer, Bro. D. D. Miller, was one of the high spots of interest in the work of the Board. Among other things it showed a total income by the Board, during the past year, of over \$300,000.

The report from the Associated Sewing Circle organization showed an increase, during the past year of over \$2000 in the donations to the sewing circles, as well as increased interest along other lines.

A report by the Mission Study Committee showed an increased interest in mission study. Several books were published during the past year, and several other books are in course of preparation.

A spirited meeting on the part of those interested in tract promotion was held between sessions on Monday afternoon. The thoughts presented were practical, and we hope for practical results from the meeting.

A similar meeting was held among several representative groups interested in maintaining Scriptural standards pertaining to nonconformity. In this meeting, as well as in the meeting referred to in the preceding paragraph, there was practical discussion of the issues involved which we believe will lead to practical results.

The Monday evening session was opened by a helpful workers' meeting led by Bro. Raymond Yoder. The rest of the evening was taken up in a discussion of the following subjects:

Enlisting the Co-operation of the Christian Business Man in the Task of World Evangelism, by E. C. Bender.

A Rural Mission Expansion Program: When Shall We Begin? by S. C. Yoder.

Two things were noticeable in this as well as in former meetings. New faces are appearing year after year, and the burden of responsibility is gradually shifting from older to younger shoulders. On the other hand, there were present a few well known and well preserved veterans of the Cross who had passed the fourscore mark. Among these were the ministering brethren: D. J. Johns, Goshen, Ind.; E. L. Frey, Wauseon, Ohio; J. S. Hartzler, Elkhart, Ind.; S. E. Allgyer, West Liberty, Ohio.

Among the reports from our foreign missions it was revealed that about 115 of our members are at present living in Buenos Aires, Argentina. Steps are being taken looking toward the organization of a congregation in that city.

Encouraging reports come from the work among the Mexicans in southern Texas. The present members in that section include 21 members at Normanna and 3 at La Gloria; not mentioning a number of others who are now under instruction for membership.

The reorganization of the Board resulted in the selection of the following as members of the Executive Committee for the following year:

President—J. N. Kaufman.

Vice President—Edwin Yoder.

Secretary—S. C. Yoder.

Treasurer—E. C. Bender.

Fifth member of the committee—D. D. Miller.

Bro. D. D. Miller is to continue as treasurer until Sept. 1, and as financial agent during the entire year.

The following are to serve as members of the Executive Committee of the Associated Sewing Circles during the coming year: Mrs. A. L. Buzzard, Mrs. Allen Erb, Mrs. M. C. Lehman, Mrs. V. E. Reiff, Mrs. J. B. Moyer, Mrs. A. J. Metzler, Mabel Groh.

The following were elected as members of the Mission Committee: Daniel Kauffman, Milo Kauffman, C. K. Lehman, Harry A. Diener, Jesse B. Martin. The President and Secretary of the Board are ex-officio members of this committee.

Brethren O. O. Miller, H. S. Bender, and J. L. Horst were elected members of the Relief Committee.

Our mission in Africa reports a present membership of about a hundred native baptized Christians.

Tuesday afternoon was taken up largely in a consecration service for our missionaries, especially those who are to sail, within the next few months, to the foreign field. But first we listened to a forceful address by Bro. Henry F. Garber, on "How God Calls Men."

An impressive consecration service was conducted by Bro. J. N. Kaufman. The missionaries present were presented to the congregation in three groups: (1) city missionaries, (2) workers in our charitable institutions, (3) foreign missionaries. Brief addresses were given by representatives of each of these three groups, after which the following received appointment as missionaries to the foreign field: A. C. Brunk and wife, Mina Esch, John Friesen and wife, for India; Calvin Holderman and wife, Una Cressman, for South America. Bro. and Sister Brunk and Sister Mina Esch are experienced missionaries, returning to India after their furlough in the home land; the rest are

new missionaries, going out for the first time. The prayers of the Church accompany them as they go forth as ambassadors for Christ.

An offering was lifted, which amounted to \$271.31.

Tuesday evening marked the close of what we consider a very interesting and profitable annual meeting, with the following on the program:

George J. Lapp, leader of a Workers' Conference.

Amos Swartzentruber, "Ripe Grain Going to Waste."

S. M. Kanagy, "The Love of Christ Constraining."

Elmer Moyer, "The Personal Return of the Lord Jesus."

While the hospitality of the home people at Fairview may not have exceeded that found in other places, they certainly did their full part in taking care of the visitors. When the congregation stood up in a vote of thanks for the accommodations extended by the people of Fairview, the visitors did it as an expression of the feelings in our hearts and not as a mere formal expression of courtesy. Long live the work at Fairview.

Compared with former meetings, the attendance, on the part of those from a distance was more than an average. We went there praying, and came away feeling that the cause of Christ and the Church was strengthened because of the work done at the meeting. New fellowships were formed, and old ones strengthened.

An appropriate set of resolutions was presented and adopted at the close of the afternoon session on Tuesday. These resolutions will appear as a part of the full report of the meeting which we hope to be able to publish in next week's Supplement to the Gospel Herald.

A few appropriate remarks, a fervent prayer, and many affectionate farewells, and the meeting had passed into history. And while the thoughts expressed, the impressions made, and the work accomplished are now a matter of history, may we hope and pray that the results of this meeting may prove to be both history-making and God-honoring during the entire year just ahead.

BIBLE TEACHING ON NONCONFORMITY

IX. AS APPLIED TO PROPER AND IMPROPER APPAREL

By J. L. Stauffer

The apparel question is only one of the many phases of the great doctrine of nonconformity to the world. The repeated violations of this phase of the doctrine by religious people has far-reaching effects upon other phases of the doctrine. When Christian people ignore this application of the teaching, there is already a world-conforming spirit within them, and it is only a question of time until they will disregard other phases of the doctrine as well.

The apparel problem is one of the oldest problems of the human race. The necessity for apparel followed the advent of sin into the human family. Man's adoption of the fig-leaf garment for a covering was considered inadequate by the Lord, and He supplied man with a garment of skins. God designed that the human form should be covered, not displayed. The world has always been in conflict with God's ideals. Today the world, under the leadership of the devil, tries to break down the divine intention regarding apparel, and advertises the human form.

Three methods are used. In the **first place**, we have superfluous apparel; that is, more apparel than is needed is worn for the purpose of ornamentation and display. In the **second place**, we have the trend toward and the actual adoption of nudity. In the **third place**, we have insufficient or flimsy attire (even though it may be in the pattern of an approved church garb) that covers the body like a slender veil and displays the outline of the human form. It is alarming to see so many people professing godliness violate along the line of the third method named. The world is attempting to break down the revealed will of the Lord regarding proper Christian apparel.

The Bible is very definite in outlining the kind of apparel that is acceptable to the Lord. In the Old Testament, God's people were given clear teaching on the question of apparel. As long as Israel was loyal in heart to God, they were subject to the divine ideals for their external appearance. The New Testament is no less definite in reference to proper apparel for the Christian.

The question of proper Christian apparel is primarily a heart question. Spiritually-minded Christians in all denominations recognize the fact that some fashionable apparel is not becoming to Christian people, even though they may not consider the subject from the standpoint of the Bible doctrine of nonconformity to the world. Members of the Mennonite Church who have a definite spiritual experience with the Lord should have no problem with improper apparel. On the other hand, where there is a lack of consecration, or the love for carnal pleasure and worldly society, we find the pressure is strong against the Biblical ideals of proper Christian apparel; such as the Mennonite Church endeavors to uphold and maintain.

Uniformity

Why should uniformity of attire be thought such a strange thing, when we are confronted with this fact of uniformity on all sides in nature. While the Lord has placed a lot of uniformity in nature, yet He has left plenty of room for diversity within uniformity. The leaves of every tree are uniformly after their kind, yet no two leaves are identical. The plumage of birds are uniformly after their kind, yet no two birds are identical. Why should not heaven-bound pilgrims be uniform in their conduct, in their speech, in their business methods, in their attire, and in their recreations? The travelers on the "broad way" are uniform in a number of ways (apparel included), so that their relation to the world and the world-system can be recognized, although much diversity exists among them. To summarize our thought regarding uniformity, we may say that **there should be sufficient uniformity among God's people to identify them in every phase of non-conformity as children of God.** The Bible declares that a tree is known by its fruit, but the Bible nowhere teaches that this is the only way that a tree is known. Of course the fruit is an unquestionable evidence, but likewise the leaves, the bark, and the general shape of the tree each tell their part of the story.

Definite Teaching

The following Scriptures give us very definite teaching on the subject of proper and improper attire:

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—I Tim. 2:9, 10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.—I Pet. 3:3-5.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:2.

The first standard noted in these Scriptures is that **apparel shall be modest.** The world at large no longer knows the real meaning of the word. The superintendent of schools in Cleveland, Ohio, recently consigned one hundred copies of a Louisiana publication to the flames because "it had been jazzed up by the use of attractive girl models attired in costumes little larger than Eve's." The Louisiana Commissioner of Agriculture and Immigration said he thought it "too bad that Cleveland official's sense of modesty goes to such length." "Pictured in the book are girls attired in tobacco leaves, sugar cane stalks, rice strands, and a bathing suit." An associated press photo of another girl from one of the tobacco states appeared in one of the large newspapers with this statement underneath the picture: "Only two tobacco leaves are required to clothe her attractively and modestly." It is a shame that some of our Mennonite sisters (who would be insulted if their modesty were called into question) appear in public with insufficient clothing or with dresses and hose that are transparent. It is likewise a shame for our brethren to appear shirtless while at work or in public with open neck-bands and sleeves rolled up, or short sleeves, as if they were coming from firing a furnace of molten metal. The modern bathing suits are so immodest that no self-respecting Christian should desire to appear in one or to frequent the bathing resorts. If in these days, Christian people do not appear with proper apparel that truly exemplifies MODESTY when the world-trend is towards immodesty and nudity, then who will?

The second standard set forth by the above Scriptures is a protest against apparel that is for **show and display.** The Christian's guidance is beautifully set forth in I Cor. 10:31, and this should forever settle the

question of what should and what should not be worn, provided the Christian has a good Christian experience and clear spiritual perception. All attempts at dressing of the hair for show would be prohibited to the Christian. All ornaments or jewelry would come under the Scriptural ban of display. The wedding-ring problem could easily be solved if Christian people were willing to "hear the Word of God" on the subject of ornamentation.

The third standard relates to the **promotion or fostering of spirituality.** Humility dies when it is displayed. Humility is at the base of true spirituality. It is a sensitive plant. The apparel worn by Christian women is to be as "becometh women professing godliness." When Christian women (and men of course are included in these Scriptures) wear garments that attract the eye of the onlooker, then it is evident that they are either using colors that are too conspicuous or they are too nearly conformed to the fashions of the world. The Christian life is a simple life. It is not lived for vain show. Such apparel alone should be worn by Christian men and Christian women that is consistent with their profession.

The fourth standard is one of **economy.** The Christian should have a pattern that does not need to be changed with the changing styles of the world. The Christian should set a standard, rather than to follow the world standards. Proper Christian apparel should not be of the costly material, but should be selected from the standpoint of serviceableness and durability. Such apparel can be worn out and need not be scrapped before that time because of a change of style.

The fifth standard emphasizes the fact that our apparel should be in **keeping with our Christian profession.** Brethren who wear a plain coat do not need a necktie in order to "feel dressed." Many who do not wear a plain coat, also wear varied-colored neckties and they cannot be told from men of the world. No wonder that some Mennonite sisters rebel against the plain bonnet when their brothers, fathers, sons, or husbands are attired like the men of the world. These Scriptures mean something, whether we like it or not. It is time that we awaken and ask ourselves the question, Do we really believe these Scriptures?

The sixth standard is that the apparel of Christian women is to be in **harmony with the example set by godly women of old time.** It is true we are living under grace rather than law, but no one would want to teach that grace allows lower standards than those taught by the law. In fact, grace holds higher standards than were held under law. Today grace strikes at the root of the tree while the law only dealt with the fruit. Murder under the law was forbidden, but hatred under grace is murder.

The seventh standard relates to the **command of nonconformity to this world (age).** Since the world is at enmity against God, it is a moral impossibility for a soul to be conformed to God and to the world at the same time. Heaven-bound pilgrims have entirely too much respect for the ways of the world that rejects our Lord and Saviour and does not know our heavenly Father. We should shun every way of the world where a moral question is involved. Morals are involved in worldly apparel because it is their acknowledged purpose to create sex-appeal by their styles. It is with shame that we must acknowledge that many Mennonites today have a great deal more respect for fashion journals than they do for divine revelation. Some have more respect for the fashion designers than they have for faithful ministers who cry out against the admitted worldward drift. When the styles of the world called for full but short skirts, many of our sisters responded to the call of the world. Ministers protested but they did not lengthen them until the fashion designers advertised the new trend then the change came among the Mennonite sisters as well. When the world made the change from the full skirt to a long, form-fitting skirt, it was no time until there was a general response to that, even by those who wore a uniform garb. In the present style, the very purpose of clothing as designed by the Creator to hide the human form is defeated with impunity. The brethren likewise are not without blame in the wearing of colored neckties, fancy socks, stylish hats, and in other ways giving expression to the vanities of the world. The question we propose in conclusion is, **Shall the Mennonite Church continue to remain a world-denying and nonconforming church, or shall we surrender to the world and go with the crowd—now, and in the day of judgment?** The present course of professing nonconformity to the world and practicing conformity to the world is foolish, to say the least, and is untenable. Let every minister and the head of every home arise and say with Joshua of old, "As for me and my house, we will serve the Lord."
Harrisonburg, Va.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hannibal, Mo.

Dear Readers:—Greetings in our Saviour's name. Our two-weeks' summer Bible school closed today with an average attendance of 155. One hundred and twenty were rewarded for perfect attendance. The teachers were Bro. J. M. Kreider, Paul Buckwalter, Oney Hathaway, Palmyra, Mo.; Sam Rodgers, Aline Sommerfeld, Cleo Miller, Hannibal, Mo.; Florence Blocher, Elkhart, Ind.; Esther Weaver, Keota, Iowa; Rachel Swartzendruber, Wellman, Ia.; Ruby Greaser, Garden City, Mo.; Mary Yoder, Leonard, Mo.; Ruth Gingerich, Parnell, Iowa; Ruby Grove, Limon, Colo.; Clara Snyder, Saverton, Mo.; and Bro. Kauffman, Director. Exceptional interest was manifested in the Bible school, and on the last day a number made public expressions of appreciation. The program was rendered on Wednesday evening of this week, and on Thursday we held our outing at Mark Twain Cave.

Last Sunday was a day to long be remembered when four souls were added to our congregation, an aged couple, a widow, and a young girl. Then we had our communion which was a most precious service. Besides these two happy events we were privileged to have with us Bro. and Sister Elam Stauffer from Africa, and Bro. and Sister Ralph Hostetter, and Sister Myra Risser who are traveling with them. The sermon by Bro. Stauffer was most refreshing and soul stirring. There were 134 present in the morning service. God bless you all. Sincerely,

June 16, 1939. Carol Kauffman.

Pottstown, Pa.

(306 N. Charlotte St.)

Dear Herald Readers, Greetings:—Sunday afternoon, June 4, we again had the privilege of commemorating the death and suffering of our Lord at our communion service, Bishop Warren G. Bean having charge. With mingled emotions we observe these services; and with joy, because "if ye know these things, happy are ye if ye do them;" with sadness, because of those in whose hearts the "good seed" has been sown and "received with joy yet in time of temptation fall away."

A series of evangelistic meetings were held beginning May 21 with Bro. Parke Book of Soudersburg, in charge. We appreciated his efforts in "holding forth

the Word of Life" and also in the visitation work. As one of the visible results, five souls confessed Christ. They are under instruction at the present time.

Among those who favored us with messages were Brethren Noah H. Mack, Edwin Souder, and Claude Meyers. On Sunday afternoon, July 2, we expect Bro. Elias Kulp with us.

On May 29 occurred the first death in our Mission membership since the work was started here over eight years ago. Bro. Hiram Stubblebine who confessed Christ as his Saviour over a year ago passed away. These experiences help us realize our work is "not in vain in the Lord."

We want to thank you for your prayerful interest, financial remembrance, and your presence as opportunity afforded you. Asking a part of your prayerful interest in the Lord's work as we "press on."

Yours in Him,

June 19, 1939.

Elmer G. Kolb.

Altoona, Pa.

(Mennonite Gospel Mission)

Greetings in Jesus' name:—At present our superintendent, Bro. J. M. Nissley, is attending the General Mission Board Meeting at Fairview, Mich. He had been engaged in evangelistic work at Rock Church near Morgantown, Pa., from June 5 to 11 and served at the monthly meeting at Columbia, Pa., on the week end of June 4.

May 28 the Sunday school was reorganized here as follows: Warren C. Dodson, Supt.; Charles H. Weyandt Asst. Supt.; Gladys King, Sec'y.; and Beulah Lehman, Chorister.

On June 4 Bro. L. S. Glick and wife were with us, Bro. Glick preaching morning and evening.

On June 11 Donald Lauver, Mifflintown, Pa., wife and little daughter were here. Bro. Lauver brought two live messages from the Word of God.

On June 13 Wm. M. Smith, wife and daughter Wilma, Kansas City, Kans., and Mrs. Barbara Weaver, La Junta, Colo., paid us a visit. In the evening Bro. Smith gave an inspiring message on the theme, "Be of Good Cheer."

On June 14 was the funeral of Mrs. Ida Dean, she being the sixth one of the Mission congregation to pass on in the last ten months.

On June 18 Bro. Joseph Saylor filled the regular appointment here. He was accompanied by his grandson Merle Saylor.

Other visitors during the month were Mary and Barbara Byler, Mrs. Amos Glick, Belleville, Pa.; Willis Glick, wife, and two children, Elverson, Pa.; Edith Alwine and Mary Harshberger, Johnstown, Pa.; Eunice Mast, Morgantown, Pa.

In the early morning of June 17 the home of Sheldon Lightner, at Canan

Station was completely destroyed by fire. The parents were awakened by the cries of little Harry to discover the house on fire, his bed already being ablaze, and his little body slightly burned about the chest. The parents and their six little ones escaped in night clothes from the burning building. The father received minor burns of hands and feet as he rescued the family. Thus with all their savings which were put in the home gone, the family is left in a very destitute condition, as the father has no work at present. Their only shelter now is an open shed on their lot. Five of these children are regular Sunday school pupils.

The Lord willing our two weeks summer Bible school will begin here June 26 with Irvin Roth, Allensville, Pa., as principal.

At Canan schoolhouse a similar school will open July 10, J. B. Kanagy, Belleville, Pa. as principal.

Pray for the work here as Satan is very busy to deceive the very elect if possible.

June 19, 1939.

Katie Wingard.

Hutchinson, Kansas

(Mennonite Mission)

Dear Gospel Herald Readers, Greetings in the Master's name:—Since our last writing we have been very busy with our Bible school. Miss Eva Coop- rider was our superintendent and the teachers who so willingly and gladly gave their time are Dorothy Stutzman, Weatherford, Okla.; Ruth Miller, Protection, Kans.; Dorothy Horst, Peabody, Kans.; Esther Kuhns, Partridge, Kans.; Myrtle Schweitzer, Protection, Kans.; Olive Bare, Harper, Kans.; Ida Hartzler, Windom, Kans.; Stella Bitikofer, Canton, Kans.; Wilma Miller, Haven, Kans.; Anna Yoder, Callie Leitzel, Wilma Yoder, Magdalene Kuhns, Estella Zook, Susie Headings, Louise Miller, Mary Weaver, all of Hutchinson. We had three substitute teachers, Vera Yoder, West Liberty, Edward Roth and Alpha Miller of Hutchinson.

Our enrollment was 192 and our average attendance was 156.

On Sunday, May 11, we commemorated the death and suffering of our Lord and Master with Bro. Harry Diener and Bro. Joe Hartzler officiating.

May 18, the Ladies Chorus from Hesston gave an interesting musical program and Bro. Paul Erb gave an interesting talk.

Our average attendance in Sunday school the past three months has been 161.

On Sunday, we had the happy privilege of seeing two old people received into church fellowship, Mr. and Mrs. McKenna. Bros. Harry Diener, Levi Headings, and J. J. Zimmerman, had charge of the services. This couple had

a real testimony on their face and expressed their desire to serve Him who died for them.

We have received a nice assortment of food supplies from Peabody, Protection, Hesston, West Liberty, and Yoder and we appreciate your kindness so much.

May God richly bless everyone who is continually remembering our physical needs as well as our Spiritual needs.

In His service,

June 19, 1939. Mary Weaver.

ARGENTINE WEEKLY NEWS LETTER

(May 17, 1939)

Dear Herald Readers: Greetings in "Whom also after that you believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13).

In last week's letter we said that this week we would tell you about several who had found their Saviour in Cosquin, the little town of about 12,000 people situated in the Cordoba Hill District about 500 miles from Bragado where we had worked for some years previous to coming here.

There are several young couples, three married women and two girls who have been under instruction and desire baptism. Some can be baptized soon; others had better wait until they have had more instruction. Some of you dear ones at home can sympathize with us in our task of teaching the converts. These have not had the opportunities that many of the converts at home have had, and indeed we need your prayers so that we may teach the Gospel of saving grace in a simple and understandable way so that the wayfaring may not err but see the Way before him.

Just recently we have been receiving many blessings while teaching the Doctrine Lessons concerning Jesus Christ as the Son of God, Creator of all things, our Advocate, High Priest, Lord, The Good Shepherd, Saviour, Mediator and Intercessor. He is also the Head and Builder of the Church.

The lessons concerning the Holy Ghost were searching indeed and all of us who were present were moved to accept the Lord's promise made to all His children regarding the Spirit's work in the believer.

Not only the new converts but nearly all the members are taking part in these lessons and appreciate the blessings which the Lord is sending.

Some of the meetings we are holding in the homes of members, and there the converts and interested ones can meet to ask questions and meditate on the wonderful truths which He gives to all who search for them.

Bro. J. W. Shank writes from Pehuajo: "Last Sunday we had a very fine audience for Mother's Day. A brief program of recitations and songs to-

gether with a very fitting sermon by Bro. Weber was highly appreciated by all. In Madero also we are having a very good attendance. Last Friday all seats were filled. We praise the Lord for people who want to hear the Word of life. Pray for us that the Spirit of the living Christ may dominate in all our meetings. Measles made inroads upon our day-school attendance. One of our good teachers is getting married pretty soon. We have a lot of crippled and old folks that we must go and get so that they do not lose out spiritually."

Bro. J. L. Rutt writes from America: "One of the young girl members has had an affection of the throat and perhaps will need an operation. She has been a faithful member and is engaged to be married to a member who moved here from Bragado. Pray that God's will may be done in these young folks who have many trials and difficulties to overcome. The Work in America seems to be going upgrade again for which we praise God."

Bro. T. K. Hershey writes that next week (D. V.), he and Bro. Litwiller will be with us here in Cosquin. They will look into the matter of more room as our porch is too cold and our rooms are too small to accommodate the people who attend our meetings. We trust that you will pray that His will may be done in this matter and that His name may receive the glory.

We are distributing quite a number of tracts in our house-to-house visitation and invitation work, and we look to you to remember this work at the throne of grace and pray that the readers may find salvation. Some are buying New Testaments, and to others we are giving Gospels. Next week we hope to tell something about our Colportage Work.

D. Parke and Lillie F. Lantz.

Cosquin, FCCNA. Argentina.

LETTER FROM EAST AFRICA

Shirati Station
Musoma, T. T.
East Africa
June 5, 1939

Dear Gospel Herald Readers, Greetings in Jesus' name:—In a few days it will be one year since the Deputation arrived here at this place. It seems like only a short time ago. Many pleasant memories of their visit still linger with us here. Many and varied were the experiences that were ours as a Mission group during the past year. But we are still thankful that we can "look up" and know that God is still on the Throne.

We know and are seeing that God is working and the Holy Spirit is striving in hearts. There are some who are confessing Christ and who, we believe, are really seeking to do His will, but the devil is also right on the job, trying to destroy their faith and luring them again

into a life of sin. Are we burdened for their souls? Will you remember these people as you speak to the Father?

The rainy season is over with only an occasional shower. The natives' grain will soon be ready for harvest. We again lift up our hearts in grateful thanksgiving to our faithful Provider for supplying all our needs.

Tomorrow is the day for the opening of our station schools. May we count on you to hold us up in prayer as we endeavor to teach these young lives?

Two weeks ago we went with Bro. Clyde Shenk and family to Mwanza. We were at Mwanza a week during which time Bro. Shenk had another x-ray picture taken of his back. Bro. Ferster had some dental work done and also some repair work was done on the car. We stayed with Mr. and Mrs. Sywulka and we enjoyed a most pleasant fellowship with them. We also met some more of our A. I. M. friends.

On our trip home we stopped at their station at Nasa and had lunch with Mr. and Mrs. Baker and family.

Yours in Christ,

Maybell M. Ferster.

OPENING A MISSION STATION IN JOHNSTOWN, PA.

Another addition to our growing list of city missions is about to be made, the Lord willing. In a recent action taken by the Mission Board of the Southwestern Pennsylvania Mennonite Conference the Executive Committee of the Board was authorized to open mission work in the city of Johnstown as soon as the needed arrangements can be made. Accordingly, efforts were made to lease a building and to secure workers. A building has now been leased on Napoleon Street, and possession is to be given July 1. The building is well adapted to the work and situated favorably to reach different needy sections of the city. It is a large building which because of the depression has not been occupied for a number of years, and the Local Board has agreed to provide for and supervise the cleaning and interior work such as papering and painting. The first floor will provide space for an assembly room and two rooms of the worker's home, which will be augmented by additional rooms from the spacious second floor. It is aimed to sublet apartments on the second and third floors of the building. Altogether the building should take care of the mission needs quite well.

Prospective workers have been contacted, and we hope to be able to announce definitely who will take charge of the work in the near future. This movement is the result of many years of interest and prayer on the part of our brethren in the Johnstown district. It has been undertaken and launched after thorough investigation and prayerful

(Continued on page 269)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

CHRIST AND THE LITTLE ONES

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him,
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now, who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of a leper,
Like many in Israel!"—

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hand on the children
My heart will be lighter, I know,
For a father forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mid the people who hung on His teaching,
Or waited His touch and His word—
Through the row of proud Pharisees listening
She pressed to the feet of the Lord.

"Now, why shouldest thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto me!"
And He took in His arms little Esther,
And Rachel He set on His knee;

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hand on the brothers,
And blessed them with tenderest love;

As He said of the babes in His bosom,
"Of such are the kingdom of heaven,"—
And strength for all duty and trial,
That hour to her spirit was given.—Sel.

PRESENT-DAY ISSUES WHICH CHALLENGE THE MOTHERS OF OUR LAND AND HOW TO MEET THEM

By Alta Metzler

For the Gospel Herald.

Before beginning our discussion of this subject we shall give a brief explanation of our understanding of the subject as given. "Present Day Issues" we understand to be the problems, conditions, or situations that surround us. As mothers we need to see the effect

these issues have on our families and our homes. The challenge is presented to Christian mothers. Many mothers of the land accept and approve the conditions of the day and see no need of a challenge to better and holy living. And not only to mothers do we make an appeal, but to both mothers and fathers as they work unitedly to maintain a Christian home.

Problems of today are different than they were fifteen or thirty years ago. And we need to realize this to be able to sympathetically understand the issues that face our youth today. Yes, human nature is much the same, but the conditions surrounding them are different. Never has there been an age of speed and recklessness such as we are living in today.

We make no attempt here to touch all the problems or issues of our day. We have chosen four issues which vitally affect our home life and families.

The Educational Problem

The first of these is the educational problem. First of all, we want to express our appreciation of the work our state is doing in the education of our children. The school program as outlined by the state is very strenuous. The major part of our children's program from the ages of five or six to sixteen or eighteen is arranged by the school authorities. The regular school hours, together with the extra work, home work, etc., that is required demands practically all their time.

Remember, we are thinking about problems that are a challenge to us. To the mother who feels that children need to learn more than what they learn in the schoolroom, this is a real problem.

Then, too, we think of the highly trained and very efficient teachers in our schoolrooms; individuals who have strong personalities and exert a mighty influence constantly. These men and women are the heroes and heroines that our sons and daughters are looking to. Those of us who have had experience with children who are in school know how firmly they believe that what Miss Jones says is just right; and it is a real task to convince them otherwise. We appreciate the fine Christian teachers we have. But there are many who are not consecrated Christians. It is not only what they say that has its effect on the child, but his or her manner and attitude toward life are daily expressed. The fact that they sanction and participate in many of the world's affairs has an unconscious influence. We can never measure what all is woven into the life of the child in the schoolroom.

In our present-day school system it is not only learning the three R's—Reading, Riting and Rithmetic—but there are so many extra activities. Among these are the many clubs, societies, and organizations within the school. The scholar is expected to take an active part in these, and many times

his standing is rated by the amount of extra activities in which he takes an active part. This problem often makes it very difficult for our Christian young people who cannot conscientiously take a part in many of these activities. God bless our Christian young people who will put forth an honest effort and lots of hard work to reach the goal and then are willing to leave the results with the Lord. And although they may not be able to stand at the head of the class, they can have the sweet consciousness of knowing they have done the right.

The stress that is placed on physical culture presents another problem to us. Much of this is fine, and very good for young people—especially those living in the city. But much of this training is in the nature of dancing and similar features that the consecrated Christian cannot participate in. The costumes often required for this type of work are many times not such as we feel are becoming to the child of God. We do appreciate that many places where our young people have taken a consistent stand the school officials have been very kind in excusing them from such activities that are a violation to the dictates of their conscience. This is certainly a challenge to our Christian parents and young people to stand above reproach in consistent daily living.

The large amount of required reading presents another challenge to the mothers of today. How true that "Of making many books there is no end!" Are we acquainted with and do we know the material that is used in our textbooks and the library books they read? We cannot prohibit them from reading much of this material. As I mentioned before, it is "required" reading—not optional. The thing we must do is to acquaint ourselves with the material, and then point out the points of error and thereby help them to see that it is wrong.

Scottdale, Pa.

(To be continued)

AS A CHRISTIAN

Beware of anything that would leave a doubt in any one's mind as to your close relationship with the Lord. A most dangerous weapon in the hands of the enemy is the fear, on your part, of meeting the disapproval or incurring the displeasure of others. If he can persuade you not to take an unpopular stand that would meet the disapproval of others (though the Word of God and your own conscience tell you that taking such a stand is the right thing to do), he has forced his way into your heart for worse things to follow. Remember that enemy of souls "abode not in the truth, for there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it;" also that "that which is highly esteemed among men is abomination in the sight of God."—M. C. K.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for July 9, 1939.—I Kings 11: 26-40.

JEROBOAM: A Man with a Great Opportunity

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

Introductory.—In the preceding lesson we spoke of Solomon's forsaking the way of the Lord toward the close of his reign. Though recognized as the wisest of all men, he did not manifest it in his personal life. First there was his alliance with heathen kings, then his alliance with heathen wives, and "even Solomon did outlandish women cause to sin." His extravagance brought great hardship upon his people, so that the close of his life found ten of the twelve tribes of Israel in virtual rebellion which broke out soon after his son Rehoboam ascended the throne. He had a great opportunity, but failed to improve it.

In this lesson we have another man who had a great opportunity and squandered it. Jeroboam, a man of great natural ability who might have built up a mighty nation had he met the conditions laid down for him, is known in history as "the man who caused Israel to sin."

Jeroboam a Gifted Man (26-28).—He is described as "a mighty man of valor." Solomon recognized his ability and made him ruler over the house of Joseph.

Ahijah's Prophecy (29-36).—Another man who recognized Rehoboam's abilities was Ahijah the Shilonite, a prophet who predicted that Jeroboam would become ruler over ten tribes in Egypt. He and Jeroboam being alone in a field, he told him what was ahead for him. This was the prophecy: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

Thus far the prophecy was unconditional. And this is what happened to the letter. After the death of Solomon his son Rehoboam reigned in his stead. Refusing to heed the request of the representatives of the ten northern tribes of Israel, Rehoboam lost control over these tribes and Jeroboam became their king. But what should be the lot of this northern kingdom, depended upon certain conditions which will be noted in the next paragraph.

Jeroboam's Great Opportunity (37-39).—Ahijah went on telling Jeroboam what the Lord proposed to do for him: "And it shall be, if thou wilt hearken unto all that I will command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes

and my commandments... that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not forever."

So far as Jeroboam was concerned, the promise was sure—on condition of his obedience to God; but this was to be but temporary, as God had made a covenant with David that could not be broken. But in this Jeroboam proved himself fully as unworthy as did Solomon. He failed to meet the conditions, therefore he lost his opportunity. As in the case of Solomon, we have in Jeroboam an impressive object-lesson showing us that all God-blessed people must meet God's conditions for receiving the blessings. From the very start Jeroboam departed from the commandments of the Lord, proved himself a politician rather than a statesman, mixed idolatry with the worship of his people, and thereby lost the favor and friendship of God. The house of Judah was still suffering the results of the sinful follies of its rulers, but even then continued to stand as a nation long after the ten tribes of Jeroboam had been carried away captives into heathen lands.

Jeroboam's Folly (40).—Evidently

Jeroboam was not discreet in keeping to himself what Ahijah had prophesied. He must have given some evidence of his disloyalty to Solomon and was implicated in some of the plots against the king even before he died. "Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt." There he remained until after the death of Solomon. We will hear more of him in the next lesson.

Our lesson title tells of Jeroboam's "great opportunity." Without detracting one iota from that wording, an equally appropriate name would have been Jeroboam's great folly. He was blessed of the Lord with unusual talents and capacity for leadership. He had been told by the prophet of the Lord that he should be king over Israel. Had he been a man of faith, therefore, all that he needed to do was to trust in the Lord, attend faithfully to his assigned duties, and the Lord would have done the rest. Instead of this he took matters in his own hands, evidently feeling elated over what the prophet Ahijah had told him, plotted against the king, and was compelled to flee for his life. This same policy characterized his life during his whole career. Instead of the mighty man of God that he might have been, he stands out in history as a scheming, self-seeking politician, a wrecker of his nation, "the man that caused Israel to sin," honored by neither God nor man.—K.

BIBLE MEETING TOPIC

HOW MEN MAY BE BORN AGAIN.—
Jno. 3:1-21; I Pet. 1:17-25

Topic for July 9

MOTTO

"We are his workmanship."

OUTLINE STUDY

- I. **The Basis of Man's Regeneration.**
 1. The Redeemer.—Jno. 3:14-16.
 2. His life-giving power.—Jno. 1:4; 11:25, 26.
 3. The will of God.—Jas. 1:18; Jno. 1:13.
 4. The Holy Spirit.—Jno. 3:5-7.
 5. Incorruptible seed.—I Pet. 1:23.
- II. **Co-operating Conditions.**
 1. In God:
 - a. Drawing.—Jno. 6:44; 12:32; 16:7-11; Acts 2:37; I Cor. 14:25.
 - b. Saving.—Jno. 8:32, 36; I Cor. 6:11; Tit. 3:5, 6; II Pet. 1:3, 4.
 2. In man:
 - a. Hearing the word.—Jno. 5:24; Acts 16:14.
 - b. Believing.—Heb. 4:11, 12; Acts 11:17; 15:9.
 - c. Repentance.—Acts 2:38; 3:19.
 - d. Obedience.—Rom. 6:17, 18; Acts 5:32.
 - e. Confession.—Rom. 10:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Born."
2. Born of God.
 - a. God's love in sending the Son.
 - b. The sacrifice for us.
 - c. The good news sent to all.
 - d. The Holy Spirit sent with the messengers.

- e. The good hearers.
- f. The faith that confesses, accepts, repents, obeys.
- g. God makes us new creatures.
- h. How those born of God act.

For Seniors.

1. God's Work in Our Regeneration.
2. Conditions Man Meets to be Born Again.

PERSONAL THOUGHT

"He that doeth truth, cometh to the light." Are we ready to receive the light which brings us into eternal life?

SEED THOUGHTS

A man may beat down the bitter fruit from the evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.—Jno. Owen.

God begat us by "the word of truth" (Jas. 1:18). We are "born again" (I Pet. 1:23), says Peter, "of incorruptible seed, by the word of God." We are "begotten through the gospel" (I Cor. 4:15). These Scriptures teach us that regeneration takes place in the heart of a man when he reads or hears the Word of God, or the Gospel message, or both, and, because of the Spirit working in the Word as well as in the heart of man, the man opens his heart and receives that message as the Word of life to his soul. The truth is illuminated, as is also the mind, by the Spirit; the man yields to the truth, and is born again. Of course, even here we must remember that it is the Lord who opens our hearts just as He opened the heart of Lydia (Acts 16:14). But the Word must be believed and received by man. I Pet. 1:25.—Evans.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the
House, such as subscriptions, changes of address, etc.,
should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, JUNE 29, 1939

Field Notes

Request for Prayer.—For the Salem congregation near Tofield, Alta., where on July 2 the matter of ordaining a bishop is to be taken up in the morning service. I. M.

The presence of visiting brethren John R. Mumaw, Chester M. Helmick, S. J. Miller, and other visitors at the Ontario Conference, held at Waterloo, Ont., was greatly appreciated. C. F. D.

Bro. D. B. Raber of Marshallville, O., is among the latest of our well known ministers to answer the heavenly summons and exchange time for eternity. May God comfort the bereaved.

Bro. John D. Byler, deacon of the Mattawana Mennonite Church, McVeytown, Pa., passed away suddenly at his home on June 23. His unexpected death was due to a paralytic stroke.

Bro. Nelson Kauffman of Hannibal, Mo., was expected to help the brethren at Manheim, Ont., June 21-30, going there immediately following the Mission Board Meeting at Fairview, Mich., last week. A. G.

Brethren Jesse B. Short, Archbold, Ohio, and Nelson Kauffman, Hannibal, Mo., are assisting in evangelistic work—The former at the Blenheim Church, the latter at the Floradale Church. C. F. D.

Bro. I. W. Royer of Orrville, Ohio, accompanied by several other brethren, worshiped with the little flock near Germfask, Mich., over Sunday, June 18. Bro. R. is favorably impressed with the outlook at Germfask.

We are in receipt of a program of the 48th monthly Bible meeting at the

Mennonite mission in Columbia, Pa., to be held on Saturday evening and Sunday, July 1 and 2. Instructors: John W. Weaver, Wilson Moyer.

Read Bro. A. J. Steiner's "Statement," published elsewhere in this issue. In his decision our brother shows himself the possessor of a commendable conscience on points which all Christian people should prayerfully consider.

The evangelistic meetings conducted at the First Mennonite Church closed with good interest, and souls saved. Bro. Roy Koch, and Bro. C. F. Derstine spoke nightly. The Ladies Quartette from Goshen College assisted in the services. Cor.

Bro. W. S. Guengerich and wife of Wellman, Iowa, who attended the Mission Board meeting at Fairview, Mich., last week, planned to visit the congregations in Huron and Arenac counties, Michigan, before returning home. A. G.

Brethren Warren Moyer of Souder-ton, Pa., and Elam Stauffer of Musoma, Africa preached at the First Mennonite Church, Kitchener, Ont., June 25. Sister Stauffer, and Bro. Ralph Hostetter of Harrisonburg, Va., also spoke. C. F. D.

Bro. C. Z. Martin of Mountville, Pa., spent the week-end over Sunday, June 18, in the Juniata-Snyder district, filling appointments in the Susquehanna Church near Port Trevorton, Pa., and the Delaware Church near Thompson-town. B.

Bro. Abram J. Metzler, of Scottsdale, Pa., filled the preaching appointment on Sunday morning, June 25 at Mason-town Mennonite Church, Masontown, Pa. In the evening a group of five brethren from Scottsdale conducted the service at the same place.

If previous plans were carried out, Bro. Allen Erb of La Junta, Colo., preached for the congregation at Ashley, Mich., on Thursday night of last week, and Bro. Elam Stauffer of Manheim, Pa., performed a similar service at Midland, Mich., the same evening.

An interesting program has been arranged for the 20th Annual Sunday School Meeting to be held at the Stony Brook Mennonite Church, York Co., Pa., Saturday evening, July 1 and all-day Sunday July 2, standard time. Everybody invited. W. H. G.

On July 4, a mission meeting is scheduled to be held at the Pleasant Grove Mennonite Church, near Salix, Pa. Among speakers listed from outside the district are Bro. and Sister John H. Mosemann, recently returned missionaries from the African field,

Sunday morning, June 25, Brother Daniel Kauffman, of Scottsdale, Pa., filled the regular preaching appointment at Schellsburg, Pa. Bro. Kauffman was accompanied by Sister Kauffman and Bro. and Sister C. B. Shoemaker. Bro. Shoemaker assisted in the services. Z.

We are in possession of a neat little folder announcing the young people's institute at the Albany, Oreg., Mennonite Church, July 24-27. Instructors: S. C. Yoder, Ida Boyer Bontrager, N. C. Birky, Glen Whitaker, Ernest Bontrager. A general invitation to attend is extended.

A brother writes us from Floradale, Ont.: "Revivals in progress at the Floradale Mennonite Church, June 21-29, with Bro. S. J. Miller of Pigeon, Mich., in charge. Join us in prayer. Summer Bible school will begin at the Pigeon, Mich., Mennonite Church July 5, with Bro. S. G. Shetler as principal."

We are in receipt of a program of the 29th annual Sunday School Conference of the Casselman Valley district, to be held July 4 in the Oak Grove Church near Grantsville, Md. The program indicates that it will be a meeting worth attending, giving evidence of heavenly patriotism.

A bulletin has recently been received announcing the Kishacoquillas Bible School to be held for three weeks at the Allensville Mennonite Church, Allensville, Pa., beginning Dec. 11. A vacation Bible school is to be held during the week of Dec. 25. The faculty is as follows: J. Irvin Lehman, Principal, Chambersburg, Pa.; Orrie D. Yoder, Oyster Point, Va.; and Elmer Yoder, Allensville, Pa.

To our desk has come the annual Bulletin of the Johnstown Bible School to be held from Jan. 1 to Feb. 14, 1940. Besides the listing of courses, public meetings, and other necessary information are the following faculty members: S. G. Shetler; Nelson E. Kauffman, Hannibal, Mo.; Elmer E. Yoder, Allensville, Pa.; Paul M. Roth, Masontown, Pa.; and Sister Carol Kauffman, Hannibal, Mo.

Following are a number who attended the annual Mission Board meeting at Fairview, Mich., last week who had planned to spend the following Sunday, June 25, at other places:

Bro. Allen H. Erb and wife of La Junta, Colo.; with their former home congregation, the Pennsylvania congregation, near Newton, Kans.

Bro. Protus Brubaker of Edwards, Mo.; at Elkhart, Ind.

Bro. H. J. Harder of Didsbury, Alta.; at Goshen, Ind. A. G.

The ordination services at the Millersville and Rohrerstown, Pa., churches on Tuesday, June 13, resulted in the ordination as deacon in the Millersville church, Bro. Jacob Shaub, and Bro. Landis Brubaker at Rohrerstown. The ordination services were in charge of the home bishop, Bro. C. K. Lehman, who was assisted by four other bishops. May the sustaining grace of God accompany our brethren in their responsible tasks.

Change of Address.—Bro. Amos Gingerich and family, from Hesston, Kans., to Williamsburg, Ia. Bro. Gingerich's term as business manager of Hesston College having expired, he and Sister Gingerich have again returned to the home of their earlier years in life, several of the children having been residents of the same community during the past few years. May God bless and prosper them wherever they may be called to serve.

Correspondence

Clarksville, Mich.

Dear Herald Readers, Greetings:—On the evening of June 4, Bro. Frank Raber of Detroit, was with us and brought the message.

Our summer Bible school was held June 5-16 with an enrollment of 109, the average attendance being 99. Our program was given on June 16. On the same evening, Bro. Elias Kulp of Bally, Pa., was with us and conducted the opening.

Bro. E. S. Hallman of Tuleta, Texas, was with us on June 18, and preached for us both morning and evening. Sister Hallman gave a brief account of the work at the Mexican Mission.

Sister Mae Schrock is assisting with the Bible school work at Vestaburg, Mich. Pray for the work at this place.
Cor.

Aurora, Ohio

Dear Herald Readers, Greetings:—God has abundantly blessed us with both temporal and spiritual blessings. We are indeed thankful for the mercies shown toward us.

June 4 Alvin Hostetler of Louisville, Ohio, preached for us. Then on May 28 Bro. Elmer Meyer of Creston, Ohio, brought the message from God's Word. We were glad for their presence and fellowship.

During the week of June 11-16, we held our second summer Bible school. The total enrollment was 130 and the average attendance 115. All local talent was used except for Helen Oesch who was formerly of this community. We trust that this short season of Bible instruction may prove beneficial to the children. We leave the Word to speak for itself for it has its own power for good.

Death has taken one of our ministers. Bro. D. B. Raber peacefully fell asleep in Jesus last Friday night. We are glad for our brother's departure because he has gone to God which is far better. Bro. Raber had his own unique way of presenting the Word but his thoughts, warnings, and teachings were very practical. May his life be a challenge to us!
June 19, 1939. George T. Miller.

Morton, Ill.

Greetings:—The first services of the Morton Mennonite Sunday School were held on January 29. The average attendance the past month has been about 55.

Morton is a growing town of over 450 homes. Of these there are over 180 homes where the parents do not attend any services. We have over 90 homes on our prospect calling list. These should be visited regularly and literature left, but time does not permit. There are enough homes for one party to give full time to visitation work. Some appreciate this very much. About half of our church and Sunday-school enrollment are adults, and they appreciate the preaching services that we are now having. Ministers are secured from the neighboring churches.

The enrollment of the summer Bible school was encouraging. There was an average attendance of 106. The total enrollment was 141.

Bro. C. W. Long was the director. The evening program at the close brought a full house of several hundred people.

Services are held in the new city hall and civic building, with splendid accommodations.

Here is a field that has wonderful possibilities right at our door. We ask the united prayers of the brotherhood that this field may have the proper guidance and support.

Sincerely,
John Roth.

June 19, 1939.

Metamora, Ill.

(Metamora congregation)

Dear Readers of the Gospel Herald:—On the evening of May 28 the men's chorus of Science Ridge (Sterling) gave us a message in song which we enjoyed very much.

On June 4, the Le Tourneau quartet of Peoria, Ill., gave us a very good program.

From May 29 to June 9 our summer Bible school was held, with an attendance of 140 pupils. On previous years our church and the Roanoke congregation held our summer Bible school together, but this year there was a school in session at both places at the same time.

Bro. Tilman Smith was our superintendent. There were eleven classes, ranging from four years up, and including the high-school age. Bro. H. R.

Schertz taught the high-school class. A very good interest was shown in the work. Children attended from a long distance. In the evening of the last day a program was given, which was enjoyed by all who attended.

On Saturday, June 24, the state sewing circle meeting is to be held at this place. An interesting program has been arranged in connection with this meeting.

June 19, 1939.

Cor.

High River, Alberta

Dear Herald Readers, Greetings in the Master's name:—This spring six were baptized and received into church fellowship. We are glad for their lives, and pray that they may remain faithful.

Communion was observed May 7 with a very good attendance.

The men have been busy putting a basement under our church house. They have completed the cement work and are busy building the addition on front of church which will take the place of the ante rooms which were in the building before. We are thankful that this work can be done. May the basement be a help and blessing in our work.

Pray for us here, that we be a shining light in this part of God's great world.

June 19, 1939.

Cor.

Hopedale, Ill.

Dear Herald Readers, Greetings:—On Sunday evening, June 10, Bro. and Sister Carl Magnuson of Morton, Ill., had charge of the services.

A two-weeks vacation Bible school was closed June 16. In the evening an interesting program was given, each class giving a number on the program, and followed by a short sermon by Bro. Anson G. Horner of Kokomo, Ind., who supervised the Bible school.

The total enrollment was 183, with an average attendance of 174. The ages of children ranged from 5 years to second year High school age. There were 14 teachers in charge: Simon Litwiller, Simon Birky, Simon Egli, John Troyer, Ina Troyer, Maggie Kauffman, Katie Kauffman, Anna Nafziger, Agnes Nafziger, Alta Litwiller, Lila Litwiller, Irene Springer, Ruth Springer, and Alva Good. May the seed which had been sown, bring forth fruit.

We are glad to report that Bro. Ben Springer, one of our ministers who is confined to his home is gradually improving.

June 20, 1939.

Marie Nafziger.

Middlebury, Ind.

On June 15 we closed a ten-day Bible school. Bro. Newton Weber of Fort Wayne was with us and had charge of the work. There were 177 enrolled; average attendance, 158. A program was given in the evening. We were privileged to have Bro. Elam W. Stauffer from Africa with us one morning.
(Continued on page 268)

Miscellaneous

THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out you know."

"And so," I thought, "The Anvil of God's Word

For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers GONE."

—Selected.

PRACTICAL CHRISTIANITY

By Nelson E. Kauffman

For the Gospel Herald.

A great many people have been asking themselves this question: Is Christianity, as we teach it today, practical? Can we expect our young people to accept the teaching of the Scriptures as taught by our church as practicable? Do we not need to change some of our interpretations and applications of Scripture so that our Christianity will be practicable in twentieth century times? The shallow, carnal thinker has a ready yes to this last question.

To such, "practicable" means that which can be accomplished to the material profit, self-gratification, popular success, and greatest social convenience of the individual concerned. In other words, practical Christianity is that interpretation of Christ and the Gospel which will give me the greatest opportunity to win the applause of men, give me the best job, make me the most influential among men, and give me the greatest possibility of success according to recognized standards. To do so my Christianity must not hinder me in any of my selfish plans. I want to get into every phase of the life of my community and raise it to higher levels. I want to work for world betterment and make my contribution to the Christianizing of my community and international good will. Such reasoning appeals to the carnal mind and the wisdom of the natural man but is foolishness to God. I Cor. 3:19.

Scriptural Christianity as taught by the Mennonite Church for four centuries is highly impractical to the carnal man. To be separated from the world for him is robbing himself of great privileges. To stay out of politics is very impractical, for it means too great a sacrifice of popular influence. To stay out of industrial and popular vocational organizations means too great a financial sacrifice, to be practical. To

refuse Sunday work is very impractical, for it prevents opportunity for advancement.

To be separate from the world in amusements, for the natural man or carnal Christian means the deprivation of all joy, and life becomes too dull to be practicable. Then too, it is too impractical, for he loses his friends.

To be separate from the world in attire is highly impractical for him, for he feels he appears too different from his crowd.

All these things, if practiced, bring some suffering of one type or another socially, mentally, or financially—and all unnecessary suffering of persecution is highly impractical for the carnal man. Therefore, he firmly believes in what he calls "practical Christianity" and rejects practices that curb his carnal desires. That is to be expected, for "the carnal mind is not subject to the law of God, neither indeed can be;" for "they that are in the flesh do mind the things of the flesh."

For such persons Jesus was very impractical when He said, "Blessed are they that are persecuted for righteousness' sake;" "Blessed are ye when men shall revile you and shall say all manner of evil against you falsely, for my sake;" "Woe unto you when all men shall speak well of you;" "In the world ye shall have tribulation," etc.

Paul also was very impractical, for he "suffered the loss of all things" that the world calls gain. He also taught, "Why do ye not rather suffer yourselves to be defrauded" than to go to law, etc. Poor ignorant fisherman Peter forgot that to be reproached for the name of Christ was too impractical to make one happy, and it was too much to expect one to return blessing for railing.

So in the minds of such very practical persons the Scriptures need a great deal of re-interpretation and adaptation to fit modern life.

Now Webster defines "practical" as "fit for action;" "valuable in practice;" and "practicable" as "that which can be accomplished." He does not qualify it as that which can be accomplished to the material profit of the individual. Christ's teachings then as well as those of the whole Scripture are practicable in the truest sense of the word, for Christ and Paul both exemplified their teaching and asked men to follow them. Men have done so ever since Jesus was here.

To seek to interpret the Scriptures so that all suffering or material sacrifice will be eliminated is a betrayal of Christ, and an endeavor to place the servant above his Lord. To live a kind of life that will be approved by natural men will deny the professor of the joy of Christian living and the privilege of reigning with Christ after suffering a while here.

To the Christian who has accepted the atonement of Christ's death on the Cross, and identified himself with Christ

on the Cross (Gal. 2:20), the teaching of Scriptures as held by the Mennonite Church is most practical. It can be lived, and it pays according to God's scale of values. It will bring the greatest joy to the soul, for adversity and suffering in the New Testament is always to be productive of joy or blessing.

The Christian who has died with Christ finds all the teaching of Christ and the apostles, in relation to the world about us, very practical. "Seeking first the kingdom of God" can be done under all circumstances, and the attending promise never has failed. He finds that to "come out from among them" and to "be separate" can be done, and God really does receive those who do. He experiences the blessing of nonconformity to the world and the transforming of the mind as a most practical way of proving "that good, and acceptable, and perfect will of God." He realizes that to do well and suffer joyfully for it is practicable; it "can be accomplished." He experiences that to return good for evil and to love one's enemies is the most practical way of winning them. Such a course is "valuable in action." His testimony is, "I can do all things through Christ which strengtheneth me." "In all these things we are more than conquerors, through him that loved us." "My yoke is easy and my burden is light."

"That is practicable which can be accomplished: that is practical which can be actually turned to account"—Webster. The teaching of the New Testament as practiced by the Mennonite Church for four hundred years is both. Praise the Lord!

Hannibal, Mo.

CONCERNING THE TITHE

Compiled by Mrs. Edwin A. Souder

For the Gospel Herald.

God is the author of law, order, and system, to which the mightiest planets as well as the minutest atoms of matter are submissive. He has given positive and definite laws for the government of all His creation. God's law of the tithe always has been, and is yet, a law of the human race. How, when, or where could God's people ever have lost sight of such a vital and important an issue? More and more in recent years not only the law itself, but the beneficial results both spiritual and financial that follow its faithful observance, are forcing themselves upon public attention. It is both authoritative and ancient. It is the "King's Highway." The wisest man of old approved it—"Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9; II Chron. 31:4, 5, 6; also Neh. 13:11-13; Lev. 27:30).

The tithe is holy unto the Lord. Jesus respected and kept the law of the prin-

ciple that one day in seven was holy unto the Lord in a special sense. Jesus also endorsed tithing very strongly. "These ought ye to have done, and not to leave the other undone" (Luke 11:42). In Matt. 22, in answer to the critical Pharisees, Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." It is a debt we owe to God. There is a tribute to be paid to the government according to civil law. Jesus said, "Pay it." There is a tribute to be paid to God, viz., the tithe. Jesus said, "Pay it." The Old Testament was the Bible of the early Christians. Every member of the apostolic church understood this requirement of the law. With a world conquest before them would it have been on the part of wisdom to abolish the tithe? It is for rich and poor. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). This is exactly the principle of the tithe. God says, "Them that honour me, I will honour."

When we consider Mal. 3:8-11 and compare with present-day conditions, the devourer is surely here, for you can hardly name a vegetable or fruit that does not have some kind of pest. Let us do as God told them, "Return unto me, and I will return unto you," and "rebuke the devourer for your sakes," and sickness and distress and trouble on every hand. In II Chron. 7:13, 14 God says to Solomon, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

It is a well established principle of the law, that if a law is in force, and the conditions that called it forth still exist, it remains in force till repealed. The laws of circumcision and animal sacrifice and others are plainly repealed in the New Testament. Where is there a text that in any way weakens on the tithe? Surely a church which claims to be teaching the **all** things should uphold it, and preach it. God's people in the old dispensation were thoroughly indoctrinated with the theory of divine ownership. Every year in recognition of this divine ownership they gave a tithe for the support of the priests and Levites, also for the support of their national feasts, and the most solemn and beautiful obligation ever laid on any people was their care of the poor. Besides the tithe there were many kinds of offerings. Read Leviticus. Do I hear someone say we are no longer living under the law? Jesus said, "I came not to destroy the law and the prophets, but to fulfill." Jesus lifted Christian living to a higher standard. If this was required under the

law, in this day and age of grace, how much more—not less—should we show our appreciation and interest in the cause of Christ. It is a Christian's obligation for the furtherance of the kingdom. Let us trust in the Lord with all our heart and not lean unto our own understanding. We sing, "God's Way Is the Best Way." Let us live it. "Obedience is better than sacrifice."

The Jews are, and through the ages have been, observers of the law of the tithe. Despised, scattered, and persecuted even unto death, yet they have been wonderfully blessed of God and honored of men. Today the Jew is the merchant prince of the world, and is the world's greatest financier. Because of disobedience and their rejection of Jesus Christ, they have been scattered to the four winds of the earth and made a by-word among all nations, but who knows but that God is using the Jew to bring the Christian to an observance of the law of the holy tithe and the Christians ultimately to bring him to confess and accept Christ? In ages past up to the present time to disregard any of God's laws brought sorrow and chaos; so may God's people everywhere walk circumspectly, seeking diligently to know the will of the Lord in all things.

Telford, Pa.

A STATEMENT

By A. J. Steiner

For the Gospel Herald.

In the past several years we held two Mennonite services in the old historic Mennonite Church near Harmony, Pa. We have been asked different times to give them another service in this church, which is 125 years old and still quite well preserved. Sometime ago we agreed to hold another service there August 6, 1939, not knowing the full details of the plans of the committee in charge. Announcements have now gone out and the nature of the program is altogether different from what we expected. We find ourselves tied up more or less with a week's celebration of a worldly nature, entirely out of harmony and keeping with the Mennonite faith and practices as observed by our forefathers at the old historic Mennonite Church at Harmony, and loyal Mennonites of today. We have accordingly canceled our service on date stated above and make this statement through the medium of the Gospel Herald so when you receive an announcement of the Zeigler centennial celebration you may know our service has been canceled or postponed to a later date, and that our attitude is against all such like world alliances.

North Lima, Ohio.

If ye love me, keep my commandments.—Jno. 14:15.

GRACE TO WIN

By Mae Knauer

For the Gospel Herald.

Grace is the overflowing favor of God, and prayer is the exercise of drawing on the grace of God. If I were to take a text for my topic I would take the verse found in II Cor. 12:9, where Paul tells that the Lord said unto him, "My grace is sufficient for thee, for my strength is made perfect in weakness." God is able, and it's only when we come to the place where we realize of ourselves that we can do nothing that His strength can be made perfect in us. Paul said, "Therefore will I glory in my infirmities, that the power of Christ may rest upon me." God granted him grace to win in every trial.

In the presence of God we find security. All the resources of His grace are at hand to help us to win. Life in its richest is enjoyed farthest from sin and nearest to God. We have some Bible examples of what the grace of God can do. Joseph suffered falsely rather than to sin, and he won. Daniel purposed in his heart that he would not compromise his convictions and obedience to God, and he won. Esther risked her life to save her people, and under the providence of God she won. These as well as others found grace to win.

It is my lot to work in the factory where there are many ungodly people. Some respect religion, and many do not. When I first worked in the factory I was no Christian; but when I was born again, old things passed away and all things became new; new joys and new peace, and along with them new trials and temptations and new persecutions. The first day my sister and I came into the factory with a covering and plain dress on, the boys working in the cellar came to the finishing room one by one to see the clowns that came to work that day. One person said to me not long ago, "Why don't you have a good time while you're young? it's plenty of time to settle down when you are older." Others say we're not living. Well, praise God, He gives us grace to win whatever our cross may be. I like to think of Paul when he became a new man in Christ. He went through terrible persecution, suffering and death, yet none of these things moved him from his steadfast purpose of loyalty to God, and he died triumphantly. By God's grace he won.

Faith in God is the source of strength for all the trials of life. It brings grace sufficient to perform every task, as nothing is required of us which grace is not provided in the will of God. When Satan had been permitted by the Lord to take away from Job everything he possessed, had laid upon him the most torturing afflictions possible, and when Job's deserting friends tormented his innocent soul with the charge that his afflictions were for his own sins, then

Job said of the Lord, "Though he slay me, yet will I trust him;" and God's grace sustained him.

In the out-start I said that prayer is the exercise of drawing on the grace of God. When Peter and John had come from jail, where because they had healed the cripple at the temple's gate and because of their bold witness for Christ they were put, their ears were ringing with threats of the unbelievers, forbidding them ever to say a word about Jesus in public again. Had we been there, what kind of a prayer would we have prayed. Perhaps we would have prayed that God might protect us from the hands of our enemies. Not Peter and John. They prayed for boldness to speak the Word. They didn't want protection from peril, but they wanted grace to do exactly the thing the strong power of the enemy forbade them to do, and God granted them grace to win.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

Reading, Pa.

THIS WORLD OF TRIFLES

The Human Race Thrilled by Trifles and Neglectful of Worthwhile Things

The world is full of trifles, and most men are wholly occupied with them. Two men plan to knock each other about on a platform in an amphitheater, and hundreds of thousands of men pay hundreds of thousands of dollars to watch them. Two sets of men knock a ball around on a diamond-shaped figure on the ground, and men and women who complain of the hard times have no difficulty in getting the necessary money to go and witness the performance and yell themselves hoarse when one knocker knocks the ball a little farther than another, or runs a little faster than another. Some college students battle over a pigskin and contend until they break each other's legs and mash each other's noses, and thousands sit in chill November watching what they call the fun. A young Irishman claims to start by airplane for California and lands "by mistake" in Ireland, and when he comes home giant parades are held in honor of his achievement. Delegations of prominent citizens meet him at the depot or airport and the mayors of cities do him honor. Poor, trifling world, how easily you are entertained!

Heaven Interested in Other Things

The inhabitants of heaven are interested in very different things. We read in the Bible that there is joy in heaven among the angels when one sinner is saved. It is also stated that there are things concerning the plan of salvation for men that the angels desire to look into. Wonder how many angels are interested in baseball games, prize

fight and football and basketball games!

What so occupy the minds of men are of little moment to heaven's inhabitants. And the things that so interest and rejoice heaven are of little moment to men who interest themselves in this world's trifles.

These trifles constitute what the Bible calls the world, and declares that the world passeth away and the lust thereof. There is a master mind controlling these things, the prince of the power of the air, and he is an adept at deceiving mankind into spending their time on trifles while the matters that are worthwhile and of eternal value are allowed to slip by to never return. Even in religion the spectacular gets the crowd, while the old-time salvation preaching seems not to attract. Popular religion is worldly religion and is part and parcel of the Satanic system that is being used to deceive men down to hell. They think they are religious, and hope for heaven, but all the time enjoy the world and its trifles—just attend a popular church as a kind of means of trying to keep up their payments on a life insurance against hell fire. Thus they are deceived for their worldly hearts remain unchanged.

In What are You Interested?

Let us bring the solemn question home to the reader: Are you interested in these trifles, or are you interested in what God is interested in? If you love the things of the world you will pass away with it. If you love the things of God and heaven you will last while they last. For no one can love God and the things of heaven unless they have their heart changed. Our loves are according to our natures. The hog likes the mud-hole because it is a hog. The worldling loves the world because he is a worldling.

No Double Interest Possible

There are many trying to love the world and the Lord at the same time. They do not want to miss heaven; but neither do they want to miss the world. So they try a compromise by which they hope to make the most of both worlds. No man can serve two masters is a plain precept of the Bible. If you try to do so, you will soon find yourself hating one and loving the other.

The Way to Make the Best of Both

If you want to make the best of both worlds—get the most out of life while in the world, and then have heaven for your home hereafter, the Bible has a plain method; "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," (Matt. 6:33).

The Bible also says that he that seeketh findeth. The reason more people do not find the way to heaven is that they never seek it, and they do not seek it because they had rather seek something else.

The old world is tottering to its ruin, and most people are on the toboggan slide going with it. It is time to examine yourself and find where you are going. What do you love and seek?—The Gospel Minister.

A PERSONAL DEVIL

He is called in the Bible:

1. Angel of the bottomless pit (Rev. 9:11).
2. Accuser (Rev. 12:10).
3. Belial (II Cor. 6:15).
4. Adversary (I Pet. 5:8).
5. Beast (Rev. 19:19).
6. Beelzebub (Matt. 12:24).
7. Deceiver (Rev. 12:9).
8. Dragon (Rev. 12:7).
9. God of this world (II Cor. 4:4).
10. Liar and murderer (John 8:44).
11. Serpent (Rev. 12:9).
12. Prince of this world (John 12:31).
13. Tempter (I Thess. 3:5).
14. Prince of the power of the air (Eph. 2:2).

—Publisher Unknown.

CORRESPONDENCE

(Continued from page 265)

and he told about the children in Africa; also Bro. Sam Shrock from Oregon and Bro. Edd Shrock of Daviess Co., Ind., and they gave thoughts along Bible school work done in their communities which were much enjoyed by all. The missionary offering from the school amounted to \$23.00, and was sent to Africa.

The Shrock brothers were with us on June 11, Bro. Edd giving a talk to the children in Sunday school and Bro. Sam bringing the message.

On June 18 we had our joint Sunday school meeting. Subject, "World Peace." Different speakers took part. Our crowd was not so large as sometimes as quite a number had left to attend the Mission Board Meeting in Michigan. Many truths were presented. May we live them out daily.

We also trust that the seed sown in our Bible school may find lodging, and bring forth fruit in the years to come.

June 21, 1939. Katie Hostetler.

Edwards, Mo.

Dear Herald Readers, Greetings:—From May 1 to 19 we held our summer Bible school for the Lick Creek and Cable Ridge school districts, with Katie E. Yoder, Beulah Slaubaugh, Ruth Eimen, and Esther Weaver from Iowa (besides the writer) as teachers. Our average attendance was 30, with an enrollment of 44.

May 29 to June 9 found the following busy in Bible school at Post Oak (Majorville); Sisters Blanche Miller and Lizzie Allison, Kansas City; Katie Ropp, Iowa; Margaret Bissey, Leonard, Mo.; and Bro. Brubaker. There were 53 enrolled, with an average attendance

of 39. More could have been enrolled at both places if we would have had a way to haul them. We were very glad for the work done, and appreciated very much the sacrifices made by the teachers and others. We were especially thankful for the financial help given by different ones.

On June 10 and 11, Brethren J. C. Driver and J. R. Shank were with us. Our small group here at Lick Creek was organized into a congregation at that time. Hereafter we will be known as the Lick Creek congregation. May each of you who have an interest in the work here, pray for the work of the Lord. We also had our communion service while the brethren were here.

Our Sunday school and church work continue as usual with 25 or more at Sunday school every Sunday. Bro. V. D. Miller and wife, Kansas City, Kans., have faithfully brought a minister to the Post Oak Church every second Sunday of the month for nearly a year, thus giving them church services two Sundays each month instead of once a month as formerly.

In Christian love,
June 21, 1939. Ida Brubaker.

Clarence, N. Y.

(Clarence Center congregation)

Dear Herald Readers, Greetings:—During the last few months we have been privileged to enjoy many inspiring messages from visiting brethren and sisters. Among these have been Bro. and Sister Lapp of India, Bro. and Sister Burton Weber and family, formerly of Guernsey, Sask., but now located at Vineland, Ont., and a group of young folks from Harrisonburg, Va. These young folks rendered a service in song and message.

Communion and baptismal services were held May 28, at which time Bro. S. F. Coffman and Bro. and Sister Burton Weber were with us.

Some time ago Bro. Weber answered the call for ministerial help at this place. However, he has not yet been able to move here because of barriers in regard to crossing from Canada into the United States. Our committee is now working with the United States government and, the Lord willing, the barriers will undoubtedly soon be removed and it will then be possible for our brother and his family to take up their residence at this place. Pray with us, that the Lord's will be done in this matter.

The Lord willing, on July 4, our 8th Annual Christian Workers and Mission Meeting will be held. Besides speakers from our own and the Alden congregations, we are to be privileged in having Bro. and Sister Amos Swartzendruber of Argentina, and Brethren S. F. Coffman and Weber of Vineland, Ont., with us.

Plans are now being made for our summer Bible school, which is to be held during the first two weeks in Au-

gust, under the leadership of Bro. Arnold Gingerich of Ontario.

May we have an interest in your prayers, so that our work may prosper in His glory.

June 22, 1939.

Cor.

Lemoyne, Pa.

(Slate Hill congregation)

Dear Herald Readers, Greetings:—Again we have come to the close of another season of Bible study. Good interest was shown throughout the 8 months' study, with a membership of 51 and an average of 45. Teachers were Bro. William Strong and Bro. Joseph Rupp.

Sunday afternoon, June 18, we enjoyed a splendid program rendered by the members of the class and the children of the Sunday school at the Slate Hill Mennonite Church. This was the second Annual Fellowship meeting of the class which now closes for the summer months. The church was well filled—many visiting brethren and sisters from the Mummasburg Mennonite church attended.

The congregation at Slate Hill holds morning services every other Sunday. June 25 is the time for services, then July 2, the time for evening services. Sunday school every Sunday morning.

Visitors are welcome.

June 23, 1939.

M. M.

Scottdale, Pa.

Greetings in Our Master's Name:—Our ministers and a few lay members attended the General Mission Board Meeting held in Michigan.

The two-week Summer Bible School opened on June 19. It is being held in one of the large public school buildings of Scottdale. The average attendance for the first week was 219. Following is the staff of teachers: Dorothy Kemmer, Harrisonburg, Va.; Suie Snyder, Mt. Joy, Pa.; Martha Beachy, Alden, N. Y.; Ralph Hernley, Ruth Ressler, Rhoda Ressler, Nancy Hernley, Anna

Stull, Mary Byer, Mary Bender. Bro. C. F. Yake is principal and Bro. J. Irvin Brunk assistant principal.

The progress of the erection of the new church building is progressing satisfactorily. The building is now completely under roof with some of the windows in, and the plasterers are at work on the interior.

Bro. Wm. Smith and wife and daughter, Wilma, of Kansas City, Kans., were welcome visitors at the Publishing House and with friends in Scottdale one day last week. Our brother led the devotional services at the Publishing House Friday morning. They were on their return trip home from points in the East.

Other visitors during the past few days were Wilmetta Gindlesperger, Mary Miller, Cora Weirich, and Cloyd Gindlesperger, all of Hollsopple, Pa.

Remember the various activities of the Church at Scottdale in your prayers, that in all things we may glorify Him who redeemed us.

June 24, 1939. Ellrose D. Zook.

MISSIONS

(Continued from page 261)

consideration on the part of the Johnstown brethren and the district Mission Board. We believe many people throughout the Church will be interested in this new venture for the advancement of the cause of Christ. We realize that it will require funds for the meeting of the rental expenses and the caring for the work and workers, but we are proceeding in faith that the Lord through His people will provide for all these needs. Any friends throughout the Church who are interested in helping to launch and maintain this new missionary project may send their donations to David Alderfer, Scottdale, Pa., treasurer of the Southwestern Pennsylvania District Mission Board.

John L. Horst, President S. W. Pa., Mission Board.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

On May 11 many students and several faculty members enjoyed a pleasant outing on Blosser's Island, situated in the Elkhart River, not far from the College. The cool weather was rather unexpected, but did not spoil the afternoon's recreation.

Bro. Melvin Gingerich of Washington, Ia., spoke to the Mennonite Historical Society on the Mennonites of Iowa, May 13.

On Sunday, May 14, two groups from the College gave Peace programs. Brethren C. L. Graber, I. E. Burkhart, Paul Mininger, L. Burkholder, S. E. Miller, and H. Blosser spoke at the Central Mennonite Church, Archbold, Ohio, while Brethren Hershberger, Umble, and Wenger served at Morton, Ill.

The faculty gathered in the Home Economics rooms on May 16 for the annual dinner

and program. Problems and goals were discussed briefly.

An annual event to which we all look forward is the Indiana-Michigan Mennonite Literary Convention. This year it was held May 20, 21. A large number of young people gathered here for an inspirational and informational series of programs. The final address was given by Bro. Raymond M. Yoder of the Home Mission, Chicago, on the theme: "Jesus, the All-sufficient Saviour."

One hope which we of Goshen College cherish is the preservation of the doctrine of nonresistance by the whole Mennonite Church. Wherever a door opens therefore, a witness to Biblical Peace principles is given. On May 14 Bro. Harold S. Bender gave several German addresses, some on this theme, for the Mennonite Brethren and other Mennonite groups at Winnipeg, Manitoba.

The climax to the year's work is always the Commencement season. The program began on June 8 with a program by the college chorus. The next day the Class Day Exercises were held. At the Alumni dinner on June 10 Bro. Levi C. Hartzler, who had just returned from Spain the day prior, described our relief work there and the problems which still remain to be solved after the war is over. On Sunday evening, June 11, Bro. Sanford C. Yoder preached the baccalaureate sermon on Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The next evening President H. J. Long of Greenville College (Ill.), delivered the Commencement address on the theme, "The Composition of Life." Many friends from far and near were here for these services.

Summer school began the day after Commencement and is scheduled to continue until August 12. This year we are blessed with the largest summer school enrollment in the history of Goshen College. Ninety-one students are enrolled.

Bro. S. C. Yoder received the S. T. D. degree in June, and Bro. W. H. Smith received the Ph. D. degree while Bro. E. E. Miller is a candidate for the latter degree in August. Bro. Jacob Suderman will also have completed residence requirements for the Ph. D. degree by August. During the summer Brethren Hershberger and Wenger plan to attend the University of Michigan; Sister Myrtle Kolb at the Ohio State University and Sister Lois Winey at the University of Colorado. In addition to the regular staff members who are serving on the summer school faculty of Goshen College, Sister Alta Erb of Hesston College is teaching here this summer.

At present several faculty members are attending the Mission Board meeting at Fairview, Michigan.

June 20, 1939. John C. Wenger.

SPECIAL MEETING

Mummasburg, Pa.

Report of annual Sunday School Meeting held at the Mummasburg Mennonite Church, June 10, 11, 1939.

Organization.—Mod., Roy Geigley; Chor., Leidy Hunsicker; Secy., Ruth Ogburn.

Subjects and Speakers.—(Saturday evening) Devotion, Amos Shank; Need of a Consecrated Life, Melvin Bishop; Sermon (John 18:38), George Lapp; (Sunday morning) Devotion, Samuel Hess; Sunday School Lesson, Raymond Mayer; Dangers of Modernism, George Lapp; Phil. 3:13, 14, Melvin Bishop; (Afternoon) Devotion, Harvey Shank; Children's Meeting, Leidy Hunsicker; The Bible—Its Inspiration, George Lapp; The Bible—Its Influence on Men and Nations, Melvin Bishop; (Evening) Devotion, Amos Myer; The Power of a Full Gospel, Richard Danner; Signs of the Times, George Lapp.

Gleanings.—We need consecrated lives because of the conditions in the world today. We are to set apart our lives for Good and have our hands filled. Samuel was consecrated, and devoted his entire life to God. Each of us must know how we stand spiritually. We should root ourselves in the Word of God. When you are studying the Word, keep your mind centered on Christ. Love, faith, and hope are three things in which we should anchor. The Bible above any other book has

lived through the ages, and has been translated in 1030 different languages. In spite of being translated it has never lost any of its message, but always points out Christ as our Redeemer. The Gospel must be given in a simple language so all can understand and be fed. The ministers must first be impressed with their message before it can be given effectively. It is the duty of us all to remember those who deliver the messages in prayer. The power of a full Gospel is unlimited, and effective for the saving of souls. Paul preached a full Gospel. The full Gospel must be lived, believed, and preached. Beware that no man deceive you. Matt. 24:4. Signs of the times are: Revolt against organized religion, a questioning of the church discipline; results of our modern achievements, greed, selfishness, and playing for advantage. Are we ready? "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Secretary.

Married

Roth—Hershberger.—In June, 1939, Bro. Edith Roth of Albany, Oreg., and Sister Edith Hershberger, of Milford, Nebr., were united in marriage at the home of the officiating minister, Bro. Glenn Whitaker, Los Angeles, Calif.

Hochstetler—Stoll.—On Sunday evening, June 4, 1939, at the Lake View Mennonite Church, occurred the marriage of Bro. Melvin Hochstetler to Sister Goldie Stoll, Bro. Eli G. Hochstetler officiating. May the Lord's rich blessing be their portion throughout life's journey.

Kauffman—Yutzy.—On June 4, 1939, Bro. Daniel Kauffman and Sister Katie Yutzy, both members of the Yoder Mennonite Church, near Yoder, Kans., were united in holy marriage at the church, Bro. Harry Diener officiating. May the Lord bless them on their journey through life.

Miller—Shoemaker.—On June 10, 1939, Bro. Lowell Miller and Sister Alice Shoemaker were united in marriage at the home of the bride's parents near Springs, Pa. Bishop Roy Otto performed the ceremony. May God's richest blessing attend them through life that their life may be a blessing wherever they go.

Wenger—White.—On June 18, 1939, at the Pennsylvania Church near Hesston, Kans., Bro. Harry Wenger of the South English, Iowa, congregation, and Sister Mary White of the Pennsylvania congregation were united in marriage by Bro. Earl Buckwalter. May the blessings of a Heavenly Father rest upon them.

Hostetler—Lehman.—On June 10, 1939, Bro. Christian M. Hostetler, of the Rohrertstown, Pa., congregation and Sister Elizabeth Viola Lehman of the Millersville, Pa., congregation were united in marriage at the home of the bride's parents, with Bishop Christian K. Lehman officiating. May God's rich blessings accompany them through life.

Miller—Lehman.—Bro. Harvey D. Miller of the Beech congregation, near Louisville, Ohio, and Sister Cora Anna Lehman of the Kidron, Ohio, congregation, were united in marriage on Thursday morning, June 8, 1939, at the home of the officiating minister, Bro. Wm. G. Detweiler, Orrville, Ohio. May He who instituted the Christian home bless their lives.

Obituary

Stubblebine.—Hiram Stubblebine was born Feb. 17, 1860, in Cedarville near Pottstown, Pa.; died May 29, 1939, at the home of his brother, Morgan Stubblebine, Pottstown, Pa.; aged 79 y. 3 m. 12 d. He is survived by his widow, Ida (Knauer) Stubblebine and 1 brother, Morgan. On Mar. 17, 1938, he was baptized and received into the fellowship of the Men-

nonite Gospel Mission, Pottstown, Pa., by Bishop Warren G. Bean. His death was the first among the Mission membership since its beginning over eight years ago. Funeral services were held at the White Funeral Home, Parkerford, Pa., June 1, conducted by Brethren Amos Kolb and Henry G. Bechtel of the Vincent congregation. Burial in Mt. Zion Cemetery, Pottstown, Pa.

Denlinger.—Clarence D., son of Martin and Alice (Diffenbach) Denlinger was born July 24, 1921, in East Lampeter Twp., Pa.; departed suddenly following an accident on the evening of May 3, 1939; aged 17 y. 9 m. 9 d. He accepted Christ as his Saviour and became a member of the Mennonite Church. He is survived by his sorrowing parents, and the following brothers and sister: Harold D., Grace D., Roy D., Martin D., and Daniel D., all at home; also 1 grandmother, Mrs. Rebecca Diffenbach, and a host of relatives and friends. Funeral services were held at the home by Bro. Elmer G. Martin, and at Mellinger's Mennonite Church by Bro. David L. Landis. Text, Gen. 43:14 (latter part). Burial in adjoining cemetery.

"The call was sudden, the shock severe,
We little thought his death so near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Weaver.—Moses Weaver was born Aug. 10, 1854; died June 10, 1939, at Davidsville, Pa.; aged 84 y. 10 m. He was united in marriage twice, both wives preceding him in death. His first wife was Christena (Hershberger) Weaver. To this union were born 5 sons and 3 daughters. Two daughters preceded him in death. Those remaining are Hiram of Harrisonburg, Va.; David and Mary, wife of Edward Kaufman of Johnstown, Pa.; John and Josiah of Davidsville, Pa.; and Henry, of Michigan. The second wife was Sarah (Fender) Weaver. To this union were born 2 sons and 2 daughters, all of whom preceded him in death. He was a lifelong member of the Mennonite Church. He was stricken with paralysis, of which he suffered less than 2 weeks. Funeral services were held June 12 at the Kaufman Church, conducted by Irvin M. Holsopple assisted by Russel T. Shilling. Burial on the home farm.

Harnish.—Mary K., daughter of the late George and Mary (Kreider) Kendig, was born in Pequea Twp., on Aug. 9, 1854; died at her home at Strasburg, June 14, 1939, of infirmities due to advanced age, after an illness of six months; aged 84 y. 10 m. 5 d. Sixty years ago she was married to the late Martin G. Harnish, who preceded her in death seven years ago. She leaves 4 daughters, 2 sons, 10 grandchildren, and 2 great-grandchildren. She was a member of the New Providence Mennonite Church for fifty-five years. Short services were conducted at the home by Bro. John B. Myers and at the New Providence Mennonite Church by Bros. Clayton Keener and Abram Metzler. Text, I Pet. 3:4. Interment in adjoining cemetery.

"Mother dear, your wish is granted,
Sorrow, pain, and grief are over;
By the grace of God we'll meet you,
Over on the peaceful shore."

Barber.—Frank Albert, fifth child of Delbert and Amy Barber, was born Feb. 7, 1879 in Mercer Co., Mo.; died at his home near Hydro, Okla., Jan. 28, 1939, after a long and complicated illness; aged 59 y. 11 m. 21 d. On Dec. 11, 1898, he was united in marriage to Zona Tullis. To this union were born 2 daughters, Amy and Gorgeann. He was a member of the Pleasant View Mennonite Church, uniting with them about three years ago. His conversion was an answer to prayers that had ascended for years before. His parents, 2 sisters (Eleanor and Bertha), and 1 infant granddaughter preceded him to the great beyond. He is survived by his faithful wife, 2 daughters (Mrs. Emory Miller and Mrs. Raymond Miller), 6 grandchildren, 1 sister, 2 brothers, several nephews and nieces, and a large circle of friends. Funeral services were held at the Pleasant View Church. Interment in adjoining cemetery where he a-

waits the resurrection morning, looking for the glorious appearing of his Saviour.

Oberholzer.—Annie S., daughter of the late Christian and Mary Shank, was born near Leitersburg, Md., Oct. 28, 1875; died at Hagerstown Hospital, June 4, 1939; aged 63 y. 7 m. 6 d. She had been in failing health the past year. She united with the Mennonite Church at the age of nineteen, and was faithful until death. Mother has earnestly taught us the narrow way; holding up the faith of our fathers was her theme in life. On Nov. 26, 1895 she was united in marriage to Jacob G. Oberholzer who died in 1923. To this union were born 3 children: Aaron, Leitersburg pike; Jacob S., Funkstown, and Mary (wife of Amos Lehman), Reid, Md., with whom she made her home; also 9 grandchildren and 3 great-grandchildren survive. Funeral services were held at the Paradise Church conducted by home ministers, John Risser and Amos Martin. Texts, Rev. 2:10, II Cor. 5. One by one we're gathering home; our prayer is that the family circle be unbroken over there.

Hertzler.—Amos, youngest son and last of family of Abram and Mary (Bender) Hertzler, was born March 21, 1856; died June 5, 1939. His wife (Mary Senseman Hertzler) died Jan., 1929. To this union were born 3 children (Clara Hertzler Harnish, Matilda Hertzler Gotshall, and Joel). Clara, the eldest daughter died in October, 1928. He lived in Cumberland County all his life; a retired farmer a number of years. He was a faithful member of the Mennonite Church at Churchtown for many years, until death; being seriously ill only a few days. He bore his suffering with patience, willing to go and be with his loved ones gone before, realizing that his stay here was not long. He is survived by his daughter (Matilda with whom he lived), a son (Joel) and 2 granddaughters. Funeral services were held June 9 at Myers funeral parlors, Mechanicsburg, conducted by Bro. Paul Huddle. Interment in Mt. Zion Cemetery near Churchtown. Text, Psa. 116:15.

"Father, mother and sister
Have gone to that climate,
Looking for others,
Coming sometime."

—By the Family.

Woolner.—Sister (Mrs.) Addison Woolner passed away at her late residence, near Kitchener, Ont., Thursday morning, June 15, 1939. She was born July 2, 1884, near Floradale, Ont., and was in her 55th year. On Dec. 24, 1907, she was married in Waterloo to Bro. Addison Woolner. She was a daughter of the late Mr. and Mrs. Reuben Snider. She is survived by her husband, 4 sons (Orville Woolner of Kitchener; Lloyd, Calvin, and Gordon, at home), and 1 daughter (Rella Woolner, also at home), 1 brother (Clarence Snider, Hughton, Sask.), and 8 sisters (Mrs. Edward Bohlender of Drayton, Mrs. Harry Heintzman of Elmira, Mrs. Alvin Oswald of Elmira, Mrs. Peter Musselman of Williamsburg, Mrs. Nelson Woolner of Kitchener, Mrs. Charles Ermel of Waterloo, Nora Snider of Kitchener, and Mrs. Harvey Reger of Elmira); also 1 grandson. One son predeceased her. She united with the Mennonite Church in the days of her youth, and remained faithful to her early vow with God. She was a lover of home, a good mother, a kind neighbor interested in the welfare of others, and a regular attendant at the house of God while her health permitted. The services and interment were conducted at the First Mennonite Church, Kitchener, Ont., by Bro. C. F. Derstine. Theme, "Undaunted." Joh 13:15.

Bachman.—William R. Bachman, son of Samuel and Barbara Bachman, was born near Metamora, Ill., Nov. 21, 1893; died June 1, 1939, at Lake Worth, Fla.; aged 45 y. 6 m. 10 d. Death was due to heart failure, following an illness of three years. He grew to manhood in the community where he was born. In his youth he united with the Roanoke Mennonite Church in which faith he continued until death. On Nov. 26, 1919, he was united in marriage to Fannie M. Sauder, of Eureka, Ill., and together they established their home in the vicinity of

his birth. To this union were born 2 daughters, La Donna Lou and Nyla June. Besides these he leaves his sorrowing companion, his mother, 2 sisters (Martha J., of Peoria, Ill., and Mrs. Ida M. Stringer, of Washburn, Ill.), and 1 brother (Roy J. of Low Point, Ill.). His father predeceased him in death fourteen years ago. He also leaves many relatives and friends. He was a friendly neighbor, and will be missed by all who knew him. Funeral services were held at the home near Low Point, Ill., and at the Roanoke Mennonite Church on June 4 with Bro. John L. Harnish and Bro. H. R. Schertz officiating.

Silent is the voice of father,
Vacant always is his chair;
And how sad the room without him,
For there is no father there.

Birkey.—Christian, son of John and Elizabeth Birkey, was born near Tremont, Ill., March 12, 1851; died of complications at the home of his son, Levi, near Hopedale, Ill., June 3, 1939; aged 88 y. 2 m. 22 d. In his youth he united with the Mennonite church and remained faithful unto death. On Oct. 18, 1874, he united in marriage to Elizabeth Schertz, who passed away July 14, 1878. On Oct. 9, 1879, he united in marriage to Elizabeth Good, who passed away Oct. 2, 1924. To this union 3 sons and 5 daughters were born. On Feb. 23, 1928, he united in marriage to Barbara Birkey who preceded him in death Feb. 4, 1939. Surviving are 6 children (John, Emma Stahl, and Phoebe Slabaugh of Kent Co., Mich.; Simon of Amboy, Ind.; Levi of Delavan, Ill.; and Sarah Sutter of Minier, Ill.), 14 grandchildren, 10 great-grandchildren, and 6 stepchildren. Two daughters (Katie, wife of C. B. Birkey and Clara, twin sister to Sarah), 2 brothers, and 2 sisters also preceded him. During his illness he frequently expressed a desire to go home, as he felt his work on earth was ended. Funeral services were held at the Hopedale Mennonite Church June 5, conducted by the home ministers.

"The room is quiet, all is still,
His place is vacant; 'tis God's will;
But yet we're glad, if God saw best,
To end his suffering and give him rest."

—The Children.

Martin.—Jonathan L., son of Levi and Mary Lichty Martin, was born in Waterloo Co., Ont., Aug. 8, 1860; died June 9, 1939; aged 78 y. 10 m. 1 d. In November, 1936, he was stricken with illness from which he never recovered. On Nov. 12, 1882, he was married to Emma Rudy, who passed away in March, 1908. To this union were born 8 sons and 4 daughters. In September, 1909, he was married to Elizabeth Hunsberger, who survives him. Also surviving are 7 sons (Josiah and Urias of Kitchener; Ephraim and Milton of Albany, Oreg.; Irvin of Edson, Alta.; and Isaiah and Abner of New Hamburg, Ont.), 3 daughters (Mrs. Irvin Lichty of Breslau; Mrs. Amos Good of New Hamburg; Mrs. Moses Roth of Wilmot Center), 1 stepson (Melvin Hunsberger of New Hamburg), 1 stepdaughter (Mrs. Rufus Martin of St. Jacobs), 1 foster daughter (Ida Mahermehl at home), 2 brothers (Levi and Noah), 3 sisters (Mrs. Henry Horst, Mrs. Eli Martin and Mrs. Enos Bauman), besides many other relatives and friends. One son, Norman, and 1 daughter, Mrs. Roy Hagey, predeceased him. He was a member of the Mennonite Church for many years, in which faith he died. Private funeral services were conducted June 12 from Ratz Bechtel funeral home in charge of Bro. U. K. Weber, after which public services were held at the St. Jacobs Mennonite Church in charge of Bro. Roy Koch, assisted by Bro. Jonas Snyder. Interment in the Martin Cemetery.

Rcesor.—Alvin E., the eldest son of Bro. David and Sister Sophia Rcesor, was born in Scarborough Twp., York Co., Ont., on Nov. 17, 1893. He died in Toronto, Ont., where he had been taken for hospital care, April 11, 1939, at the age of 45 y. 4 m. 25 d. He was united in marriage to Luella Mae Burkholder, daughter of Bro. L. J. Burkholder, Aug. 16, 1930. To them were born 3 children, Joan, Herbert, and Marilyn. His illness was brief, and a useful life

was thus unexpectedly terminated. In the year 1930 he was converted at the Toronto Mission. He united in fellowship with the Cedar Grove congregation, where he was active in all of the interests of the Church and congregation. It may be said of him that he was an interested and ardent witness for the faith, and his devotion as a servant of Christ was manifested in all of his contacts whether in the Church or in business relations. He was particularly interested in the mission extensions of the Church and constantly encouraged and supported the same. His early passing will be keenly felt in the home circle, in the Church, and in the community. Life does not end thus, for it will live in influence and in memory, and becomes real to those who pass from this world into the life to come. Funeral services were conducted on April 14, at the home by Bro. C. F. Derstine, and at the Wideman Church, Markham, by Pastor Woodhouse of the United Church and Bro. S. F. Coffman who used the text, John 11:25, 26. Interment was made in the adjoining cemetery.

Groneman.—Minnie Louise Schneider was born in Bohnhorst Province, Hanover, Germany, May 12, 1859; died at her home near Hesston, Kans., June 3, 1939; aged 80 y. 22 d. The immediate cause of her death was cancer of the lungs. She was confirmed as a member of the Evangelical Lutheran Church of Bohnhorst, Germany, on Whit Sunday, April 6, 1873, in which faith she lived until death. She came to this country when 26 years of age with her brother, William F. Schneider, May 25, 1884, to join their two older sisters who had already established homes in Brooklyn, N. Y. On June 5, 1891, she came to Kausas where, on Dec. 13, 1891, she was joined in marriage to Adolph Groneman. To this union 1 daughter was born, Helene Kathryn. She leaves a devoted companion, 3 brothers (William F. Schneider of Moundridge, Frederick L. of Brooklyn, N. Y., Carl of Bohnhorst, Germany), 2 sisters (Mrs. Carrie Droge of Garden City, N. Y.; Mrs. Elizabeth Beckman of Bohnhorst, Germany), 1 daughter (Helene Kathryn Rodgers), and a grandson Lloyd Joseph. She was a woman of strong convictions and lived as she believed. Her interest in life, especially during the last few years, was centered in the life of her grandson. She expressed her faith and trust in God and patiently endured the pain of her last few days praying only that God would soon take her home. Services were held at the Pennsylvania Church by Earl Buckwalter and J. G. Hartzler and burial in the Meridian Church Cemetery.

Zook.—Rebecca, wife of Abram P. Zook, died May 25, 1939, at the home of her daughter, Mrs. Simon C. Kanagy, Elverson, Pa., where she had her home most of the time during her long illness; aged 74 y. 10 m. 5 d. For about seven years she had been afflicted and unable to look after the duties of her home. Funeral services were held in the Conestoga Mennonite Church near Morgantown, Pa., conducted by Bros. John S. Mast and Amos Stoltzfus. Burial in the adjoining cemetery. A large crowd attended the funeral; some thirty or more from Belleville, Pa., and vicinity were present. She was born near Belleville, and the greater part of her life was spent in the Kishacoquillas Valley. Some 10 or 12 years ago, the family moved to Chester County where they followed the vocation of farming. She was the daughter of Joseph W. and Sarah Yoder Byler, both deceased. She married Abram P. Zook who with the following children survive: Mrs. Simon C. (Emma) Kanagy, Elverson, Pa.; Mrs. Amos (Arie) Peachey, Knavertown, Pa.; Mrs. Moses (Rebecca) Peachey, Akron, Pa.; and 1 son (Joseph Zook, Lincoln, Del.). One daughter (Sadie May) preceded her in death, May 1, 1920. Seventeen grandchildren and 2 great-grandchildren are living. One brother, Joseph N. Byler, Belleville, Pa., and 1 sister, Mrs. C. L. Hamel, West Liberty, Ohio, are living.

Mother, dear, you have left us lonely,
'Tis so hard to say good-bye;
But what joy to say good-morning,
In our home beyond the sky.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual meeting with the Salem congregation near Tofield, Alberta, July 4-6, 1939.

The Sunday School Conference will be held on Tuesday, July 4, District Mission Board Meeting and program on Wednesday, and Church conference on Thursday.

All conference members are urged to be present at the ministers' meeting on Monday July 3, at 2 P. M.

Isaac Miller, Moderator.
M. D. Stutzman, Secretary.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

Virginia

August 1-4, 1939

Tuesday

8:00 a. m.—Meeting of the Automobile Aid Plan

10:00 a. m.—Meeting of the Property Aid Plan

1:00 p. m.—Meeting of Board of Missions and Charities

4:00 p. m.—Meeting of the Arranging Committee

7:30 p. m.—Preaching Service

Wednesday

9:00 a. m.—Preliminary Session of Conference

2:00 p. m.—Fundamentals Conference

7:30 p. m.—Mission Meeting

Thursday

9:00 a. m.—Conference proceedings begin

Friday

8:00 a. m.—Conference proceedings resume

The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.

John L. Stauffer, Moderator.
John R. Mumaw, Secretary.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interested in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.
Young People's Institute Committee
Scottdale, Pa.

Items and Comments

The latest disturbances on the sea of a turbulent world, at the time of this writing, are an armed dispute between Japan on the one side and England and the United States on the other, because Japan had ordered the war vessels of the other two nations out of disputed areas in China; also a reported continuous battle between Japs and Russians on the borders of Manchuko. This, added to the tense situation in Europe, may or may not result in another world war; but it is a reminder that nations, like individuals, carrying chips on their shoulders will find some antagonist sooner or later who dares to knock them off. It is a time when every lover of peace should be continually before the Throne.

* * * *

Another advance step in advancing the lend and spend program in America was taken when President Roosevelt called upon Congress for an appropriation of nearly \$4,000,000,000 to lend to investors in the United States in a drive to restore prosperity. As usual, the proposal is meeting with determined opposition from "the economy bloc" in Congress.

* * * *

ST. LOUIS, Mo.—Drys won a smashing victory when they defeated a bill which would have authorized permits to all fraternal, civic, church, benevolent and charitable organizations to sell either 3.2 or 5 per cent beer. There were three such bills, and all of them were defeated.

Another group of bills was to break down the Sunday closing law, and a third group of bills would have the liquor traffic into what is now known as dry territory by issuing a license to any place in the state. All these bills were defeated.—News Item.

* * * *

Judge Hill, presiding justice of the New York Juvenile Delinquency Court, and one of the country's foremost crime-jurists, says that 70 per cent of the 6,000 delinquency cases which annually come before him are the result of godless home environment. He said, "As a jurist who judges thousands of crime-broken boys and girls each year I know that religious interests for young people are essential for their moral welfare and future as worthwhile American citizens." Religion is necessary to the happiness of American youth, but it is not enough merely to send children to church. Parents must attend church, for the child follows the example set by father and mother.

—D. Carl Yoder.

* * * *

Science has transformed our mode of living, but it has offered us no advance in caring for the needs of man's soul. The scientific treatises comment little on sin and forgiveness. Medical science has made tremendous strides, but improvement of man's physical condition leaves him yet a sinner needing redemption.

Because the world is spurning the cross of Christ, the divorce rate is going up, our jails are fuller than ever before, insanity is on the increase and moral standards have lapsed treacherously.—Enock C. Dyrness.

Man is therefore not wholly passive at the time of his regeneration. He is passive only as to the change of his ruling disposition. With regard to the exercise of this disposition he is active. A dead man cannot assist in his own resurrection, it is true; but he may, and can, like Lazarus, obey Christ's command, and "Come forth!"—Selected.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 26-30

We are glad to announce an interesting Institute program which is being offered to the youth of the Mennonite Church. The speakers and teachers who have been engaged for this year are the following: J. Irvin Lehman, Chambersburg, Pa.; John L. Stauffer, Harrisonburg, Va.; Milton Brackbill, Paoli, Pa.; Chester K. Lehman, Harrisonburg, Va.; John E. Lapp, Lansdale, Pa.; Ernest G. Gehman, Harrisonburg, Va.; A. J. Metzler, Scottdale, Pa.; J. Paul Graybill, Philadelphia, Pa.; Daniel W. Lehman, Harrisonburg, Va.; Menno J. Brunk, Harrisonburg, Va.; Sanford G. Shetler, Hollsopple, Pa.; M. T. Brackbill, Harrisonburg, Va.; H. A. Brunk, Harrisonburg, Va.; John H. Mosemann, Musoma, Africa; Orie O. Miller, Akron, Pa.; D. Ralph Hostetter, Harrisonburg, Va.

Application for rooms should be made as early as possible. For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

Do you think that a man is renewed by God's Spirit when, except for a few religious phrases and a little more outside respectability, he is just the old man, the same character at heart he ever was?—Chas. Kingsley.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 6, 1939

(Herald of Truth)
Established 1864

No. 14

EDITORIAL

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

If you would spend an hour profitably in holy meditation, take time to think of the important things commended in the above Scriptural admonition. Remember the Source, and also the benefits to be derived from accepting this gracious invitation.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Thus, in sweeping terms, does the psalmist set forth the sovereignty of God. At best we are but stewards in His Kingdom. Our time, our talents, our possessions, our very lives; all belong to God, and duty demands that we make the best possible use of them.

It is upon this fact that the words, "without money and without price," are based. As "the free gift came upon all men unto justification of life," so let our free service in the cause of Christ and the Church be rendered in the same spirit that prompted our Lord to offer Himself freely for our redemption. In the language of inspiration, "Freely ye have received, freely give." Our reward will come "at the resurrection of the just."

Bro. Harvey E. Shank's pointed article on "A Suggestion for General Conference" is quite timely, and applicable to other public gatherings besides General Conference. The reference to "college-trained" minds may call for a reminder that since our brother has been for many years a public school teacher he is not a total stranger to this kind of training. Other things being equal, it is the extemporaneous speech that sinks deepest into the hearts of the

hearers and leaves the deepest impression. And the more consecrated thought given to the speech beforehand the more impressive will be the extempore message.

"Keep America Out of the War," is a slogan that in these days is frequently sounded. We are in full sympathy with it. Even if we would justify war under certain circumstances we would wholeheartedly work against anything leading to war, for there are few things (not even drunkenness) that are more destructive to the highest interests of the human family than war is. But whatever America decides to do with reference to being drawn into deadly conflict with other nations, let us as Christians remember that "the weapons of our warfare are not carnal," that "the servant of the Lord must not strive," that "they which take the sword shall perish with the sword," and that therefore Christian people can not consistently have any part in carnal warfare whether it be among nations, between labor and capital, in domestic brawls, in factional church fights, with tongues or fists or swords or spears or guns or shells or poison gas.

Insurance.—One of the favorite arguments of the insurance agent is to convince people how much they save by investing in life insurance. Let him fix up his own story, and to most people it sounds very plausible. But after he is through, these facts remain:

1. Not over half (usually less than) the money paid in premiums gets back to the pockets of the policy-holders.

2. They who take out an insurance policy to enable them to borrow money, thereby pay a double tribute for the privilege: (1) interest on the money borrowed; (2) premiums on the insurance policy taken out.

3. To realize a big percentage on the investment—or, in other words, "to beat the company at the game"—it becomes necessary to die early.

4. While some, by dying early, leave a comfortable margin to those left behind, yet for the average investor it is a losing proposition.

5. It is a contribution to substantial manhood or womanhood for each individual to take charge of his or her own business and conduct it according to Christian principles.

6. We have the assurance from God that He will care for His own; also that "it is better to trust in the Lord than to put confidence in men."

Faith and Works.—We sometimes hear Paul referred to as the apostle of faith, while James is listed as the apostle of works. We have no objection to this classification, save the inference that the two did not agree in their views on this subject. The fact is that Paul was as emphatic in his declarations against so-called faith without works as James ever was.

After Paul's masterful exposition on the doctrine of justification by faith, found in Romans 3-5, he goes on to say, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" In the second chapter of Ephesians, after his emphatic declaration that we are saved by grace through faith and not through works (Vv. 5-9) he continues: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Writing to the Galatians, after enumerating the sins classed as "works of the flesh," he continues: "I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

James calls attention to the same facts when he reminds us that "faith without works is dead;" and that therefore we are justified by works as well as faith. He wrote nothing in his epistle that was contrary to the teachings of

Paul, but on the contrary they both testified against the error of assuming that one can be saved alone through faith while at the same time living in sin and in disobedience to God. Where a living faith exists, there good works will be found also; for "faith without works is dead."

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

IX. Cleanse the Temple

Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.... Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue. (I Peter 1:2, 5).

Virtue: (1) goodness, uprightness, also a particular moral quality; (2) active power, strength; (3) excellence, worth, merit; (4) purity, chastity, discipline.

The apostle says, **ADD:** that is, join one thing to another; put two or more things together and make them one whole or total sum. Adding virtue to

faith is adding them together in one individual, by discipline that makes them a fixed habit of thinking and acting; thus faith and virtue become a possession; an active quality or power.

No moral code, good works or formalism will transform the sinner, or re-create them a new creature in Christ. All such fail to touch the fountain of life; the spring of human action is unchanged by outside applications; the heart of the tree is not cured by a new coat of bark. Our life blood is not purified by skin lotions.

"Be ye transformed by the renewing of your mind" (Rom. 12:2). Sin makes us carnally-minded. "To be carnally-minded is death" (Rom. 8:5). There should be no question as to our need of mental purity. Who, I ask you, will drink from the sewer rather than a clear stream? Or which of you searches for food in the garbage can? If the glass is dirty, you wash it before you drink from it. The good housewife washes the dishes before she sets the table for her family. Hygiene, sanitation, and physical culture have proven their worth to the natural body, and the same principles applied to the mind harmonize with the plan of salvation.

It is not enough that we are cleansed at conversion. We need the constant

inspiration of the Holy Spirit. We live in a world of good and evil, and we constantly come in contact with sin-poisoned atmosphere. The printing press and electrical broadcast flood the avenues to the mind with a wealth of knowledge that is so amalgamated that it is impossible to separate the good from the evil. We are in a spiritual dust storm that makes it hard to obtain clean inspiration. Therefore we are in vital need of secret prayer, spiritual meditation, Church prayer meetings, preaching, Sunday school, young people's devotional, and every religious help we can get to cleanse our mind and spirit.

When they cleaned up the old Jewish Temple, they also cleaned the court around the Temple. How about our environment? Have we made the community in which we live, clean and free from things that appeal to the lust of the flesh, and tempt every man, woman, and child to do wrong? Have we as citizens of this nation done anything to put a stop to the corrupt advertising that floods every highway, hamlet, and the U. S. Mail? "To him that knoweth to do good, and doeth it not, to him it is sin."

Did not Israel fall into idolatry because the Temple was unclean? And

(Continued on page 284)

BIBLE TEACHING ON NONCONFORMITY

IX. AS APPLIED TO PROPER AND IMPROPER CLOTHING

II

By J. R. Shank

(Our readers were interested in the article on this subject published in last week's Gospel Herald. That article, by Bro. J. L. Stauffer, was especially prepared for the series of twelve articles now being published. Scarcely had that article been in print when we received the following article on the same subject. This article was written by J. R. Shank and read before the recent Nonconformity Conference in Kansas City, Kans., by Bro. A. Lloyd Swartzendruber. By request this article was sent in for publication. The two articles hold forth the same Scriptural viewpoint on the subject, though the different personalities of the writers are quite evident. The two articles dealing with the same subject, we considered it better to print them as belonging to the same series than to hold this last article for future publication. We suggest that you get last week's Gospel Herald and read the two articles together. Next week we mean to print the Article by Bro. Edward Yoder on "Nonconformity as Applied to Education."—Editor.)

The World in the present age is moving under the power of a dominant spirit called "the prince" and "god of this world." In the sacrifice of Jesus Christ on Calvary we have a way of escape from "this present evil world [age] according to the will of God and our Father" (Gal. 1:4). If we are delivered from this present evil age, we are "not conformed" to it. In applying the matter of proper and improper clothing, it is but reasonable that a loyal "soldier of the cross" would be very averse to appear to be in any way in league with the prince and god of this age whose avowed and constant aim is, enmity with God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God" (Jas. 4:4). Proper and improper dress must be discerned, not by the customs of the people among whom we live, but by the standard of the Spirit of the living God, as set forth in His inspired Word, as recorded in the Holy Scriptures. While there are certain customs of the people among whom we live that are according to the principles of God's

Word and as such need not be discarded by Christian people; at the same time, there are additions and subtractions and various innovations that are constantly being practiced by the ungodly and also the professed religious world which as God's children we cannot approve.

Purposes and Principles of Proper Dress

1. **Decency and Sex Distinction.**—Through the fall, moral depravity has brought such disorder into the human imagination that clothing is a recognized necessity by the Lord. Not only is it needed for the individual wearing the clothing but for the protection of the morals and safety of those who see. Decency requires that clothing be worn for more than the natural comfort of the body. Bodily passion and unchastity are stirred up by clothing that are not so ordered as to declare that the wearer stands for purity and uprightness of character. Moral forms in harmony with God's order require covering of nakedness which will remove that appeal to the sensual passions of men and women (Rev. 16:15; 3:18; Gen. 9:22, 23).

In obeying the command, "Thou shalt not commit adultery," God enjoined His people to observe such behavior in dress as would express a purpose of heart to be pure. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God" (Deut. 22:5). Every sober thinking person knows that obedience to this command works a good influence for purity and truth and Godly order in society, while its violation works corruption and destruction of people, their homes, and their spiritual and moral life (Cf. I Cor. 11:1-16).

2. **The Principle of Bodily Protection and Comfort.**—Common sense would teach us to wear clothing for protection from the cold and from the heat of the sun. God also recognizes the need of clothing along these lines and expresses His approval for such protection, and disapproval in depriving the poor of this comfort (Ex. 22:26, 27; Job 24:7; Jas. 2:15). Warm clothing for winter and appropriately light clothing for summer is not a violation of this principle, if some form of sin does not lead to a sacrifice of principles of moral purity and truth for the sake of so-called bodily comfort through extreme lightness, or elaborated heaviness, for the sake of display. Consistency to this principle would not overclothe a part of the body to the neglect and exposure of other parts. If unconverted men can express indignation at the inconsistency of short skirts and sheer stockings,

or bare legs, while the upper body is clad with a cloak, how can Christian people and God look upon it and fail to see that the blinding power of sinful fashion holds stronger sway over human minds than good judgment and righteousness?

3. **The Principle of Modesty.**—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Modesty is a word indicating order in our behavior. Order, or good order in clothing, is connected with what is in harmony with purity, humility, truth, and honesty. Shamefacedness is a becoming blush against anything that would bring one out too prominently to the gaze of people. It shrinks from all self-praise and glaring show. Loud colors attract the gaze of godless and lustful men and is a bid to them to think disrespectfully of a woman so attired. Jewelry and paintings are favorite practices of spoiled women. And the fatality of their fall is known by lovers who henceforth despise them (Jer. 4:30). Glaring exposures and slovenly array is not modest. Modesty keeps needed buttons on and sees that they are buttoned. Rends are sewed up or patched. Modesty keeps the body covered as formerly suggested. Modesty seeks to please God rather than men. God prizes not outward beauty, but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

4. **Godliness.**—The attire of people declares their profession. The attire of the Godly declares that they are the people of God. Modest as we may feel about being noticed, we would not dare to be known as anything except one of God's own. The gaze of people upon God approved clothing may be somewhat distracting, but it should not bring shame when we have a good conscience in its wearing. Godly dress conforms to the standards of the people of God and sometimes seems strange to those who follow the customs of the ungodly world (I Pet. 4:4). Godliness constrains us to follow the customs of the saints instead of the customs of the unbelieving. Distinctive forms of dress are according to Godliness and are as a light that shines in a sin-darkened world (Cf. I Cor. 11:1-16; Matt. 5:16; Num. 15:38-41; Ex. 28:2). "Strange apparel" in Israel was that which was worn by the heathen (Zeph. 1:8) and "strange apparel" today is that which marks us with the practices of a godless world-serving age. Godliness is closely linked with good works (I Tim. 2:10). Good works and extravagance are in opposition. "Costly array" (I Tim. 2:9) militates against our ability to use the means, spent in rich apparel, for the purposes of doing good.

5. **Simplicity.**—"Not with broidered hair, or gold, or pearls, or costly array" (I Tim. 2:9). "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or the putting on of apparel" (I Pet. 3:3). Artificial ornament is vain. Costly array is needless extravagance. It puts a barrier between the rich and the poor. Those with money are tempted to reason that the high priced and fine garment is most lasting, forgetting that they thereby set a difference between themselves and their poorer brethren and friends. Simplicity keeps to the purpose which is Christian and discards all purposes that are un-Christian. Neither humility, nor health, nor decency, lawful comfort, nor good works, nor obedience to God and the Church, nor the good example to others, should be sacrificed upon the idol of fashion customs.

6. **Unity and Uniformity.**—"Endeavoring to keep the unity of the Spirit in the bonds of peace" (Eph. 4:3). "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Fellowship and love for the Lord unites the children of God in fellowship with one another. This is applied to all the walks of life. We work together in one body. We counsel together as to how best carry out the principles of God's Word. This applies to the dress of the Christian as well as to other things. It is not a galling thing to a Christian to submit to the regulations and the conclusions of the brotherhood, as the children of a family submit to the regulations of their home. The spirit of love will not prompt us to do anything that would mar the peace or harm the conscience or destroy the feeling of equality and unity that exists between the members of the body of Christ. Would it not be a strange inconsistency if brethren would have all kinds of standards on the dress question and would not be

able to bear a real Scriptural testimony on the matter before the world?

7. **Church Responsibility.**—Overseers are to give an account (Heb. 13:17). The brotherhood is to follow their faith and to obey their teaching and leading. The Church is responsible to God for the way it is conducted. The Church has been given authority to establish decrees in harmony with the Scripture, and these decrees are to be "kept" (Acts 16:4). Those who refuse to obey the regulations of the Church are to be rebuked and put under censure (II Thess. 3:6-12). If it was right for the Church to make regulations concerning work and eating and similar matters in Paul's day, that the family of God be kept in order, it is right today that disorders in the matter of dress should be corrected by the Church and that the disorderly ones should be disciplined.

Detecting what is Proper and Improper

The natural man cannot discern spiritual things. The principles of truth as outlined above in application to the matter of apparel will need the prayerful, submissive, consideration of regenerated persons to be properly discerned. We also need the help of those experienced in the Word of Truth that the principles may be set forth in clearness, while those who hear "receive the Word with all readiness of mind," making diligent search to prove the truth which has been taught. We therefore plead that all who read this, prepare your minds to look at the various forms of dress as worn by the people about us, and prepare your hearts to obey the things that conform to "the Spirit which is from God."

We could never name every forbidden form of dress or article of wearing apparel. The world is constantly changing and bringing in new forms and articles of fashionable attire. But when a Christian receives the principles set forth in the Holy Scriptures as a guide he may by the aid of the Holy Spirit be able to guide his life and into the path of conduct in the wearing of proper clothing. But for the time being, the Church has made some regulations, and we may discern some things in the world about us, of which there is no up-to-date regulation. But we may guide our conduct nevertheless in paths consistent with Christian principles.

Tests

1. **The Decency Test.**—a. **In men:** bathing suits, shorts, shirtless, tights, women's apparel. Change the picture and decide for yourself what would bear the test of purity as wearing apparel for men. b. **In women:** bathing suits, low-necked dress, short sleeves, sleeveless dress, high skirts, flesh colored stockings, stockingless, waistless, tight skirts, sheer dress showing the form, divers colors pointing out form, men's garments, etc., etc. Set beside these, the woman who is recognized for her modesty and purity and who fulfills the Scriptural teaching for purity, and choose the decent clothing for wearing.

2. **The Simplicity Test.**—All forms of ornaments, jewelry, ribbons, ruffles, neckties, stick-pins, elaborate tuckings, fancy workings, multiplied suits of variable fashion, costly materials, useless buttons, powder, paint, curled hair, etc., etc. Set beside this the person adorned for the proper use of clothing without extravagance and without display, and behold the beauty (spiritually speaking) of simplicity in one whose heart is of great price in the sight of God.

3. **The Church Regulation Test.**—When Church members voluntarily forsake regulation of the Church for "near-world" forms of clothing—loose veil vs. the adopted form of devotional covering; substitutes resembling hats and caps instead of a bonnet, worldly fashioned bonnets, fancy textured bonnets, etc.; and men follow the latest styles in hats and caps and shoes and coats and trousers rather than the recognized customs of the Church. These should examine themselves to see whence the spirit that leads them to reject Church regulation.

4. **Distinctive Test.**—Can you wear soldier's uniform, boy scout's dress, uniforms of world-organizations, season's fads, etc., etc.? And why? Why is it easier to do so than to adopt the distinctive uniform of your brethren in Christ which sets forth the fact that you belong to those who love the people of God?

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 20-23).

Versailles, Mo.

PREACHER'S PAGE

SERMON OUTLINES

GOD'S REVELATION TO MAN

Dan. 2:16-23; Heb. 1:1-14

I. What God Reveals.

1. Deep and secret things—Dan. 2:22; Amos 3:7.
2. The things which God hath prepared for them that love Him—I Cor. 2:9, 10.
3. His will and purpose—Eph. 1:9, 10.
4. His eternal power and wisdom—Rom. 1:20.
5. His glory in part—Psa. 19:1; Acts 7:55; Ex. 33:18-23; John 1:14.
6. His fatherly character—John 1:18; 14:7-11.
7. His righteousness—Psa. 98:2; Rom. 1:17.
8. His wrath—Rom. 1:18.
9. Man's failure—I Cor. 3:13.
10. His love—John 3:16.

II. How God Reveals to Man.

1. By visions—Gen. 15:1; Acts 9:10; Dan. 8:1.
2. By inspiration—II Tim. 3:15-17; II Pet. 1:21.
3. By the Spirit—I Cor. 2:12; John 16:13.
4. By nature—Acts 14:17; Psa. 19:1.
5. By His Son—Heb. 1:1.
6. By providences—Acts 17:26, 27, 28.
—Selected.

EFFECTUAL EVANGELISM

Acts 1:8

I. It Is Personal—not mechanical (Mark 16:15).

1. It is not the church buildings, bells, bulletin boards, or church activities.
2. It must center about believers who are empowered with the Holy Ghost (Acts 1:8).

II. It Is Positive—not passive. Aggressive warfare is necessary (Acts 8:4). Two things are essential to positive evangelism:

1. A conception of the need (I John 5:19).
2. A concern for the lost (Luke 14:23).

III. It Is Perpetual—not spasmodic (I Cor. 15:58).

1. We are to shine—not flicker (Matt. 5:14-16).

—W. L. Sanford in Moody Monthly.

THE SUPERANNUATED SERMON

'Twas conceived by the Holy Spirit
In a heart that was seething with fire,
And it leaped from the lips of the preacher
As lightning from off a live wire,
Piercing the hearts of the hearers
Like the flashing Damascus blade,
Snatched from its resting scabbard,
Cleans the vile renegade.

But 'twas timed by that Holy Mentor
For an opportune season and place,
And never intended to please the ear,
Nor accord to the preacher a place:
But to rouse the sleeping conscience
To a sense of need and of God,
That souls might escape His vengeance,
And be spared the pain of the rod.

But the slimy trail of the serpent
Leads to the minister's lair,
And in words of sweet commendation
He pleases the listening ear:
"That was a masterly address;
Its logic and diction were fine;
In the making of sermons you're adept,
And the sentiment's truly sublime."

He quaffs of the fatal potion;
In the lap of Delilah he sleeps;
He's shorn of the pow'r of the Nazarite vow
As heaven in unison weeps.
'Tis true he advances against the foe
With armor seeming intact,
But the glittering sword has lost its edge,
And the zeal of the prophet has slacked.

The kingdom of God is not in word
But in power of the Living One;
The flame in our hearts of yesterday
Must be new with each rising sun;
And the message that was effective once
Must inspire our hearts as of yore,
And be bathed afresh in the laver of prayer
Or its power will prevail no more.
—E. L. Whitaker in Gospel Banner.

THE VOICE OF GOD

(Jer. 7:23)

(Synopsis of a Conference Sermon delivered by Daniel Kauffman before the annual meeting of Ohio Mennonite and Eastern A. M. Joint Conference in the Midway Church near Columbiana, Ohio, May 25, 1939, and by request of Conference was afterwards reduced to writing for publication.)

Beloved in the Lord:

It affords me pleasure to have the privilege of meeting with you on this occasion. I have listened to a part of your discussions in Executive session, and I am in thorough sympathy with what you are trying to accomplish. May our united prayers continue to ascend to the end that you may succeed in your efforts for a united Church built upon a solid Gospel foundation. As a help to this end, I commend for your consideration a command from God as recorded in Jer. 7:23—"Obey my voice, and I will be your God, and ye shall be my people." By way of introduction, let us note

A Few Observations:

1. **This is a voice from God.** Man may repeat the text, but it is God who is speaking to us.
2. **No matter in what way God makes His will known to man, we recognize this revealed will as the voice of God.** We recognize the following ways through which we may hear His voice: (1) Through the revealed Word of God, the Bible, all of which "is given by inspiration of God and is profitable. . . ." (2) Through the leadership of the Holy Spirit, whom God the Father and Jesus Christ the Son have sent into the world to "convince the world of sin" and to guide His people "into all truth." (3) Through the directions of the divinely instituted Church of God (as in Acts 15:6-16:4). (4) Through 'he overseers of the Church, as set forth in Matt. 18:18; Jno. 20:23; Acts 20:28-32; Eph. 4:11-16; I Pet. 5:1-5; Heb. 13:7, 17.
3. **This is a conditional promise.** It is for all people, on condition that we obey. We may be God's people provided we obey His voice, or the children of the evil one in case we neglect or refuse to obey the Lord. Before us is set the condition: obey, and live; or disobey, and die.
4. **The alternative set before us is a matter of choice, not of coercion.** When it comes to obeying God, we can do as we please about it. We are not compelled to serve God, or to obey Him. The very fact that the great body of people are on the broad way to destruction and not on the narrow way to eternal life is proof of the correctness of our assertion. We have the freedom of choice: obey God and

live, or disobey God and die. But this one thing let us never forget: Our very freedom of choice fixes upon us the responsibility of the results of our choice. Our fate in eternity depends upon our choice in time. As a Conference and as individuals, let us turn our ears heavenward and hear the word of the Lord: "Obey my voice, and I will be your God."

Here is a divine requirement that should never pass from our vision. It includes hearing, believing, receiving, obedience. When first spoken it was applied to Israel. In our day it applies to the Church; to our conferences, congregations and individual members. And this brings us to the practical part of our theme; namely, Where shall we look to find and to hear

The Official Voice

1. **The Voice of God.** As said before, this official voice is the voice of God. He is our first, last, highest, and eternal AUTHORITY. His voice is yea and amen forever. Whatever we find in His blessed Word is infallible, reliable, without error, unchangeable by any human authority. "As high as the heaven is above the earth, so are my ways higher than your ways," is the message of the infallible God to fallible man. Not even the Church has the authority to change one jot or one tittle of God's Word. What God says is not for man to nullify or mutilate or change. Let us reverently bow before God and hear His voice: "Be still, and know that I am God."

A story is related of a certain once plain church in which there were so many sisters who were not willing to wear the devotional covering. So they took up the matter in conference and finally decided that it was no longer necessary to wear the veiling taught in I Cor. 11:2-16. That church had changed its position, but it had not changed the position of God's Word which says that "every woman praying or prophesying with her head uncovered" (or unveiled, as the revised version has it), "dishonoureth her head." We repeat, that not even the Church has any right or authority to change or to modify God's Law. It is to Him that we look for **THE OFFICIAL VOICE.**

God being the Author of everlasting truth (Jno. 17:17; Psa. 100:5) we look to His Word as the official voice; since we can not separate God from His Word. The Bible contains the last word on all things concerning which it speaks. To it we turn as authority on all things pertaining to faith and life and godliness.

2. **The Voice of the Church.** Next to the Bible we recognize the Church as the authority to which God has entrusted the official voice in the government of His people. As Christ has said, if the transgressor "neglect to hear the church, let him be unto thee as an heathen man and a publican." In the fifteenth chapter of Acts we have

an illustration of the Church exercising this authority. They had a dispute at Antioch concerning circumcision. When they found that they could not settle it there, they agreed to bring the matter before the leaders of the Church in Jerusalem. After thorough discussion of the issues involved, they passed a resolution in accordance with Scripture which satisfied the Church at Jerusalem and sent a committee of two to accompany Paul and Barnabas to Antioch where the conference decision also satisfied the body of believers. Afterwards the Conference decision was carried to the outlying congregations and this decision delivered as "decrees for to keep." Armed with the authority of God's Word, the official voice of God was brought to the congregations of God's people through the instrumentality of the Conference in Jerusalem and the men entrusted by this Conference to make this decision known to the Church at large.

Let it be understood, however, that the Church—whether it speaks as a General Conference, a district conference, a congregation, or a Church-wide institution—constitutes the official voice only so far as the voice of the Church is in harmony with the voice of God through His Word and the Holy Spirit. In all that we do as a conference, let us remember to be able to say of a truth, "It seemed good to the Holy Ghost and to us."

3. The Voice of Church Leaders. The official voice of God is also recognized in the leadership of Spirit-filled overseers of the Church who are themselves wholly upon the altar of the Lord and obedient to the Gospel of Christ. As an illustration of this let us turn to Acts 9:15, where God told Ananias of Damascus that the erstwhile enemy of the Cross, Saul of Tarsus, had now been converted and authorized "as a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." As the mouth-piece of God he was empowered to say, ". . . the things that I write unto you are the commandments of God;" also, "Be ye followers of me, even as I also am of Christ." Church leaders have no authority as leaders or as overseers, only as they themselves are the followers of Jesus Christ the Head of the Church. But so long as they are faithfully representing their Leader and Guide, the membership in the Church has this instruction: "Obey them that have the rule over you; for they watch for your souls as they that must give account."

4. The Voice of Constituted Authority wherever Found. In short, the official voice is found wherever there is constituted authority in evidence; in the Church, in the home, in schools, in affairs of government in all cases and places where there has been some body, some one, given the oversight of the affairs of men. It is of vital importance that we are submissive to constituted authority wherever found. In all cases, however, where this constituted authority has departed from the Word and will of the Lord, the official voice is thereby stilled and we must look to the Source of all authority, the God of heaven and the Supreme Ruler of the universe, for the official voice. In all such cases we are in duty bound to say with the apostles, "We ought to obey God rather than men."

Present-day Issues

As a Conference we are here in the interests of the cause of Christ and of the Church, especially that part of the Church located in this Conference district. In all that we do, let us remember that we have no authority save that which is vested in us by the Word of the Lord. Only as our deliberations and conclusions are in harmony with this Word can we lay claim to being the official voice as directed by the Lord. Today, as in apostolic days, we are confronted with grave and threatening issues which we want to meet in the fear of the Lord and in accordance with His Word. Let us name a few of them:

1. Carnality Vs. Spirituality. We are reminded of this in the declaration of God through Paul when he said, "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." It is the nature of sinful man to walk after the flesh; but the responsibility rests upon us as overseers to so lead and instruct and discipline our people that they as a body will remain true to the official voice from heaven and "walk after the Spirit." It is a constant struggle, but by the grace of God we'll win.

2. License Vs. Liberty. We hear much these days about "liberty;" but too many people mistake license for liberty, thereby living for the gratification of the flesh, trampling on the liberties of others, submitting to the slavery of sin, and ending in the destruction of their souls. We need to educate our people in the freedom of the Cross, the liberty of the Gospel, freed from the curse and bondage of sin, rejoicing in the only state of freedom accessible to man.

3. Modernism Vs. Fundamentalism. "Modernism," as we now know it, is not modernism at all, being first known to man six thousand years ago, and known to man in succeeding ages, from time to time, under various titles such as "Free Thought," "Unitarianism," "Higher Criticism," "Evolution," and other names for infidelity and religious liberalism which hold the findings of "science, falsely so-called" as being more reliable than the revealed Word of God. Fundamentalism is a name applied to that system of theology which holds that the Bible is the Word of God, without error, absolutely reliable, to be accepted without question. To say nothing of the numerous perversions of real Fundamentalism which are masquerading under that name, the real thing is the orthodox Christian faith, to which all people having real faith in the living God subscribe. We need to impress upon all men, especially our members, the fact that "all SCRIPTURE is given by inspiration of God and is profitable . . ."

4. Worldliness Vs. Divine Leadership. "In the day that thou eat-est thereof thou shalt surely die," said God to Adam. "Ye shall not surely die," was the devil's response when Eve told him what God said. This is typical of everything that is going on in the world today. There is not a single commandment of the Lord but that the devil holds before man the very opposite of what God says. And since the Church is the body of which Christ is the Head and God's Word the rule of life; and the devil is "the god of this world" holding up before man the standards which are the very opposite of what God holds up before us, it follows that it is through the Church and not through the world that we hear the voice of God. The contrast between these opposing voices or standards is the contrast between holiness and carnality, between truth and falsehood, between peace and war, between humility and pride, between "modest apparel" and "strange apparel," between sincerity and hypocrisy, between self-denial and selfishness, between purity and vice, between obedience to God and obedience to "the god of this world." In the language of our Lord, "Ye can not serve God and mammon;" we can not be in the service of God and at the same time "walk according to the course of this world." If as a church we are obedient to the voice of God we will not only, as individual members and as a church, be "unspotted from the world" but the standards of the Gospel will also be the standards of the Mennonite Church. Whatever may be the issues before us, we hear the voice of God: "Obey my voice, and I will be your God, and ye shall be my people." Let no contrary voice swerve us from this purpose.

5. Strife Vs. Peace. Ever since the fall of man, the history of man has been a record of strife and contention; of "wars and rumours of wars." The first child born to woman turned out to be a murderer. Today we behold wars among nations, strife and contention among combinations of Labor and of Capital, domestic brawls that are resulting in millions of divorce cases, church squabbles that have not only resulted in divisions but have been used in the hands of Satan as a mighty weapon in bringing about the ruin and destruction of souls. How impressive the contrast between this and the "peace of God which passeth all understanding" which belongs to the people of God. Turning our ears heavenward, we hear the Saviour say: "My peace I give unto you. Not as the world giveth, give I unto you." Shall we as a church follow the world in carnal strife, or shall we follow in the footsteps of Jesus Christ the Prince of Peace? As a church let us join in the heavenly chorus: "Glory to God in the highest, and on earth peace, good will toward men." Let

Our Goal as a Conference

be that of a submissive, peaceful, peace-loving body, listening to the voice of God, governing our congregations in harmony with the instructions of His Word, and listening to the voice from Heaven in all that we undertake to do. As overseers we are responsible to God for keeping our members in the order of the Church and keeping the Church in the order of God's Word. We are cheered with the thought that so long as we are true to God we are blessed with the headship of Christ, with the leadership of the Spirit, and with the assurance that stands at the head of this message. Whatever the question with which we are called upon to deal, let the voice from heaven, not the opinions of men, determine the nature of our actions. Whether we labor in the capacity of a conference, a congregation, a Church institution, or a Christian home, here is God's condition by which all our actions should be governed: "Obey my voice, and I will be your God, and ye shall be my people."

Scottdale, Pa.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE JOYS OF FRIENDSHIP

A friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double.—Jeremy Taylor.

* * * *

There is no friend like the old friend, who shared our morning days.

No greeting like his welcome, no homage like his praise.

Fame is the scentless sunflower, with gaudy harp of gold;

But friendship is the breathing rose with sweets in every fold.

—O. W. Holmes Sel. by Martha Gerlach.

"MY HEART IS FIXED"

When I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my duty is just to lie still and rest and let others do the work which I cannot do. The Good Shepherd's call to me now is not to follow in the duty way, but to lie down in green pastures. Neither is the time of lying down lost time. From the day I had to lie down the devil lurked by my side and I saw there was one thing he especially wanted. He wanted to take away my gladness, wanted to steal my song, to steal my cheer, to rob me of the joy of my life. But one day I read in this dear old book, "My heart is fixed . . . I will sing." That is I am going in for singing. It was not much, only a few words, but it has brought joy in my darkest places ever since. And, Friends, when you find yourself in peril just run to David the sweet singer of Israel and get one of his songs. Fix your heart on it, make it the habit of your life and you can be more cheerful.—Selected by Oliver H. Zook.

THE LORD WILL PROVIDE

I have enjoyed the Gospel Herald for many years and especially the page for the Shut-in, but more so since I was not able to work and can just sit and meditate over all its pages so I feel I should write a few lines and maybe help to cheer or comfort someone by writing this.

I also feel that even with all our afflictions we have had many blessings. I realize more than ever the goodness of our Lord and that "All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. I know that the trials and troubles the Lord allowed us go through for almost a year were to prove us if we really loved Him and

trust Him enough all the way. Praise the Lord, He is with us through it all. Although we were tempted in the darkest hours in our weakness, I could hear that whisper sweet and low I will be with thee and guide thee no matter how dark and rough the way and then oh the peace and rest it gave me to feel that ever present help was always near. How thankful I am that Jesus not only saves but also satisfies and provides for His children whatever betides if we give ourselves wholly into His care. I Peter 5:7, Psalm 37:5.

The Lord Will Provide

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,

Yet one thing secures us, whatever betide,
The promise assures us, "The Lord will provide."

The birds, without barn or store house are fed;

From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

No strength of our own, nor goodness we claim;

Our trust is all thrown on Jesus' name;
In this our strong tower for safety we hide,
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,
The word of His grace shall carry us through,
Not fearing or doubting with Christ on our side,

We hope to die believing, "The Lord will provide."

—Sel. by Mrs. W. K. Landis.

PEACE

By Mrs. M. Hedrich

(A Shut-in)

For the Gospel Herald.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.—Phil. 1:2.

How good and pleasant it is to dwell in love, peace, and unity; but how much has humanity fallen short of love and sincerity, even to experience the real joy and happiness in life. There is war, and war cries, riots, strife, dissension, and disagreements which disturb the existence of unity and peace, and result in division and hatred.

In Scripture there are repeated admonitions which have the purpose to establish and maintain peace. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

"He that loveth his brother abideth in the light, . . . But he that hateth his brother is in darkness" (I John 2:10, 11). "He that loveth not knoweth not God; for God is love" (I John 4:8).

If there is one place where love and peace should reign, it would be in a Christian Church, where all members are one body in Christ. The Apostle Paul writes, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). How sadly must we too often admit that this is lacking. Instead of peace and unity, there is pride, selfishness, and strife among so-called Christian people. Some undoubtedly will know why such conditions exist—the Word of God is not followed. Through the daily tumult and pleasures in life, the Gospel of peace which is preached in so many churches, cannot bear the peaceable fruit of righteousness if not practiced and fulfilled. For "the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18).

To love God and hate one another cannot live in the same heart. Forbear one another in love, and endeavor to keep the unity of the Spirit in the bond of peace. "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:16, 17).

Contention and strife are not only dangerous to our own souls, but are destructive to the glory of Christ and His church. Love, loyalty, and peace should exist in the house of God to bring full blessing. A kingdom divided against itself cannot stand, and a church divided against itself cannot progress, and will not be able to carry on its work efficiently.

How often must we acknowledge that even in many homes the spirit of peace is lacking; parents and children not living according to the Word of God, not searching the Scripture enough to know the value of love, unity, and peace, failing to unite daily in song and prayer thanking God for His goodness and mercy which He bestows upon us. These things are too often neglected and forgotten in the daily rush.

Let us fear and love God, dwell in unity, be of one mind, live in peace; then the God of love and peace is with us all.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:14). Then the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

(Continued on next page)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for July 16, 1939.—I Kings 12:1-20.

REHOBOAM: A Man Who Made a Foolish Choice

Golden Text.—A man's pride shall bring him low.—Prov. 29:23.

Introductory.—In this, the third in the present series of lessons, we are called upon to consider the course of the third among the foolish men thus far considered. Solomon, though the wisest of all men, acted very UNwisely when he departed from the excellent start he had made in his reign and gave himself over to the lust of the flesh and the desires of his fleshly heart. Jeroboam, though a mighty man of valor, acted very foolishly in taking matters into his own hands when all that he might have done would have been to trust the Lord, obey His commandments, and God would have done the rest. And now comes Rehoboam, son of Solomon, who acted just as foolishly as did the other two by throwing away his last opportunity to reunite his people and restore his kingdom to its former prosperity and power. But let us not condemn these men too severely until we have taken a good look at ourselves, if perchance in our life choices we may act as foolishly as they did.

Israel's Request of Jeroboam (1-5).—After the death of Solomon his son Rehoboam became king of Israel. The people of Israel, crushed beneath the burden of oppression because of Solomon's extravagant reign, sent for Jeroboam to lead them in an effort to have these wrongs righted. After Jeroboam returned he and "all the congregation of Israel" came to Rehoboam with this request: "Thy father made our yoke grievous: now therefore make thou the grievous yoke of thy father, and his heavy yoke which he put on us, lighter, and we will serve thee." Rehoboam answered them discreetly. "Depart yet for three days," he said, "then come again to me." To this the people consented, and went their way.

On the surface of things, that looked very good, on both sides. The demand seemed reasonable, and it was but reasonable that Rehoboam should have time for consideration. But it should not be forgotten that Jeroboam was an able, ambitious, adroit, and resourceful leader, and Rehoboam's course during these three days indicated that what he was after was to make sure that he had sufficient backing in his determination to carry out the extravagant course which his father before him had pursued.

Rehoboam Takes Counsel (6-11).—First he called in the old men for counsel. They gave him good advice. They told him, in effect, that the de-

mands of Israel were reasonable, and that he should grant them without delay. This did not suit him, so he called in a group of young men for counsel. They gave him an opposite advice from that of the older men, and advised Rehoboam to answer the people roughly, stating that what Solomon did was mild in comparison to what he proposed to do. This was just the kind of advice he was looking for, so he took it.

Rehoboam Refuses to Make Concessions (12-15).—When the three days were expired, Israel returned. Rehoboam was ready. He told them bluntly: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." It was the most foolish answer he could have given them, lacking both in righteousness and in common sense. But he was puffed up with the pride of position, and both he and his latest advisers were without experience. Rehoboam had thrown away his last opportunity and had played directly into the hands of his ambitious and resourceful rival. When a man gets drunk with flattery and power, he becomes very blind to his own and others' interests.

Revolt of the Ten Tribes (16-20).—Rehoboam's answer to the request of Israel proved to be "the straw that broke the camel's back." "When all Israel saw that the king hearkened not

unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel. . . . So Israel departed unto their tents."

It was a sad and fateful hour; the beginning of the history of a divided kingdom. We recognize, of course, that the fault was not all on one side; that Israel as a nation, not merely a few short-sighted and autocratic rulers, was a stiff-necked and rebellious nation. If we could listen to the speeches of both Rehoboam and Jeroboam, each telling what an awful man the other fellow was, we would probably recognize that both told the truth concerning each other, even though colored so as to make the sins of the other fellow look all the blacker. But that does not change the fact that Rehoboam acted very foolishly when he turned down the wholesome advice of men of experience; that he took the course which not only meant the ruin of his nation but also destroyed his own chances for rendering conspicuous service to God and to his people; and that in his foolish, boastful reply he helped his ambitious rival to capture the hearts of the people of Israel and to set up a rival kingdom which included ten out of the twelve tribes of Israel. It serves us with an emphatic reminder that the greatest enemy of self is selfishness. "Righteousness exalteth a nation: but sin is a reproach to any people."

"If ye bite and devour one another, take heed that ye be not consumed one of another."—K.

BIBLE MEETING TOPIC

**CHRISTIAN CHARITY.—I Cor. 13;
Col. 3:12-14**

Topic for July 16

MOTTO

"Let all your things be done with charity."

OUTLINE STUDY

I. Kinds of Charity.

1. Natural affection.—Isa. 49:15; Matt. 7:9-11.
2. Selfish attachment.—Luke 6:32-34.
3. Christian love.—Luke 6:27-31; I Jno. 4:10-12.

II. The Workings of Christian Charity.

1. Toward saints.—I Jno. 5:1.
2. Toward ministers.—I Thess. 5:13.
3. Toward the unsaved.—Rom. 10:1; 9:1-5.
4. Toward strangers.—III Jno. 5-7; Heb. 13:2.
5. Toward enemies.—Matt. 5:44.
6. Toward all men.—Gal. 6:10.

III. Some Qualities of Christian Charity.

1. Compassion.—I Pet. 3:8; Eph. 4:32.
2. Helpfulness.—Gal. 6:2; I Thess. 5:14.
3. Forbearance.—Eph. 4:2.
4. Meekness in seeing faults.—Gal. 6:1; I Pet. 4:8.
5. Unselfishness.—Rom. 15:1-3; I Cor. 10:33; Phil. 2:3, 4.
6. Longsuffering.—Col. 3:12.

SUGGESTIVE ASSIGNMENTS.

For Juniors.

1. Text Word, "Love."
2. When Charity is at Work.
 - a. In helping.
 - b. In giving.
 - c. In words.
 - d. In doing good for evil.
 - e. In forgiving injuries.
 - f. In patience.
 - g. In kindness.

For Seniors.

1. Genuine Christian Charity.
2. How Possess Charity.
3. Charity Abounding.

PEACE

(Continued from preceding page)

There is no discord nor disappointment in heaven. Peace was proclaimed by angels when our Saviour was born. Through all His suffering, He kept His peace; in His great agony on the cross He pleaded for His enemies so as to die in peace. This should be an example to all Christians, to live in peace so as to depart in peace.

Elmira, Ont.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, JULY 6, 1939

Field Notes

Bro. Elmer B. Moyer of Souderton, Pa., filled the regular appointment in the Norristown, Pa., Mennonite Mission on Sunday evening, July 2.

An all-day and evening harvest home and Gospel meeting is to be held at Mechanic Grove Church near Quarryville, Pa., on Tuesday, July 25. E. C. R.

Bro. Chris Snyder of Canby, Oreg., spent a week recently in his former home community near Roseland, Neb., renewing old acquaintances and forming new ones.

Bro. David Myers and family of Chambersburg, Pa., are spending a few weeks with relatives near Upland, Calif., and encouraging the little flock at North Pomona congregation. C. E. M.

We are in possession of the annual Sunday school meeting announced for Plainview Church near Aurora, Ohio, July 4. Instructors: J. T. Hostetler, Harold S. Bender, and I. W. Royer.

Brethren A. J. Metzler and C. B. Shoemaker of the Publishing House force spent the week-end over July 2 in the eastern part of the state, especially the meeting at the Stony Brook Church near York, Pa.

We are in possession of an announcement of the Pacific Coast District Institute, to be held with the Albany, Oreg., congregation July 24-27. This announcement is to appear in next week's Gospel Herald.

Bro. James Bucher of Upland, Calif., is attending Alberta-Saskatchewan conference, July 4-6 near Tofield as delegate from Pacific Coast conference.

Sister Bucher, Sister Orpha Horst and Bertha Yutzi accompanied Bro. Bucher. C. E. M.

Bro. Glen Whitaker, who recently took charge of the work in Los Angeles mission has found this a busy summer establishing vacation Bible school, etc. On July 12 he is leaving for Hubbard, Oreg., to conduct revival meetings. C. E. M.

Bro. John E. Wenger of Allemands, La., preached for the congregation at Perkasio Mennonite Church on Sunday afternoon, July 2. Our brother has been in the Franconia Conference district, his former home, for some time, filling appointments in a number of places.

Those interested in the General Mission Study Course, sponsored by the Mennonite Board of Missions and Charities, may secure a descriptive circular by writing to either of the following: M. C. Lehman, 1224 S. 8th St., Goshen, Ind.; J. L. Horst, Scottsdale, Pa.; W. G. Detweiler, Orrville, Ohio.

A letter from Sister Alice Nissley of the Altoona Mission encloses an article which will appear in the Gospel Herald in a week or two and informs us concerning a summer Bible school going on at the time, which is to be followed by a two-week Bible school at Canan Station near Altoona.

Since the correspondence from Scottsdale, found elsewhere in these columns, was written, the following might be added: Among the week-end visitors we may mention: Bro. Harold Bender and family, who together with the other children and grandchildren, were together in a family reunion at the home of Bro. and Sister John Horsch. Bro. M. J. Livengood of Pinto, Md., and Bro. M. B. Miller of Grantsville, Md., who in collaboration with Bro. J. L. Horst of Scottsdale spent Saturday evening in committee work. Bro. Samuel Strong and family of Mechanicsburg, Pa., Sister Elizabeth Harnly, East Petersburg, Pa.; Bro. A. R. Hernley and wife, Ephrata, Pa.; Sisters Ida Yoder and Lucille Kreider, Wadsworth, Ohio.

Bro. Levi Sauder, Supt., of the Children's Home at Millersville, Pa., whose illness was reported in these columns several weeks ago, is now rapidly recovering from the stroke of apoplexy which befell him about seven weeks ago. He is able to move about with the support of a cane, and rests well at night. Bro. and Sister Sauder feel grateful to a kind heavenly Father's care and thankful to a sympathetic brotherhood for all they have manifested openly and privately in prayer and many kind acts. The indications are that Bro. Sauder will be restored to his former health

and usefulness in the service of the Lord in the Children's Home, where he and Sister Sauder have served as superintendent and matron during the past twenty-eight years. N. H. M.

Correspondence

New Dundee, Ont.

(Blenheim congregation)

Greetings in Jesus' Worthy Name:— Tonight we closed a series of revival meetings, June 10-18, with Bro. Jesse J. Short of Archbold, O., as evangelist. Four precious souls were won for the Lord, while the congregation was greatly strengthened by the spiritual messages. There was a good attendance and good interest.

On Sunday, June 18, an all-day meeting was held with Bros. H. W. Stevanus of Bloomingdale and Moses S. Bowman as special speakers.

We ask an interest in your prayers for this work, that we may grow in love and have a deeper concern for the lost about us.

June 18, 1939

Moses N. Baer.

La Gloria, Texas

(Mexican Border Work)

Dear Herald Readers, Greetings:— Since we last wrote there have been three converts taken into the Church by water baptism. We thank the Lord for blessing the seed sown.

On May 20 to 25, Bro. Castillo of Chicago was in our midst, having charge of our evangelistic meetings. These meetings were well attended. The Spirit was working and fifteen stood for Christ.

As soon as Bro. Amsa Kauffman (who is away to attend the Mission Board Meeting) returns we expect to begin instruction class for the new converts.

We are glad to inform our readers that another door of opportunity has opened. Besides the regular Sunday meeting at La Gloria schoolhouse, we meet in a home three miles south of our home. Here each Thursday evening several families gather to sing and hear God's Word.

Several of these people stood for Christ during the meetings. They are very much interested to know more about the Bible and especially like to sing. It makes us rejoice to find those who are interested, for so many are careless and indifferent.

The new members, we believe, are happy in the Lord and are growing spiritually. Two of them, the mother and father of a family, are very zealous. Each day, at least once or twice, the father reads the Bible to the whole family. There are six children and a couple of them will be in the instruction class. Will you remember this family, also Bro. Lupi Mayo and his wife, in

your prayers? His wife had been in the instruction class but was not, for some reason, ready to come into the Church.

May the Lord bless each one who remembers this work and the workers.

Happy in His service,

June 19, 1939. Arthur L. Schertz.

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On May 7 the a cappella chorus from Goshen College brought a program during the usual morning service, which was enjoyed by all.

Our daily vacation Bible school was held here from May 29 to June 9, with an attendance of about 96. We pray that each pupil has received something that may cause him to never stray from the narrow road that leads to eternal life.

Sunday evening, June 4, our congregation had the privilege of worshipping with the Metamora congregation where the King's Messengers' quartet from the La Tourneau plant in Peoria brought an impressive message.

June 4—11, Bro. H. J. King of Arthur, Ill., held evangelistic meetings in the Goodfield congregation, located near enough to make it convenient for our people to attend.

Our bishop, Bro. Ezra B. Yordy, left June 3 to speak at the Dakota-Montana Conference at Casselton, N. D.; then will travel farther to hold evangelistic meetings.

June 25, 1939.

Cor.

Exeland, Wis.

We appreciated having with us over Sunday, June 11, Bro. and Sister L. C. Kauffman and daughter Eva, also Sister Lucille Mullet of Bloomfield, Mont. Bro. Milo Kauffman stopped with us for a day and gave a message to us on the evening of the 13th. We appreciate having folks stop with us. If you are passing by do not fail to stop at Exeland.

Our Bible school was held June 19-24, a six-day school with eleven sessions. Our enrollment was 60, with an average attendance of 52. The teachers in charge were Bro. and Sister Kauffman of Exeland and Sisters Eunice Mast and Lydia Hershberger of Casselton, N. Dak. The Bible school was an enjoyable one for both teachers and children. The program given at the close of the school was well attended. This Bible school has reached into the homes of about 30 families. Pray with us that this influence may be for good in this community.

Our problem now is to properly provide for the teaching of the Sunday school, which will perhaps have an increased attendance during the summer months. We are looking for additional workers, either young girls or men, who might secure work nearby and give their time on Sundays.

On Sunday, June 25, a communion service was held at the home of Frank Sinclair. Bro. I. S. Mast of Casselton, N. Dak., was with us over this Sunday and had charge of the communion service.

Bro. Mast preached at the Linden School near Sheldon on Sunday evening, June 25.

We ask an interest in your prayers.
June 26, 1939. Ed. Kauffman.

Johnstown, Pa.

(Walsall Mission Station)

Dear Readers:—The Walsall Rural Mission station enjoyed the presence of Bro. Harvey E. Shank of Chambersburg, Pa., on Saturday evening and Sunday, June 17, 18, in a Missionary Conference. The attendance and interest were good. Local speakers assisted in the meeting.

A summer Bible school with an enrollment of 77 was held June 5-16. The pupils manifested an intense interest in the school. Bro. S. G. Shetler directed a corps of nine teachers.

The Sunday school was reorganized with the brethren Harold E. Thomas and John A. Thomas as superintendents.
June 27, 1939. Cor.

York, Pa.

We appreciated the very good attendance at our last quarterly meeting. Bro. Jennings and Bro. Bucher gave us truth regarding present-day conditions. I hope we will always want the truth, even though it at times may hurt.

Our summer Bible school closed after a period of two weeks. Nine teachers comprised our force of workers. The largest attendance was 101; average, 89. One pupil committed 200 Bible verses to memory, and a number of others did very good work. One boy thought we should have had the school the third week, and suggested taking a vote to determine what should be done. We heartily thank those mothers who shared in the boarding and lodging of the teachers. May God abundantly bless all who shared in the summer Bible school work.

A new feature of our work here is the services held in a schoolhouse every two weeks in the evening. The services include a children's meeting followed by a sermon. The first evening there were 75 at the service, but a drop has already been experienced. However, there were a number on the outside which we hope we can get on the inside through careful working. Come and visit us; also pray that many souls be saved. Next service July 9.

June 27, 1939. Anna K. Leaman.

Masontown, Pa.

Dear Herald Readers:—This year's summer Bible school was held June 5-16. The lowest attendance was 140; highest, 170. We had nine teachers. Of these six were home teachers and

three—Ruth Ressler, Mary Byer and Thelma Gilnett of Scottdale.

Our attendance was lower this year because two other schools were held at the same time in this community.

During the past months the following visiting ministers have preached for us: Bro. I. K. Metzler, Accident, Md.; Bro. Zook, Allensville; Bro. J. L. Horst, Scottdale; Bro. A. J. Metzler, Scottdale.

At present Bro. Paul Roth is near Allensville holding summer Bible school.

Last Sunday morning Bro. A. J. Metzler preached for us. In the evening Bros. George Smoker, Edward Yoder, Earle Brillhart, Ralph Hernley, David Alderfer, and Floyd Shank of Scottdale were with us. Bros. Smoker and Yoder spoke for us and the quartet rendered two selections.

The past weeks our home and mission Sunday schools have been reorganized. There is an increase in attendance in both schools.

We now have three sewing circles which meet monthly: the Junior, Intermediate, and Senior.

Pray for the work at this place.

June 30, 1939.

Cor.

Scottdale, Pa.

Greetings in the Master's name:—The two-week summer Bible school, held in one of Scottdale's public school buildings, closed on June 30. In the evening of the same day appropriate commencement exercises were held in the basement of the Publishing House, where church services are temporarily held. Five pupils were given diplomas—two high-school diplomas and three eighth-grade diplomas.

On Wednesday evening, June 28, Bro. E. E. Miller, Goshen, Ind., who with his wife, son, and daughter spent several days in Scottdale, preached for the congregation. We appreciated his message and their presence among us.

On Thursday evening, June 29, the Criterion Literary Society held its regular monthly meeting at which time the home society was favored by a program from the literary society of the Johnstown district. An evening of Christian fellowship was much enjoyed.

Bro. Paul Horsch and family of New Jersey and Bro. Walter Horsch and family of Illinois, have recently returned for short visits at their parental home, Bro. and Sister John Horsch.

Other visitors in Scottdale during the past few days were Paul Bender and wife, Goshen, Ind.; Mrs. H. A. Brunk, Harrisonburg, Va.; Rhoda and John Weber, Ft. Wayne, Ind.; Samuel B. Nafziger and Ephraim Nafziger, Christiana, Pa.; Calvin Beachy and Sara Beachy, Corfu, N. Y.; Emma Mast, Clarence Center, N. Y.

On Thursday evening, July 6, the congregation plans to hold its semi-annual business meeting.

July 1, 1939. Ellrose D. Zook.

Miscellaneous

GRACE

Sometimes in the morning
When we feel sorta blue,
If we tell it to the Lord
And think on Him too,
Into our souls
Comes an infilling of grace,
And we are ready the day
With its problems to face.

—B. M. R.

CONDITIONS OF GRACE, AS GLEANED FROM THE LIFE OF PAUL

By Titus Martin

For the Gospel Herald.

As I study the life of Paul I marvel at the wonderful works God did through him. I do not wish to eulogize Paul as he himself says that it was through the grace of God in him that he labored so abundantly. I Cor. 15:10. Since God is no respecter of persons the thought comes, Why was grace bestowed upon him above many others? I believe grace is given on condition, and that Paul met these conditions more faithfully than many others, hence the wonderful grace bestowed. The purpose of this article is to point out a few of these conditions, that we as a church today may more faithfully meet them, with the result of the bestowal of more grace and more done for our Lord. We do not all have the same talents or gifts as these are divided severally as He will, but we all have at least one and we need the grace of God to effectually use this.

Let us notice a few conditions lived by Paul that also hold true today. First is

A Genuine Conversion

Paul before his conversion persecuted the Church. When struck down on the road to Damascus he cried out, "What wilt thou have me to do?" and thereafter completely changed his course and followed the Lord faithfully. How can we expect in this our day the grace of God if not converted? A clear conscience is another condition. Paul a number of times gives that he always had a good conscience. Conscience is no safe guide unless properly taught as we see in the life of Paul before his conversion, yet if a man is sincere in trying to do the Lord's will, the Lord will lead him aright wherein he may be wrong. A clear conscience can only be had if we meet the conditions, as given by the poet, "Nothing between my soul and my Saviour." If something comes between us it acts much like an obstruction on an electric connection; it cuts off the power. How need we expect more grace if we do not live up to the light we have and make good use of the grace already given, and only then can we have a good conscience.

Following the Heavenly Vision

Paul says at one place that he was "not disobedient unto the heavenly vision." We should always be obedient to our heavenly vision. God is a God of order. These visions should always be carried out in an orderly way, and never in conflict with His holy Word. Sometimes we have visions in advance of their fulfillment as a help in preparation.

Many of our visions can be carried out without any special commission from the Church, but God's order in the life of Paul for special work was through the Church by the direction of His Spirit. The same should be followed today as an acceptable condition of grace.

A few things might be given that hinder us in carrying out our visions. Flesh and blood are a big hindrance. Can we say as Paul did when these heavenly visions are given, "we conferred not with flesh and blood." Too often flesh and blood cry out that "it costs too much," "the sacrifice is too great, others can do it better," etc., and before we are aware of it their voice is heeded, and another condition for the bestowal of His grace is not met. We, like Paul, should practice a life of self-denial; if need be even in things lawful, if it should hinder the growth of Christ's kingdom. I Cor. 8:13. Somewhat similar hindrance, perhaps no doubt of the flesh, is to ask ourselves the question, What will people say or think? Paul says if he seeks to please man he would not be the servant of Christ. Gal. 1:10. If we seek to please man we are the servant of man and have an impossible job on hand. Christ wants our undivided service, and He accepts no other. He is either Lord of all, or not Lord at all in our life. An out and out servant of His is a needful condition of receiving grace.

Contentment

Or, satisfied with God's will for your life, is a condition not to be lost sight of. Paul says he had learned in whatsoever state he was therewith to be content. As we read the account of his life we find that he suffered much in the body and the spirit, but he says these things do not move him, neither does he count his life dear to himself. His one and only desire was that he might finish the work given to him by the Lord. We also find that he observed that some of these unpleasant things worked out for the advancement of Christ's kingdom. Phil. 1:12. After he besought the Lord thrice to remove the messenger of Satan—and the answer, "My grace is sufficient for thee; for My strength is made perfect in weakness"—we hear the words that carnal man cannot say: "Most gladly will I glory in my infirmities that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for

Christ's sake; for when I am weak, then am I strong." Are we willing to become weak, suffer affliction, etc., that His power may rest upon us?

In the Strength of the Almighty

While physical strength need be no hindrance to the free bestowal of His grace, it is no requisite. Some of God's greatest servants were not and are not strong men. This should be an encouragement, and likewise leaves no excuse for those not so strong to serve faithfully where they are. Whether weak or strong, let us never trust in our own strength to do His work, but let us look to Him for grace to help us in every experience that may come in our life. The Lord will not give grace to those who feel self-sufficient, and do not feel their need of, nor ask for His marvelous, matchless, unmerited grace.

More conditions of grace might be given, but if these and others the Spirit may bring to your remembrance are followed, I feel sure we can say with Paul at the close of life, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day." May this be our every portion.

New Holland, Pa.

A SUGGESTION FOR GENERAL CONFERENCE

By Harvey E. Shank

For the Gospel Herald.

We believe many blessings have come to the Church through General Conference. It has directed the various interests and activities of the Church. The great gatherings of God's people in past ages have been the means of blessed fellowship in the Lord, have brought encouragement and inspiration to many. We believe General Conference has done this in the past, and can and should continue to do so in the future.

But we fear, with many others, that if our brethren continue to read their speeches it will be a big factor in killing the spirit and influence of the Conference. We feel there is little need to drive hundreds of miles, lose the time and expense, to hear brethren read their speeches. We can read them in the report at home. A number of college-trained minds may enjoy the reading, but let us remember most of us have no college training. We would like to enjoy it and receive inspiration and help as well. We would like to have the emotional part of our nature and our wills to be moved as well as our intellects. I believe 98 per cent of our people agree with me.

Can we imagine Peter reading his manuscript on the day of Pentecost? Or Paul reading his discourse on Mars Hill? Or Stephen when he was stoned?

No; nor the other apostles either. They gave their talks with the power of the Holy Spirit that brought the fire from heaven that convicted men's souls or brought persecution or death. It moved men's intellects, emotions and wills. And things happened. There won't much happen if speeches are read. We are saddened that this method of presenting the truth has come to our church. In times past, we as a church criticized others for doing this very thing, and rightly so.

Are we becoming so critical that we would rather lose the power than the correct English or rhetoric? We know our brethren are able to give their discussions with the Spirit's power.

May the Lord bless the brethren, who speak with a special infilling of the Holy Spirit. And may they and the whole church pray much and long for the coming Conference at Allensville, that the old-time power may come upon the Church, that we may be melted together under God and have a meeting never to be forgotten.

ARE WE READY—IF JESUS WOULD COME?

By Lowell L. Birkey

For the Gospel Herald.

This is a question that should be answered before it is too late. Are we living for Jesus, doing all we can to win other souls to Christ? If we are out in sin, let us confess our sins before it is too late.

"Why spend your life with God at strife,
In pleasure's downward way?
You only find distress of mind,
And know it does not pay.

"You live in dread of years ahead,
And years all thrown away;
True joys are missed; you just exist,
And know it does not pay.

"Within your breast remains unrest,
For night is on its way;
And yet you roam away from home,
You know it does not pay."

We all have trials and temptations, but if we live for Jesus, He will help overcome them. He will watch over us and protect us if we only trust in Him. If we live for the devil, it will mean everlasting punishment. "If we say that we have fellowship with Christ, and walk in darkness [or with the devil] we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Brother and sister, beware of the power of the devil. He is no plaything; he works on the strong Christians. If he wins them, the rest will not be so hard. Why put off Christianity? Some say, "I will not join the Church because there are too many hypocrites in it." I would rather be a true Christian among

a few hypocrites here on earth, than live in hell forever with them.

You may die tomorrow unsaved, away from Christ. Brother, sister, are we going to lose out just on account of a few trifles that stand. It is a sad story indeed that so many are turning Him down. You may think you are enjoying yourself out in the world away from God, but are you really enjoying yourself? When trials and temptations come, do you have someone to turn to? If only you would confess your sins and repent, you could turn to God as your helper. God is a very present help in trouble.

If you are a Christian and are not enjoying your Christian life, don't blame your preacher, your Sunday school teacher, or anyone else but blame yourself. We all have our own lives to live, so why not live for Jesus? I once heard this statement. "We have a hard time to get converts. If they would only join the Church it would be that much." Listen, my brother and sister: I am not the judge, but I believe those who never accept Christ as their Saviour are better off than those who have their name on the Church roll and do not live for Christ. You see some girls nowadays curling their hair and then wearing the covering. If God wanted us to have curly hair, He would have given us curly hair. What else can you call this but mockery?

Are we walking in the light, clothed in garments pure and white? Are we ready, should the Saviour call? Have we been made pure within, cleansed from every stain of sin? Are we ready should the Saviour call? Oh! sinner, why take a chance any longer? God is calling you; why don't you come? Don't say, "I'll accept Him tomorrow." No, don't put it off. Tomorrow may be too late. He's pleading for you to come.

There are just three steps to heaven: (1) Out of self; (2) into Christ; (3) into heaven.

There is a way for any sinner to "keep out of hell." Jesus says, "I am the way." We are ALL invited to the marriage supper of the Lamb. There is room for you in heaven, among the saints and angels. If you will repent and believe on the Lord Jesus Christ, He has promised to forgive all your sins, and wash you in His own blood and then give you a place at His table, spread with the dainties of heaven.

"All things are ready, Come,
Come to the supper spread;
Come rich and poor, come old and young,
Come and be richly fed."

Accept Him now without delay.
"Where will we spend eternity?"

Amboy, Ind.

The best test of true worship is the results which it brings.—Sanford Shetler.

SIXTEEN REASONS WHY AN AMERICAN YOUTH REFUSES TO DRINK

I refuse to drink because:

1. Alcohol is destructive of the brain structure. Unfortunately I do not have more brain than I need.

2. Alcohol is a habit-forming narcotic drug.

3. I object seriously to anything that impairs my personal liberty. Alcohol, by establishing a habit difficult to control, deprives me of my liberty of decision.

4. My observation is that men and women have enough trouble in life without hunting for it. Alcohol, by causing functional disorders or organic changes, lays the driver liable to the attack of disease when his powers of resistance are weakened.

5. I have a slight, but real resentment against the present attempted social compulsion to drink and this gives me a real pleasure in saying No when I am offered an alcoholic beverage. I have a right to be different if I want to be.

6. It has always seemed to me that a real source of human happiness is to be found in good physical condition. I like to feel fit and no man who uses alcohol can long continue to feel that way.

7. Men of great experience in the commercial and industrial world tell me that nothing will make me more likely to fail in life than contracting the habit of drinking alcoholic liquors. Life is hard enough at the best and I don't want to make it any harder to attain a measure of success which will provide not only for my own living and comfort but a competence for my family.

8. I don't like to be fooled and alcohol is the great "mock" of age. It tells a man that he is strong when he is really weak; wise when he is foolish. Maybe weaklings need that sort of encouragement, but I had rather just be as strong as I can and let it go at that.

9. I abstain from Alcoholic liquors because I feel this is not the age of drinking. The problems of the world which I must help solve require a steady hand and a clear eye. I may not be able to solve all these problems, but I know that drunkenness will not help in the process.

10. I know that the drink traffic has, through the ages, been one of the greatest problems of the human race. By refusing to be a party to this traffic, I am lodging my personal protest against this great enemy of my fellow men.

11. I cannot drink without encouraging others to drink, and I refuse to take the responsibility. Maybe I can control my appetite, but some of the best and strongest men I have ever known have not been able to control theirs. I do not want to help start

someone on the path which may end in disgrace.

12. If I drink bootleg liquor I am contributing to the personal fortunes and war chests of racketeers. If I drink legal liquor I help support an industry which profits by creating and perpetuating human weakness.

13. There are so many stimulating and helpful interests in the world that I don't need to resort to the false stimulation of intoxicating liquors.

14. The Church is against drink and drink is against the Church, and my church deserves my loyalty in its conflict with this great evil.

15. I know that alcohol has no place in our mechanistic civilization. It makes the automobile driver an unsafe driver, the mechanic liable to serious accidents, the man of great responsibilities unequal to them. An abstainer helps make his city a safer place in which to live. An intoxicated person today, as always, is a menace not to be tolerated by thinking people.

16. Lastly, I don't drink because I don't like it.

Total abstinence is the only safe answer to a troublesome problem.—Ima Young Drigh in National Voice.

CHILD OF THE LIVING GOD

(Continued from page 274)

was not the return of Israel heralded by opening the doors, light the lights and cleansing the Holy place? "Know ye not that ye are the temple of the living God?" And your mind is the Holy place. **CLEANSE THE TEMPLE, AND THE KING OF GLORY SHALL COME IN.**

Iowa City, Iowa.

The first thing that we should do in our endeavor to win souls for Christ is to live holy lives.—Hiram Weaver.

MENNONITE CONFERENCE OF ONTARIO

Report of the Annual Meeting of the Mennonite Conference of Ontario Held at the Erb St. Mennonite Church, Waterloo, Ont., June 6-8, 1939

Tuesday, June 6

The opening session of this Conference was begun at 3:45 p. m. with song service and devotional meditation conducted by Bro. Isaac M. Hurst. This was a ministerial session, the following questions being submitted and accepted for consideration in future sessions of Conference.

1. What is the position of this Conference on the present-day erroneous teaching under the name of "Eternal Security," and what steps should be taken to counteract it?

2. The use and abuse of Church rules.

3. A study of Form 1, in Proclamation of Banns, under the Marriage Act.

4. Since Conference has given approval to Government Annuities, what is our position on Annuity Contracts and Pension Contracts offered by Life Insurance Companies?

5. What can we as a Conference do to discourage big meals at funerals?

6. What is the attitude of this Conference towards other district conferences?

(1) To their official decisions?

(2) To their dissenting congregations?

(3) To their disciplined members?

7. Who are considered communicant members in the Mennonite Church in Ontario?

8. Are the eighteen articles of Faith the true expression of our Faith, and should we have a uniform doctrinal standard of teaching for our converts?

Conference accepted the program of procedure as prepared by the Executive Committee, also the following subjects suggested by the Mennonite Mission Board of Ontario for discussion and decision.

(1) The enlargement of the Mission News Bulletin.

(2) The supervision of special financial appeals.

(3) The Old People's Home proposition.

Conference adjourned at 5:10 p. m.

Tuesday Evening

Conference opened with song service at 7:30. This was followed with devotional meditation by Bro. A. D. Grove from Rom. 1:3, 4. Bro. Arnold Gingrich gave an address on "A Balanced Faith in the Midst of Current Evils." A picture was given of the world's evils from observation and experience. With true devotion to God, we see evils in their true light. The apostles taught a balanced faith, and our forefathers believed and also taught the same.

The closing talk of the session, "Facing a War Crisis" was given by Bro. Jesse B. Martin. We present a brief outline: (1) War is a predicted fact, and with the present enormous military strength, is becoming a reality on earth. (2) The law allows us exemption; what is our personal plea? Our historical faith, our commitments to relief programs, the precepts of the Bible and of Jesus Christ Himself. (3) Preparation for a war crisis. A real experience of salvation, a Biblical conviction against different phases of war, a Bible conformed life.

Wednesday, June 7

The session opened at 9:15. Worship was conducted by Bro. Jonas Snider. A communion service was conducted by Bro. C. F. Derstine. Following are a few outstanding thoughts from the communion sermon: (1) The aspects of communion are memorial, symbolic, social, and sacramental. The deeper meaning implies Bread—the sinlessness of Christ;—Wine—the blood of Christ. Eating and drinking are essential to life. The object—the remission of sins, in remembrance of Him, till He comes.

A large number of brethren and sisters, besides Conference members, took part in communion and in washing of feet.

At 10:45 Conference resumed routine work. New members were recognized: Benjamin B. Shantz as bishop; Merle Shantz, Moses S. Bowman, Moses N. Baer and Burton Weber as ministers.

The minutes of last year's Conference were accepted without reading. The minutes of meetings of the Executive Committee were read by the secretary and were accepted.

At this time committees were appointed by the Moderator as follows: Resolutions: S. F. Coffman, Moses H. Roth, A. Lewis Fretz; Arrangements: Howard W. Stevanus, Leslie H. Witmer, Gordon Schrag; Nominating: Oscar Burkholder, Alvin Culp, H. D. Groh; Church Records: Amos R. Burkholder, Isaac N. Hurst; Committee to Study Annuities: J. B. Martin, L. J. Burkholder.

The Resolutions Committee submitted a message of appreciation for the visit of our King and Queen to this community and to Canada. This was passed by a standing vote of all present, and the secretary directed to forward it to Prime Minister W. L. M. King, to be presented to their Majesties. This message is printed with other resolutions.

The report of the Mennonite Mission Board of Ontario was read by Secretary Geo. A. Weber and was accepted. Conference adjourned at 12:00 o'clock.

Wednesday Afternoon

Conference met at 1:30. Devotional meditation was conducted by Bro. J. W. Birky from Rom. 16:6.

At this session reports were read from the following committees and appointees, and were accepted with their respective recommendations:

Conference treasurer and auditors: Ephraim Snider, Angus S. Weber; Rural Missions Committee, M. H. Roth; City Missions Committee, S. Brownsberger; Finance Committee, Angus S. Weber; Superintendent of Toronto Mission, H. D. Groh; Bible School Board, Jesse B. Martin; Principal of Bible School, S. F. Coffman; Home Evangelist, Lorne Schmitt; Bishop for Toronto Mission, C. F. Derstine; Board of Education, S. M. Kanagy; Educational and Y. P. Committee, J. B. Martin; Mission Board Treasurer, Milton R. Good.

At 2:25 Bro. John R. Mumaw of Harrisonburg, Va., gave an address on the subject, "The Ministry of Ordained Men's Wives," of which the following is a brief synopsis: This group of women is not largely referred to in the Bible, and their responsibilities and influence are perhaps too little appreciated. She has a personal influence which can be used to advance the interests of the kingdom of God. She can offer thoughtful suggestions in his problems and provide encouragement and moral support. Socially she should be spiritually minded and make this influence felt among young people. She carries a double duty in the home which the laity can help to bear. Three needed qualifications which are extremely useful—A living faith, willingness to make personal sacrifices, consecration to the work of her husband.

A special committee, A Mennonite Welfare organization, reported at this time through the chairman, Bro. Milton R. Good. The recommendations contained in this report were accepted.

Bro. S. F. Coffman gave an address on the subject, "To Timothy, My Dearly Beloved Son." The minister should grow in spiritual appreciation. He should remember the environment of youth and counsels of ministers and bishops. Desire spiritual blessing rather than polish, ability and popularity. Preaching should not be lectures but expositions of God's Word. Preach the whole Word, outline texts differently, and do not copy any one preacher or method.

The following committee reports were presented and accepted: Conference Charity fund, Geo. A. Weber; Ministerial support, Geo. A. Weber; Peace Problems, J. B. Martin; Colonization Board, S. F. Coffman.

Conference adjourned at 4:30, and went into ministerial session to discuss inter-conference relations and the application of a group for amalgamation with this Conference. This session adjourned at 6:00 p. m.

Wednesday Evening

Song service began at 7:30. Devotional meditation was led by Bro. Moses N. Baer from Rom. 16:9. Bro. J. R. Mumaw gave an

outline of the work of the Commission for Christian Education. This is a General Conference committee, and its present objective is to promote Bible reading and the family altar.

The concluding message of the day was the Conference sermon, given by Bro. Oscar Burkholder. The subject of this sermon was "Responsibility," from Phil. 1:17. The Word of God is the gospel of good news, and the one who proclaims it is called upon to defend it. The stewardship of being set for the defence, is essential. We are committed to Christian living. The responsibility of the laity is to contend for the faith. There is too much indifference; we should not flee and leave all the contending to the ministry. We are faced with unseen deadly influences, which enter like poison. We should make haste to use the meal of the Word (II Kings 4:41) which will counteract the deadly poison of sin.

Testimonies were given by Bishops Kanagy, Coffman, Hallman, Snider, Shantz, Derstine and Roth, and the entire congregation gave testimony by standing.

Thursday, June 8

Conference opened with devotional meditation from Rom. 16:10, by Bro. Moses S. Bowman. Conference business continued with reports from the following:

Sunday School Conference Secretary, O. Burkholder; Treasurer of the Bible School Board, G. A. Weber; Auditor, Angus S. Weber; The Old People's Home Committee, Geo. A. Weber; Committee on School solicitation, C. C. Cressman.

At 10:30 Bro. Floyd Schmucker was called upon and gave an address on "Personal Soul-Winning." The first recorded soul-winner was the serpent in Eden. God called Adam, Abraham, Lot to leave the environment of sin. Nathan was a personal worker who sought David. Jesus, Paul and Philip were New Testament examples of successful soul-winning. We need to follow these examples and above all to be Spirit-filled soul-seekers.

Bro. S. M. Peachey followed with an address on "Christ Is All and in All." The following are a few of the many thoughts emphasized: Christ is all and in all both in time and in eternity. He is all and in all through the whole history of the Bible. He should be all and in all in everyone's life.

A memorial service was held at this time in charge of Bro. S. F. Coffman. Bro. Manasseh Hallman was called upon and gave tribute to the memory of the late Bishop M. H. Shantz, and Bro. Oliver D. Snider responded in a similar way in memory of Bishop Abram Gingrich. A report of this service appears in following pages.

The Automobile Aid Plan was presented by Bro. Lloyd Cressman. This plan had been prepared by a committee appointed by the Executive Committee. The names of the Aid Plan committee are Lloyd Cressman, Abner Good and Edward Knechtel. The plan was accepted by Conference, the three brethren appointed as provisional directors to begin work on this undertaking. A constitution has been printed which can be examined by those who wish to participate in this Aid Plan.

At 11:45 Conference adjourned, and again went into ministerial session until 12:30.

Thursday Afternoon

Conference session opened at 1:45. Devotional meditation was led by Bro. Merle Shantz, from Rom. 16:12.

The nominating committee were given charge of the meeting; and officers and committees elected as recorded elsewhere in this report. The committee appointed to revise mileage schedule reported, and the report was accepted. A rate of 4 cents a mile was considered a fair rate for expense on Conference duties.

Bro. C. F. Derstine gave his outline on "Authorization of Mission Workers." This was adopted with amendments.

The treatise on "Confession of Sin," was adopted, and Bro. S. F. Coffman appointed to prepare it for publication.

At 3:20 the topic, "Church Order" was discussed by Bro. M. H. Roth. The talk was based on the first book of Corinthians, the main points brought up being the inconsistency of going to law, and the clarifying of the prayer head covering.

Conference then passed on to discussion of previously mentioned subjects presented by delegates.

Our attitude toward other district conferences.

After considering this matter in ministerial session, the Conference requested the resolutions committee to prepare a statement on this subject. Conference also appointed a committee to take part, if called upon, in any discussion with other conferences which might arise from this problem.

The use and abuse of Church rules. Question tabled.

The problem of large meals at funerals. Tabled.

Who are communicant members? A motion was passed that the Executive Committee make a study of this question and present it to next Conference.

Annuity and Pension contracts. The brethren J. B. Martin and L. J. Burkholder had been appointed to study this subject. They gave their views and the subject is held over for next year's Conference.

The teaching on "Eternal Security." See Resolutions.

A study of the Marriage Act. Bro. M. H. Roth gave an outline of what is required under the Act, regarding the Publication of Banns, and warned that we might be unintentionally disregarding legal requirements.

The recommendation of Bible School Board was adopted and the following faculty appointed: S. F. Coffman, Principal; O. Burkholder, C. F. Derstine, J. B. Martin.

Printing of the Constitution. Resolution passed that the Executive Committee proceed with this work, making necessary changes if not too drastic.

Enlargement of the Mission News Bulletin. A motion passed that the Executive Committees of the Mission Board and of Conference combine to furnish more material for this publication.

The matter of dealing with special financial appeals was referred to a future session of Conference.

The Old People's Home project. A resolution passed that the Executive Committees of the Mission Board and of Conference follow up the work of investigation and preparation.

The Peace Committee. A motion passed that the Canadian section of this committee prepare for a Peace Conference such as has previously been held.

After voting on a number of resolutions presented by the Resolutions Committee, Conference accepted the invitation to meet at the Rainham Church on June 5, 6, 1940.

SPECIAL COMMITTEES

Confession of Sin

As the outline of this treatise has been published in previous reports, and will probably be printed in pamphlet form, it is not being printed in this report.

The Authorization of Unordained Mission Workers

Resolved, that this Conference approves the "Authorization" of unordained brethren to preach the Gospel, teach the Word of God, and to assume the general duties of a pastor. This authorization is limited to the length of time the services of such brethren are required, and does not grant the privilege of baptism, reception of new members, excommunication of members except in cases of necessity, and such action to be authorized by the Bishop in charge. This authorization does not confer the privilege and power of performing marriages, and is defined by the Clergy Bureau as "licensed to preach." The Conference and the Executive Committee are granted the power of authorization. The Mission Board Bishops and congregations may appeal for such service.

The form of Authorization:—This is to certify that Brother ——— is authorized to exercise his gifts in the ministry of the Word, as he may have opportunity, with the full endorsement of the Conference, or the Executive Committee of Conference.

Report of Committee to Interview Russian Mennonite Brethren

As a Committee we interviewed Bishop Jacob Jansen, Waterloo, and pastor Henry Jansen, Kitchener. The interview was congenial and profitable, and resulted as follows:—(1) They, with us, believe in nonresistance upheld by love. (2) They are opposed to participation in war. (3) They requested our assistance in helping them to meet the problem of informing their members as to the changed status of noncombatant service in Canada. (4) They with our Committee feel it advisable to mutually attend the various conferences for consultation and co-operation, leading to unified action in the event of war, so as not to complicate our status with the Government, nor compromise our faith.

C. F. Derstine, Chairman.

Old People's Home Committee

Your Committee beg to report that they have completed a publicity campaign having visited practically every congregation in the Conference district, with the purpose of bringing the information to all the members. We find that there is generally a favorable attitude towards the project, although there seems to be little financial encouragement. The need for such an institution is expressed in the fact that we have some twelve prospective inmates recommended for the same.

We have contacted the Amish-Mennonite Bishop body, who are favorably impressed with the project, and have asked for further time to present the matter to their congregations. Your committee believes that the project deserves further and careful consideration.

Respectfully submitted, Angus S. Weber, Chairman.
Leslie D. Witmer, Secy.

CONFERENCE RESOLUTIONS

June 7, 1939

1. The Right Honourable W. L. Mackenzie King
Prime Minister of Canada
Honourable Sir.

On behalf of the Mennonite Conference of Ontario, in annual session, June 6, 7, and 8, in Waterloo, Ontario, and on behalf of those whom we represent, will you kindly convey to HIS MAJESTY, KING GEORGE VI, and to HER MAJESTY, the GRACIOUS QUEEN ELIZABETH, our most hearty and dutiful appreciation of their visit to Canada.

On the event of their visit to Kitchener, we joined in the general welcome to their MAJESTIES, to their Dominion of Canada. In its earliest days, Kitchener bore the name of Ebytown, named so, because of its location on the premises of Benjamin Eby, who later became the first Mennonite Bishop in Waterloo County.

We desire to assure HIS MAJESTY of our loyalty and of our esteem for his reign. We honour the spirit of our King in his devotion to, and trust in God, in the direction of the affairs of his widespread empire.

We appreciate the expression of Christian faith and practical Christian spirit of THEIR MAJESTIES. We admire the exem-

plary and practical home life of our GRACIOUS SOVEREIGNS, and pray that God may ever bless them and all those who are dear to them.

We declare that the privilege of religious liberty, and of freedom to exercise our particular Christian faith and life which have been granted to us, by pledge and statutes, are most highly appreciated. Our forefathers, by coming to Upper Canada, entrusted the safe-guarding of these liberties to the British Crown, as they had been granted to William Penn.

We pray that God may continue to bless our GRACIOUS KING and QUEEN, and may their rule perpetuate those liberties of life, heart and soul, so essential to material happiness and eternal hopes. GOD SAVE THE KING

Signed— Moderator, Curtis C. Cressman.
Secretary, Gilbert Bergey.

2. In view of the lack of regular rule of procedure for the regulation of inter-conference relationships, and in view of the fact that General Conference is preparing a Church Polity report, and, in view of the appeal of the Cedar Grove, Pa., congregation, in the district affected by several conferences, to the Mennonite Conferences of Ont., we desire to express our sympathy in the situation thus arising, but deem it advisable to give more careful consideration and thought to all points and relationships involved, we appoint a committee of brethren who shall hold themselves to take whatever action may be advisable, approved by our conference in consultation with other districts involved, while we pray and counsel that the brotherhood making the request may exercise Christian patience and forbearance, continuing to pray that the problems may be solved in love and peace.

3. Owing to the particular interest shown toward the message by Bro. J. R. Mumaw of Harrisonburg on the subject, "The Ministry of Ordained Men's Wives," and the conviction that it should have wider circulation, be it

Resolved, that an explanatory outline be inserted in the Calendar of appointments.

4. We recommend that the Moderator appoint a committee to re-study the question of annuities and pension contracts in the light of our faith, and practice of our church, and report to next annual Conference.

5. We recommend that Bro. Oscar Burkholder be encouraged to write out in full his discussion of the subject, "Eternal Security and How to Counteract Its Errors" with a view to its publication.

6. In view of the fine spirit of hospitality, general welcome and efficiency in caring for the physical needs of Conference members while in session, resolved that we hereby express to the congregation at Waterloo, our appreciation for all the kindnesses shown.

We also feel to express our thanks to the firm of Ratz and Bechtel, for their kindness in furnishing the loud speaker for the Conference use, and for chairs accommodating the large audiences attending the meetings.

Conference Members Present

Bishops: Jonas Snider, S. F. Coffman, Manasseh Hallman, C. F. Derstine, S. M. Kanagy, Oliver D. Snider, Moses H. Roth, B. B. Shantz.

Ministers: L. J. Burkholder, I. A. Wambold, A. D. Grove, H. D. Groh, Floyd Schmucker, Gordon Schrag, A. L. Fretz, Stephen Peachey, Arnold Gingrich, J. W. Birky, Burton Weber, O. H. Wismer, N. S. Hunsberger, O. Burkholder, C. C. Cressman, H. W. Stevanus, J. W. Witmer, J. B. Martin, Simon B. Martin, Lorne W. Schmitt, R. Detwiler, Roy S. Koch, Leslie H. Witmer, I. S. Rosenberger, Merle Shantz, M. S. Bowman, M. N. Baer.

Deacons: Ira Yoder, C. Gascho, Alvin Culp, A. R. Burkholder, J. H. Wideman, B. Snider, Dan. Shantz, N. S. Weber, O. A. Weber, E. S. Shantz, I. B. Widmer, M. M. Brubacher, Abram Good, Alson Cressman, S. Weaver, Aaron Martin, Isaac Horst, G. Bergey.

Visitors: C. M. Helmick, S. J. Miller, J. R. Mumaw, J. F. Grove, Geo. Keener, J. R. Bender, Peter Boshart, Amos Swartzendruber.

Conference Appointments

Moderator: C. C. Cressman.

Asst. Mod.: J. B. Martin.

Secretary: Gilbert Bergey.

Asst. Secy.: Roy S. Koch.

Treasurer: Ephraim Snider.

Auditors: Roy Bauman, Angus S. Weber.

Executive Committee: S. F. Coffman, S. B. Martin, C. F. Derstine, M. H. Roth, J. B. Martin, the Moderator and Secretary.

Home Evangelist: Lorne W. Schmitt.

Trustee on Menn. Board of M. & C.: H. D. Groh.

Conf. members on Mission Board: S. B. Martin (1941), O. Burkholder (1940), L. J. Burkholder (1942).

Bible School Board: (1941) J. W. Birky, A. D. Grove, Roy S. Koch; (1940) H. W. Stevanus, C. C. Cressman, A. L. Fretz; (1942) G. A. Weber, J. B. Martin, —.

Bishop for Rural Missions: M. H. Roth.

Bishop for Toronto Mission: C. F. Derstine.

Chairman City Mission Committee: S. S. Brownsberger.

Chairman Rural Mission Committee: M. H. Roth.

Chairman Finance Committee: Angus S. Weber.

Board of Education: S. M. Kanagy.

Publication Board: Oscar Burkholder.

Educational Problems and Y. P. Comm.: J. B. Martin, O. Burkholder, S. Brownsberger, J. C. Fretz, A. L. Fretz.

Conference Charity fund: Alvin Culp, G. A. Weber, J. H. Wideman.

Committee for Ministerial support: A. C. Culp, M. Brubacher, S. Gingrich, Jacob Weirich, G. A. Weber.

Chairman of Welfare Board: Alvin C. Culp.

Special Committees

Provisional Directors of Automobile Aid Plan: Lloyd Cressman, Abner Good, Edward Knechtel.

Annuity and Pension Contracts: J. B. Martin, L. J. Burkholder.

General Conference Delegates: C. C. Cressman, A. L. Fretz, S. B. Martin, Roy S. Koch, H. D. Groh.

Committee on Inter-Conference: O. D. Snider, B. B. Shantz, L. J. Burkholder, C. C. Cressman, G. A. Weber.

Gilbert Bergey, Secretary.

Roy S. Koch, Assistant Secretary.

Married

King—Roth.—On June 22, 1939, Bro. Freeman King and Sister Irene Roth were united in holy matrimony at the home of the officiating bishop, Bro. E. B. Frey of Archbold, Ohio. May the joy of the Lord abide with them through life.

Disbrow—Grieser.—On Sunday evening, June 25, 1939, at the home of the bride's parents, occurred the marriage of Bro. Caleb Disbrow and Sister Estella Grieser, Bro. E. B. Frey of Archbold, Ohio, officiating. May Heaven's blessings rest upon them.

Herr—Buchen.—On June 10, 1939, Bro. Park K. Herr of Strasburg, Pa., congregation and Sister Esther R. Buchen of Groffdale, Pa., congregation were joined in holy marriage at the home of Bishop John M. Sauder, East Earl, Pa. May the Lord bless them through life.

Good—Wenger.—On June 27, 1939, Bro. Allen H. Good of the Spring City, Pa., congregation and Sister Ellen M. Wenger of the New Holland, Pa., congregation, were united in holy marriage at the home of Bishop John M. Sauder, East Earl, Pa. May the Lord bless them through life.

Hoover—Horst.—On June 3, 1939, Bro. David S. Hoover and Sister Anna E. Horst, both of Weaverland, Pa., congregation were joined in

holy matrimony at the bride's home, Bro. Jacob G. Horst, by Bishop John M. Sauder of East Earl, Pa. May God's blessing go with them through life.

Landis—Shreiner.—On June 24, 1939, Bro. Ellis D. Landis of Mellingers congregation near Lancaster, Pa., and Sister Alta Mae Shreiner of Groffdale, Pa., congregation were joined in holy matrimony at the home of Bishop John M. Sauder of East Earl, Pa. May the Lord's blessing go with them through life.

Hostetter—Brackbill.—In the evening of May 3, 1939, at the home of the bride's parents in Chester Valley, Pa., Bro. B. Charles Hostetter and Sister Grace Haldeman Brackbill were united in holy marriage, Bro. Milton Brackbill, father of the bride, officiating. May the blessings of God attend them through life.

Miller—Martin.—Bro. Isaac N. Miller of the Rohrerstown, Pa., congregation and Sister Alta Martin of the Millersville, Pa., congregation were united in holy marriage in the Millersville Mennonite Church, Bro. C. K. Lehman officiating. May God's richest blessings attend this union.

Wenger—Peachey.—On June 8, 1939, at the bride's home, Bro. and Sister Amos Peachey at Knauretown, Pa., Bro. Clement R. Wenger of Groffdale, Pa., congregation and Sister Linda M. Peachey of Weaverland, Pa., congregation were united in holy matrimony by Bishop John

M. Sauder of East Earl, Pa. May the Lord bless them through life.

Troyer—Hartzler.—On June 10, 1939, Bro. Raymond Troyer of the Oak Grove congregation and Sister Kathryn Hartzler of the South Union congregation, both of near West Liberty, Ohio, were united in Christian marriage at the home of the bride's parents (Isaiah Hartzler's), Bro. N. E. Troyer, father of the groom, officiating. May the blessings and guidance of the Lord be theirs through life.

Obituary

Erb.—Levi, son of Daniel and Caroline Erb, was born in Holmes Co., Ohio, Dec. 28, 1862; died near Hubbard, Oreg., June 10, 1939, after a lingering illness; aged 76 y. 5 m. 12 d. He was married to Mary Johnson of Hubbard, Oreg., Dec. 13, 1891. To this union were born 3 sons and 6 daughters: Anna Swartzendruber, Mertztown, Pa.; Alfred, Louise Kauffman, and Hettie Wachtman, Hubbard, Oreg.; Grant, Donald, Oreg.; Nettie Seely, Edna Dickenson, Wilma Becker, Yacolt, Wash., and Ted of Oregon City, Oreg.; also 2 brothers (Jacob and Albert); 2 sisters (Amanda and Susie, Hubbard, Oreg.), together with 31 grandchildren and 6 great-grandchildren survive. Funeral services were held on June 13, at the Zion Mennonite Church with burial in the Zion Cemetery; Bro. E. Z. Yoder in charge of services, assisted by Bro. Paul N. Roth. Text, John 19:41.

Wenger.—Elsie, daughter of the late Mr. and Mrs. Hosea Gilver, was born near Manheim, Pa., June 9, 1894; died April 30, 1939, in the Lancaster General Hospital after an illness of a few months' complications; aged 45 y. 10 m. 21 d. She united with the Mennonite Church in 1918, and was a faithful member until death, always taking an active part whenever she could. She will be missed at home and in the Church. She leaves her sorrowing husband (Rufus Wenger) and these children: Dorothy (wife of Lester Grabill), Grace (wife of Henry Eshleman), both of near Manheim; Mildred, Margaret, Richard, and Victor at home. One little girl preceded her in death. She also leaves 1 brother and 5 sisters. Funeral services were held at Hernley's Church near Manheim, Bros. Henry Lutz and Abram Risser in charge of the services. Interment in the Hernley cemetery.

"Yet again we hope to meet thee,
When the day of life is fled;
And in heaven with joy to greet thee,
Where no farewell tears are shed."

—By a Friend.

Short.—Mary Nofziger, was born Feb. 1, 1868 near Archbold, O.; died at her home north of Wauseon, O., June 6, 1939; aged 71 y. 4 m. 5 d. On March 12, 1895 she was united in marriage to Jacob B. Short. To this union were born 2 sons and 2 daughters: Ira, Stryker, O.; Lydia (wife of Will King), Wauseon, O.; Nora (wife of Henry Stamm), West Unity, O.; and David (who died in infancy). In her youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining faithful to the end. Death came very unexpectedly while eating the noon meal with her husband, and without a word of warning she quietly passed away. There remain to mourn her sudden departure her husband, 1 son, 2 daughters, 7 grandchildren, 4 stepgrandchildren, 2 brothers, 4 sisters, and many other relatives and friends. One son and 1 brother preceded her in death. Funeral services were held at the Lockport Church near Stryker, O., in charge of the brethren E. B. Frey and Walter Stuckey. Text, Psa. 17:15.

"The call was sudden, the shock severe,
We little thought her death so near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Martin.—Rebecca S. Shank was born July 6, 1873; died at her home in Maugansville, Md., June 10, 1939; aged 65 y. 11 m. 4 d. In Feb., 1893, she was united in marriage with Daniel W. Martin who preceded her in death in 1931. To this union were born 11 children. Surviving are Menno S., Rhoda S. Eshleman, Jacob S., Leroy S., Daniel S., Ruth S. Miller, Lewis S., Edna S. Eby, Esther S. Lehman, Nathan S., Irvin S.; also 43 grandchildren, 1 sister (Ida Eby of Norfolk, Va.). Mother had been failing in health the last six months, and spent the last 11 weeks in bed suffering much pain. Death was caused by complications following several heart attacks. Her cheerful disposition was an inspiration to all with whom she came in contact. She was greatly concerned about her children and grandchildren. She was a faithful member of Reiff's Mennonite Church. Funeral services were held June 12 at the home and Reiff's Mennonite Church by Bros. D. R. Leshner, M. K. Horst, and D. T. Martin. Text, Psa. 132:14. Interment in cemetery adjoining.

"Tis lonesome here without her,
And sad the weary way,
For life is not the same to us,
Since Mother is called away."

Shrock.—Arthur Aquilla, son of Adam and Ida (Weaver) Shrock, was born in Lagrange Co., Ind., March 7, 1878; died at the home of his daughter near Sheffield, Ill., June 21, 1939; aged 61 y. 3 m. 14 d. He leaves 1 daughter, 5 grandchildren, 1 brother (William of Shelbyville, Ill.), and 3 sisters (Mrs. Wesley Mishler of Roanoke, Ill., Mrs. Julius Unzieker of Morrocco, Ind., and Mrs. Ora Hostetler of Prophetstown, Ill.). His wife, father, mother, 1 brother, 2 sisters, and infant son preceded him

in death. In 1896 he joined the Shore Mennonite Church and remained a faithful Christian until death. Jan. 22, 1899, he was united in marriage to Mary Ann Miller. To this union 2 children were born, 1 son dying in infancy, and 1 daughter (Mrs. Cora Hostetler of near Sheffield). In 1907 he with his wife and daughter moved to Shelbyville, Ill., and helped to build and organize the Church at that place. Jan. 4, 1939, he came to make his home with his daughter at Sheffield. He was greatly grieved after the death of his beloved companion who passed away Dec. 14, 1936, and often expressed his desire to pass on to the glory world, to be with his loved ones. He will be greatly missed in our home and in his church.

"Father, thou hast left us lonely,
Here the loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

—By his daughter.

Zimmerman.—Lydia, daughter of Benjamin and Lavina (Musser) Bowman, was born in the Allegheny Valley June 29, 1845; died June 3, 1939, at the home of her daughter (Mrs. Mary B. High) near Bareville, Pa., with whom she resided the last three and one half years of her life. She was the third of a family of seven children. In 1864 she was united in marriage to Israel Zimmerman of Martindale, Pa. To this union were born 8 children, 4 of whom preceded her in death; 2 (Samuel and Joseph) having died in infancy, also Mrs. Mattie Rutt and Mrs. Lavina High. Surviving her are 4 children (Noah B., Ephrata; Mrs. Mary High, Bareville; John B., Farmersville; Isaac B., Terre Hill); also 24 grandchildren, 83 great-grandchildren, and 15 great-great-grandchildren. Her husband passed away 23 years ago, and she did her own housework until she was 90 years old. She enjoyed fairly good health until about six weeks prior to her departure. Grandmother was a member of the Old Order Mennonite Church and attended services faithfully until almost the close of her life. She lived true to her convictions and was never heard to complain. In her latter years she expressed a desire to be at rest. The funeral services were conducted June 6, at the home, by Bro. Isaac Zimmerman, and at the Martindale Mennonite Church by Bros. Joseph O. Wenger and Aaron Burkholder. Text, Phil. 1:21, 23. All services were held in the German language. Burial in the adjoining cemetery.

—A Granddaughter.

Aschliman.—Mary, daughter of Christian and Catherine (Stuckey) Graber, was born near Stryker, Ohio, March 27, 1864; died March 11, 1939, in full assurance and faith in the Saviour's love. June 13, 1889, she was united in marriage to Benedict Aschliman. This union was blessed with 7 children: Sylvanus, Raymond, Ura, Cletus, Freeman, (Freda) Mrs. Alphas Rufenacht and (Virgie) Mrs. John L. Short. Death entered this home for the first time some 47 years ago, when Sylvanus, a child of 2 years, was called home; and again about 25 years ago when the husband and father was called to lay down his earthly toil and cares and go to meet his Lord and Saviour. In early life Mother accepted Christ as her Saviour, united with the Mennonite Church, remaining faithful unto the end. When health permitted, her seat in the church was never vacant, and just one short week ago was in her accustomed place. The family keenly feels the loss of a devoted and loving mother, especially Raymond and Ura who so tenderly cared for their loving mother. She leaves, besides her children, 11 grandchildren, 2 brothers, and 4 sisters who also will sadly miss her. Two grandchildren preceded her in death. Funeral services were held at the Lockport A. M. Church March 15, by Bro. Simon Stuckey at the home and Bros. E. B. Frey and P. L. Frey at the church. Texts, II Cor. 5:1 and Rev. 14:13. Burial in adjoining cemetery.

"The children's hearts are lonely now,
Since mother's gone to rest.
But we our hearts do humbly bow,
And say, God tho't it best."

Ropp.—Magdelina (Steckley) Ropp was born in Waterloo Co., Ont., on Dec. 27, 1860; died at her home in Berne, Mich., June 7, 1939 after a long illness; aged 79 y. 5 m. 11 d. She was united in marriage with Joseph Ropp, Oct. 8, 1885. They came to Huron Co., Mich., in 1890 and have resided here since. They, having no children of their own, opened their hearts and home to Henry Ropp, and Mrs. Russell Danks, who preceded her in death. Surviving her are her sorrowing husband, 1 brother in Nebraska, and a sister in Cheboygan, Mich., and relatives and friends. In her youth she accepted Christ and united with the Ontario Amish Church. Later when they moved to Michigan she became a member of the Mennonite Church. She was a charter member of the Pigeon Mennonite Church since 1894. Whenever health permitted she was at the services, was a faithful member of the church, and a true witness of Christ. She will be greatly missed by her sorrowing blind husband who took care of him in the best possible manner as long as health permitted. Her last parting concern was for the welfare of her husband; they lived happily together for almost 54 years. Her longing was to go home and be with her Saviour. She fell sweetly asleep without any struggles. Funeral services were held at the home in charge of Bros. J. J. Shetler and Sherman Maust, and at the Pigeon Mennonite Church conducted by Brethren Sherman Maust, Simon Martin, Strausburg, Ont., and S. J. Miller. Burial in Mennonite Cemetery.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, thy race is run,
And thou art crowned at last."

Frey.—Edgar E., youngest son of Elias and Anna Frey, was born near Archbold, Ohio, March 27, 1901. In his early youth he listened to the voice of Jesus and accepted Him as his Saviour after which he united with the Mennonite Church near Archbold. While receiving his education at Goshen College, he transferred his membership to that congregation. Having spent those years and most of those following his graduation in Goshen, he gained many friends there. On June 7, 1925, he was married to Bessie Wyse. Their fourteen years of marriage was that of continued devotion, one to the other; and on July 7, 1936, little Bobby was born to them which still added greatly to their happiness. But on June 19, 1939, at the age of 38 years, God somehow saw fit to suddenly interrupt—to call "Jack" to come home with Him: leaving his wife (Bessie), 1 son (Robert Edgar), two years of age. His father (Bishop Elias Frey), 6 brothers and 3 sisters (his mother, 1 sister and 1 brother preceded him in death), and many other relatives and friends who will keenly feel his departure. One of his greatest desires was to fulfill Psa. 104:33—"I will sing unto the Lord as long as I live. I will sing praise to my God, while I have my being." And the redeemed of the Lord shall sing the song of Moses and the Lamb forever and ever. Funeral services were held at the Central Church near Archbold, Ohio, Thursday morning at 10 o'clock, in charge of S. C. Yoder of Goshen, Ind., assisted by C. L. Graber and Jesse Short. Burial in the cemetery at Pettisville, Ohio.

"Leaves have their time to fall.
And flowers to wither at the North wind's call
And stars to set;
But death!—thou hast all seasons for thine own."

Wyse.—Samuel S., oldest son of Preacher Daniel J. Wyse (deceased), was born near Archbold, Ohio, Aug. 9, 1869; died at his home east of Archbold on June 12, 1939; aged 69 y. 10 m. 3 d. On Sept. 25, 1892, he was united in marriage to Mattie Nafziger. Together they shared life's joys and sorrows for nearly forty-seven years. To this union were born 4 sons: Henry, who has been called to the ministry, Charley, who met with accidental death about five years ago, Jesse and Otto, all of this community. Bro. Wyse confessed Christ as his Saviour as a young man, was received into the Mennonite Church, and was interested in her

CONFERENCE ANNOUNCEMENT

Virginia

August 1-4, 1939

Tuesday
8:00 a. m.—Meeting of the Automobile Aid Plan
10:00 a. m.—Meeting of the Property Aid Plan
1:00 p. m.—Meeting of Board of Missions and Charities
4:00 p. m.—Meeting of the Arranging Committee
7:30 p. m.—Preaching Service
Wednesday
9:00 a. m.—Preliminary Session of Conference
2:00 p. m.—Fundamentals Conference
7:30 p. m.—Mission Meeting
Thursday
9:00 a. m.—Conference proceedings begin
Friday
8:00 a. m.—Conference proceedings resume
The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.
John L. Stauffer, Moderator.
John R. Mumaw, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Forty-fifth Annual Ohio Mennonite Sunday School Conference will convene Aug. 1-3, 1939, near Smithville, Ohio, with the Oak Grove congregation. Any information concerning the program, write to I. W. Royer, Orrville, Ohio. Information on transportation, lodging, or care for mail, write to Bishop J. S. Gerig, Smithville, Ohio.

A cordial invitation is extended to anyone interested in the work of the Master to attend.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

ARBUTUS

YOUNG PEOPLE'S INSTITUTE

July 12 to 23, 1939

A twelve-day Young People's Institute is again to be held, D. V., at Arbutus Park, near Johnstown, Pa. An interesting descriptive bulletin giving all needed information has been mailed to many young people and friends; if you have not received a copy, an inquiry will bring it to you by return mail.

Do you want an enjoyable Christian vacation? You may have it at Arbutus Park Institute. A corps of instructors, keenly interested in the highest spiritual welfare of our young people, has been engaged. Courses and platform messages have all been planned to meet the particular needs of those attending. There will be time too for worship, fellowship, rest, and genuine physical recreation. Come!

Address all inquiries to C. F. Yake, Secy.
Young People's Institute Committee
Scottsdale, Pa.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va., July 26-30

We are glad to announce an interesting Institute program which is being offered to the youth of the Mennonite Church. The speakers and teachers who have been engaged for this year are the following: J. Irvin Lehman, Chambersburg, Pa.; John L. Stauffer, Harrisonburg, Va.; Milton Brackbill, Paoli, Pa.; Chester K. Lehman, Harrisonburg, Va.; John E. Lapp, Lansdale, Pa.; Ernest G. Geh-

man, Harrisonburg, Va.; A. J. Metzler, Scottsdale, Pa.; J. Paul Graybill, Philadelphia, Pa.; Daniel W. Lehman, Harrisonburg, Va.; Menno J. Brunk, Harrisonburg, Va.; Sanford G. Shetler, Hollsopple, Pa.; M. T. Brackbill, Harrisonburg, Va.; H. A. Brunk, Harrisonburg, Va.; John H. Mosemann, Musoma, Africa; Orie O. Miller, Akron, Pa.; D. Ralph Hostetter, Harrisonburg, Va.

Application for rooms should be made as early as possible. For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

"Above all things have fervent charity among yourselves, for charity shall cover a multitude of sins."

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welfare and helpful in her activities. For many years he served as Sunday school superintendent and in other official capacities of the Church. On Dec. 13, 1925, he was called to the office of deacon and on Oct. 29, 1933, he was called as a minister of the Gospel in which offices he served faithfully as long as health permitted. In August, 1938, he was afflicted, after which he underwent a gallbladder operation and made a partial recovery so that he was able to be up and attend church services occasionally. Last February he had a second operation, which was helpful for a time but complications developed until he was finally relieved by death. He will be greatly missed in the home, Church, and community, but we bow to Him who doeth all things well. There remain to mourn his departure, his beloved companion, 3 sons, 18 grandchildren, 2 brothers (Daniel S. of Archbold and Albert of Midland, Mich.) and a host of relatives and friends. There preceded him in death 1 son, 2 grandchildren, and 1 sister. Funeral services were held in the home, conducted by Bro. P. L. Frey, and at the Central Mennonite Church by Bros. J. C. Frey, E. B. Frey, D. D. Troyer of Goshen, Ind., D. A. Yoder of Elkhart, Ind., and Ray F. Yoder of Wakarusa, Ind. Texts, Psalms 90:1-17; I Cor. 15:54-58.

Roggie.—Andrew, son of the late Bishop Jacob and Kathrine (Zehr) Roggie, was born Aug. 26, 1867; died May 20, 1939; aged 71 y. 8 m. 24 d. He was united in marriage to Anna Widrick, Jan. 1, 1892. This union was blessed with 10 children, who survive. In his early youth he accepted Christ as his personal Saviour and united with the Amish Mennonite Church, in which faith he continued until his very sudden end. He met with a very sad accident, being attacked by an ugly bull which broke away from his stall and ran into the field on his farm. Bro. Roggie went to drive him back into the stable when he attacked him. The accident was witnessed by his wife and children. Elmer and Esther quickly rushed to his assistance, but reached him just a little too late. He was picked up and rushed to the doctor's office, but passed away on his way a short distance from his home. For the past 43 years he resided on his farm where the accident happened, about 1½ miles from Croghan, N. Y. He always manifested "a meek and quiet spirit, which is in the sight of the Lord of great price." His quiet and unassuming way won him many friends. His seat in church was seldom vacant when able to attend. He will be greatly missed in his home, also in the Church of which he was a loyal, devoted member, and an earnest, faithful worker both in Church and Sunday school. May the Lord give us all grace to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His sudden and untimely passing away is not only a great bereavement to his loved ones, but a real loss to the community, and to his profession; yet we will submit to Him who doeth all things well. Truly life is but a vapor. He leaves his bereaved companion, 5 sons, and 5 daughters: Benjamin, Reuben, Anna (Mrs. Jac Wagler), Clara (Mrs. Ezra Lehman), all of Lowville; John, Carthage; Rosella (Mrs. Elmer Lehman), Croghan; Molly, Esther, Elmer, Erwin, all at home; 2 brothers (Deacon Jac Roggie, Croghan, and John Roggie, Hubbard, Oreg.); 3 sisters (Mrs. Lena Moshier, Mrs. Philip Moshier, Kirchnerville, N. Y., and Mrs. Lydia Zehr, Indian River, N. Y.), and 32 grandchildren. Two grandchildren, 2 brothers, and 3 sisters preceded him in death. Funeral services were conducted by Bro. J. J. Zehr at the home, and by Bros. Jac Gingerich and Joe Lehman at the meetinghouse. Interment in adjoining cemetery.

"Farewell, dear husband and father, your labors are o'er,
Your willing hands will toil no more;
Peace be thy slumber, thy rest be sweet,
Our circle is broken, our home incomplete."

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

July 6, 1939

JOHN R. MUMAW, Editor

EDITORIALS

The annual meeting of the Mennonite Board of Missions and Charities held near Fairview, Mich., marked the close of another year of successful missionary activities in the Mennonite Church. A review of the work done indicates a growing interest among us in the spreading of the Gospel. It is very gratifying to see how God has blessed the efforts of those who have been serving in the various fields. We praise Him for co-operation among Christian people in this great enterprise and for the grace He has manifested to us in the cause of missions.

We are glad to include the minutes of the Mission Board meeting in this issue of the Supplement. The missionary work of the Church is as much yours as it is the work of the Board. We urge you to read the entire record of proceedings as well as the reports which were given at the public meeting. We hope to make the messages delivered there accessible to you in printed form at a later date.

Jesus the Master Missionary was the theme of the entire program. The various speakers emphasized the matchless example of the Lord Jesus in His missionary activities. We were reminded of the effectiveness of the personal work He did among the people of His time. We were told that human nature made the world conditions then essentially the same as they are today. The message Jesus used to lead people to God was a message which He had received from the Father. That same message which saved the souls of men in former days is able to bring peace to the hearts of men today.

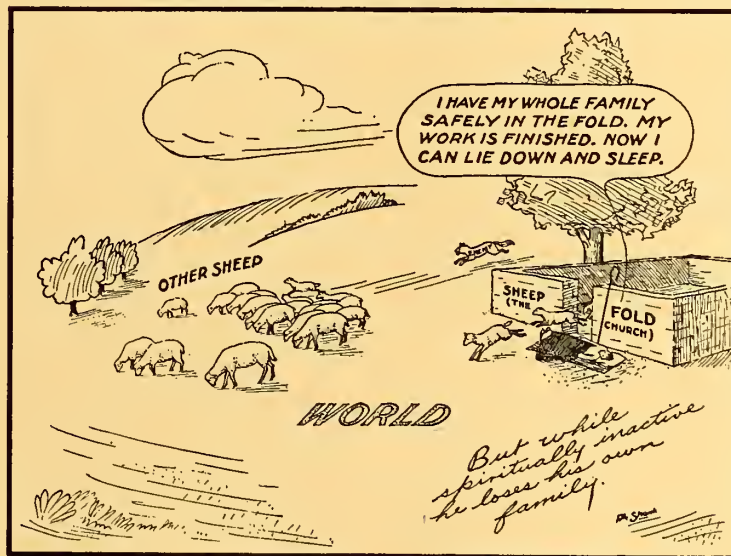
The Christ who brought light into the world is the Saviour who is being preached by our missionaries in their various fields of labor. Our brethren are preaching to the Mexican along our border, to the heathen in India, to the dark-skinned race in Africa, and to our South American neighbor in the Argentine. The preaching of this Gospel is also bringing light to the lost in darkest America. We have a testimony

among the city dwellers and among the people of the rural districts. We rejoice in the testimonies our missionaries give to the power of the Gospel to save the souls in these scattered places.

People are asking what actions of the Board which are of particular significance might interest them. While it is very difficult to know what each person might consider significant this kind of inquiry is altogether to be expected. It indicates an interest that begets support to the cause of missions. We hope the following pages will answer at least some of the questions you might wish to ask.

Rural missions were discussed with the view of urging upon the Board the importance of taking definite steps toward sponsoring this kind of work. This is a large open door to us. The field represents many people who are altogether without religious opportunities. Many of the people who are within easy reach of our Mennonite constituency are of good, sturdy American blood. They are fully as worthy of the Gospel as any other people of the earth. One of the factors which makes this particular field so appealing to us is the comparative low cost of evangelizing its borders.

SELFISHNESS WITH THE GOSPEL



Some emphasis was given to the lasting qualities of a mission worker. We were reminded of the spirit of sacrifice that is so necessary to success in any missionary endeavor. This requires an attitude of consecration that is characterized by devotion to a people and loyalty to God and His Word. He is one who makes Christ the center of all his activities. We need more missionaries of this kind who will not hesitate to promote the doctrines of Christ while they are preaching the Gospel of the everlasting kingdom. Let us pray the Lord of the harvest to send forth more laborers into His great vineyard.

(Continued on page 291)

PRAYER WORKS

By M. C. Vogt

"I have met with my ministering brethren for committee work of all kinds, but we have never met together for prayer," was the startling statement I heard from the lips of an esteemed brother while on furlough. Why should people neglect prayers so much? The spirit of the world is around the believer with its insistence on action. It seems to say that if you are not doing something, you are wasting your time. Everywhere people are hurrying somewhere and when they get there, they often do not know what to do. Many a believer, who is too busy to pray confesses by his continual activity that this worldly standard of activity and hurry has replaced God's standard of faith and waiting upon Him. "For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

Many people reverently repeat this verse and hope that the few minutes spent daily in hurriedly repeating petitions and phrases of thanksgiving are prayer. They have not learned to know what it is to wait upon the Lord. They do not know what it means to walk "humbly with thy God." Except in revival meetings they may have never heard the voice of their Lord. They do not believe that God "is a rewarder of them that diligently seek him."

If the minister with the careless congregation believes in prayer, why does he not covenant with God to spend hours on his knees until his church is revived? Why doesn't he enlist some of the more spiritual members of his congregation to help him pray? If the Sunday school teacher whose boys are getting farther and farther away from Christ believes in the power of prayer, why doesn't he set aside some time each day to bring each member of his class individually before God? You, who do not have victory in your life, why don't you wait on God until you do have victory over that evil habit? You do not believe that fervent prayer in the name of Jesus will save you! The Bible very clearly shows that without asking God, the believer is not living up to his privileges. Jesus said, "If ye shall ask anything in my name, I will do it." John 14:14. The converse also holds true: if ye do not ask, ye shall receive nothing. "Ye have not because ye ask not." James 4:2.

Many will reply at once that Jesus said "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. But does Jesus teach any where that the Holy Spirit is to be given in the same way? "If ye then being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13.

Here Jesus very plainly states, as He does in other passages, that people in order to receive the Holy Spirit must ask for Him. The apostle Paul writing to the Ephesians said, "be filled with the Spirit." Ephesians 5:18. The only way to be filled with the Spirit is to ask for Him repeatedly. Jesus commanded His disciples to tarry, wait, until they were filled with power. People can not wait and work at the same time. If a person is going to wait on God, let him put away the problems of his business and the cares of his family, cancel his engagements, and wait quietly before the Lord.

Another thing that God will not do without our asking is to send forth labourers. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matthew 9:38. I thank God for the laborers in the Mennonite Church who fill positions of great responsibility. They were thrust forth by God in answer to prayer. But some places there are not enough. Has any one ever asked God especially for a laborer for that little known and obscure mountain community? Has not the lack of prayer been the reason why some of our Sunday school teachers, some of our Sunday-school superintendents, some of our mission workers, some of our ministers, yes, and some of our bishops too, have been misfits and have become stumbling blocks to the cause

of Christ? Unless God's people go forward on their knees they do not go forward at all.

It is impossible to overcome evil without prayer. "For though we walk in the flesh, we do not war after the flesh." II Corinthians 10:3. "For we wrestle... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. The understanding of this fact is fundamental to successful Christian living and work. People, who do not understand this, will go on working out new methods when they are not overcoming evil. But they do not need a new method; they need new power. I know of an instance where no method would have kept peace but when many of the people faced with this problem came before God, not for a few minutes but for hours, it was solved. God led so definitely that no one doubted but that the final solution was the will of God.

When parents see their children going on the broad way to destruction, when Sunday school teachers see the interest in their classes lagging, when ministers see their attendance at church dropping, let them bow their knees before God Almighty and wait on Him. Let them realize that the warfare is spiritual. God's promises can not fail. Those who pray will go on to victory.

Without prayer it is impossible to obtain mercy and find grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Hebrews 4:16. Mercy we need. "For we have all sinned and come short of the glory of God." If we do not obtain mercy we must all perish most miserably according to our just deserts. We must have grace to please God.

Without prayer it is impossible to be free from anxiety and to have the peace of God. Torrey says, "To many this (Philippians 4:6-7) seems, at the first glance, the picture of a life that is beautiful, but beyond the reach of ordinary mortals; not so at all. The verse tells us how the life is attainable by every child of God: 'Be careful for nothing' or as the Revised Version reads, 'In nothing be anxious.' The remainder of the verse tells us how, and it is very simple, 'But in prayer and supplication with thanksgiving let your requests be made known unto God.' What could be plainer or more simple than that? Just keep in constant touch with God, and when any trouble or vexation, great or small, comes up, speak to Him about it, never forgetting to return thanks for what He has already done. What will the result be? 'The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.' (R. V.).

"That is glorious, and as simple as it is glorious! Thank God, many are trying it. Don't you know any one who is always serene? Perhaps he is a very stormy man by his natural make-up, but troubles and conflicts and reverses and bereavements may sweep around him, and the peace of God which passeth all understanding guards his heart and his thoughts in Christ Jesus.

"We all know such persons. How do they manage it?

"Just by prayer, that is all. Those persons who know the deep peace that passeth all understanding, are always men and women of much prayer.

"Some of us let the hurry of our lives crowd prayer out, and what a waste of time and energy and nerve force there is by the constant worry! One night of prayer will save us from many nights of insomnia. Time spent in prayer is not wasted, but time invested at big interest."

Jesus teaches us that "men ought always to pray and not to faint" in the parable of the unjust judge. (Luke 18:1-8). The judge finally responded to the widow's request when he saw that she came again and again to him with her oft-repeated request. To make the meaning of this parable still more clear and forceful, Jesus says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Have you ever cried to God day and night

for new life in your church; cried until God has answered though He waited long?

Again in Luke 11:5-13 Jesus gives us the parable of the importunate friend. When a guest came to his house he went to his friend to get some bread and received it because he asked in such a "shameless way" (as the Hindi translation of the New Testament clearly states). Note this man asked only for bread and kept on asking for it again and again until he received it. Some of God's great men of prayer have done this very thing. They repeated the same request again and again until they felt assured that God had heard and would answer their prayer.

The apostles and believers in the early church obeyed the teaching that, "men ought always to pray." Note how prayer was made without ceasing for Peter as he lay in prison. (Acts 12:5). In Paul's writings notice how he travailed for souls (Galatians 4:19) or how he could wish that he were accursed from Christ for his brethren. Such a depth of feeling could not fill Paul's heart if he had spent only a few hurried minutes before God daily. Paul prayed without ceasing perhaps spending long periods at night in prayer.

God still honors fervent prayer in the Spirit. Let Dr. Chapman tell in his own words how God blessed him in answer to prayer: "I have learned some great lessons concerning prayer. I know that all great revivals are born of prayer. At one of our missions in England the audience was extremely small—results seemed impossible—but I received a note saying that an American missionary was coming to the town and was going to pray God's blessing down upon our work. He was known as 'The Praying Hyde.' Almost instantly the tide turned. The hall was packed, and my first invitation meant fifty men for Jesus Christ. As we were leaving I said, 'Mr. Hyde, I want you to pray for me.' He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said, 'Oh God!' Then for five minutes at least, he was still again, and then when he knew he was talking with God his arm went around my shoulder and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before."

In a certain congregation the habit of smoking was becoming very prominent among some of the members. After some discussions every one in that congregation who cared to, came to a prayer meeting. This was continued for several consecutive nights. God did not delay long in answering the earnest petitions. Soon some people were confessing various sins and gave up smoking. After some days of prayer a group in that congregation were led to spend about three hours in prayer with one of the Christian men, who attended church but who did not have victory in his life. He confessed to some unthought of sins. Immediately a great change took place in his life. He spent hours reading the Word of God and in prayer. He was deeply concerned about those who had sin in their lives. He was anxious to see the lost brought to Christ. His interest in spiritual things continues today.

At another place where God's children were crying to Him for special blessings upon some special meetings, a well-known, well-educated Christian brother joined them. The meeting was about to start; those who had met for special prayer were asking God to warm the hearts of the people at the meeting and bring them to repentance. The meeting started but the burden did not lessen. They continued on in prayer. Soon the well-known brother broke down and wept. He confessed to having obtained wisdom, wealth, and glory, but he had not received Christ. He continued to plead for God's mercy. The prayer meeting continued most of the afternoon. When it closed the well-known brother had found peace with God and he himself testified that he had been born again. About 15 days ago I heard him say, "it is 56 days

since I was born again." He with his wife get up every morning at four o'clock to read the Bible and pray. He himself testified that scarcely a day goes by without God answering some one of his petitions. Praise His name.

At another place where very many of God's children had gathered there were only a few who held on to God in prayer. Some of them prayed until the wee hours of the morning. Here again God searched people's hearts. People who had made light of prayer asked for prayer before the meeting was over. Many confessed to being revived. I want to give just one instance of what happened. A Christian teacher was there. He returned to his home congregation and testified that he had received new life. When young he had acquired the habit of smoking. Later on he tried to stop it but found himself a slave of the weed and could not. He knew that he did not dare to smoke openly so he smoked secretly. Often he would get tired of the habit and try to stop but always he would stop for only a few days. At these meetings the Lord delivered him from the dominion of the habit. He came home and did not tell his wife what had happened, but after several days she asked, "Did you stop smoking?" He replied with a joyous "yes."

God hears the petitions of His frail children when they come to Him in God's way. Do you not hear God's challenge? "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land." II Chronicles 7:14.

Ghatula, India.

THE NAVAJOES

Since the Navajoes constitute the largest tribe numerically in the United States and since these people have often been referred to as "the last stronghold of paganism" it is reasonable to suppose that the translated Word will have an important place in their evangelization for years to come. But what is of even greater importance to the Navajo is the development of an indigenous church, under Indian leaders. Twenty years ago, following a field survey, it was urged that "at every mission station a small group of promising native leaders should be trained for missionary service in the future." Wherever these conditions have been met certain encouraging results in the work of evangelization have followed. But alas, after fifty years of missionary effort among these people, one can count on the fingers of one hand the number of full-time Indian Christian leaders.

The Hopis, a sedentary and agricultural people, who unfortunately are widely advertised because of their annual snake dances now rapidly becoming commercialized, have had (until the recent passing of Pliny Adams) three native workers—at Polacca, Toreva and Moencopi. Only those who have first-hand knowledge of how the minds of these people "have been shackled by pantheism and idolatry," and how "within our own day men have lived and died in Hopiland without knowing that there is a redeeming Christ"—only those can understand what the lone workers must face as they seek to bring the Gospel of the Cross to their fellow tribesmen.—Missionary Review of the World.

EDITORIAL

(Continued from first page)

Several articles are being crowded out of this issue by reason of our desire to get the report of the Mission Board meeting into the hands of our Herald readers at an early date. There are some very interesting messages waiting for the next regular issue of the Supplement.

The names of the new missionaries being sent to the foreign field this year appear in the minutes of the secretary.

DISTRIBUTION OF "THE WAY" IN PHILADELPHIA

By J. Paul Graybill

Ten or more years ago we got the conviction that there are opportunities in our city for wider testimony than that given through weekly public meetings at the Mission. Through the years, this has resulted in the placing of books by Menonite authors in twenty libraries of the city, and the erection, about six years ago, of a large changeable letter Bulletin Board, 13 feet by 7 feet, that gives Gospel messages to the passers-by, day and night.

Another work that has been done with a similar purpose in view is the distribution of The Way in the city monthly for ten years or more. For a number of years 4,000 copies were distributed in the community of the Mission. About four years ago this sphere of work was enlarged. At that time the number of Ways distributed monthly was increased to 6,000. 3,000 copies are now distributed at the doors in the community about the Mission, and 3,000 are sent from the Publishing House directly to various institutions in the city and distributed by officials in the said institutions.

Encountering the conditions of modern city life there is certainly great opportunity for witnessing to the truth through the printed page. Many, both young and old, are feeding their inner selves with the trashy things of the movies. Others are reading light immoral literature that appeals to the baser self. Magazines are printed by the truck loads and given to the public. Then again, the few that come to our services are but a very small percentage in a large city community. Here and there are sick people and invalids, both Christian and non-Christian, that do not get to church, may be helped by the printed page.

It is true that quite a few are kicked out through the door or are otherwise not used but we are sure that some are read. Again and again we have testimonies from those that enjoy them. One Christian lady said once that she cuts out the poems and sends them to a relative in another state. Recently while doing some door-to-door work a man said he did not receive it for some time. He remarked that he appreciates the paper when it comes. A few weeks ago while standing on a busy thoroughfare distributing programs of our recent special meetings a lady told of her appreciation of the paper. This sowing is of such a nature that the results cannot be computed here in time but in eternity.

For the last two years a group of twelve brethren from Montgomery County come monthly to distribute these papers. This we certainly appreciate as it relieves us for other work. This is also an example of what opportunities there are for our rural churches to help in the Missions' Witnessing.

As stated above, about four years ago we made arrangements to send literature to various institutions in the city. Five hundred copies of The Way are sent monthly to the Philadelphia General Hospital which has 2,200 patients. This has been arranged through Loretta M. Johnson, Superintendent of Nurses. In August of 1935, we left samples of the Words of Cheer and Beams of Light with her with the thought of having some sent for the children's ward. The following is her reply; "I have read the papers which you sent and believe our little patients would enjoy them. We could use about fifty of the small ones and seventy-five of the large ones. We thank you for your kindness and assure you we appreciate your interest in the hospital."

In a letter dated March 11, 1939, a reply to our inquiry she wrote the following; "We appreciate very much the copies of The Way, Words of Cheer, and Beams of Light which you have been sending us. The patients enjoy reading them, and they appreciate your thoughtfulness. We shall be pleased to have these periodicals continued. The number you have been sending is quite satisfactory."

To the Jefferson Hospital, 100 Ways are sent, 50 copies of the Words of Cheer weekly, and 50 copies of the Beams of Light. Recently when making an inquiry at their office, we were told that they would like to have the same number of copies continued for the future.

Ten copies of The Way are sent to the Occupational Therapy Ward of the Hahnemann Hospital. This is the hospital where Bro. Noah K. Mack, who is now in Africa, received his medical training.

To the Northeastern Hospital 50 copies of The Way are sent. This is a smaller hospital not very far from the Mission and is the place where Bro. Merle Eshleman has recently completed his interne work. We have the following from the superintendent of that institution: "Replying to your letter regarding the furnishing of periodical called The Way for distribution at the Northeastern Hospital, would say we have made good use of these fine pamphlets. There have been times, however, when a package would accumulate over present needs and we have taken the liberty to send this unopened package to a Presbyterian Missionary with whom we are well acquainted in the mountain districts of Virginia by name—Rev. Winfield Strock. We would be glad to continue to receive these if this plan meets with your approval." Geo. B. Teaz, Supt.

At the Saint Christopher's Hospital for children which is not far from the Mission we have the privilege of sending ten copies of the Beams of Light and twenty copies of the Words of Cheer weekly. We quote a letter recently received from that institution which speaks for itself: "Replying to your letter of March 8, we are very glad to receive the copies of the Words of Cheer and Beams of Light. They are distributed among the children while waiting for the Doctors, and apparently supply them with a great deal of pleasure." Mabel Barr, Administrator.

Five hundred copies are sent to the Eastern Penitentiary, half of which are sent on to the Graterford Institution. A year or more ago while speaking to the chaplain of the institution in this city he commended The Way very much. He says that they get plenty of literature sent in there but so much of it is of a radical type and that he appreciated our paper very much because it is not radical. Some time ago we received a letter from the chaplain of the Graterford Institution stating that while he appreciates our sending the papers there he advises that they be discontinued as the prisoners were not making use of them. I took up the matter with our local chaplain and he said that attitude is rather the attitude of the chaplain there because of religious differences and I was to continue to send the papers, and that he would attend to the matter.

We have two county prisons in the city to which are sent five hundred copies. A letter received from one of the prisoners shows that the papers are being read at least by some. We quote a very small part of the letter; "No doubt you will wonder on receiving this letter why I am writing to you, but I want to express my thanks and hope for a continuation of the receiving of The Way, a copy which I received today and read several times over and always have found it an interesting and comforting pamphlet to read. "A prisoner of this community who was in the other county jail of the city after being released remarked that he received The Way there. We quote a letter from these institutions: "Relative to your letter of March 9, addressed to Mr. William B. Mills relative to copies of The Way, would advise you that we have been receiving same and are being distributed among the inmates. "We hear very favorable comments on your paper and wish to thank you for your interest in this matter and would be glad to have it continued." Dr. Frederick S. Baldi, Supt.

Two hundred copies are sent to the House of Correction. This is for prisoners who are serving short sentences.

Another interesting avenue by which these papers find readers is through the Seaman's Church Institute. Mr. and Mrs. McCrady, the latter a former Sunday school pupil here for a number of years, have charge of this work. Part of their work is the distribution of literature to sailors who come to their institution. They make packages of literature for the sailors. One thousand of The Way are sent there monthly and

(Continued on next page)

BAZAR PREACHING

By J. D. Graber

We were holding a preaching service in the weekly bazar in Korra. A group of a hundred or two had gathered about us, curious to hear or see some new thing. It would be dishonest to say they were there because of spiritual hunger. We sang songs and took turns at five-minute talks. We find that a bazar crowd is fickle and that five minutes of rapid-fire preaching is all the crowd will have patience for. This very afternoon an inexperienced school boy began telling of the birth of Jesus. He drifted on (the word is used advisedly) to the wise men, Herod's slaughter, the flight into Egypt, and then turned and asked what to do. The crowd had, except for a few stragglers, vanished into the milling masses near by, intent on their vegetables, fruit, and tobacco.

But we sang again with fervor and the crowd reassembled—perhaps a different crowd—you never know. One of us preached on "What to do about Sin—the universal need of man and the remedy in Christ." He stopped in time, and there were still a hundred or more listening, when a local Brahmin priest came forward with a question. I give now the dialogue as nearly as I can recall: Brahmin (and his associates)—"Who is the Father of Sin?"

Christians: (members of the group spoke in turns and sometimes several in unison)

"The Devil. So much we are sure of, that sin IS the prevalent curse of man and that God has no part in either its origin or its perpetuation."

B. "But just what is Sin?"

C. "Lying, stealing, adultery, covetousness, selfishness, pride, dishonesty, failure to serve God, etc."

B. "These are not sins. You have left out the important one. You kill animals. That is the root and arch sin."

C. (So that is it. Here again this perennial objection—meat eating) "No, sir! killing animals is not sin. God has given them to us for food."

B. "No! no! no! All life is one and killing any animal, even an insect, is the greatest sin there is."

C. "Are you then free from this sin?"

B. "Yes—emphatically!"

C. "But (And here the converted temple priest with us quotes a Sanskrit quatrain) the Vedas themselves state that there are three instruments of murder in every house—the broom, the cooking stove, and the mill. You are guilty of using all of these."

B. (In some confusion) "Yes, but these are inevitable. Our holy ancestors did the same and we cannot be expected to do more than they. At least I do not **deliberately** take life."

C. "Did you ever examine a drop of pond water (which everyone drinks) under a microscope?"

B. "No."

C. "If you do you will see hundreds of kicking, living animals in every drop."

B. "But a man cannot be held responsible for what he does not know. We need no microscope. The naked eye is enough for us."

C. "But I tell you the truth, and you now know there are innumerable animals in every drop of water you drink. What are you going to do about it now?"

B. (Here someone got a bright idea) "These animals do not die in the body. They pass out alive. Did you ever examine with your microscope body excrement to make sure these animals do not pass out of the body alive?" (This was really clever repartee and the Christian deserved the reply he got.)

B. "Let us sit down and have it out." (to the large crowd that had gathered by now and that was enjoying to the full this battle of words and wits). "Sit down! Sit down!" And then the dialogue proceeded somewhat as follows:

C. "But what about disease? Do you eat quinine for fever? Santonin for worms, etc?"

B. "Yes, of course."

C. "Well, you are guilty again. Disease germs are animals (not too scientific a generalization) and if you did not kill them with medicines they would kill you."

B. "You are begging the question. Let's get back to killing animals for meat. That's the real question."

C. "Jesus our Saviour gave the answer to your question. He said what a man eats can in no way defile him, but sin is that which springs from the mind of man. Take the very word for man **Manushya**. "Man, the first syllabus, means "mind." You are not dealing with man unless you deal with his mind. What he eats has no relation to his spiritual condition."

B. "But when he kills animals he destroys God's creation and commits sin."

C. "But man is quite different from animals. (Here the converted priest again quoted Sanskrit poetry from the Vedas—the most revered of the Hindu Scriptures). In four things animals and men are the same: in eating, sleeping, fearing, and mating. But in knowledge of God man is above. No animal has ever been known to seek to know God while man everywhere does it. God made man in His own image; breathed into him the breath of life. This is not written about animals. They are different and we may kill them for meat when necessary. It is not sin to kill them."

(A different voice among the Christian group.)

"Brethren—here we are wasting our time arguing about trivialities while round about us men are dying. Let us get to grip with the real human problems; righteousness, justice, peace, clean living, and at the root of it all, how to find and come into fellowship with the true God. Nothing can be as important as this."

B. "No! No! Nothing is so important as killing animals. Everything you say is good, but you have this abominable practice of eating meat. Stop it and we shall all be agreed."

I give this cross section of an afternoon at a village bazar to show you the ignorance, prejudice, and delusion with which we meet. The Gospel is indeed a **mystery**. Only consecrated prayer, consecrated living and witnessing can ever avail to bring such to Christ. A hopeful feature is that the masses are beginning to show signs of losing confidence in such spiritual leadership, but it would be a mistake not to recognize that their position is still powerfully entrenched in the superstitions and fears of the millions of India's Hindu population.

Dhamtari, C. P., India.

(Continued from preceding page)

are used with other literature. Here sailors come from all over the world. We are informed that practically all of them, even those from other countries, know English. These sailors have plenty of time on their hands in long trips across the oceans. And thus the Philadelphia Mission, through The Way, has a witness that is world-wide.

And now this is to a large extent your work and we are your agent. The distribution of these seven thousand pieces of literature every month costs a little over \$300 a year. It is through folks who are interested in this kind of work that we can carry on. Through the years the money needed was contributed voluntarily when the need was known. Both larger and smaller amounts have been contributed. In our file we have the following letter, which is very similar to others we have received: "We read in the Gospel Herald that you have been distributing The Way in Philadelphia, and are in need of funds to carry on.

"I have felt that the bit I can help to do I should. So here is just a little to help for the great work you are doing.

"May God bless you in all your work."

At the present time we need about \$225, and anyone wishing to have a share in this work will have our hearty thanks. Philadelphia, Pa.

SOUTH AMERICA MISSION PAGE

SUPERINTENDENT REPORTS

Casares District

On the division of our Mission into Superintendent's districts, that of Carlos Casares was made to include the towns of Quiroga, French, Smith, Moctezuma and La Sofia, together with the workers, Bro. and Sister Carlos Barbosa, Bro. and Sister Feliciano Gorjon and Sister Elvira Armanino.

We have had several special occasions, particularly during the month of April:

On April 9th the Secretary of the American Bible Society, Mr. Pablo Penzotti, was with us and gave us a fine talk on "Impressions on Recent Trip Around the World." The church was filled.

We were also visited by the representatives of the British and Foreign Bible Society, who came with their Bible Coach and Lantern slides. We had full houses twice in Casares and once each in French, Smith and Moctezuma. During the day the men, Mr. Etter and Mr. Ramirez, sold Bibles and portions along the road from one town to another. In this district, they sold over 100 Bibles and Testaments, which they felt was quite remarkable. They will visit Quiroga on their return from the Pampa. As a result of their visit I have ordered 50 more Bibles and 100 Gospels which we expect to sell along the country roads that they were unable to reach.

During Easter week, we had special meetings using as the general theme the question "Why Did Jesus Die?" 1. To Reveal the Supreme Love of God. 2. To Satisfy the Supreme Justice of God. 3. To Provide a Supreme Sacrifice for Man. 4. To Win a Supreme Victory over Evil. 5. To Assure a Supreme Guarantee of Eternal Life.—E. V. Snyder.

Trenque Lauquen District

Changes worthy of notice have taken place during the first four months of the year:

The transfer of Bro. Albano Luayza and family and Bro. Pablo Cavadore and family—Bro. Luayza who had served the congregation of Santa Rosa for seventeen years was transferred from the capital of the Pampa to Alberti in the Bragado district. The work in Santa Rosa had dwindled down to almost nothing. But many gave evidences of being saved during these years, some of whom have gone to glory, some to other parts of Argentina, while a few remain in Santa Rosa.

In order to take care of the towns Pelligrini, Maza and Lonquimay, Bro. Pablo Cavadore was transferred from Pelligrini to Catrilo, a few miles farther West. Sister Cavadore takes care of the Sunday School and Devotional services in Lonquimay, while at the same time

Bro. Cavadore conducts services in Pelligrini. He has preaching during the week in Lonquimay.

The District Superintendent has been trying to organize the workers and to get them to catch a vision of the field and their responsibility in it. He has also been attending to official business for the Mission, getting exemption from rubricating the Mission books, as well as exemption from taxation for all the Mission properties. The repairing of the property in Pelligrini has meant several trips there.

All the Churches in the district have been visited. Communion was given in all but one. General interest and attendance was good. The testimonies given revealed that there are some real earnest Christians in these congregations.

A loud speaker has been made and is to be used to awaken interest in the towns of this district.

The Printery, too, comes in for part of the District Superintendent's time.

Special evangelistic efforts were put forth with encouraging results. The Bible coach and tent under the management of Bro. and Sister Weber with Carlos Acosta, as helper, did excellent work in Treinta de Agosto and Tres Lomas. Bro. Santiago Battaglia was evangelist in the former and Bro. Feliciano Gorjon in the latter. Several confessions have been recorded, new faces are seen in the regular services and new interest has been awakened in the work. Earlier in the season the Bible Coach and Tent made a tour in Maza, Santa Rosa, Lonquimay, Pelligrini and Trenque Lauquen.

Four were baptized in Tres Lomas and one who had been baptized 13 years ago in Pehuajo was reclaimed.—T. K. Hershey.

ARGENTINE WEEKLY NEWS LETTER

(May 26)

Dear Herald Readers, Greetings:—It appears that our visitation and house to house invitation work is beginning to bear fruit as our place for meetings (the porch) has been well filled the last three Sunday afternoons and the interest was very good indeed. Even the children and some newcomers behaved very well.

We have been well received, except in a very few cases when we happened to know that the people were members of a ritualistic congregation. But it was a pleasure to find so many who were willing to listen to our short Gospel message and invitation, at the same time thankfully taking the few tracts that we are distributing.

Yesterday I was talking with a business man about the way that Bible prophecies are being fulfilled. He ad-

mitted that with the movies and the general low moral tone things were beginning to look very black, especially the lack of respect for parents and other authorities.

When I suggested that he should read Matt. 24 he replied that he had lent his Testament to somebody. So I offered to lend him mine that I carry in my pocket. Then he said he wanted to pay for it. I then told him that we get 100 Testaments at one time and sell them at less than it would cost to have them printed in Buenos Aires; that the difference is paid by believers who desire that others should have the same chance as they have had to hear and accept the Gospel of Salvation by Grace.

Today a young married couple came to visit us and to buy a Bible. We are able to furnish them for 1 peso, or about 25 cents U. S. Currency. Better and larger ones are worth from 35 cents up to \$2.50 each.

People from other towns in the Hills have asked us to have meetings and we have told them that if they can find the room, D. V., we will take the time and have some meetings with them. They seem so anxious, and also need the Gospel. We know of some who are praying for the Word to be preached in those towns. They used to live there, and know how it is to live without Gospel privileges. Dear readers, put yourself in their place.

We are trusting in the Lord to provide in His own time and exactly when it will be needed the most in this district, a Bible coach fitted for touring and with loud speaker for announcing the Gospel and meetings. We did see one in Buenos Aires, used in street meetings with good result which cost about \$2,000 in U. S. currency, and we believe that you will unite with us in asking the Lord to bless the work here according to the need.

We indeed praise God for having so wonderfully provided every need, both for ourselves materially and spiritually also for some of our needy members. We desire to thank the Associated Sewing Circles for their very kind gifts of money which have proved a great blessing to the work here.

Two days later, before this was ready to send, we had arranged for an open air meeting on May 25, Independence day for Argentina. So many things had to be gotten ready and people notified. ... Well, it was indeed a great occasion with singing, testimonies, and Gospel messages. We saw many new faces. Some were impressed, and stated that they will attend the services in the house. One thing that encouraged us was the fact that several who recently started to attend services were present with some of their friends. Thus the Word is being carried to the far corners

(Continued on last page)

INDIA MISSION PAGE

LANGUAGE STUDY

Landour

There are only a few of us here at Landour this year. Sister Vesta Nafziger, Bro. and Sister Wilbur Hostetler and children, and Dr. and Mrs. Yoder and children.

We are all spending as much time as we can in language study. The language school has a larger enrollment this year than it has ever had. This looks encouraging and shows that there are more missionaries here and that they are definitely interested in learning the language so as to be able to work more effectively with the people of the villages. Besides actual language study there are many activities connected with the school and the stay here that help us. We have the privilege of hearing inspirational and uplifting talks during the chapel hour. There is also the Sunday English service that we enjoy so much. When one is in an out-station for six or seven months and hears nothing but Hindi sermons, it certainly does us good to hear English sermons again. Then the meeting of other missionaries and learning to know them, their work, problems, difficulties, joys, and successes, helps us a great deal. People come here from all over India, and so we meet quite a number of missionaries.

We have all been well except for a few slight colds which did not last long. The weather just now is ideal. It is very nice and warm in the daytime, but the nights are rather cold. We enjoy it so much more than the heat of the plains. It doesn't take long to see a difference in the appearance of the children. Their cheeks become rosy and they really become active and get well.

Gordon Hostetler is taking kindergarten in the Woodstock school. He says he likes it very much.

Many native people from the plains and surrounding villages come here during the summer to find work. They really work very hard carrying heavy loads on their backs all the way up the steep hillsides. They do earn their money. How wonderful it would be if we could get them to accept Christ as their Saviour. They carry heavy burdens of material things, but how much heavier their burdens of sin must be. Pray for them and for us that we might be able to reveal the true light to them and release them from their bondage of sin through Jesus Christ our Lord.

Little Mary Jean Yoder was born March 26th in Dhamtari. She stood the trip up here very well and is getting along fine. —Fyrnne Yoder.

THE PENNSYLVANIA BOX

Balodgahan

During the hot season when our Mission family on the plains is small and the weather is hot, we do not have much energy. Nevertheless there are

some duties that cannot be neglected. One of these things a few of us did a few weeks ago which was a real pleasure. That was to divide the Pennsylvania box. This box contained nice dried fruit and it was divided out to each Mission family by shares. The peaches, raisins, apricots, prunes, apples and pears are all much appreciated. Some of the apples and raisins may go into mince meat. Possibly you who can make mince meat with beef, fresh apples and raisins wouldn't relish our dried apple, deer (instead of beef) mince meat, but to us this tastes very good. To all who made the dried fruit possible, we say, "God bless you for this love gift."

We have attended several weddings this hot season. This is the wedding season. We trust that these young people will establish homes with Christ as the Head.

Bro. Beare made a hurried trip to Ghatula the other night. One of our aged fathers passed away, so Bro. Beare went to Ghatula to get the two sons. He left here at 11:30 p. m. and got home the next morning about 5:30. Parasaram was one of the first evangelists employed in our Mission. He was old and has not been well for some time.

Our daughter Allene plans to leave Colombo June 19th for America. We find that many thoughts go through our minds as we help her get ready for this long trip. We commit our loved one to a loving Father's care.

Pray for your work in India. Only as we intercede will the heathen be given us for an inheritance.

—Ida Beare.

Medical Station

On April 17th. Betty Weaver, the last of my 16 European ward patients since Jan. 1st., was taken to her home and the next day they were on their way to the hills and a cooler climate. Dr. Brenneman accompanied them to the hills and has remained three weeks to attend her. We are happy to hear of her satisfactory progress.

Since that time I have been able to give more time and attention to the work and patients at the hospital. There have been less patients in the wards this month, but as our staff of workers is also less, due to the vacations, we have all been busy.

There have been a number of chronic patients here for whom we could do little because their recovery was impossible. One of these has a sister who is a Christian, and he has had contact with Christianity for many years. This was told to me the day before he died. His family gave five rupees to their gods for his recovery. It makes one very sorry to see their unbelief.

This week Sofia and Simeon, two of our young Christian workers from Mohadi, became the parents of twins, a

boy and a girl. The babies are very well developed and large for Indian babies. The boy weighed six pounds and the girl weighed five and one-half pounds. We pray the rich blessings of God on these children and their parents.

—Dora Shantz.

Darjeeling Hill Station

At present there are thirteen missionaries spending their vacations here in this hill station. They are: Bro. and Sister King and family; Bro. and Sister Kniss and family; Brother and Sister Weaver and daughters; Bro. and Sister Hostetler and family; Sister Graber and children; Sister Sarah Lapp; Sister Vogt and the children; myself and the children.

Little Betty Weaver, who was so ill that she was not expected to live, is now recovering very rapidly. How we all praise God for this definite answer to prayer. This experience is one that we will all remember as being one from which we received many blessings.

Bro. Brenneman has returned to the plains to help with the work there.

Bro. Graber is expected here for his vacation soon.

The first Thursday of May, we all met in the forenoon at the home of Bro. Hostetlers for prayer. In the afternoon we spent the time in prayer in our homes.

We surely appreciate the presence of Bro. and Sister E. S. Hersherberger in the school. At present there are twelve of our children in the Mt. Hermon school. Several, though, are only attending during the summer months.

—Millie Brenneman.

REQUEST FOR PRAYER

Sankra Station

It was Bazaar day. Jagotin came to the bungalow with a basket on her head, in company with a Christian woman who had once lived in her village as an out-station worker. On sight of the missionary she wept. The weeping was not so strange, for often when a friend meets a friend they weep on each other's shoulders and tell their experiences of the past. But the things she said were different. She said she had come for Christian fellowship. She had enough of this world's goods to make her comfortable, and enough to keep her busy and happy. But the seed had been sown in her heart. It seems the Holy Spirit is working and her soul is longing for better things. The Christian bhajan, the Word of God and a prayer were refreshing to her soul. She needs the prayers of God's people for if her caste people know her longings they will do all they can to hinder her. I think she will not be able to conceal her longings

(Continued on next page)

AFRICA MISSION PAGE

NYABASI STATION

Musoma, T. T.
Africa
June 8, 1939

The newest station of the Mennonite Mission in Africa is to be located in the North Mara District, just several miles from the Kenya border. The nearest neighbor station to this one will be Shirati about fifty miles away, and the distance to Musoma, in another direction, will be seventy miles. Nyabasi will be located on a high ridge, having an elevation approaching five thousand feet. This will be the second station to have permanent medical work.

Owing to the illness of missionaries on the field, the station will probably not be opened for several months, until other members of the Mission arrive to take over the duties of some of our other stations. We do not feel that we should allow the older established work to suffer in preference to a new station. Those of us who have not been permanently located yet are not leaving any moments slip by in idleness, however. We are attempting to get the language of these people. Also since we will probably be stationed at Bukiroba for several months we have prepared a room in the guest house to be used for dispensary work and we average about 7 patients a day. The number would doubtless be increased, but our facilities are limited and the government hospital is only about six miles away. So we are not greatly encouraging people to come here, knowing that after all the work will be temporary. It does give us closer contact with the people of this tribe, and we are thankful that at least a few have started to come to services since they have been coming here for treatment.

Even though we are kept busy we are anxious to get to the place where we will be permanently located. The plans for our house, and dispensary, have been approved. The chief is ready to lay out the road to the premises for us and to give us added ground for garden. The chief is very much interested in the medical work to be started, and begged us not to wait when we were up to look over the grounds. We hope that the next time a report from Nyabasi is due we will have more information to give in regard to the work.

For His service,
Noah K. Mack.

INDIA MISSION PAGE

(Continued from preceding page)

and I think she will not want to do it. Please join us in her behalf.

Instead of having an evening meeting in the church we divide into groups and go to the surrounding villages. Last Sunday evening one of the workers

went to the village that he has chosen for the year. The land owner came and ordered him away with threats of stoning if he did not obey. And he chased all the people away and sent them to their homes. He needs our prayers too.

The children of Christian parents are home from school for their vacation. It is a pleasure to be on the plains in the hot season for fellowship with them. I have an English Sunday-school class of a dozen very fine young people. These too, need our prayers for Satan is trying hard to lead astray such as these.

—Florence C. Friesen.

NEW CHURCH BUILDING
DEDICATED

Ghatula

God answered our prayers on April 30, when Ramprasad, a cattleherder from near Lichma, came to Ghatula and was baptized. He had been under instruction for about eight or nine months. Just before he was to be baptized a man came to us and said, "The wolf has taken away our lamb." We felt quite badly when we heard this, that Ramprasad had been taken away by the enemies of Christ, but it has been reported immediately and there was no time lost and some one went at once to the Hindu temple and got him to return. We thank God for his testimony, "I am a sinner, and want to touch the feet of Jesus."

On May 7 the new Ghatula Church was dedicated. The Ghatula people had many rich experiences in co-operating and giving free labor on this building. We praise God for the way He blessed us in this fellowship to the strengthening of brotherly love and developing the spirit of sacrificing for the Lord. On the morning of the dedication a group started around to each home singing and so gathered up the whole congregation. Then unitedly we all stood under a tree in front of the church for prayer by Bro. Beare. The door was then opened and the church was at once filled. Deacon Michael gave a picture of the problems and efforts involved in the building of the church in the form of an interesting poem. Preacher Mukut, who has been a worker at Ghatula since the opening of the station, gave a history of the Ghatula congregation. Bro. Graber preached the Dedicatory Sermon and emphasized the blessings which come when a group unites to fellowship and meet with God. Brother Friesen prayed the dedicatory prayer. In the evening a rice and curry dinner was given to all present (perhaps about 250). An offering of 30 Rupees was given to help remove the debt (153 R.) which is still on the building.

"O worship the Lord in the beauty of holiness; fear before him all the earth" (Psa. 96:9).

NEWS FROM INDIA

Those of us that are in Landour right now—Hostetlers, Sister Nafziger and we—are spending much of our time studying Hindi. Here we have the privilege of studying with good teachers and so it behooves us to spend all the time possible in language study.

We are enjoying the cool, invigorating mountain air immensely. The children, too, enjoy it a lot and are all in good health right now. We think many times of our brothers and sisters on the plains, in the heat, and wish we could share this pleasant weather with them.

There are eight missionaries on the plains right now. We know they must be working under trying circumstances during these warm days. Sister Beare writes that she is kept quite busy making wedding arrangements for her girls. She has charge of the widows home and the girls that were brought up from the Industrial School at Ghatula. She says that some days as high as four men come to ask for a wife. However, many times they must go away disappointed. They have had a number of weddings during this hot season. It is customary here for the man to come and ask for a wife and if the one he asks for does not want to marry him, she simply lets him know through the mediator and does not even talk to him. He may try two or three others at the same time.

We have reasons to thank God so much for the way He has restored little Betty Weaver. We hear that she is gaining nicely and feeling much better. How happy her parents must feel about this.

Our Ayah Sukhwara bai, has become the grandmother of twins lately. Her oldest daughter, Sophia bai, has a little girl named Vinodi and a boy named Vinoda. They are getting along nicely and we hope they will survive these hot days.

We ask a special interest in your prayers for those of our number who are working in the heat and under difficulties. We pray the Lord may keep them in good health and may they reap many blessings from their labors.

"For I determined not to know anything among you, save Jesus Christ and Him crucified" I Cor. 2:2.

Fyrnne Yoder.

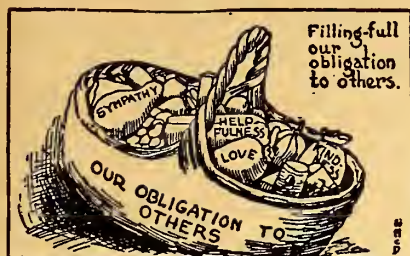
Landour, India. June 1, 1939.

A QUARTET OF FOOLS

1. The Atheistic Fool (Psa. 14:1).
2. The Mocking Fool (Prov. 14:9).
3. The Materialistic Fool (Luke 12:19, 20).
4. The Neglecting Fool (Matt. 25:3).

—Arthur H. Evans.

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"Lord thou hast been our dwelling place in all generations" (Psalm 90:1).

* * * *

Perhaps the greatest help for a timid or discouraged child of God is a bit of quiet thinking on the way God has led and blessed and helped in times past.

The Lord reminded Israel over and over again of the way He had dealt with them in years gone by.

In all God's dealings with His people, He has never in one instance failed those who trusted and obeyed Him. We need to stop occasionally in our busy life just to remember and then go on happy in the confidence of the Ninetieth Psalm.

* * * *

These days we are thinking of the meetings of our Mission Board at Fairview, Mich. A few of the very earliest reports say, "A good meeting." We hope to share more with you later.

* * * *

As you read the article by Sister Zook today, we wish we might apply some of its definite teachings and suggestions in your sewing circle work. We all like to look at a well-regulated, easy-running machine, whether it be a car, sewing machine, or some of the machines in a large factory. There is a fascination about the smooth running of well-regulated machines. We might get a suggestion for our sewing circles as we again take up the newly organized regime.

Every member in her place and every circle faithful in the district organization and all the districts working smoothly with the general organization, all this should go a long way toward making this a blessed successful year.

EFFICIENCY IN OUR SEWING CIRCLE WORK THROUGH CO-OPERATION

By Mrs. Uriel S. Zook

For the Gospel Herald.

It would be ideal if every member of each sewing circle would realize the importance of working together so that there might be wholehearted co-operation in all our activities. Every home in the church ought to feel the necessity of giving their assistance in some way in the Lord's work.

If for some reason mothers cannot leave their families on the day the sewing circle meets, they should be sufficiently interested and concerned to take some sewing to their home to do between meetings. Instead, we too often hear the remark, "Oh, I have so many to sew for and I am back so far with my own sewing." In this way they justify themselves. If all took this attitude, there would be no one to help the needy, whom we as Christians are duty bound to help in some way.

Many Christians need to be brought to their sense of responsibility to the needy about them. Just how to impress this truth upon the hearts and minds of the professing children of God is a problem which every circle has to solve.

First, there must be co-operation between the ministry and the laity if the members are to accomplish effective service. The spirit of co-operation in the congregation will find its way into the sewing circle. In our home congregation at Allensville the ministerial body and Sunday school have made it possible, when the sewing circle funds are low, for us to ask for a certain amount from the Sunday-school treasury once a month. In this way our circle is supported and encouraged. Organizations and officials of the church must co-operate in order to do effective work, and it is the duty of both the ministry, laity, and sewing circle to co-operate with each other.

Mothers oftentimes cannot attend sewing circle if co-operation in the home is lacking. The husband or men folk may have to eat a cold lunch and take off a little time morning and evening for transportation purposes in order that the mother and daughters can attend the sewing circle. We may think these things small and insignificant, but it is just such things in which co-operation is so often lacking. The work of the sewing circle is often hindered because of the lack of proper co-operation in the home.

The sewing circle workers should co-operate with the Sunday-school and young people's Bible Meeting workers. Each Sunday-school worker among the sisters should be interested in the work of Sewing Circles and should not only be a member of a circle but should help the girls who attend Sunday-school classes to join the proper circle. Support and offerings should come from the young people's Bible meeting as well for the sewing circle. Encouragement instead of criticism goes a long way towards the sewing circle and its work.

I trust that we as sewing circle workers strive to this end—that of a closer co-operation among one another. Many goals have been reached by persons working alone, but how much more pleasing it is to see groups of workers striving together with one mind in

Christ Jesus. Paul admonished the Philippians: "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Peter wrote: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

A circle cannot help but grow and prosper when each member does her own task faithfully and conscientiously as best she can. This faithful service will mean a lot to the leader, to the work, and to the great Cause for which the sewing circle has been established.

Allensville, Pa.

LOYALTY TO MY CALLING

By J. L. Rutt

For the Gospel Herald.

I look upon my calling as from God and more than just an occupation given me by God. It is true that man has had a part in ordaining and setting apart, but first the calling comes from the Lord who is seeking laborers for the field which is already white unto harvest. It is also true that one who likes his occupation works to please his employer in everything. How much more loyal we should be to Our Heavenly Father who called us with the highest calling offered to man. On a certain occasion a servant of God wanted to enlist as a soldier in the national army and when he presented himself to the officer, he was told that he had no higher calling and the best thing that he could do should be to go back and preach the Gospel.

A certain great preacher after passing through a penitentiary and after seeing so many prisoners said in tears, "But for the grace of God I too might have been one of them." Another one after passing through and talking to many prisoners said, "I have never seen so many liars together at one time in all my life." It does not matter how far man has gone in sin if he has not sinned against the Holy Spirit, and if he has a desire to return, the Lord is willing and ready to receive him and even to call him into His service. Isa. 1:18. There is no other being which our Lord can call but fallen man; and He has been calling him through all these centuries and will have His chosen and called ones to carry on His glad service.

Have you been one of those who has continued to say to Him "Not yet Lord, but some future time." Many servants of the Lord have been loyal to their calling and they have glorified their Lord in their lives. Sometimes we hear that it costs so much to support foreign mis-

sions. The same people have thought very little of how much money is wasted in luxuries, comfort, etc. We must still remember that one soul is worth more than the entire world. Sir Samuel Parker said on a certain occasion that all the money that was spent on foreign missions was not spent in vain, if it would only have produced one Judson, but it has produced many servants quite as capable as that great servant of God.

My calling is very important in that I am more than a minister or an ambassador for the greatest earthly government, but I am a servant and an ambassador of the most High God, my Creator; charged with the greatest and the most solemn message ever given to declare to human beings. I am a messenger elected according to His foreordination and purpose. It does not depend so much upon the miracles that I might do in my life, but that my very life should be a continual miracle. We do not form groups by pretensions, by deceptions or by force, but by **love, patience and faith**; slowly laying the foundation for time and eternity. My continual desire ought to be to see the salvation of souls, occupying myself, accepting every opportunity to do the will of Him who has called me from darkness to light. May we be faithful soul-winners in these last days until He comes for His own.

Having changed my citizenship from earth to heaven, I must now endeavor to place my treasures there also. "But though our outward man perish, yet the inward man is renewed day by day." Loyalty to my calling obliges me to live differently than I have lived before; I must live temperate, just and holy; be honest in all things; abstaining from every appearance of evil and having the spirit of Christ at all times. In my loyalty to my calling I must have an intense desire for the salvation of lost souls and more so when we see the glorious day of our Lord approaching. In being loyal to my calling my desire to know the Word of God better, should grow from day to day, as well as my desire in seeing the salvation of souls. The great evangelists, Moody and Chapman, testified to the fact that much of their success existed in speaking to lost souls about Christ and in a faithful daily reading and meditation of a portion of the Word of God.

Districts, communities and even nations have been changed by servants of God who were intensely loyal to God's calling. Some did it through prayer, others through evangelistic groups and still others did it single-handed with the Holy Spirit's presence.

America, Argentina.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

THE URGENCY OF THE WORK OF THE CHURCH

By L. S. Weber

For the Gospel Herald.

(Conference Sermon, Pehuajo, Argentina, 1939)

"I must work the works of him that sent me while it is day; the night cometh when no man can work." "Hitherto my Father worketh and I work."

From early childhood Jesus endeavored to be about His Father's business. As soon as He dedicated Himself definitely to His ministry He began to realize the manifold works of His Father. He worked, journeyed, taught, healed and prayed unceasingly and untiringly. Christ did not come into this world to enter into theological discussions nor to philosophize about metaphysical enigmas. He did not attempt to say who had sinned, the blind man or his parents. His purpose was to rescue all the sinful souls from the tyranny of Satan. He was not here merely to enunciate beautiful doctrines, but to live, to work, to do the will of God, and in so doing He has shown us how we ought to live and labor.

I. The Nature of the Work of the Church

1. The work is **divine in its character** because Jesus said, "the works of him that sent me." The work of the Church is not her own, but belongs to the Lord. He is the Master Builder, we are His workmen; He is the Leader, we are His followers; He is the Redeemer, we are His message-bearers. We cannot take His place in the redemption of souls. We cannot convince men of sin, nor transform their wrecked lives. No social welfare program, however well developed, can ever become the principal service of the Church. Her service is primarily spiritual and divine. It is God's work, but He condescends to employ redeemed souls to co-operate with Him in its realization.

2. The work is **diversified in its expression**. "How manifold are thy works O Lord." Christ did not limit Himself to any specialized service, but freely gave Himself to a varied ministry. He taught, healed the sick, prayed, encouraged the downcast, corrected the erring, instructed, sowed the seed, and saved the lost. There is a place for impulsive Peter as well as for the beloved John. There is room for Paul, the man of faith as well as for James, the practical apostle. As in the tabernacle there were all kinds of vessels, and as in the human body we have many organs and members, so in the Church of Christ there exists a diversity of gifts, talents, and aptitudes.

3. The work is **unlimited in its reach**. "Unto the uttermost part of the earth." The Gospel began its ministry among the Jew but soon spilled over into the

Gentile nations. It commenced in Palestine but before long had arrived in Asia, Africa, Europe, the Americas and the innumerable islands of the seas. The apocalyptic vision of John gives us an inspiring picture of this universality when it says, "Thou hast redeemed us unto God by thy blood, from every kindred and tongue and people and nation" (Rev. 5:9). Has the Gospel message been presented unto the limits of our town, or province, or nation, or unto the ends of the earth? If not, the work is still incomplete!

II. The Conditions Under Which the Work of God Is Accomplished

1. We need a **full comprehension of the plan and program of God**. "Lift up your eyes and look on the fields, for they are white already to harvest." Our Master has told us plainly that we need to go into all the world to preach the Gospel to every creature. He has no other plan for carrying forward this work except by the faithful testimony and service of His disciples. To understand this divine program, it will be necessary for us to know the commission given in the Word of God, as well as to be aware of the appalling needs of the world, and our relation to that need.

2. We need to **co-operate in the enterprises of the Lord**. "Hitherto my Father worketh, and I work." "As my Father has sent me, even so send I you." We need the co-operative spirit that existed in the time of Nehemiah, when it was said, "The people had a mind to work." If we could only see in our Church forces the same measure of co-operation and efficiency of organization that is found in great armies, in our forward-going industrial concerns, or even in athletic teams, we would observe that the success of the enterprise is dependent on the team-work of every member of the group. There is no place in God's program for "the lone wolf," nor for the individualist, nor for the dictator. We must be co-workers together with Him who is our Saviour and Captain.

3. We need a **consecration to the will of God**. "My meat is to do the will of him that sent me." "I do always the things that please Him." There must be an earnestness and a fervent desire to do the Master's will. A certain wooden chapel began to burn one night, and although the congregation had never distinguished itself for its activity, there were many interested in seeing the fire. One member of the church when he saw a freethinker looking on, said rather sarcastically, "I had never seen you come near this chapel before."

"It is true," said the unbeliever, "but this is the first time I have seen any signs of fire in this chapel."

When there is a fervor and spiritual glow in our churches, we will be able to attract even the skeptics and unbelievers.

4. We need to **recognize the centrality of Christ in our work.** "No one cometh unto the Father but by me." "And I if I be lifted up from the earth, will draw all men unto myself." The Roman Catholic religion makes the Church and its dogma the center of its ecclesiastical system. Whatever the Church ordains is the final authority, which really means that the pope who is the head of the Roman Catholic Church is also its center and authority. The true Christian Church, on the other hand, maintains that since Christ is the real Head of His spiritual body, He is the only person who has the right to be in the very center of all her life and teachings. All her plans, programs, and activity must center around Him.

III. The Urgency of the Work Requires a Ready Response

1. **The obligation is both personal and collective.** "I must work," implies a personal and individual duty, but the Revised Version which puts it in the plural form, "We must work," gives us to understand that each believer has a duty to perform in the on-carrying of the work. Like Isaiah, who saw a vision of God, then of his people, and of himself, so we need to exclaim, "Here am I, send me." "The Master is here and calleth for thee." He calls us to live the Christ-life, to carry His message and to propagate His interests.

2. **The opportunity has its limitations.** "The night cometh when no man can work." The day of grace is drawing to a close. The time for work is during the day, and not after nightfall. The coming of the Lord draweth nigh, when the message-bearers will be taken up to be with Him, and the lost will be without Gospel privileges. "Put ye in the sickle for the harvest is ripe."

3. **The occupation of the field is urgent.** "We must work the works of him that sent us while it is day." On every hand we see a marked increase of indifference and worldliness. We see

the opposition getting stronger on every hand. False religious sects with an inadequate message are flourishing both in the homeland and in the mission fields. Lost souls are rushing towards an endless perdition without Christ and without hope. From a recent survey we gather that the world is becoming pagan at the rate of 6,000,000 per year. The world's population is increasing much faster than the number of believers. "From 1890 to 1935 Christianity made a net gain of 200,000,000 souls, but in the same time paganism gained 470,000,000." And what shall we say of the paganized forms of Christianity that are manifesting themselves in many places! Nothing short of a world-wide revival of true Gospel Christianity will save our generation and succeeding ones from a lapse into gross heathenism.

FROM OUR MISSION STATIONS

Iowa City, Ia.

(Mennonite Gospel Mission)

Greetings in the name of Him who paid the price for each one, on Calvary's cross. He paid the debt that you and I might be free. Praise God for such a gift. Do we truly appreciate such a gift, which we are so unworthy to receive, and what are we doing for Christ to prove our appreciation? There is only one way to prove ourselves. The love we have in our hearts proves what we are. To love is to give. God so loved this sinful world that He gave His only begotten Son that we might have eternal life. Jesus so loved us that He gave His own life on the cross that we might be free. Now have we given our all for Him?

Praise the Lord for all He has done for us here in the past, what He is doing for us now, and what He will do for us in the future. We have many reasons to rejoice and to be happy that Jesus ever cares for His own and supplies

their every need. We are thankful that God has seen our need for a new church and we are looking forward to the time when it will be finished. May God bless each one who has had a part to make it possible for us to do greater service for Christ.

We are having our summer Bible school at this time with a good attendance. Bro. Orie Miller from Wayland, Ia., is our superintendent. We have fourteen teachers. May the Lord abundantly bless each teacher, and may they be a blessing to others. We are thankful for the use of one of the grade schools which is only one-half block from the new church location. This is a great help this year as the old church building is too small to accommodate the school.

Bro. Hobbs left for Alpha, Minn., June 3, to conduct their summer Bible school, and arrived home again on June 20.

We appreciated the kindness of the brethren who came in from the country to preach for us during the absence of Bro. Hobbs. On June 4, Bro. Henry Kuhns from Daytonville; on the morning of June 11, Bro. Edd Shetler was with us, and in the evening Bro. D. J. Fisher, both from East Union congregation. On June 18, Bro. Harvey Yoder from West Union was with us. We enjoyed each message, and may God bless each brother for bringing the Word of God to us. In service for Him,
Irene Detweiler.

When you ascend into Christ you reach a loftier, purer atmosphere. Security is gained up there as in a stronghold on a cliff. Put your feet firmly on the path that leads straight toward God. When you reach Him in this world you have reached Heaven in the next world.—Dr. T. L. Cuyler.

During the courtship period the "hands off" policy is the only safe policy to follow.—J. R. Mumaw.

REPORT

Of the Thirty-third Annual Meeting of the Mennonite Board of Missions and Charities

held at

Fairview Church at Fairview, Michigan

June 18-20, 1939

Saturday Afternoon

Executive Session of the Mennonite Board of Missions and Charities, at which the business transacted by the Executive Committee was reviewed and approved.

General Theme: Jesus, the Master Missionary

SUNDAY, JUNE 18

Forenoon Session

Sunday School
Devotional Services

Mission Sermon Aaron Mast, Belleville, Pennsylvania

Afternoon Session

A Glance at the World Field Paul Erb, Hesston, Kansas
"I Speak to the World These Things Which I Have
Heard of Him" J. L. Stauffer, Harrisonburg, Virginia

Evening Session

The Stranger at Our Door Ansa Kauffman, Tuleta, Texas
Darkest America J. J. Hostetler, Canton, Ohio
"I Must Work the Works of Him That Sent Me While It Is
Yet Day; the Night Cometh When No Man Can
Work" Elam Stauffer, Harrisonburg, Va.

MONDAY, JUNE 19

Forenoon Session

Devotional Services conducted by Allen Erb, La Junta, Colorado
Roll Call of Members. A quorum was declared present.
Minutes of the last annual meeting were read by the Secretary, S. C. Yoder. The same were approved for record as read.

REPORTS OF OFFICERS

President's Report

We are met in the thirty-third annual meeting of the Mennonite Board of Missions and Charities. God in His goodness has again given us the opportunity of counselling together relative to the glorious task of

spreading the Gospel of Jesus Christ throughout the world as commanded in the Great Commission. It is sincerely and confidently to be hoped that every one present has an appropriate appreciation of the greatness of the task to which we are committed and of the seriousness of the occasion which has brought so many of us together in this Annual Meeting.

Problems have presented themselves in considerable variety since our last meeting. Some of these problems are the inheritance of former years. One of these has to do with the reorganization of the Mission Board. Some have suggested that the Board should be reorganized so as to require fewer members. A smaller board could be more efficient. Another suggestion—one that was more or less persistent for awhile—had reference to the entire elimination of the Mission Committee. The functions of the present Mission Committee would be included in an enlarged executive committee. However, there is no definite proposal before us to make any changes this year.

One of the problems which fell to the Executive Committee had to do with the new Old People's Home in Ohio. The excessive cost of the structure as compared with the original estimates was a matter of deep concern. But it is encouraging to realize how funds became available for the new institution so that by the time of its dedication, in January last, its indebtedness was reduced to twelve thousand dollars. The present indebtedness is considerably less.

Other problems with which we were confronted had to do with the relief work in Spain, especially in view of the governmental changes brought about by the defeat of the Loyalist forces and the consequent necessary change in the methods of carrying on our Mennonite relief work. As we review the work of the Mission Board in the past years, we are reminded of the fact that there are at least several mandates by the General Board, as yet, not carried out by those responsible. Let me enumerate some of them. At the annual meeting held at West Liberty, Ohio, in 1937, the General Board adopted the recommendation of the Executive Committee to send an official representative to our mission field in the Argentine not later than the fall of 1938. Those instructions have not yet been carried out and no logical reason may have been presented to you why it has not been done. However, we now have an official statement from the Argentine missionaries to the effect that it is their plan to commemorate their twentieth anniversary of the founding of the Mission sometime this year. Since Bro. S. C. Yoder officially represented the Mission Board in person in the Argentine when the Mission was founded, it is their request that he be the Board's representative to participate in this anniversary and to be available for counsel in connection with problems at present confronting the missionaries in that field. This matter has been carefully considered by both the Executive Committee and by Bro. Yoder. The arrangements are at present that he be sent by the Board this fall, the Lord willing.

The India missionaries have persisted for many years in asking for official representatives to be sent to the India field for a restudy of the work and for counsel and advice to the missionaries. No official representatives have been sent to India since 1910, when Brethren Shoemaker and Hartzler were sent. The time is therefore, in the opinion of many, long overdue for the Board again to send official representatives. There is considerable pressure in India on the part of the native constituency for a change in the administrative policies of the India Mission. Is this a good time to send official representatives? Or should we wait until there has been more time for mature consideration of the various implications of the suggestions. This matter is held in abeyance awaiting further developments on the field.

Another of our unfinished tasks has to do with rural missions as specially mentioned on page 26 of the thirty-first annual report of the Mission Board. Both rural evangelism and Bible coach evangelism have been specially emphasized in a resolution adopted by the Board and given to the Executive Committee for carrying out its stipulations. We have been discussing rural evangelism practically every year in our annual meetings for a number of years. Many of the members felt real convictions that something should be done. However, we have not gotten farther than a mere academic discussion of the problem. It is to be hoped that our consideration of the subject, "A rural mission expansion program—where shall we begin?" will result in appropriate action as the Lord leads.

Allow me to refer to one more matter which has been up for consideration in the past several years. I refer to the desirability or otherwise of a full-time secretary of the Board. This matter has also received its share of attention and we are looking forward to a full-time secretary by next year. In accordance with the provisions of the constitution the Secretary of the Board this past year also performed the duties of Field Worker. A temporary handicap was experienced due to the absence of the Secretary from his home office. But, on the whole, the plan worked very well and will work still better as the Secretary finds more time to give to these duties.

It has been the policy of the Board to encourage city mission congregations to become self-sustaining under their respective conferences. When city congregations are ready to assume such obligations either they or their respective conferences will be given the property of the city mission now held by the Mission Board. As yet no such transfer has been made but it is our considered opinion that at least several city mission congregations are old enough and strong enough to become independent in the manner stated. The problem is being further carefully studied with the view of making appropriate recommendations at the proper time.

We are aware of the vastness of the task before us and we seek, through prayer, the guidance of the Holy Spirit that only such steps may be taken that will be in harmony with the Word and will of God. We appeal for a closer fellowship and a deeper consecration on the part of

all concerned that we may go on to greater victories in the work to which God has called us.

Respectfully submitted,

J. N. Kaufman.

On motion the report was accepted.

Report of Secretary

I herewith submit my report as Secretary of the Mennonite Board of Missions and Charities for the year 1938-39. During the past year the Executive Committee met twelve times for the purposes of transacting business for the Board. Two of these meetings were informal ones whose business transactions were later approved by the Committee in a regularly called session. Three of them were held jointly with the Missions Committee.

During the past year the India Mission has faced one of the most serious crises in its history. The rise of a strong spirit of nationalism has had its effect upon the work. Internal conditions have also contributed to the problem. Besides this, there were serious cases of illness among the missionaries which caused the Board, as well as the missionaries, grave concern, and one of the workers, Sister Gladys Weaver, had to leave the field on account of her health. On the other hand, there is much to be grateful for. Out of the midst of difficulty a spiritual awakening sprang up which gives promise of a real revival among the Christians, as well as among the unconverted.

The South American Missionaries also speak of problems in connection with the spirit of nationalism which seems to be sweeping so many of the countries today. It is gratifying, too, to learn that in spite of the many problems confronting them there are signs of new life in many places. Truly, God's purposes shall not fail no matter what man may do.

The work on the Mexican border was blessed with a series of meetings held by Bro. David Costillo who has charge of the Mexican work in Chicago. Bro. Amsa Kauffman was ordained to the ministry the past year. The service took place during the Mexican service in Normanna and greatly impressed the Mexican people, who were present. The first congregation among these people was organized during the year.

New missionaries were sent to both India and South America along with those who returned to the fields after their furloughs. Those who went back to their labors were Dora Shantz, to India; and Bro. and Sister D. Parke Lantz, to South America. The new missionaries for India were Bro. and Sister Wilbur Hostetler and Vesta Nafziger. Bro. and Sister Timothy Brenneman accompanied the Lantzes to Argentina. The return of these former workers together with the new recruits greatly strengthened the forces on the field. The city missions also give favorable reports for the past year. Several institutions are doing outstanding service in the field of week-day Bible Schools, along with the regular work. As the missions grow and build up a body of mature Christians, they naturally take on more the status of a congregation. It is the hope of the Board, as well as many of the workers, that in time these institutions may grow into strong self-supporting churches.

The Ohio Old People's Home was completed the past year and was dedicated on January 1. Bro. and Sister Aaron Peachey, from Belleville, Pa., are in charge of the Home which is now ready to receive inmates.

On the whole the past year was a successful one, in spite of difficulties and handicaps. The Lord be praised for His goodness.

Respectfully submitted,

S. C. Yoder, Secretary.

On motion the report was accepted.

Treasurer's Report Including Auditor's Certificate

(This report will appear in the full report to be published later in pamphlet form.)

On motion the report, including Auditor's report, was accepted.

The Session closed with prayer by A. C. Brunk, Dhamtari, C. P., India.

Afternoon Session

Devotional Services conducted by J. S. Hartzler, Elkhart, Indiana. Address: The Mission Worker Makes Good, Abner Yoder, Parnell, Ia.

The following reports were submitted to the meeting and appropriate action was taken by the Board:

Reports of Standing Committees: Mission Committee, Relief Committee, Sewing Circle Committee.

Reports of Special Committees: Mission Study Course Committee, Missions Problems Committee, Constitutional Revisions Committee.

Field Reports of Missions: India, South America, Mexican Work. Special Reports: Extension of Functions of the Relief Committee, Africa, Opening of Work Among Chippewa Indians of Minnesota, Sale of Kurud Clinic.

With the exception of the reports of South America, Africa, and Mexican Work, which were oral, the above reports will appear in full in pamphlet form to be published in the near future.—Editor.

Evening Session

Devotional Service conducted by M. C. Lehman, Goshen, Ind.

An Inspirational workers' Conference was conducted by Raymond Yoder, Chicago, Ill.

Addresses:

Enlisting the Co-operation of the Christian Business Man in the Task of World Evangelism, E. C. Bender, Martinsburg, Pa.

A Rural Mission Expansion Program—When Shall We Begin? S. C. Yoder, Goshen, Ind.

Special Prayer led by Paul Erb, Hesston, Kans., was held for the workers in the rural fields.

The closing prayer of the evening session was conducted by J. C. Clemens, Lansdale, Pa.

TUESDAY, JUNE 20

Forenoon Session

A song and praise service was conducted by Paul Erb of Hesston, Kansas.

Prayer was offered by Amos Gingerich, Wellman, Iowa.

ELECTION OF OFFICERS AND BOARD MEMBERS

Members-at-Large

J. N. Kaufman, D. D. Miller, S. E. Allgyer, J. B. Martin, J. D. Mininger, Paul Erb, John R. Mumaw, Edwin Yoder.

Representatives from Conference

Lancaster, O. O. Miller
Washington Co., Md.-Franklin Co., Pa., Irvin Lehman
Franconia, Garret S. Nice

Officers of the Board

Edwin J. Yoder, Vice President
D. D. Miller, Fifth member Executive Committee

Mission Committee

Daniel Kauffman, Milo Kauffman, Chester K. Lehman, Harry Diener, Jesse B. Martin.

Relief Committee

O. O. Miller, J. L. Horst, H. S. Bender.

Sewing Circle Committee

Mrs. A. L. Buzzard, Goshen, Indiana
Mrs. Allen Erb, La Junta, Colorado
Mrs. M. C. Lehman, Goshen, Indiana
Mrs. V. E. Reiff, Elkhart, Indiana
Mrs. Anna Moyer, Elkhart, Indiana
Mrs. A. J. Metzler, Scottsdale, Pennsylvania
Miss Mabel Groh, Kitchener, Ontario

On motion the Board confirmed by vote the appointments by the Executive and Missions Committees of S. C. Yoder, as Secretary of the Board, and of E. C. Bender, as Treasurer.

BUDGETS FOR INDIA AND SOUTH AMERICA

Monthly Operating Budgets

India

Administration	\$ 78.00
Charitable Institutions	740.00
Education	465.00
Emergency	50.00
Evangelistic	408.00
Medical	238.00
Pastors' Support	34.00
Total	\$2,013.00

Argentina

Native Workers	\$460.00
General Mission	355.00
Bible School	10.00
Bible Coach	20.00
Publication	35.00
Orphanage	150.00
Clinic	20.00
Total	\$1,050.00

Building Budget

India

Drug Bungalow	\$640.00
Evangelistic Station	2,500.00
Two Compounders Houses	450.00
Seasonal Repairs	250.00
Total	\$3,840.00

Argentina

Property in Cosquin	\$5,000.00
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APPOINTMENT OF SECRETARY OF THE INDIAN MISSION

On recommendation of the India Mission J. D. Graber was appointed as secretary of that body for a term of two years.

Tuesday Afternoon

Song service directed by S. M. Kanagy, Blair, Ontario.

Devotional service led by D. J. Johns, Goshen, Indiana.

Address: How God Calls Men, Henry Garber, Mt. Joy, Pa.

APPOINTMENT OF MISSIONARIES

Foreign

The Secretary presented the following recommendations from the Executive and Missions Committees for the appointment of missionaries to India and Argentina.

To the Mennonite Board of Missions & Charities:

We, the members of the Executive and Missions Committees, in joint session assembled, certify that the following persons have successfully

passed all doctrinal and physical examinations prescribed for foreign missionaries and are hereby recommended for appointment.

For India

Bro. and Sister A. C. Brunk
Bro. and Sister John Friesen
Sister Mina Esch

For South America

Bro. and Sister Calvin Holderman
Sister Una Cressman

Charitable Institutions

Orphans' Home, West Liberty, Ohio
Loren King, Supt.; Dorothy King, Matron
Eureka Old People's Home, Ill.
J. D. Smith, Supt.; Mattie Schertz, Matron
Ohio Old People's Home
Aaron Peachey, Supt.; Katie M. Peachey, Matron
Kansas City Children's Home, Kansas
Lloyd Swartzendruber, Supt.; Mary Swartzendruber, Matron
Mennonite Hospital and Sanitarium, Colorado
Allen H. Erb, Supt.; Mary Frey, Supt. of Nurses and Director of Nursing Service.

City Missions

Ft. Wayne, Indiana
Newton Weber, Supt.; Nellie B. Weber and Elsie Burkhart
Lima, Ohio
Maurice O'Connell, Supt.; Geneva O'Connell and Iva Sommers
Peoria, Illinois
Warren Long, Supt.; Edna Long and Elizabeth Schrock
Toronto, Ontario
Harold Groh, Supt.; Cora Groh, Louida Bowman, Mary Reesor
Detroit, Michigan
Frank Raber, Supt.; Mrs. Frank B. Raber and Lela Mann
Chicago, Illinois
Raymond Yoder, Supt.; Frances Yoder, Emma Oyer and Anna Yordy
Kansas City, Kansas
J. D. Mininger, Supt.; Hettie Mininger
Canton, Ohio
J. J. Hostetler, Supt.; Gladys B. Hostetler
A consecration service for all missionaries was led by J. N. Kaufman.

REPORT OF THE RESOLUTIONS COMMITTEE

1. That we express our hearty appreciation for the kind hospitality of the members and friends of the Fairview Congregation and wish God's richest blessings to rest upon their every interest and activity.

2. That we ask the Secretary of the Board to send to the missions of the respective foreign fields our greetings of love in Christ Jesus and assure them of our prayers and active interest in their behalf and of our continued support of the work. We thank God for the manner in which He has blessed the work to the salvation of souls and the building up of the Church in those lands. According to reports from the field we are greatly encouraged and believe that the faithful efforts of our foreign missionaries have the stamp of divine approval. May God bless them all.

3. In view of the need for more missionary information and conviction among the membership of our various congregations, and in view of the present availability of a number of mission study textbooks which have been prepared for this purpose, be it resolved, That we encourage the organization in our congregations of mission study classes under consecrated and competent teachers, that our people, and especially our young people, may be thus enabled to lift up their eyes and look on the field. We urge each member of the Mission Board to make it his personal responsibility to encourage such classes at every opportunity.

4. That inasmuch as our heavenly Father has called out and made possible the sending by the Board of a group of consecrated outgoing missionaries as messengers of the Cross we wish them Godspeed and the leading of the Holy Spirit as they go forth in the service to join the forces in the respective fields. May He give them journeying blessings and His kind protecting care. We assure them of our prayers and support in their undertakings.

5. Inasmuch as the Executive Committee has taken definite steps to carry on work in the Arkansas Ozarks, and inasmuch as there are many fields of similar need and opportunity in the rural field of America, be it resolved, That we urge that early steps be taken to investigate other openings in these rural fields, and that as the way opens, and consecrated workers are found, these new fields be occupied.

Dismissal with prayer.

Evening Session

Song Service led by Simon Kanagy, Blair, Ontario.

Devotional Services conducted by S. J. Miller, Pigeon, Michigan.

Workers' Conference conducted by George Lapp, Dhamtari, C. P., India.

Addresses:

Ripe Grain Going to Waste, Amos Swartzendruber, Argentina, S. A.

The Love of Christ Constraining, S. M. Kanagy, Blair, Ontario.

The Personal Return of the Lord Jesus, Elmer Moyer, Souderton, Pa.

Closing Prayer by J. N. Kaufman.

Adjournment.

S. C. Yoder, Secretary.

GENERAL

Sharon Cong O	9 60
Forks Cong Ind	15 75
Rock SS Penna	23 50
A & W Indiana	5 00
Matt 25:40 Penna	5 00
Providence Cong Va	17 56
Masontown Cong Pa	4 18
Morrisons Cove Congs Pa	2 50
Scottdale Cong Pa	10 63
Zurich SS Ont	4 68
Salem SS Alta	33 53
Mountain View Cong Mont	2 94
Martins Creek SS Ohio	19 00
Plainview SS Ohio	53 00
Medway SS Ohio	14 95
Meadville Cong Ohio	11 87
Martins Cong Ohio	38 23
Bethel SS W Liberty Ohio	27 91
Sugar Creek Cong Ia	60 06
Manson Cong Ia	39 36
Daytonville Cong Ia	18 60
East Union Cong Ia	61 00
Alpha Cong Minn	20 80

INDIA

General

Sue F Landis	5 00
Gulphaven SS Miss	12 75
Detroit Cong Mich	2 31
Chicago Home Miss Cong	
Easter Offg Ill	12 98
Willow Springs Cong Ill	21 12
Waldo Cong Ill	35 62
Morrison SS Ill	6 27
Morton Mission Ill	24 90
Anonymous	5 00
Mary E Herr	5 00
Frank M Herr	5 00
Froggdale Cong Pa	82 50
Landisville SS Pa	28 95
Zion Cong Ore	25 64
Lower Salford SS Pa	63 86
James Clemens cl Pa	17 62
D S & Cora Gingrich	10 00
East Holbrook Cong Colo	14 97
LaJunta Cong Colo	5 14
Middlebury Cong Ind	21 70
Goshen Cong Ind	31 25
Goshen Cong Ind	20 00
Elkhart SS Ruth Mumaw	
class Ind	10 61
Laura Weber	5 00
J Shoemaker Estate	50 00
Waterloo Cong Ont	43 50
Central SS Elida O	12 50
Orrville Cong Ohio	33 61
Milford A M Cong Nebr	19 56
East Fairview Cong Nebr	11 59
Allensville SS Pa	21 32

Missionary

Maple Grove Cong Pa	21 87
Roanoke SS Ill	75 00
Deep Run Cong Pa	50 00
Spring Valley Cong Kans	25 00
Penna Cong Kans	11 80
Sycamore Grove Cong Mo	16 66
Goshen Cong Ind	45 58
Clinton Frame SS Ind	112 50
Elkhart SS Ind	25 75
Belmont SS Ind	8 55
Salem SS Alta	37 50
Beech SS Ohio	39 35
Lockport SS Ohio	28 50
Manson Cong Ia	20 48
East Union S C Ia	23 80
East Fairview Cong Nebr	20 64
SW Penna SS Conf Dist	
Miss Fund	3 90

Missionary Children

Oak Grove SS W	
Liberty O	11 16
Sugar Creek SS P Dept Ia	12 67

23 83

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For May, 1939

Evangelist

A Sister Ohio	9 00
Mrs A P Schertz	52 00
E Petersburg SS YM cl Pa	25 00
Hess SS Pa	50 00
Ohio SS Conf	365 00

501 00

Bible Women

Mrs Willard Durham	50 00
Martins SS Old Sisters cl O	2 50
Bethel SS Aged Sis cl O	12 50
Sugar Creek Cong Ia	4 75

69 75

Educational

Landisville SS Mens cl Pa	15 00
Lititz SS Pa	30 00
Wm Moyer cl Pa	25 00

70 00

Orphan

Sue F Landis	5 00
Blooming Glen Robert Nase	
cl Pa	16 00
Forks SS Ind	16 83
W Liberty SS P Dept Kans	18 00
A Bro & Sis Pa	20 00
Paradise SS cl 1 Pa	36 00
A Sister	18 00
Anna Musser	36 00
Metamora SS Martha	
Schertz cl Ill	14 50
Lititz SS L Wenger cl Pa	22 00
Landisville SS Pri cl 1 Pa	12 00
Paradise SS Penna:	
Anna Denlinger cl	36 00
Anna C Eby cl	44 00
Mabel Buckwalter cl	36 00
J C Snively Isaac Brack-	
bill & L Buckwalter cls	36 00
Amos Ressler & Irvin	
Groff cls	44 00
Strasburg SS Pa	9 00
Millwood SS Pa	9 00
Landis Valley SS Beginners	
cl Pa	5 00
Wm Moyer cl Pa	11 00
Berlin SS Ohio	11 00
Howard-Miami SS cls Ind	11 00
Yellow Creek SS Ind	104 00
Shore SS Ind	15 00
St Jacobs S C Ont	44 00
A Bro & Sis Ohio	11 00
Sugar Creek SS P Dept Ia	13 13
Alpha Cong Minn	6 69
W Union SS P Dept Ia	8 41
Allensville SS Pa	11 00
Altoona SS Pa	10 69
Mill Run SS Pa	5 95
Pinto SS Md	21 00

717 20

Widow

Sue F Landis	5 00
Walnut Creek SS Cl O	22 00
Mr & Mrs Ed Garber	5 50
A Bro & Sis Pa	5 50
Shore SS Ind	12 20
Martins Creek SS cls 9	
6 14 Ohio	11 00

61 20

Medical

Lititz SS Pa	10 00
Geiger Sr S C Ont	5 60
Sugar Creek S C Ia	14 60
Lower Deer Creek S C Ia	17 01

47 21

Hospital Addition

A N H	10 00
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Lepers

Sue F Landis	5 00
Personal	
Mary J Holsopple	5 00
Guernsey S C Sask	6 00

11 00

Total for India 2,748 34

SOUTH AMERICA

General

A Friend Ore	2 00
Sue F Landis	5 00
Pigeon River SS Mich	40 93
Gulphaven SS Miss	12 75
Detroit Cong Mich	2 31
Metamora SS Ill	14 04
Anonymous	5 00
Mary E Herr	5 00
Towamencin SS Pa	26 16
Plain SS Pa	81 54
D S & Cora Gingrich	10 00
E Holbrook Cong Colo	14 97
LaJunta Cong Colo	5 15
Casselman Cong Md	5 66
Pinto Cong Md	3 30
Springs Cong Pa	12 97
Kaufman Cong Pa	6 51
Laura Weber	5 00
Hagey Cong Ont	10 00
Floradale Cong Ont	13 70
Central SS Elida Ohio	12 50
Orrville Cong Ohio	25 16
Milford A M Cong Nebr	19 56
E Fairview Cong Nebr	17 67

356 88

Missionary

Elizabethtown SS Penna	95 65
Souderton SS Penna	37 50
Pleasant Valley Cong Kans	20 00
LaJunta Cong Colo	7 75
Hay A M Cong Ont	10 00
York Co Dist Ont	400 00
Wilmot A M Cong Ont	150 00
Snyder Church Miss	
Mtg Ont	87 00
East Zorra A M Cong Ont	75 00
Mt View Cong Alta	23 80
Mt View Cong Mont	2 00
Markham S C Ont	5 00
Ontario S C Ont	8 50

922 20

Missionary Children

East Petersburg SS Pa	98 61
Ont 434	50 00

148 61

Evangelist

Lititz SS Pa	12 50
Shore YPBM Ind	12 74
Ohio SS Conf	660 00
East Union Cong Ia	95 00
SW Penna SS Conf Dist	
Miss Bd	2 60

782 84

Bible Readers

Pinto SS Md	4 79
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Orphan

Landisville SS Wms cl 9 Pa	5 00
E Chestnut St SS Annie	
Newcomer cl Pa	10 00

15 00

Bible Coach

Mr & Mrs A S Hamsher	10 00
Schertz Brothers	50 00

60 00

Publication

Hershey SS Pa	37 40
Matt 25:40 Pa	5 00

42 40

Total for South America 2,332 72

AFRICA

A Friend Ore	8 00
Sue F Landis	5 00
D S & Cora Gingrich	5 00
Providence Cong Pa	10 00
Goshen Cong Ind	31 25

59 25

CITY MISSIONS

Altoona Pa

Scottdale S C Pa	16 61
Springs Cong Pa	15 00
Tressler Cong Del	3 00
Stahl Cong Pa	8 18
Dist SS Conf SW Pa	22 00
Pinto Cong Md	5 40
Blough Cong Pa	20 25
Thomas Cong Pa	15 15
Rockhill Cong Pa	63 08
Weaver Cong Pa	6 35

175 02

Canton Ohio

Telephone Refund	0 57
Clergy Refund	2 00
A Friend	1 00
Miss Cora Hostetler	5 00
Crown Hill Cong Ohio	1 00
Canton Cong Ohio	13 70
Canton SS Ohio	9 53
Orrville Cong Ohio	13 45

46 25

Chicago Ill

Freeport Cong Ill	35 00
Holdeman SS Ind	25 00
Harold Hartzler	2 00
Olive Graybill	5 00
Mildred Shoemaker	1 00
Telephone rental	1 89
Shirley Holaway	0 50
Floyd Shore	3 00
Harold Buzzard	1 00
I E Burkhardt	1 00
Miss Shelly	5 00
Leona Yoder	1 00
Miriam Schertz	12 00
Bennie Gerig	10 00

103 39

Mexican Miss Chicago Ill

Freeport Cong Ill	16 61
Metamora Cong Ill	27 95
Freeport Cong Ill	16 46

61 02

Detroit Mich

Detroit Cong Mich	5 24
Detroit Cong (payment)	
Mich	10 00
Holdeman SS Ind	52 00

67 24

Detroit Bldg Mich

Elkhart SS Old Mens cl Ind	5 00
A Bro & Sis Mich	100 00
A Bro & Sis Mo	75 00
Goshen Cong Ind	4 00
Pigeon Cong Mich	11 29
Burr Oak Cong Ind	9 90

205 19

Denver Colo

LaJunta Cong Colo	7 75
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Finland Bldg Pa

Salford Cong Pa	30 00
Norristown Miss Pa	11 50
Souderton Cong Pa	1 00

42 50

Fort Wayne Ind	
Holdeman Cong Ind	25 00
Salem Cong Ind	8 00
L Deer Creek Cong Ia	44 10
	77 10

Hannibal Mo	
Fairview Cong N Dak	20 45
Coalridge Cong Mont	3 21
Cherry Box Cong Mo	6 00
Larned Cong Kans	4 00
	33 66

Hutchinson Kansas	
Larned, Greensburg & Protection SS Mtg Ks	10 46
Crystal Springs Cong Ks	17 25
	27 71

Iowa City Iowa	
D S & Cora Gingrich	5 00
West Union Cong Ia	64 32
Salem Cong Nebr	8 57
West Union (for Wk Day Bible sch) Ia	15 00
	92 89

Iowa City Bldg	
Sycamore Grove Cong Mo	15 65
East Union Cong Ia	15 63
Ia City Cong Ia	16 74
L Deer Creek Cong Ia	38 00
	86 02

Kansas City Kansas	
Liberty Cong Ia	20 17
E Fairview Cong Nebr	19 41
William Landis	11 00
Hazel Stauffer SS cl Ohio	2 00
Leda Grove	1 00
C A Snyder	5 50
Jacob Grove & Son	6 00
Anonymous	2 50
Mrs B H Stockley	2 00
Evelyn Rhodes	5 00
East Union S C Ia	25 00
Luetta Fisher	7 00
Kidron S C Ohio	10 00
Ezra Grove	5 00
M M Buch	5 00
	126 58

Lima Ohio	
Bethel SS Medina Co O	35 00
Central Cong Fulton Co O	68 05
Bethel SS W Liberty O	14 12
South Union SS Ohio	99 06
A Bro Bellefontaine O	1 00
	217 23

Peoria Illinois	
Pleasant Grove Cong Ill	8 00
Goodfield Cong Ill	8 00
Telephone Toll	0 15
In His Name	10 00
Peoria Cong Ill	25 00
	51 15

Peoria Building	
Shore Cong Ind	20 45

Portland Oregon	
N Pomona SS Calif	16 50
Portland Cong Ore	18 76
Fairview Cong Ore	37 83
Zion Cong Ore	21 80
Bethel Cong Ore	13 75
	108 64

Toronto Ont	
West Zion SS Alta	6 35
Biehn Cong Ont	30 00
Laura Weber	5 00
Hagey Cong Ont	6 00
Shantz Cong Ont	9 40
Geiger Cong Ont	11 25
Floradale Cong Ont	12 01
Vineland SS Ont	17 40

D S & Cora Gingrich	5 00
Kitchener Cong Ont	31 25
	133 66
Total for City Missions	1,683 45

CHARITABLE INSTITUTIONS

Children's Home K C	
Farm Income	12 72
Special Support	162 50
Dan Sommers	5 00
Sara Yoder	4 50
Sycamore Grove Cong Mo	7 76
Hilda Brennehan	1 00
Pigeon SS cl 9 & 10 Mich	1 00
J P Miller	1 00
E Union SS Miss Fd Ia	55 76
Daytonville Special Mtg Ia	30 90
A Bro & Sis Mich	10 84
Spring Valley Cong Kans	29 32
Plum Creek Cong Nebr	13 20
Milford A M Cong Nebr	12 93
	348 43

Orphans' Home Ohio	
Special Support	184 00
Robert Tressler	1 00
Mrs D P Wenger cl Va	22 00
Weaver Cong Va	3 80
Pleasant Grove Cong Pa	4 00
	214 80

Home for Aged Illinois	
Maple Grove Cong Pa	13 00
Willow Springs Cong Ill	19 87
Special Support	392 40
Produce Sold	24 67
Live Stock	57 69
Contribution Box	4 52
Imhoff Estate	29 00
Wertz Estate	193 40
	734 55

Old People's Home Ohio	
Funds solicited by S E	
Allgyer	100 00
H J Yoder	20 00
Providence Cong Va	1 00
Mrs. Leah Kropf	15 20
For Minnie Zuecher	30 40
Jacob S Kauffman	25 00
Farm Income	4 05
	195 65

Home for Aged Lancaster Pa	
Sue F Landis	5 00

Millersville Orphanage Pa	
Sue F Landis	5 00

Children's Home K C—Isolation Ward	
Alvin Schantz	5 00

LaJunta Hospital Colo	
A Sister Ill	10 00
Metamora Cong Ill	14 04
A Brother & Sister Ind	5 00
Weaver Cong Pa	1 90
Pleasant Grove Cong Pa	2 00
City of LaJunta	15 47
Zaidee Reiff	2 75
A. M. Leatherman (eggs)	1 53
Friends	1 00
	53 69

LaJunta Hospital—Livermore Support	
Forks S C Ind	12 00
Berne S C Mich	5 50
Emma S C Ind	20 00
Bowne S C Mich	4 00
Middlebury S C Ind	12 50
Schely Livermore	5 00
Elizabeth Frye	4 00
	63 00

LaJunta Hospital—Nurse	
Hopewell S C Ind	3 10
Berne S C Mich	3 00
Emma S C Ind	3 00
St Jacobs Sr S C Ont	5 00
Geiger Sr S C Ont	5 00
Ia-Nebr S C's	32 43
Howard-Miami S C Ind	15 00
	66 53

LaJunta Hospital—Sheet & Blanket Fund	
Maple Grove S C Ind	5 00
Total for Charitable Institutions	1,696 65

OTHER FUNDS

Goshen College	
Harvey B Fink	50 00

Mexican Border Work	
Schertz Brothers	50 00
Los Angeles Miss SS Working Girls' cl Calif	13 50
Elkhart SS A C Moyer cl Ind	7 93
Kauffman Cong Pa	13 75
Weaver Cong Pa	7 57
	92 75

Culp Ark	
Los Angeles Miss S S Working Girls' cl Calif	13 50

Jewish Evangelization	
A Friend Albany Ore	5 00
Pinto SS Md	4 79
Frank Bennett	10 00
	19 79

Stalter Farm	
Income—Oats	192 03

Markstay Ontario	
D S & Cora Gingrich	5 00

Hesston College	
LaJunta Cong Colo	25 55

Board of Education	
Blough Cong Pa	13 50

District General	
Spring Valley Cong N Dk	20 61
Fairview Cong N Dak	44 33
Red River Val Cong N Dk	17 85
Red Top Cong Mont	19 71
Lake Region Cong Minn	11 02
Coalridge Cong Mont	8 00
Franconia Dist Miss Mtg Pa	164 73
Vincent Cong Pa	75 00
Souderton Cong Pa	21 85
Haycock Miss Pa	17 89
Pottstown Miss Pa	16 09
Springmount Miss Pa	4 00
Providence Cong Pa	12 00
Abram Godshall cl Pa	4 76
Holdeman Cong Ind	28 46
Fairview Cong Mich	19 05
Bethel Cong Mich	14 37
Clinton Frame Cong Ind	67 47
Berea Cong Ind	10 55
Howard-Miami Cong Ind	25 53
Olive Cong Ind	30 00
Shore Cong Ind	23 74
Emma Cong Ind	13 00
Clinton Brick Cong Ind	11 52
Hopewell, Howard-Miami SS Mtg Ind	2 28
Bowne Cong Mich	15 00
Pleasant View SS Okla	19 51
Palmyra Cong Mo	5 00
Manitou Cong Colo	4 55
E Holbrook Cong Colo	29 94
Pleasant Valley Cong Ks	17 50
Limon Cong Colo	1 00

Hagey Cong Ont	6 00
Masontown Cong Pa	8 78
Kauffman Cong Pa	10 23
Morrisons Cove Cong Pa	7 00
Schellsburg Cong Pa	2 00
Thomas Cong Pa	8 30
	818 62

Dak-Mont Home Support	
Red Top Cong Mont	14 59
Lakeview Cong N Dak	21 85
	36 44

Ind-Mich Conference Fund	
Pigeon Cong Mich	9 46
Holdeman Cong Ind	18 29
	27 75

Rural Evangel	
Emma Cong Ind	4 75

Rural Missions	
Holdeman SS Ind	25 00
Yellow Creek Cong Ind	37 68
Laura Weber	5 00
St Jacobs Cong Ont	34 00
Geiger Cong Ont	11 75
Latschar Cong Ont	16 00
Schellsburg Cong Pa	2 00
Kauffman Cong Pa	9 30
Casselman Cong Md	5 50
Glade Cong Md	3 00
	149 23

Personal	
Elkhart SS Esther Cavanaugh cl Ind	10 00
Spring Valley Cong Kans	12 50
Chicago Home Miss Ill	5 00
	27 50

Ozark Wk Day Bible School	
West Union Cong Ia	49 06

Ozark Missions	
Spring Valley Cong Kans	10 00

Adair Mission Work	
West Liberty Cong Kans	18 20

SW Penna Conf Fund	
Pleasant Grove Cong Pa	4 65
Weaver Cong Pa	4 90
Pinto Cong Md	0 81
Springs Cong Pa	2 48
Scottdale Cong Pa	20 60
	33 44

Eastern Mennonite School	
Blough Cong Pa	6 75

Johnstown Bible School	
Masontown Cong Pa	4 18
Casselman Cong Md	2 50
Morrisons Cove Cong Pa	2 50
Tressler Cong Del	1 25
Scottdale Cong Pa	10 63
	21 06

Mission Literature	
Kauffman Cong Pa	3 26
Pinto Cong Md	0 89
Casselman Cong Md	2 84
Springs Cong Pa	4 00
	10 99

Johnstown Mission Pa	
SW Penna Bd Mtg Offg	23 88

General Expenses	
Geiger Sr S C Ont	1 00
Geiger Jr S C Ont	1 00
Bank Int Ont	1 28
West Zion S C Alta	1 00
	4 28

Booklet of Prayer	
Mrs Henry F Farnwald	1 00

Sewing Circle Letters		RELIEF FUNDS		SUMMARY			
Alpha S C Minn	2 00	General		Alta-Sask Dist Bd	108 52	India	2,748 34
Markham S C Ont	0 20	Snyder Cong Ont	11 42	Dak-Mont Dist Bd	181 64	South America	2,332 72
Mrs Emma Wideman	0 20	Spain		Franconia Dist Bd Pa	745 58	Africa	59 25
Salem S C Alta	0 20	Belleville Cong Pa	35 71	Illinois Dist Bd	512 80	City Missions	1,683 45
Mrs J W Birky	0 40	Mrs A P Schertz	15 00	Ind-Mich Dist Bd	1,016 44	Charitable Institutions	1,696 65
Mrs. Zenas Cressman	0 20	Ella Zook	1 00	Iowa-Nebr Dist Bd	807 64	General & Other Funds	2,174 12
Mrs Amos Cressman	0 20	Fairview Cong Ore	50 39	Lancaster Dist Bd Pa	783 61	Relief Funds	183 10
Daytonville S C Ia	1 50	Friend Norristown Miss Pa	1 00	Mo-Kans Dist Bd	355 62		10,877 63
L Deer Creek S C Ia	1 00	Salem Cong Ind	8 57	Ohio Dist Bd	1,524 24	Respectfully submitted and Gratefully acknowledged D. D. Miller, Gen Treas., P. O. Box 574, Elkhart, Indiana.	
West Union S C Ia	1 50	Elkhart SS Esther Coca-		Ontario Dist Bd	1,160 36		
Ida Roth	0 20	nower cl Ind	7 02	Pacific Coast Dist Bd	184 67		
Science Ridge S C Ill	2 00	Oakdale Amish Cong Md	32 24	SW Pa SS Conf Dist Bd	96 04		
Mrs J W Witmer	8 00	Salem SS Young Mother's		SW Penna Dist Bd	388 68		
Stella Hartzler	0 20	cl Alta	2 75	S C Committee	232 91		
Hopedale S C Ill	0 20	Mt Pleasant, Lima, Central		Mennonite Board of			
East Bend S C Ill	1 40	& Bethany Miss Mtg O	18 00	Missions & Charities	2,778 88		
	19 40		171 68		10,877 63	"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 34:15).	
Total for Other Funds	1,674 47	Total for Relief Funds	183 10				

SOUTH AMERICA PAGE

(Continued from page 294)

of the town and even in the country. Tract work pays the highest wages in interesting and drawing people to the preaching services. We praise our gracious Lord for the privilege of working among the lost sheep in this far away corner of His harvest field and we desire your earnest and continual prayers for us.

D. Parke and Lillie F. Lantz.
Cosquin, FCCNA. Argentina.

ARGENTINE WEEKLY NEWS LETTER

(May 31, 1939)

Dear Herald Readers:—Greetings in the name of the Lord God. "For thou art my lamp, O Lord: And the Lord will lighten my darkness. For by thee I have broken a troop: by my God have I leaped over a wall. As for GOD, his way is perfect; the Word of the Lord is refined: he is a buckler to all them that trust in Him" (II Sam. 22:29-31).

Since our last letter we heard about a young married woman who was brought to Cosquin expecting to enter the Sanatorium in Santa Maria, which is the next town south. As there were no vacant beds she will need to wait, and in the meantime her husband had placed her in a hotel and then he went back to his town and work leaving her there alone, and as he had no more money to give her, she was very sad indeed. She found out through the servant that there was a Gospel Mission here so she came over and later told how she was the only woman in the hotel and so we took her to a believer's home where she will be well cared for, at least, until the way opens to enter the Sanatorium.

On Friday, May 26, Bro. and Sister Nelson J. Litwiller accompanied by Bro. T. K. Hershey arrived in Cosquin, coming by auto from Bragado a distance of nearly 500 miles in a little over one day. We were indeed very glad to see them and show them around the town to see the lots that are for sale as we are hop-

ing to be able to build a small church before long.

On Friday evening I was called to see a dying man and he died that same night. The next day we buried him in the cemetery for dissenters.

On Sunday morning, Bro. Litwiller preached on the subject of Pentecost and the Holy Spirit's work in the believers and in the world. He then took the noon train for Buenos Aires. The visit was much too short. But the distance causes the expense to be too much for a casual visit.

On Sunday, Monday, and Tuesday, Bro. Hershey preached to attentive and responsive audiences on the subjects of the Holy Spirit and victorious life. We are all very glad for these visits and messages of the Gospel.

During the day on Monday and Tuesday we were occupied in looking up some properties and agents also arranging with a constructor for some suitable plans and reasonable prices for projected work at a later time.

Bricks and labor are getting higher while cement and lime are lower. A thousand bricks cost nearly 6 dollars. Roofing also is much higher. Pray that our constructor may be able to do the work soon before it gets too cold as we are still holding our meetings out on the porch.

On account of the large number of sick people who come here for their health we are praying for and expecting another married couple to come to Cosquin who can help as nurse and minister.

Many people are receiving blessings through the literature which has been distributed in Cosquin and vicinity and as soon as possible we desire to extend the Work to other towns by means of a Bible Coach and Tent.

Will you help us in prayer to realize these plans for the carrying of the Gospel to those who are as yet in ignorance of the Love of God.

There is a need for about 5000 Gospels of Saint John, in Spanish, and we ask you to pray that they may be provided as our funds here are all used up for the tracts that we are distribut-

ing. The Underlined NEW Testament from the Bible House of Los Angeles is also in great demand.

"It [my Word] shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"And send portions unto them for whom nothing is prepared."

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Lillie and D. Parke Lantz.
Cosquin, FCCNA., Argentina.

THE BOND OF DUTY

Duty is an old-fashioned word. In successive generations it held mankind to a definite line of conduct and was thought to be good in general for the race.

Duty has held families together when inclination would have broken them. Duty has made heroes in the successive ages of the world. Duty is a product of all relations of life.

As in every other act of the will, a free choice is given to each individual. He may voluntarily do his duty, or he may voluntarily slink away from it. Once having made the choice, however, only the cowardly soul retreats before the demands of duty.

The great Christian object lesson of duty is found in the choice of the Son of God, who came to earth voluntarily to die for the sins of mankind. His career and His public utterances show He had full knowledge of His duty. Even the last night in the Garden of Gethsemane with its "Thy will be done" is ample proof of this great fact.

Duty and love are the bonds which hold the Christian church together—love to Christ, and duty to lift up Christ, that thereby all men may be saved.—Publisher Unknown.

"Come, ye children, hearken unto me; and I will teach you the fear of the Lord."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, JULY 13, 1939

(Herald of Truth)
Established 1864

No. 15

EDITORIAL

"If ye know these things, happy are ye if ye do them."

"If any man will do his will, he shall know of the doctrine."

"To him that knoweth to do good, and doeth it not, to him it is sin."

The benefits derived from character study are apparent in the series of lessons now being studied in our Sunday schools.

The grand climax in the Gospel of Christ according to Matthew is found in the last three verses in this book. We call it The Great Commission.

Compare Matt. 28:18-20 with Mark 16:15. Where one says, "Teach all nations . . . to observe all things whatsoever I have commanded you," the other says, "Go ye into all the world, and preach the gospel to every creature."

Putting these two texts together, we have the Gospel of Christ defined as "all things whatsoever" our Lord commanded. It is the missionary message which should be faithfully and fearlessly proclaimed among all people, at home and abroad.

Paul teaches us that "the love of money is the root of all evil." Let us suppose that for once the Golden Rule would supplant the sin of covetousness throughout the world. Can any one doubt what that would do for munitions manufactures, preparations for war, the liquor traffic, and the many other evils that are cursing the nations?

Years ago the late Bro. J. S. Shoemaker and the writer were used as instructors in a Bible conference. One of the subjects assigned was that of

Threatening Evils. We listed twelve of these and asked Bro. Shoemaker to mark the five which he considered the greatest. To our surprise, he marked Selfishness as being at the head of the list. The more we thought of it, the more we were convinced that he was right. The greatest enemy to self is selfishness.

The deeper spiritual life consists of a continual fellowship with God. As John expresses it, "Truly our fellowship is with the Father, and with his Son Jesus Christ." And the longer this fellowship continues the deeper will grow the experience.

Spiritual life begins with conversion. "If any man have not the Spirit of Christ, he is none of his:" "for by one Spirit are we all baptized into one body." Paul refers to this as "newness of life." And when once the Spirit of God takes His place as the life of the soul, then the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—becomes manifest in daily life. Some of these Christian virtues are qualities of the soul; others, outward evidences that the soul is right with God.

Independence Day was celebrated in usual fashion throughout the United States. Remembering past excesses in "riotous living" on this day, an effort was made in some states to guard against the dangers connected with fireworks, "mixing oil and alcohol" in automobile driving, and other things endangering life or corrupting morals. In this they were only in part successful, as it is hard to reform the outside while the inside is still subject to "the god of this world." While the total killed and injured, as reported in July 5th dailies, is somewhat less than the losses reported in 1938, one headline reads: "460 Die in Accidents as U. S. Marks July 4." On Independence day, as on all other days, this is the

THE PLACE OF GENERAL CONFERENCE IN THE WORK OF THE CHURCH

It has been the writer's privilege to be at each session of the Mennonite General Conference since the Preliminary General Conference meeting at Elida, Ohio, in 1897, when it was decided by an almost unanimous vote of those present that the time had come when a General Conference should be organized and a meeting was called for organization a year later. This first regular meeting of General Conference was held at the Holdeman Church near Wakarusa, Ind., near the beginning of November, 1898.

The Lord has signally blessed the work of General Conference. Without discrediting any other useful agency in the Church, the Mennonite General Conference has proven itself the greatest unifying agency in the Church. There are some who can not see this point as clearly as some others can. They point to many things wherein the General Conference might have done better. They think of the much strife and contention in evidence, at present as well as in the past, point to many mistakes (real or alleged) that have been made, and some even venture to raise the question wherein the General Conference is a real help to them in their community or district.

We freely admit that our General Conference, like our district conferences and other church organizations, is not a perfect body. Our personnel of officials has not at all times been the most far-seeing and efficient, and in times past we have seen men well up in the counsels of the Conference that were not a hundred per cent loyal. Then there are other points in the record of the General Conference con-

rule for Christian people: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

cerning which there is (or at least may be) just ground for criticism. But where is there in the Church, any other organization, district or Church-wide, of which the same things could not be said? The Church today, like the Church in apostolic days, is composed of imperfect members—and this very fact emphasizes the importance and necessity of standing together in our weaknesses and shortcomings and acknowledging the Headship of Christ in our feeble efforts to meet the issues before us.

It may be of interest to recall some of the things accomplished through the instrumentality of General Conference since its organization in 1897:

1. It has brought the brotherhood in all parts of the Church together in closer fellowship, thereby enabling us to understand one another's problems better than we could otherwise have done, and we have thereby been of greater help to one another than would have been possible but for these closer personal contacts.

2. Through the instrumentality of this closer fellowship all of our Church-wide organizations and institutions have been greatly strengthened and extended.

3. It has produced a number of documents of Church-wide importance; among them the paper on "Mennonites on Military Service," adopted at Yellow Creek Church in 1917, and the Statement of Christian Fundamentals, adopted at Sycamore Grove Church in 1921.

4. It has given the official voice of the Church at large on a number of important issues that were before the Church from time to time.

Other public services might be mentioned, but these are enough for illustration. Let us continue to pray that in usefulness this Conference may continue to grow, and that at our forthcoming Conference at Allensville, Pa., God will grant special grace and wisdom to those in responsible positions. The more fervent and faithful our prayers, the more unitedly we will work together under the leadership of the Holy Spirit and the Headship of Christ, the more constructive will be the work of this coming meeting.

We have often wondered what would have been the result had that meeting at Elida in 1897 decided against organizing the General Conference; or had we decided, several times since when there was pressure brought to bear upon us, that because of this insistence the General Conference should be discontinued. We know what has become of other churches that made such decisions, and we have every reason to believe that without the uniting force of this central body we would now be divided into several distinct bodies. The old

(Continued on page 316)

GOD'S COVENANT WITH HIS PEOPLE

By Lawrence Keister

For the Gospel Herald.

As Christians we ought to know God's covenant with His people, and our knowledge ought to be based on God's Word and our own personal experience.

His covenant with Abraham still stands. It still has significance for men for the Lord Himself says, "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Luke reports our Lord as saying to His disciples, "Behold, I send forth the promise of my Father upon you." They were enjoined to wait for this accession of power from the spiritual world. The event more than justified their expectations and gave ample reason for the warning in Heb. 4:1 where we are told to fear lest a promise of rest being left us anyone should seem to have come short of it.

Both Testaments tell us of God's covenant, but the New Testament is very reassuring. Our Lord states the case. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The best is available, the sum of all that is good. No wonder our Lord charged His first disciples not to depart from Jerusalem but to wait for the promise of the Father. They waited and were not disappointed. They were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. They had a new capacity for thought and expression. And so we have a New Testament promise with a New Testament fulfillment.

Our spiritual Leader had already shown us the way. On one occasion when He read the Scripture in the synagogue He found the place where it is written, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." On another occasion He assured His disciples that they could rely upon divine aid in defending themselves against opposers for "it is not ye that speak, but the Spirit of your Father which speaketh in you." Then in addition to this He promises to such as love and obey Him another Comforter, "that he may abide with you for ever; even the Spirit of truth." A Christian must speak wisely and well.

Then there is the question of worship. Where and how? Jesus answered these questions early in His public ministry. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Formalism and ritualism are set aside in order to make room for something far better. Paul falls in line with Jesus when he says, "Know ye not that ye are the temple of

God, and that the Spirit of God dwelleth in you?" And also in another place where he says, "Be not drunk with wine, . . . but be filled with the Spirit." Surely Christian people today should line up with Paul and Jesus. They should worship God in harmony with His own nature.

Ours is an everyday religion and meets the needs of just such folks as we are. Paul thinks so when he says, "If we live in the Spirit, let us also walk in the Spirit." Our conduct comes within the covenant if we are true to Christ. The fruit of the Spirit is an everyday matter too; love, joy, peace, long-suffering, goodness, faithfulness, meekness, self-control, all are needed in the course of life and all in place as required. But we must not think that the kingdom of God is eating and drinking and a dozen other physical and external things for it always is what it has been, "righteousness, and peace, and joy in the Holy Ghost." Day by day the Christian lives as a citizen of the kingdom of God.

Power is a consideration in church as well as in industry and travel. The covenant provides spiritual power and guarantees results. In fact this is one of the chief provisions in the covenant. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," a promise amply fulfilled when they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. Of course power is a perpetual need in the Church—spiritual power, but some churches fail just at this point. They forget the solemn words reported by the Hebrew prophet, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." They rely upon entertainments and programs and organizations, and discredit the provision which God has made in His covenant with His people.

In conclusion, we as Christians must remember that our Lord, being at the right hand of God and having received of the Father the promise of the Holy Spirit, demonstrated this fact on the day of Pentecost; not as a thing for that age only, but for all ages and all people who will comply with His requirements. Too little do we hear and see what Paul describes, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Too few illustrate his word to the Ephesians: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

God's covenant remains, but am I included in it as one of His people?

Scottdale, Pa.

An armed peace is not a Christian peace.—Paul Erb.

BIBLE TEACHING ON NONCONFORMITY

X. AS APPLIED TO THE EDUCATIONAL SYSTEM

By Edward Yoder

The followers of Christ are required to live so that they may please God (I Thess. 4:1; Col. 1:10). If they are serious as Christians, they take God's Word for their guide and rule of life. Their aim is to glorify God in obeying Him. The unregenerate people of the world, and careless Christians too often, do not take God seriously. They follow whatever course in life suits their own fancy at the moment. They live to please themselves, or to please their friends or some other people, but not particularly to please God.

The world is devoted to passing fads and modes in its ways of living and acting. Insofar as any of the world's changing manners and customs are contrary to God's Word, and therefore displeasing to Him, the Christian's practice is necessarily different. He is unconformed in that particular. There are changing fashions in people's ways of thinking as well as in their clothes. The things of the mind too are subject to modes that come and go. Certain ideas and philosophies become popular for a time and later are replaced by others. In education, which deals largely with ideas, emotions, attitudes, and beliefs, such fads and styles come and go.

Not all that is new or different in education today from that of a generation or a century ago is necessarily to be regarded as bad. Some of this change marks genuine progress toward better methods and aims in education. Neither should one look upon the changes in educational theory and practice as being all to the good. For there is much in modern educational philosophy that is false and contrary to the principles of God's Word. Christians must form the habit of scrutinizing every idea that comes along in the field of education; they need to prove, or test, all things educational and hold fast that which is good.

Education in the broad sense includes much more than formal instruction in the traditional three R's. Not all of a child's education is received in schools. The Christian home is responsible for giving training and education. The Christian Church and its officials are charged with the duty of teaching, which means education. There was a time longer ago when practically all education outside the home was sponsored and directed by the Church. The outlook and emphasis in a child's education was then largely religious.

Today most education in America has been divorced from religion and the Church, so that the child tends to receive a secular outlook upon life. His thinking and living become this-worldly instead of other-worldly. Here is one point on which Christians must be unconformed to popular educational practice. Because God, faith, eternal things are of more importance for the child than this life and its affairs, they insist that by some means the child in its education must receive a religious outlook upon life instead of a secular outlook.

In the education of the child a good deal depends upon what the people believe who plan and give the education. Teaching the child certain useful habits and skills, such as reading, writing, and accounting, is not the fundamental task of education, though it is important that he receive such training. More important for those who plan the child's education are the answers to questions like the following. What is the child? Is he a young animal that needs mostly to be left alone and allowed to grow up naturally? Is the child naturally good, or is it depraved due to the influence of sin on the human race? Is the child only an immature human being, whose inner impulses and spontaneous interests can be trusted to guide him in the way to useful maturity? What is the child to become? Is he simply to be a person able to live comfortably in this world, make a living, reproduce his kind? Or, is the child an immortal soul responsible to God for his life and character?

The answers to these questions will determine to a great extent what kind of education the child needs. The answers which the people who plan schools, courses of study, and textbooks give to these same questions will determine the kind of education the child receives. The child's character and what he will think about himself, about life, about sin, about God; these are the basic things with which education deals. If the world is right in believing that human nature is intrinsically good and all its impulses are useful for bringing the child to maturity, then naturally those impulses should be as little

interfered with as possible. Some of the up-to-date, modern educators are in fact saying that external restraint and discipline should rarely be used in the school or in the home. And the result is an increasing lawlessness and disobedience among all classes of people. Christians know from the Bible and from human experience that sin has seriously marred human nature and that the natural impulses of the child need to be restrained and subjected to wholesome discipline and nurture in the Lord.

It is popular in some circles to teach that man is essentially a social animal rather than a religious being, and that his most urgent needs are to know how to get food and shelter and live with other people. Therefore some schools emphasize practical education and social studies and group activities for the development of the child. The Christian believes that, while these things have a necessary place in the child's education, they are yet not of the first importance. He holds that the individual person must first of all be brought into right relation with God and His will in order to become successfully adjusted to his surroundings and to society.

The general tendency in so-called progressive schools is to make education child-centered. Everything is made to revolve around the child, his interests and experiences. His interest is allowed to determine largely what he shall learn and what he shall do in school. Activity is the watchword rather than the learning of subject matter. Everything in the child's experience is made as easy and pleasant as possible, with a minimum of disciplined application to learning. Christians believe, on the contrary, that education must be centered in something outside the child and his immediate world. If God is to be the center of the person's life, the child's education must from the first fit him into the larger world, in order that he may find happiness and fulfil the purpose of his existence.

Equally as important as knowing how to make a living and being socially adjusted is the fact that a human being belongs to a race that is entrusted with an accumulated cargo of culture and civilization that is to be handed down through him to succeeding generations. To this end he must be taught a certain definite content of knowledge and fact, whether it be all directly in the line of his interest at the moment or not. God required the Israelites to teach their children the content of His law and the facts of their religious history. This represented a pretty definite body of factual knowledge that had to be mastered by the child. So today the racial heritage which has been built up through the centuries and is preserved in literature, history, language, the Bible, and so forth, must be learned by the child in some measure.

The young person who merely spends his time in school, in activity and in experimenting according to his natural inclination, does not become educated in the real sense. He must in accordance with his capacity be disciplined in the facts of his cultural heritage so that he can help carry on the stream of civilization. The neglect of real learning in the schools has led to an extreme emphasis on a multitude of activities that serve little purpose except to amuse and divert the pupils. Excessive athletics, dramatics, clubs, and numerous activities too often occupy the central place in high schools and colleges. Christians should take seriously the main business of schools, that of learning something substantial, furnishing the mind with equipment that will be useful for living in the fullest sense and for serving God as their Maker.

On these and other points the Christian who is concerned to please God in the matter of education for children and young people will be critical of the modernistic emphasis in education. The Church has institutions of higher learning for the purpose of avoiding conformity to some of the worst practices of the world in education. Some Christian bodies provide their own system of schools complete. Those who do not have such a system must provide a supplementary program of their own for education in religion and morals, apart from the public school system, and see to it that the child develops a religious, God-centered point of view in his thinking and living, a spiritual rather than a secular outlook upon life.

Scottsdale, Pa.

"... Church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:15, 16).

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(460 Rockland St.)

A loving greeting in Jesus' name, to all who have helped in any way with the work at the Rockland St. colored mission. We love to read and meditate on Isa. 59:1, and can say this is made true with us. God is hearing our prayers and souls are being saved.

A rather elderly man who was a sinner to the depth has accepted Jesus as his Saviour, and is willing to do anything the Bible and the Church ask of him. He has used tobacco since a boy, and without asking him to stop, he has done so, and says this does not belong to a Christian. Praise the Lord for victory over this sin of the flesh.

Another man of 60 years was baptized and received into fellowship. He is such an encouragement to the work. His testimony is sure, Jesus has saved him. Many are under conviction, and still they put off accepting salvation.

Another mother of three of our Sunday school children, who lived deep in sin since she was 14 years old, died. We had the privilege of teaching her the way of salvation a long time, but she would not accept until on her deathbed. Her confession was, "God forgave me my sins and has blest my soul." If this satisfies God, it is good enough for us. No one can know until they realize it, what it is to see souls wasting their lives in sin, giving their body to sin until they cannot, and then call upon a loving God and hear their testimony, "Jesus has saved me." Oh, let us together praise Him over and over for His saving power, and with stronger faith tell the Gospel story to the lost everywhere. Many of us who are saved never knew the depth of sin a soul can get in. It is worth much praise to Him for having kept us.

Summer time is here and we are thankful for it. With it also so many amusements and parks are open, and even street gatherings, that the house of the Lord is robbed of attendance and interest. Praise the Lord for the faithful ones who come through it all.

Will you pray much for these dear people as you go to the mercy seat daily with your prayers? Will you go in haste, the time is so short?

We want to thank all who helped with their means to clear the songbook debt of \$30.00. They enjoy the songs much and are waiting with you, to sing the songs of the redeemed over there, where some from every tribe

and nation will be. As you pray, we are willing to go forward with the Gospel till He come.

July 3, 1939. Esther K. Lehman.

ARGENTINE WEEKLY NEWS LETTER

(June 14, 1939)

Dear Herald Readers:—We greet you all in the Name of Jesus. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Rom. 11:33).

We are glad for the privilege of writing a letter again to our brethren at home, especially so since there does not seem to be time to write to friends individually and acknowledge letters of encouragement and greetings that we receive from time to time. We praise the Lord for His continual blessing and guidance.

One of the things for which we are especially grateful is the rain which has fallen so abundantly in all parts of our territory. The situation was becoming very serious. This rain has given hope to the farmers and consequently to the many, many poor people who are all around us. You may have no idea just how poor the people are in times of stress. For instance, the lady who helps us with our house work right now, is a member of the Church as well as her husband. They have four children. They sweep and clean the church here in Bragado and with that money they pay their rent. The husband is without work, and they have nothing to live on but what she earns in doing house work. We pay her by the day, about twice as much as the regular pay is for hired girls, and with that she tries to support the family. But it is not sufficient. They can buy no milk, and very little of anything else that would go for a reasonably balanced diet for growing children. Add to this the unpleasantness of a damp, piercing cold winter without sufficient clothes or bedding, and you can imagine the plight of many of our people.

I learned something new the other day. In many of the poorer homes there are always three or four dogs who come to greet you when you come to the door. I remarked to a person, that it were better for these people to have less dogs and save on that to feed their children. I supposed they had the dogs for protection, as their houses are not too secure. I was told that they have the dogs and have the children sleep with them to keep them warm during the cold winter nights. In all fairness to Argentina and her people, we should say, however, that the whole country is not composed of this type of people. We know homes here in Bragado where hot water heating is installed, in the latest automatic fashion, where there are electric clocks on the walls, and

where there is all the comfort of a North American home. We are apt to write more about the poor people, possibly because we deal with and feel more for them. The public schools have soup kitchens, but they are badly organized or controlled politically, because we know many worthy children who are not given anything to eat at these kitchens.

Word has come from Trenque Lauquen that one of the oldest members of the congregation there, Dona Maria Belatti, was found dead in the kitchen. She was one of the very faithful members and also one of the oldest.

We are glad to report that there is no sickness among the children of the orphanage at this time. All are well and the older ones are all going to school.

Our helper here in Bragado, Duilio Bottaro, is doing a very good work in distributing tracts and taking charge of the meetings in Comodoro Py and General O'Brien, whenever we cannot be present. He is a graduate of the Bible School, and we trust that he will continue to grow and become more useful. We ask you to pray for him.

The Executive Committee had a meeting in Bragado last week and the regular business was transacted. Most of the pastors report very good interest in the meetings although the financial end, as far as the native churches are concerned, is lagging very much. The offerings of our people are not what we think they should be.

No doubt our readers have read of the investigations made by the Argentine government into Nazi activities here in Argentina. There is no doubt that there has been some propaganda, and so the president of the country has signed a decree with which all foreign organizations must comply. Our and other missionary societies fall under this ruling and it means an endless amount of reports, minutes, activities, and all we do must be itemized and sent to the government every so often.

We need the prayers of all the people.

Nelson and Ada Litwiller.

Bragado, F C O Argentina.

AT THE ROCK CHURCH

By Alice H. Nissley

For the Gospel Herald.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Bro. J. M. Nissley and the writer attended the week-end meeting at Columbia on June 3, 4. He and Bishop John S. Mast of Elverson were the speakers.

We had splendid Bible talks. Our aged Bro. Mast greatly impressed us with his great earnestness and zeal for the sounding forth of the precious Gospel truths; his keen memory from the time when he first united with the Church, and also the countless changes that have arisen since then.

From Columbia we went to the Rock Church, which is under Bro. Mast's bishopric. We were well pleased to see how they as a little flock so nicely worked together. All were ready to do their little part. When they went to church, the children went along. The children were anxious to attend the services. They did not have to be coaxed. When the invitation was given, need we wonder that the children gave response as well as the older ones? Ten responded to the call.

The kind reception of those who stood for Christ, and the kind fatherly advice given to them by the Church, caused the onlooker not to pity but to rejoice, for those souls with such an environment. We rejoice for those who heeded the call, but feel sad for those who think they are good enough without being "under the blood."

There are many heartaches, many sleepless nights caused because you or I or someone who reads these words are not willing to live the Christ-like, blameless life. Are we willing to say, "Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24)?

Altoona, Pa.

AFRICAN PROBLEMS

By J. Eby Leaman

For the Gospel Herald.

Arising from—

I. Native Mannerisms

In citing some of the spiritual problems, I must give you an idea of the African's mind and how his views differ from ours. Some of the things mentioned will, no doubt, seem to you to be in no way related to the spiritual; but we must bear in mind that what a person accepts as proper and improper affects his religious outlook and colors his spiritual thinking. For instance, if a native has some pressing problem, spiritual or circumstantial, and he comes to you for help, he expects to be asked what his difficulty is before stating it. If the pastor would say to him, "What do you want?" which in America would be a proper question to ask, he would immediately rise and leave without saying a word, and the pastor could make no contact with him spiritually for a long time and perhaps never. The reason for this response is that a question of such nature implies this thought: "What do you want here as long as I am accusing you of something?" The above words spoken to a native leaves him under the impression that he is being accused of something that he knows nothing about. The only way to regain his confidence is to satisfy him that you had no such intentions. This is very difficult to do, especially if he eyes all people suspiciously, as most Africans do. (These

people are expert deceivers; they have been taught it from youth. A great man in the heathen mind is one who can deceive someone and not get caught. Their view of a lie arises from this notion; a lie is not a lie until the individual has been seen doing the thing he is lying about. Hence, suspicion is a characteristic trait.) Fortunately, for inexperienced missionaries who are trying to master the language, the mistakes made are not taken so seriously until the native thinks that enough of the tongue has been mastered to ask questions properly. Then be on your guard.

One of our teachers who had been teaching school for several years and who had mastered the language in the minds of the people, reprimanded a boy by saying to him that he was very foolish for wasting so much of his time.

In a second the class was electrified. "Teacher," said one, "you did him very bad." The teacher was practically heart-broken when she saw that something had been unconsciously done or said that greatly offended a pupil. Tactfully and with inward nervousness she proceeded to discover the mistake. To her surprise she was told that the word for "foolish" in this language meant not only unwise but insane or crazy. For a missionary who teaches the Word of God to call a person foolish was a terrible offense. Was it easy to regain the student's confidence? Ah, no; it cost her an apology, a period of prayer with the boy, and some days of difficult teaching to one who had lost confidence before the youth was satisfied. Many a missionary has been driven to prayer and shed tears to right a little misunderstanding which was not a known mistake. We thank God that by the power of His Spirit and by the character of the missionaries He has so bound the believers together that many of our failures and mistakes are in time overlooked by those who would have once considered them as irreconcilable.

"And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32).

II. The Natives' Idea of Property

The native considers no ground the property of another until it is hoed and cultivated. The British Government appoints men to locate the boundary lines of those people who desire land. The missionaries arrange to have plenty of land for the enlargement of the work and consequently at present, are not able to cultivate it all. Of course, the introduction of European civilization will in time bring about a necessary change in their view, but now, one can't convince them that it is the proper thing to do. It is not uncommon for a missionary, who has been away for a day or so, to return and find a native hut almost completed and built on the compound. You will

realize what tact and firmness must be used to keep the property the Mission has assigned and yet not offend the native who sees nothing wrong in his actions. In one case a mahoga patch had to be plowed up. The missionary told the man that he would pay for the food destroyed or buy him as much as was destroyed and give it to him. As yet he has failed to come around for either, and instead is trying to get the missionary in trouble by appealing to the native court. It is evident that he cannot succeed in his efforts, as the British law requires all white people to be tried in white courts. At least you see the situation, and can easily imagine how quickly a small thing like this will offend a person and harden him indefinitely.

III. The Native's Conception of Money

The African, because of the introduction of the white people and their civilization, feels that he is far below the times and that every white man has more money than he needs or knows how to use. We are millionaires in their minds. An intense problem arises from this idea.

A white man out here has no right to do more than he must, because of the enervating climate. To retain his good health he must rely strongly on native help. They want to work, and it is not hard to get help; the problem is that they, because of their view of the white man's enormous piles of money, expect a raise every few months and that the systematic raising has no limits and should not cease. To them, the amount a man gets for work depends not upon the responsibility of the work done or how well it has been done, but on the length of time he has been working for his employer. You say, "Teach them differently." One must remember on the mission field to face facts as they are and not what the missionary expects or wants them to be. Of course, we are doing our best to break down this idea and base wages on American standards by lengthening the periods between raises and by reducing the amount each time. This works fine; but one may not be too insistent, or the native says, "He is not a Christian, he doesn't give a man what he deserves." Yet a missionary can't keep going and continue to raise a man's salary every three months. The problem is small, however, as long as it remains in the temporal things of life; for when the money gets low, the work ceases for a brief period. It is a good thing that these people like a time to rest once in a while, so the idea of stopping is not so offensive to them. When the problem involves spiritual work, as teaching our schools, then a serious difficulty arises. Some say, "Well, they should not have any gifts for teaching the Bible." Who in Amer-

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE LEGEND OF THE PITCHER OF TEARS

Many days a stricken mother,
To her loss unreconciled,
Wept hot, bitter tears, complaining,
"Cruel death has stolen my child."

But one night, as she was sleeping,
To her soul there came a vision,
And she saw her little daughter
In the blessed fields of Elysian.

All alone the child was standing,
And a heavy pitcher holding.
Swift the mother hastened to her,
Close around her arms enfolding.

"Why so sad and lonely, darling?"
Asked she, stroking soft her hair.
"See the many merry children
Playing in the garden fair."

"Look, they're beckoning and calling;
Go and help them pluck the flowers.
Put aside the heavy pitcher;
Dance away the sunny hours."

From the tender lips a-quiver
Fell the answer on her ears:
"On the earth my mother's weeping,
And this pitcher holds her tears."

"Tears that touch the heavenly blossoms,
Spoil the flowers where'er they fall;
So as long as she is weeping
I must stand and catch them all."

"Wait no longer," cried the dreamer;
"Run and play, sweet child of mine;
Never more shall tears of sorrow
Spoil your happiness divine."

Like a bird released from bondage,
Sped the happy maid away,
And the dreamer woke, her courage
Strengthened for each lonely day.

—Selected by Lydia Shetler.

PRESENT-DAY ISSUES WHICH CHALLENGE THE MOTHERS OF OUR LAND AND HOW TO MEET THEM

By Alta Metzler

For the Gospel Herald.

(Concluded)

Social Problems

The second issue we wish to think of is that of the social and moral conditions that surround us. We see all about us a breaking down of morals. It seems the world has lost many (or shall we say most) of their standards of right. The curse of smoking and drinking which has so completely taken the country is responsible for much of the breaking down of morals. "Dine—Drink—Dance"—how often we see such signs in both city and country. Drinking has been made so very convenient and respectable in this day.

Young girls and women participate equally with the men. This was brought to our attention very forcibly recently. While eating lunch in a restaurant in a small country town we saw one group after another of young men and young women going to and fro from a bar room. What a sad picture!

With the breaking down of other standards has come indecency of wearing apparel; both men and women appearing in public very scantily clad; advertisements everywhere blazing forth scantily clad women. Together with this has come a freedom and boldness of manner not becoming to womanhood, the very opposite of a "meek and quiet spirit." This spirit of freedom is expressed among the sexes on the street, in the parked cars, etc. The popular terms for it would be called "petting parties." It is really surprising to find how many young people today think that that is all right and a legitimate way of having a good time. They feel that parents who object are simply old-fashioned and out of date. There is a marked breaking down of parental authority. Children seem to feel they no longer need to obey their parents but are very capable of directing their own affairs.

In thinking of this issue confronting us we must mention the amusements such as swimming pools, skating rinks, movies, etc. I would refer you to a very illuminating series of articles in the Youth's Christian Companion on the movie. Some of those statistics should certainly awaken us. You will say, "Why mention all these things in discussing this subject to Christian people?" How fine it would be if it could be said that no Christian young people attend any such places, but we fear such is not the case. Leaving that with the Lord, we must recognize the unconscious influence it has on our homes, as our children associate with those who do take a part in these popular and corrupting amusements. May the Lord help us to open our eyes to some of these astonishing facts.

Vocational Problem

The third problem we would mention is that of the vocational problem. There are many opportunities in the business and industrial fields for our young people. Our young men no longer stay on the farm, and young women assist their mothers in the home. There is a tendency, as our children enter grade and high school, and even as they go to church schools, to prepare for that work which would bring them the greatest returns financially and would put them in the most "cultured" circles rather than a preparation for consecrated service wherever God may lead. Many of these positions take both young men and women to the large cities. Here they face many trials and temptations. They are often taken away from home and

friends and thrown entirely among strangers.

Probably one of the largest problems in the industrial field is that of the unions. In almost every line of work they are called on to face this question. Will we keep our jobs? or will we be unequally yoked together with unbelievers? A real problem it is, living in the economic conditions we have experienced the past several years.

Religious Problem

The fourth problem is that of the religious issue. There is so much called religious today that is anything but spiritual. There are so many false teachers and false "isms" today, and they are woven into our daily living so very cunningly. As we look about us, and as we read the daily papers, we are impressed with the many who are losing faith in the living God who can keep us daily. Because of the influence of unbelieving teachers in the classroom, our young people many times do not know what to believe. In many circles there is little regard for spiritual things.

Here again we must mention the matter of reading material because of the great influence it has on our children and homes. We can no longer judge a book or magazine by its name, author, and publishers. Many of these which we at one time considered safe are no longer such. Magazines that only a few years ago were clean and educational are no longer fit to be on our reading tables. To supply this need for our homes is a real challenge to Christian parents.

And now we shall offer a few suggestions as to how we can meet these challenges. I make no attempt at giving a solution for the many problems that face us. Possibly the first suggestion would be that which is found in I Tim. 4:12-16:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

"Be thou an example." What a challenge! An example "in conversation"—we understand this to mean our daily living. Is our life day by day beyond reproach? "In charity"—there seems to be so little love in the world today. What an opportunity we have to show to others the true love of Jesus in our hearts. "In spirit" and "in faith"—we mentioned before the lack of these qualities among people today. We are commanded by Paul to put on a meek and quiet spirit and to have

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SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for July 23, 1939.—II Chron. 14:2-12.

ASA: A Life of Trust

Golden Text.—Help us, O Lord our God; for we rest on thee.—II Chron. 14:11.

Introductory.—Asa was the third king of Judah after the division in the days of Rehoboam and Jeroboam. He was of a different type from that of Rehoboam, and the history of his reign makes different reading from that of Rehoboam.

Asa's Reforms (2-8).—The first statement in the printed text of the lesson reads, "Asa did that which was good in the eyes of the Lord." In the study of his acts it should be born in mind that he lived in the dispensation when God dealt out justice to His enemies through the instrumentality of His people on earth, while under the New Testament dispensation He rules the nations through rulers outside the Church. In other words, under the Gospel dispensation Church and State are separated. This accounts for the fact that Asa served God and governed his people in a way that would not be in order among the followers of the Prince of Peace. "Asa had an army of men that bare targets and spears...." This is not said of any of the leaders of the Church in apostolic times.

Concerning the reforms instituted by Asa we read: "He took away all the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers... and the kingdom was quiet before him." Moreover, "he built fenced cities in Judah: for the land had rest." How different from the way it was before he came to the throne. Some people have the idea that it takes violence to make a nation prosper, but Asa's reign proves the reverse. "Righteousness exalteth a nation: but sin is a reproach to any people." The history of Israel proves that whenever the nation was ruled over according to the Word of the Lord the people prospered; and that when the people forsook the way of God they invariably got into trouble.

Asa Trusts God for Victory (9-15).—Asa was not without his conflicts. Zerah the Ethiopian came against him with a million men. Asa went forth to battle with Zerah, but he trusted not in the strength of his army. This was his prayer: "Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." Now notice how the victory was won: "So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled."

ans before Asa, and before Judah, and the Ethiopians fled."

Here is one very striking difference between the way that victories were won in those days and how they are won at the present time: Then the armies of Israel prevailed when they were true to the Lord, and suffered defeat when they forsook the Lord. Today victories are won through brute force. We read nothing today about the tide of battle turning in favor so long as there were two attendants holding up the hands of the leader, and reverses coming as soon as the leader's hands were allowed to drop. We read of no victories being won like those won by Joshua when the walls of Jericho fell down or by Gideon overcoming the hosts of Midian with only three hundred men and no weapons but lamps and pitchers. Then the battles were the Lord's; today they are decided by the strength and destructiveness of armies and of instruments of destruction.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Asa Weakens Spiritually in His Closing Years (16:1-10).—It would be pleasing to read that Asa kept up his record of fully trusting in the Lord to the end of his days; but unfortunately such

is not the case. While he did not utterly forsake the Lord as many others have done, yet the sixteenth chapter of II Chronicles tells us of his giving way to some extent. Whether it was because of pride of success or for some other cause, he began slipping toward the latter part of his reign. Fearing Baasha, king of Israel, he sought an alliance with Benhadad, king of Syria. This was in striking contrast with his reliance upon the power of God when Zerah, king of the Ethiopians, made war against him. And comparing these two struggles, we do not find the decisive victory in his favor in the latter struggle that we find in the former. However, it is to our benefit that this part of Asa's career finds a place in the Scriptures, as well as the more pleasing description of his earlier conflicts for it stands as a warning to us lest we forget to "wholly follow the Lord" to the end of our days.

Again let us notice that so long as Israel remained true to God the blessings of the Lord were showered upon the nation; and that when Israel departed from the way of God, the glory and the power of God departed from His unfaithful people. Let this fact never pass from our mind. It never pays to compromise, or to follow the Lord "afar off." It takes the true soldier of the Lord, armed with "the full armour of God" (Eph. 6:10-18), to win mighty victories for Him. "He that overcometh shall inherit all things." —K.

BIBLE MEETING TOPIC

SCENES FROM THE PROPHETS—THE PROPHET IN A DUNGEON

(Jr.).—Jer. 37:11-38:13

Topic for July 23

MOTTO

"Blessed are they which are persecuted for righteousness' sake."

OUTLINE STUDY

I. The Faithful Messenger of the Lord.

1. Called.—Jer. 1:7-10.
2. Commanded to speak without fear.—Jer. 1:17-19.
3. Speaking, what men do not like, fearlessly.—Jer. 26:12-15.

II. Persecuted for Telling the Truth.

1. The king burns the writing of God's Word.—Jer. 26:20-23.
2. Arrested and smitten on false accusation.—Jer. 37:11-15.
3. They seek to kill him.—Jer. 38:1-6.

III. Delivered From the Dungeon.

1. Ebedmelech's compassion and plea.—Jer. 38:7-9.
2. The king commands him to take Jeremiah from the dungeon.—38:10.
3. Ebedmelech takes Jeremiah out.—38:11-13.
4. He speaks the truth as before.—38:17-23.
5. Ebedmelech is rewarded for his kindness.—39:15-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Persecute."
2. The Story of Jeremiah.
 - a. Called to a hard task.
 - b. Faithful in telling the people all the truth.
 - c. Sad because they will not heed.
 - d. False accusations against Jeremiah.
 - e. The story of burning the roll.
 - f. The story of his experience in the dungeon.
 - g. God delivered him from death.
 - h. God rewards the faithful Ebedmelech.

For Seniors.

1. The State of Judah in Jeremiah's Time.
2. The Unwelcome Message of God Through Jeremiah.
3. The folly of Suppressing Unwelcome Truth.

SEED THOUGHTS

The Cross and God's Grace

The cross that He gave may be heavy,
But it ne'er outweighs His grace,
The storm that I feared may surround me,
But it ne'er excludes His face.

The thorns in my path are not sharper,
Than composed His crown for me,
The cup that I drink not more bitter,
Than He drank in Gethsemane.

The light of His love shineth brighter,
As it falls on paths of woe,
The toil of my work groweth lighter,
As I stoop to raise the low.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JULY 13, 1939

Field Notes

Much of the material intended for
this week's paper—correspondence and
reports of special meetings—is being
held over a week for lack of space.

There will be an inspirational song
service held at Erisman's Church near
Manheim, Pa., July 16 at 7 P. M. All
are invited. P. M.

Good interest is reported from the
Sunday school meeting held at Elton,

Pa., July 4. Besides local attendance
there were those present from other
congregations, from Belleville to Scott-
dale.

Change of Address.—Bro. Ralph R.
Smucker and family, from Goshen, Ind.,
to Tiskilwa, Ill. The address at Tiskil-
wa, we understand, will be temporary;
until General Conference time in
August.

A missionary meeting was held at
Masontown, Pa., on Saturday evening
and all day Sunday, July 8 and 9, with
Bro. and Sister John H. Mosemann,
missionaries on furlough from Africa,
as the principal speakers.

Bro. C. B. Shoemaker, Secretary-
treasurer of the House, left with his
family on Friday morning of last week
for an extended visit among friends
and brethren in Indiana, Illinois, and
Iowa. The Lord direct them on their
journey.

The Lord willing, a Sunday school
meeting will be held on Saturday, Aug.
5, at the Chestnut Hill Mennonite
Church near Silver Springs, Pa. Be-
sides local talent, the name of Bro. A. J.
Metzler appears on the program. All
are welcome. Cor.

If previous arrangements were car-
ried out, Bro. and Sister J. R. Shank of
Versailles, Mo., worshiped with the
congregation at Culp, Ark., over last
week-end, at which time several new
members were to have been received
into the fold.

Tent meetings will be held, D. V.,
at the Rossmere Mission station near
Lancaster, Pa., beginning July 25 and
continuing two weeks, in charge of
Bro. Walter Gable of York, Pa. Place
these meetings on your prayer list.
D. B. G.

Bro. C. K. Lehman of Harrisonburg,
Va., has been spending some time in
the vicinity of Millersville, Pa., his
former home. He is listed as one of the
instructors at the young people's in-
stitute, being held at Arbutus Park
near Johnstown, Pa., July 12-23.

The seventh annual open air singing
will be held, D. V., in the woods of
Jos. G. Kennel, one mile north of At-
glen, Pa., on Sunday, July 30, 1939 at
1:30 P. M. Standard time. Bring Church
and Sunday School Hymnal and Life
Songs No. 2. Everybody welcome.
J. G. K.

To Whom Concerned: Young people
of Lancaster County and surrounding
counties who have a desire to go to
Institute at Harrisonburg, Va., July 26-
30, and have no means of transporta-

tion, may get in communication with
Stoner Krady, Willow Street, Pa. R-1.
(Phone—Lanc. 30771). D. S. K.

Word reaches us that Bro. Harvey
Hostetler, author of several Hostetler
family histories and well known to
many of our readers, passed away July
3 and funeral services were announced
to be held at Marshalltown, Iowa, on
Thursday of last week. May God com-
fort the bereaved.

The following is taken from the Mis-
souri-Kansas Mission Bulletin: "Adair,
Okla., Sunday school requests a ten-day
series of meetings following the two-
week summer Bible school which be-
gins July 10, in charge of Sister Mary
Miller of Hesston, Kans. Bro. Protus
Brubaker is to be the evangelist."

Bro. John H. Mosemann and wife,
missionaries from Africa, are spending
a few days in Scottsdale, the guests of
Bro. and Sister David Alderfer. They
favored the congregation at Scottdale
with helpful messages on Wednesday
night of last week, and spent Sunday,
July 9, with the brotherhood at Mason-
town, Pa.

A Correction.—In last week's Gospel
Herald we told of a committee meeting
on work pertaining to the coming ses-
sion of the Southwest Pennsylvania
Conference, consisting of Brethren M.
J. Livengood, M. B. Miller, and J. L.
Horst. That meeting was held at
Grantsville instead of Scottsdale, as re-
ported last week.

Bro. Eli S. Hallman and wife and
daughter Anna of Tuleta, Texas, are
spending a number of weeks in the com-
munity of Kitchener, Ont., the former
home of Bro. and Sister Hallman. They
are expecting to remain in the North
until after the General Conference at
Allensville, Pa. Their present address
is Kitchener, care of Ephraim Snyder,
R-2.

Recent mails brought to our desk an
envelope in which were enclosed a cir-
cular on "A Glimpse into the Christian
Activities of Eastern Mennonite School
Students" and a personal letter from
President Stauffer to patrons and sup-
porters of the School. In these mes-
sages the missionary activities of the
students are emphasized and brought
to light.

Two groups of visitors gladdened two
homes in Scottsdale over last week-end.
One of these was the large group that
attended the Maust family reunion at
the home of Bro. and Sister A. J. Metz-
ler, and the other group consisted of
Bro. R. R. Kreider and family and Sis-
ter Stella Kreider of Lancaster, Pa.,
visiting in the home of Bro. and Sister
Homer Kauffman.

Those interested in securing a tent for use during our coming General Conference at Allensville, Pa., will please read the announcement by Bro. Elmer E. Yoder on last page of this issue. As present indications point to a very large attendance at this meeting, and the number of homes available for sheltering visitors correspondingly limited, the matter of finding shelter for all the visitors will be a real problem.

Mennonite General Conference.—We are in possession of a program of the forthcoming meeting of Mennonite General Conference and associated meetings, to be held near Allensville, Pa., Aug. 20-24. There is to be a week-end Fundamentals Conference, as usual, in our congregations within reach, followed by meetings of Church-wide Boards and Committees Monday afternoon and Tuesday, Wednesday and Thursday to be devoted to the work of General Conference proper.

Bro. Cleason J. Forry of Hanover, Pa., sends us an interesting article announcing a program of a reunion of the Conscientious Objectors at Fort Meade during the World War. This meeting is to be held at Grantham, Pa., Saturday evening and Sunday, Aug. 12 and 13. A number of interesting topics pertaining to Nonresistance are assigned to former C. O.'s at Fort Meade who are now ordained men in a number of different denominations. For further information concerning plans, reservations, etc., address Cleason J. Forry, 815 Broadway, Hanover, Pa.

We are in possession of a neat little folder, issued by the Mennonite Historical Committee, bringing an appeal to our congregations in the United States and Canada in behalf of funds needed to erect a building in connection with Goshen College in which the archives of Mennonite history are to be kept. As only \$5000 more are needed to raise the desired amount, and this appeal is going to several hundred congregations, it ought not to be a difficult matter to raise the desired amount. Those especially interested in this enterprise can "make assurance doubly sure" by contributing fives or tens or twenty-fives.

Correspondence

Dagmar, Mont.

(Coalridge congregation)

Dear Herald Readers, Greetings:—Bro. John Stoll from Wolford, N. Dak., was with us May 14, and gave us two services. We thank our Lord for the many blessings we have received, and for the showers of rain we have been having.

On June 18-25 Bro. John Stoll held our revival meetings. Not so many at-

tended the meetings; members were strengthened, but no response of lost souls.

We had counsel meeting on Friday evening and communion service on Sunday morning.

A number of our young men went out west looking for work this week.

May His blessing abide with us. Pray for us at this place.

June 29, 1939.

Cor.

Birch Tree, Mo.

(Berea congregation)

Dear Christian Friends:—On the evening of March 11 we were privileged to have with us a group of young people from Yoder, Kans., who had charge of the service. Bro. Andrew Bontrager gave us a timely message on Prayer, which was very much appreciated. The program also consisted of a number of songs.

May 9 and 10 Bro. Alva Swartzendruber, our bishop, was with us, and the evening of the 10th we were privileged to have our communion service. Each member here and the out-station members were visited during this time.

May 16 Bro. S. S. Hershberger, field evangelist, came into our midst and helped in the work here for one week. The members here and out-stations were again visited, also some other calls made.

We appreciated the help and encouragement all these brethren gave while here. They allowed themselves to be used of the Lord to the advancement of His cause. May God bless the efforts.

The work is going about as usual, with encouragements and discouragements. The attendance has increased some, which is always the case in spring and summer here.

A number of days, or parts of days, have been spent in visitation work and several trips to the out-stations in interest of the work there, besides the regular monthly preaching appointments, are a part of the work.

There has been much sickness the past while. Last week Bro. Cowan conducted two funeral services; one a baby in our community, the other an aged man who lived in the out-station community.

We've been very busy in the Lord's work. The spiritual harvest truly is great and needy. May we ever be ready and willing to go help. We thank you for your prayers and ask that you continue to remember us and the work here; and remember we are always glad to have those of like faith come into our midst and join us in the Lord's work. So if you are coming this way or passing through, stop with us.

May God bless and keep His faithful children in these trying days.

In His name,

Mae Cowan.

July 2, 1939.

Kitchener, Ont.

Dear Herald Readers:—We praise God for His many blessings to us.

Our summer revival meetings were a season of refreshing and inspiration, and resulted in five public confessions. Bro. Roy Koch of St. Jacobs, with our pastor, Bro. Derstine, were the evangelists.

We had with us this spring, Benny Wilson, who has a mission in the toughest section of Toronto. He is doing a great work for the Lord among a class of needy people whom churches pass by. I am thinking of one case especially, a lady who had been a dope fiend for 35 years, who was gloriously saved. She now carries her Bible, and takes every sermon preached in that mission down in shorthand, types it, and gives it to her old friends. The Lord does save to the uttermost from the guttermost.

Summer Bible school opened at our church this morning with an initial enrollment of 365. This is an avenue by which we can touch the lives of young people in a way in which they often are never touched again. May all of our summer Bible school teachers be endued with special power and grace for their precious task.

May all of us as lay members, teachers, evangelists, ministers, deacons, and bishops, redeem the time; invest every moment for the lost, in and out of the Church. May we always live, speak, and act in the light of this fact: "We must some day give an account of it all to Him, the Master."

July 3, 1939.

Cor.

Canton, Kans.

(Spring Valley congregation)

Dear Herald Readers, Greetings:—The Lord has certainly blessed us with plenty of rain; which has delayed harvest quite badly, but we are now able to get into the fields again.

We have just reorganized our Sunday school for another six months.

On April 30 we had our Sunday school conference, which was enjoyed.

May 1-12, several from our congregation conducted a summer Bible school at the Battle Hill Sunday school; had an attendance of 22. This has encouraged others to attend Sunday school up there, for which we are thankful. We also had a summer Bible school in our community May 8-26, with an average attendance of 69. We hope each one has learned something that will help him live closer to God.

May 14 we had our communion service. Bro. J. G. Hartzler was with us and brought a very good message.

On June 11 we were indeed glad to have Bro. and Sister John Harder of Carstairs, Alta., with us. They each gave a talk in the evening, which was enjoyed by those who could hear them.

(Continued on page 316)

Miscellaneous

DO WE GIVE THANKS?

By a Sister

For the Gospel Herald.

Are we thankful to our Father,
For the sunshine and the rain;
Even though we must bear affliction,
That may cause so much pain?

Are we thankful to our Father,
For giving His begotten Son,
That through Him only
Our salvation has been won?

Do we thank God for the birds,
As they sing their daily song,
And for loving parents
Who have taught us to sing His song?

Oh, may we ever praise Him
For His gifts to us so free,
That we may thank Him always,
In the blest eternity.

Chambersburg, Pa.

PRINTED LITERATURE AS A PRACTICAL WAY OF REACH- ING THE LOST

By Paul R. Miller

For the Gospel Herald.

(A paper read before the Ohio Mennonite Mission Board meeting held at the South Union Church near West Liberty, Ohio.—S. E. A.)

With the increased complexities and responsibilities of this advanced civilization, the printed page as a factor in directing and developing individuality in its human relationship as well as its religious life, is more commanding than in any other age.

It is an attested truth that people accumulate more knowledge through the eyes than through any of our other given senses.

We cannot all go to Jerusalem and feast our eyes on the Holy Land; the sunny slopes of Palestine, the wide plains of Terah, or the fertile lowlands of the Nile. Finances, time, distance, and other hindrances hinder us from seeing all this. Yet in our craving for knowledge we can turn to the printed page and gain a knowledge which will lead us to a wiser and more judicious use of our time and energy, the few short years we spent here on earth.

Then because of the powerful influence it casts out and widens down the centuries, and since the need is perhaps more acute, especially as we think of the vast army of children of the United States walking in darkness, let us see how many children are in the army. Days slip by and we never leave our post of watching. The procession never ceases; they pass by, one every second; weeks slip by and merge into months, and still they come. And if we were to watch them all march by, we would have to remain at our post of watching night and day for more than seven months. If the children marched three feet apart, they would

make a line 11,000 miles long. It startles us to know that these millions of little feet are slowly but surely treading down the path of life to ETERNITY; and it shocks us all the more as we see all the evil forces bidding for the children of today, the men of tomorrow. They all need a Saviour, and a pilot, on their journey; and we can think of no more effective agency we can employ to save them for Jesus than genuine Christian literature.

Jesus, as He neared the gloomy betrayal hour, turned to His small group of followers and again reminded them of His ascension; but He told them that they should not be troubled, for He would send them a "Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26).

Then through the instrumentality of the Spirit, the Bible was penned on paper, thereby teaching HIS will and wisdom to all people in all ages, definitely showing us the way to heaven. It was written for the welfare of every human being. In spite of countless persecutions, tyranny, and oppositions, its truths have widened down the centuries and shall continue to do so till its words are washed up to the throne of God Himself.

Turning to John 20:31 we read: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This indeed is the mightiest argument for the printed page and its mission.

Let us note briefly some of the practical features and characteristics of literature that contribute to the effectiveness of its mission:

1. **Literature has enduring value because it has the power to awaken.** James, a young boy in his teens, is sitting in the room reading the story of a man who wrestled with the problem of becoming a Christian but was finally saved. James finishes his story, gets up, goes out in the kitchen and announces to his mother, "I too want to be saved." Literature had awakened his soul.

2. **Literature arouses enthusiasm.** Many are the children who have received inspiration for their life work from their reading. Especially children between the ages of twelve and twenty (the age when boys and girls are often called "bookworms")—they admire reading stories of action, power, courage. The biographies of Betty Stam, Ida Scudder, David Livingstone, Alex McKayer, Henry Martyn, etc., have inspired many a young boy or girl to become a missionary and bring the message of Christ to some needy group of people.

3. **In the next place, literature is pictorial.** It portrays noble characters,

and the characteristics which made them noble. It shows us the place of the divine in human life, and how man may and can work with God. Christ Himself uses this means of accomplishing His teaching when He wrote that memorable "literature of the dust," according to John 8:1-10. The scribes and the Pharisees bring an adulterous woman in to Jesus to be judged. But instead of meeting the accusers on the level which they had expected Him to, He stooped down and with His finger wrote on the ground as though "he heard them not." When they continued He lifted Himself up and said unto them, "He that is without sin among you, let him first cast a stone at her." Stooping over the second time, He again began to write on the ground, leaving the scribes and the Pharisees paralyzed in their efforts, and their individual interpretation of His writing caused them all silently to slink from His presence. His writing in the sand undoubtedly had a more profound effect on them than if He would have spoken.

4. **Literature sets down principles** which are often difficult to teach, as the principle of love, the principle of kindness, the principle of forgiveness, and service. The story of the Good Samaritan accomplishes more in establishing the principle of kindness than many precepts or speeches.

5. **Literature establishes high ideals.** Men and women who have accomplished much for God and man, have held up high ideals and have tenaciously clung to them in their efforts regardless of circumstances. The history and record of their lives set before us their high ideals and which serve as patterns to readers of their works.

6. **Literature helps to broaden views and outlooks.** It gives us an enlarged vision and helps us to become more tolerant and appreciative.

7. **Lastly, literature is a mighty power in the program of evangelism because it is silent and effective.** It can enter doors that are closed to the individual. It preaches in the factory as well as on the farm; in the automobile as well as in the kitchen. It visits the hospital ward, the workhouse, the distressed, the sick, and the sorrowing. To illustrate its power because it is silent and effective, let me relate the following accounts:

A consecrated young man, riding on a railway coach, was distributing tracts to his fellow travelers as they were speeding through a certain farming section. He handed one to an old man who smiled rather contemptuously as he took it. Immediately tearing it in two, he threw it out of the window, the wind carrying it over the fence where a number of haymakers were seated eating their lunch. And soon they were listening to the tract read by one of their number as he carefully joined

the parts together. The reader was led to reflection and prayer, and subsequently became an earnest Christian. The remaining three likewise made their step for Christ ere the year had rolled around.

A morbid, dejected, despondent man was sitting on the banks of the Hudson recalling with grief, sorrow, and hatred the events of his unhappy life. He thought to end it all, he might as well jump in the river. No sooner had he thought this than a man, who undoubtedly surmised his anticipations, approached him with words of kind advice. The old man refused to talk as he pulled up his legs and cupped his chin in his hands. The kind friend handed him a paper, only to have it torn in bits by the infuriated lost man. Sullenly he resumes his position again only to have the word ETERNITY almost burn his eyes as he saw it on a bit of paper in front of him. He repeated the word "Eternity." Then his mind went down another channel and he unconsciously asked himself the question, "Where will I spend ETERNITY?" And through it, his contemplations of suicide were thwarted and he yielded himself to the power of the Holy Spirit, spending the rest of his days in comforting and helping the down and outs.

Many years ago a lady gave some tracts to four infidels. All four of these, through the leaflet that was handed them, were converted and became ministers of the Gospel.

These illustrations and many others go to show the powerful influence of the printed page as it performs its work **silently and effectively.**

Through the medium of the printed page, the knowledge of God, as well as the greatest of men, may be read by the lowliest of scholars.

The exhortation of the saint who has ceased from his labors and has gone to his rest may be consulted for the encouragement of the living.

Printed literature surpasses all other methods of evangelism in that it removes one more detractive element, at the time the questing soul makes its momentous decision. Generally speaking, there are usually three persons involved in a matter of this type: the Triune God, a friend, and the person in question. The printed page removes the other kind friend and leaves the marvelous task to the Holy Spirit and the questing soul.

Turning to I John 2:27, we read the following words to further this argument: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

To further substantiate these statements as arguments that the printed

page is a practical means of reaching the lost, I wish to quote the following:

1. The printed page never flinches.
2. It never shows cowardice.
3. It is never tempted to compromise.
4. It never tires.
5. It travels cheaply and requires no hired hall.
6. It never loses its temper.
7. It works long after we are dead.
8. It is a visitor that gets inside of a home and stays there.
9. It always catches a man in the right mood.
10. It speaks to him only when he is reading it.
11. It always sticks to what it has said and never answers back.

My prayer is that the Church may have more consecrated editors and consecrated journalists devoted to the extension of the Gospel message.

In conclusion, may we say that printed literature as a means to reach the lost is unlimited, not oft surpassed or excelled, and it is no wonder that Paul writes to Timothy and says, "Give attendance unto reading."

Charm, Ohio.

SALVATION PERFECTED IN CHRIST

By Isaac R. Herr

For the Gospel Herald.

May we be granted the joy of the Lord each day in matters and things that are of moment and consequence, of duration and endurance, from everlasting to everlasting. We may not get the import and full meaning of the phraseology, but we can at least get a semblance of the immensity and the stupendous greatness and goodness of the living God. Whether we can fathom the depth, scale the height, and span the length and breadth of the love of God, we can with others share the benefits and blessings of a salvation that saves from the uttermost to the uttermost. So stupendous, so marvelous is the length and breadth, the height and the depth, of the love of God that we in this life can only touch the rim of His majesty, His exceeding greatness and the omnipotence of his excellent glory.

Who is he that has lived to the full stature of his manhood in Christ Jesus, lived in the fulness of the love of God and in the excellency of the fulness of the Holy Ghost? Notwithstanding the greatness and the goodness of men who were full fledged and high powered in the Kingdom of grace and of truth, who worked unsparingly and untiringly in the vineyard of the Lord and left monuments of praise and glory to live after them, at the moment of making their change from earth to glory they had this to say, "The enemy, the flesh, the world, and the devil and his ilk had some restraint upon me in living as I wish I would have lived and could have lived out and out, without what I may have considered a hindrance, but the Lord put a different construction upon

the matter, but I praise the Lord that my salvation is perfected in Christ Jesus and I am going to my home in glory."

Lancaster, Pa.

A BEAUTIFUL LIFE

O magnify the Lord with me, and let us exalt his name together.—Psa. 34:3.

A sister received a letter from a consecrated worker for the Lord. Her life was adorned in spiritual ornaments of rare beauty. The work of the Lord was the theme of her letter, and concern for His Church was its burden.

After reading the letter the sister who received it suddenly exclaimed, "Oh beautiful one, how rare are thy charms!" the next moment she thought of the reason why this woman's life appealed to her in this way. It was not because of her intellectual or physical or any other natural charm; but rather that of the indwelling living Christ, who adorned that life till its beauty (all unaware to its possessor) shone out in her every deed and thought.

After thus meditating for awhile, the sister who received the letter implored forgiveness for her own shortcomings, and prayed the Lord for grace to magnify His holy name, who is able to adorn every life that is yielded to Him in humble submission.—M. C. K.

FAMILY CIRCLE

(Continued from page 310)

faith in God. In purity—we need to guard our every word and deed, in the home and out of the home, that our purity of thought and deed may never be questioned. Paul tells us "to meditate on these things;" to take heed unto ourselves and to continue in them.

We can help to meet many of these issues by diligent teaching such as was commanded by Moses in Deut. 6:7, 8. Psychologists tell us that the most lasting impressions are made before the age of six. So we see here the opportunity the mother in the home has. It is at her knee that the foundations must be laid to meet the problems later on in life. It is here that the child learns the principles of honesty, industry, etc., that are so essential when they get into the schoolroom.

It is the parents' responsibility to lay the foundations necessary to cope with the social problem. We need to teach clearly and definitely on this subject. The false modesty of many a parent has been responsible for many downfalls and wasted lives. Girls should be taught from infancy that the highest rank in life for women is that of homemaker and motherhood. If more girls were looking forward to that, rather than a business career, some of the economic problems would be solved.

God has given us these bodies of clay as an abiding place for the Holy

Ghost. We need to teach our boys and girls that the human body is sacred. They need to understand this body of ours, and the effect our thinking and living has upon the body. Tell them why we object to petting, etc. I firmly believe that if young people were properly informed on such subjects that the many deeds that later in life bring regrets would be avoided.

It is at mother's knee and at the family altar that the child learns to know God. Let us be careful that we do not allow Satan to keep us too busy at our daily tasks to spend time in teaching about God and His Word. May God help us as Christian parents to be a real pal—a real chum and confidant—to each other and to our children.

Another stronghold in meeting these many issues is that of co-operation between parents. The old adage, "In unity there is strength" is true today. Many of our problems would vanish if parents were more united on their standards in regard to different questions. It would also be much easier for our children if they knew, and if the world knew, that the parents were of one accord in these matters. A help to this end might be found in parents' and mothers' meetings, where the problems could be freely discussed and standards agreed upon.

Last, but not least, we would suggest fervent prayer. Not only as a last resort in case of emergency but as a constant and daily, yes, hourly aid in meeting problems of the day. Not only do we petition in behalf of our own problems but also in behalf of others. May God bless us as Christian parents and Christian young people that we may stand together on the Word of God and may ever have a clear ringing testimony for Christ.

Scottdale, Pa.

EDITORIAL

(Continued from page 306)

saying, "We must all hang together or we will all hang separately," has been proven true of churches as well as of people engaged in carnal warfare. In this connection we remember the prayer of our Lord in behalf of His disciples (including ourselves): "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (Jno. 17:20, 21).

We expect great things from our coming General Conference at Allensville. Let us pray, and work, and hope to this end.

Hand grasps hand, eye lights eye in good friendship, and great hearts expand and grow one in the sense of this world's life.—Robert Browning.

AFRICAN PROBLEMS

(Continued from page 309)

ica would walk five miles to an out-school, teach all afternoon, return in the evening and prepare the next day's work for nothing? The day is so broken that other work cannot be secured. How are they to make a living? Here is the problem in its greatest keenness. They expect the allowance to increase each time, and to have no limits. The school fund cannot stand such a drain, nor do we think it should. You say, "Change their way of thinking." We are doing our best, but do you remember how difficult it was for Columbus to convince the people that the world was round? Christians, get down on your knees and remember with us this burden. It's the only way out. Praise God, there is a way. When the "LOVE of God" enters the heart, sacrifices are made which the unsaved person would not think of making for the salvation of the human race.

"I know the Lord will make a way for me."

Musoma, Tanganyika Ty.,
East Africa.

CORRESPONDENCE

(Continued from page 313)

We were also glad to have Sister Aline Sommerfeld home with us for several weeks in June. She gave us a couple talks about their work at the Hannibal Mission.

Bro. and Sister Herman Sommerfeld have been appointed to help in the work at the Battle Hill Sunday School. Will you continue to remember the work in our midst in your prayers?

July 4, 1939. Mabel Bitikofer.

Freeport, Ill.

Dear Herald Readers:—This year we had the privilege of organizing our first daily vacation Bible school.

Bro. S. Paul Miller of Goshen, Ind., was the instructor.

The Bible school was held June 12-23, with an average attendance of 140. Children were gathered up for miles around in the surrounding community. We appreciate the co-operation of parents and teachers and all those who gave of their time in successfully accomplishing this great achievement.

On the evening of June 23 the children gave a program on the church lawn to a large and appreciative audience. We pray that the seed sown may bring forth much fruit.

July 5, 1939. Cor.

Bremen, Ohio

Dear Herald Readers, Greetings:—The blessings of the Lord have been many.

We reorganized our Sunday school as follows: S. S. Supts., Roy Detweiler,

Ira Plank; Chor., Ira Plank; Secy., Oren Plank; Treas., Bertha Norris; Y. P. B. M. Program Committee, Laura Plank, Fannie Detweiler.

We truly appreciate the help of the two families who have moved into our midst; the Planks and Detweilers from West Liberty, Ohio.

On July 2 we had all-day services. Bro. Abram Kauffman of Plain City, O., gave us the message, both in the forenoon and evening, which was greatly appreciated. As a result, two precious souls yielded their hearts to the Lord. We praise God that prayers are still being answered.

A chorus of about twenty young men also gave us the message in song in the afternoon.

We are expecting to have a two-week summer Bible school under the supervision of Bro. Joe A. Yoder of West Liberty, Ohio.

Each Thursday night the members here meet in some home to give the message in song.

Pray for the work in this part of the Lord's vineyard.

July 5, 1939. Cor.

Windber, Pa.

Dear Readers, Greeting in Jesus' name:—Our two-week Bible school, held at the Pleasant Grove Mennonite Church, closed June 30. There was an enrollment of 175 pupils. Teachers: John A. Thomas, Laura Baumgardner, Evelyn Knavel, Erma Hollsopple, Alegra Hironimus, Vera Heller, Arvella Knavel, Zella Heller, Erma Knavel. Assistant teachers: Arbutus Heller, Erma Beisel, Mrs. Clair Beisel. Bro. S. G. Shetler was the principal. An exceptional interest was shown in the Bible school.

July 5, 1939. Laura Baumgardner.

Marion, Pa.

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad."

June 25 our church house was well filled with folks who were interested in the Mission work in Africa. Bro. Henry Lutz was present that morning to give a report of his trip to the Africa field.

July 2 Bro. Snively Martin of Hinton, Va., brought the message in our evening service, using as his subject, "The Gospel Speed."

According to present plans Bro. Elam Stauffer will be present at our next regular evening service, July 30.

Your presence at our services is desired.

In Christian Love,
July 7, 1939. Lydia R. Hess.

When the heart overflows with gratitude, or with any other sweet and sacred sentiment, what is the word to which it would give utterance?—W. S. Landor.

PACIFIC COAST CONFERENCE

Report of the Eighteenth Annual Mennonite Church Conference of the Pacific Coast District, held at Hubbard, Oregon with the Zion Congregation, June 1, 2, 1939

Final arrangements for Conference session were made at a ministerial meeting held Monday evening, May 29.

Officers of Conference.—Mod., H. A. Wolfer; Ass't., F. J. Gingerich; Secy., E. S. Garber; Treas., Henry Yoder; Song Manager, Silas Yoder.

Committees.—Nominating: Dan Shenk, C. C. Steckly, D. A. Good, N. L. Hershberger, C. I. Kropf. Resolutions: N. A. Lind, Omar G. Miller, Glen Whitaker.

Summary of Roll Call.—Bishops present, 5; by proxy, 1; ministers, 26; by proxy, 5; deacons, 6; lay delegates, 24; by proxy, 12.

Recognitions.—Joe Slatter (ordained deacon for Filer) and Archie Kauffman (minister from Dakota-Montana Conference, by Conference letter), were accepted as members of Conference. Owen Hershberger, delegate from Alberta-Saskatchewan District, was given privilege of Conference. Eli Frey and George Kauffman were granted privilege of Conference as visitors.

Conference Sermon, by N. M. Birky: Scriptures, I Pet. 2:6; Eph. 2:20-22; I Pet. 2:9.

God has revealed plan for us, not left to man. Christ is center of the plan, the chief Cornerstone. Christ is Saviour of the body. We are members of the body. The Church is the body. To her is committed the Gospel. Through her the ideals and teachings of Jesus are brought to the human race. God has given her power. Great doctrines of the Bible are the ground of the Church. The ministry should be the example. We are lively stones. All problems to be solved by the Word. Some weaknesses of the Church are general negligence, intemperance, sensuality and lack in separation from the world.

Testimonies to the sermon were given by: C. I. Kropf, N. A. Lind, F. J. Gingerich, G. D. Shenk, Glen Whitaker, Joe H. Yoder, James Bucher, Eli Frey, Owen Hershberger. Other Conference members and audience gave testimony by standing.

Subjects Discussed

1. "Lord, Teach us to Pray," Discussed by D. A. Good.

Luke 11:1. Jesus is our example in prayer. Qualities of prayer: faith, sincerity, not wrath or doubting, seeking, use of secret chamber, Holy Ghost and Thanksgiving.

2. **Sound Speech.** Discussed by James Bucher.

Tit. 2:8; Prov. 25:11. Sound speech is without error and cannot be condemned. The early Church not only spoke of efficiency and love of God, but too of the sins of the people. In the Old Testament the people rejected Samuel and God and today we are rejecting the Holy Spirit.

3. **The Harmony of Faith and Works.** Discussed by Eli Frey.

Jas. 2:20-22; Impossible to please God without faith. Faith is believing, trusting, confiding. Our life must harmonize with what we believe.

4. **Christian Goals.** Discussed by Melvin Schrock, S. Honderich.

I Thess. 2:9; Eph. 3:16-19. Strength of might in, fellowship, presence of Christ, presence with collaborators who have gone on before. May a crown of rejoicing be ours.

5. **The Virtue of the Bonnet.** Discussed by N. M. Birky.

Phil. 4:8; II Pet. 1:3; No virtue in the bonnet, but principle involved is the question. Bonnet bespeaks a surrendered life, lends to plainness, to modesty, and needs to be taught by ministry and parents. Some feel it is conspicuous. Where shall we find answer as to what is conspicuous? Bonnet is consistent with the covering. A blessing in holding because we can still give a witness.

6. **Exposition of Eph. 6:12.** Discussed by A. H. Kilmer.

The Christian life is a fight and our enemies are evil powers. We must resist spiritual wickedness in high (holy) places by the Word of God. We dare not tolerate sin in the Church and in our individual lives.

7. **The Church Revealed in the Scripture.** Discussed by L. J. Miller.

Eph. 3:14; Origin of the Church, in time of Jesus. Christ is the head of the Body with many members; baptized into by the Spirit. Order is Unity and Love. God directs His people through His Word and through circumstances. Result; the abundant Life, Efficiency in Service and an eternal reward.

Reports

1. Minutes of last Conference read and accepted.

2. Church Membership. Total number of congregations, 14; Total membership, 1938, 1553. Increases by baptism, 58, by letter, 76, from other denominations, 5; reclaimed, 6. Total increase, 135. Decreases: by death, 11; by letter, 44; by withdrawals, 46; by excommunication, 14. Total increase, 135. Total decrease, 128. Actual increase, 7. Present total membership, 1560.

3. Sunday School Conference Minutes read and accepted.

4. District Mission Board Minutes read and approved.

5. Sister's Sewing Circle Minutes read and approved.

6. Treasurer's Report read and approved.

7. Education Board Report read and approved.

8. Report on Labor Unions approved.

Motions

1. On motion the appeal from Indian Cove congregation to ordain a minister was granted.

2. On motion the appeal from Molalla to ordain a deacon or supply otherwise was granted.

3. On motion the appeal from Nampa for the ordination of a bishop was granted.

4. On motion the appeal from District Mission Board to ordain Marcus Lind as a minister for Portland was granted.

5. On motion the appeal from Zion congregation to solicit funds to assist them in erecting a house of worship in the Silverton Hills was granted.

6. On motion the appeal from Los Angeles congregation to solicit funds for building an addition to the present Church building to meet the need created by the active mission program now in progress, was granted.

7. On motion the appeal from Los Angeles for financial aid from General Mission Board was answered by the following writing from Conference:

We, the Pacific Coast Conference assembled at Zion Church this 1st day of June, 1939, to Executive Committee of General Mission Board:

Dear Brethren, Greeting;

We heartily appreciate the help we have received heretofore for the work at Los Angeles Mission Church, as well as individual expression of your willingness to further assist the Los Angeles work financially, and hereby appeal for any assistance you may be able to give them by way of monthly allowance or otherwise.

Thanking you in advance for any assistance you see fit to grant.

Pacific Coast Conference.

8. On motion a committee of three members was elected to serve one, two, and three years, this committee to constitute a permanent board on labor union problems.

Committee elected: G. D. Shenk (3 yrs.), E. Z. Yoder (2 yrs.), N. M. Birky (1 yr.).

9. On motion the appointment of James Bucher as delegate to the Dakota-Mont. Conference to take the place of Paul Hooley was approved.

10. On motion a committee of three was appointed to investigate the advisability of this Conference establishing an Old People's Home in the district and report to the next session of Conference.

Committee: C. I. Kropf, Dan Shenk, Henry Gerig.

11. On motion the Mission Board was asked to continue in arrangement of the work at Sweet Home and report to next mission meeting.

12. On motion the Secretary shall by choosing help, re-check work of getting constitution ready for reprinting and report at next Conference.

13. On motion all minutes of equal force with Constitution are to be itemized and arranged for printing in pamphlet form by Secretary.

14. On motion School Committee was retained to continue work outlined in 1938 minutes, under report number 10.

15. On motion the Delegate Expense Fund Committee was retained to conclude work outlined under report 12 of last year's minutes.

16. On motion F. J. Gingerich and L. E. Conrad and another member chosen by them shall compose a committee to investigate and purchase a loud speaker to be used in all district meetings where needed; and that this committee be custodian of the same until further arrangements be made.

Miscellaneous

Further Resolutions:

1. Having so thoroughly enjoyed the courtesies and hospitality of the Zion congregation in their labor, to care for our Annual Conference, which have demanded much time and effort, and in as much as the Sister Congregations surrounding Zion have also contributed to our comfort and encouragement, be it hereby

Resolved, that we express our sincere thanks to God and the Zion Congregation and to all who have made these blessings possible to us and trust that the spiritual blessings brought to us through this Conference may be a helpful contribution to the entire community.

2. Since the Building Committee of the Portland Mission have finished during the last year the work for which they were called into existence, and since they are not able at this time to give a complete report of the funds they handled, be it

Resolved, that this Committee be requested to make in the near future a complete report of their work to the Executive body of Conference for approval after which they shall turn their records over to the above named body and be dismissed.

3. Inasmuch as it has pleased our heavenly Father to take from our midst our beloved brother and minister, Bro. P. J. Hooley from the Indian Cove congregation, Hammett, Ida., We hereby express our sorrow and loss, and pray that God's blessings may attend the Congregation and home from which our brother was called.

We further recommend that a copy of this expression may be sent to the bereft family.

4. To the Oregon State College, Corvallis, Oreg.

The Mennonite Conference of the Pacific Coast District assembled this Second Day of June, 1939, A. D., hereby give expression of our appreciation for the use of the chairs supplied by your college and used in our Conference session held with the Zion Congregation near Hubbard, Oregon.

Organization for the coming year: Mod., N. A. Lind; Ass't. Mod., N. M. Birky; Sec'y., E. S. Garber (3 yrs.); Treas., Henry Yoder; Music Director, S. G. Hostetler; Member of Mennonite Board of Missions and Charities, Joe Yoder; Member of Publication Board, Omar Miller (2 yrs.); Member of Educational Board, Menno Snyder; Delegate to Dakota-Montana Conference, N. M. Birky; Delegates to General Conference, James Bucher, E. S. Garber; Committee of Arrangements, F. J. Gingerich.

Committees

Colonization: J. P. Bontrager (3 yrs.); N. A. Lind (2 yrs.); E. S. Garber (1 yr.).

Church History, U. E. Kenagy.

Local Board of Portland Mission: C. G. Yoder, S. E. Eicher, Chester Hartzler, Lloyd Lind, Sam Schrock.

Remarks

Evening sermons were given by Paul N. Roth, D. A. Good, and Archie Kauffman.

Intermission meetings were directed by Paul N. Roth.

An offering was taken for the extension of the work, amounting to \$48.30.

Married

King—Nice.—On Tuesday, June 20, 1939, at the home of the officiating minister, Bro. Glenn W. Whitaker of Los Angeles, Calif., occurred the marriage of Bro. Leland King of Arthur, Ill., to Sister Helen Nice of Filer, Idaho. May God's choicest blessing accompany them through life.

Snyder—Weber.—On June 28, 1939, Bro. Ettil Martin Snyder and Sister Alice Alvina Weber, both of the Waterloo, Ont., congregation, were united in marriage by Bishop Jonas Snider at the home of the bride's parents. The Lord bless and make them a blessing in His service.

Hostetler—Brubaker.—On June 11, 1939, at the Sheridan, Oreg., Mennonite Church, occurred the marriage of Bro. James Hostetler and Sister Leah Brubaker, both of the Sheridan congregation, Bro. G. D. Shenk officiating. May their life count for God, and He in turn richly bless.

Eicher—Beck.—Bro. Irvan Eicher, of Archbold, Ohio, and Sister Fern Beck of Grabill, Ind., were united in marriage at the Leo, Ind., Mennonite Church on June 17, 1939, by Bro. O. S. Hostetler, of Topeka, Ind. May the blessings of the Lord be granted them as they journey through life.

Miller—Shettler.—On May 28, 1939, Bro. Austin Miller, and Sister Grace Shettler, both of the East Union congregation near Kalona, Ia., were united in marriage at the home of the bride, Bro. and Sister Ed. Shettler, Bro. D. J. Fisher officiating. May God bless them as they go through life together.

Miller—Wolfer.—On June 18, 1939, occurred the marriage of Bro. Manasses Miller (formerly of Indiana) and Sister Helen Wolfer, now both of the Sheridan, Oreg., congregation, Bro. G. D. Shenk officiating. The services were rendered in the Sheridan Mennonite Church. May God bless them for a useful Christian life.

Yoder—Miller.—On June 1, 1939, Bro. Henry M. Yoder of the West Union, Ia., congregation and Sister Kathryn Miller of the East Union, Ia., congregation, were united in marriage at the home of the bride, Bro. and Sister U. E. Miller, Bro. D. J. Fisher officiating. May God's choicest blessings accompany them through life.

Brenner—Straite.—On May 27, 1939, at the Britton Run Mennonite Church near Britton Run, Pa., following a sermon by Bro. Eli Stoltzfus, Bro. Alvin Brenner of Rittman, Ohio, and Sister Edna I. Straite of Centerville, Pa., were united in marriage by Bro. Noah Hilty. May God's choicest blessings accompany them through life.

Obituary

Wilson.—Alice Wilson was born Oct. 12, 1858, in Worcester Co., Md.; died at the Leveering Hospital in Hannibal, Mo., June 27, 1939. She had been a widow for twenty-one years. Her only child died in infancy, but she had four stepchildren. She transferred her membership from the Methodist Church to the Men-

nonite Gospel Mission in Hannibal on May 1, 1938. She was able to come to church only a few times during the past three years, but often expressed her faith in God when weekly visits were paid her by the workers of the Mission. Funeral services were held at the Mennonite Gospel Mission July 2 with Bro. Nelson E. Kauffman in charge, assisted by Bro. J. M. Kreider of Palmyra. She was laid to rest in the Barkley Cemetery at New London, Mo.

Umble.—Malinda (Glick) Umble was born in Union Co., Pa., July 4, 1860; died May 27, 1939, at her home near Atglen, Pa.; aged 78 y. 10 m. 23 d. Death was caused by a cerebral hemorrhage. Early in life she united with the Amish Mennonite Church, of which she was a faithful member, her place seldom being vacant at church services, when health permitted. She was always willing to lend a helping hand in time of need. Her kind and sympathetic disposition endeared her to her family and acquaintances, and she will be missed in the home and community. Dec. 15, 1881, she was united in marriage with Henry M. Umble who preceded her in death five and a half years. One son, John G., also preceded her. Two children survive: Samuel G. of Parkesburg, Pa., and Mary G., with whom she resided. She is also survived by 15 grandchildren, 6 great-grandchildren, 4 brothers (Eli, Levi, Gideon, Henry), 2 sisters (Barbara and Emma), and many other relatives and friends. Funeral services were held May 30, at the home and in Millwood Church, conducted by Brethren John A. Kennel, John S. Mast, and Amos B. Stoltzfus. Interment in adjoining cemetery.

"Tis hard to part with mother, dear,
No more to see, no more to hear;
But we're glad if God thought best,
To take her home and give her rest."

Shafer.—Lizzie, wife of E. A. Shafer, of Port Trevorton, Pa., was born in Columbia, Pa., Aug. 23, 1866; died in Packer Hospital, Sunbury, Pa., May 3, 1939; aged 72 y. 8 m. 10 d. She was the daughter of Conrad and Mary (Hoffner) Elslayer who preceded her in death many years ago. She is survived by her husband, 1 son of Philadelphia by a former marriage, 1 stepson, 4 grandchildren, 1 sister, and 4 brothers, all of Lancaster Co., Pa. She united with the Brethren Church in her girlhood. After marriage she joined with the Mennonite Church and remained a faithful member, always attending Sunday school and church services when health permitted, being a deaconess for 17 years. After the death of her first husband (Jacob Copeland) she was a worker at the Old People's Home at Oreville, Lancaster Co., Pa., for 8 years. On Jan. 10, 1917, she married E. A. Shafer, and came to Snyder Co., Pa., where she lived and labored with her husband for 22 years. Funeral services were held at the Susquehanna Church with burial in adjoining cemetery. Services at the home were conducted by Banks Weaver, and at the church by W. W. Graybill of Richfield, and John Reinard of Port Trevorton. Text, Psa. 90:10. Her funeral was attended by the largest concourse of people ever assembled at this place. There were people present from seven different counties of the state.

Schmitt.—Ida Friesen was born Sept. 8, 1908, at Igatpuri, India; died after a brief illness, May 31, 1939; aged 30 y. 8 m. 23 d. She spent the early years of her life in India, attending Wellesley Girls' School, at Naini Tal,

India. In 1922 she came with her father and brothers to the United States, continuing her school work at Hesston College and Bible School. In 1934 she completed her work in nurses' training at Bethany Hospital, Chicago. Since then she was engaged in private nursing and active church work. On Sept. 8, 1938, she was united in marriage to Bro. Lorne Schmitt of Kitchener, Ont. She is survived by her husband, her parents (Bro. P. A. Friesen and Dr. Florence Coopridner Friesen, of Dhamtari, India), her 4 brothers living in the States (Peter, William, John, and Edward), and a brother and sister (Paul and Grace) who are with their parents in India. She was preceded in death by her 2 sisters (Mary and Rosa), and later by her mother (Helena Hiebert Friesen). Since her conversion at the age of 13, her life has been one of consecration and service, and a continuous source of inspiration to those with whom she has come in contact. Funeral services were conducted June 3 at the home by Bro. Moses H. Roth, and at the Latschar Mennonite Church by Bros. Jesse B. Martin and Geo. J. Lapp. Interment in the adjoining cemetery.

"Although we do not understand,
The Lord knows what is best;
He led her by His loving hand,
To her eternal, happy rest."

Ebersole.—Henry R. Ebersole was born in Lancaster Co., Pa., July 5, 1850; died at the home of his daughter in Upland, Calif., June 23, 1939; aged 88 y. 11 m. 18 d. At the age of 15 he came with his mother to Sterling, Ill., where he grew to manhood. On Dec. 10, 1874, he was united in marriage to Emma Stauffer. To this union five children were born: Elmer of Sterling; Cora (Mrs. Joseph Bucher), now deceased; Hattie (Mrs. J. B. Groff) of Upland, Calif.; Amanda of Washington, D. C.; and Harry of Marquette, Mich. He is survived by his 4 children, 11 grandchildren, and 5 great-grandchildren. Bro. Ebersole was held in high esteem in his neighborhood, and by his many friends, because of his quiet and unassuming life. For the last three years he made his home with his daughter Hattie and family at Upland, Calif. In his early life he confessed Christ as his personal Saviour and united with the Science Ridge Mennonite Church where he found an avenue of expression for his religious convictions. His life was an expression of true Christianity. Of him it could be said, as God said of Abraham, "I know him, and that he will command his household after him." He was the oldest member of the Science Ridge congregation. After a few weeks of illness he passed away to be with the Lord. Short services were held at Upland after which the body was brought to Sterling for burial. Funeral services were held Tuesday at 2:30, at the Science Ridge Church near Sterling, with A. C. Good in charge of the services, after which the body was interred in the family lot adjoining the church. Text, Gen. 5:24.

Burkholder.—Owen Joseph, second son of Joseph and Adeline (Lauber) Burkholder, was born near Tofield, Alta., Aug. 3, 1921; died suddenly June 18, 1939, aged 17 y. 10 m. 15 d. His death was a shock to the entire community. On Sunday morning he attended Sunday school and church in apparently good health. A short time before the closing of the services, he left very quietly, stating to a friend, "It's time I'm going home." He rode home on his bicycle through mud and a shower of rain, the heavy

exertion probably hastening his death caused by congestive heart failure. He arrived home about a half hour before his parents and evidently went straight to bed and immediately passed away without a struggle. Unknown to his parents, he had confided for the past month to a younger brother his conviction that he was going to die. These confidences given and received in boy fashion were not understood until after death. He accepted Christ in his early youth and remained faithful until death. He leaves his loving parents, 4 brothers (Elmer, Willard, Paul and Howard) and 3 sisters (Ada, Annie, and Grace). One sister (Esther) preceded him in death. He also leaves 1 grandmother, 10 uncles, 8 aunts, and many other relatives and friends. He will be greatly missed by all the members of his family. Funeral services were held June 20 at the Salem Mennonite Church by Bros. J. B. Stauffer and M. D. Stutzman. Interment in the adjoining cemetery.

"Tis hard to part with Owen, dear,
No more to see him here;
But yet we're willing, if God sees best,
To end his troubles and give him rest;
In heaven to reign with angels fair,
May our names, too, be written there."

Gardner.—Mary, daughter of John and Elizabeth (Freed) Nusbaum, was born Sept. 13, 1895, in Lagrange Co., Ind.; died June 13, 1939, at the home of her son Jesse, of Middlebury, Ind., where she made her home for the last 18 months while in failing health; aged 73 y. 9 m. At the age of 16 she was converted and united with the Clinton Brick Mennonite Church where she had been a faithful member until death. Even to the last she longed to attend church and Sunday school. On May 3, 1884, she was united in marriage to Frank Gardner, who preceded her in death 13 years ago. To this union were born 4 children. Two sons (Noble and John), preceded her in death. She leaves a daughter (Mrs. Ollie Mishler) and a son (Jesse) both of Middlebury, also 10 grandchildren and 7 great-grandchildren. She leaves 1 brother (Dr. D. H. Nusbaum of Jackson, Minn.), 1 sister (Hannah, of Goshen). One sister (Martha Hersherberger) and 3 brothers (John, Joseph and Levi) preceded her in death. She also leaves 1 half sister (Emma Beachy) and 2 half brothers (Frank and Dan Nusbaum), all of Middlebury. Two half brothers (Newton and Wiley) preceded her in death. She has 1 stepbrother (Amos Nusbaum of Middlebury). Funeral services were held at the Clinton Brick Mennonite Church, in charge of O. S. Hostetler assisted by Silas Yoder.

"Tis hard to part with Mother so dear,
No more to see her here;
But yet we're glad if God saw best,
To end her troubles and give her rest.
In heaven to reign with angels fair,
May our names, too, be written there."

—The Family.

Deiter.—Jacob M., son of the late Peter and Mary Ann (Weaver) Deiter, died at his home near Hessdale, Pa., May 9, 1939; aged 68 y. 5 m. 23 d. His wife (Barbara Siegle Deiter), 2 sons (W. Clair of Strasburg and Clyde S. of York), and 1 daughter (Mary Elizabeth) survive. There are also 2 grandsons (Stanley and Glenn Herr Deiter), 1 brother (Harry of Strasburg) and 1 sister (Mary, wife of Enos Book of Hessdale). He died from the effects of a stroke and complications, being stricken in Dr. Atlee's office while having x-ray pictures taken. He was helpless for ten weeks and bore his suffering patiently. He had many sleepless nights and expressed himself by saying that it seemed long until the "death angel" would come. At the age of 33 years he accepted Christ as his Saviour and united with the New Providence Mennonite Church. He remained a faithful member until the Lord called him home. He served the Church as Sunday school superintendent for ten years, and as trustee, which office he held until his death. He enjoyed the visits of his friends and especially those of his ministerial acquaintances. We are thankful to the Lord that He did not weary father with

long suffering, and we feel that he would not wish to come back, so we hope and pray to meet him over there some sweet day. Funeral services were held Friday afternoon, May 12, at the New Providence Mennonite Church, conducted by Bros. Clayton Keener, Abram Metzler, and C. N. Hostetter, Jr. Texts, Psa. 37:37 and John 12:24. "Death is the Pathway to Life," was the theme of the service. Interment in the adjoining cemetery.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Hess.—Jonas H., son of the late Abraham B. and Mary (Hertzler) Hess, was born Sept. 19, 1858; died June 8, 1939; aged 80 y. 8 m. 19 d. On Sept. 10, 1885, he was married to Emma E. Good. To this union were born 5 sons and 6 daughters. One daughter, Emma, preceded him in death, in infancy. The eldest son (Abraham B.), 2 daughters (Mrs. Anna M. Forry and Mrs. Mary A. Herr) also preceded him. Those surviving are his widow and the following children: Christian G. Lancaster; Henry G., Landisville; Amos H., Lancaster; Clara L. (wife of Clayton H. Martin), New Danville; Benjamin G., Mountville; Bertha H., and Ida M., at home; 1 grandson (John C. Forry, Jr.), at home. Twenty-seven other grandchildren, 4 great-grandchildren and 1 brother (George H. Hess, of River Corner, Pa.) also survive. Three grandchildren and 1 great-grandchild preceded him in death. He was a faithful member of the Mennonite Church for many years. He attended services regularly as long as health permitted. He was taken ill Feb. 13 and often expressed his desire to go home. He passed away very peacefully from this world. Funeral services were held June 11 at the home by Bro. Maris Hess; and at the New Danville Mennonite Church by Brethren James Hess and Stoner Krady. Scripture reading, I Cor. 15:35-58; text, Job 14:14a. Services at the grave by Bro. Henry Naumen. Burial in adjoining cemetery.

"He has gone through the gate to another land,
Gently led by the Master's hand;
Gone into the light that shines so fair,
Gone from the earth of sorrow and care
Where everything is kind and good,
Where everything is understood;
So we believe that God above
Has taken him home as an act of love."

—The Family.

Bixler.—Susie J., daughter of Joseph W. and Annie Bare Bailey, was born at Cullom, Ill., Jan. 21, 1876. She was of English-German extraction. Her father was born in Connecticut, but the rest of the family were born in England. On her mother's side, her grandfather, Henry Bare, emigrated from Germany and was the first Mennonite minister in the community of Cullom. She was united in marriage with Jacob K. Bixler on Dec. 22, 1904, and with him came to Wakarusa, Ind., in the spring of 1905, residing there until the fall of 1914, since which time they resided in Elkhart, Ind., or suburbs. To this union was born a daughter (Esther May). At the age of sixteen, she united with the Mennonite Church and remained a loyal member until death. Her words in public were few, but for over 34 years she shared in the ministry of her husband, caring for the things at home while he was gone serving the Church. For a number of years she was not physically strong, suffering severe sickness while on a six-months tour to Los Angeles, Calif., and after returning. She had been in bed most of the time since last Christmas, but seemed to be slowly regaining strength, until just a week before her demise. She peacefully passed away in the morning of June 27, 1939; aged 63 y. 5 m. 6 d. She is survived, besides the husband and daughter, by a sister (Mrs. Lizzie Thorndyke) and a brother (Henry J. Bailey), both of Cullom, Ill.; 7 nephews and nieces, 15 grandnephews and nieces, besides many other relatives and friends. Funeral services were held June 29 with Bro. J. S. Hartzler in charge of services

at the home and Bros. John Gingrich, D. A. Yoder, Niles Slabaugh, and C. A. Shank at the Prairie St. Church, where a large congregation of relatives and friends had met to show the last tribute of respect to one they had learned to love. Text, II Cor. 5:1. Interment in the Prairie St. Cemetery.

Eicher.—Katie, wife of Martin J. Eicher, was born Dec. 21, 1867, near Wayland, Ia.; died at her home near Milford, Neb., June 18, 1939; aged 71 y. 5 m. 27 d. She was married to Martin J. Eicher Feb. 22, 1885, near Milford, Neb. On March 1, 1885, she with her husband moved on the farm which was her home during her entire married life. To this union were born 3 sons and 4 daughters. One son and 1 daughter preceded her in death. Her loving husband, 2 sons (Wm. R., of Milford, bishop of West Fairview Church near Beaver Crossing, and Elmer, of Flint, Mich.), and 3 daughters (Mrs. Mary Stauffer, of Milford; Mrs. Mable Klopfenstein, of South Bend, Ind.; and Mrs. Elsie Troyer, of Milford); also 1 brother (Ben S. Roth, of New Hamburg, Ont.), 1 sister (Mrs. Mary Troyer, of Shickley), remain to mourn her timely departure. Two sisters (Mrs. Lena Smelter, of Goehner; Mrs. Anna Leichty, of Baden, Ont.), 1 brother (Joseph Roth, of Wayland, Ia.), 1 half brother (Nicholas Roth, of Tavistock), and 1 stepbrother (Henry Brenneman, of Tavistock, Ont.) preceded her beyond. Besides these there remain 32 grandchildren (3 having died in infancy), also 12 great-grandchildren and a host of other relatives and friends who have learned to know and love her during her sojourn here. When she was 7 years old she lost her mother; and at the age of 14, her father. From that time until her marriage she lived and moved in other than her own home. When she was 15 years old she gave her heart to Christ and united with the Sugar Creek Amish Mennonite Church, and remained faithful until her death. To the family she was a devoted and loving wife and mother; nothing too much to do for them, always concerned for their welfare; to the Church, a faithful member, her place was seldom vacant when health permitted; and in the community was respected and will be missed. She was of a quiet and unassuming disposition, and especially so in the last years of her life. Death came as a result of cancer of the liver, after a lingering illness of thirteen weeks, during which time she took very little nourishment. She suffered very little pain, and bore her affliction patiently until she fell quietly asleep on Sunday morning. When she took to her bed she soon expressed her desire to depart this world and be with Jesus. Funeral services were held June 21 at the West Fairview Church, in charge of Ezra Roth, assisted by L. O. Schlegel, J. W. Oswald, and Peter Kenel. Text, Psa. 116:15. Interment in West Fairview Cemetery near by.

"Gone to the light that shines so fair,
Gone from earth of sorrow and care;
Resting those hands that did their best,
Gone, dear Grandmother, gone to rest."

Byler.—John D., son of Emanuel and Leah Byler, was born Jan. 18, 1866, near Allensville, Pa.; died June 23, 1939; aged 73 y. 5 m. 5 d., in his home near McVeytown, Pa., where he had moved with his parents when but three years of age, and which had been his home the rest of his life. On the morning of June 17, he seemed to be in his usual health and drove his car to town and attended to some errands. On returning home, he insisted on, and went to drive the team to help his sons and a neighbor boy haul hay from the field to the barn. As they were about to go into the barn with the first load (it is now thought) Bro. Byler felt the attack of a stroke, pulled on the lines. The team began to back, causing part of the load to be thrown off, with him along. As he was quickly dragged from the hay, he was found to be unconscious. A doctor being called, found that he was partly paralyzed, and had suffered a stroke of apoplexy. All was done for him that loving hearts and hands could do, but he lay without ever once regaining consciousness

Monday: 9:30 A. M.

Meeting of Executive Committee, Bishops.
Evening, Mission Board meeting.

Tuesday: A. M.

Mission Board meeting.
P. M., Sewing Circle meeting.
Evening, Sunday School Conference.

Wednesday: All day

Sunday School Conference.

Thursday: All day,

Church Conference.

Friday: Forenoon,

Church Conference.

An invitation is extended to all interested ones to attend these meetings.

For further information address either the Moderator, Daniel Kauffman, at Scottdale, Pa., or the Secretary, Sanford G. Shetler, Hollsopple, Pa.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Forty-fifth Annual Ohio Mennonite Sunday School Conference will convene Aug. 1-3, 1939, near Smithville, Ohio, with the Oak Grove congregation. Any information concerning the program, write to I. W. Royer, Orrville, Ohio. Information on transportation, lodging, or care for mail, write to Bishop J. S. Gerig, Smithville, Ohio.

A cordial invitation is extended to anyone interested in the work of the Master to attend.

P. L. Frey, Chairman.

I. W. Royer, Secretary.

ANNOUNCEMENT

To those who may be interested in tents for General Conference this summer: The price for the use of a 10 x 12 tent is five dollars. Cots and bedding will not be furnished. Those interested should get in their reservations shortly, as July 15 will be the last date they will be available, as the tent company needs some time for manufacture of them. Write to G. E. Yoder, Mill Creek, Pa., for reservations.

Elmer E. Yoder.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 26-30

This year's program provides an unusually large variety of subjects from which the student may select his courses. We are offering studies in Missions, Doctrines, Church History, Christian Education, The Christian Life, Prophecy, Christian Service, Nature, and four New Testament Books.

For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

All is vanity which is not honest, and there is no solid wisdom but in real piety.—Evelyn.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

PACIFIC COAST DISTRICT INSTITUTE

July 24-27, 1939

Our Annual Young People's Institute will be held at Albany, Oreg., with the Albany congregation.

A growing interest has been manifested since the beginning of this work. A profitable time is anticipated. Instructors: S. C. Yoder, Glenn Whitaker, Ernest and Ida Bontrager and N. M. Birky.

Young people are especially invited to come and share in this work.

For further information write E. S. Garber, Nampa, Ida., or M. R. Martin, Albany, Oreg.

E. S. Garber, Secretary.

CORRECT DOCTRINE—RIGHT LIVING

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms
Nor for the light of day;
But for the dark places of the earth
Where wandering sheep have gone astray,
Or for the murky twilight grey,
Where shame and wrong and crime have birth;
Or where the lamp of faith burns dim
And souls are groping after Him.

—A. J. Flint.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

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until noon of June 23, when he passed away. He leaves his wife (Nannie Harshbarger Byler) and the following children: Mrs. Chauncey (Esther) Zook; Bennet; and Mrs. Bennie (Mary) Hartzler all of near Allensville; Harvey of Meadeville; Wilher of near Lewistown; Jesse and Emma at home; also a niece (Mary Yoder) who has been in the home for several years. He also leaves 16 grandchildren and 1 brother (Joseph Byler of Weilersville, Ohio). He will be greatly missed as a devoted husband, father, and grandfather, as a kind brother, a good neighbor, and by a large circle of friends. When a young man he accepted his Saviour, and united with the Mattawana Mennonite Church, to which he remained faithful. Fourteen years ago he was ordained to the office of deacon, which he faithfully filled ever since. The Church and Sunday school of which he was one of its oldest members and teachers, has sustained a loss which is keenly felt. May it be God's will, that other workers may be raised up to fill the places, from which He calls those who have been workers with us. The funeral was held June 26, largely attended. Short services were held in the home by the home minister, Bro. Milo Yoder. Further services were held in the Mennonite Church by Bro. John S. Mast of Elverson, Pa. Text, I Sam. 20:18. And thou shalt be missed, because "thy seat will be empty." A few words were spoken by Milo Yoder and by Joshua Zook of Allensville. Interment in the Pleasant View Cemetery. Among those in attendance at the funeral were 15 ministers. Just four weeks before, to the day of the funeral, these parents with their children and grandchildren, met in a happy reunion in the home, it being the first time that they were all there at one time, for a long time.

"May there be a glad reunion,
The family circle there unbroken;
In that happy home above,
Where Jesus is, and all is love."

CONFERENCE ANNOUNCEMENTS

Virginia

August 1-4, 1939

Tuesday

8:00 a. m.—Meeting of the Automobile Aid Plan

10:00 a. m.—Meeting of the Property Aid Plan

1:00 p. m.—Meeting of Board of Missions and Charities

4:00 p. m.—Meeting of the Arranging Committee

7:30 p. m.—Preaching Service

Wednesday

9:00 a. m.—Preliminary Session of Conference

2:00 p. m.—Fundamentals Conference

7:30 p. m.—Mission Meeting

Thursday

9:00 a. m.—Conference proceedings begin

Friday

8:00 a. m.—Conference proceedings resume

The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.

John L. Stauffer, Moderator.

John R. Mumaw, Secretary.

Southwestern Pennsylvania

The annual meeting of the Southwestern Pennsylvania Conference will be held in the new building of the Scottdale Mennonite Church, the Lord willing, Aug. 7-11. Program is as follows:

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 20, 1939

(Herald of Truth)
Established 1864

No. 16

EDITORIAL

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Praise is comely for the upright," says the psalmist. He means, of course, praises to Him from whom all blessings flow.

There is a world of difference between praise for that which is just and holy and God-like, and flattery bestowed upon some vain person to win his favors.

If you would add strength to your character, spend much time with your Bible and make it an unvariable rule to adhere to the right under all circumstances.

"Daniel purposed in his heart that he would not defile himself." He remained true to this purpose, and God used him mightily in all things he undertook to do for Him.

"As a jewel in a swine's snout, so is a fair woman without discretion." This applies to men as well as to women. Indiscretion and vanity lead to a multitude of sins. In the language of the wise man, "All is vanity."

As beer drinking is to whiskey drinking, so is movie patronage "for educational purposes" to the patronage of movies in their worst form. The milder article is needed to still the consciences of well-meaning people so as to lead them into soul-destroying habits.

One of the most wholesome rules for Christian people is that found in I Cor. 10:31: "Do all to the glory of God." Notice the all-inclusiveness of this advice: "Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD." This

rule is not only wholesome for the individual, but valuable for the Cause.

Summer is here—and with it a harvest that will end only when winter comes. It is a reminder to us that we are now in a time of opportunity. By and by winter is coming on. They who have made good use of summer and fall will be ready for it, while to neglect our opportunities now will mean suffering when winter comes. There is another winter coming far more fierce and destructive than any earthly winter ever known to man. Get ready for it; and help your neighbors get ready. The more diligently we work now, the greater will be the number of golden sheaves to gather in the Master's great harvest at the end of the world.

A glance at our announcements on last page reminds us that our Conference season is upon us. The first of our conferences to meet is that of the Virginia Conference, which meets at the Springdale Mennonite Church near Waynesboro, Va., Aug. 1-4. This will be followed by the Missouri-Kansas and Southwest Pennsylvania conferences the week following, with a number of other conferences to be held a few weeks later. Speaking of conferences, the center of interest among them this year is the Mennonite General Conference, to be held at Allensville, Pa., Aug. 23, 24.

Begin now to think and to pray in behalf of these public gatherings; not merely as a place to go, but rather as a place where the servants of God assemble in the interests of the cause of Christ and the Church. Such places are not to be considered as mere social gatherings or places of entertainment, but rather as places where souls are filled and encouraged, where the Church is strengthened, and where the foundation is laid for the ingathering of souls during the coming year. "In the multitude of counsellors there is safety."

Calling the Loved Ones Home.—The past few months have witnessed the passing of an unusual number of our Church leaders. Among these were bishops, ministers, deacons, bishops' wives, and others. Besides these, there are others belonging to the same class whose ages and health conditions are such as to indicate that they too are approaching the evening of their earthly pilgrimage. By these we are reminded of the testimony of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

It is human to weep when loved ones are taken away. And when this toll of lives includes not only much needed leaders but also those in prattling infancy, in blooming youth and in the prime of life, the losses are the more keenly felt. In the midst of these painful experiences, however, we are comforted in the assurance from our loving Lord that "I am with you alway, even unto the end of the world."

Looking through our tears, we see the work of the loving Father, calling His loved ones home, adding to the size of the family on the evergreen shore, reminding us continually that we are living not for time but for eternity. When a saint is removed from time to eternity, the greatest consolation that can come to those left behind is the thought that it means just one more added to household of faith in the glory world and also a reminder that if we are faithful we also will some day have the happy privilege of joining the bright reunion in the realms of the blest. Coupled with this is the memory of the blissful experiences which made the parting painful. Yea, "Precious in the sight of the Lord is the death of his saints."

For every one taken away there is an added responsibility resting upon those, who are left behind. It is a challenge to us to rise to our responsibilities, see that the gaps are filled, and increased efforts made to win lost souls for God,

thus adding to the size of the blood-washed throng in the glory world above. "Rejoice and be exceeding glad; for great is your reward in heaven."

Two Things—are taught in Scripture concerning the ministry and membership in the Church which should be kept in mind by all conferences whenever the question of relationship between these two classes is up for discussion:

1. The first of these is found in Heb. 13:7, 17: "Obey them that have the rule over you." This refers especially to the membership (including ministers). "Them" here may refer to the ministry, to those in charge of a Sunday school, to conferences, to constituted authority wherever found. That the writer of Hebrews had in mind spiritual rulership is evident from the explanation which follows: "For they watch for your souls, as they that must give account." Spiritual anarchy prevails in all churches where this Gospel rule is ignored. No man, be he minister or lay member, should claim that he is guiltless before God unless he has complied faithfully with this commandment.

2. The second admonition is referred to in Peter's instruction to the elders (I Pet. 5:1-4) where among other things he uses the words, "Neither as being lords over God's heritage, but examples to the flock." Of course, we want our overseers to be the disciplinarians in their respective congregations; but always in harmony with the rules and regulations set forth in the Gospel of Christ and of the Church. Just because a member holds the office of bishop or minister is no reason why he should have personal privileges that other members do not enjoy, or arbitrarily expel members who do not meet up with his ideals or ideas; for only the Lord of heaven, "the Shepherd and Bishop of your souls," is Lord "over God's heritage." Church authority should be exercised only by direction of the Word of God applied by the regulations of the Church.

Love consecrates the humblest act,
And sanctifies each deed,
And sheds a benediction sweet,
And hallows ev'ry need.

Love serves, yet willing stoops to serve,
What Christ in love so true
Hath freely done for one and all—
Shall we not gladly do?—S. B. M.

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings, about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right for a bishop to take his family to the carnival? Should the bishop's wife go with him to make things right when he has trouble with some of his members? A reader.

It is right for a bishop to go wherever any other consecrated member may rightfully go. But neither the bishop nor any other member laying claims to being right with God has any right to go to a carnival or any other place of worldly amusement—unless it be on a mission of rescue, and not to see the sights or join in the ungodliness usually in evidence at such places. Every child of God is exhorted to "abstain from all appearance of evil."

Whether it is right or wrong for a bishop's wife to accompany him on his visitation work, depends wholly upon circumstances. As a rule, she ought not only have a right to go but may be a positive help to him in his work. If it is a purely personal difficulty, however, all members under such circumstances have their instructions in Matt. 18:15-17.

Should the bishop or any other member go wrong in any respect, all spiritually-minded members have their instructions in Gal. 6:1.

Do preachers worship God when they preach? or is preaching one thing and worshipping another thing?

Have we any record of when the Christians first started to build churches or houses in which to worship, apart from the synagogue? and were they the true Christians yet at that time?

Can any denomination carry on successfully without being organized?

"Howbeit the Most High dwelleth not in temples made with hands" (Acts 7:48). Does this mean that God will not meet with people in temples (church houses) made with hands? E. G. H.

Evidently the questioner has come in contact with a class of hobbyists known as "comeouters" and sees their inconsistencies. (The word "Comeouters" may apply to people who come out from church buildings as well as denominations.) We shall endeavor to answer briefly each question as it was presented to us:

1. Worship is a condition of the heart rather than an action of the body. As Christ says, "They that worship him, must worship him in spirit and in truth." At the same time, when the soul is filled with worship it is made manifest in outward life and action: as preaching, praying, Scripture reading, testifying, etc. A person may go through the motion of all these things and yet have no worship in his soul.

But no one can, out of a pure and reverential heart, do any of these things without worshiping God. Spirit-directed preaching is God-honoring worship.

2. We have evidences that very early in the history of the Christian Church, even before Constantine made Christianity the religion of state, houses of worship were erected to accommodate the growing membership in their public worship. But such evidences are not needed to justify the use of such buildings. The fact that Christ and His disciples frequently made use of the Jewish synagogues and similar buildings for purposes of worship, added to the other fact that not one breath is found in the New Testament against such use, is sufficient evidence that they are approved of God when rightfully used—used as houses of worship rather than houses of merchandise or amusement.

3. It is the history of "comeouter" churches that they can not do so permanently. It is the history of churches that oppose organization that they are short-lived. Christ recognized the advantages of organizations when He ordained the apostles as undershepherds and evangelists, and the apostles followed His example when they extended the organization. Read Eph. 4:11-16. As our God is "a God of order," it is to be expected that He should give this instruction to the Church of which Christ is the Head: "Let all things be done decently and in order." Scriptural discipline, as well as systematic evangelism, can be carried on successfully only by churches that are Scripturally organized.

4. The quotation cited is not hard to understand when it is remembered that "God is a Spirit," and therefore needs no "temples made with hands" for His habitation. The underlying principle here is the same that Christ had in mind when He reminded the Samaritan woman that while the Samaritans worshiped in the mountains of Samaria and the Jews worshiped at Jerusalem that "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but that "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Temple worship has no place in the worship of the people of God; neither should we manufacture a new law establishing the dwelling houses for similar purposes. There is a vast difference between using houses of worship for display and using them for convenience in worship. Why should any one entertain the idea that God condemns people for worshipping buildings erected for convenience in worship when He commanded the erection of that kind of an edifice in the days of Solomon and in the person of Jesus Christ used that kind of buildings for Sabbath-day religious services?

BIBLE TEACHING ON NONCONFORMITY

XI. AS APPLIED TO PROPER AND IMPROPER CHURCH DISCIPLINE

By J. D. Mininger

For the Gospel Herald.

"Show me a church that has dropped the reins of church discipline and I will show you a church where the devil picks up those reins and drives that church to hell."

Picture to yourself Israel without a king and "everyone doing that which is right in his own eyes." Imagine a present-day public school without discipline or order; some of the pupils arriving at nine o'clock, others at nine-thirty, and others at ten; each one of these children having recess at separate periods just when it would suit them; some of the children returning to their homes at ten o'clock, others at ten-thirty, still others at eleven, and still others at twelve. And then picture to yourself a church without discipline, where everyone does that which meets his or her own fancy.

It is often rightly said that "God is a God of order." Everything that He does is characterized by order. Webster defines discipline as "training to act in accordance with established rules: accustoming to systematic and regular action." My subject calls for the consideration of "Proper and Improper Church Discipline." In this connection we want to note some

Marks of a Properly Disciplined Church

I. A properly disciplined Church is one whose members are born again, and filled with the Spirit of God.

To admit unregenerate persons into membership of the Church is contrary to Scriptural teaching and is a forerunner of trouble sure to follow. To "be born again" and to "be filled with the Spirit" are as clear Scriptural injunctions as is the command, "Thou shalt not steal." Born again, Spirit-filled church members are persons who "walk in newness of life," with affections set on things above, and whose aim and delight is to do the will of God.

II. A properly disciplined Church is one that exercises great care in the choosing of her leaders.

The Church of Jesus Christ is charged with no weightier responsibilities than those connected with the ordination of men to positions of responsibility and leadership.

Of the early Christian Church we read, "As they ministered unto the Lord and fasted, the Holy Ghost said; Separate me Barnabas and Saul for the work whereunto I have called them." It is evident that the early Church feared to go ahead in this tremendously important work without first definitely ascertaining the will of God by much prayer and fasting.

Before the all-knowing Son of God, Jesus Christ, chose His twelve apostles, He spent a whole night wrestling in prayer with God. And after He had appointed the twelve He prayed. Would it not seem presumptuous for the Church of today to proceed in such work without exercising similar care? The loyal church disciplinarian of today first disciplines himself; for true it is, as Trumbull says, "No man can have real dominion over even a horse or a dog until he has first won the mastery of himself." The loyal disciplinarian of today is first a Christ-mastered man, who "obeys from his heart" the doctrines which he is commissioned to teach and to preach. He does not give up in despair and say, "It can't be done." He loves his Lord; he loves Christ and the Church; he loves her doctrines, and he is "easy to be entreated;" he knows his sheep, and is known of them.

It is impossible to over-estimate the importance of exercising due care in this all important work.

III. A properly disciplined Church is one that gives a maximum amount of teaching and administers a minimum amount of punishment.

It is astonishing to note the large place that is given to the subject of teaching in the New Testament. The apostle Paul, in instructing Timothy, stresses the importance of faithfulness and of being "apt" and "able to teach". When Jesus preached the Sermon on the Mount He opened His mouth and taught them. After He had finished this sermon the people said that He "taught them as one having authority". In giving the Great Commission, Christ said, "Go ye therefore and teach. . ." Of the apostles we read, "They ceased not to teach" (Acts 5:42). It may be easier for the church disciplinarian to excommunicate his members after having transgressed, but it

surely is more scriptural to first be faithful and constant in teaching before using such measures.

IV. A properly disciplined Church is one that reverences the Bible and exercises due regard for constituted authority.

I have never known anyone to grow in grace, in real usefulness to Christ and the Church, who willfully violated this fundamental Bible principle. In this connection it is well to remember that Christ is the Highest Church official; that He is the Head of the Church. That person who really first lives a Christ-mastered life will experience but little difficulty in giving due regard to constituted authority in any other way.

V. A properly disciplined Church is a church that is not conformed to this world.

When we think of the world in the Bible usage of that term, we think of the unregenerate part of the human family. The true church is unlike the world because its members are different, they are born again, Spirit-filled citizens of the kingdom of God. Their hearts are aglow with love to God and to their fellowmen, whereas the world is under the thralldom of sin and Satan.

VI. A properly disciplined Church is a missionary church.

One of Wesley's mottos was, "All at it and always at it." To stand before God "pure from the blood of all men" was the earnest desire of the apostle Paul. The church that recognizes the Headship of Christ will not ignore His five-fold commission to carry the Gospel to the lost. The apostolic Church, as portrayed in the book of Acts, is an illustrious example of a missionary church. May we follow her example.

Just as the various members of the human body had different functions, so the properly disciplined church is one in which every member helps to share the responsibilities.

VII. A properly disciplined Church is one where the pruning knife is used.

"Every branch in me that beareth not fruit, he purgeth it, that it may bring forth more fruit."

On this point Bro. Daniel Kauffman has well said, "It is throwing time away to quarrel with an unconverted member about keeping the rules of the Church. It is holding out a false hope to an unconverted member to allow him to remain undisturbed in the Church and thus causing him to feel that after all he is about right. Members that are prayerless, indifferent, seekers after pleasure more than after God, proud, vain, disobedient, etc., need attention. Get them right if you can. If you fail, do the only thing that is left, excommunicate them. As a decaying corpse often infects the living with mortal disease, so do dead members in the Church often cause spiritual sickness which means the death of many members. Most of the problems in the Church may be solved by the faithful, prayerful, scriptural, patient, skillful, vigorous use of the pruning knife. (Caution: In the use of the knife, be sure that you also make use of the adjectives.)"

VIII. A properly disciplined Church is a growing church.

Because of her deep devotional life, such a church will grow in Christlikeness, in efficiency, and in Christian service.

Such a church will also grow in numbers; for, from among the children in the congregation and from among others who will be brought in contact with the church, souls will be saved so that a healthy growth both in spirituality and in numbers will be one of the marks of a well disciplined church.

IX. A properly disciplined Church is an attractive church.

There are two reasons for this. First, because of the beautiful and consistent lives of its members. Of certain apostles it was said, "They took knowledge of them that they had been with Jesus." Sometimes the Church is likened unto a bride. A bride normally is characterized by her single-hearted devotion to the bridegroom. Sometimes she is known for her beauty. And again, purity is a mark of a God-honoring bride. The church that is known for her single-hearted devotion to the Lord, certainly has an attraction and an appeal, also because of her beauty and purity.

The second reason why the true Church is attractive is because of the Christ she represents and worships. "And I, if I be lifted up from the earth, will draw all men unto me." The world's greatest magnet after all is the Lord Jesus—Christ of Calvary. And the church which effectively exalts Christ and His doctrines is indeed an attractive church.

Kansas City, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Mennonite Children's Home)

Greetings in the name of our Blessed Lord Jesus:—We are again at home after we had the privilege of attending the General Board Meeting, where we received many encouragements and met many people that are interested in God's work, and especially that of charitable institutions. We praise God for this interest. Our inspiration was increased by our meeting the Christian workers at the church at Tiskilwa, Ill., on Sunday, June 25, and at Hopedale, Ill., in the evening. May God bless our coworkers wherever they are.

Recent abundant rains have increased our garden eatables. A friend of the Home in a little town near Kansas City asked us to pick beans and the Home was to have a share. After the children spent a half-day in the bean patch with one of our workers, they came home with about 5 bushels of beans. We praise God for that, for our cook canned over 70 quarts of them, besides having beans for meals. Our own beans are also getting ripe and being canned. We have about 200 quarts of apricots from our trees. We praise God for His abundant supply. We are also thankful for the willingness of the workers here in co-operating with us, and even doing extra work to help supply the Home with food for these children who would otherwise need to go hungry. We praise God for such zealous, sincere Christians to be examples of Christian industry.

We are looking forward with pleasure to the meeting of two of the members of the Executive Committee of the General Board in regards to the building of the isolation ward. May God direct this work, that the state requirements can be met.

Contributions of food and clothing were received from the following churches: Manson, Iowa; Canton, Kans.; Pleasant Valley, Harper, Kans.; Junior Circle at Canton, Kans.; Sewing Circle at Garden City, Missouri; Roanoke Sewing Circle at Eureka, Ill.; East Fairview congregation at Milford, Neb.; and also by the following individuals: Katie Yoder, East Lynne, Mo.; Amish family near Kalona, Iowa; Laura Showalter, of Conway, Kans.; Mrs. Joe Gnagy of Wellman, Iowa. We thank every one who had a part in this giving and wish them God's blessing.

We also thank all those who had a part in helping supply the Home with

a better automobile, which was needed badly. It is all paid except a little over \$80, and I am sure that someone will help out in supplying this amount.

May God bless you richly, is my prayer.

Yours for the needy children,
A. Lloyd Swartzendruber.
July 5, 1939.

Canton, Ohio

Dear Christian Friends, Greetings:—The Lord has been blessing the work here in the Canton City Mission with increased interest, answers to prayers, and spiritual victories in the hearts and lives of many of our members. However, the devil has also been busy and brought sorrows and defeat on the part of some.

Sunday morning, May 28, Brethren Irvin Burkhardt and O. N. Johns were with us, the former preaching and the latter officiating in our communion and baptismal services. Two young people out of a class of 16 converts were baptized. A few of the others are now also ready, while still others have problems and hindrances requiring the help of God that they may go all the way. Please pray for these. We also welcomed two members who brought their letters.

The summer Bible school was again conducted following the close of day school, June 12-30, with the following teachers: Orpha Troyer and Mattie Gerber, Walnut Creek, O., Blanche and Irene Eschilmen, Dalton, O., Clara Lehman, Orrville, O., Arlene Shoup, Marshallville, O., Isabel Smucker, West Liberty, O., Gladys Hershberger, Napanee, Ind., Carl Schmucker, Louisville, O., Esther Steiner, Sister Hostetler, and myself from the Mission. Due to another school being in session less than three blocks from us, our attendance was less than last year. The church was filled on Friday night, June 30th, for the closing program, at which time Bro. John R. Mumaw gave an address.

On June 4 Brethren John D. Miller of Louisville, O., and D. Walter Miller of Canton, O., ministered to the congregation, in the writer's absence, while attending the Ohio State Mission Board meeting at West Liberty, O. On June 18 Bro. H. N. Troyer served in a similar way while the writer was in Michigan for the Mission Board meeting. Last Sunday, July 2, Brethren Phil Frey of Archbold, O., and S. C. Yoder of Goshen, Ind., brought us timely messages and admonitions. Bro. Yoder was here in the interests of the Mission Board, which was very much appreciated by us as workers.

We wish to acknowledge and thank the congregations and friends who have remembered us with their gifts and provisions during the past few months. We appreciate these blessings of the Lord which have come through your service to Him. While the money gifts

are recorded monthly in the treasurer's report, we want to mention only the others here: clothing, bedding, etc., from Oak Grove, Smithville, O., Bethel, Wadsworth, O., Beech Jr., and Canton Sewing Circles. Food provisions from Crown Hill, and Beech cong., and the following individuals and friends: Schmucker and Miller, of Louisville, O., Arlene Shoup, Mattie Gerber, Blanche and Irene Eschilmen, Irvin J. Kauffman, and Christian King. We are specially grateful to the Becher's Dairy Farm who supply us with good milk month after month. They are members of the Beech congregation.

If you are interested in praying for certain definite things, we will be glad to supply you with prayer requests and then keep you informed as to the results, and in this way you can have a very definite part in our city mission work.

Yours for Christ,
J. J. Hostetler, Supt.
July 7, 1939.

Flint, Mich.

(Flint Mennonite Mission)

Dear Herald Readers, Greetings:—"I was glad when they said unto me, let us go to the house of the Lord."

In many a home we could see this joy manifested in the children as they were told of the coming summer Bible school. And it is our prayer that all that now have found gladness in attending at the house of the Lord, may always as they get older still find joy in their hearts to worship together in the house of the Lord.

"Train up a child in the way he should go; and when he is old, he will not depart from it." It is a great work to help these little ones to find the Lord.

"A little child shall lead them." Sometimes the parents are touched and rebuked by their own children that have learned the true way of life. Here again we see the joy in the child's life as she leads one or both of the parents to Sunday school anxious to acquaint them with their teacher or superintendent.

We are truly grateful for the help and encouragement we received through our summer Bible school in the past days of June 22-30.

Our Bible school has made an increase of about one third every year since it has been started in 1935. Our highest attendance this year was 216. Enrollment, 246; average attendance, 202. There were 20 classes and teachers. Our teachers came from different places. Pigeon, Indiana, Pennsylvania, Delaware, Arenac, and Flint. We are very thankful for the help of these teachers and also wish to thank those who were on double duty at home to make it possible for others to come. One sister we know of who could not come herself, made it possible that another sister could come. May the Lord bless everyone who had part in this

work. Makes us think of the chorus the children love to sing so well:

"When we all work together how happy we'll be.
When your work is my work,
And our work is God's work,
When we all work together how happy we'll be."

We appreciate our new church basement very much. It is not quite completed, but has been put to good use already.

About 174 Bibles were given away through Bible school for perfect attendance this year. Many of these went into homes where they did not have any Bibles before. We hope and pray that the reading of God's Word will bring a change throughout the community. For, God's Word "shall not return unto me void" (Isa. 55:11).

Bro. and Sister Albrecht and Sister Sape spent a few days in Buffalo, N. Y., where they attended the wedding of Bro. Ed. Gingerich and Sister Mary Sape.

A group from Pigeon assisted in Sunday school at the Mission July 2, during Bro. and Sister Albrecht's absence, namely Bro. Loren Deitzel, Bro. and Sister Orie Kauffman, Sister Alice Hostetler, and Sister Katie Troyer. Other visitors here at the Mission were Bro. and Sister Leo Swartz and daughter, of Arenac, and Bro. and Sister Eli Gingerich and children; on night of June 16, Bro. and Sister Amos Mast and 2 children of Coatesville, Pa.; also Bro. and Sister William Lauver and family, returned missionaries from South America. It was a short but pleasant visit. They left next day for Midland, Mich.; then to Fairview to attend the Mission Board Meeting.

We welcome visitors to our Mission. And ask an interest in your prayers.

Yours in His service,
June 9, 1939. Lydia Mayer.

Coatesville, Pa.
(625 Walnut St.)

Greetings of Love in Jesus' name, name above all names:—As we see the wickedness all about us, and the ungodly lives people really do live, we realize that it is the longsuffering and mercy of the Lord that the world yet remains. At this place, as well as at others, there are things that cause us to be encouraged, and also some that bring heartaches. The attendance and interest in Sunday school has been fairly good.

Sunday evening, July 2, Bro. and Sister Geo. J. Lapp, returned missionaries from India, were with us. Sister Lapp conducted children's meeting, telling us some interesting things about India, after which Bro. Lapp also spoke about India. We are always glad to hear about mission work at other places.

Saturday evening and Sunday, July 8 and 9, we had the quarterly Bible in-

struction meeting, with Brethren Henry Lutz and John E. Lapp as instructors.

Our summer Bible school will soon begin, the Lord willing; July 24 to Aug. 4. The children seem to be eager to attend. Will you pray that these precious little ones may be taught the Word, and that it may be a help to them as they go through life?

Tent meetings are scheduled to be held about the middle of August with Bro. Wm. Jennings as evangelist.

We thank all who have remembered the work in your prayers, and also those who have contributed material things. Anyone having old church papers you wish to dispose of, we would appreciate them.

We are again reminded that we have no continuing city here. An aged grandmother that lived across the street from the Mission has gone to her eternal home. We are all swiftly traveling to our eternal abode. May we all be faithful until we hear that welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

July 10, 1939. Frank Stoltzfus.

Knoxville, Tenn.

Dear Herald Readers, Greetings:—Since our last writing we have had our Bible school. The attendance was real good, in spite of two other schools going on at the same time near by. The teachers were Bro. Dewey Emswiler, Bro. and Sister John Shenk, Sister Elsie Kosier and Minnie Eberly.

Our enrollment was 78. 58 attended three days and over and 30 had perfect attendance.

June 13, Anna Smucker, Mrs. M. C. Smucker, Smithville, O., Helen Moser, Orrville, O., and Mrs. Caro'ine Smucker, Tiskilwa, Ill., paid us a short visit.

June 25 Bro. and Sister Otis Yoder, Midland, Mich., were here. Bro. Yoder brought us the evening message. He presented to us various invitations found in God's Word.

Dorothy E. Good of S. Boston, Va., worshiped with us June 25, July 2 and 9.

June 30 was the funeral of Bro. Wallace. He had suffered a number of years from a stroke. Bro. Wm. Jennings had charge of the services.

June 19 Bro. and Sister Emswiler and family left us for their home in Va. They gave about two years of their time and services in the work here, which was very much appreciated.

June 10 Bro. and Sister John Shenk, Narberth, Pa., came to take up the work here.

Pray for them in their new responsibility, and for the work at this place.

Sincerely,
July 11, 1939. Minnie Eberly.

Kansas City, Kans.
(2409 Farrow Avenue)

Greetings:—We are just now in the midst of a third summer Bible school

for this season. The first one was held at Morris, a few miles west of Kansas City. The second one was conducted in the Junction school house, a short distance south of Argentine, near a community, known as Crest Line Gardens. The third is now being held in the northwest section of Kansas City, Kans., known as Quindaro, in a vacant dwelling house.

As we think of the woeful manner in which children of today are being neglected in the homes, so far as receiving Biblical instruction is concerned, we are impressed again and again that if there is any form of Christian work that is worth while at all, it certainly is important that these neglected children in their early impressionable years be taught to know Christ and to follow in His steps. The following persons have served as teachers in one or more of these three summer Bible schools: Mary Stalter, Margaret Mininger, Edna Zook, Anna Smith, Martha Detweiler, Edith Ebersole, M. T. Brackbill, Ruth Brackbill, Ella Mae Weaver, Wi'ma Smith, Dorothy Troyer, and Magdalene Wiebe.

Some time ago the writer again visited at the State Prison, Lansing, Kans. A new chaplain has been appointed for this institution during the recent past and the former warden has died.

July 1, our son Edward entered the City Hospital, Cleveland, Ohio, where he is expected to serve as interne for one year.

We were glad indeed for a visit from our daughter and husband from Harrisonburg, Va. Both of them taught in summer Bible school, and early in the morning of July 5 they left (via auto) for their home.

On the evening of the same day we bade farewell to Sisters Mary Stalter and Anna Histan. Sister Stalter left for her home at Delphos, O., and Sister Anna Histan for her home at Doylestown, Pa. Sister Stalter came here as a worker in March, 1928, and Sister Histan in June, 1937. Needless to say, they are greatly missed.

Last Friday, July 7, our quarterly members' meeting was held with Bro. R. P. Horst as leader. Wednesday, July 26, is the date fixed for our next Home Department meeting.

Last Sunday morning a third Sunday school was opened under the auspices of the Mission, at 2404 Farrow Ave. This means that there were three Sunday schools in progress at the same time among our people last Sunday.

Sunday morning, July 9, Bro. S. C. Yoder, President of Goshen College, attended the Morris Sunday school and brought an acceptable message to the congregation worshipping at Argentine. From here he went to Pryor, Okla.

Sunday, July 2, three automobile loads of folks from here went to near Everest, Kans., about 70 miles north of

(Continued on page 332)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around thy
table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

PAPA'S LETTER

I was sitting in my study,
Writing letters, when I heard,
"Please, dear Mamma, Mary told me
Mamma mustn't be disturbed.

"But I've tired of the kitty,
Want some ozzer fing to do.
Witing letters, is 'ou, Mamma?
Tan't I wite a letter too?"

"Not now, darling, Mamma's busy;
Run and play with kitty, now."
"No, no, Mamma; me wite letter,
Tan if 'ou will show me how."

I would paint my darling's portrait
As his sweet eyes searched my face—
Hair of gold and eyes of azure,
Form of childish, witching grace.

But the eager face was clouded
As I slowly shook my head,
Till I said, "I'll make a letter
Of you, darling boy, instead."

So I parted back the tresses
From his forehead high and white,
And a stamp in sport I pasted
Mid its waves of golden light.

Then I said, "Now, little letter,
Go away and bear good news."
And I smiled as down the staircase
Clattered loud the little shoes.

Leaving me, the darling hurried
Down to Mary in his glee,
"Mamma's witing lots of letters;
I'se a letter, Mary—see!"

No one heard the tiny prattler
As once more he climbed the stair,
Reached his little cap and tippet,
Standing on the entry stair.

No one heard the front door open,
No one saw the golden hair,
As it floated o'er his shoulders
In the crisp October air.

Down the strect the baby hastened,
Till he reached the office door,
"I'se a letter, Mr. Postman;
Is there room for any more?"

"'Cause dis letter's goin' to Papa,
Papa lives with God, 'ou know.
Mamma sent me for a letter,
Does 'ou fink 'at I tan go?"

But the clerk in wonder answered,
"Not today, my little man."
"Den I'll find anozzer office,
'Cause I must go if I tan."

Fain the clerk would have detained him,
But the pleading face was gone;
And the little feet were hastening—
By the busy crowd swept on.

Suddenly the crowd was parted,
People fled to left and right,
As a pair of maddened horses
At the moment dashed in sight.

No one saw the baby figure—
No one saw the golden hair,

Till a voice of frightened sweetness
Rang out on the autumn air.

'Twas too late—a moment only,
Stood the beauteous vision there;
Then the little face lay lifeless,
Covered o'er the golden hair.

Reverently they raised my darling,
Brushed away the curls of gold;
Saw the stamp upon the forehead,
Growing now so icy cold.

Not a mark the face disfigured,
Showing where a hoof had trod;
But the little life was ended—
"Papa's letter" was with God.

—Sel. by Lydia Shetler.

MOTHERS OF AMERICAN HISTORY

I. Pilgrim Mother

(Dressed in Pilgrim costume, with little girl, also dressed in Pilgrim costume.)

I am one of the Pilgrim mothers who came with the first little group of Pilgrims from England, to build our homes in a strange land, facing the hardships and dangers of a stormy voyage in a frail ship on a vast ocean, landing on a barren, lonely coast in bitter weather. But these hardships were as nothing compared to the joy in our hearts when we realized that in our new homeland we might worship God unmolested, and teach our precious children the way of God. Whatever discomfort and fears we had known vanished as we all knelt upon the rock where we landed, and prayed, and sang a hymn of thanksgiving. But our brave little sons and daughters could not always hide their whimperings, because of the cold and hunger. And how our hearts yearned to bear their troubles for them through that first long, cold winter! And our good husbands, how they struggled to save us all from privation and death!

We were all as one family, we mothers all as sisters, helping each other in sorrow and sickness, in births and deaths. And there were many births and deaths! Together we did our large washings, made our clothing, taught the children, waited together sometimes through long hours of agony for the return of our men, fearing that the Indians might have become hostile. Together, at the end of that first winter, we looked sadly at the burial ground on the hill, where most of us had a baby, or a husband, or some other loved member of the family.

Then, after the planting and the harvesting, came that first Thanksgiving Day born of grateful hearts for God's goodness to us. How happily we mothers spent the hours preparing the feast to which our Indian neighbors so gladly came!

As a Pilgrim mother, I thank God that our sacrifice was not in vain; that our stern, though loving teaching of the children produced stalwart and just citizens for this great country of

America. May earnestness and the love of God pass on from parent to child through all the future generations of Americans!

II. Pioneer Mother

(Dressed in pioneer costume, holding a little boy with one hand and a Bible in the other.)

I am a pioneer mother of the plains beyond the Mississippi. For weeks our family and relatives rolled across the prairies in heavy covered wagons, drawn by slow oxen. We emigrated when the government made it possible for us to homestead, because we so longed to own our own farm home. The traveling was hard, and the children fretful. We dared not communicate to them our fear of the Indians who sometimes resented the white man's intrusion in the West. Arriving at our destination, my good husband and I were struck with homesickness for the dear little town which we had left so far behind. But with stout hearts we set about building a rude cabin there in the west while we tried to forget past associations and think only of the future. The cabin became a home indeed, not beautiful to the eye, but beautiful because of the family love that dwelt in it. How eagerly we awaited the arrival of the stagecoach and news from the east, for my parents were back there. How we welcomed the traveling minister when he stopped at our place on his preaching tours! How we were all inspired by the prayer meetings and long, powerful sermons of warning! The meetings were held in our cabin. How hungrily even the children listened to every word of religious teaching!

What a comfort this Bible was to the pioneer women! We read it as our families gathered about the hearths each evening. How this Bible healed my broken heart when I received the news that my dear old mother and father had passed away back in the east, and I knew that I should never see them again in this world. Many other women suffered the same griefs, and were comforted in the same way.

III. Modern Mother and Child

I am the modern mother. Great is my love and admiration for the early mothers of America. Often do I think of their hardships and trials. But my problems are of a different nature. How sincerely do I long to protect my children from the dangers of modern society! The parents and children of today are not facing the danger of Indians, or lack of physical comforts. Our enemies are more subtle and deceiving. I would not fear the wild ocean or the trackless forests as I fear the lure of the broad highway and the bright lights. I would not fear the possibility of merciless hunger for my children as I fear the seducement of liquor and bad habits and low morals. God help me to

(Continued on page 332)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for July 30, 1939.—II Chron. 17:1-12.

JEHOSHAPHAT: A Life of Obedience

Golden Text.—Seek ye first the kingdom of God and his righteousness.—Matt. 6:33.

Introductory.—Jehoshaphat, a son of Asa, continued the wise reign of his father. Under him the prosperity of the nation continued. Like his father, his record did not register perfection all the way through, but compared with the other kings of Judah he stood far above the average. Asa's outstanding achievement was that of suppressing idolatry; that of Jehoshaphat, obedience to the commandments of the Lord.

Obedience and Prosperity (1-6).—This was emphasized in the lesson on Asa; it needs re-emphasis in the present lesson. Also, it needs to be repeated that to the extent that Israel was obedient to God the nation prospered, while they got into trouble every time that they forsook the way of the Lord.

One of the first things said of Jehoshaphat was that he "sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." This course distinguished him during his reign. In other words, "The Lord was with Jehoshaphat because he walked in the first ways of his father David, and sought not unto Baalim." As a result he enjoyed the blessings of the Lord and during his reign the nation prospered. Among other things, "he took away the high places and groves out of Judah," thus continuing the reforms instituted by his father Asa. His heart was "lifted;" not in pride but "in the ways of the Lord." Hence we read: "Therefore the Lord established the kingdom in his hand... and he had riches and honor in abundance."

Indoctrinating the Nation (7-9).—One of the things which Jehoshaphat did, in the third year of his reign, was to appoint teachers, among the Levites and others, whose duty it was to instruct the people of Israel concerning the law of the Lord. It was a constructive movement that had for its object not merely to bring the people into subjection to the will of the Lord but also to familiarize them with what the will of the Lord is. The more completely indoctrinated a people are, the more intelligently they may serve the Lord. That does not mean, however, that people will live better lives, unless their hearts (consciences) as well as their intellects are indoctrinated.

Jehoshaphat was one of those men who did not do things by halves. Under his directions the chosen teachers "went throughout all the cities of Judah, and

taught the people." Not only did this give the people a better vision of the Word and will of the Lord, but it raised the moral tone of the nation that produced a salutary effect upon the surrounding nations as well as upon Judah.

Jehoshaphat Enjoys Peace and Security (10-12).—The most pleasing part of this narrative is yet to be written. Paul, writing to the Galatians, says that "whatsoever a man soweth that shall he also reap." How this affected Jehoshaphat and his people is thus told by the inspired writer: "And the fear of the Lord fell upon all the kingdoms of the lands that were about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store."

We see in this a practical illustration of the testimony of the wise man: "Righteousness exalteth a nation." Not only did Jehoshaphat maintain his standing with the Lord, even with his people, but the fear of the Lord seized the people of surrounding nations. Of

them it is said, "They made no war against Jehoshaphat." His resolute, faithful leadership inspired confidence in him on the part of the people, and this in turn helped to give the neighboring peoples a wholesome opinion of Judah and its inhabitants, especially its king. If you would appreciate the more what righteousness does for a nation, contrast the state of the nation under Jehoshaphat with what it was under the weak and vacillating policy of Rehoboam.

To whom should we give credit for this prosperity? To Joshua? Yes, in a measure; but only in that he was obedient to God. To his obedience? Yes, in this sense: Because he was obedient to God, he was under the direction and power of God, and therefore God accomplished great things through his instrumentality. Jehoshaphat, like all other people of God, was what he was, only by the grace of God. To God belongs all praise and glory. To faithful men belongs the credit of being faithful to God. The misfortune of most successful men is that they forget the source of their success (the God from whom all blessings flow), attribute their own personal success to their own personal superiority, and thus lose the blessings that might have been theirs.

Whether our native talents be great or small, God can make us a blessing to our fellow men to the extent that we yield ourselves to Him and in humble obedience "serve him with reverence and godly fear."—K.

BIBLE MEETING TOPIC

METHODS OF SERVICE—RELIEVING THE NEEDY.—II Cor. 8:1-9

Topic for July 30

MOTTO

"Ye ought to support the weak."

OUTLINE STUDY

I. Old Testament Plans.

1. Gleanings allowed.—Lev. 19:9, 10; Deut. 24:19-22.
2. Eating from the field.—Deut. 23:24, 25.
3. A second tithe.—Deut. 14:29; 26:12-15.
4. Wages not delayed.—Deut. 24:15.
5. Lending.—Deut. 15:7-18.
6. A promise to the liberal.—Isa. 58:6-11.

II. New Testament Suggestions.

1. Jesus' sermon on the mount.—Matt. 5:42.
2. To the young ruler.—Matt. 19:21.
3. A test at the judgment.—Matt. 25:35-45.
4. The reward for service.—Mark 9:41.
5. Apostolic.—Acts 6:1-4.
6. Relief service.—Acts 11:29, 30; Rom. 15:25-27; I Cor. 16:1-3; II Cor. 8:1-9.
7. Relatives.—I Tim. 5:8.
8. Rich in good works.—I Tim. 6:16; Heb. 13:16.
9. Material needs supplied.—Jas. 2:15, 16; I Jno. 3:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Poor," "Needy."
2. Relief Work We Can Do.
 - a. Food for the hungry.
 - b. Clothing for the destitute.
 - c. Service for the helpless.

- d. The love of Jesus in our heart.
- e. Love for needy bodies and souls.
- f. Giving the word to needy souls.

For Seniors.

1. Methods of Bringing Relief.
2. The Connection Between Relief and the Gospel Message.
3. Our Relief Work in Spain.

PERSONAL THOUGHT

What can I deny myself to bring greater health and spiritual joy into other lives?

SEED THOUGHTS

"Not for ourselves but for others," is the grand law inscribed on every part of creation.—Edward Payson.

My brethren, surely the time has come for us to return to the Lord's plan. Among us there are children to be clothed, widows to be aided, and afflicted ones to be cared for. As you draw near to the poor, the Saviour will come nearer to you.—Geo. C. Lorimer.

The sick must be soothed and the hungry be fed.

Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.—Sel.

Down in the human heart, crushed by the Tempter,

Feelings lie buried which grace can restore:

Touched by a loving heart, wakened by kindness,

Chords that were broken will vibrate once more.—Sel.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JULY 20, 1939

Field Notes

An inspirational song service is to be held at the Willow Street, Pa., Mennonite Church on Sunday, July 23, at 1:30 P. M. J. T. H.

A brother writes us from Didsbury, Alta.: "Again our conference is history. We had a very inspiring and we trust profitable waiting before the Lord."

A Request comes that we inform all sewing circles or individuals to hold all materials for the Old People's Home in Ohio until called for. At present they are not prepared to take care of it. Lydia Lehman.

Request for Prayer.—Those who know the worth of prayer are requested to pray for Bro. Wm. G. Nice of Morrison, Ill., who has recently had a foot amputated because of a gangrenous condition. Pray for his recovery. E. D.

Sister Lina Ressler, editor of the Beams of Light, is at this writing sojourning in the vicinity of Greenwood, Del., teaching in a summer Bible school at Owen Station. In this work she is co-worker with her daughters Ruth and Rhoda.

An interesting program of the harvest home meeting to be held at Miller's

Mennonite Church near Leitersburg, Md., July 27 is before us. Among the leading speakers we note the following: Park Book, Merle Eshleman, Elam Stauffer.

The present address, and until further notice, of Bro. and Sister Amos Swartzentruber, missionaries on furlough from South America, is 876 King St., West, Kitchener, Ont.

The thirty-sixth annual Sunday school meeting at the Slate Hill Mennonite Church near Shiremanstown, Pa., is to be held Aug. 1. Instructors: Aaron Mast, Elam Stauffer.

Several new announcements appear on the last page of this issue. Every announcement of this character suggests the opportunity of remembering such meetings daily in our prayers.

A Bible meeting is announced for August 10, to be held at the Pinesburg, Md., Mennonite Church. Principal speakers: Martin E. Weaver, Clarence E. Lutz, Merle W. Eshleman.

"We are looking forward to a revival meeting to be held at the Rawlinson Mission, Lancaster Co., Pa., July 23-30, in charge of Bro. D. S. Krady," writes a brother from Willow Street, Pa.

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was scheduled for Thursday of last week, at which a number of important items were up for consideration.

We are glad to learn that Bro. Ira S. Johns, who has been in delicate health for a number of months, is gradually improving. May this continue until he has regained his former robust health.

Mennonite Publication Board.—The reader will notice the announcement of this meeting on last page of this issue. Your prayers in behalf of this meeting are solicited. Programs will be available in the near future.

Wednesday, Aug. 16, is the date set for an all-day harvest and Gospel meeting at the Bowmansville, Pa., Mennonite Church, with Brethren Richard Danner, Arthur Ruth, Noah G. Good, and Henry Lutz listed as speakers.

Appointments in the Johnstown, Pa., district were filled last Sunday morning by visiting ministers as follows:

Weavers, George J. Lapp.
Stahl, C. F. Derstine.
Thomas, Chester K. Lehman.

As noted in the letter from Markham, Ont., published elsewhere in this issue, Bro. and Sister L. S. Weber, missionaries to South America, are now among loved ones in the home land.

May the Lord direct them while on furlough.

We copy the following from the monthly Church Bulletin issued by the Mennonite mission in Canton: "This is the 35th year of the founding of this Mission under the Board. We are planning a commemoration of the event for next November."

The congregation at Schellsburg, Pa., is looking forward to a series of meetings, Aug. 12-20, in charge of Bro. L. J. Miller of Twin Falls, Idaho. This meeting, it will be remembered, is to be held immediately following the district conference to be held at Scottsdale.

If previous arrangements were carried out, Bro. S. C. Yoder of Goshen, Ind., left the beginning of this week for the Pacific Coast, where among other things, he was to serve as an instructor in the young people's institute at Albany, Oregon, July 24-27.

Bro. Amos S. Horst and wife, accompanied by Bro. Edwin Burkhardt and family, all of Akron, Pa., spent part of two days last week among friends and brethren in Scottsdale. Bro. Horst is an active member of the Mennonite Publication Board and his helpful counsel and fellowship is always appreciated.

Bro. Jacob E. Brubaker and family of Lancaster, Pa., accompanied by Sisters Eva Wenger and Elsie Martin of the same county, were among the welcome callers at the Publishing House last week. They were on their way to Johnstown, Pa., where several members of the group are enrolled in the young people's institute going on at that place.

Bro. I. E. Burkhardt of Goshen, Ind., preached for the congregation at Scottsdale last Sunday morning and evening. He is serving as one of the instructors at the young people's institute near Johnstown, Pa., while his family is enjoying a visit with parents and grandparents (Bro. George Loucks and family) at Scottsdale.

The twelve-day young people's institute at Arbutus Park near Johnstown, Pa., began Wednesday evening, July 12. It is expected that the enrollment will exceed a hundred before this reaches the eye of the reader. In the initial enrollment there were young people present from Pennsylvania, Maryland, Virginia, Illinois, Kansas, Indiana, Ohio, and Ontario. I. E. B.

One of the good, live, appreciated papers coming to our desk as an exchange is the Bible Monitor, published at West Milton, Ohio. It is the organ of the Dunkard Brethren Church, which hold to the same tenets of faith as those which the Mennonites hold to, save

that they practice baptism by trine immersion and observe the full meal at the time of communion.

Word reaches us that Bro. Stanford Mumaw of Dalton, Ohio, well known to many of our readers, suffered severely from a recent accident. They were hauling wheat for threshing at a neighbor's having driven into a bank barn. For some reason the team became frightened, backed out, and the wagon upset over the wall outside. In the fall our brother was severely hurt, including several broken bones. Latest reports are favorable, and we trust that soon we may hear of a decided improvement for the better.

Among recent visitors in Scottsdale are the following: Caephus C. Schrock, Archbold, Ohio; J. H. Mosemann and wife, Shirati, Africa; Edith Troyer, Walnut Creek, Ohio; I. E. Burkhart and family, Goshen, Ind.; Raymond Yoder and wife, Frank Petras, Marie Jacobs, Chicago, Ill.; Eunice E. Schrock, Low Point, Ill.; Jacob E. Brubaker and family, Lancaster, Pa.; Harriet Lapp, Manheim, Pa.; Elsie Martin, Lititz, Pa.; Eva Wenger, Willow Street, Pa.; Glenn E. Yoder and wife, Shipshewana, Ind.; A. S. Horst and wife, Edwin Burkhart and family, Akron, Pa.; Emanuel Mast and wife, Gap, Pa.; Elam G. Stoltzfus and family, Atglen, Pa.; Grace and Dorothy Schwary, Canton, Ohio; Paul Shank, North Canton, Ohio; Vera Oswald, Aurora, Ohio; Kenneth Berkshire and family, Mason-town, Pa.; Lois Mishler, Shipshewana, Ind.

Correspondence

Linn, Mo.

Dear Herald Readers, Greetings:—Truly "the Lord hath done great things for us whereof we are glad." We have just enjoyed a season of real refreshing as our bishop and wife, Bro. and Sister J. M. Kreider of Palmyra, Mo., were in our midst July 7-9. During this time he preached six impressive sermons. We were especially impressed with the need of more prayer and fasting and having a greater burden for lost souls. Ten souls were newly reminded of the suffering and death of our Saviour when they partook of the emblems of His broken body and shed blood, and were made happy to have part in a feet-washing service on Sunday afternoon.

We truly appreciate the interest and untiring efforts of our dear brother and sister in our behalf, and pray that the Lord may yet grant them many years in His service.

We ask you to pray for three young men who sat in each of these services unsaved and steeped in sin and yet unwilling to yield; also for several of

our group who at this time have very poor health, among whom is our pastor, and for each of our little flock that we may be faithful till He comes.

In His glad service,
Alice Bowman.

Markham, Ont.

Bro. and Sister L. S. Weber arrived at Montreal, Que., on July 2. They arrived at Markham a few days later. About 75 gathered at the home of A. R. Burkholder, on Wednesday evening, and gave them a suitable welcome. This will be their headquarters for the present. They gave appreciated messages at the regular meeting at Cedar Grove on the 9th. inst. We are glad for this renewed fellowship with the Webers.

L. J. B.

Manheim, Pa.

(Kauffman's congregation)

Thursday, Aug. 3, is the date for a harvest home and rededication service at this place; all day and evening. Among those who will appear on the program are Bros. E'am Stauffer and Nevin Bender as well as other speakers of interest. Pray that the Lord's blessing may rest on the work, that souls may be fed and His name magnified.

Secretary.

Hubbard, Oreg.

(Hopewell congregation)

Our two-week Bible school opened on June 5, which was enjoyed very much by children as well by some of the older ones.

There were 9 classes with an enrollment of 98 and an average attendance of 68. 8 attend church nowhere, 9 different churches represented.

Our 112th quarterly mission meeting was held at the Church of God camp ground in Woodburn, with a good attendance. Everybody seemed to enjoy the day and seemed to feel encouraged on the way. Bro. Milo Kauffman brought us a very timely message in the evening. He will preach at the Zion Church this evening, July 7.

We ask an interest in your prayers.
July 7, 1939. Cor.

Petersburg, Ont.

(Geiger congregation)

Dear Herald Readers, Greeting:—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

We were privileged to have Bro. J. R. Mumaw of Harrisonburg, Va., with us June 3-13, conducting a series of meetings. An all-day meeting was held June 11. We received many inspiring messages from our brother.

We enjoyed an interesting study in the book of Colossians, the golden texts

being: "Christ is all and in all" (Col. 3:11) and "Ye are complete in Him" (Col. 2:10). The Christian's secret of a happy life was also pointed out to us, found in Col. 3:15-17.

Our brother also gave a helpful message to the young people, on "Finding our place in life" in which he pointed out 10 guiding principles: (1) A Will to do His Will; (2) Wait for the Call; (3) Work where you are; (4) Watch for open doors; (5) Weigh carefully the convictions; (6) Withstand evil; (7) Walk circumspectly; (8) Worship reverently; (9) Warrant loyalty; (10) Welcome counsel.

During these meetings 4 souls confessed Christ and 2 former members renewed their covenants with the Lord. Our prayer is that the seed that has been sown may bring forth much fruit. Pray for the work at this place, and our pastor and wife, Bro. and Sister M. H. Roth.

July 7, 1939.

Irene Good.

Nampa, Idaho

Greetings:—On July 2 we had the pleasure of hearing echoes from the General Mission Board meeting. Bro. Ernest Bontrager and wife, Bro. Chris Snyder and daughter Anna, also the Seizer sisters, made a short visit here on their way to Portland, Oregon.

Our Bible school opened June 12, with 71 pupils. Others came, until the enrollment was 90. The average attendance was 79. A keen interest in the work was shown. We have reason to believe that the seed has been sown in tender hearts. Our prayer is that it will spring up and bear precious fruit for the Lord.

School closed with an interesting program on the evening of June 22.

There were nine teachers.

July 7, 1939.

Dessie Hostetler.

Denbigh, Va.

Dear Herald Readers:—We have again enjoyed a period of special refreshing in the form of lectures, summer Bible school, mission meeting, etc.

On Monday, June 19, the S. B. S. began with attendance over 130 at its highest peak, and a staff of fifteen teachers. This continued for three weeks, bringing it to a close today, July 7. Sunday night will be given over to the children to rehearse the work that has been done. A special feature on that night will be the graduation of those who have finished the Junior four grades. This is our fourth year with S. B. S. work and we are sure it will prove to be of real and lasting benefit to the children. Many Scripture portions are memorized, mission fields discussed, songs and prayers are learned that will never be forgotten.

On Friday, June 23, Bro. and Sister J. B. Smith, their son Paul and wife of Elida, Ohio, came to visit their son-in-

(Continued on page 332)

Miscellaneous

CALLING ALL SLEEPERS

By Fannie G. Noll

For the Gospel Herald.

I awoke and saw them gather
In their dungeon one by one.
Laughing, talking about Christians
And the victories they had won.

"Yes", said Satan to his helpers,
"That disease, I know it well;
For it comes upon church members
In God's house; but don't you tell.

"I would have to cut your wages
If you gave our plans away
For sometimes your Sunday payroll
Far exceeds another day."

Then spoke up—lazy **Indifference**:
"I put them to sleep you see
I am paid a good commission
Don't work hard, ha-ha, not me."

"I've worked hard," said **Criticism**,
"But I've found in later years
By pointing to them the preacher
I can often stop their ears."

"That is fine," said **Force of Habit**,
"If their eyes and ears are shut
I'll bring on them sleeping sickness
And we'll have them in a rut."

"Hear me speak!" said fat **Intemperance**,
"How you boast, but I come first,
Ere they reach the house of worship
I fill them so they don't thirst."

"Please explain," shouted all the others.
"That is easy, hear me tell:
I make them so tired with labor
Six long days they buy and sell.

"Then on Sunday they are weary
Much of food I give them too;
Even I pity the preacher
How he prays and loves them true.

"Now you see I am important
To paralyze their wills—, (my snare)
I'll admit their God is greater
I don't have His weapon **prayer**.

"To your work now," ordered Satan
"Out to steal and out to rob!"
Oh, dear sleepers, will we sleep on
Keep these servants on the job?

No! We'll rout this great Intemperance
Rest an hour or two and pray;
Help God's preachers with great hunger
On the Holy Sabbath Day.

Lancaster, Pa.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the second quarter of 1939, 161 obituary notices appeared in the Gospel Herald; the departed ones ranging in age from infancy to 97 years, 2 months, and 2 days. The ages given are as follows:

Over 90—6
80 to 90—33
70 to 80—42
60 to 70—20
50 to 60—17
40 to 50—9
30 to 40—3
20 to 30—3

10 to 20—6
1 to 10—12
Under 1—10
Age not given—1

Average age: 58 years, 9 months plus.

Among them were 3 ministers and 1 deacon. Foreign births: France, 3; Germany, 1.

Deaths in the different states and provinces: Pennsylvania, 57; Ohio, 24; Indiana, 12; Ontario, 9; Virginia, 8; Iowa, 7; Oregon, 6; Michigan, 5; Oklahoma, 5; Kansas, 5; Illinois, 5; Missouri, 5; Maryland, 4; Nebraska, 3; Alberta, 1; Colorado, 1; Florida, 1; North Dakota, 1; place not given, 2.

Kenmare, N. Dak.

THE VALUE OF CHOOSING HIGHER AND BETTER THINGS

By A. Lloyd Swartzendruber

For the Gospel Herald.

In this world in which we find ourselves there are two great contrasting forces. The man who pays little heed to his course in life, finds himself flowing with the tide, not of good but of the leader of the force of evil, "the prince of the power of the air."

Just as light and darkness do not mix or mingle, so these forces do not mingle. We are following either the power that is for good and betterment of society, or we are patronizing him who is the father of all evil, whose desires are selfish and whose aims are antagonistic to the betterment of the human race. We can classify these great trends, or forces, as the Power of God, and the power of the enemy of souls, who is the devil.

He who, when he hears God's call rejects it, is lost and has before him a dark future with no rest, no pleasure, but only fear and punishment—while the man who does answer the call and promises to forsake the world and all its lusts, then turns and casts "sheep's eyes" at the world, then finally, and which is usually the case, walks again in the ways of the world, (which is after all ruled by Satan) is no better off than he who does not answer. Jesus says that the man who will put his hand to the plow, then turn and look back, is not fit for the Kingdom of God. John says, "The whole world lieth in wickedness." Is it any wonder that Jesus, the apostles and early church leaders, as well as Old Testament leaders, taught separation so emphatically?

In following this evil force, and being led by the wickedness of the world, we are selfish, insufficient, and can do nothing worthwhile, either for ourselves or our fellowmen.

He who chooses to be guided by the Lord God, turning his back upon this world and its dictates and pleasures, and strives to do his Master's will, can be an asset to his fellowmen as well as

preparing for himself a home for the future where there is only happiness and bliss for evermore.

If someone were to offer you to choose between a cigarette and good health, you would immediately choose the latter. But suppose the cigarette were offered to you on the sly, and nothing were said about good health, and you would be following the wrong stream, you may wake up and find yourself the loser.

Let us strive to make others happy, for we do not always have the opportunity. But as for ourselves, we are always in our own presence, and we can do that when we see that it will not interfere with the rights and well-being of others.

I know of a successful business man who is the president of a large organization who frequently quotes Scripture verses and believes them. He seems to find joy in serving others. On the inside of one of his catalogues you can find these words: "It is the Law of Nature and of Life that in order to really live, each individual must make some contribution to the lives of others. . . . If such service be rendered with a heart and conscience, it yields joy of work, whether the material reward is great or small.

A neighbor of mine, who is a member of an organization that has for its sole aim to regulate wages and working conditions so as to benefit its own members, said to me "It is all selfishness, and there is no real and lasting joy in being a member. The gains are for its members only, and often at the expense of others."

Jesus said, "But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Then we will know that our joy is not at the expense of our fellowmen, and our desire is not selfish.

In making our daily choices, let us ask ourselves the question, Is it according to God's Word? will it help someone else? what bearing will it have upon my future and that of my fellow man? and will I receive some legitimate lasting benefit? If the answer is doubtful, let us have the courage to make the right decision.

Life here is so short, Job says, "My days are swifter than the weaver's shuttle." What are a few years here as compared with the destiny awaiting us and those with whom we have to do? After all, we are in part responsible for the welfare of those who live about us. Man continually seeks a pattern, and we may be someone's pattern, although we may not realize it. At the end of the road, would it not be a sad thing if we would find our fellowman's name missing from the Book of Life, and that person would point to us and say, "It is your fault. I tried to be guided by your actions."

In taking up any task let us ask our-

selves this question, What effect will it have upon my fellowmen? What effect will it have upon the spreading of the Gospel? How will it affect my eternity?

Let us choose the higher and better things, for they mean for us and our friends joy, happiness, and the opening for greater opportunities, and eventually that Home with the Lord for evermore.

Kansas City, Kans.

A MESSAGE FROM HEREFORD

By Mary Latshaw Bower

For the Gospel Herald.

Upon the request recently made to me, that the Hereford Mennonite congregation at Bally, Pa., renew its acquaintance with the Herald readers, this message is being sent to you after a silence of two years, perhaps. Truly the Lord has been mindful of us in the meantime, for which we praise His name.

This congregation is the third oldest Mennonite congregation in Pennsylvania; its history dating prior to 1725. It may be of interest to note that earlier, about 1716, Mennonites resided about four miles away, near Pennsburg, where they assembled for worship in a small building used by members of the Reformed and Lutheran churches also, at stated intervals. The Lutherans and Mennonites relinquished their rights to the Reformed congregation. Then some of the Mennonites joined with the Hereford congregation and others with churches of like faith, which were being established in various sections of the near-by counties.

The Hereford Mennonite Church in Bally, formerly called Churchville, is located on main highway, Route 100, between Pottstown and Allentown. A younger congregation, the Mennonite Church in Boyertown, the home of the writer of this message, is six miles south of Bally and always, since its organization about 1780, has been served by the same ministry as the Hereford congregation. The presiding officials are John S. Kriebel, Minister; Elias W. Kulp, evangelist; and Abram G. Ehst, deacon, all residing in Bally, Pa.

On May 6, and 7, the preparatory and communion services were held at Bally with Bishop Warren G. Bean of Creamery, Pa., officiating. A class of four converts were baptized and received into the membership of the church.

Bro. George J. Lapp, missionary on furlough from India, preached an impressive sermon to an attentive audience on April 29.

On May 17 and 18, the sixth annual successful Bible instruction meeting was held at Bally. The program follows by topics: Church History, Pre-Reformation Period, J. C. Clemens, Lansdale, Pa.; Co-operation between the Brotherhood and the Ministry,

Noah Risser, Hershey, Pa.; Ascension Day Sermon, Noah Risser; Church History, Reformation Period, J. C. Clemens; The Believer's Part in the Judgments, Noah Risser; Mennonite History, Early and Later, J. C. Clemens; Christian Courtship and Marriage, Noah Risser; Mennonite History, A Challenge to the Church Today, J. C. Clemens.

At this time Bro. Clemens made known the notable historical fact, that while we associate the year 1683 with the earliest settlement of Mennonites at Germantown, Pa., the Mennonites had settled forty years earlier—in 1643—on Manhattan Island, now New York City, this being the earliest known settlement of Mennonites in America. Since they brought the blessed Gospel of love of our Lord and Saviour Jesus Christ first to New York City, and now, no laborers of our faith are found there in God's vineyard, who will volunteer to carry the "good news" of joy and salvation back again to many hungering and thirsting people for righteousness of many nationalities in New York City? Let us remember this call in our prayers.

On Saturday evening, July 1, Bro. Ernest G. Gehman of the E. M. S. faculty in Harrisonburg, Va., delivered an impressive sermon, using as his text, II Sam. 13:4. Visitors present at this service were Bro. William Anders and family, the newly ordained minister for the Towamencin congregation; Bro. Noah Good and family, Morgantown, Pa., superintendent of Reading Mission; Paul Shank, Harrisonburg, Va.; Marnetta Yake, Scottdale, Pa.; Ruth E. Yoder, Mattawana, Pa.; and Bro. Mahlon Alderfer and wife, Souderton, Pa., the latter being the parents of Bro. E. G. Gehman. Bro. Gehman is a native son in the faith of the Hereford congregation at Bally.

Bible meeting was held on the following evening at the home of Bro. Elias W. Kulp. The speaker of the evening was Bro. Jacob B. Gehman, Morgantown, Pa., and superintendent of Sunday school of Reading, Pa., mission. His theme was "Blessed are the peacemakers." About 80 persons attended and the interest was keen.

Bro. Elias W. Kulp and wife and daughter Ruth, and Sister Anna Gehman, all of Bally, motored to Fairview, Mich., and attended the meeting of the Mennonite Board of Missions and Charities, which was held from June 17-20.

"He who has led, will lead—all through the wilderness,
He who has fed, will feed; He who has blessed, will bless."

Boyertown, Pa.

The idea of a young man having three or four special young lady friends at the same time is un-Christian.—J. R. Mumaw.

SPECIAL MEETINGS

Elizabethtown, Pa.

Report of the 27th annual Bible Meeting held at the Elizabethtown Mennonite Church beginning Friday evening, June 9, Saturday afternoon and evening, and all day Sunday, June 10, 11, 1939.

Organization.—Moderator, Henry Keener; Choristers, Miller Hess, Norman Rutt; Secretary, Ella Mae Grove.

Program and Speakers.—(Friday evening) Devotion, Noah Risser; "As and So" (Col. 2:6), Wm. Jennings; (Saturday afternoon) Devotion (Col. 3:1-17), Bro. Horning; The Christian Life as It Affects Others, Simon Bucher; The Unchanging Gospel in a Changing World, Wm. Jennings. (Saturday evening) Devotion, Clarence Lutz; Blessings Received by Being Faithful, Martin Kraybill; "Who Is on the Lord's Side?" Wm. Jennings. (Sunday morning) Devotion, Miller Hess; Children's S. S. Lesson, taught by Wm. Jennings; Adult S. S. Lesson, taught by Jacob Miller, Lancaster; Sermon (Col. 3:23), Wm. Jennings. (Sunday afternoon) Devotion, Clayton Brubaker; Children's Meeting, Clyde Stoner; The Christian's Trials, Simon Bucher; The Secret of Peace, Wm. Jennings; (Sunday evening) Devotion, Martin Kraybill; Social Blessings and Dangers, Wm. Jennings; The Final Reward in Heaven, Noah Risser.

Thoughts Gleaned.—"As" and "so" are used more than 250 times in Colossians. Christ is what we allow Him to be in our lives. People today are professing and not possessing. We don't grow into grace, but we grow in grace. To walk with God we must break step with the world. Jesus knew our hands would get full and our hearts get empty so He said, "Set your affection on things above." The more you commune with God the more lit up your face will be. The battle which the Christian is having occurs daily. The Christian should know three things: (1) Who is our enemy? (2) How shall we meet him? (3) Who is our leader? Some good army qualifications: (1) Unity; (2) Action; (3) Separation from enemy. Paul said, "Follow me as I follow Christ"—maybe some people would not like to follow us! There are over 3000 promises in the Bible, but all except a few are based on conditions. First words Jesus spoke are, "I must work the works of him that sent me;" the last words were, "It is finished." Sometimes Jesus washes our eyes with tears so we can see Him more clearly. In modern days, "Train up a child in the way he should go" has changed to "the way he would go." Prepare here to live in heaven! Secretary.

Alpha, Minn.

Report of the joint Sunday School Meeting of Manson, Iowa, and Alpha, Minn., held at Alpha, Minn., June 18, 1939.

Organization.—Chor., E. E. Zehr; Mods., Ed Pletcher, David Lehman; Secy's., Evelyn Egli, Dortha Miller.

Topics Discussed.—The Sunday School's Opportunity to Teach the Word, Raymond Jaques; What Is Rural Mission Work and Who is Responsible for It? Lawrence Egli; Sermon, Nicholas Stoltzfus; The Importance of Reverence, John Egli; Power of Prayer in Sunday School Work, Eliza Zehr; The Christian Soldier's Equipment: (1) The Girdle of Truth, Roberta Garber; (2) The Breastplate of Righteousness, Carol Garber; (3) Feet Shod with the Gospel of Peace, Birdene Birkey; (4) Shield of Faith, Bernice Landis; (5) Helmet of Salvation, Beth Stobe; (6) Sword of the Spirit, Junior Summer; Christian Purity: (1) In Thought, James Bute; (2) In Word, Marie Kauffman; (3) In Deed, Clarence Birkey; Sermon, Noah Landis.

Thoughts Presented.—The importance of Sunday school in this modern age: (1) 90 per cent of our church workers come from the Sunday school; (2) a place where we learn the way of salvation; (3) a place where

young lives can be molded to become better workers for Christ. Teach the Word, and God will bring the results. Christian teaching develops clean character; it directs our thoughts in the right places. Opportunities to teach the Word in Sunday school: (1) Teaching it to the children. Children are eager to learn. The Bible is an appealing book to them. A child saved is a life saved. (2) Teaching it to the youth. Youth is a very important age. It is the time in life when choices and attitudes are formed; a period when souls are most likely to go astray. (3) Teaching it to adults. We are never too old to learn. It helps to keep older ones steadfast in service. Sunday school will pay only when we teach the Word of God. Rural missions are all around us. Kinds of rural mission work: (1) Teaching in the hills and places where people have no opportunity to go to church. (2) Holding revival meetings in our churches. (3) Singing the message by song to the sick and aged. (4) Dropping a kind word here and there. (5) Lending a helping hand where it is needed. (6) Watching our daily conduct. Actions speak louder than words. All Christian Church workers are responsible for bettering our rural missions. Without reverence our worship is not acceptable unto God, and our influence does not go very far. The power of prayer should be keenly felt by everyone. Prayer puts us in close touch with God and is the key to everything we need. All Christians are soldiers for Christ and therefore all must have on the whole armor of God. Girding the loins shows preparation for war or action. As soon as we enlist ourselves as a soldier of Christ the world is our enemy. The Christian life is a fight, and our greatest, most fearful enemy, is Satan. Confidence is necessary for victory. Faith is necessary in the Christian warfare. True faith is a great defensive shield. The helmet of salvation is the hope of salvation, which keeps us trusting in God. To get any benefit from our Christian warfare equipment we must know how to use the equipment. A soldier for Christ must have a thorough knowledge of the Word of God. We must not only know the Word but also use it in our everyday life. God knows our thoughts even before we think them. Impure thoughts are an abomination to God. Evil thoughts heads the list of sins. Our conversation is a mirror of ourselves. If our hearts are filled with good things we will speak good things. All should cultivate the habit of clean speech. A life of pure deeds comes from a heart right with God. God's judgment may not come swift but it will surely come some day, for impure deeds. Pure deeds of a Christian are a testimony for God. What am I sending up to God to write in the book of life?

Secretaries.

MISSIONS

(Continued from page 325)

here, where we had been asked to come and preach the Word in a school house in a neglected community. We regarded this as a rare privilege to make new contacts and to make Christ known.

Sunday, July 9, the writer had the privilege of accompanying Bro. and Sister V. D. Miller and their son Vernon together with Sister Stella Zook to Majorville, Mo., a distance of about 120 miles. Again we had the pleasure of preaching Christ and His precious Word to a hungry and neglected people, both in the morning and evening, and returned home after mid-night.

We are having real summer weather.

Sunday evening, two of our workers befriended a 15 year-old girl who had her right leg amputated. She is a

patient in the University of Kansas Hospital. This is but a hint of the thousands more who are sick in the various hospitals in greater Kansas City. What an opportunity for Christian work!

Among recent visitors here have been Brethren Elmer Hartzler, Wichita, Kans.; John Koppenhaver, Winton, Calif.; Howard Milam, Culp, Ark.; Albert Leasa, wife, and 5 children, Belleville, Pa.; Harold Mininger and wife, Souderton, Pa. Also Sisters Mary Hoffman, Bern, Kans.; Mildred Koppenhaver, Winton, Calif.; Rose Weaver, Elkhart, Ind.; Beulah Slarbaugh, Wellman, Iowa; Ada Thut, Doylestown, Pa.

A number of persons have confessed Christ who have been receiving doctrinal teaching; preparatory to being admitted into Church fellowship by water baptism later. To carry on the work here in a way that meets the "well done" of the Master, we crave your continued prayerful co-operation.

Yours for the lost of Kansas City,
July 11, 1939. J. D. Mininger.

FAMILY CIRCLE

(Continued from page 326)

paint the right, and live it, more attractively than the Evil One can paint the wrong!

We mothers of today need greater wisdom and closer guidance in our lives and teachings than the mothers of the past. May we faithfully, lovingly stand by our task of forming character, which can safely step out from under our care at last, facing in the right direction, carrying to the future generation the great ideals of honesty, justice, purity and love for God and man.—Helen Hoak Eikenberry in The Gospel Messenger. Sel. by A. A. Kauffman, Howe, Ind.

CORRESPONDENCE

(Continued from page 329)

law and daughter, Bro. and Sister Truman Brunk. Bro. S. preached on Sunday morning, and in the evening began a series of lectures on the book of Revelation that lasted through twelve nights. These were greatly enjoyed and appreciated. Our hearts were really thrilled as we learned precious new truths from the book that will help us in time and eternity.

July 2 was the day for our regular quarterly mission meeting which we hold jointly with the Fentress congregation. A fuller report of the meeting will be prepared for an early issue of the Herald.

Over the week-end of June 11, Bro. R. J. Shenk's of Cottage City, Md., were with us. Bro. S. filled the regular appointment here on Sunday morning and at the Newport News Mission Sunday night. This place is "home" to Bro. Ray, and his visits are always welcome.

While we thank God for these special services, we do not forget the privilege of meeting every week to hear the Word preached by our faithful home ministers. Though their work is not so spectacular, yet it means much to have those on whom we can depend.

Sincerely yours,
July 7, 1939. Phebe F. Kraus.

Tiskilwa, Ill.

(Willow Springs congregation)

Greetings to You All:—On Sunday, May 14, this congregation observed communion. Preceding this service 3 precious young souls were received into the Church by water baptism.

On June 5 our fourth annual vacation Bible school began and lasted for two weeks, under the supervision of Sister Alma Kauffman. The average attendance was 134. Appropriate closing exercises were given to a crowded house on the evening of June 18. Our prayer is that all the boys and girls may have received a blessing, as well as all the homes where the children came from. Six girls who had attended for the four years received a four-year diploma, all being eighth graders.

Bro. R. R. Smucker and family of Goshen, Ind., are in our midst for a 6-week stay. In the meantime Bro. Ralph and the boys will do painting. On July 4 most of our congregation assembled at the home of Bro. Henry Kauffman, where the Willow Springs chorus sang a number of songs and Bro. Smucker gave a very good talk on "loyalty"—to the Government, to the Church, and to God.

The 17-year locusts, which are really not locusts but Cicada, were very numerous with us this year, doing quite a little damage to young shade trees.

July 8, 1939. F. I. S.

Alpha, Minn.

Herald Readers, Greetings:—On Sunday evening, June 4, Bro. Ezra Yordy and several others from Eureka, Ill., and Bro. Norman Hobbs were with us. Bro. Hobbs, of the Iowa City Mission, at Iowa City, Iowa had come to serve as principal for our D. V. B. S., which commenced June 5. Bro. Hobbs had charge of opening services and Bro. Yordy delivered the evening message which was very inspirational. The Yordy party left Monday morning following for Casselton, N. Dak.

Monday morning, June 5, our summer Bible school commenced with Bro. Hobbs as principal and Sisters Berniece Landis, Iva Garber, Mary Hartzler, Dorothea Miller, and Irene Kauffman as the other teachers. The total average attendance including an evening class was 63. Number enrolled in day school was 54. Those with perfect attendance numbered 27. Our two weeks of Bible school closed June 16, with a public program in the evening.

Sunday, June 18, the annual joint

Sunday School Conference between the Manson, Iowa, and Alpha churches met at our church. A goodly number from the Manson congregation spent the day with us. Bro. Nicholas Stoltzfus of Manson brought the morning message in forceful way, which presented a challenge to every hearer.

During Bible school on the evening of June 12, a male quartet from Fletcher College, University Park, Iowa, gave a program of sacred songs and testimonies.

Brother Maurice Yoder of Hesston, Kans., was with us, Sunday evening, June 25. His stirring message on Faith was timely. Bro. Yoder, who has visited our little congregation on several occasions, is always warmly received.

To other ministers of God's Word and those interested in the furtherance of His Kingdom, we urge you to stop off with us when passing through.

July 10, 1939. Irene Kauffman.

Fisher, Ill.

Greetings in Jesus' Name:—On the evening of May 5 the a cappella chorus from Goshen College brought us a program.

May 31 to June 16 our summer Bible school was held with an average attendance of 200. On the evening of June 16 a program was given, each of the eleven classes rendering a part. Twenty-five of the pupils, having com-

pleted four years of junior work, received diplomas. Pray that the seed sown will bring forth fruit. Later five of the Bible school teachers assisted in Bible school work at the Home Mission in Chicago.

July 2-4 Bro. H. J. King of Arthur, Ill., brought to us evangelistic messages. This short series of meetings closed with an all-day meeting on the 4th of July, this being our twenty-fifth annual 4th of July meeting. Nine boys and girls gave their hearts to the Lord. Pray that they will remain true to Him.

On the evening of July 9, after our regular Y. P. B. M., Bro. C. L. Graber of Goshen, Ind., gave us a very helpful message.

July 11, 1939.

Cor.

Ronks, Pa.

(Strasburg congregation)

During June 19-30 the Strasburg Mennonite Church held their first summer Bible school with a total enrollment of 193. Bro. Ross D. Rowe was the Superintendent.

July 11, 1939.

Cor.

Leetonia, Ohio

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul: and all that is within me, bless his holy name."

Surely, as we look about us and see the wonderful way in which God is

providing and caring for His children, we have reason to bless His name.

Our summer Bible school was held June 19-30. Our average attendance was 80, or a little more. This year we had seven classes. Interest was very good, which encourages us to press on in this work. Some of the parents from other denominations expressed their appreciation that their children were included in our Bible school. Sister Kristiana Schmucker, of West Liberty, taught the High School group, and had charge of the music which held an important place in the Bible School.

July 2, Bro. and Sister Charles Shank and family of Canton, Ohio, were with us for worship. The children brought several messages in song at the close of the S. S. hour. Thank you, and come again.

Bro. David Lehman, our aged minister, has been ill for the past several weeks, and is improving slowly. Continue to pray for his recovery, if that be the Lord's will.

At the present time, five of our young people are receiving instruction prior to baptism, along with a number from the Midway congregation—a part of the visible results of the recent evangelistic meetings at Midway, by Bro. Jesse Martin. We thank God that these were willing to answer the call. Will you remember them at the Throne?

July 12, 1939.

Cor.

INDIANA-MICHIGAN CONFERENCE

Minutes of the Indiana-Michigan Mennonite Conference, held with the Leo congregation June 1 and 2, 1939.

The Conference was called to order by the Moderator at the appointed time. Bro. Kore Zook was song leader. Devotional was conducted by Bro. D. D. Miller by reading Eph. 4 and leading in prayer. At this time the roll of Conference members was called with 60 responses. The brethren, Otis Yoder and Francis Freed, who were ordained to the ministry during the year, were at this time welcomed into Conference. The Conference minutes were read and approved. The Conference sermon was preached by Floyd Bontrager of Midland, Mich. Text, Jgs. 7:20. Synopsis as follows:

I. Every Man in His Place.

1. Chosen by God.
2. Qualified.
 - (1) No fear.
 - (2) No excuses.
 - (3) No boasting.
 - (4) Unselfish.
3. Willing to accept the call.
4. Loyal to the call.

II. Around the Camp of the Enemy.

1. A separate people.
2. Prepared for action.

III. Results.

1. A great victory.
2. The enemy conquered.
3. There was peace.

IV. The Secret.

1. God was with this, leading and directing.
 2. Every man was in his God-ordained place.
- Great things can be accomplished by the direction and power of God.

God's children are fighting a mighty foe. He is invading our territory, our hearts, our homes, and the Church. To overcome the enemy we must be:

Obedient to God.
United.
Every one in our place.

V. Essentials in Performing the Great Work of God.

1. We dare not compromise with the world; stand like Nehemiah. Neh. 6:1-8.

2. Loyal to the call.

- (1) To salvation.
- (2) To consecration.
- (3) To service.

3. Be a separate people. II Cor. 6:14-7:1.

4. Be qualified.

5. Be prepared for action.

- (1) Equipped for action (whole armour). Eph. 6.
- (2) The pitcher (self) must be broken.
- (3) The light must shine.
- (4) We must blow the trumpet.

6. Not man's wisdom, but be filled with the Spirit. I Cor. 2:1-5.

7. Standing true to God.

- (1) Individually
 - a. By faith. Heb. 11:6.
 - b. A hearer and doer of the Word.
- (2) Collectively.
 - a. The disciples before Pentecost. Acts 1:14; 2:1, 3.
 - b. The early church.

(Oneness in faith, repentance, charity.)
 - c. In our homes.
 - d. The church of today.

(Ministry and laity.)
(In raising up new leaders.)

Every man standing in his place.

Resolutions Committee: D. A. Yoder, Percy Miller, S. J. Miller.

Forenoon session closed with prayer by Paul Miner.

All sessions opened with devotional reading and prayer. The following gave testimony to the Conference sermon. Menno Eash, C. L. Graber, Ira S. Johns, Dean Birky, Otis Yoder, R. R. Smucker, M. C. Lehman, Perry Heller, David Yontz, Clyde Kauffman, Moses Steiner, Daniel Augsperger (Ohio Conference), Jesse Short (Ohio Conference), Ray F. Yoder. The Moderator also at this time gave a ringing message. The Conference members gave testimony by rising as did also the congregation.

Subjects Discussed

1 What is the Attitude of this Conference on Singing Quartettes, Octettes, and Choruses in our Sunday Morning Worship? Discussed by Floyd Weaver.

Since the morning service is the one where our congregations most generally meet in a body, it seems to be the sentiment of this Conference that quartettes, octettes, and choruses should have no prominent place in these services. Refer to answer on similar question. Subj. 5. June 2 and 3, 1937.

2. Scriptural Confession of Sin. Discussed by Earley Bontrager.

Since through sin man was brought into disfavor with God and was the means of destroying that first relationship, God has provided the means of restoration "the blood of Christ," I John 1:7. The Scriptures prominently bring out man's part in having his sin cared for (II Chron. 7:14, where reference is made to the sins of the people of God). David's experience in his great sin bears out the thought of confession. Psalms 51. The New Testament teachings are along the same line, in bringing out the fact of Christ the "sin bearer." John 1:29, Romans 3:23-26, II Corinthians 5:21.

Confession of Sin. I John 1:9. Confession should go as far as the sin. Sin always is against God and Confession should be to Him first. Sin often is manifest by acts against our fellow men.

Wherein sin is manifest, confession needs be made, not only to God but to the other individuals concerned, and where it has been an open violation against the Church or society in general, the confession should be as far-reaching as the sin.

Confession of sin is not only a privilege or opportunity, but a requisite for the restoration of the one who has sinned.

3. True Value of Conference Decisions. Discussed by D. J. Johns.

Since it seems that some feel we do not appreciate the true value and help of Conference decisions we believe: that in all Conference decisions we must be able to say, "It seemed good to the Holy Ghost and to us" Acts 15:28.

If delivered "for to keep" (Acts 16:4) and obeyed, they will bind and unite us together, giving us the powers of Heaven. Matt. 16:19. Therefore be it

Resolved, That we endeavour to be more faithful to our ordination vows as they that must give an account (Heb. 13:17), both in the keeping of decisions and presenting them to the constituency from the Scriptural angle and: That the entire membership give themselves more fully to the keeping of Conference decisions that they (the decisions) may truly prove to be a blessing to the cause of Christ.

4. Should Laymen Preach in our Regular Worship Periods? Discussed by O. S. Hostettler.

The following

Business Was Transacted

in regular and called sessions:

The ministerial body met in session in the school building at 7:30 A. M., C. S. T. Meeting was called to order by the Moderator, and prayer was led by Ed P. Schrock, Paul Myers, and E. J. Yoder.

First was the report of work of the executive committee for the conference year 1938-1939. Moved and seconded that the minutes be given in summarized form. So ordered. Minutes were then read and by motion approved.

The purchase of a loud speaker with Goshen College was considered. It was moved and seconded that this Conference approve of providing this conference with a loud speaker. So ordered.

Moved and seconded that the matter of providing a loud speaker be left in the hands of the Executive Committee of Conference, and after further investigation proceed as they see fit. So ordered.

A paper was read that was prepared by the Executive Committee to be presented to Conference to cover some transgressions of Conference decisions. Moved and seconded that we approve of the work of the Executive Committee on this point. So ordered.

The following recommendation was presented to Conference by the Executive Committee: We recommend that this Conference give direction to the next Executive Committee as to what their duty is when a Conference member violates Conference decisions. After some discussion it was decided that the duties of the Executive Committee are clearly defined in our Conference Rules and Discipline.

An appeal to General Conference as prepared by a committee appointed by the Executive Committee was presented. (The full text of this appeal may be found in the files of the secretary.)

Moved and seconded that we approve of this appeal. Moved and seconded that we table this motion until such time as we may have a copy of this appeal in the hands of each Conference member for study. So ordered. Later this appeal was adopted by motion to be presented to the General Conference.

These conference letters were presented, viz., Ralph Smucker (Indiana Mennonite Conference), Perry Heller (Pacific Coast Conference), and M. C. Lehman (India Conference). These brethren stood and answered the following questions in the affirmative: Are you willing to accept the Constitution, Rules, and Discipline of the Indiana-Michigan Mennonite Conference? Do you promise to support and assist in carrying forth the same, harmoniously working with this Conference body in advancing the cause of the Lord?

The treasurer's report was read and accepted.

The Sunday School Conference program was read and by motion approved.

The secretary of the District Mission Board gave his report. Report accepted.

The Mission Superintendent gave his report. Report accepted.

A petition was presented from the Berea congregation, asking for the privilege of becoming an independent congregation. By motion this petition was accepted and the Berea congregation is hereby declared an independent congregation.

The secretary gave the congregational report. Total membership in district, 5468. Report accepted.

The Relief Committee gave their report. Report accepted.

Member on Board of Missions and Charities gave his report. Report accepted.

Member on Publication Board gave his report. Report accepted.

Moved and seconded that we send in an appeal to the Publication Board to locate a book store at Goshen. So ordered.

To the Mennonite Publication Board,

Dear Brethren, Greeting:

The Indiana-Michigan Mennonite Conference assembled in regular annual session on June 1 and 2 took the following action. Moved and seconded that we send an appeal to the Publication Board to locate a book store at Goshen, Ind. So ordered.

We therefore extend to your Board an appeal to locate a book store at Goshen as soon as your Board will be able to do so.

Goshen is the countyseat of Elkhart County and centrally located in a large Mennonite settlement. There are five thousand four hundred and sixty-eight members in our Conference district. Of these three thousand three hundred and thirty-five are members of churches located within a radius of eighteen or twenty miles of Goshen. There are also large settlements of Old Order Amish, Conservative and other branches of the Mennonite Church located in this territory whom we believe would be interested in this project.

May the Lord definitely direct you in your work.

School Problems' Committee gave their report. Report accepted.

(The full report of this committee, and also a report of the Flag Salute Committee, will appear in the full report of Conference in pamphlet form in the near future.—Editor.)

To the Indiana-Michigan Mennonite Conference:

Whereas through action of the Executive Committee of Conference and the Howard-Miami congregation on June 7, 1932, I was placed as bishop in charge of that congregation, and

Whereas, now that congregation is provided with a bishop, ministers and deacons, and I feel that my services are no longer needed, and

Whereas, by vote of the congregation on April 28, 1939, my resignation as bishop was accepted, I now hereby appeal to the Conference for release as bishop of the Howard-Miami congregation, said action to be in effect at once.

Your brother,

Jacob K. Bixler.

By motion this appeal was granted.

Whereas, it has pleased the heavenly Father in His wisdom and love to remove from our midst our brethren Amos Cripe and Jonas Loucks, ministers in the Clinton Brick and Yellow Creek congregations respectively,

Resolved, that we as a Conference hereby express our humble submission to our Father's will and also hereby express our sympathy to the bereaved families.

We the Indiana-Michigan Mennonite Conference hereby wish to express our appreciation to the Leo congregation and all agencies contributing to the success of same, for the hospitality and fellowship given us during these days of Conference and Mission Board Meeting. May the Lord abundantly bless them for their sacrifices.

It was decided to elect full quota of delegates to General Conference, which is ten. Moved and seconded that we elect General Conference delegates by plurality vote. So ordered. Delegates elected: S. J. Miller, Sherman Maust, Clarence Yoder, C. C. Culp, John Gingerich, Percy Miller, Newton Weber, Ed P. Schrock, Homer North, and Silas Weldy.

Elections and appointments: Moderator, O. S. Hostettler, Assistant Moderator, D. A. Yoder, Fourth Member D. D. Troyer, Fifth Member R. F. Yoder, Secretary, Ira S. Johns.

Member on Board of Mission and Charities, J. S. Hartzler.

Member on Educational Board four years, Ira S. Johns.

Member on relief committee for three years, Earl Miller.

Conference Treasurer, Earl Miller.

School Problems' Committee, Amos Hostettler.

Member of Publication Board, Edwin J. Yoder.

Member on Committee of Arrangements for General Conference, O. S. Hostettler.

Local Board for Ft. Wayne, Simon Beck and Homer North.

Local Board for Detroit, Joseph Swartzendruber and Clarence Yoder.

Moved and seconded that Bro. Ed P. Schrock write his talk on last subject for publication in Gospel Herald. So ordered.

Moved and seconded that we appoint a committee to study the method of reorganization and report at next conference. So ordered.

Moved and seconded that the Executive Committee appoint this committee which shall consist of three. So ordered.

The Moderator made a few appropriate closing remarks. Closing prayer by J. K. Bixler.

Your secretary,

Ira S. Johns

Visiting Ministers

Jesse Short, Archbold, Ohio.

Daniel Augsberger, Elida, Ohio.

B. B. King, Elida, Ohio.

Menno Miller, Grabill, Ind.

Noah Zehr, New Haven, Ind.

J. C. Frey, Archbold, Ohio.

Simon Stuckey, Archbold, Ohio.

Walter Stuckey, Archbold, Ohio.

Ed Frey, Archbold, Ohio.

Married

Gut—Martin.—On June 7, 1939, Bro. Orvin Gut and Sister Edna Martin were united in holy matrimony at the home of the officiating minister, Bro. Dean Birky of Kouts, Ind. May the joy of the Lord abide with them through life.

Snyder—Bates.—Bro. J. R. Snyder and Sister Virginia Bates, both members of the Mennonite Gospel Mission at Hannibal, Mo., were united in marriage by Bro. Nelson Kauffman at the close of the evening services at the Mission July 9. May God bless them in their wedded life.

Fillman—Myers.—On March 25, 1939, Bro. Richard Maris Fillman and Sister Mildred Myers, both of the Deep Run congregation, Bucks Co., Pa., were united in holy marriage, Bro. Wilson Overholt officiating. May the Lord richly bless them as they journey together through life.

Plank—King.—On Sunday morning, June 18, 1939, at the home of Bro. and Sister Jesse Hamilton, Harper, Kans., occurred the marriage of Bro. John Plank of Harper, and Sister Estella King of Arthur, Ill., Bro. H. J. King, father of the bride, officiating. May the Lord's blessings go with them through life.

Mast—Sundheimer.—On June 18, 1939, at the Walnut Creek Mennonite Church, Bro. Jay Mast of Millersburg, Ohio, and Sister Vera Sundheimer of Walnut Creek, Ohio, were united in marriage, Bishop O. N. Johns officiating. May the Lord abundantly bless them as they journey through life together.

Gamber—Herr.—On June 17, 1939, Bro. Arthur B. Gamber of the Landis Valley, Pa., congregation and Sister Edna Mae Herr of the Mt. Pleasant, Pa., congregation were united in holy marriage by Bishop Abram L. Martin at his home in Intercourse. May God's richest blessings attend them through life.

Myers—Detweiler.—On April 22, 1939, Bro. C. Garwood Myers of the Blooming Glen congregation and Sister Miriam Detweiler of the Deep Run congregation, both of Bucks Co., Pa., were united in marriage, Bro. Wilson Overholt officiating. May the Lord richly bless them as they journey together through life.

Wittrig—Good.—On June 30, 1939, Bro. Howard D. Wittrig and Sister Elva L. Good, both members of the Hopedale Mennonite Church, Hopedale, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Emery Good, Bro. Simon Litwiller officiating. May God's richest blessings attend them through life.

Friesen—Yoder.—On June 13, 1939, occurred the marriage of Bro. John Friesen, son of Bro. P. A. Friesen of Dhamtari, India, to Sister Genevieve Yoder, daughter of Bro. Edwin J. Yoder of Topeka, Ind., the grandfather of the bride, Bro. E. B. Stoltzfus, of Hudson, Ohio, officiating. May the Lord richly bless them through life.

Zimmerman—Weaver.—At the home of the bride's parents near Middlesex, Pa., on June 10, 1939, Bro. Owen J. Zimmerman of Shiremanstown, Pa., and Sister Elsie M. Weaver of Middlesex, Pa., were united in marriage, Bro. Noah H. Mack of Millersville, Pa., officiating. May Heaven's choicest blessing attend them throughout life's journey.

Davis—Bachman.—On Thursday evening, June 22, 1939, at the home of the bride's parents near Low Point, Ill., occurred the marriage of Bro. Donald H. Davis of the Pleasant Grove congregation to Sister Violet Mae Bachman of the Metamora congregation, Bro. J. W. Davis, father of the groom, officiating. May the Lord's rich blessings be their portion throughout life's journey.

Obituary

Kuhns.—Samuel H. Kuhns was born April 8, 1886; died at his home near Chambersburg, Pa., June 23, 1939; aged 53 y. 2 m. 15 d., after a few days illness of blood poison resulting from a pimple on his nose. Nov. 19, 1908 he was married to Martha E. Horst of near Maugansville, Md., who survives with the following children: Mrs. Mary Hummer, Ira, Paul, S. Harvey, Adin, Naomi, Harold, and Cora; also 1 grandchild, all of near Chambersburg. One son preceded him in death. The following brothers and sisters also survive: Daniel E. (minister), Joseph E., Anna, Mrs. Samuel Ebersole, and Mrs. Aaron Witmer. We feel our loss very keenly, but bow to His will, knowing our loss is his gain. He united with the Mennonite Church in his youth and remained faithful till the end; always interested in the work of the Church, being a S. S. teacher for many years and served as superintendent for some years. Short services at the home on June 25 by Bro. Harvey Shank and at the Chambersburg Church by Bro. Harold Hunsecker and Bro. Irvin Lehman.

"Silent is the voice of father,
Vacant always is his chair;
And how sad the room without him,
For there is no father there."

—By the Family.

Brubacher.—Fannie H. Brubacher was born June 24, 1860; died at the home of her brother (John H. Brubacher) at East Petersburg, Pa., May 2, 1939, of cerebral hemorrhage, in her 79th year. She is survived by 1 brother and 9 nieces and nephews. She was a member of the East Petersburg Mennonite Church for over 50 years. Her life consisted of varied experiences in serving and in ministering to others. It was her desire to depart this life in such a way as not to be a burden to any one, and when this sudden illness came upon her she was not privileged to speak, hear or see; so her desires were fulfilled, passing away on the 5th day of her illness. Funeral services were held at the home and at the East Petersburg Mennonite church by Bros. Frank N. Kreider, John H. Gochbauer, and D. Stoner Krady (her nephew), using the hymns and text she had chosen and written on a paper some years ago. It was found among her personal belongings after death. Text, "Prepare to meet thy God" (Amos 4:12). Interment in adjoining cemetery.

—By a Niece.

Metzler.—John E., son of the late Deacon Daniel S. and Lydia (Erb) Metzler, was born near Manheim, Pa., Aug. 15, 1886; died June 20, 1939, at the Oncologic Hospital, Philadelphia; aged 52 y. 10 m. 5 d. He was united in marriage to Ada H. Risser in 1907. He is survived by his widow and the following children: Paul R., Manheim; Ethel, wife of Daniel Leaman, Leacock; Helen, wife of Lester Weaver of Lancaster. One son (Earl) preceded him in death three years ago. He is also survived by 6 grandchildren, 1 brother (Harvey), and 1 sister (Minnie Kreider), both of near Manheim. Funeral services were held June 24, from his late home by Bishop Henry Lutz, followed by services at Erisman's Mennonite Church by Bishops Henry Lutz and D. Stoner Krady. Text, Job 17:11. Interment in the adjoining cemetery.

"We do not know, we cannot see
The wisdom of His ways,
Yet we must trust God's loving hand
Is guiding us always,
And that through darkest shadows
His kindly light will lead,
To give us faith for every thought
And strength for every need."

—The Family.

Metzler.—Miriam DeEtta, oldest daughter of Ralph and Viola Metzler, was born Jan. 18, 1918; died June 17, 1939; aged 21 y. 5 m. She gave her heart to the Lord when a child and

united with the Mennonite Church, having her membership with the Yellow Creek congregation where she remained faithful until death. While in her junior year at high school she became afflicted with tuberculosis and was confined to a Sanitarium for nearly three years, where she was tenderly cared for but her weakened condition continued without abatement. The Lord kept her in perfect peace and enabled her to bear her suffering with fortitude. Because of her happy disposition and affectionate ways she made many friends and scattered sunshine wherever she went. Her presence made the world a happier place in which to live. She took great pleasure in reading her Bible and testified to the mercies of God. She leaves father, mother, 3 sisters (Berdean, Mrs. Walter Wogomon; Rosealene and Norma Jane at home), her aged grandparents (Mr. and Mrs. S. S. Metzler and Mr. and Mrs. S. R. Hoover), 1 great-grandfather (Minister C. K. Curtis), and many other relatives and friends. To all of these, heaven is a little nearer because Miriam is there. She is missed, yet we know that God's way is the best way and we shall meet her again. One sister (Lois Berneta) preceded her in death about 15 years ago. Funeral services were held June 18. The services at the house were in charge of Bro. A. B. Yoder (of the M. B. C. Church) and at the Yellow Creek Church by Bro. R. F. Yoder.

"Dear Miriam, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

—By the Family.

Steiner.—Peter R., eldest son of Daniel and Magdalena (Basinger) Steiner was born Jan. 9, 1856, near Orrville, Ohio, adjoining his late home; died June 3, 1939; aged 83 y. 4 m. 24 d. He attended a local German school and also the public school in the district, and spent some time in the Smithville Academy and later taught for eleven terms in the community, Sonnenberg, and Putnam County. He was united in marriage to Caroline, daughter of Fred and Catharine (Steiner) Welty of Putnam Co., Ohio, May 1, 1884. Six children were born to this union, namely: Clarence of Orrville; Earl of Marshallville, Dillia of Wichita, Kans.; Edna who died at the age of 16 years; Silvia, wife of Rudy Stauffer of Wooster; and a son who died in infancy. The mother died four days later, leaving the father with five small children. Seven years later, April 1, 1900, he was united in marriage to Anna Viola, daughter of Jonas and Nancy (Smucker) Burkholder. Four children were born to this union, namely: Velma, wife of Aldine Zimmerly; Icie, wife of Amos Basinger; Eva, wife of David Kornhaus; and Dayton, who is living on the home farm near Orrville. The wife died Feb. 23, 1925. He is survived by his 3 sons, 5 daughters, 27 grandchildren, and 4 great-grandchildren. Besides his children he leaves 2 brothers (John S. of Orrville and Daniel W. of Denver, Colo.) and 1 sister (Mary, wife of Philip Hilty of Rittman). Three brothers preceded him in death (Eli, David, and Noah); also 3 sisters (Barbra, Sarah Zimmerly, and Fanny Amstutz). He also leaves many other relatives and friends. In early manhood he accepted Christ as his Saviour and became a member of the Mennonite Church and, as far as able, was a regular attendant. He was always much interested in the singing of Christian hymns and frequently requested this in his home. Some being used at his funeral were among his favorites. He was quite well known in the community, and was frequently saluted by his former pupils. A total of 49 terms was spent by him and his children teaching in the public schools. Services were conducted at the Crown Hill Church by Bros. I. J. Buchwalter and E. F. Hartzler. Texts, Eccl. 7:2; Deut. 32:46, 47.

"Great is your reward in heaven." Thus may every faithful person rejoice when others cause them to suffer for the cause of the Lord.

CONFERENCE ANNOUNCEMENTS

Virginia

August 1-4, 1939

Tuesday

8:00 a. m.—Meeting of the Automobile Aid Plan

10:00 a. m.—Meeting of the Property Aid Plan

1:00 p. m.—Meeting of Board of Missions and Charities

4:00 p. m.—Meeting of the Arranging Committee

7:30 p. m.—Preaching Service

Wednesday

9:00 a. m.—Preliminary Session of Conference

2:00 p. m.—Fundamentals Conference

7:30 p. m.—Mission Meeting

Thursday

9:00 a. m.—Conference proceedings begin

Friday

8:00 a. m.—Conference proceedings resume

The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.

John L. Stauffer, Moderator.

John R. Mumaw, Secretary.

Southwestern Pennsylvania

The annual meeting of the Southwestern Pennsylvania Conference will be held in the new building of the Scottdale Mennonite Church, the Lord willing, Aug. 7-11. Program is as follows:

Monday: 9:30 A. M.

Meeting of Executive Committee, Bishops. Evening, Mission Board meeting.

Tuesday: A. M.

Mission Board meeting.

P. M., Sewing Circle meeting.

Evening, Sunday School Conference.

Wednesday: All day

Sunday School Conference.

Thursday: All day,

Church Conference.

Friday: Forenoon,

Church Conference.

An invitation is extended to all interested ones to attend these meetings.

For further information address either the Moderator, Daniel Kauffman, at Scottdale, Pa., or the Secretary, Sanford G. Shetler, Hollsopple, Pa.

Missouri-Kansas

The Lord willing, the Missouri-Kansas conference will be held at the Pleasant View Church, nine miles northwest of Hydro, Okla., Aug. 7-11. Those coming on Highway 66, come to Hydro and follow markers from north side of town to the church.

Those coming on Nos. 33 or 183, come to Thomas, then follow markers from southeast corner of town to church thirteen miles southeast of Thomas.

Trains and busses will be met at Hydro, Thomas, or Weatherford by request.

If coming by train or bus, notify Henry Miller, Hydro, Okla., or call the Mennonite Church.

J. G. Hartzler, Mod.

Earl Buckwalter, Secy.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the

Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Forty-fifth Annual Ohio Mennonite Sunday School Conference will convene Aug. 1-3, 1939, near Smithville, Ohio, with the Oak Grove congregation. Any information concerning the program, write to I. W. Royer, Orrville, Ohio. Information on transportation, lodging, or care for mail, write to Bishop J. S. Gerig, Smithville, Ohio.

A cordial invitation is extended to anyone interested in the work of the Master to attend.

P. L. Frey, Chairman.

I. W. Royer, Secretary.

INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE

Will meet, the Lord willing, with the Bowne congregation near Elmdale, Michigan. You are cordially invited to attend this meeting. Come praying. Come and let us worship together.

Secretary of Conference,

Amos O. Hostetler.

The Bowne Church is located 12 miles north and 1 mile west of Hastings, or 2 miles south and 1 mile west of Clarksville. Those coming from the South take 131 to Kalamazoo and there take 43 to Hastings and from there follow the arrow north 12 miles. Those coming from the north leave 16 three miles north of Clarksville and follow the arrows to the church.

MENNONITE YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 26-30

This year's program provides an unusually large variety of subjects from which the student may select his courses. We are offering studies in Missions, Doctrines, Church History, Christian Education, The Christian Life, Prophecy, Christian Service, Nature, and four New Testament Books.

For further information and to make room reservations write to Melvin Ruth, E. M. S., Harrisonburg, Va.

John R. Mumaw, Director.

YOUNG PEOPLE'S INSTITUTE

Manitou Springs, Colorado, July 26-30

The Lord willing, there will be another Young People's Institute held at Manitou Springs this year. The following persons will serve as instructors: Allen Erb, La Junta, Colo.; M. A. Yoder, Hesston, Kans.; L. C. Miller, Manitou Springs, Colo.; Jess Kauffman, Cheraw, Colo.; Mary Miller, Hesston, Kans.; and Milo Kauffman, Hesston, Kans. The forenoons will be devoted to class work and lectures, while the afternoons will be spent in song, devotion, and discussion groups in some of the scenic spots about Manitou Springs. There will be an all-day meeting Sunday, July 30. Anyone who can attend will find it very much worthwhile. For information, write to L. C. Miller, Manitou Springs, Colo.

MENNONITE PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will be held with the Landis Valley congregation near Neffsville, Pa., Aug. 16-18, 1939.

The Executive and Publishing Committees will meet, D. V., on Wednesday, Aug. 16, and be in session Wednesday afternoon and Thursday forenoon.

The regular Board meeting will begin Thursday, 1:30 P. M., at which time all Board members are requested to be present. The Board meeting will continue Thursday evening and all day Friday.

The public is invited to attend all the public meetings of the Board—Thursday afternoon and evening, and Friday forenoon, afternoon, and evening.

For further information relative to transportation, write to Bro. Ira D. Landis, Lititz, Pa., R. 3. For information relative to the meeting, write to the Secretary or the Board.

D. D. Troyer, V. President.

O. N. Johns, Secretary,
Canton, R. 3, Ohio.

OFFERINGS FOR CHURCH ARCHIVES

An appeal has gone out, to all the congregations co-operating with General Conference, for one offering in support of the new general church archives authorized by the last General Conference in Oregon. No separate building is being erected but adequate space will be allotted for the archives in the new fireproof library building to be erected by the Mennonite Board of Education on the Goshen College campus. A goal of \$5,000 has been set to be raised for the cost of the archives portion of the building and equipment of the same. As many of our pastors as possible will be contacted personally for this offering but a letter has been sent to all, together with descriptive leaflets. We hope most if not all of the offerings may be taken before General Conference so that a good report can be made. Construction of the building will begin in September. Individual contributions in addition to congregational offerings will be greatly appreciated. Send all donations to D. D. Miller, treasurer, 1711 Prairie St., Elkhart, Indiana.

Historical Committee of General Conference

S. F. Coffman, Chairman.

Remember, there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.—Fowler.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

July 20, 1939

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

This is quite a catalogue of things that are anything but good. What is more, they are all lumped together because they come from the same source. People in Paul's day, like the people of the present time, needed just this kind of warning. When people "depart from the faith" they become guilty of one or more of the six things enumerated in the text just quoted. As a rule, the farther that one departs from the truth, the more strenuous he is in defending his false doctrines.

Why be loyal to the true, orthodox, Christian faith?

(1) It was conceived in the mind of the Infinite. (2) "It is impossible for God to lie;" hence every word He utters is TRUTH and therefore wholly reliable. (3) It is the only faith that is free from error. (4) "It is the power of God unto salvation." (5) It contributes to uplift of

soul and strength of character. Therefore, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Years ago one of our faithful brethren emphasized the importance of obedience to God's Word, on the ground that this Word is of highest authority. Along came a critic and severely denounced him for placing God's Word above that of God Himself; contending that it is God Himself, not His Word, that must be reckoned as the One in highest authority. The poor man was simply seeking an excuse for his own disobedience to that part of God's Word that was not pleasing to the flesh, closing his eyes to the fact that it is the very perfection and infallibility of God that makes His Word infallible and therefore wholly reliable and of highest authority.

When Paul reminded Timothy that "the time will come when they will not endure sound doctrine," he spoke of conditions as they exist at the present time. Yes, men delight in hearing the truth when it is presented in eloquent phrases and in abstract form. But when it is presented with a directness that enables the sinner to see his own sins many will not receive it. Every preacher ought to be able to say of a truth, as Paul did to the elders of Ephesus, "I have not shunned to declare unto you all the counsel of God." That is what preachers are for. The Gospel standard of preaching is, "All things whatsoever" our Lord commands. There are many who will not hear or endure it, but they who will are thereby made "wise unto salvation."

Patience.—There is power in patience. Other things being equal, the more patience a man has, the greater his power with God and man.

We speak of the patience of Job. In this he stands out as a marvel; and it is to this (outside the patience and grace of God) to which he owed his final triumph and prosperity. But even Job had his shortcomings in this respect. For a time he lost at least part of his patience as he was answering the foolishness of his three friends. For this he received a rebuke from God which brought from him the confession, "I have sinned." It shows us that a man never

gets so patient but that he needs to watch lest he loses it.

Some people tell us that "there is a point where patience ceases to be a virtue." There is neither Scripture nor fact that justifies such a conclusion. But there are other virtues besides patience. Patience is no synonym for laziness or for tolerance of evil. Whatever ills there may be round about us should be met with courage and Christian fortitude. But through it all let us not forget to remain patient. When God assigns the unsaved to everlasting torment (Matt. 25: 46; II Thes. 1:7-9) He does that as a matter of justice, not because His patience is exhausted.

Let patience be a part of our character, no matter what the surrounding circumstances may be. Or, as James puts it, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

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What constitutes Christian Doctrine? We have at least a hint of it in I Tim. 3:16, 17: "All scripture is given by inspiration of God and is profitable for doctrine. . ."

Some people would confine Christian doctrine to what they call "the great doctrines of the Bible;" regarding the rest of the Book as being more or less "non-essential." Others, when the question is up for consideration, think only of what they consider "the distinctive doctrines" which distinguish their church from other churches. Others accept as doctrine such things only as are pleasing to the flesh or agreeable to their likes. It is needless to say that all of these views are contrary to what God says of doctrine. When Paul wrote that "all scripture . . . is profitable for doctrine," he spoke by inspiration of God.

Christian doctrine includes God's entire message, from Genesis to Revelation. It includes a knowledge of God and all His creation and creatures; the meaning and use of all the Christian ordinances and Bible restrictions; all things pertaining to life and godliness. "The law is our schoolmaster to bring us to Christ," and Christ is the central Figure of both Old and New Testament scriptures. Not one jot or tittle of this entire message is to be ignored or disobeyed, for it is all "profitable for doctrine." It was this, undoubtedly, that Christ had in mind when He commanded His disciples to "teach all nations . . . to observe all things whatsoever I have commanded you."

Mr. Know-it-all.—A brother was kind enough to hand us a letter he had received from a man in some distant state. This man had just learned about the Mennonites, and was so glad that he finally learned of a church that considered all things pertaining to life and godliness in the light of the Holy Scriptures. He had come in contact with many churches, but failed to find one that was right. And before he was through expressing his convictions, not even the Mennonite Church was a fit church to join. One might think that he might have gotten some unfavorable impression from Mennonites whose lives were not consistent with their profession; but it could not have been that, for he was not personally acquainted with any of them. In his own estimation he knew it all, and all churches fell short of the perfect standard that existed in his own mind. Had he lived in the days of Job he might have heard this compliment: "No doubt ye are the people, and wisdom shall die with you."

This exalted ego in people whose chief quality is self-

conceit has meant the ruin of many people. It is not only directly contrary to the letter and spirit of the Gospel (humility, in honor preferring one another, Christian fellowship, self-denial, mutual submission one to another, etc.) but is also destructive to the highest interests of self. And not only does this aloofness from fellowship with those "of like precious faith" make it impossible to obey "all things whatsoever" our Lord has commanded us, but it leads to the awful catastrophe (II Thes. 1:7-9) awaiting those "that obey not the gospel of our Lord Jesus Christ."

The sin of Forgetting God.—Forgetfulness is one of the besetting sins of man. There are some things that ought to be forgotten. For instance, God through Jeremiah promised sinning Israel that on condition of their repentance "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). In a similar vein Paul explained his rule of life, saying; "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark. . ."

But following the Lord in forgetting our sins after they have once been repented of, forsaken, forgiven, is one thing, and forgetting God is the very reverse of this. Moses, recognizing the proneness of man to forget, gave to sinning Israel this warning:

"And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget thy God . . ." (Deut. 6:10-12).

But what if that should be the case; then what? It is so easy for people to forget the things that they do not care to remember; but in so doing they also forget their God to whom they owe all the good things they have. This is the result, as given in the language of inspiration:

"The wicked shall be turned into hell; and all the nations that forget God" (Psa. 9:17).

II Thes. 1:7-9 sheds further light upon the consequences of this forgetfulness. If there is one thing that we want to remember, it is to remember Him from whom all blessings flow. Remembering Him, we remember also all His commandments, to do them. Remembering Him here means that we will share His fellowship and bliss and glory in the bright hereafter.

THE TEACHING OF THE MENNONITE CHURCH FATHERS ON DIVINE ILLUMINATION AND CHRISTIAN EXPERIENCE

By John Horsch

For the Gospel Herald.

The early fathers of the Mennonite Church held that the great truths of the Scriptures, particularly those relative to the way of salvation and holiness of life, are unmistakably taught in Scripture. They saw clearly that "higher education" and learned degrees are not necessary prerequisites of or a guarantee for spiritual discernment.

It is of interest to note in this con-

nection that the leaders of the state-church type of Protestantism, Martin Luther and Ulrich Zwingli, in their earlier writings often enlarged upon the unreliability of the leading doctors in the universities as spiritual leaders. In July, 1523, Zwingli, commenting on Matt. 23:8-10 wrote: "The titles 'master' and 'doctor' are not of God, for He has forbidden them." His friend Jo-

hannes Oecolampad expressed himself in the same way; as did also their collaborator, Franz Kolb. Martin Luther, in his famous book *To the Nobility of the German Nation* wrote:

"I know of no other way but to beseech God in humble prayer to give us teachers of theology. It is true that doctors of the arts, of medicine, of law, etc., may be created by the pope, the emperor, and the universities, but only the Holy Spirit from heaven can create a doctor of the Holy Scriptures, and He has no regard for red and brown caps and other vanities of similar stripe."

Professor Andreas Carlstadt, who a number of years before had, in the name

of the university at Wittenberg, conferred the degree of doctor of divinity upon Luther, decided to act on Luther's opinion that only the Holy Spirit can create a doctor of divinity. He laid down the doctor's degree and renounced the title. He exchanged his doctor's gown and cap for an ordinary coat and hat, and desired to be addressed simply as brother.

Menno Simons wrote in regard to such titles:

"Say, kind reader, did you ever hear or read that the holy apostles and prophets were covetous of such high, vain titles, as are the theologians and preachers of the world? It is true, the word Rabbi or Master was applied to the ambitious scribes and Pharisees, but not to the apostles and prophets. For we do not read of Doctor Isaiah, or Master Ezekiel, or Reverend Paul or Peter. No, no; those who have rightly taught the Word of the Lord were **not** in their time honored by the world with such high-sounding titles." (Complete Works II:266a).

Balthasar Hubmaier, in his book **Of the Christian Baptism of Believers**, stated that a knowledge of ancient languages is useful for the study of Scripture, but that its value may easily be overestimated. He cautioned his readers against the idea that a mastery of these languages and of scholastic theology on the part of a religious teacher makes his teaching authoritative.

An evangelical Anabaptist of Moravia, Gabriel Ascherham, pointed out that "those who crucified our Lord knew Latin, Greek, and Hebrew; yea, in ancient Rome there was not a swine herd that did not speak Latin. At that time it was the common language; today to know Latin is considered a great accomplishment." In the debate held in Bern in the year 1538 the principal spokesman of the state church asserted that the leaders of the Brethren were too unlearned to pass judgment on the issues in question; he urged that they should leave such questions to "the learned" and occupy themselves with more proper things.

The leading scholars of Christendom in that day were practically a unit in fierce opposition to the distinctive principles and doctrines of the Brethren, including the principle of liberty of conscience. They demanded the extermination of the dissenters (principally Mennonites). Such was "the consensus of scholarship" in that day, and this was to the Mennonite Church fathers only an evidence that it is possible to have acquired great learning, and yet be groping in spiritual darkness. And, considering present-day conditions, are not the Modernist leaders also learned men?

Willingness to Accept Instruction from Scripture

The early Swiss Brethren and Mennonites were fully convinced that they

had obtained from Scripture a true knowledge of the way of salvation and the true Christian life. Their firm conviction was proved by the fact of their willingness to suffer and die for the faith. Nevertheless they did not believe that they had attained to perfection in the understanding of the Word. Whenever they were approached with the demand to renounce their faith, they declared their willingness to be instructed and corrected from Scripture. Menno Simons often said in his writings that there was no need for persecuting him and his brethren, since they were always ready for scriptural instruction and correction. He often stated emphatically that he would welcome new light from Scripture. In the lengthy discussions held in the year 1639 at Zurich the representatives of the state church also referred to the fact that many times the Brethren had offered to accept correction from Scripture.

Inspiration and Illumination

It is necessary to note the difference between divine inspiration and illumination. By inspiration God enabled the holy writers to write the truth inerrantly; therefore Scripture is the Word of God, the authoritative source of divine truth. No other writers were inspired in the same sense. Through illumination, coupled with Christian experience, the divine truth is elucidated and confirmed to the individual believer. The fact of salvation through the Gospel, in other words that the Gospel does for sinful man what it is claimed that it will do, is an outstanding proof of its truth.

In passing it may be noticed that the early Brethren rightly distinguished between mere intellectual assent to the truth, and the actual acceptance of the saving truth of the Gospel, resulting in "newness of life." "Whoever hears and truly believes God's Word," said Pilgram Marbeck, "experiences the new birth, and the Word is made in him power, spirit and life through faith, and he receives the Holy Spirit who is God Himself." "The believers", as another writer of the Brethren said, "experience the grace and power of God in the innermost of their souls." And Menno Simons wrote:

"The new birth is the heavenly, living, quickening power of God in our hearts which flows forth from God and through the preaching of the divine Word, if we receive it by faith, touches, pierces, renews and changes our hearts, so that we are converted from unbelief to faith, from unrighteousness to righteousness, from evil to good, from carnality to spirituality, from the earthly to the heavenly, yea, from the evil Adamic nature to the good nature of Christ" (Works II:215a).

Christian Experience

The early Mennonites did not believe

that true Christian experience necessarily implies the ability to give the day or hour when the soul found acceptance with God, but held that it is the blessed privilege of every believer to know that he is saved. And the experience of salvation is only one phase of Christian experience. To the believer who, by living up to his privileges, grows in grace, as he should; who walks with God and strives after holiness, God reveals himself, as He did to the saints and martyrs of old, by making him aglow with assurance and certainty, so that doubt regarding the divine truth, as revealed in Scripture, will take wings. Concerning the martyrs of the Brethren and their firm Christian conviction, a contemporary chronicler wrote:

"No one could take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death rather than deny the truth. They would not take anything in exchange for their faith in Christ, no worldly honor, no principality, no kingdom. Yea, not all the wealth and pleasures of the world; for they had a firm ground and assurance for their faith."

Only One Word of God

The view that the Swiss Brethren and Mennonites defended Hans Denck's doctrine of "the inner word" is contrary to fact. Hans Denck, a mystic, taught that the inner word, or the divine voice speaking in the heart, surpasses Scripture in authority, thus relegating the Scriptures ("the external word," as he called it), to second place. This doctrine directly contradicts the teaching of the Brethren on the Scriptures.

Many Protestant writers have ignored the fact that Zwingli and other leaders of the state-church type of Protestantism have defended the doctrine of the inner word. Zwingli wrote, "The written word is to be judged by the inner word which God has written in the heart." In vain are the sources searched for an expression of a similar view by Mennonites. They repudiated the doctrine of the inner word but were accused of defending it. Pilgram Marbeck wrote on this point: "We say again that there are not two but only one Word of God; and the word of divine, evangelical preaching (which Schwenckfeld calls the word of the letter) is truly the Word of the Holy Spirit and of God, for the Holy Spirit, who is God, has spoken through and out of the heart and mouth of the apostles.

"The external Word which is preached, or the word which the apostles proclaimed, is the Word of God (I Thess. 2:13). It is made power, spirit, and life in the heart through faith, as said above; and thus the Holy Spirit, who is God, is received."

Scottdale, Pa. -

A BIBLICAL STUDY OF THE APOSTOLIC CHURCH

I. HER FOUNDATION

By J. B. Smith

For the Gospel Herald.

The language of the theme has a Biblical basis. Possibly the most pertinent text is that of I Cor. 3:11, which therefore may be taken as the key text of this discussion; viz., "Other foundation can no man lay than that is laid, which is Jesus Christ." The text not only declares Jesus Christ as the only true foundation, but it directly outlaws all other rivals or claimants to this distinction.

Let us give our attention first to the meaning and use of the word **foundation** as found in the New Testament Scriptures.

1. We find that it is the translation of two Greek words, **katabole** and **themelios**. The former signifies that **which is thrown down**; the latter, that **which is laid or placed**.

While the two words are quite similar in meaning, both referring to origins or beginnings, they are entirely different in form and origin and, moreover, they are never used interchangeably in the New Testament.

2. Use of the word **katabole**.

- a. The word occurs eleven times, as follows: Matt. 13:55; 25:34; Lk. 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; I Pet. 1:20; Rev. 13:8; 17:8.

It is significant that in every case but one it occurs in the phrase, "before the foundation of the world." The very singular and remarkable exception is that of Heb. 11:11 which in our version reads, "Through faith also Sarah herself received strength to conceive seed." The literal rendering, however, is quite different: "Through faith even Sarah herself received power for the foundation (or founding) of a seed." The Greek word for power (*dunamis*) is never ascribed to a human being as such, but always denotes divine power. The meaning of the passage, therefore, is that on account of her faith Sarah received divine power for the founding of a seed or race, the full significance not referring to Isaac merely, but to Israel as a nation and to Him who is the greater Son of Abraham, Jesus Christ. Thus the issue of Sarah's faith as far as the language goes is set on a parity in importance with that of the foundation of the world.

3. Use of the word **themelios**.

- a. The word occurs sixteen times: Lk. 6:48, 49; 14:29; Acts 16:26; Rom. 15:20; I Cor. 3:10-12; Eph. 2:20; I Tim. 6:19; II Tim. 2:19; Heb. 6:1; 11:10; Rev. 21:14; 19:19.

An examination of these passages shows that this is the word regularly used in connection with a material building. Luke in his Gospel and the

Acts uses it only in this sense. In the later Scriptures, while the idea of a building remains, it is generally used in a spiritual sense.

With reference to the use of these words in this paper, attention is called to the following particulars:

1. The passages under **katabole** may be passed by with the observation that the foundation of which we are speaking, had the attention of the Almighty "before the foundation of the world;" for we read (a) that the Father loved the Son before the foundation of the world (John 17:24), (b) that Christ (as the Lamb) was verily foreordained before the foundation of the world (I Pet. 1:19, 20), (c) that the Father chose us in Him before the foundation of the world (Eph. 1:4). In other words, in the great purpose of God, the redemptive work of Christ, the only true foundation (*themelios*), His love for Him on this account (John 10:17), and our being chosen in Him antedates the foundation (*katabole*) of the world.

2. Of the passages under **themelios**, those bearing directly on our theme are reduced to six; viz., Rom. 15:20; I Cor. 3:10-12; Eph. 2:20; II Tim. 2:19.

3. The foundation is elsewhere described as a **stone** and a **rock**. Since these terms appear to be used as synonymous and descriptive of **foundation**, they will likewise receive our consideration.

4. Several of these passages are verbatim quotations from and direct allusions to Old Testament passages,—these latter will be considered in connection with the New Testament passages.

5. The passage in I Cor. 3:11 may be regarded as the key verse. Since the verse directly alludes to a passage in the Old Testament, this will be considered next and thereafter the procedure will be mainly in the order of occurrence in the Scriptures.

Coming now to the key verse, let us quote: "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

- a. The foundation is unmistakably declared to be the personal and historic Jesus Christ.
- b. Laying the foundation.

In the previous verse (10) the apostle declares, "I have laid the foundation." Are we to understand then that when he writes, "Other foundation can no man lay than that is laid," that this laying of the foundation was the sole work once for all by the apostle?

Regarding this point, observe:

(1) The word translated "have laid" (v. 10), and "lay" (v. 11), is different from the one used in verse 11 translated "is laid." The latter is the same as that used in Rev. 4:2 where it is rendered "set"—"a throne was set in heaven." Moreover the word for "is laid" is a present participle, literally, being set or lying, implying not an

act of recent occurrence, but rather a condition of permanence, fixity, and repose. On the other hand, "have laid" and "lay" are in the aorist tense denoting an act of the past independent of the present.

(2) That other men were instrumental in laying a foundation is evident from Rom. 15:20 where the apostle says: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." We read also that we are built on the foundation of the apostles and prophets. The apostles and prophets (Paul included) were instrumental in laying the foundation in that they were among the first to preach the Gospel—they testified that "Jesus died and rose again."

"Where Christ was named," Christ had been preached, and the important inference deducible from this statement is that the initial preaching of Christ at any given place is equivalent with laying the foundation at that place. Thus Paul in preaching Christ at Corinth laid the foundation in that city.

- c. "Other foundation can no man lay."

The Greek has two different words for **other**, **allos** and **heteros**. When merely one in addition is meant and especially of the same kind, **allos** is used; when another of a different, especially of a wrong kind is meant, **heteros** is used. (Note our word heterodoxy, i. e., doctrine of another and a wrong kind.) Now in the passage before us, **allos** is used. The thought then is,—other (**true**) foundation can no one lay, etc. In other words, there is only one true foundation, viz., Jesus Christ.

A passage in Gal. 1:6, 7 by the same apostle clearly illustrates the difference between the two words: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (*heteros*) gospel: which is not another (*allos*)." According to Paul, a **heteros** Gospel is not a Gospel at all; that is, there is no other (i. e., *allos*) Gospel.

We have remarked that the key text alludes directly to a passage in the Old Testament. The text (as we have observed) speaks of a foundation "that is laid,"—apparently in a fixed, settled, and permanent condition. The questions naturally present themselves, "Who laid the foundation?" "Where was it laid?" "When was it laid?" For a reply we turn to the Old Testament passage, which reads: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Greek, "be ashamed") (Isa. 28:16).

On this passage (which is one of the most comprehensive on our subject) we make the following observations:

1. In reply to the questions raised above, observe:

(1) that the Lord God laid the foundation.

(2) that He laid the foundation in Zion (i. e., Jerusalem). This doubtless is the foundation to which Paul referred when he said, "it is laid." Moreover, it distinguishes the apostle's laying of a foundation from that laid by God, since it could not be said of him that he laid the foundation in Jerusalem. However, since the apostle declares, "Other foundation can no one (Greek) lay than that is laid, which is Jesus Christ," it follows that the foundation which God laid in Zion is none other than Jesus Christ. Hence we conclude—God laid the foundation in Zion by giving His only begotten Son. It was in Zion that Christ died for our sins and rose again. That which happened at Zion when God laid the foundation at that place is what Paul preached at Corinth, when he laid the foundation in that city (I Cor. 15:1, 3, 4). And so anyone, anywhere, who preaches Christ and establishes a church where Christ is not named (Rom. 15:20), is the human instrument God uses to lay the foundation at that place.

2. God laid for a foundation a stone.

a. Just as the foundation is declared to be a stone, so the stone (in this very place) is spoken of as a foundation. Hence stone is used as an exact equivalent of foundation in a number of Scripture passages and unmistakably refers to Jesus Christ. In the New Testament Jesus refers to Himself directly as the Stone. The language, of course, is figurative denoting stability, security, durability, and perpetuity.

b. The Stone is described as a "tried" stone. The allusion is evidently to the temptations He endured near the close of His earthly career. He Himself speaks of His temptations as though they had been the normal experience during the days of His flesh. "Ye are they which have continued with me in my temptations" (Luke 22:28). But more especially the allusion may refer to the sufferings of Christ. Without any reference to His soul agony, it has been observed that Christ at the cross endured all the known forms of human suffering, thus

- (1) Contusion—the buffeting and bruising by smiting in face so that "He was marred more than the sons of men."
- (2) Laceration—the scourging on the back.
- (3) Penetration—the crown of thorns on the head.
- (4) Extension—the hanging on the cross.
- (5) Perforation—through the hands and feet.
- (6) Incision—the pierced side.

c. A precious cornerstone. The cornerstone was the most precious be-

cause of its stabilizing qualities, giving security to the whole structure. Rarity enhances worth, as there was just one cornerstone, so there is only one Saviour. He is the Stone of preciousness (so the Greek, cf. I Pet. 2:7—"Unto you therefore who believe, He is the preciousness"), thus denoting His transcendent worth and supreme excellence.

d. "A sure foundation."

(1) Literally, a founded foundation. A Hebrew idiom of emphasis denoting the absolute security of the foundation. Jesus Christ is both the foundation and the chief cornerstone, the beginning and end of the building.

(2) There is an apparent allusion to this passage in II Tim. 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Attention has been called to the fact that where Christ is named the foundation has been laid. The security is two-fold: on the Lord's side, He knows His own; on the believer's side, that he cease from sin.

We turn now to several Old Testament passages and at the same time observe their occurrence either by way of direct quotation or allusion in the New.

1. "The stone which the builders refused (Greek, rejected) is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes" (Psa. 118:22, 23).

a. The imagery is based on an actual occurrence which was well understood.

b. It is noteworthy to observe that this rejection of the stone is given in connection with the first mention both in the Old Testament and the New. Its significance is likewise attested by the fact that it is mentioned by the first three evangelists (Matt. 21:42; Mark 12:10, 11; Luke 12:17).

c. The Lord applies the passage directly to Himself, and this in connection with the Jewish leaders. The rejection must have been "marvellous" even to our Lord Himself.

d. The apostle Peter in his address to the Sanhedrin makes use of this passage, Acts 4:11.

- (1) He refers to the Jewish leaders as "you builders," and a poor set of builders they were.
- (2) He charges them for setting at nought the stone; that is, they treated the stone with contempt and as utterly worthless.
- (3) He comes back at them with the incisive and sweeping rejoinder: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (V. 12).

2. "And he shall be for a sanctuary; but for a stone of stumbling and for a

rock of offense to both the houses of Israel" (Isa. 8:14).

a. The antecedent of "He" is the Lord (verse 13), thus showing in this early passage that the stone is not only a person, but a divine person, and as we know from later Scriptures, the Lord Jesus Christ.

b. He would be a sanctuary to them who "believe," but a stone of stumbling and rock of offence to the disobedient who stumble at His Word. I Pet. 2:7, 8.

c. The one believing shall not be ashamed (Isa. 28:16, Greek, and Rom. 9:33). In the latter passage the apostle adds the significant phrase, **on Him**; that is, on Christ.

Since Peter gives us the most comprehensive statement of details pertaining to our subject, we give the entire passage herewith:

"To whom coming, as unto a living stone, disallowed (same word as rejected) indeed of men, but chosen of God, and precious, ye also, as lively [living] stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded [Greek, ashamed]. Unto you therefore which believe he is precious [Greek, the preciousness]: but unto them which be disobedient, the stone which the builders disallowed [rejected,] the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient" (I Pet. 2:4-8).

1. It will be observed that the apostle makes quotations from the three Old Testament passages we have considered and that he adds several important matters.

2. While he does not use the word foundation, he mentions stone four times, which as we have seen, is used as an equivalent.

3. Since we have already commented on most of the materials given, we will confine our discussion to the following particulars:

a. "To whom coming."

The phrase is of the greatest importance, emphasizing the fact that we must come to Him. Space will not permit us to speak of false (heteros) foundations or of things important in themselves but harmful and worthless as substitutes. In fact "things" will not save at all. Christ alone saves, not even things about Christ.

b. "A living stone."

Only a living Christ can save. Believers are here referred to as living stones. Life can only come from antecedent life. "Because I live, ye shall live also;" "We were reconciled to God by the death of his Son" but "saved by his life;" not by His pre-resurrection life. He Himself declares, not I am the life and the resurrection, but "I am the resurrection and the life." Sins were atoned at the Cross, but life comes from the open grave. Hence the seven fatal alternatives in I Cor. 15, if Christ be

not raised,—your faith is vain, you are yet in your sins (et al.)

c. It is fortuitous that Peter applies the term "rock" to Christ, for there are those who hold that Peter himself is the rock or foundation of the Church. As is well known, they base their belief on Peter's confession as recorded in Matt. 16:16-18. It appears important to examine this passage carefully, hence we quote it in full: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it (Greek, her)." On this matter we submit the following remarks:

1. The Greek for Peter is **petros**, for rock, **petra**. The former denotes a fragment, the latter, bed rock or a mass of extensive proportions.

2. Jesus had previously prophesied (John 1:42) that Simon should be called Petros, now He so addresses him.

3. The word used here for rock (**petra**) is nowhere applied to a human being.

4. The word **petra** is applied to Christ elsewhere in the Scriptures—so in Rom. 9:33; I Cor. 10:4; I Pet. 2:8.

5. If Jesus meant to build His Church upon Peter, He would have said, "Thou art Peter, and upon **thee** will I build my church." Contrariwise, He passes from the second person as of address, to the third person, as of narrative.

6. Paul adds his testimony in I Cor. 10:4, the rock was Christ (Greek).

7. Jesus uses the demonstrative **this** similarly in other passages, e. g.:

Destroy **this** temple and in three days I will raise it up. Jno. 1:19.

The stone which the builders rejected **this** (Greek) is become the head of the corner. Matt. 21:42.

And whosoever shall fall on **this** stone shall be broken. Matt. 21:44.

In each case the reference is to Himself.

8. It is probable that when Jesus said, "Thou art Peter," He pointed to the apostle, and when He added, "and upon this rock," He pointed to Himself.

9. Paul testified, "Other foundation can no one [Greek] lay," consequently Peter could not be the foundation.

The Final Triumph of the Church

This appears from the clause, "And the gates of hell shall not prevail against her."

The Greek for **hell** is **hades**, the place of the wicked dead and of evil spirits (demons). Cf. Luke 8:31 (Greek) with Rev. 17:8ff.

"Gates" were the places where counsels were formulated and judicial sen-

tences executed. Hence the idea that all the counsels of the powers of darkness would not be able to overthrow the Church. Plainly the final triumph of the Church is only possible because of the final triumph of the Head of the church, Jesus Christ, her rock and foundation. Our study would not be complete without the consideration of the Scriptures declaring such triumph. We will quote the passages from Daniel in reference to it and likewise a declaration by Jesus Himself.

The Final Triumph of Jesus Christ "the Sure Foundation"

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

The interpretation (verse 36) of the above follows:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter (literally, after these things; i. e., the kingdoms): and the dream is certain, and the interpretation thereof sure" (Dan. 2:44, 45).

This prophecy of Daniel speaks of the triumph of the stone when after smiting the image or world system it will fill the whole earth and stand forever. To the qualities of the stone already adduced we may therefore now add that of **universality**.

The New Testament passage reads:

"And whosoever shall fall on this stone (Jesus is speaking) shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44).

a. The Jews stumbled at the stone, hence they were broken and scattered (cf. Luke 21:24) as we see them today.

b. The stone will fall upon the Gentiles; that is, upon the nations—the word for Gentiles, nations and heathen are identical in both the Hebrew and Greek. The word **likmao** (grind to powder, above) is only used here and in the parallel passage (Luke 20:18), and is the same as that appearing in Dan. 2:44 and there translated **consume**. The word means literally to winnow or sift (the chaff from the wheat). Compare above, the image "became like the chaff on the summer threshing-floors; and the wind carried them away (v. 35). Note also Psa. 1:5, "The ungodly are not so: but are like

the chaff which the wind driveth away."

He who laid the foundation of the Church will close history in a manner consistent with His own honor and dignity, and the Church which He hath purchased with His own blood will share in the glorious triumph.

This triumph is clearly not negative merely—the elimination of evil, but positive likewise for the Stone will become "a great mountain and fill the whole earth."

It is remarkable that the first prophecy regarding the final triumph is the direct utterance of the Most High. This prophecy was indeed a "light in a dark place." The Lord had delivered His people from the land of Egypt "with a mighty hand and a stretched out arm," and had "carried them as on eagles' wings," but they wanted to go back to Egypt because they remembered "the fish, the cucumbers, the melons, the leeks, the onions and the garlick." The Lord's anger was kindled because of the sin and ingratitude of His people, and He was about to smite them with a pestilence. Through the intercession of Moses He spares them. While thus acknowledging the darkness of those days, He comes back with the remarkable adversative, "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). He stakes His very existence on the truth of that declaration. In other words, if that beatific vision will not be realized then I will be a dead god. Now when we come to the close of the Bible what do we find? "A city with foundations whose Builder and Maker is God." It is the New Jerusalem coming down out of heaven from God prepared as a bride for her husband. Evidently the place Jesus has gone to prepare. It is further described as "the bride, the Lamb's wife," signifying that it is final habitation of the Church. And not only is the city "prepared" but His wife (the Church) also has prepared (Greek) herself. Rev. 19:7. So it is indeed as we say "a prepared place for a prepared people." Here too we read about foundations (**themelios**) and "in them the names of the twelve apostles of the Lamb," thus indicating its vital relation with those who laid the foundation here. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

Thus we find not only the realization of the Lord's predicted glory but the full answer to the prayer which our Lord Himself put upon the lips of His people:

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven."

It is an envelope figure signifying not only that the three petitions point up to the first line but to the last as well, thus the thought is:

Our Father which art in heaven,
May Thy name be hallowed on earth as it is
in heaven.
May Thy kingdom come on earth as it is in
heaven.
May Thy will be done on earth as it is in
heaven.

Elida, Ohio.

II. HER ORGANIZATION

By O. N. Johns

For the Gospel Herald.

One thing needful in every institution (or when a group of people together wish to do some work and do it successfully) is organization.

God in instituting the Church also planned for its organization. It was in a very simple form.

Christ in laying the foundation for the Church called twelve disciples whom He could instruct and prepare to carry on the work after His departure. Among these twelve He recognized Peter as the leader. The keys were given to him. Peter led out in the preaching on the day of Pentecost. This was the first and simplest form of organization in the Church.

As the church grew, the form of organization was changed and enlarged. Soon there were men chosen to supervise the caring for the poor. Acts 6:1-7. We call them deacons. According to verse seven it was done with good results.

In a study of the Apostolic Church we find the recognition of two main offices: Elders and deacons. Both the elders and deacons are usually referred to in the plural. "Ordain elders in every city—in every Church" (Tit. 1:5; Acts 14:23). According to I Tim. 5:17 we have a right to think that there were both preaching elders and business elders in the primitive Church. Some labored in the Word, and some did not. These elders had the oversight of the work of the church. Acts 20:28. The same Greek word is translated bishop and elder; the bishop no doubt being the superintendent or chairman of the elders.

As to the appointment of men to these offices, we find that it was the direct work of the Holy Ghost. He spoke to and worked through men. Acts 13:2. Nowhere in the Scriptures do we find the lot used to select men to these positions after the day of Pentecost. When Matthias was chosen before Pentecost, "they gave forth their lots" (Acts 1:26). They probably gave forth their ballots or votes. The writer is not endeavoring to discredit the use of the lot in ordination services, but simply presenting facts according to the Word of God.

May it be that we are not as spiritual as we might be and the Holy Ghost

cannot speak to us as He did to the Apostolic Church? He spake to men who were praying and fasting and ministering to the Lord.

God has given us very definite instructions as to the qualifications men should have who are placed in these responsible positions. These were given to bishops; Timothy and Titus. We therefore conclude that bishops are held responsible in ordination services; that only such be ordained who are scripturally qualified. We have no right to ordain any other. When the lot is used, we have no right to take any brother into the lot that does not meet the scriptural requirements. Of course, the Lord knows and could select the right man even under such circumstances; but that is not His method. Why did He give us the qualifications if He does not want us to use them? Why should we thus tempt the Lord our God? Matt. 4:7. In so doing the Lord sometimes punishes by selecting the man who does not qualify. The man suffers; the church suffers; and the cause in general suffers.

It is the work of the Holy Ghost to give gifts unto men, and it is His work to place men with those gifts into their respective fields of service. May we be very careful in laboring together with God in organizing the Church.

In God's program of organization, He has willed and ordained that those called to the responsible place of oversight and of preaching the Gospel shall be supported by the church. I Cor. 9:14; Gal. 6:6; I Tim. 5:17. This is taught just as plainly and even more so than some other things which we believe and practice.

Some one will at once cite to the churches where the salaried ministry is preaching to suit the people because they depend on it for their bread and butter. That is very true and we can cite you to churches where they have gone off on a tangent on holiness and for that reason some folks are afraid of it. But nevertheless God says "Be ye holy, for I am holy" (I Pet. 1:16). "They that preach the Gospel shall live of the Gospel" (I Cor. 9:14). God's Word is truth, and His plan will work. When we sidestep one way or the other we are the losers. Let us not be deceived.

While in the apostolic church, they had the two offices of elders and deacons they gave recognition to gifts: "Some apostles; some prophets; some evangelists; and some pastors and teachers" (Eph. 4:11).

Our Mennonite Church has adopted a somewhat different form of organization; as bishops, ministers, deacons, church trustees, treasurers, etc.

I do not think that God is set on a certain form of organization or He, no doubt, would have given more details on the subject. Organization is only a means to an end. Do we have the right goal in mind? Do we have the simplest

form of organization that will help us reach our goal? Or has our organization become so cumbersome that it is a hindrance to the workings of God's Spirit rather than an aid? Is our organization as nearly Scriptural as possible? These are vital questions.

We as a Mennonite Church have nothing to boast about, but many things to be thankful for. We also have much room for improvement. May we pray for God's guidance, yield to His Will, support His program, and give Him all the honor and glory.

Canton, Ohio.

III. HER LIFE

By John S. Mast

For the Gospel Herald.

The apostolic Church had the life, because Christ is the Head of the Church. "He that hath the Son hath life" (I Jno. 5:12). Cut the head off anything, and it will be a dead thing and will bring forth no fruit. The apostolic Church had the life because she was a called out people (Rom. 9:24); called to the fellowship of Christ (I Cor. 1:9); had a holy calling (II Tim. 1:9); was the temple of the living God (II Cor. 6:16); built with lively stones (I Pet. 2:5); and was the chosen generation and a peculiar people, separated from the world to show forth the "praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

She had the life because she was a praying church. When the world stretched forth its hands to vex certain of the Church, killed James, and placed Peter into prison, the Church prayed without ceasing and the chains fell off Peter, the prisonkeepers were powerless, the iron gate swung back on its hinges of its own accord that led out on the street, and Peter was delivered. The Church was astonished. She had the life, that when they prayed "the place was shaken where they were assembled" (Acts 4:31). The Church was moved by the power of the Holy Spirit that gave them the life, so that when Peter spoke the word with boldness, and threw out the great fish net of the Gospel out over the great sea of the world on the day of Pentecost, it had its effect. He preached to a class of people that did not have any more than their fathers had when the Law was given on Mt. Sinai, but when they heard Peter preach of the suffering and the resurrection of Christ, they realized the life and the power of the Church. Also when they saw that the Church had something that they did not have, it moved them that they said, "What shall we do?" And through the life of the Church, God added daily to the Church.

Oh, the power of a praying church! If my Bible were silent on the life and the power of a praying church, by that

which I have seen and experienced I would know it to be true, that a praying church has life and power.

The secret of the success of the apostolic Church is all summed up in that word "together." They were "planted together in the likeness of his death" (Rom. 6:5). They were dead unto sin, but alive unto God; they were quickened together; raised up together; set together in heavenly places; framed together to grow into an holy temple in the Lord; builded together for a habitation of God.

The apostolic Church had preachers that were led by the Holy Spirit, and had the life. They were not ashamed of the Gospel, and preached all the Word. They spoke with boldness in the midst of the problems that met them, and when the enemy tempted them to be divided (I Cor. 1:1-10). Paul commended them for many things, called them the Church of God, the saints and the sanctified ones; commended them for their utterance and knowledge, and yet had the life and courage to reprove and rebuke them for their divisions. In the problem of going to law with a brother (I Cor. 6:1-8), and the social problem (I Cor. 5:7), the problem of worldliness in its different forms and ways, the apostolic Church had the life and courage to do justice. And though the law ended on the Cross, the apostolic Church was not without restriction to purge out, put away that wicked person, and withdraw from every brother that walked disorderly (II Thess. 3:6), and not after the traditions which he received.

The apostolic Church had the energy to carry out God's way of working. While God worked with charity and longsuffering, yet there was a time when God did justice. "Justice and judgment are the habitation of thy throne" (Psa. 89:14). At the time of Noah God had longsuffering; but when iniquity did abound, God said, "My spirit will not always strive with man," and then He carried out justice and judgment. God worked the same way in the destruction of Sodom. He worked with charity and longsuffering, stood waiting with His wrath in one hand and His great love in the other hand, but finally left fire and brimstone rain on Sodom and destroyed it. God worked the same with Jerusalem. There was a time when He wept tears of compassion over Jerusalem because of the doom that had gathered over the city through the ages of sin; but finally left the city to be destroyed, of which God at one time said, "This is my resting place; here shall I dwell."

Paul worked the same way, with all charity and longsuffering. To the church of Corinth he said (II Cor. 13:1, 2) that this is the third time I am coming to you, and if I come again I will not spare; after coming with the first and second admonitions, in the mouth

of two or three witnesses. May we learn the lesson of the workers of the apostolic Church.

The apostolic Church had the life and courage that in the midst of all their problems they served God rather than man, and continued steadfast "in the apostles' doctrine, in fellowship, in breaking bread, and in prayer" (Acts 2:42). The actions of the apostolic Church, directed by the Holy Spirit, caused fear to come upon every soul and many wonders were done by the apostles.

May the Church of today learn the lesson of the apostolic Church, that in these latter-day delusions and in the midst of the many dangers that are threatening the Church of today, when the man of sin and the son of perdition is trying to exalt themselves above all that is called God, and many other things that are going hand in hand to prepare this great world for the coming of the Lord. May we strive together for the faith like the apostolic Church did, and preserve the heritage of doctrinal teaching of the early Church, and not yield to the liberal element that is raising up in many churches of today which, if left go, will soon become the ruling power in the Church.

Elverson, Pa.

IV. HER MISSION

By E. F. Hartzler

For the Gospel Herald.

When we think of the cry of the professing people of God up to the time of Christ, it seems to me it was expressed in this: "Sir, we would see Jesus." I remember speaking to a young converted Jew who gave his experience of his father's home over the Passover season. He told how they would kill their passover for the family according to Ex. 12:3, 4 and his mother would always set the table with the extra chair which was set for the Messiah. At about the midnight hour the youngest able child would be sent to open the door to invite the Messiah to come in. Then when He did not come in, the father would fall down upon his knees and weep, and earnestly pray for the Messiah to come. In one of these passover experiences this young man said he went to his father and said, "Father, when do you think He is coming?" The father said in tears, "I don't know."

The apostles, no doubt, had gone through these experiences in their own homes. And after the birth, revelation, death, and ascension of Christ, they could truly say with the centurion, as in Matt. 27:54, "Truly this was the Son of God." How their hearts must have throbbed with this message and experience with Him. Then while on the mountain in Galilee when He gave them the last message, the Great Commission, and then saw Him ascend, how

they must have felt the need of Acts 1:8 and returned to Jerusalem that they might be endued with this power.

Then after the experience of Acts 2, they could not but speak the things which they had seen and heard. Also when they remembered as in Acts 3:22-26. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities;" also in Acts 4:12 that there was no salvation in any other name but the name of Jesus Christ, and this mission was given to them to preach, in Christ's stead, that the promise was to them and to their children and to all that were afar off, how they must have felt the greatness of their responsibility.

Then while the Lord was blessing their testimony and preaching with souls, He gives to them an enlarged vision, as in Acts 10:9-48, that this message should also be given to the Gentiles. In the conversion of Saul the Lord revealed to him that he was to be a chosen vessel unto Him to bear His name unto the Gentiles, kings, and to the children of Israel. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15, 16). Of course, as the question of the Gentiles came up in the early Church, they had a conference at Jerusalem, and after much discussion it pleased the whole church to "put no difference between us and them" (Acts 15:8, 9) but that the Gospel should be preached to all, both Jew and Gentile. Paul also remembers his own sinfulness and God's grace (I Tim. 1:12-16), as a pattern of what God can do for others. This vision and responsibility stirred them to great zeal. They knew the terror of the Lord (II Cor. 5:11), the love of Christ constrained them to take up their mission as being ambassadors for Christ in His stead (II Cor. 5:13-21), and we see them laboring as Paul said in Colossians 1:24-29, that they may present every man perfect in Christ Jesus. Oh, that the Lord might cause us to see our mission as the early church saw their mission.

They went forth in self-denial, suf-

fering, humility of mind, temptations, and many tears, that they might finish their course with joy, and the ministry which they received of the Lord Jesus to testify the Gospel of the grace of God. See Acts 20:19-24. They not only taught the doctrine of salvation by the blood of Christ, but also the doctrine of obedience which is according to godliness. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Tim. 6:3-5).

Also in Tit. 1:1-3 and II Tim. 4:1-5, Paul gives them a charge to "preach the Word, reprove, rebuke, exhort with all long-suffering and doctrine;" and to watch in all things, do the work of an evangelist and make full proof of the ministry. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). The early Church was just as zealous and faithful in teaching the doctrine of obedience to God and His Word as they were the doctrine of the blood of Christ. Then we notice the thoroughness of their work, as in Acts 5:27, 28: "And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." See also Acts 6:7 and 8:4. Then in Tit. 1:5 we read that the early Church ordained elders in every city that this work may be established and go on in her mission. May the Lord stir our hearts as we remember the work and accomplishments of the early Church, to press on more zealously in this same mission until Jesus comes.

Marshallville, Ohio.

V. HER DISCIPLINE

By C. F. Derstine

For the Gospel Herald.

The Scriptural background of this problem is aptly and fully expounded from Eph. 4:1 to the end of the Epistle. In this marvelous section you have: (1) the appeal for a worthy walk; (2) the seven unities to be kept; (3) the minis-

try gifts of the body of Christ; (4) the purposes of those gifts; (5) the walk of Christians as God's dear children. All this brings us to the theme of this message.

I. Her Discipline

Discipline implies church government, subordination, regulations, order, training, social relations, dealing with evil, and above all, the cultivation in life of better channels of thought and action. But over and above all these coined phrases you have the "Biblical" word, "Faith." Church discipline in its final aspect has to do with "The Faith Once for All Delivered Unto the Church." This faith in its revelation of God, the Word of God, the Person of Christ, His teachings, His death, His resurrection, His enthronement as Mediator, the writings of the apostles, all lie in the background of New Testament order and discipline. The true Church of Christ holds to a finished revelation and an unchanging standard. Liberals believe in a changing order; consequently, the wide breach in the Christian Church today.

There is a mistaken idea abroad, that Church discipline has primarily to do with excommunication, putting folks away from fellowship, cutting them off from the assembly of saints. This is a wrong emphasis. There is a negative side, which excommunication is, but the positive supersedes it. The best disciplined church, family, school, or other social groups are those where the "rod" is secondary, and kept in the background.

II. The Basis of Discipline—The Bible

The true basis, and only permanent basis for discipline, is the Word of God. The Christian Church has been cursed by the "Traditions of Men." The attitudes of men have always been faulty. Let men be Hebrews of the Old Testament days or Church men, the weakness is the same. Men always degenerate into "Three Schools." The first school of thought is represented by the Pharisees—they added to the Scriptures; the second, the Sadducees—they subtracted from the Scriptures; the third, the Herodians—they wrested the Scriptures to suit their worldly lives. Jesus called these points of human emphasis, "leaven." The Pharisaical emphasis, hypocrisy; the Sadducees, liberalism; the Herodian, worldliness. These were the extreme pendulum swings of bygone days. Times have not changed.

Unity is possible when conferences, congregations, bishops, ministers, and deacons stay by the spirit and letter of the Word of God. Divisions are caused by human philosophy and tradition. The break between the Roman Catholic and other faiths came about because Roman Catholicism places its emphasis on the decisions of councils and men.

Uniformity is impossible. Uniformity only leads to death. They have uniformity in the graveyard. The Church at Antioch and the Church at

Jerusalem had unity, but they were different. The Church at Corinth and the one at Philippi were vastly different. The Mennonite Church at Dortrecht, Holland, in conference decreed basis of 18 Articles for the basis of fellowship.

Then also we must be careful, and beware of undue emphasis. Recently, a noted Baptist pastor placed the writer on the spot concerning the "Doctrine of Eternal Security" thus: "Are you a Calvinist?" To which I replied, "No, Sir." Then he said, "Then you are an Arminian." This I also denied. His final retort was, "You must be one or the other; if not, what are you then?" My final answer, "I'm neither but I'm a Bible Teacher." All truth is many-sided. In faith, doctrine, practice, and discipline it is better to keep our eyes on "The Book," than on men.

III. The Centrality of Discipline

Discipline must be "Christo-centric." This is what the apostle Paul had in mind when he wrote, "We preach Christ, and Him crucified." The Church must hold the Head; "Christ is all."

Even the ordinances of the Church—baptism, communion, feet-washing, the devotional covering, etc.—lose their value if isolated from the Person of the Lord Jesus Christ. If these are observed in a legal spirit according to the letter only they become the "letter that killeth." It is possible to be baptized, and still be "in the gall of bitterness." It is possible to wash the saint's feet, and be a veritable child of the devil. It is possible to wear the devotional covering, and not be indwelt by the "Spirit of Christ."

Nonconformity, nonresistance, and other great teachings of the Word of God may be formally observed without life, merely "the letter that killeth." It is the spirit that maketh alive. Thus must our discipline be motivated by the Spirit of Christ.

IV. The Objective of Discipline

First, "Proper Understanding of the Doctrines of Christ." Till we all come unto the unity of the faith, and the knowledge of the Son of God." The writings of the Apostle Paul from Hebrews, ch. 1-5 are concerned about right knowledge of the Person of Christ. This is the basis of all discipline. Second, "Perfection of Life." "Unto a perfect man." Hebrews, Chapters 6 to 13 is concerned about this. Third, "Correct Thinking." "Unto the measure of the stature of the fullness of Christ." Creeds and ethics originate from knowing Christ, and His teachings. Fourth, "Purity of the Church." The conduct of the lives of Christians is essential. A "little leaven" leaveneth the whole lump. Error in life is deadly in its influence. Fifth, "The Salvation of the Disciplined." If the knowledge of the Person of Christ, if the teachings and the Spirit of Christ have not brought about a Christian life, character, and conduct, then negative discipline be-

comes the duty of the Church. Such must be "put away." Why? Merely to put them out? No. Excommunication is incidental, "but that the spirit may be saved." I Cor. 5:6. This is the real objective in negative discipline.

V. Scriptural Administration

If dealing with those in error of thinking, character, or conduct becomes a necessity, how should it be done? Always, according to the spirit and word of Christ.

In Matt. 18:15-20, we have Christ's own counsel. If a brother trespass against a brother, Go and tell him" privately; that is, between him and thee alone. With an humble heart, with prayer and tears. If he hear thee, thou hast won thy brother. "Charity covereth a multitude of sins." If the first attempt fails, then take with thee, one or two. If this attempt also fails, "then tell it to the Church." Not before both attempts. Then not to be excommunicated, but restored. In the event that the combined prayers and counsels of the Church fail, action becomes a necessity. Such are to be excommunicated.

Another striking illustration of the treatment of the fallen where gross sins are involved, is evident in John 7:53 to 8:12. The woman was guilty of a sin against God, against society, against her own body, against posterity—the sin of adultery. This sin was punishable by death (Lev. 20:10). The point of emphasis in this account is that restoration and forgiveness, not the punishment of the offender, are the prime objectives. It was also a hypocritical exposure, not interested in morality. They wanted to trap Jesus. All too often some are more interested in exposing an offender, or in nonplussing those responsible to discipline, than in the restoration of the offender. This carnal spirit Jesus exposes. There was also a "double standard." Why expose the woman, and excuse the man? The main lesson we get is that discipline should never be administered in the spirit of condemnation, but with the idea of restoration. That is to give them another chance, "go and sin no more." Then also, those whose duty it is to administer discipline should be a "light unto the world;" not like these Pharisees, guilty of the same sins. What Jesus wrote on the ground is only conjecture, but it may have been the private sin or sins of the oldest. At least he left first, and sought friendlier cover, the rest followed to avoid similar exposure.

We have another New Testament example in I Cor. 5. This is a sorry picture; the gross crime of incest, a young man living with his father's wife. Paul commanded such to be "delivered to Satan, for the destruction of the flesh." Some give that passage only a spiritual significance, but a literal meaning dare not be excluded. Men in by-

gone days were actually destroyed in the flesh according to the will of God. Such judgments have fallen on saints and sinners. Miriam, Hezekiah, Ananias, Sapphira, Herod, and others are examples.

According to I Cor. 5:10, 11, there should be "balance" maintained in "Church discipline." Six crimes are named: fornication, covetousness, idolatry, railery, drunkenness, and extortion. Altogether too often some would be hard on one class and lenient on others. This makes for partiality, and in time makes for no discipline.

Church discipline ought to be "resilient." That is, there ought to be some "give to it." When executed rashly, brutally, unkindly, without judgment and good common sense, it defeats its own worthy ends. A man of good judgment once spoke these sane words, "posts placed into cement without any chance to wiggle, will be broken off sooner than those which have a little play."

Then also it should be remembered in the administration of "Church discipline" that we ought to do something for those in the wrong, rather than do too much with them. That is what James means when he says: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins" (James 5:19, 20).

Paul plead with men "night and day, with tears." This kind of a spirit still wins the day. It hardly needs to be said that all relations between members in the Church ought to be fair and without partiality. That is, if we "rule out an extra button or so" then we had better deal with a sharp, abusive tongue, and other kindred evils often passed by.

VI. Inter-relations

1. **Between Administrators.**—Men in places of responsibility, authority, and power dare not abuse their office. They are not "lords over God's heritage." The New Testament gives a flagrant abuse of power in III John 1:9-11. Here a servant named Diotrephes "loved to have the pre-eminence." He rejected other ministers; refused to allow them the privilege of preaching the Gospel. With malicious words he abused others in the assembly, forbade others the opportunity of listening to their ministry. When they did, they "were cast out of the Church." With such the Church ought to deal. If they do not, the Lord in time will. However, in the meantime the Church suffers.

All administrators of discipline ought to remember to "speak the truth in love."

"When the last day is ended, and the nights are through.

When the sun lies buried in its grave of blue.
When the stars are snuffed out like candles,
and the seas no longer fret.

When the wind unlearns its cunning, and storms forget.

When the last lip is palsied, and the last prayer said.

Love will reign immortal, when the whole world lies dead."

2. **Between the Membership.** We are our "brother's keeper," that in spite of Cain's denial. We ought not seek their faults, so as to deal with each other, but to "restore," and that "in the spirit of meekness," considering ourselves. The day may come when we shall have to feel the force of discipline. Then we would want it tempered with love.

3. **Towards the Administrators of Discipline.**—The Word of God gives a number of striking injunctions, as to our attitudes towards those who rule over us. "We ought to know them." That is, get to know them well, recognize them, their service which they render. "Obey them," this is profitable in time and in eternity. None regrets obedience to a faithful shepherd of the Lord's sheep. "Esteem them very highly for their work's sake." They represent Christ. They act for Him. They are His servants. They are your servants. They pray, weep, feel, work for others, that all too often in a thankless task.

Conclusion

A few concluding thoughts for all of us, ministry and membership alike. We are brethren, fellow laborers, on the same side, in the same cause, soldiers for the same Commander. During the war between England and Spain a bitter feud developed between two of Lord Nelson's (the commanding officer's) lower officers. This made for inefficiency in times of peace, and more so in times of battle. Just before the battle, when the Spanish Armada hove within sight, Lord Nelson requested these officers to meet him on the main deck. This they did, and he characteristically remarked, "Yonder is the enemy."

They tell us, that in the Canadian Northwest, the cattle are betimes attacked by ferocious wolves when the ground is covered with much snow, and the food scarce. Instead of turning their horns towards each other, they form a circle, back up together, and turn their horns toward the wolves. The Christian Church needs often to learn the lesson of Lord Nelson's officers, and the cattle on the plains. May we seek to restore the brethren, and keep the enemies on the outside. May the "Body of Christ"—the Church for whom He died, be our first consideration, and our ultimate affection.

"I love Thy church, O God, her walls before
Thee stand,
Dear as the apple of Thine eye, and graven
on Thy Hand.
For her my tears shall fall, for her my prayers
ascend;
To her my cares and toils be giv'n, till toils
and cares shall end."

Kitchener, Ont.

THE SPIRIT AS THE HERITAGE OF BELIEVERS

By Beulah Loucks

For the Gospel Herald.

The term "heritage" means that which is inherited; an inheritance or birthright. It therefore follows that believers receive the Holy Spirit alone by faith and apart from any human mediation. Paul writing to the Galatians asks: "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?... He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" The answer is of course obvious. The Holy Spirit is the birthright of all who believe in Christ the Redeemer and Saviour.

In the Upper Room discourse Christ told His disciples that He was going away; yet a little while and they would not see Him. Their Comforter and Friend—the One who was always at hand to help in any emergency; the One upon whom they depended so completely was going away. The thought filled their hearts with sorrow and consternation. What would they do when He left them, was the supreme question in their minds. The Master, knowing their hearts, gave them this comforting assurance: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."

The promise of the Comforter is one of the most precious promises in the Word of God for the present dispensation. It is blessed to know that all during Christ's absence and until the day when He comes back again we may have the Spirit to dwell in our hearts every moment.

"And I will pray the Father, and he shall give you another Comforter." From this we see that the Comforter, the Holy Spirit, is the joint-bestowment of Father and Son. The Father is especially the giver, as Christ Himself says in Jno. 14:26, "...whom the Father will send in my name." It is also evident that He is given through the intercession of Christ. We must not lose sight of the fact that it is only because Christ died for our sins that He is able to give us this great gift. In other words, if there had been no Calvary, there would have been no Pentecost. It was necessary that the Lamb of God die for us before the Holy Spirit could live in us.

He belongs to and is a part of every child of God, of every believer in Christ. He makes His abode with those whose hearts are prepared to receive Him.

Paul, writing to the Corinthians, said: "Know ye not that the Spirit of God dwelleth in you?" and again, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" To the Romans he said: "They that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." The believer is by virtue of Christ's redemptive work the temple of the Holy Spirit.

Moreover, Paul also tells us that the Spirit seals the believer. To the Ephesians he says: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And again he says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

At Christ's baptism we notice three things: (1) the descent of the Spirit upon Him; (2) The voice of the Father acknowledging Him as His Son; (3) Christ knew He was sealed; He was conscious that He pleased the Father. The believer's sealing is quite similar. It is with the Holy Spirit. Again, as believers the Father acknowledges us as His children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"—or children of God. This difference might be noted, however: Christ was sealed because of what He was in Himself; whereas, we are sealed because of what we are in Him.

As sinners we are quickened by Him, but as saints we receive Him. The world cannot receive Him because they see Him not neither know Him. They cannot see or know spiritual things because of spiritual blindness. When Christ came into the world, the world in a sense could receive Him because they could see Him—they could recognize Him by the senses. But as the wind is invisible, so the Holy Spirit cannot be seen. But, on the other hand, it is just as true that as the wind can be felt and the results of it seen, so it is with the Holy Spirit. The one in whose heart the Spirit dwells can feel His power, and too there will be manifest results from the life of the Spirit-filled believer. Paul says if we live in the Spirit we should also walk in the Spirit, and this will mean the bringing forth of the fruit of the Spirit, which he enumerates as: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

A man once said to a Christian that he did not believe there was a Holy Spirit, simply because he had never seen Him. He did not believe in anything he had not seen; and he put the following questions to the Christian: "Have

you ever seen the Holy Spirit?"—"No." "Have you ever felt the Holy Spirit?"—"Yes." "Now," said the Christian, "let me ask you a few questions. Have you ever seen a pain?"—"No." "Have you ever tasted a pain?"—"No." "Have you ever felt a pain?"—"Yes." "So," said the Christian, "I have felt the power of the Holy Spirit." Although believers cannot see the Spirit they know His working in them. The Spirit is their power and strength. Recall Paul's prayer for the believers at Ephesus: "That they might be strengthened with might by the Spirit in the inner man." That is what we may have—the power, the strength of the Spirit working in us mightily.

While the Old Testament makes repeated references to the Spirit it is only since Pentecost that He abides in the believer as He abode on Christ. Let us notice some examples of Spirit-filled men as we have given in the New Testament. The angel said to Zacharias concerning his promised son, John the Baptist, "He shall be great in the sight of the Lord, ...and he shall be filled with the Holy Ghost." Of the Master Himself we read: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." We read of the apostles on the day of Pentecost: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Peter is said to have been "filled with the Holy Ghost." In Acts 4, after the Church had prayed, we read that "they were all filled with the Holy Ghost and spake the word of God with boldness." Stephen "being full of the Holy Ghost looked up stedfastly into heaven, and saw the glory of God." Barnabas was "a good man, and full of the Holy Ghost and of faith." Saul (who also is called Paul) was "filled with the Holy Ghost." Finally, "the disciples were filled with joy, and with the Holy Ghost."

Nine times the Holy Spirit is said to be, or to come, upon believers. As the **Former of Character**. "The Holy Ghost was upon him" gives us the secret of Simeon's being "just and devout." As the **Communicator of Power**. Christ's promise to His disciples was, "Ye shall receive power after that the Holy Ghost is come upon you." As the **Fulfillment of Promise**. The Spirit sat upon each disciple as they waited for the fulfilment of Christ's promise. Acts 2:3. As the **Giver of Vision** the Spirit was to be poured "upon all flesh" that the young men might "see visions." As the **Opener of Lips**, for the promised Spirit was to be "on my servants ... and they shall prophesy." As the **Gift of Love**. When Peter spoke in the house of Cornelius, "the Holy Ghost fell on all them which heard the word." As the **Baptism of Grace** as Peter testifies when he recounts what happened in the house

of Cornelius: "The Holy Ghost fell on them." Acts 11:15-17. As the **Witness Bearer**, for as soon as "the Holy Ghost came on" the disciples at Ephesus they "spoke with tongues and prophesied." As the **Consoler of Suffering**, for the "Spirit of glory and of God resteth upon" those who are evil spoken of for the sake of Christ.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The least thing that can be said about one who is "in Christ" is that the Holy Spirit is in him.

May the prayer of A. J. Gordon be the prayer of each of us:

"O blessed Paraclete,
Assert Thine inward sway;
My body make Thy temple meet,
For Thy perpetual stay.

"Too long this house of Thine,
By alien loves possessed,
Has shut from Thee its inner shrine,
Kept Thee a slighted guest.

"Now rend, O Spirit blest,
The veil of my poor heart;
Enter Thy long forbidden rest,
And never more depart.

"Oh, to be filled with Thee!
I ask not aught beside;
For all unholy guests must flee,
If Thou in me abide."

Scottdale, Pa.

ANOINTING WITH OIL A Scriptural and Practical Ordinance

By Edith Showalter

For the Gospel Herald.

(Written as a term paper in an English composition class in the Eastern Mennonite School.—E. G. G.)

Anointing with oil is listed with the other Christian ordinances as practiced by the Mennonite Church. It seems strange that the Mennonite Church should be so silent on this peculiar doctrine that it holds. Is it, as an ordinance, on a par with communion, the holy kiss, baptism, feet-washing? A clear understanding of the nature and purpose of ordinances will help us to understand this ordinance.

There are certain characteristics of Biblical teachings that mark them as ordinances. Five things are true of every ordinance.¹ In the first place, it is established by divine authority. The grounds for an ordinance must be found in the inspired Word of God. For since God instituted the church, He alone has authority to institute ordinances for the church. The grounds for the ordinance of anointing with oil are found in James 5:14-15. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

The second characteristic of an ordinance is that it is based upon definite words of institution. We must have an injunction that, in the light of its context, carries the weight of a command. "Greet one another with an holy kiss" (II Cor. 13:12): "I have given you an example, that ye should do as I have done to you" (John 13:15): and "This do in remembrance of me" (Luke 22:19) are examples of the divine command for other ordinances. As to anointing with oil, the inspired penman says, "Is any sick? Let him call for the elders of the Church." The injunction is unmistakable.

In the third place, an ordinance is an outward act with a spiritual significance. It is a literal act of obedience—not a thing to be merely spiritualized. Just as the application of water in baptism is symbolic of spiritual cleansing, so the application of oil in anointing is symbolic of bodily healing.

Due to the brevity with which this ordinance is instituted in the Bible, many misconceptions about its significance and observance have arisen. It is not, as some would believe, the oil that effects the cure. It is true that oil has medicinal qualities, but it is not for that reason that an individual is anointed with it. As a healing agent, God has well chosen oil as a symbol of healing, but it is the **prayer of faith** that saves the sick.

It is believed by some that infants and unconverted adults should be anointed for healing. When we consider the context of James 5:14, 15 we find that this injunction was given to believers. Furthermore, since sin is a barrier to answers to prayer, we can scarcely believe that God will honor the prayer of a rebellious sinner for bodily healing. Those who hold this belief place the stress upon the prayer of the elders. Perhaps cases like this have been blessed, but certainly God's richest and fullest blessing can best attend prayer that is offered in faith by both the elders and the sick.

Another error in belief is that individuals should be anointed for forgiveness of sins. Although it is true that the one who requests anointing must confess his sins, "if he have committed sins," the primary purpose of the ordinance is for healing, not for spiritual cleansing. Baptism is the ordinance that should follow repentance.

It is also held by some that it is well for sick persons who expect to die soon to be anointed with the intent that through the observance they may receive a fuller assurance of their salvation and the blessing for having obeyed all the Scriptural commands. This may be a carry-over from Roman Catholicism. Catholics practice death-bed anointings in the belief that the oil, being made sacred by the blessing of the priesthood, brings a definite spiritual

blessing to the departing one. But in James 5 we find no room for such an anointing. The anointing is, as we have said, for the healing of bodily disorders. Only those who believe that God will raise them up should call for the elders.

Sometimes anointing is called for as a last resort after medical and surgical aids have proved ineffective. Depending on the circumstances, one should have faith for his raising up before he must take the last aid for recovery. Although we believe that medicine and surgery have their place, we should not place our entire faith upon them. If we are sure that it is the Lord's will that we should be healed, anointing should be observed before the case becomes critical.

It has been thought by some that those who are sick and call for anointing are sick because of sin in their lives, and that in these cases the anointing has a two-fold purpose—to heal the body and to cleanse the soul. Such a conclusion is reached, however, by an inaccurate reading of James 5:15. "If he have committed sins," he should confess them.

And, finally, some individuals believe that because they have submitted to anointing, God is obligated to heal them, forgetting that we must take His will into consideration. Even though the faith of an individual may be very strong in the conviction that he will be healed, he must remember that there is a possibility of his being mistaken. He can, however, be sure that God will do what is best.

The fourth test of an ordinance is its practice in apostolic times. Unfortunately, we have but little information on this phase of the subject. In Mark 6:13 we read concerning the apostles who were sent out by the Lord, that they "anointed with oil many that were sick and healed them."

The last characteristic of an ordinance is that it was practiced in church history. Again we have considerable difficulty in finding information. It is known, however, that the Church in the early centuries anointed the sick for healing. Although Catholic version of the doctrine was a perversion of James 5, because they laid the stress upon the oil as sacred and not on the prayer of faith, history records that God honored their efforts by effecting cures, even of serpent bites.

Further than this, we have no reference to anointing with oil. It is apparent that its practice was discontinued. It was never practiced by the European Mennonites.² They contended that although oil would preserve harness and other leather goods, it had nothing to do with healing. In one respect they were right—the oil does not do the healing, but they failed to see the significance of the ordinance. Even today there are branches of the Mennonite Church in America that do not

practice anointing, and some are very slowly accepting the doctrine.

Anointing with oil may be confused with the belief in gifts of healing. A number of sects of comparatively recent origin believe that gifts of healing are bestowed upon individuals enabling them to cure the sick by laying their hands upon them. A consistent interpretation of the Scriptures bars this belief. Gifts of healing were granted to the apostles, together with the gift of tongues and other special powers, as signs to attest the truth of the Gospel. They were a special manifestation of God that accompanied the inspiration of the Scriptures. We believe that the gift of healing and the other sign gifts were withdrawn at the close of the canon of the Scriptures.

Such an interpretation does not, however, contradict our belief in modern-day miracles. We believe in a prayer-answering God who will raise up the sick because of the prayer of faith. Many have been the occasions when God's hand marvelously healed sick people upon their observance of this ordinance. I shall cite a number of outstanding cases.

An elderly sister who lived in Pennsylvania had suffered from several paralytic strokes and the doctor predicted that she would have another one almost any time, which would probably be fatal. She requested anointing. The Lord not only healed her, but also raised her up. She lived several years.³

In 1885 there was a sister in La Grange Co., Ind., who had a very serious case of tuberculosis. Many expected her to die. On her request she was anointed. She got stronger right away and was soon as healthy as before her sickness. In a few months she moved to Nebraska. There she did her own housework for twenty years and did not have to summon the aid of a physician in all that time.⁴

A sister who was helping at the sanitarium at La Junta, Colo., became ill with cancer of the bowels. When the doctors operated they saw that her intestines had turned black. Closing up the incision, they gave her up as a hopeless case. In answer to the prayer of faith she was healed and raised up to live with her family for a number of years.⁵

A brother in the West had an attack occasioned by gall stones. Two ministers were called from a mission meeting to anoint him. When they arrived at his home he was on his hands and knees in the bed, screaming with pain. With great difficulty he suppressed his screams while a short service was held. Immediately after the service the pain subsided, and he wanted to attend the evening meeting at the church. Although his family insisted on his staying at home that evening, he attended

church the next Sunday morning with a testimony for the Lord.⁶

A sister in Colorado was sick in bed for a number of weeks. Her sickness was such that she could not expect to be up for some time. She was anointed. The next day she was able to be up at the table for a meal and continued to gain strength.⁷

A bishop from Indiana⁸ tells this story. "A brother by the name of _____ called us for an anointing service. When I got there I thought I had never seen anybody so nearly dead and yet having hopes of getting well, but he requested to be anointed. After the service he said, 'Now if some one will read the 103rd Psalm in good faith I believe the Lord will heal me.' So I read the Psalm with special emphasis on 'Who healeth all thy diseases.' It was then about 10:00 p. m., and he requested that all should lie down and everything be quiet for the night. However, I stayed close by him. The next morning there was so great a change that I could hardly believe my eyes. He was soon well."

A sister of Pennsylvania had an inward growth. Although the attending physician advised her to have an operation, assuring her that that would be the only cure, she chose to be anointed. Some time later when the doctor examined her, he found nothing of the growth.⁹

A young sister who had heart trouble was told by the doctor that she would have to remain in bed at least four months. After the doctor had gone she requested anointing. She was anointed. The next morning when the doctor came he at once saw a remarkable change. In about ten days she was well again and has never had any trouble with her heart since.¹⁰

A brother of the West had an attack of appendicitis and the doctor expected to operate the next day. He was anointed in the evening. When the doctor came the next morning he wondered what had happened, for he found that no operation was necessary.¹¹

On coming home from church one evening a brother of Indiana wanted to take some cough tablets. By mistake he took rank poison. As soon as he had swallowed it, he discovered his mistake. He at once by faith laid hold of the promise in Mark 16:18, "If they drink any deadly thing it shall not hurt them." He called for the elders, was anointed, and was soon all right. The doctor predicted that the poison would still have its effects. Although he watched this brother's condition for six months, nothing ever turned up.¹²

An eastern bishop¹³ tells the following story: "A sister at one of our mission stations was suffering from what the doctors thought was tuberculosis.

The mission board had decided to send her to the La Junta Sanitarium and had made arrangements to do so. This sister got a conviction to be anointed and called for the elders of the Church. I shall never forget that trip to her home. Early one winter morning we started for the place. We arrived there about 8:30, had the service, and left about 9:00 or shortly after that. About 10:00 a. m. she felt that if she stayed in bed any longer she would be dishonoring her Lord. She got up and dressed. Soon the doctor arrived. When he saw she was up, he wanted to know what had happened, so she told him what had been done. Since then she has been continuing her work, and has even been able to go without her glasses. This has been one of the remarkable answers to prayer that has shown to me how God does honor obedience to His commandments."

In August of 1924 a young brother of Hubbard, Oreg., went on an errand for his mother. As he stepped onto the highway and started to run across the pavement he was struck by a fast-moving automobile. After being run over with the front wheel of the car he was dragged about fifty feet and then was run over with the rear wheel. In the accident both of his kidneys and two vertebrae were crushed. After an examination in a nearby hospital, four leading doctors agreed that his condition was so serious that he would live but five hours. He called for anointing. When the bishop and a deacon arrived, they asked him if he believed the Lord could heal him. He replied in a whisper, "I know he can heal me." He was anointed that evening, and when the doctors came in the next morning they could scarcely believe what they saw. In a very short time he was brought home, and his recovery was very rapid.

At the time of his accident this young man was engaged to be married to a young sister in the Church. They were soon married and at present have a family of four children. He is operating a farm and enjoying the best of health.¹⁴

A minister's wife became very sick with a high temperature and a sore throat. Not knowing the cause of her illness she called for an anointing service. After the service she left her bed and attended an evening meeting. Very soon the rest of her family were taken ill with scarlet fever. While she cared for them she noticed that her own skin was scaling. Evidently she had been afflicted with the same disease until God checked its course in her body.¹⁵

A most remarkable case is told by an Indiana bishop.¹⁶ "Sister _____ of Archbold, Ohio, was teaching school in our community. One night as she crossed the street after being at some function at school, an auto driven very

rapidly caught her one leg and snapped it nearly off between the knee and the foot. So near off was it that one snip of the doctor's scissors would have severed the last thread of skin. The doctor really thought it would be best to separate the limb from her body, but since no other member of her family was there to give consent, he dared not do it. He fixed it together as best he could, expecting that he would have to do it after other members of the family came to the hospital to see her. The next day her brother, a bishop, and four others drove in from Ohio. Upon their arrival she requested to be anointed. Her brother said that thus far he had never led out in such a service, and so they sent for me. As always, I questioned her motives. (I do not care to have any part in a service if they just want to do this before dying.) In answer to my inquiry she very strongly affirmed her faith in God's healing her limb. She was anointed and entered heartily into the singing of a few verses of song. Impressed by her faith I went home and told my folks that I felt certain God would honor that faith.

"The limb was placed under a light and kept there day and night for weeks. Instead of getting cold and decaying it knitted very rapidly. Although it is hollow at the place where the muscle was torn off, she hardly limps today. She was well otherwise, which helped, but the doctor had to admit that a Higher Power was back of it. He often took other doctors in to see this remarkable case."

In these examples we see actual cases of healing, but one may ask, "Do all anointing services result in immediate bodily healing?" History has shown that they do not. In some cases recovery is very gradual, and in some there is no evidence of healing. But this does not shake our faith in this ordinance, for we can be assured that "God is not slack concerning his promise;" He says that "the prayer of faith shall save the sick, and the Lord shall raise him up." If there is a failure, the fault lies with us. Either the one who is anointed is lacking in faith, or the elders do not pray in the full assurance of faith, or healing in that case was con-

trary to the will of God. If the Church were living closer to God—studying His Word more carefully and praying more earnestly—He could bless it more abundantly in the observance of this ordinance. We are missing many blessings that could be ours.

¹ Chester K. Lehman, instructor of Theology at the Eastern Mennonite School.

² John Horsch, an authority on Mennonite history.

³ Henry E. Lutz, Mt. Joy, Pennsylvania, witnessed this case.

⁴ Told by D. J. Johns, Goshen, Indiana.

⁵ Told by Jacob A. Heatwole, La Junta, Colo.

⁶ Told by H. A. Wolfer, Woodburn, Oregon.

⁷ Told by Harry A. Diener, Hutchinson, Kan.

⁸ D. J. Johns, Goshen, Indiana.

⁹ Told by John S. Mast, Elverson, Pa.

¹⁰ Told by R. F. Yoder, Wakarusa, Indiana.

¹¹ Told by S. G. Shetler, Hollsopple, Pa.

¹² Told by D. J. Johns, Goshen, Indiana.

¹³ Henry E. Lutz, Mt. Joy, Pennsylvania.

¹⁴ Told by H. A. Wolfer, Woodburn, Oregon.

¹⁵ Told about his wife by H. A. Wolfer, Woodburn, Oregon.

¹⁶ Jacob K. Bixler, Elkhart, Indiana.

Harrisonburg, Va.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Scottdale, Pa., and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace. —Editor.

NOTES ON ROMANS 12:17-21

The Christian's faith necessarily finds its expression in the way he acts toward his fellow men. If anyone professes to love God and to be faithful to Him, and at the same time does not love his brother or fellow man, he at once convicts himself of falsehood and dishonesty (I John 4:20). It is not possible, as the apostle John wrote, for anyone to fail to show love toward a brother whom he has seen, and still be true to God whom he has not seen. Christian conduct toward others is the measure of the Christian's faith toward God and love for Him.

Paul in Rom. 12:17-21 wrote the conclusion to a series of admonitions that relate to the Christian's personal conduct in society. The key to these practical instructions is perhaps found in the fifth verse of the chapter. Christians, however numerous they may be, constitute one unified body in Christ, and they are therefore severally interrelated parts of one another. It is the community of Christians that the writer has specially in view here. In order to attain a peaceful and helpful co-operation between people, each member of the community must impose restrictions upon his own conduct; he must discipline himself with the particular end in view of adjusting himself to the people about him.

The natural impulse of human nature, when personal injury is received is to repay the wrong either in kind or in some current coin of retaliation. The Christian, however, is taught not to pay back an injury in kind, neither by a similar wrong done in return, nor by any action done in the same spirit as the original wrong. "Evil for evil" is wrong because it is contrary to the way God deals. Jesus taught the doing of good in return for evil (Matt. 5:38-42). In the Old Testament, Lamech thirsted for seventy-seven fold revenge (Gen. 4:24). The Law of Moses limited legal revenge to an equivalent injury (Lev. 24:20). But Christ has altogether forbidden revenge and taught the doing of "good for evil." Since God sends rain and sunshine upon the good and the evil alike, and Christians are to be perfect in the same way God is perfect, they must do good to friend and foe alike (Matt. 5:48).

Returning Good for Evil

Instead of paying back evil with evil in obedience to the thoughtless impulse of the natural man, the apostle teaches that it is necessary to take careful forethought for behaviour that is becoming in the eyes of everyone (Rom. 12:17). The Christian's moral and ethical conduct must be above reproach in the moral judgment of others. It is to be such as does not arouse in others ill-will and resentment, nor result in wrong or injustice to others. Peaceful relations with all men are not jeopardized from his side. So far as it lies in his power he exercises peace with everyone (Rom. 12:18).

So much is said as to the Christian's contribution toward the creation of an atmosphere of peace and harmony in social relationships. Yet when he has done his part faithfully toward the making of friendly, harmonious relationships "as much as lieth in" him, other persons may still fail to do their part toward the same end. They may wrong their fellow man because they do not know God and fail to live by His Spirit. Unprovoked, maliciously or selfishly, they may do wrong to the Christian. What is he to do then? How is he to act in that case?

The apostle goes on to define the duty of Christians as to this point, first in a negative way and then by laying down a positive line of conduct toward the one who wrongs him. Christians are warned against entertaining a spirit of vindictiveness, or engaging in any act of retaliation, which is always a foolish blunder. With urgent and loving words the apostle appealed to the Roman Christians, "My dear friends, don't ever avenge yourselves, but make room for the wrath." "The wrath" refers undoubtedly to God's retributive justice as it will in time work out the appropriate punishment for the wrong done.

Overstepping Authority

Whenever human beings undertake to avenge or redress a personal wrong, they attempt an office that does not belong to them and for the doing of which they are unfitted. They overstep the bounds of legitimate human action. The person who injures a fellowman sins more against God than against his neighbor. Only the omniscient God can know the aggressor's full motives, his intentions, his provoca-

tions, his spirit, and therefore only God is in a position to give that person his just and due punishment. The wrath of God against sin must be allowed to have its own course. In this sense room is to be made for it. Should people attempt to avenge themselves they interfere with God's purpose and forestall His just and impartial vengeance upon the wrongdoer. Vengeance against sin is God's prerogative; it belongs to Him, and He will punish all unrighteousness in the light of His all-wise justice. (Rom. 12:19, quoted from Deut. 32:35).

It is also to be noted in passing that if the injured person attempts to avenge himself, he puts himself on the same moral level as the wrongdoer by resorting to the same kind of unrighteous conduct. By such human vengeance the wrong is doubled and the victim gives up the advantage which comes from personal restraint and the feeling of pity for the wrongdoer's failure to obey God in his conduct. The foregoing of revenge is the surest and highest form of vindication. By holding the wrongdoer's evil behaviour in disdain as conduct which one would not condescend to employ, and by ignoring the injury he has done, one has an effective means for preventing further aggression on his opponent's part.

Positive Instructions

Still the apostle does not stop with mere negative instruction on how men should treat an enemy who wrongs them. For the positive side of his instruction he goes back to the Old Testament book of Proverbs (25:21, 22), for although in the Old Testament law there is concession made that permits "an eye for an eye," still the spirit of love and forgiveness was not absent even there, as being nearer to the true will of God for human relationships. Do a kindness, he says, to him who is an enemy; help him in distress, or show in some way that you hold no ill-will against him and that you are interested in his happiness and welfare. By doing such kind acts as feeding him when he is hungry he will, if he has any bit of conscience left, likely feel the painful sense of shame and remorse for his own ill-will and wrong doing, not unlike the sharp pain that is felt when live coals are heaped upon one's head (Rom. 12:20).

The story is told of the Athenian statesman Pericles, that once he was violently assailed in the forum by a malignant opponent. The livelong day he quietly endured it, and after nightfall the fellow followed him to his door, reviling him all the way; and on entering he bade his attendant get a torch and escort his tormentor safe home. The spirit of this ancient Greek statesman was very much like that of a Christian toward an enemy.

The apostle Paul closed his words on this practical subject with the advice that Christians must not let themselves be overcome through the evil that is done to them by others. Their love for fellow men and their restraint in behaviour must be strong enough so that it is not overthrown by injuries directed at them personally. Their confidence in God's justice is not to be surrendered under pressure of injustice from others. On the contrary, they are required to win a victory over the very evil itself by means of the good turn they do the other person. The intended defeat can be turned into a splendid victory through refraining from revenge and by doing good (Rom. 12:21).

THE TYRANNY OF FEAR

Fear is a serious enemy of peace in the human mind and heart. It is a powerful emotion which exercises a peculiar influence over the individual's mind. It seems to be a contagious emotion, one that is easily caught from other minds infected with it, like disease that passes from person to person in an epidemic. When it has once seriously affected a person's mind it may paralyze the reason and the power of sober thought and deliberate action.

Children are often afraid of what is unfamiliar and strange to them, though usually it is the case that they are taught to be so. Some are afraid in the dark, especially when they imagine the existence of lurking dangers there. In fact, an excited imagination peoples the unknown with multiplied dangers that threaten the person, so that fear feeds upon itself and grows stronger as it is exercised. A poet in describing the power of imagination noted that "in the night, imagining some fear, how easy is a bush supposed a bear," an experience which perhaps everyone can verify for himself.

There is a great deal of fear abroad in the world today, "men's hearts

failing them for fear," if one may judge from the many absurd, irrational things that men and nations are doing. Classes of people fear other classes, and try to defend themselves against them. Races fear other races, and discriminate against them in an attempt to hold them down. Nations fear other nations, and as a consequence build up armaments and make military preparations which impose a crushing burden of taxation upon the people. Because each of these nations fears that other nations may endanger its security, interfere with its economic or political interests, or violate its territorial integrity, it prepares its armaments in the name of self-defense. And because the other nations in turn are obsessed by like fears, they imagine that the first nation must be arming itself for aggression against them, with the result that they in turn prepare still greater armaments, again for their own defense. In some way like this the vicious circle goes on, fear causing more fear, which causes more fear, which causes more fear, and more fear.

The emotional atmosphere being thus heavily charged with static fear, its poisonous influence, like the invisible germs of some malignant plague, creeps all unknown into the hearts and minds of people who try to keep in touch with current events and news of the day through newspapers and radio. Some people may be fairly immune to germs of fear of this kind. Many, however, join in the hysterical and irrational attitudes that are inspired by fear of this or of that or the other.

The world today has numerous problems of economic depression, unemployment, unrest, national security, which seem incapable of quick and easy solution. The causes of these difficulties lie too deep and are too mysterious to be grasped and understood by the average person. The domain of politics and economics are more or less an area of darkness to them. Like the boy who walks along a lonely road in the dark, their imagination easily pictures a bear or a robber in every shadow and behind every bush and post that is but dimly seen. They become obsessed and panic-stricken with an irrational fear. Their minds are made extremely susceptible to suggestion from those who would play upon the excitable imaginations of a fear-inspired populace.

This irrational fear sees hostile and dangerous objects all about. In the minds of the fearful the country is overrun by spies or enemies who threaten their safety and existence. Some join in a frenzied campaign of hating and suspecting the Jews, accusing them of causing the world's economic and political troubles, or of plotting against the peaceful people's happiness and security. Others, inspired by the same kind of fear, accept suggestions that Catholics, or Masons, or foreigners, or some other group of people are scheming to overthrow the Constitution and the government. Whatever class or group is disliked by someone, his fear-inspired mind in the darkness of its ignorance and bewilderment begins to see those people as dangerous foes who must be denounced and got rid of if possible.

The small boy in the dark could dispel his fear-inspired imagination, if he were brave enough, by walking up to the post that looks like an armed robber and proving to himself that it is only a post which he sees. Knowledge and experience are the effective means for dispelling the irrational fears that afflict men's minds. People do not usually fear the persons whom they really know. In the larger fields of national and international affairs the causes and events are too complicated to be readily known and grasped by any but specialists. Even so it is certainly irrational to fix one's fear and dislike upon some group or class of persons as the cause for the world's difficulties. How then shall the average person keep his mind free from the poison of fear with the resultant suspicion and hatred?

It is perhaps a safe rule not to accept wholly as truth what those speakers and writers say who are given to denouncing any particular nation, race, class, or group of people. No periodical or speaker that is habitually devoted to a crusade against other people is worthy of confidence or support from those who want to escape the subtle tide of fear that is sweeping over the world. Whatever facts are given out through such channels are usually so interpreted that they become charged with propaganda designed to inspire a certain kind of fear in the reader's mind.

Another important safeguard against the poison of man-inspired fear in the mind and heart is the indwelling Spirit of God. The Holy Spirit will teach the Christian that no group or race or nation of people can be wholly bad and dangerous and worthy of suspicion and hate. The Spirit sheds abroad in the believer's heart the love of God (Rom. 5:5), and we know that God loves the world—the whole world,

not just one race, class, or group (John 3:16). God's love in the heart is like a preventative remedy, making the person immune to the poison of the fear of other people, and of all the other irrational fears that afflict people. Perfect love, the apostle John wrote, casts out fear (I John 4:18).

BOOK REVIEW

If We Should Be Invaded, by Jessie Wallace Hughan. Published by War Resisters League. 171 West 12th St., New York City. Price 10 cents per copy.

This is a 24-page booklet in which the writer proposes to face the "fantastic hypothesis" that the United States would be invaded by armed forces of an enemy, and the people instead of resisting invasion by force of arms would resist the invaders only by non-violent means. It seems indeed a fantastic discussion, but withal one that offers real food for thought to those of nonresistant faith. Nonresistant Christians could naturally not help protect their country by force of arms. Must they therefore depend on those who have no scruples against making armed resistance to do this task for them, or might there possibly be a way to resist an armed invader without violating the teaching of God's Word?

The method advocated here is resistance by the tactics of non-violent non-co-operation or, in short, by a general strike against the hypothetical invader. The substance of the plan is stated thus (p. 4): "Under this plan resistance would be carried on, not by professional soldiers but by the people as a whole, by refusing to obey the invaders or to assist them through personal service or the furnishing of supplies." This seems like a practical proposal, at least it is stated in terms of practical life. When the World War was in progress Bertrand Russell in England outlined a similar procedure as the pacifist's answer to the question, "What would you do if the Germans invaded England?" The method is akin also to Mahatma Ghandi's program of political coercion through non-co-operation in India.

Aside from the serious doubt whether the entire population of a large nation could be disciplined to act as a unit on such a non-violent program, one wonders what would become of the Christian obligation to do good to an enemy by feeding him and giving him to drink when he is in distress. The practice of this precept would work against the possible success of the program as a whole. The booklet is valuable for those who are interested in thinking through the varied implications of the nonresistant position.

PEACE NOTES IN BRIEF

Military conscription has long been in force in most countries of continental Europe. England with its long history of political liberty and of democratic traditions has long stood out in contrast to the continental nations in not having compulsory military service in peace time. Three times in recent years the present prime minister pledged that the British government would never introduce conscription in peace time. But on April 26 Mr. Chamberlain declared he had changed his mind and announced a complete reversal of policy regarding military conscription, as a result of which England now has joined the other European nations in the militaristic program of compelling young men to train for war. Apparently the aggressive policy of Herr Hitler in Germany led the British premier to the radical change of policy.

* * * *

England's new measure is as yet only a limited conscription. Boys between their twentieth and twenty-first birthdays are conscripted for six months of military training. On June 3 the first class was enrolled for the new program of training. In July those found fit for service will enter upon their period of training in what the English Quakers describe as "the art of killing." After completing their time these boys will be given their choice between entering the territorial army for three and a half years, or becoming members of the active reserve of the regular army, subject to call at the discretion of the government.

* * * *

According to reports nearly 220,000 young men were enrolled in England on June 3 for military training under the new program. Of these 3,775 registered themselves as conscientious objectors. In the conscription plan as announced no provision was made for the disposition of those who would refuse the required training on grounds

of conscience. So far the only word regarding those who have registered their objection to the training is the report that their cases will be considered individually, and that they may be consigned to some form of compulsory non-military service. Considering the fact that the class enrolled is very youthful, having been born since the close of the World War, the number of objectors is significantly large. It is possible that this age group was chosen for training because less effective opposition to military service would be expected from them than from older age groups. It is believed that older groups would show even a greater percentage of conscientious objectors to military training.

* * * *

England has been the historical homeland of the Quakers, or Society of Friends. Naturally the introduction of conscription there has drawn a firm protest from these champions of peace. Interestingly enough the Quakers in their protest have not spoken merely for consideration for their own members. They protest against the new program as a form of state slavery in principle, and they express concern for the men who are thereby forced to take this training at an age and degree of immaturity when they have not had a real chance to understand the moral issue involved in war and to think the question through for themselves. The leading Quaker committee, known as the Meeting for Sufferings, issued a statement of May 5, of which the first two paragraphs were as follows:

"In entering its firm protest against the military training bill, the Society of Friends is led to do so upon the fundamental ground of its understanding of the nature and purpose of God and of the faith learned of Christ. The compulsion of men to learn to destroy their fellow-men is an assumption by the state of an authority over human personality that is an outrage upon God and man.

"It is therefore to the principle of this bill that we are primarily opposed. We are concerned not only with those holding a clear objection of conscience, but with the wrong done to large numbers of youths who have no clear thought upon the matter, and whose mental and spiritual attitude to their fellows is now to be formed in a military environment."

* * * *

The problem of conscientious objectors to war and military service is looming up large before various denominations of Christians. The teaching widely emphasized some years ago on the sinfulness of war and the wrongness of hating and killing men seems to be bearing some fruit among denominations that have not generally stood against military service. The attitude of the churches in England, aside from the Quakers, seems to be to recognize the right of those who refuse war service for conscientious reasons, as was reflected in a recent resolution of the annual meeting of the Congregationalists of England and Wales on this point. In this country the outright recognition of the conscientious objector position as scriptural and Christian by the Methodist Church in their uniting conference at Kansas City in April is highly significant. The resolution on the subject does not, of course, adopt this position as an article of their faith, but it does pledge the support of the body to those who are moved to take the objector position on grounds of religious conviction. The same question in some form has also come before conferences of Presbyterians, Baptists, Congregationalists, and Disciples for consideration. None have gone quite so far in endorsing the objector position as have the Methodists. The indications are that in the event of conscription in the United States there would be many times more objectors to war service from the larger Protestant bodies than there were in 1917-18.

* * * *

June 28 of this year was marked as an important, even if mournful, anniversary date. Twenty five years ago on that day occurred the political assassination at Sarajevo in southeastern Europe which led directly to the shambles of a more than four-year war with its ten millions slain and many more millions wounded, homeless, suffering. On the same day twenty years ago the peace treaty which was designed to close officially that terrible war was signed at Versailles. This event has during the two decades since proved only somewhat less disastrous for the peace of the world than the one at Sarajevo. For, instead of planting the seeds of love, forgiveness, good-will for which a real peace could grow, the harvest of hatred and war threats that is ripening today shows that serious mistakes were made by the statesmen of the victorious Allies when they undertook to create peace in Europe.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 27, 1939

(Herald of Truth
Established 1864)

No. 17

EDITORIAL

"Seek ye **FIRST** the kingdom of God and his righteousness, and all these things shall be added unto you."

Christ had been talking about anxious care concerning things pertaining to the material things of life. Notice, He had mentioned nothing that was in itself objectionable or wrong.

But He here emphasizes the **ONE THING NEEDFUL** which too many people neglect. When the devil tempted Christ by saying, "Command these stones to be made bread," He quickly replied, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

Have you in mind the choice of a vocation in life? Then "**SEEK YE FIRST** the kingdom of God and his righteousness." It will help you not only to choose the right kind of a vocation but also to conduct your business in a way that will mean not only safety and spiritual prosperity to yourself but also redound to the glory of God.

The text quoted at the head of this column reminds us of the advice which the wise man gives to all young people: "Remember **NOW** thy Creator in the days of thy youth." Our first duty in life is to give our hearts to God. This will insure a lifelong record (provided we are faithful to the end) that will not only mean glory to God, but also peace to the soul and safety in our plans for this world and the next. In giving this advice, Christ put "first things first."

Little Things.—We often hear people speak of the importance of little things. An illustration of this appeared in last week's Gospel Herald, where on page 322 this sentence appears: "Why should any one entertain the idea that God condemns people for

worshiping buildings erected for convenience in worship," etc. It happens that the little preposition "in" was left out, which omission changes the meaning of the whole sentence. There is a world of difference between worshiping buildings and worshiping in buildings. The first is idolatry while the second is God-honoring.

Bible Teaching on Nonconformity.—Elsewhere in this issue will be found the concluding article in the series of messages on this subject. On behalf of our readers, we wish to thank our brethren for their labor of love in preparing these articles for our edification. One thing emphasized in these twelve articles is the wide scope of ground covered by this Biblical doctrine of separation from the world. Bro. Clemens, in his concluding article, gives us a brief but impressive summary of the entire series. To give the entire series a careful re-reading would be time well spent. It has been suggested by some that the series be printed in book form, and thus be preserved for convenient future reference. We will be glad to hear from those who feel impressed that this should be done.

Mennonite General Conference.—Elsewhere in this issue will be found both the announcement and the program for our next General Conference and associated meetings just before. Perhaps a few observations would be in order.

In the Fundamentals Conference over the week-end, you will notice a change in this that there are only two speakers assigned to each place noted, instead of four, as heretofore, and the speakers are to select their own subjects. We suggest that both the speakers assigned and the home ministers or pastors get in touch with each other immediately to arrange details; unless that has already been done. The ones most interested will take the initiative in writing.

OLD-FASHIONED MENNONITISM

I. Introductory

Human nature is the same in all ages. Ever since the fall of man it has been the tendency of the flesh to cater to the tendencies of fallen creatures. This is illustrated by God's indictment against "the sons of God" just prior to the flood (Gen. 6:1-4), and later, in the days of Samuel, by the clamor of Israel to be "like other nations" (I Sam. 8:5). Coming down to the Christian era, we behold the Church at Rome, once noted for its loyalty to God (Rom. 1:8; 6:17), drifting in the direction of paganism until the emperor Constantine made it the Church of State. This same tendency to drift worldward has ever since been in evidence, as most of our readers well know.

The Word "Mennonitism," as used at the head of this column, is typical of the Mennonite Church as we knew it fifty years ago—which at that time was substantially the same as orthodox Mennonitism is today, or what it was in the days of Menno Simons and his contemporaries. Going back a few decades before the word "Mennonite" came into general use, we find substantially the

As the Mennonite Publication Board will meet at Landis Valley Church near Neffsville, Pa., a week previous to General Conference, it is probable that there will be a number of visiting ministers present at that meeting whose names are not listed in roster of congregations announced, who will be available for service in congregations east of the ones listed. We suggest that the local organizations take charge of this problem.

If you can be present at only part of these meetings, let that be the two days set apart for the work of General Conference proper, as this is by far the most important meeting listed.

Remember all these meetings in your daily prayers.

same conditions typified by the word "Anabaptism," and still further back by the word "Waldensianism." Still further back, "Novatianism" typified substantially the same type of evangelical Christianity, or the religion of the Christian Church in the days of Christ and the apostles.

The writer was first moved to undertake this series of editorials when he saw a number of evidences that in the present general drift worldward on the part of practically all plain churches, the real tenets of faith and life as held by the Mennonite Church in by-gone days are being lost sight of by many of our most conscientious and consecrated people of the present generation, having only a smattering knowledge of the Mennonite philosophy that moved our forefathers in their Christian life and service. In their days, as well as at the present time, the standards of the Church were not fully exemplified by all its members, and their perversions of real Mennonite standards are now thought by many to have been the real standards of the Church in those days. Let us cite one typical example:

Our fathers used to talk about a free ministry, as distinguished from a hireling ministry. By a "free ministry" was meant a ministry of consecrated servants of God and the Church whose life was upon the altar of the Lord and whose service was given without thought of financial remuneration. By a "hireling ministry" they meant a ministry who contracted with congregations to serve them for a stipulated price as compensation for their service; just as contracts are entered into by employer and employee in some secular calling. But many of our people in those days saw no further than that by being relieved of their obligation to pay their ministers they thereby saved some money, for which they were glad. As a result they neglected their duties in helping their ministers bear their burdens, financial and otherwise, which meant that in many communities the cause of Christ and the Church suffered because of a neglected ministry. Now, as we look back, and as we now face the problem, many people draw the comparison between a neglected and a

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

What does Paul mean in I Cor. 11:16? B. M.

I Cor. 11:16 reads as follows: "But if any man seem to be contentious, we have no such custom, neither the churches of God."

According to the usual interpretation, the meaning of this verse may be paraphrased about as follows: "I have shown that women should have the head covered when they engage in worship before God. If, as seems to be the case, someone is contentious and wants to argue the matter with his mind closed to conviction, all I have to say is, that neither we nor the churches that worship God have such a custom as women worshipping with head unveiled."

Another interpretation has also been put forward, though few commentators have adopted it. According to this view, verse 16 begins a new topic in this chapter, the topic dealing with the Lord's Supper and the proper conduct

salaried ministry, losing sight of the Scriptural foundation upon which a free ministry rests. In the controversies of the present, it develops that too many people have either forgotten or lost sight of the old-fashioned Mennonite doctrine concerning the Scriptural support of a free ministry.

Many similar illustrations might be cited.

In the series of messages to follow, some of our readers may not agree with all the practices and tenets of faith and life belonging to old-fashioned Mennonitism, but we feel confident that they will welcome an exposition of the old-time faith as adhered to by our fathers. Following is a list of subjects to be considered:

1. A Fundamentalist Church
2. Spiritual Life
3. A Church Separated from the World
4. Thrift and Economy
5. The Gospel Ministry
6. The Insurance Problem
7. Biblical Nonresistance
8. Christian Apparel
9. Christian Service
10. The Blessed Hope

in its observance. This word for 'contention' occurs only here and at Luke 22:24, where the disciples were quarrelling over the question of rank among themselves, evidently at the time the Lord's Supper was instituted. In the Corinthian Church there was similar contention and rivalry manifested in connection with the observance of the Lord's Supper. Paul may have had in mind the scene in Luke's Gospel as he wrote to them, and verse 16 would be meant as a rebuke of the disorderly and unbrotherly conduct of the Corinthians at the communion service, when they broke up into cliques and contended over which group were the best Christians and deserved the preferment in the service. This interpretation seems to fit in with verses 17-19 following.

Neither of these interpretations can in any way be construed so as to make verse 16 contradict or nullify the teaching of Vv. 2-15. E. Y.

* * * *

Will you please explain Mark 3:28, 29 and Matt. 12:31, 32? Does this mean that all sins committed, great or small, will be forgiven if we repent and forsake all our sins—save the blasphemy against the Holy Ghost? Is the blasphemy against the Holy Ghost the only sin that can not be forgiven, either in this world or in the world to come?

R. D. H.

The references given are the language of our Lord (not figurative but literal) and should be accepted literally without a doubt or reservation. That does not mean, however, that they who die in their sins, who died impenitent, can ever be forgiven, either in this world or in the next, however trivial their sins may have appeared to themselves or their fellow men, for death ends all opportunity for forgiveness. We want to take it as a matter of course that the blasphemy against the Holy Ghost is the only sin that can not be forgiven, and remember that Christ is here placing the emphasis on forgiveness. It is the plan and the will of God that "repentance and remission of sins should be preached among all nations." Since they who have forfeited their opportunity for repentance can not be brought to penitence (Heb. 6:4-6), they who repent and forsake their sins and turn to God need not worry about having committed the unpardonable sin.

BIBLE TEACHING ON NONCONFORMITY

XII. A SUMMARY OF BIBLE TEACHINGS ON THIS IMPORTANT SUBJECT

By J. C. Clemens

For the Gospel Herald.

This being the final article in this symposium on Nonconformity, we shall again emphasize the clarity of Scripture on this doctrine proving that it must be a tenet of Christian Faith. The eleven preceding articles furnish ample proof of this fact.

1. Nonconformity Defined

Unregenerate human nature is depraved and wicked, the pure in heart must not be contaminated with evil and God calls for separation from the world. This is mandatory on God's part and becomes a tenet of our faith.

2. In Religion

Religion itself may be worldly; the Scribes and Pharisees were condemned by our Master for a show of religion, the publican was approved because he had nothing to boast of himself. Religious services may be of a worldly nature; when eloquence is substituted for spirituality, performances in song taking the place of singing with the

spirit and understanding, the pure worshipful atmosphere darkened by stained-glass windows, money-begging taking the place of a free will offering. (The latter of course is often made necessary because of extravagance and pride in the building program.)

3. In Society

While the Christian Church is socially inclined, she cannot follow the corrupt social standards of the world such as smoking, drinking, carousing, card-playing, gambling, dancing, attending theatres, movies, night clubs, courting at unseemly hours, etc., etc. "The lust of the flesh, the lust of the eye, and the pride of life is not of the Father," etc., but it is worldly. There is ample provision for wholesome social gatherings by the Christian Church for Christian men and women. Christ is our example of a social being. Peter said, "Whither shall we go; thou hast the words of eternal life."

4. In Business

The business world is a problem to the child of God. What may he engage in, and what is his policy of conducting business? He should engage in any vocation that contributes to man's needs and well-being; namely, food, clothing, shelter, etc., etc.; he cannot consistently engage in the production of harmful commodities or such that are for luxury and gratification of the flesh only. "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."

The Christian's policy is honesty and taking the Golden Rule for a standard. Instead of the installment plan, the "pay-as-you-go" method. Oppression, covetousness, are worldly in the extreme; many capitalists are guilty. Organized labor is equally guilty of using coercion to gain their end. Christ's policy for business is safe: "Seek ye first the Kingdom of God and his righteousness and..."

5. In the Unequal Yoke

Light and darkness do not mix; Christianity and idolatry do not agree; the Church and the world do not pull together. Many attempts are made by the Church to affiliate with business and politics. It always proves fatal to the former and sometimes to both. The office of the church is to bring a lost world to Christ. The danger, so far as it affects our life, is that we become partakers of other men's sins. The labor union is an example of this.

6. In Worldly Pleasure

The affections of the Christian are in Heaven; his possessions are there, his citizenship is also there. We are strangers and pilgrims on earth; we cannot stay here, neither would we always remain here. It is true that the flesh has desires, but it is subordinate to the Spirit. John writes, "Love not the world." "Happy is that people whose God is the Lord." Heavenly joys are a challenge to all earthly joys which are passing and bring us to judgment.

7. In Civil Government

Christ's Kingdom is heavenly, and is in nature different from the kingdoms of this world. Christ made it clear that world kingdoms fight; a fact that is evident through the ages. The citizens of Christ's Kingdom "follow peace with all men" and have nothing to do with this bloody business.

The experiences through the World War proved that the young men who kept aloof in politics were recognized by the government as worthy for exemption from service in the military arm of the government.

Abraham was safer in the hills of Mamre than Lot in the gates of Sodom.

The late Bishop Andrew S. Mack acknowledged the mistake he as a nonresistant man made when he voted for Abraham Lincoln for President. He said he helped him into office but could not help him out when the war came on. He had considerable difficulty in getting exemption from service.

8. In Home Life

There is a vast difference between an ideal Christian home and a modern worldly place—if you may call it a home. We are thinking of the divorce evil and the unhappy results as the necessary outcome. Christian fathers, Christian mothers, and obedient children living happily together in modest, comfortable homes are the foundation of the Christian Church and the bulwark of a nation. Children are educated and trained there. Schools help, but alone are unable if parents fail to teach and train even before school days begin.

Children are not wanted in worldly homes, they interfere with worldly ends and pleasures. Here nonconformity must step in or God's program fails. In the family psalm you read: "Yea, thou shalt see thy children's children and peace upon Israel."

9. In Apparel

Old and New Testament teach simplicity and modesty in dress. It is an index of the inner life. Clothing should cover the body; beyond that it is the "putting on" for show. The daughters of Zion were guilty of that, as also the rich man was. The other extreme is nudism—many that would not join a group by that name are willing to ape in part at the behest of Satan after them. Many that submit to the plain cut of the uniform, conform to the world in using expensive and showy goods. Simplicity and modesty is the Bible standard, and ornaments are not to be worn.

It is on record that the Anabaptist forefathers were a people altogether pious, holy, and blameless. They avoided costly apparel, despised costly food, clothed themselves with coarse cloth, covered their heads with broad felt hats; their life and walk was humble. (By Kessler, a pastor of the state church, who was their enemy).

Those with money are tempted to reason that the high-priced and fine garments are more lasting, forgetting that they put a barrier between themselves and their poorer brethren and friends. Our homes and our automobiles put us to the same test.

10. In Education

Unless children receive Christian training in the home our secular education program is dangerous. The social side is emphasized above the religious, external restraint is discouraged, the child is to select its own course.

This world system may be counteracted by home training before the school age; later by week day Bible study classes, and still later supplemented by attending church institutions of higher learning. The child may thus become God-centered. It is said at the age of three parents have done more than half of what they will ever do for their child, this being true, the child is really educated in the home.

Moses was safe in Egypt, and Daniel in Babylon, because of a balanced education, receiving the knowledge of God first. Their parents discharged their duties in the "bringing up" in the home. Parents still have that first chance and it offers a challenge to the blight of the modern educational system.

11. In Improper Church Discipline

Every one appreciates system and order. These can not be had unless there are rules and regulations. God cannot be worshipped in the beauty of holiness unless God's order is followed. "Let all things be done decently and in order."

The liberal world element has entered the nominal Christian Church, constituted authority is winked at, she is not willing to hold to a standard, open communions are the fad. The Church dare not conform to that kind of a program. The Bible calls for pruning and purging. After the first and second admonitions, hereticks are to be rejected, the leaven of malice and wickedness is to be purged, and the Church is to be kept pure. A disciplined church not only becomes a beautiful church, but also a powerful church, if she is purged from worldliness. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (S. S. 6:10)? This is a picture of the graces of the Christian Church free from the contamination of the world.

Lansdale, Pa.

The vale of Baca dreary is and wild,
And yet the path of ev'ry heaven-born child;
There will not stand before the throne of God,
One, who this vale of sorrow has not trod:
Not one who there in vestments white appears,
Whose sleepless couch has not been wet with tears;
No; all have Baca's vale of weeping known,
Through tribulation each has reached the throne.
Ask those who now their palm of vict'ry wave,
Conq'rors through Him, who died the lost to save,
If now, They murmur at their former lot,
Or wished they had escaped one mournful spot?
No, you would hear each grateful pilgrim tell,
That vale of grief was blessing's richest well;
The pools of trouble, filled with heavenly rain,
Turned into myrtles every thorn of pain.

—J. G. Deck.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Mission Friends:—Friday, July 14, brought us to the close of three weeks of Bible school work, with the usual interest. School was conducted at the Dauphin St. Mission for colored each morning and at Howard St., in the evening. The teachers, outside our own congregation, who helped in these schools were: Grace Wenger, Anna Rohrer, Mary Rohrer, Anna Mae Snader, and Erla Hostetler of Lancaster Conference; and Ruth Yothers, Sara Rush, and Clarence Fretz of Franconia Conference. Most of these teachers served in both schools. Because of the crowded condition in the Dauphin St. School, three of the classes were conducted in the Sunday school building at Howard St. We are praying that funds may be available for larger quarters there before another school term.

Each Wednesday evening after school session Bro. Fretz gave us very interesting accounts of the conditions he met with in relief work in Spain during the past year.

Tuesday evening, July 11, Bro. Merle Eshleman gave an enlightening talk on the experiences with which a student doctor meets in medical school and hospital interne work. Bro. Eshleman has now completed his interne work and with his wife and daughter plans to leave the city temporarily.

Sunday, July 16, Bro. Donald Lauver of Mifflintown, Pa., brought us a message in the morning service.

The Lord willing, we expect Bro. J. C. Clemens July 30 to preach for us; also Aug. 13 Bro. Elam Stauffer will preach at this place in the morning and at Dauphin St., in the evening.

Sincerely,
Mabel L. Weaver.

Culp, Ark.

Dear Christian Friends:—Bro. and Sister J. R. Shank and Magdalene Edelman of Versailles, Mo., came last Wednesday and spent a busy week-end with us. Two baptismal services were held at the church here. In the morning two young girls and a father and mother were received. We are sorry that these last two will not be able to attend regularly, as they have moved to another community where he is teaching school. In the service Sunday night two more, both of them mothers who with their children have been attending Sunday school regularly, were bap-

tized. We are very glad to welcome these into the Church and expect each of them to be a real help in the Sunday school and Church work. Their temptations are many, and you can help them by remembering them in prayer. Although these services were an encouragement to the church here, we were also made to realize the needs of a great many more about us.

Early summer gardens and crops have been better than usual because of plenty of rain. This is a real blessing where people must depend entirely upon what can be grown.

Children here are busy in school as they opened the first of July.

The Lord is continually blessing the work, and we need your prayers.

In His service,
July 14, 1939. Eunice Histand.

Peoria, Ill.

The summer Bible school was well attended, with an average of 106 children and an adult class which met in the evening averaging 23. The names of the Teachers were: Bro. C. Warren Long, Sister Edna Long, Sisters V. Terry, Elizabeth Schrock, Orlin Reedy, Mona Schonnett, Clara Rench, all of Peoria; also Sisters Ethel Yordy, Eureka, Ill.; Martha Neuhauser, Eureka, Ill.; and Bro. Nelson Springer of Hope-dale.

The missionary work of our church in the Bellevue Acres is growing. We have been having Sunday school in a basement home for a little over six months. There arose a need for a church in this community near Peoria. Funds and labor were contributed for the basement unit. Last Sunday, July 16, we met in the basement unit of the Bellevue Mennonite Church. There were 51 present; collection, \$2.78. The average attendance last quarter was 40.

On Aug. 6 this basement unit will be dedicated at 47 Clauson Road, Bellevue Acres. The speakers for the day will be Bros. Ezra B. Yordy, Eureka, Ill.; C. A. Hartzler, Tiskilwa, Ill.; Leland Bachman, Morton, Ill.; H. R. Schertz, Metamora, Ill.; and J. N. Kaufman, Peoria, Ill. The chairman is Bro. C. Warren Long, pastor of the Peoria Mennonite Church. Chorister, Mrs. Oliver Yoder, Washington, Ill.

Pray that the work here will continue to grow. When people come and offer their contributions with their labor we feel that the work must go on. One man brought a helper and wired the basement unit furnishing everything. Another man came with team and scraper and offered his help. Many others that have children in this community did likewise. Their financial standing is low, but they are willing to labor for the Lord. As funds are provided, the upper structure will go on. When you feel led to give to the furtherance of the Gospel in the Bellevue Acres, address your contributions to C.

Warren Long 1101 Ann St., Peoria, Ill.

Pray for us, and that we may be of greater service to the Lord in the work of saving souls.

July 18, 1939. A brother.

SOUTH AMERICAN NEWS LETTER

(June 28, 1939)

Dear Brethren and Sisters:—"Be ye therefore followers of God as dear children; and walk in love." We thank the Lord for His sustaining grace and continued blessings. How quickly these months go by! We have started in with winter, but it is not as cold as it usually gets for this time of the year. In fact, there has been very little cold, only a few heavy frosts but very much foggy weather.

We have had our share of sickness at the Orphanage during the last few months. Whooping cough left some of the children rather weak and more susceptible to colds and other diseases. Some of them are just getting over the measles. One girl of fourteen has had an attack of appendicitis and another one had a serious case of nose bleeding for a few days. But they are all on the way to recovery.

We are very happy for the young couple we have found for the Orphanage. They are Bro. and Sister Pineyro. He came to Bible school one year several years ago and then got married. Both he and she are Sunday school scholars and were brought into the Church through the friendship of other young people. They are doing very well, considering the little experience they have had. They are willing to take suggestions. We thought for quite a while that it would be necessary to ask for some family from North America to come and make themselves responsible for this institution, but now it seems that we have a couple who like this work and are co-operating very nicely. We thank God for them and ask you to pray for them and the orphans that they may grow up to be men and women of God.

From **Tres Lomas** a news item states that Sister Elvira D'Mato de LaFleur passed away after more than a year of suffering. She died of cancer. She was one of the first members baptized in Tres Lomas. Mrs. Encarnacin de Hernandez is quite sick with a melancholy spell.

From **Cosquin** Bro. and Sister Lantz request the prayers for several people; some rather young and others with family responsibilities who are sick with tuberculosis. The readers will remember that Cosquin is a health resort for sick people and we have a great opportunity to witness. The room and corridor which we have been using up to the present for a meeting place is getting too small to accommodate all

the people, and we hope soon to be able to get funds to build a small chapel.

From **America** Bro. Rutt writes of the continued sickness of one of their faithful and spiritual young members, a young lady who started out with a sore throat and now has blood poisoning and is in a very weakened condition.

The work in **Alberti**, which is now in charge of Bro. Luayza and his wife, is showing signs of more interest. Through a series of missteps on the part of some members this church had suffered terribly in the past. Some other members moved away. It was almost like beginning the work anew. There are now an average of about thirty people at the meetings, for which we are very thankful.

We are glad for the continued interest in the work here in Bragado. At our last young people's meeting in our home we had sixty-four gathered together for the evening. By means of this meeting in the home, some of the members always bring some new friends and some of these take an interest in the things of the Gospel.

All the missionaries are enjoying good health for the present, and we are thankful to our heavenly Father. We are all glad for the letters and encouragement that we receive from time to time from friends at home; and even though we have not answered all these letters personally, nevertheless we appreciate them all and take this means of thanking you for them.

May God bless you all.

Nelson and Ada Litwiller.

Bragado F. C. O., Argentina.

SPECIAL MEETINGS

Frazer, Pa.

Report of Annual Meeting (Bible Instruction) held at Frazer, Pa., June 10, 11, 1939.

Subjects and Speakers.—(Saturday afternoon) Our Privileges in Christ, Noah H. Mack; The Transformed Life, Paul Roth. (Saturday evening) The Conformed Life, Paul Roth; Christian Education, Noah H. Mack. (Sunday afternoon) The Christian Home, Noah H. Mack; The Nonconformed Life, Paul Roth. (Sunday evening) The Satisfying Life, Paul Roth; The Promise of the Ages, Noah H. Mack.

Organization.—Mod., Harry G. Brackbill; Secy., Dorothy V. Malin.

Thoughts Gleaned.—A transformed life is a life changed within by a new nature, the Christ nature becoming a part of the individual. A conformed life is a life yielded to Christ, a life that reflects Him. A nonconformed life is one that is not conformed to the world. Rom. 12:2. The negative side applies only to the godly man, to the life conformed to God. God demands a nonconformed life. He does not force it on us, but punishment awaits the life that is not nonconformed. Be sincere in your Christian living. Commit your way to the Lord. Know the Word. Beware of anything that produces a worldly entanglement. While working for God, we dare not imbibe a part of the world's pattern into God's pattern; it does not work. "Good, better, best; Never let it rest; Till your good is better, And your better, best." The development of the Christian graces is what leads to the satisfying life. Marks that constitute a satisfied life: (1) Holy life and filled with purity. Rom. 5:1.

(2) Yielded life for guidance, Matt. 6:34; Psalms 37:5; Prov. 3:6; John 16:13. (3) Grateful life with thanksgiving, Heb. 13:15; Psalms 106:1. (4) Self-sacrificing life for service, Rom. 1:14, 15, 16. (5) Winsome life for favor, Luke 2:52. (6) A Spirit-filled life for power, Acts 1:8; Gal. 5:18. (7) A protected life for safety, Matt. 28:19. Christian education is a problem today; educators find that their system of education has been a failure. Before the school system came into existence, learning was associated with the Church; now the two are separate. Education begins with the parents, almost as soon as the children are born. Are we praying that the teachers and officers in our church may have greater visions, or do we pray that they might be better educated? If all the churches had guarded marriage as our church has, there would be a different story of the home. As long as the Christian home continues there need be no fear that the doors for mission work will be closed. The atmosphere in the home should be one of piety. We don't need a book on psychology to discipline our children; we need to observe. There are 33,000 promises, sayings, and figures of speech referring to Christ in the Old Testament. We are to be His witnesses in our life and in our living—daily. "Be ye also ready." What will you do when Jesus comes? Secretary.

Salix, Pa.

Report of the annual mission meeting held at the Pleasant Grove Mennonite Church near Salix, Pa., July 4, 1939.

Organization.—Mods., Levi Thomas, Oscar Mishler; Chor. Sanford G. Shetler; Secys., Erma Knavel, Dolores Weaver.

Program and Speakers.—(Forenoon session) Devotion (Joshua 1), Alexander Weaver; The Church as a Missionary Agency, U. Grant Weaver; Experiences in a Dispensary, Ruth Mosemann (missionary to Africa); Mission Sermon, John H. Mosemann. (Afternoon session) Devotion (II Cor. 5), John L. Horst; Boys' and Girls' Meeting, Ruth Mosemann; The Johnstown Mission: (1) Our Survey Experience, Fannie Thomas, Grace Eash; (2) Our Present Plans, John L. Horst; Our Attitude toward Missions, Elmer E. Yoder. (Evening session) Devotion (I Thes. 3), Harry Shetler; The Growth of Missions in Our Church, Hiram Wingard; The African Field, John H. Mosemann.

Thoughts Gleaned.—Missions began when the ascension of Christ was witnessed by the disciples. Christ said that missionaries sent by the Church are to go into all the world, teaching all things. A real missionary must be led by the Holy Spirit and is given power through prayer. We as a Mennonite Church must teach the "all things" and then see that they are being observed, if we want to continue in the simple faith Christ had taught. After Paul became converted there wasn't anything too great to do for the cause of Christ. His sufferings and persecutions were a joy because it was done for Christ. A real missionary must have a soul-burden for the lost. Have a vision, be consecrated, and do not wait to pray when trouble comes. Paul's zeal could not be quenched by anything. The Bible in itself is a missionary message. In the garden of Eden God promised Adam and Eve a Redeemer, which was the first missionary message. Our attitude is an index to our spiritual life. Those who do not have the right attitude toward this work do not have the right conception of the Word of God. If we take the attitude Paul took, new work would be supported. Can a man be living a real spiritual life if he hasn't the real missionary spirit? What has our Mennonite Church as a whole accomplished in the line of missions? The first mission started was in Chicago, Ill., in 1893, and since then there are probably fifty city missions all over the United States and Canada, and an increasing number of rural stations. In foreign fields we have the following: 9 stations in India;

11 in South America; 5 in Africa, and 4 among the Mexicans. The mission in Johnstown was first talked about in 1902. In 1938 a committee was chosen and further plans were made to start the work. The churches in the Johnstown District co-operated and a group of representatives from each church made a survey of the field. Plans are now made so that by August or September, Bro. and Sister Lauver, returned missionaries from South America, will carry on the work for one year. May we all pray in a definite way for the work among the African natives that they may receive the full Gospel of Christ. Secretaries.

Denbigh, Va.

Report of the Quarterly Mission Meeting held at the Warwick River Church, Sunday afternoon, July 2, 1939.

Organization.—Mod., Amos Brenneman; Chor., Ruth Brunk; Secy., Phebe Kraus.

Program and Speakers.—(Afternoon session) Devotion, Daniel Shenk; Children's Meeting (Theme: Obedience), Ruth Wenger; Motives to Service, Earl Delp; Right Motives in Mission Work, Mrs. Truman Brunk; Present Activities and Prospects for the Future, J. J. Hostetter. (Evening session held at the N. N. Mission) Devotion, Henry Weaver; The Power of the Gospel to Save, Andrew Hartzler; The Motivating Power of the Gospel, J. B. Smith.

Thoughts Presented.—First among right motives for service is II Cor. 5:14: "For the love of Christ constraineth us." In the Old Testament deeds counted, but in the New Testament the heart condition is considered of most importance. Many have been prompted to serve from wrong motives: popularity; ambition instead of conviction; desire for personal gain, etc. Some true motives beside that mentioned (II Cor. 5:14) are: a vision of the lost world, for "where there is no vision the people perish;" obedience to God's command. No Christian is excluded, and all should be far more alert in grasping opportunities to serve. Satan is always on hand to make trouble where he sees God's work progressing and seeks to engender strife among workers, or bring selfish motives to bear upon our activities, all of which should be guarded against. Also we must seek rather to promote spirituality among a few than to bring numbers of unconverted. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." We are here on business for the King. Our desire should be to see a strong, active church with a full Gospel, imparting the same to others. Some present activities are: mission work in Newport News since 1928; Quarterly Mission Meetings to keep interest lively; monthly sewing circle; summer Bible school since 1935; one rural Sunday school. This all calls for a great outlay of money and labor, but we are sure that in the light of eternal values it is worth while. There are many other religions that do not have these good tidings. With them the promoters of the true Gospel must cope. "There is power in the blood." "I am not ashamed of the gospel of Christ." According to Jeremiah, where there is no burden there is no message. "The Lord God hath spoken, who can but prophesy" (Amos 3:8)? From the apostles, "We cannot but speak the things which we have seen and heard." "The gospel of Christ... is the power of God." "The word of God is quick and powerful." It is needful that we guard against letting the Gospel become too commonplace through our carelessness, after we have been so richly blessed in having it fully and freely.

Secretary.

There are too many preachers who are afraid to preach the truth and to call sin sin. —J. G. Hartzler.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE LORD'S PRAYER, ELABORATED AND PARAPHRASED

Thou to the mercy seat our souls
dost gather,
To do our duty to Thee

Our Father

To whom all praise, all honor
should be given,
For Thou art the great God

who art in heaven.

Thou, by Thy wisdom rulest the
world's whole frame
Forever, therefore

hallowed be Thy name.

Let nevermore delays divide us
from
Thy glorious grace, but let

Thy Kingdom come.

Let Thy commands opposed be
by none,
But Thy good pleasure and

Thy will be done.

And let our promptness to obey
be even
The very same

On earth as 'tis in heaven.

Then for our souls, O Lord, we
also pray,
Thou wouldst be pleased to

Give us this day

The food of life, wherewith our
souls are fed,
Sufficient raiment and

our daily bread.

With every needful thing do
Thou relieve us,
And of Thy mercy, pity

And forgive us

All our misdeeds for Him whom
Thou didst please
To make an offering for

our trespasses,

And forasmuch, O Lord, as we
believe
That Thou wilt pardon us

as we forgive

Let that love teach wherewith
Thou dost acquaint us
To pardon all

Those who trespass against us.

And though sometimes Thou
findest we have forgot
This love for Thee, yet help

And lead us not

Through soul or body wants to
desperation
Nor let earth's gain drive us

into temptation.

Let not the soul of any true
believer
Fall in the time of trial

But deliver

Yea, save them from the malice
of the devil
And both in life and death keep

us from evil:

Thus pray we, Lord, for that of
Thee, from whom
This may be had

for Thine is the kingdom,

This world is of Thy work, its
wondrous story,
To Thee belongs

the power and the glory,

And all Thy wondrous works
have ended never;
But will remain forever, and

forever.

Thus we poor creatures would
confess again,
And thus would say eternally,

Amen.

—Selected by Rebecca Eby.

PARENTAL RESPONSIBILITY

We copy the following from one of
our Exchanges:

A MOTHER LOOKS AT WAR

They said there would never be another war—eighteen years ago, when the world was running red with blood and echoing with the sobs and prayers of broken-hearted women. That was a war to end war, they said; it was so terrible that no one would dare to start another. And finally it ended—and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over all the shell-torn fields! many hearthstones still lie broken and shattered. Soldiers who fought the last "war to end wars" still live with shattered bodies and brains for which there will never be any healing. And for each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart. And they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, by boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the Mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe.—Ernestine Schumann-Heink.

This story speaks for itself. If we were discussing war in its various phases we might have a few more questions to raise. These boys, in all probability, were not asked whether they were willing to enter military service, as the proscription law in force during the World War drafted all men and boys between the age-limits specified in the law for military service, no matter whether they were willing or unwilling, whether they believed in war or not. It at once raises the question as to whether the state or the parents have first rights to the children. In other words, it raises the question of parental responsibility.

Paul, writing to the Ephesians, says: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." So saying, he gave voice to the weightiest responsibility resting upon Christian parents. Another Biblical admoni-

tion is this: "Train up a child in the way he should go; and when he is old, he will not depart from it."

Mothers generally have a similar feeling concerning their children to that which this mother expressed in the above extract. Especially is this true of mothers who from their hearts believe that Christian people, followers of the Prince of Peace, should have no part in carnal warfare under any circumstances. Parents who are obedient to such precepts as "Resist not evil," "Love your enemies," "Do good to them that hate you," "Thou shalt not kill," "The weapons of our warfare are not carnal," "The servant of the Lord must not strive," "If thine enemy hunger, feed him," "Avenge not yourselves," "Behold I send you forth as lambs among wolves," etc., etc., will of course do their best to bring up their children in subjection to such divine commandments. And when they have the divine assurance that when their children are thus brought up in obedience to Scripture they will not, when they are old, "depart from it," they have a right to expect that governments will respect these divine commands of Scripture and grant them the liberty of conscience which the Bible teaches and the Constitutions of states and nations guarantee.

But this is only one among many cases where the responsibility rests heavily upon parents to bring up their children "in the nurture and admonition of the Lord." Among Christian ideals are the following: Living a pure and holy life; giving their hearts to God in the days of their youth; common honesty in speech and in action; business integrity in the material things of life; wholehearted Christian service; "in honour preferring one another;" obedience to God in all things. These ideals, while generally applauded, are nevertheless contrary to the lusts of the flesh, and it requires faithful example on the part of parents, much diligent teaching, careful and judicious restraint, careful and prayerful discipline, much patience and vigilant oversight to bring about desirable results. To the extent that parents have the power to govern and control, they are responsible for the proper bringing up of their children "in the nurture and admonition of the Lord." To the extent that they fail to exercise this power, they are responsible for the results springing from their neglect. The fact that there are other influences at work in practically every community that tend to thwart well-meant efforts of faithful parents ought never to be taken as an excuse for giving up the struggle, but rather serves as a stimulus for putting forth still greater efforts to win and to hold their children for God and His Word.

Next to God, parents have or at least should have the highest authority over their children.—K.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Aug. 6, 1939.—I Kings 18: 30-39.

ELIJAH: A Life of Courage

Golden Text.—The Lord is far from the wicked: but he heareth the prayer of the righteous.—Prov. 15:29.

Introductory.—Having witnessed a life sketch of a number of the kings, we are now privileged to make a similar study of a number of the prophets of the Lord. Elijah, whose remarkable courage stands forth as one of his most outstanding qualities, is the first one to be noted in this list. We get most out of our lesson text by first studying the content. At this time Israel was under the reign of the wicked Ahaz, who in turn was dominated by the still more wicked and idolatrous Jezebel. In the midst of this wicked reign there appears the faithful prophet of the Lord and startles all Israel with the message: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word"—and then disappeared. This we find at the beginning of the seventeenth chapter. Turn to this point, and then read continuously until you reach the lesson text. The more fully you have this background in your mind, the more you will get out of the lesson.

The Context (I Kings 17:1-29).—After three years and six months (Jas. 5:17, 18) Elijah came out of retirement and made an astonishing proposition to the people of Israel. This was that there should be two sacrifices slain; that the four hundred fifty prophets of Baal should place one of these sacrifices upon their altar, and he would do the same with the other sacrifice; that each of them should call upon their God (the prophets of Baal upon Baal and Elijah upon the God of Israel) and the one who would answer the prayers by consuming the sacrifice with fire should be recognized as the God of Israel. The people accepted the proposition, and the prophets of Baal dared not refuse the offer.

The prophets of Baal were given the first chance. They prepared their sacrifice, placed it upon the altar, and then began to call upon their god. They cried and plead from morning till evening, but no answer came. They cried vehemently, lacerated their flesh, and kept on crying, "O Baal, hear us," but no answer. They had to give it up; a complete failure. Here is where our lesson proper begins.

God Vindicates Himself by Fire (I Kings 18:30-38).—The prophets of Baal having completely failed, it now became Elijah's duty and opportunity to see what he could accomplish. He invited the people to come near, so they

could see all that was being done. He then repaired the altar of the Lord that had been broken down. He took twelve stones, representing the twelve tribes of Israel, and with these he built the altar, after which he dug a trench around the altar. Then he laid wood upon the altar, and placed the sacrifice upon the wood. At his request the people filled the trench with water three times, and the sacrifice was thoroughly soaked. Then, at the time of the evening sacrifice, Elijah came near the altar, offered a simple prayer to God that fire might come down from heaven to consume the sacrifice, that the people might know that He, not Baal, is the true God of Israel. God heard the prayer, fire came down from heaven, "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The Lord God of heaven was completely vindicated. The prophets of Baal, though they had made a great show of piety and faith in their idol, were completely vanquished.

The People Acknowledge the God of Heaven (39).—Notice the difference between the attitude of the people when Elijah first approached them and what it was at this time. When he first approached them it is said that "the peo-

ple answered him never a word." But this time, when there was no room left for doubt, we are told, "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." The victory of God was complete.

This does not mean, however, that God had His way in Israel from then on. On the other hand, the wicked Jezebel vowed vengeance and Elijah manifested his humanity by fleeing into the wilderness. Neither have we any evidence that the people were very much different in their attitude than they had been before. But it does mean that God was completely vindicated, that the prophets of Baal were completely discredited, and that the people were so fully convinced of the truth that they unanimously, for the time being, acknowledged the God of heaven as the God of Israel. It also shows that a lone prophet of God has more power with God and man than do the multitudes of false prophets whose gods are the creation of men's minds. Let every soldier of the Cross take courage over the noble example set by Elijah on this occasion. The four hundred fifty prophets of Baal made the most noise, but it was the lone prophet of God who had the power. It reminds us of the consolation which Christ gave to His followers: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—K.

BIBLE MEETING TOPIC

GROWING UP INTO HIM.—Eph. 4:11-16

Topic for August 6

MOTTO

"Unto the measure of the stature of the fullness of Christ."

OUTLINE STUDY

I. Life Beginnings Before Growth.

1. Partakers of the divine nature.—II Pet. 1:4; I Pet. 1:23.
 - a. A new mind.—Rom. 8:2-9; Eph. 4:23.
 - b. A new man.—Eph. 4:24.
 - c. A new creature.—II Cor. 5:17.
 - d. A new heart.—Heb. 10:16; Ezek. 36:25-27.

II. Means of Growth.

1. The Word of God.—I Pet. 2:2.
2. Loving words of truth.—Eph. 4:15.
3. Diligent application.—II Pet. 1:5-8; I Tim. 4:15.
4. By the blessing of God.—I Thess. 3:12; Eph. 3:14-19.
5. Avoiding sin.—I Jno. 2:14; II Cor. 6:14-7:1.
6. By the Spirit of God.—II Cor. 3:17, 18.

III. The End of Growth.

1. The fullness of God in Christ.—Eph. 3:19; 4:15.
2. Manhood.—Heb. 5:14-6:1.
3. Likeness to Jesus.—I Jno. 3:1-3; II Cor. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grow."
2. Growing.

- a. How the body grows and keeps strong.
- b. How the mind grows.
- c. How the soul life grows into the likeness of Jesus.
 - Becoming a new creature.
 - Feeding on spiritual food.
 - Exercising in Christian work.
 - Living in the sunlight of heaven.

For Seniors.

1. Life Before Growth.
2. Essentials to Healthy Growth.
3. Christ the Source, Substance and End of Growth.

PERSONAL THOUGHT

Lord, plant in us the divine nature and lead us into the ways of progress in Christ Jesus.

SEED THOUGHTS

The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances as a tree thrives in a kindly and well-watered soil.—Gardner Spring.

There is no such a way to attain to a greater measure of grace, as for a man to live up to that little grace he has.—Thos. Brooks.

Hide God's Word in your heart,
 If you would grow in grace,
 And like Him be until you see
 Your Master face to face.
 Hide God's Word in your heart,
 And seek the Spirit's power
 To understand each blest command
 He gives from hour to hour.

—Robert Harkness.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

Editor Daniel Kauffman
Associate Editor John L. Horst

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, JULY 27, 1939

Field Notes

Evangelistic meetings are to be held at the Kaufman Church near Davidsville, Pa., July 29 to Aug. 6, with Bro. L. J. Miller of Twin Falls, Idaho, in charge. I. M. H.

The young people's institute held near Johnstown, Pa., closed on Sunday evening, July 23, with a large attendance. The total enrollment showed an increase of that of former years.

There will be an open air song service and preaching service at Miner's Village, Pa., Aug. 6, conducted by Bros. Leidy Hunsicker and Melvin Bishop at 7 o'clock P. M. Everybody welcome. Cor.

The present address of Bro. and Sister Hallman (of Tuleta, Texas) is Akron, Pa., where they expect to remain for a few weeks prior to the Southwestern Pa. Conference at Scottdale.

Evangelistic services are to be held August 3-13 at the Meadville school house, three miles north of White Horse Church, Lancaster Co., Pa., by Bro. Jacob Harnish. Your help and prayer solicited. I. H.

We are in possession of a program of an all-day meeting at Schellsburg, Pa., Aug. 13. This will be at the beginning of a series of meetings to be held at that place, with Bro. L. J. Miller of Twin Falls, Idaho, in charge.

A large group of young people who were in attendance at the young people's institute near Johnstown, Pa., paid

an agreeable visit to our Publishing House on Wednesday afternoon of last week. They were very welcome.

Bro. E. S. Hallman of Tuleta, Tex., is planning to fill a number of appointments in the Lancaster Conference district during the week following July 29. We trust that his services will be a blessing to all with whom he meets. A. S. H.

Sunday, August 6, has been selected as the date for the dedication of the Bellevue Mennonite Church near Peoria, Ill. This church is the outgrowth of Sunday school work in charge of the workers and members of the Mennonite Mission in Peoria.

Bro. C. F. Derstine of Kitchener, Ont., asks the prayers of God's people while he is engaged in city-wide work in Portland, Oreg., Aug. 6-27. Mail addressed to him during this time should be addressed in care of the Mennonite Mission in Portland.

Bro. Warren G. Bean of Creamery, Pa., sends us the following list of harvest meetings:

Skippack—Saturday, Aug. 5. P. M. D. S.

Worcester—Tuesday, Aug. 8. A. M. D. S.

Providence—Thursday, Aug. 31. All Day Harvest and Sunday School Meeting.

The Lord willing, a nonconformity and nonresistance conference will be held at the First Mennonite Church, Altoona, Pa., Saturday evening and all day Sunday, Aug. 19 and 20. A number of ministers from the western states will serve on the program, on their way to the General Conference at Allensville. J. M. N.

A brother writes us from Orrville, Ohio, under date of July 19: "Revival meetings in progress at Martins Church near Orrville, with Bro. S. J. Miller of Pigeon, Mich., in charge as evangelist. The prayers of God's people in behalf of the meetings are requested. The meetings began July 18, and are expected to close July 30."

Supplementing a former statement, the Mennonite Publishing House wishes to inform the Herald readers that it can not longer be responsible for the activities of Bro. J. C. Paul. We are also asked by S. Robinson and Son of New Holland, Pa., with whom he has recently been associated, to make a similar statement for them. C. B. S.

In our editorial statement concerning General Conference, we might have added that from a letter from the Secretary of General Conference we got the impression that the leaders in each congregation listed should feel at liberty to make any additions to the as-

signments on the Fundamentals Conference programs that they may see fit to make.

Visiting ministers who had been in attendance at the young people's institute near Johnstown, Pa., filled appointments on Sunday, July 23, as follows:

Schellsburg, Chester K. Lehman.
Blough, George J. Lapp.
Kaufmans, I. E. Burkhardt.
Elton, John Hiestand.
Scottdale, Raymond Yoder.

Bishop John M. Sauder.—Word reaches us that Bro. J. M. Sauder of East Earl, Pa., for many years a faithful bishop in the Weaverland district, met sudden death because of a fall. The accident took place on Thursday of last week. May the comforting grace of God be with the bereaved family, and also the congregations over which he had bishop oversight.

A Request.—The Springs Mennonite Church has taken action to inquire into the advisability of holding a Sesquicentennial Commemorative Conference during 1940, which year we have definite authority of 150 years of organized work in the Casselman Valley district, even though we believe its actual organization was earlier. Correspondence is solicited from brethren who feel to either give warning or encouragement on such an undertaking. Address the Secretary, Elmer E. Bittinger.

The joint quarterly meeting of the Executive Board of the Lancaster Conference and of the Eastern Mennonite Board of Missions and Charities was held at the Lauver Church, Juniata Co., Pa., July 17. Items of interest included the appointment of two workers for the Musoma district in Africa. These are to accompany Bro. and Sister Elam Stauffer when they return to Africa. Bro. and Sister William Lauver represented the workers in South America. Bro. John H. Mosemann was also present. Long live the influence of the meeting. A. S. H.

Correspondence

New Wilmington, Pa.

Dear Herald Readers, Greeting:—On April 5 we were privileged to have with us 12 students from the Eastern Mennonite School, who brought to us messages in song and talks.

April 16 Bro. J. A. Leichty of Orrville, Ohio came into our midst and preached for us that day. He gave us rather a surprise that morning. But he is welcome to do so again if he wishes to and others as well.

On the evening of June 22 Bro. and Sister George Lapp of India, were with us. Bro. Lapp spoke to us of the conditions in India, their work and experi-

ences there. He also spoke to us in the Hindi language and Sister Lapp interpreted for us, then they and Sister Minnie Kanagy (also of India) sang several songs in Hindi, which we all appreciated. They were accompanied by Sister Lapp's sister, Esther Hershey.

We are now looking forward to and preparing for a summer Bible school to be held Aug. 14-18 under the leadership of Bro. Milo Kauffman of Hesston, Kans. At the same time we will have a series of meetings on Aug. 12-20 with Bro. Milo Kauffman, as evangelist.

We crave an interest in your prayers.
July 14, 1939. Cor.

Springs, Pa.

Dear Herald Readers:—We are thankful to our heavenly Father for the blessings which He is giving us.

Last week our summer Bible school closed with a total enrollment of 109. We had ten classes. Teachers who helped from outside our own congregation were Sisters Lena Stoltzfus, West Liberty, O., and Lorraine Bennett, Cumberland, Md. We are thankful that they gave of their time to help us.

July 2, Bro. Sanford Shetler of Johnstown, Pa., was with us for morning services and also for our installation services in the evening. At this time there were about 25 teachers installed. This included teachers of our Sunday school and also of several of our mission Sunday schools.

On July 4 we had our annual Sunday school conference with the Oak Grove congregation. The conference was well attended and very interesting.

In June we reorganized our Sunday school. It resulted as follows: Supts., Herman Bender, Allen Wenger; Secy., Elnora Miller; Treas., John Maust; Chors., Anna Bender, Grace Miller; Librs., Mary Kolb, Alva Tice, Elwood Tressler; Del. to Conf., Alton Miller; Custodian of Library, E. E. Bittinger; Tract Distributors, Albert Killius; Cradle Roll Supt., Anna L. Miller.

On July 7 our church officers were elected. They resulted as follows: Secy., E. E. Bittinger; Treas., Norman Maust; Mission Board Member, Allen Wenger; Cor. Secy., Grace Miller; Trustee, Alvin Schrock; Chors., Alva Yoder, Walter Otto; Ushers, Cleman Folk, Alton Miller, Allen Schrock, Martin Tressler; Parking Com. Homer Maust, Walter Teets; Program Distributor, Albert Killius.

We ask an interest in your prayers in behalf of these new officers that all they do may be to the honor and glory of God.

Pray also for our evangelistic meetings beginning at the Maynadier Mission Sunday School, July 16, with Bro. Elmer Yoder of Allensville, Pa., in charge.

May God bless each one of us in His service.

July 15, 1939.

Grace Miller.

Petersburg, Ont.

(Latschar congregation)

Dear Herald Readers, Greetings:—We thank the Lord for His many rich and wonderful blessings to us.

June 21-29 we had a series of revival meetings in our church, with Bro. Nelson E. Kauffman from Hannibal, Mo., as evangelist. The congregation as a whole was richly blessed by the messages given to us of the Lord through our brother. Two young men confessed Christ as their Saviour and two young brethren renewed their fellowship with Christ, expressing a desire to be more true to Him in the future.

On Sunday afternoon, June 25, we had Bro. and Sister Amos Swartzentruber and family of Argentina, S. A., with us. Sister Swartzentruber gave a talk to the children and the family then sang a song in Spanish. Bro. Swartzentruber gave us an inspiring and challenging message, especially directed to the young people, on the great need of consecrated service for God.

On Sunday evening we also had Bro. J. W. Witmer with us, bringing us a message on "God's Claim on Our Bodies," followed by the evangelistic message by Bro. Kauffman.

Bro. Kauffman's parents of North Dakota, Bro. and Sister David Kauffman, were also with us during part of the revival. We appreciated their presence. Bro. Kauffman's ministry here was greatly appreciated by the brotherhood.

We also had the happy privilege of having Bro. Elmer B. Moyer of Souder-ton, Pa., who held meetings for us last October, with us for the opening meeting, June 21; and with him Brethren J. C. Clemens, Amos Kolb, and Garrett Nice of the Franconia Conference, Pa., who stopped for the night on their way home from Mission Board Meeting at Fairview, Mich.

Two weeks of summer Bible schools have again closed at many places. Many of our children were privileged to attend; some at Kitchener and some at Baden. Surely the seed that is sown in the hearts of these young and tender lives will some day bring a bountiful harvest of souls and a force of Christian workers, bringing much glory to His name. We covet your prayers.

July 16, 1939. Lorne W. Schmitt.

Wellman, Ia.

(Daytonville congregation)

Dear Christian Friends:—Greetings in Jesus' name. God has blessed us with showers, both temporal and spiritual, this year. The crops are growing nicely, and the gardens yielding abundantly, making it possible for the sisters to fill the many fruit jars sent into this community every year to be filled.

We were glad to have Bro. S. J. Miller of Pigeon, Mich., with us May 18-28, to hold revival meetings. The sermon was preceded each evening by

lessons from the tabernacle, which many appreciated. Four precious young souls confessed Christ at these meetings, and were received into the Church by baptism several weeks later. The Church was strengthened and encouraged.

Our second daily vacation Bible school began one week later (June 5) and continued two weeks. Sister Carrie Swartzendruber of the West Union congregation had charge. There was an enrollment of 121 children. There were eight different congregations represented; some from neighboring Mennonites, some from other denominations, and some from no denomination. The children all seemed enthusiastic, and look with anticipation for next summer, when they hope to come again.

May we all labor together for the advancement of Christ's kingdom, and look forward with joy and gladness to His coming again.

Mrs. N. S. Guengerich.

July 17, 1939.

Parnell, Ia.

(West Union congregation)

On June 18, the church met to reorganize the Sunday school for six months, with results as follows: Supts., Jerry Gingerich, Sylvan Yoder; Secy.-Treas., Delmar Bender; Chor., Katherine Yoder; Prim. Supt., Omer Yoder; Church Chor., Carrie Swartzendruber. Will our goal be that of Paul's? **Progress.**

On Sunday evening, the 9th, Bro. Ernest Bontragers, with Sister Anna Snyder, of Canby, Oreg., worshiped with us. Bro. and Sister Bontrager gave us some of their experiences in rural mission work, which seemed very interesting.

Mary, wife of A. G. Yoder, spent a week visiting with her son and family, Gideon Yoder, near Harper, Kans.

Arrangements and plans have been made for our annual district conference which will be held here early in September. We are anticipating with joy the table of the Lord filled with good things. Psal. 23:5. We trust many will find time to gather with us.

On July 2, two precious souls were received upon confession in full fellowship with the believers. Praise His holy name.

July 17, 1939.

C. J. G.

Hammett, Idaho

(Indian Cove congregation)

Dear Readers:—On June 4 Bro. E. L. Frey of Ohio and Milton Martin of Oregon were with us. Bro. Frey preached for us and Bro. Martin, as Sunday school field worker, also gave us an encouraging message.

On the same evening Bro. and Sister James Bucher of Upland, Calif., with Orpha Horst also of California and

(Continued on page 364)

Miscellaneous

PRISONS

By Fannie G. Noll

For the Gospel Herald.

In prison **Sin**—sad, was our fate,
But God in mercy ope'd the gate;
H's only Son hung on a tree
And we looked up, and we were free.

The tempter comes, he tries us so
He'd have us back to prison go;
When we grow weak, he does not fuss
But holds a prison out to us.

We, groping blindly, step within
A place of death and secret sin;
But **unbe'ief** and **doubt** we'll shun
For this is prison number one.

If some refuse to climb **Doubt's** fence,
He comes with cold **Indifference**.
Neglect is there, he lets us through;
We sleep, in prison number two.

We no more grow, but shrink and rust
On coach of **Pride** with horses **Lust**.
'Tis **Selfishness**, oh woe is me,
I'm guilty oft in prison three.

This one is dark and never warm
Its name is **Judge** and **Bro. Form**.
We enter through a narrow door,
Condemned; in prison number four.

Intemperance is one we all know
Filled up with pleasure, greed, and show.
Too long within we can't survive,
Weaklings; in prison number five.

Then there is **Jealousy** so old;
This leaves us naked, poor and cold,
Deceiving many with its tricks—
Friendless, alone, in prison six.

Is this one, most tempting of all?
So easy to slip in and fall
A prey to **Gossip's** awful leaven—
Keep out of prison number seven.

Because we do not watch and pray
A traitor's house lures us away
Idolatry, a sin so great,
Beware! of prison number eight.

And then when we are feeling blue,
Good health is gone or friends untrue,
Self-pity comes with phrases fine;
Weeping, we sit in prison nine.

Another one starvation brings,
And I have called it **Martha's Things**.
Too late we see our folly then:
We've missed so much in number ten.

Yes, prisons large and prisons small,
But saddest thing about it all—
We will not heed the angels bright,
We do not walk out to the light.

Our witness fails, chains hold our feet,
We're satisfied without strong meat.
Oh, let us pray to God for grace
To keep us from a prison place.

Lancaster, Pa.

PRAYER FOR THE SICK AMONG THE SWISS BRETHREN OF FORMER CENTURIES

By John Horsch

For the Gospel Herald.

A noteworthy statement concerning this is found in a document drawn up by representatives of the Reformed state church of the canton Berne in Switzerland in the year 1693. The state church

clergy was asked by the civil authorities of the canton for a statement of what in their opinion was the cause of the continuous growth of "the Anabaptist sect" despite the persecution. Having made mention of various regrettable inconsistencies in evidence in the state church, they continued:

"Among the Anabaptists there are persons who follow with considerable success the practice of medicine and surgery, and their ability in such practice is generally ascribed to their piety and humility, because it is their custom to pray on bended knees both before and after they give medicine or apply a treatment. This gives them occasion to spread their doctrine, or at least it gives people favorable impressions concerning the nature of their sect."

Scottdale, Pa.

THE NEED OF INTENSIVE BIBLE STUDY

By Rowena Brenneman

For the Gospel Herald.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

The Bible, the inspired word of God, is the greatest book in the world; and has stood the test of all ages. It is a revelation of God's will, His nature, and His character to mankind. It is interesting, highly entertaining, instructive, and meets the needs of every human soul. Those who peruse it find its pages full of love, joy, peace, thanksgiving, praise, comfort, and hope. It contains the solution to all the problems of this life and gives assurance of the life to come. A blessed, marvelous, and precious book! Why then are there so many dust-covered and closed Bibles in our homes today? Too many have neglected reading the Word in this busy day. The Bible is as refreshing to the weary sin-sick soul as the well of fresh water to the tired wayfarer. Thirty million copies of the Bible were sold and circulated last year. If these Bibles will be used, something will happen. The apostle Paul said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

In this modern age in which we are living we realize that there is an appalling need for more diligent and systematic Bible study. There is a trend to forget God, turn away from the Bible, and accept false and erroneous teachings and doctrines. The only Christian who is safe from being led into error is the one who reads and studies his Bible daily. "The entrance of thy words giveth light; it giveth understanding unto the simple." We need men and

women who have not only studied the Word intensely, but who by their lives have expressed its teachings to the world about them in a convincing manner. The world is full of those who doubt, criticize, and ridicule the Bible. It is our duty to prove to them by our everyday living that it is the bread of life, the water of life, and that salvation, sustenance, and satisfaction are all in the well-stored pages of this profitable book. In Paul's writings to Timothy he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." This exhortation applies to every Christian today. Without a thorough knowledge of Christ's teachings and commandments we cannot fulfill the injunction which says, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." President W. H. Houghton of Moody Bible Institute says, "The Bible is perhaps too easily available to be appreciated and studied as it should be. If it were a forbidden book, men would likely gloat over its secretly gained wealth. Americans would not allow a king or government to close the Bible, but they allow their own folly to seal its pages and rob them of the blessing it contains. The greatest enemy of home, nation, and society is the man who would rob us of our Bible."

It is necessary for us as Christian workers and missionaries to spend much time in Bible study in order to be able to impart these precious truths to others and explain the way of salvation to them. In II Tim. 3:16, 17 we are taught that all the teachings of the Word are essential in fully equipping the Christian for work. Again in I Tim. 4:16 we have the direct teaching: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." As we glean practical truths from God's Word which are beneficial to our Christian life we should be zealous to pass them on to others. "Thy Word is a lamp unto my feet, and a light unto my path."

For the spiritual development of the Christian there is nothing more important than a regular study of the Bible. "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." It is as true in the spiritual life as in the physical life, that health depends upon a proper diet. The soul's proper food is the Bible. One should study with the object of growing acquainted with God and with the purpose of finding God's will and then be willing to do it. It is not necessary to say that any honest reader should study prayerfully. We must acquire the habit of meditation, so God can speak to us through the written page and we turn to Him as friends face to face. "O how

love I thy law; it is my meditation all the day."

As Christians and workers for Christ we need refillings of the Holy Spirit and the consciousness of His presence which can only be obtained by keeping in close communion with God. Dr. R. A. Torrey says, "Our spiritual health, our growth, our strength, our victory over sin, our soundness in doctrine, our joy and peace in Christ, our cleansing from inward and outward sin, and our fitness for service, all depend upon our study of the Word of God." "If we neglect our Bible study, we fail in our Christian life." "Blessed are they that keep His testimonies, and that seek Him with a whole heart." Quoting again from Pres. W. H. Houghton: "The opening and reading of our Bible today would give us the cleansing we so much need. Begin with the ninety-fifth Psalms. Read it to those about you. It would mean something to them. It would mean health, vigor, integrity, if we go back to the Bible." May each of us by the help of God endeavor to spend more time in intensive Bible study for our own benefit and those about us. "Great peace have they that love Thy law, and nothing shall offend them."

Pehuajo, F. C. O., Argentina.

INTERDENOMINATIONALISM

By Aaron O. Stauffer

For the Gospel Herald.

Two things must be borne in mind as this article is being read: (1) The beginning and ending of this article refer to local problems that may not be the same in all communities. (2) The quotations from other writers evidently refer to the time, about a generation ago, when the Interchurch World Movement was at the height of its power and influence. Yet these discussions, while discussing issues as they confronted the churches of a quarter century ago, afford considerable light on present-day issues.—Editor.

A certain minister remarked lately that the get-together idea in the Mennonite Church is one of the greatest dangers confronting our church today. There are open-air singings with speakers of different denominations addressing the public. Our young people take hold at these song fests with delight and even help to organize them. Is this conducive to church unity, an ideal we should strive for?

The idea back of it is, that we are Christians and they are Christians. Why not sing and worship together, because we all want to go to one and the same heaven. Surely, it must be a good idea! Our forefathers were good and well-meaning, but might have been rather narrow.

But, the Federal Church Council and the Interchurch World Movement are back of this movement to bring churches into closer relations. The Chicago American says: "The union of all Protestant churches of every town and city in the United States as a basis of a

great world union of all these churches was demanded today before the representatives of the Interchurch Movement of North America. They said: 'The day is at hand for a tremendous new movement; nothing can stop it. It is the greatest religious movement in four centuries.'"

From a union of all Protestant churches it is not far to a union of both Protestant and Catholic, and the first will inevitably bring on the second. Bishop Greir of the Episcopal Church says: "What we need in these times is organic union in the churches. If all denominations (Catholic and Protestant) combined, became one, we would have a great universal Church." An Interchurch World Movement leader in a recent address said: "The army of Christ will never move forward to complete triumph until it unites its battalions under a single supreme head!" The Sunday School Times says:

"The Interchurch World Movement taken as a whole seems to be more concerned with what man can do for God than with what God can do for men. It is more interested in the natural than the supernatural; it is stressing great organized activities of a merely human sort far more than the superhuman, omnipotent activities of the Holy Spirit.

"1. World Church Union caters to the flesh, and meets with the approval of the world.

"The unity taught in the Bible is not a showy, outward unity, brought about by men, but rather by the silent operations of the Holy Spirit, and the Holy Spirit never works through the energies of the flesh. 'Not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zech. 4:6).

"2. World Church Union will result in tyranny and persecution of the worst kind. According to the interpretation that the friends of the Federation put on that movement, a church does not exist until it becomes identified with the Federation. It has no true standing; it is not an accredited body until then. To use common street parlance, a church is nobody so long as it stands alone, and in order for it to become somebody it must become a part of the Federation. A writer in the Christian Workers Magazine says: 'At . . . is the State Orphan's Home. Until recently the children of that institution were permitted to attend the Sunday school and church of their choice, but a federated community church having been organized, they were forbidden to attend any church but that one. The Baptist Church appointed one of its ministers to talk to the superintendent of the Home, who reported that the superintendent said he was sending them to the church favored by the Government and it would ultimately be the only church that the Government would recognize.'

"3. World Church Union will be at the expense of Faith and Truth."

George Muller, that mighty man of prayer, gave this testimony:

"It is often said, for the sake of peace and union, we should not be particular as to certain parts of truth; keep them back and treat them as matters of no moment. I humbly state that we are not at liberty lightly to esteem, undervalue, keep in the background—much less give up—the truth even for the sake of union."

"Remember, the unity of the Godhead is not the bringing together of two persons who

are essentially at variance one with the other into a kind of a superficial, make-believe union. No, no, the Father and the Son are one, hence any coming together that fails to dissolve discordant elements cannot be said to be an answer to the prayer of Jesus for union. You can tie a lion and a lamb together. That is federation. But you will never get unity until you either convert the lion into a lamb or change the lamb into a lion. Peace without truth is a false peace; it is the very peace of the devil. Unity without the Gospel is a worthless unity; it is the very unity of hell.

"4. World Church Union numbers among its most prominent advocates men who bitterly oppose the Bible doctrine of the second coming of Christ. Among the speakers at the first gathering of the Federation in Philadelphia was Dr. S. Parkes Cadman, a noted modernist. The Christian and Missionary Alliance says: 'Someone has written that "coming events cast their shadows before." A decade ago the shadow of church federation looked dim. Few people took any notice of it, and only a few of those by whom it was observed in its incipency took it seriously or expected anything much to come of it. But the shadow continued to grow; now towers aloft conspicuously, and seems about to be displaced by substance. Now the root of this proposed federation is the post-millennium doctrine that the Church is to convert the world and bring it into a state of righteousness and peace before Christ comes back to reign over it, and in the minds of many of its projectors there seems to be very little faith He is coming back at all except in some dim spiritual sense. The federation of churches and their entrances into world politics, we are told, are made necessary by new conditions that have been thrust upon us that we cannot ignore; that the simple preaching of the old-time Gospel is not altogether sufficient for such a time as this, and that time-honored traditions about the separation of Church and state must now be cast aside as obstacles to progress. The Church must focus its energies upon the supreme object of overthrowing enthroned evils, civic and social.'

Our Hope reports that:

"Sixty-two percent of all offices of the United States, both elective and appointive, are now held by Roman Catholics. New York City, Chicago, Baltimore, Philadelphia, Buffalo, Cleveland, St. Louis, Los Angeles, San Francisco, and Boston have 75 percent Catholic teachers in their public schools. In 90 percent of all criminals executed, a priest administers 'the last sacrament.' In all cities and towns exceeding 10,000 inhabitants, more than 90 percent of the police force is Roman Catholic."

We cannot vouch for the accuracy of this statement, but we have noticed in the daily newspapers the frequent consultations President Roosevelt has had with Roman Catholic church dignitaries.

By taking hold in these interdenominational songfests and gatherings, we testify to a unity in principle which should not exist—and does not exist so long as we uphold our distinctive doctrines. In the event of war most of these denominations favor militarism in the sense that it is the Christian's duty to fight for his country. What answer will our people have to give to the others when we refuse to take up arms after having closely fellowshiped together?

We leave this matter rest with every Mennonite who makes it a practice to attend such gatherings. What is the

motive back of the desire to attend these meetings? Give your answer to God! If it is to His glory, then may God bless you in going. But if otherwise, then by all means drop it. If there ever was a time to uphold our testimony it is now!

FRUITFUL CHRISTIANS

He gave talents, "to every man according to his several ability" (Matt. 25:15). Seven is a perfect number and God gives us at least one or more of seven talents, or avenues through which to bless the world and bring glory to His Name. Let us mention them in their order of importance.

1. **Prevailing prayer.**
2. **Preaching.**
3. **Publishing.**
4. **Purse.**
5. **Posterity.**
6. **Personal work.**
7. **Personal influence.**

Suppose God sets us up in business, with a thirty per cent investment of grace. With this as a capital, we should average at least ten per cent on each item, some more, some less, but an aggregate of one hundredfold.

1. **Prevailing prayer.** In this capacity anyone and everyone may excel. No one can plead failure for lack of this talent. Friend, you can if you will, spend hours interceding for rulers, heathen, and loved ones. And—think of it—this, the greatest power intrusted to man, can wield a sickle that will reap a rich harvest the world around, while others are asleep. Why not then, develop this talent to the full?

2. **Preaching.** Perhaps this is the next greatest gift in God's Kingdom. Who can estimate the power of one sermon when preached in the Spirit? A man who is armed with the Living Word and filled with the Holy Ghost, is almost omnipotent and can do the devil's kingdom more harm than did Samson's foxes to the Philistines' corn.

3. **Publishing.** It is still a debatable subject, whether the pen is not more powerful than the pulpit. Sad, but only a few seem called to write. Multitudes of able men have not developed their latent powers along this line. They seem content never to write even a tract or an article for the paper. They go along for years, continually taking in, without giving out. They are consumers, but not producers. Oh, brother, bestir thy sluggish brain and set in motion something that will live and mold character after you are gone!

4. **Purse.** Perhaps the reader will say, I am not called to preach or to write. Very well, you are at least called to scatter truth. The zealous devotees of strange doctrines put us to shame the way they spend money, time, and energy, sending out tons of poisonous literature. What condemnation awaits many good people at the judgment, for

the way they saved and hoarded money for ungodly relatives, while little or none went to missions, and the dissemination of light through the printed page.

5. **Posterity.** But again, suppose one cannot do some of these things. Yet, if God has given children, what a glorious thing it is to weep, fast, and pray over them, until in return they do likewise over others. Catherine Booth said she could not afford to bring up children for the devil. All her children must preach the Gospel and be soul winners. How wicked for Christian parents to be satisfied that their children fill lucrative and honorable positions and not one of them is a soul winner! Worldlings can furnish good school-teachers, bankers, and officials. Let them do it! But we have a vision and an anointing that they know nothing about. We, therefore, should furnish the world with reformers, missionaries, and mighty heralds of the Cross. God help you parents to wake up and rise to the occasion.

6. **Personal work.** Here is another great arm of the Lord. Perhaps you have no children. Yet you could distribute tracts, start a prayer meeting, or Sunday School. How about that empty store building or schoolhouse? This is the way Moody started, and things grew on his hands. Friend, better get busy and do something, even if you blunder, rather than sit back and look wise, wondering why it could not be done in a different way.

7. **Personal influence.** A peaceful and holy life will always produce fruitage. It was not Christ's great miracles, but His silence when spit upon that caused the wicked governor, Pilate, to "marvel greatly." Dear, reader, you may never see your name in print, yet by a life of holy submission, you can create an atmosphere that like Isaac will bring forth "an hundredfold." You remember, in Genesis 26 how, when he had been robbed several times, by the Philistines, of the wells that he and his servants had digged, instead of having "words" or a law suit, he calmly "pitched his tent" in another place and there digged another well. No marvel then that King Abimelech and the chief captain of his army, came and bowed down to Isaac saying in substance, "We saw certainly that the Lord was with thee. Thou art now the blessed of the Lord. Make a league with us that thou wilt do us no hurt, for thou art much mightier than we." Here we find a sample of how a humble man can take an insult and later rule over opposers. Yes, a righteous influence will eventually triumph. Robert Ingersoll sent one of his atheistic books to an aunt. On the title page he wrote, "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written."—E. E. Shelhamer.

CORRESPONDENCE

(Continued from page 361)

Bertha Yutzy of Kansas were here; Bro. Bucher bringing us a timely message.

On their way home from Mission Board Meeting, Bro. and Sister Ernest Bontrager, Chris and Anna Snyder, and Katherine and Roberta Selzer stopped with us over Sunday, July 2. Bro. Snyder brought the message in the morning. We had a service in the afternoon, at which Anna Snyder gave a report of the Bible school work at Bethel. And Ernest and Ida Bontrager reported on the rural missionary project, they are engaged in there. We listened with interest, as we would like to do more definite work here.

In the evening of July 9 Bro. Milo Kauffman of Hesston, Kans., stopped with us. He had his little son Charles with him. We enjoyed his message very much.

We believe the Lord is working very definitely among the unsaved about us. One has taken a public stand, but is now hesitating and struggling. We know that God hears and answers the prayers of His children and that He too can break the bonds of Satan. So won't you pray with us for this soul?

July 17, 1939. Barbara Miller.

Pigeon, Mich.

(Pigeon Mennonite Church)

Dear Herald Readers, Greetings in Jesus' Name.—The Pigeon summer Bible school for 1939 is history. The school opened July 5 and closed on the 14th. There was an enrollment of 351 pupils. We were very happy to have with us Bro. S. G. Shetler as principal of the school and part-time teacher. He has been with us for five successive years, and the school appreciates him very much; they understand his ways and plans and get along very well. The evening of the 13th the school gave a program to a large audience at the Pigeon High School auditorium. There were 23 teachers in all. Teachers from a distance were: Carrie Spory, Katie Thomas, Naomi Blough, Hollsopple, Pa.; Cora Hostetler, Jerome, Pa.; Martha Wikerd, Lititz, Pa.; Bonnie and Lorraine Neuhouser, Grabill, Ind.; Mildred Mehl, Archbold, O.; Mae Schrock, Clarksville, Mich.; and a group from the Pigeon River congregation. The Lord used Bro. Shetler while in our midst. Sunday morning, July 9, he preached a timely message, and in the evening he conducted a children's meeting. Tuesday evening we gathered at the Pigeon River Church. Another children's meeting was enjoyed, and a message. Wednesday morning Bro. J. Irvin Lehman gave the missionary story to the children at the school. May God bless the seed that has been sown in this great work. Pray for the work in this part of the Lord's vineyard.

July 19, 1939.

S. J.

PROGRAM

for the

MENNONITE GENERAL CONFERENCE

and

Associated Meetings

to be held at

Allensville, Pennsylvania, August 20-24, 1939

FUNDAMENTALS CONFERENCE

Sunday, August 20

Sunday Points for Service of Fundamentals Conference

(Subjects are to be chosen by the speakers. The first name mentioned in each group speaks in the morning and the last is the speaker for the evening service.)

1. Barrville—Otis Johns, Canton, O.
2. Blough—J. Y. Swartzentruber, Kalona, Ia.
E. B. Frey, Archbold, Ohio.
3. Stahl—S. J. Miller, Pigeon, Mich.
John E. Gingerich, Elkhart, Ind.
4. Thomas—J. C. Clemens, Lansdale, Pa.
C. C. Culp, Brethren, Mich.
5. Kaufman—Willard Leichty, Wayland, Ia.
T. E. Schrock, Clarksville, Mich.
6. Mt. Pleasant—Clarence Yoder, Midland, Mich.
E. E. Miller, Goshen, Ind.
7. Weaver—J. M. Kreider, Palmyra, Mo.
Homer North, Nappanee, Ind.
8. Rockton—J. E. Kurtz, Harrisonburg, Va.
S. S. Hersherberger, Harrisonville, Mo.
9. Altoona—Norman Hobbs, Iowa City, Ia.
Newton Weber, Ft. Wayne, Ind.
10. Martinsburg—Milo Stutzman, Kingman, Alta.
Walter Stuckey, Archbold, Ohio.
11. Delaware—Henry Wyse, Archbold, Ohio.
D. A. Yoder, Elkhart, Ind.
12. Cross Roads—J. R. Mumaw, Harrisonburg, Va.
Percy Miller, La Grange, Ind.
13. Lost Creek—George Hostetler, Westover, Md.
Simon Gingerich, Wayland, Ia.
14. Lauvers—John H. Mosemann, Lancaster, Pa.
L. P. Showalter, Broadway, Va.
15. Susquehanna—Ira S. Johns, Goshen, Ind.
I. B. Witmer, Leetonia, Ohio.
16. Mattawana—S. E. Allgyer, West Liberty, O.
George Miller, Wellman, Ia.
17. Locust Grove—A. J. Steiner, North Lima, O.
Kore Zook, Ashley, Mich.
18. Belleville—Jesse B. Martin, Waterloo, Ont.
J. L. Stauffer, Harrisonburg, Va.
19. Allensville—Abner Yoder, Parnell, Ia.
Amos Swartzentruber, Argentina, S. A.
20. Rockville—Maurice O'Connell, Lima, O.
21. Otelia—John E. Lapp, Lansdale, Pa.
22. Oak Grove—Allen Erb, LaJunta, Colo. (Morning)
23. Casselman—Norman Lind, Albany, Oreg.
24. Springs—Chester K. Lehman, Harrisonburg, Va.
Sherman Maust, Pigeon, Mich.
25. Pinto—Isaac Mast, Casselton, N. Dak.
Allen Erb, LaJunta, Colo. (Evening)
26. Glade—Silas Weldy, Wakarusa, Ind.
Eli Hochstetler, Wolford, N. Dak.

ASSOCIATED MEETINGS

I. Mennonite Board of Education Program

Monday Afternoon, August 21

Chairman: D. A. Yoder, Elkhart, Ind.

Devotion.

1. What Constitutes an Adequate Church School Program for the Mennonite Church. (30 minutes) Milo Kauffman, Hesston, Kans.
2. Emphasis to be Maintained in Our Church School Program. (15 minutes each)
 - a. The Spiritual Emphasis.....I. E. Burkhardt, Goshen, Ind.
 - b. The Church Emphasis.....A. J. Steiner, North Lima, Ohio

- c. The Scholastic Emphasis....C. K. Lehman, Harrisonburg, Va.
 - d. The Missionary Emphasis.....E. E. Miller, Goshen, Ind.
3. Reminiscence of a Third of a Century in our Educational Work (30 minutes).....S. F. Coffman, Vineland, Ont.

II. Mission Board Program

Monday Evening, August 21

Chairman: J. N. Kaufman, Peoria, Ill.

Devotion.

1. The Church in Tanganyika.....Elam Stauffer, Tanganyika Terr., E. Africa.
2. Lights and Shadows of the India Church.....A. C. Brunk, Dhamtari, C. P. India.
3. Developing Christian Leadership in the Argentine
Amos Swartzentruber, Argentina, S. A.
4. Ye Shall be Witnesses.....D. D. Miller, Elkhart, Ind.

III. Music and Historical Committee Program

Tuesday Forenoon, August 22

Chairman: Henry D. Weaver, Harrisonburg, Va.

Chorister: Jesse D. Hartzler, Hesston, Kans.

Devotion.

(Music)

1. Trends of Musical Development in the Mennonite Church
David Alderfer, Scottdale, Pa.
2. How Provide Better Leadership in Music.....Ezra Brubaker, Elizabethtown, Pa.

(Historical)

Chairman: S. F. Coffman, Vineland, Ont.

1. Menno Simons' Greatest Writing (The Fundament Buche of 1539)
John Horsch, Scottdale, Pa.
2. Outstanding Early Leaders of the Mennonite Church in America.
 - a. Heinrich Funck of Franconia.....John Wenger, Goshen, Ind.
 - b. Peter Eby of Lancaster.....Ira D. Landis, Lancaster, Pa.
 - c. Peter Burckholder of Virginia
Harry Brunk, Harrisonburg, Va.
 - d. Benjamin Eby of Ontario Curtis Cressman, N. Hamburg, Ont.
3. The Importance of Preserving the Records of the Church.
H. S. Bender, Goshen, Ind.

IV. Commission and Education Program

Tuesday Afternoon and Evening, August 22

Chairman: A. J. Metzler, Scottdale, Pa.

(Afternoon)

Devotion.

1. A Glimpse of the Work of the Educational Agencies of the Past.....Daniel Kauffman, Scottdale, Pa.
2. The Merger and Purpose of the New Commission.....Orie O. Miller, Akron, Pa.
3. How the Commission has Taken up and is Carrying on its Work.....A. J. Metzler, Scottdale, Pa.
4. Spiritual Value in Our Teaching Program.....John Mosemann, Lancaster, Pa.

(Evening)

Devotion.

1. The Work of the Curriculum's Committee.....Paul Mininger, Goshen, Ind.
2. The Work of the General Secretary.....J. R. Mumaw, Harrisonburg, Va.
3. Talks by the various secretaries.
4. Some sort of statistical report.
5. Looking Forward in Christian Education.....Paul Erb, Hesston, Kans.

MENNONITE GENERAL CONFERENCE PROGRAM

Wednesday Forenoon, August 23

Moderator: Abner G. Yoder, Parnell, Ia.

Secretary: J. A. Heiser, Fisher, Ill.

9:00 Song Service and Devotion

Roll Call of Conferences

Reading of Minutes of Previous Conference

Conference Sermon.....Harry Diener, Hutchinson, Kans.

Responses to Sermon

Wednesday Afternoon, August 23

1:00 Song Service and Devotion

Report of Secretary

Report of Treasurer
Report of Interboard Committee
Report of Mennonite Board of Missions and Charities
Report of Publication Board

THEME: The First Conference

1. The Occasion for a Conference (Acts 15:1-5)
J. D. Mininger, Kansas City, Kans.
2. The Nature of the First Conference (Acts 15:6-12)
S. E. Allgyer, West Liberty, Ohio

Wednesday Evening, August 23

6:30 Song Service and Devotion
7:15 Report of the Peace Problems Committee

PEACE PROBLEMS COMMITTEE PROGRAM

Chairman: H. S. Bender

Subjects:

1. The Nonresistant Way of Life.....J. B. Martin
Waterloo, Ont.
2. Our Relief Work and Our Peace Testimony...Levi Hartzler
3. The Nonresistant Attitude in Industrial Strife
Guy F. Hershberger, Goshen, Ind.

Thursday Forenoon, August 24

9:00 Song Service and Devotion
Report of Board of Education
Report of General Problems Committee
Report of Historical Committee
Report of Christian Stewardship Committee
Report of Commission for Christian Education
Subjects:
1. The Proposed Solution (Acts 15:13-21)....Simon Gingerich
Wayland, Ia.
2. The Decision Approved by the Conference
Nelson Kauffman, Hannibal, Mo.

Thursday Afternoon, August 24

1:00 Song Service and Devotion
Report of the Music Committee
Report of the Church Polity Committee
Subjects:
1. The Results of the Conference (15:30-35; 16:4, 5)
Oscar Burkholder, B. eslau, Ont.
2. Our Blood-bought Faith.....Allen Erb, La Junta, Colo.

Thursday Evening, August 24

6:30 Workers' Meeting.....Harold Groh, Toronto, Ont.
Sermon.....George Lapp, Dhamtari, C. P. India

SPECIAL MEETINGS

Tofield, Alta.

Report of the Quarterly Sunday School Meeting held June 25, 1939, at the Salem congregation near Tofield.

Organization.—Mod., Jacob Yoder; Chor., Viola Stalter; Secy., Mildred Maurer.

Program and Speakers.—Devotion (II Cor. 12:1-10), Abe Weber; Lessons from the Life and Letters of Paul: (1) The New Birth as Exemplified in Paul, Boyd Stauffer; (2) The Crucified and Risen Christ the Hope for Mankind, Freda Stauffer; (3) Paul's Obedience to the Heavenly Vision,—Its Significance to Us, Edgar Boettger; Christian Temperance in Its Relation to the Home, Phoebe Lauber; Children's Meeting, Edna Wideman; Our Part in Bringing the Gospel to Those Whom the Lord as in Acts 18:10 Calls His People, John B. Stauffer; Church Problems—Their Scriptural Solution, Milo Stutzman; The Gospel for the Whole World, Grace Stauffer; The Christian's Privilege in the Appeal to Caesar in Its Relation to Nonresistance, Jacob Brenneman.

Thoughts Gleaned.—The great aim in Paul's life was to take the Gospel to as many people as possible. He was not bound by racial prejudice. If Christ had not risen from the dead, all Paul's preaching would have been in vain. Paul was always obedient to the Lord's calling; he didn't stop to count the cost. Had he not obeyed the Macedonian call we possibly would not have the Gospel. Blessings for the home and those that are in subjection and in the fear of God are in Psalms 128. "I am with thee," is promised to all who are faithful. God wishes all of us to be fishers of men. Causes church problems: Lack of unity, a wavering attitude toward the doctrine of the Word as supported by the Church, lack of loyalty to the Church. Scriptural solutions: a full Gospel should be taught, a clear outline standard of faith and practice, a strict adherence to these standards, a personal concern for the Church, a loving but positive co-operative discipline. Let us obey the Great Commission as nearly as possible, and God will take care of the rest. Next to Christ, Paul is a wonderful example of nonresistance for Christian people.

Secretary.

Aurora, Ohio

Report of annual 4th of July meeting held at the Plainview Mennonite Church, July 4, 1939.

Organization.—Mod., I. W. Royer; Chors., Elmer Stoltzfus, James Hostetler, Robert Kreider, Joe Walls; Secy., George T. Miller.

Subjects and Speakers.—(Sunday forenoon) Devotion, Walter Birky; A Mission for Every

Christian, A. J. Steiner; Loyalty to the Faith in War Time, Harold Bender. (Afternoon session) Children's Meeting, Bro. and Sister I. W. Royer, and Harold Bender; The Recent Mennonite Immigration, Harold Bender; Missionary Opportunities, Omar Troyer. (Evening session) Living Christian Peace in the Whole of Life, Harold Bender; Closing admonitions and prayer, I. W. Royer. Special music furnished by Plainview Chorus.

Thoughts Presented.—A powerful agent in the hands of a Christian is a tract. A well-selected tract given in a tactful, pleasing manner has led many sin-sick souls to the foot of the Cross. We should first of all be loyal to the faith instead of to men. Wartime is a test of our true loyalty. Although we cannot fight, we can render Christian service in the name of Christ and the Church. The recent Mennonite immigration was caused by the removal of religious freedom. Would we be willing to leave our possessions in order to maintain the faith? We need not go to the foreign field for missionary opportunities but we have means for service in ourselves, in the home, and in the Church. In fulfilling our commission we should seek first the kingdom of God, study to show ourselves approved unto God, and find the plan that God has for our lives. In the home we should show forth the love life, guard our conversation, and always speak and manifest the truth. Nourishment and encouragement are great opportunities in Church work. The principle of peace should apply to the whole of our life. We should not be like the world who use the power of force as a necessity. We should have the spirit of Christ who said, "Love your enemies," and "Avenge not."

Secretary.

Steelton, Pa.

Report of the Semiannual Bible Meeting held at Steelton Mission July 1 and 2, 1939.

Subjects and Speakers.—Rom. 12:1-2, by Frank Leaman; Foundation and Essence of Faith, Frank Leaman; Workings of Faith, John S. Heistand; Rewards of Faith, John S. Heistand. Children's meetings were conducted by Paul Garber, Samuel Longenecker, and Martin Miller. Frank Hertzler served as moderator.

Thoughts Gleaned.—The mercies of God should motivate the life of every Christian. The Christian need not be in fear of judgment but rather lest in any way he might come short of bringing glory to Him. God wants body, soul, and spirit; he is not satisfied with anything less. We are all ambassadors for Christ, and through our bodies we might portray the image of Christ. Every member of our body is to be an instrument of right-

eousness. There never was a sacrifice without a death. Christ died that we might live; now we must reckon the flesh dead unto sin so that He may live again in us. It is for us to prove to the world "what is that good, and acceptable, and perfect will of God." As we contact others our influence goes out, whether for good or evil. The foundation of our faith is Jesus Christ. It is something solid which cannot be shaken. We have God's own testimony in John 3:16 and Acts 20:24. Jesus Christ is the central figure in the testimony. He possesses saving merit and power (I John 1:7); all-sufficiency (Phil. 4:19). There is access for all to this faith in Christ. Faith in Christ brings the following blessings: salvation, freedom from condemnation, eternal life, sonship, keeping power, victory over the world, spiritual satisfaction, soul rest, access to God, peace and joy—trials and temptations become stepping stones to higher Christian experience, assurance of protection, victory over anxiety and feeling, and a glorious future. Our feelings change daily, but the eternal facts of our salvation never change. We should not look to feeling, but to the fact of our salvation which was wrought by Christ at Calvary.

Verna Brandt, Secretary.

The song that comes from joyful heart is like the flame that bursts forth from spontaneous combustion.—Samuel Miller.

Married

Swartz—Rogers.—Bro. Alvin Swartz of Turner, Mich., and Sister Eula Rogers of Fairview, Mich., were united in marriage July 1, 1939, Bishop Menno Esch officiating. May the Lord's blessings rest upon them.

Shantz—Stonebraker.—On Sunday, June 18, 1939, occurred the marriage of Bro. Clifford Shantz and Sister Viola Stonebraker, both of the Fairview, Mich., congregation, Bishop Menno Esch officiating. May the Lord bless this union.

Sommers—Miller.—June 17, 1939, Bro. Milo Sommers of Ashley, Mich., and Sister Clea Miller of Fairview, Mich., were united in marriage at the home of the bride's parents, Bro. S. C. Yoder officiating. May God's blessing accompany them through life.

Lederman—Stuckey.—On June 18, 1939, Bro. Edgar Lederman and Sister Vera Stuckey, both of Grabbill, Ind., were united in marriage at the Leo Mennonite Church by Bro. A. S. Miller. May Heaven's blessings be granted to them as they journey through life.

He'muth—Mil'er—On July 18, 1939, Bro. Harvey He muth and Sister Fannie Miller, both members of the Alden (Conservative) Mennonite congregation, were united in holy bonds of marriage at the Alden Mennonite Church, Alden, N. Y., Bishop John Bontrager officiating. May God's richest blessings be their portion through life.

G'ngerich—Sape—Bro. Edward Gingerich of the Arenac Co., Mich., congregation and Sister Mary Sape of the Alden congregation, Alden, N. Y., were united in holy marriage at the home of Bro. Harry Klinglesmith, on the evening of July 1. John Bontrager performed the ceremony. May the blessings of God attend them through life.

Weaver—Yoder—On June 25, 1939, Bro. Ivan Weaver of the Yellow Creek congregation and Sister Lois Yoder of the Olive congregation were united in marriage at the home of the bride's parents. Bro. D. A. Yoder, father of the bride, officiated. May He who guides the destinies of men give them a joyous journey through life.

McDowel—Lehman—On Sunday afternoon, July 9, 1939, at the home of the bride's parents, Bro. and Sister H. C. Lehman of Molalla, Oreg., occurred the marriage of Bro. Walter H. McDowell of Markham, Ont., to Sister Ruth Elenor Lehman of Molalla, Bishop H. A. Wo'fer officiating. May their lives be lived to God's glory and to the advancement of Christ's Kingdom.

Obituary

R'fe—Elizabeth, eldest daughter of Henry O. and Catharine (Lehman) Rife of Chambersburg, Pa., died June 16, 1939, of the infirmities of old age, in her 85th year. She is survived by 2 sisters (Mrs. Sarah Martin and Mary wife of Bro. Henry L. Witmer with whom she had her home), 1 brother (Benj. L.), all of Chambersburg, Pa.; also by 6 nieces and 10 nephews. Funeral services were held June 19 at the Row Church of which she was a member, in charge of Bro. Christian V. Martin and Bro. Amos E. Martin. Burial in Salem, Pa., Cemetery.

B'nd—Yvonne Mae, daughter of James and Mary (Gingerich) Boud, of Albany, Oreg., died at the Eugene Hospital, June 26, 1939, of diabetes; aged 1 y. 4 m. 19 d. She was a sweet, lovable child. Why God saw fit to remove her we do not know; but we submit to His will, knowing she is where there is no more pain or sickness. She leaves her father, mother, 3 brothers (Jimmie Dale, Harold, and Kenneth) and 1 sister (Elsie); also grandparents, great-grandfather, uncles, aunts, cousins, and many friends and neighbors. Funeral service at Albany Mennonite Church in charge of Geo. Kauffman and N. A. Lind. Burial in Central cemetery.

Chupp—Gera'd Franklin, son of Orestus and Reva (Hooley) Chupp, died June 20, 1939; aged 7 m. 2 d. He died after a short illness of one week, of pneumonia and whooping cough. He leaves his father, mother, 1 sister (Darlene Joan), 4 grandparents (Mr. and Mrs. Menno Chupp of Rensselaer, Ind., Mr. and Mrs. Levi F. Hooley of Shipshewana, Ind.), 2 great-grandparents (Mr. and Mrs. J. Y. Hooley of Middlebury, Ind.), besides a host of relatives and friends. Funeral services June 22 at the home, in charge of J. Y. Hooley, great-grandfather of Gerald, and at the Burr Oak Mennonite Church in charge of F. W. Weaver and Dean Birky. Burial in Burr Oak Cemetery.

"Tis hard to part with Gerald dear,
No more to see him here;
But yet we're glad, if God saw best
To end his troubles and give him rest,
In heaven to reign with angels fair,
May our name, too, be written there."

Mil'er—David E. Miller was born in Holmes Co., Ohio, Oct. 9, 1872. He grew to manhood in his native community. Nov. 4, 1894, he was married to Emma Mast. Their home was blest with 5 children. Nov. 29, 1915, his wife passed away. One son had preceded her in death and 1 daughter (Mrs. John Kandle) died since her death. Dec. 30, 1919 he was married to Mrs. Ida (Wyse) Roth of Wayland, Iowa, and lived on a farm in this community until about a year ago when they moved to town. Bro. Miller was converted in his youth in Ohio and united with the Amish Mennonite Church. Later, when he came to Iowa, he transferred his membership to the Sugar Creek congregation, of which he was a member at the time of his death. He was of a quiet and unassuming disposition, which won him many friends. About a year or so ago his health was impaired due to the condition of his heart. He was up and about but could not stand any exertion. He died very suddenly while out on his farm on Saturday afternoon, June 17, 1939; aged 66 y. 8 m. 8 d. He leaves his wife, 2 sons (Oscar and Da'as, both near Wayland), 1 daughter (Mrs. William Miller, Fredericksburg, Ohio), 1 brother (Levi, Millersburg, Ohio), 2 sisters (Mrs. Katie Clark, Millersburg, Ohio; and Mrs. Henry Baker, Protection, Kans.), 7 grandchildren and 4 stepdaughters; also a large number of other relatives and friends.

"Father, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

Burkholder—Salina, daughter of Sever and Sarah Byler, was born in Noble Co., Ind., Sept. 6, 1868; died at her home near Smithville, Ohio, July 14, 1939; aged 70 y. 10 m. 8 d. She was united in marriage to S. D. Burkholder Dec. 7, 1905. To this union 1 daughter and 2 sons were born. She is survived by her husband, 1 daughter (Zorra), 2 sons (Guy and Ray), 5 stepchildren (Mrs. Adam Horner, Mrs. Raymond Hartzler, Mrs. Grace Lehman, Allen and Roy Burkholder), 21 grandchildren, 2 great grandchildren, and 2 sisters (Mrs. Rufus Hartzler and Mrs. Vernon Kauffman of Topeka, Ind.). She was preceded in death by her parents, 1 sister, 1 foster brother and 1 foster sister. She accepted Christ as her Saviour and Lord in her youth, united with the Maple Grove Mennonite Church of Topeka, Ind., and when she came to Wayne Co., Ohio, she worshiped with the Oak Grove congregation, where she was a faithful and devoted sister, supporting the work of the church loyally. She lived out the scriptural teaching of modesty and simplicity and lived an exemplary Christian life. She will not only be missed in the home, but also in the church and community. "She has gone to her rest." Services were conducted by the home ministers, Wm. Detweiler and J. S. Gerig. Text, Psa. 116:7, 15. Interment in Oak Grove Cemetery.

"Tis hard to part with mother, dear,
No more to have her with us here;
But yet we're glad, if God saw best
To take her home and give her rest,
In heaven to reign with angels fair,
May our name, too, be written there."

Staker—Mabel, daughter of Peter and Amelia (Orendorff) Conrad, was born at Woodriver Neb., July 21, 1908; died July 8, 1939; aged 30 y. 11 m. 15 d. Her death was due to peritonitis poisoning, following an appendix operation. In her early youth she accepted Christ as her personal Saviour, uniting with the Sugar Creek Mennonite Church near Wayland, Iowa. At the time of her death she was a faithful member of the Pleasant Grove Mennonite Church near Tremont, Ill. Dec. 25, 1931, she was united in marriage with Howard Staker of Tremont, Ill. To this union were born 4 children (Wallace, Merle, Margaret Amelia and Billie), all surviving her. Besides her sorrowing husband and her 4 small children she leaves her father and mother, 3 brothers and 4 sisters (Harvey, Sterling; Mrs. Verna Litwiller, Morton; Mrs. Luella Good, Rantoul; Melvin, Pe-

oria; Mrs. Elma Tarvin, Rantoul; Maynard, Morton; and Mrs. Wilda McGinnis Mackinaw); also her maternal grandparents (Mr. and Mrs. Christian Orendorff, Wayland, Iowa); 1 brother (Arthur) preceded her in death. She was a kind, loving Christian mother, always willing to do her part in her home and in the Church. In her suffering she was patient and expressed her readiness to answer the call of her Saviour. Services were held from the Andrew Staker home in charge of Bro. Jonas Litwiller and from the Pleasant Grove Mennonite Church in charge of Bro. Simon Litwiller, assisted by Bro. C. L. Graber of Goshen, Ind., and Bro. Leland A. Bachman. Interment in the church cemetery.

"Mother, dear, was called to go,
Left us waiting here below;
She was loaned to us for awhile,
To lighten our burdens with her sunny smile."

Raber—Daniel B., son of Daniel and Susanna (Nofziger) Raber, was born in Lee Co., Iowa, May 23, 1858; died June 16, 1939; aged 81 y. 24 d. In the same year of his birth his parents moved to Hickory Co., Mo. Here, while yet a boy and young man, he was a shepherd of his father's sheep. This experience and training proved to be of value and God-directed for his service in the Church. On Nov. 1, 1883, he was married to Mary Nafziger of Fulton Co., Ohio. To this union were born 6 children: Emery J., Ernest D., Charles C., Elizabeth Ann, Frank B., and Roy D. His wife, Mary and the two oldest sons (Emery and Ernest) preceded him in death. Charles resides near Aurora, Ohio; Elizabeth (Mrs. Noah E. Hilty) near Orrville, Ohio; Frank in Detroit, Mich.; and Roy in Conneaut, Ohio. When a young man he gave his heart to Christ and became a member of the Mennonite Church. In 1898 he was ordained to the ministry and was interested in and faithful to this calling until death. After his ordination he served as resident minister and pastor of the Mennonite church in Johnson Co., Mo., until 1911, when he moved to Portage Co., Ohio. Here for several years he assisted in the work of the Lord.

After the death of his wife, in 1922 he spent much of his time as a traveling missionary or evangelist. He did much work in going from city to city talking with whom he met and in passing out Gospel tracts and literature. Also he was much given to gospel work in the mountains of Virginia, West Va., and other states. In these districts he held many series of meetings in many different schoolhouses. He was much interested in having the blessed Gospel reach the unfortunate people in the secluded districts. His heart and message were more interested in being practical and usable than in being theoretical. Thus he was able to reach the innermost being of many of the hungry souls in the poorer and rougher sections. May God bless many souls to follow the convictions brought to them through his untiring efforts. Besides his living children (Charles, Elizabeth, Frank, and Roy) he leaves 14 grandchildren, 1 great-grandchild, 2 sisters (Mrs. Henry Richener of Pettisville, Ohio; and Mrs. Lee Nafziger of Goshen, Ind.), 2 brothers (Joe and Sam of Holden, Mo.), and many other relatives and friends. His death came at the close of eight and one half weeks of illness caused by heart trouble. He longed to go home to the Lord Jesus and to the place the Lord had prepared for him. June 16, he peacefully passed from this life at the home of his son Charles, near Aurora, Ohio.

The funeral sermon was preached by Bro. Elnos Hartzler of the Crown Hill congregation whom Bro. Raber had requested. In the home the service was in charge of Bro. E. B. Stoltzfus of the Plainview congregation. At the church home, near Aurora, Ohio, the brethren H. N. Troyer of the Plainview congregation, and — Livengood had a part in the service. Text, Josh. 1:2, "Moses my servant is dead." Burial in the adjoining cemetery.

"If here I have earnestly striven,
And have tried all His will to obey,
I know there are joys that await me—
When I've gone the last mile of the way."

CONFERENCE ANNOUNCEMENTS

Virginia

August 1-4, 1939

Tuesday

- 8:00 a. m.—Meeting of the Automobile Aid Plan
- 10:00 a. m.—Meeting of the Property Aid Plan
- 1:00 p. m.—Meeting of Board of Missions and Charities
- 4:00 p. m.—Meeting of the Arranging Committee
- 7:30 p. m.—Preaching Service

Wednesday

- 9:00 a. m.—Preliminary Session of Conference
- 2:00 p. m.—Fundamentals Conference
- 7:30 p. m.—Mission Meeting

Thursday

- 9:00 a. m.—Conference proceedings begin

Friday

8:00 a. m.—Conference proceedings resume
The meetings will all be held at the Springdale Mennonite Church near Waynesboro, Va. Everybody is invited to attend all of these sessions, excepting the Wednesday forenoon meeting, which is limited to bishops, ministers, and deacons.

John L. Stauffer, Moderator.
John R. Mumaw, Secretary.

Southwestern Pennsylvania

The annual meeting of the Southwestern Pennsylvania Conference will be held in the new building of the Scottdale Mennonite Church, the Lord willing, Aug. 7-11. Program is as follows:

Monday: 9:30 A. M.

Meeting of Executive Committee, Bishops.
Evening, Mission Board meeting.

Tuesday: A. M.

Mission Board meeting.
P. M., Sewing Circle meeting.
Evening, Sunday School Conference.

Wednesday: All day

Sunday School Conference.

Thursday: All day,

Church Conference.

Friday: Forenoon,
Church Conference.

An invitation is extended to all interested ones to attend these meetings.

For further information address either the Moderator, Daniel Kauffman, at Scottdale, Pa., or the Secretary, Sanford G. Shetler, Hollsopple, Pa.

Missouri-Kansas

The Lord willing, the Missouri-Kansas conference will be held at the Pleasant View Church, nine miles northwest of Hydro, Okla., Aug. 7-11. Those coming on Highway 66, come to Hydro and follow markers from north side of town to the church.

Those coming on Nos. 33 or 183, come to Thomas, then follow markers from southeast corner of town to church thirteen miles southeast of Thomas.

Trains and busses will be met at Hydro, Thomas, or Weatherford by request.

If coming by train or bus, notify Henry Miller, Hydro, Okla., or call the Mennonite Church.

J. G. Hartzler, Mod.
Earl Buckwalter, Secy.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the

Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

The Executive Committee urges that subjects for consideration at Conference be submitted at an early date, so that assignments can be made, and programs printed and distributed several weeks before conference.

Shem Peachey, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Forty-fifth Annual Ohio Mennonite Sunday School Conference will convene Aug. 1-3, 1939, near Smithville, Ohio, with the Oak Grove congregation. Any information concerning the program, write to I. W. Royer, Orrville, Ohio. Information on transportation, lodging, or care for mail, write to Bishop J. S. Gerig, Smithville, Ohio.

A cordial invitation is extended to anyone interested in the work of the Master to attend.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE
August 8-10, 1939

Will meet, the Lord willing, with the Bowne congregation near Elmdale, Michigan. You are cordially invited to attend this meeting. Come praying. Come and let us worship together.

Secretary of Conference,
Amos O. Hostetler.

The Bowne Church is located 12 miles north and 1 mile west of Hastings. From Clarksville go 2 miles west, 1 mile south, and 1½ miles west to the church. Those coming from the South take 131 to Kalamazoo and there take 43 to Hastings and from there follow the arrow north 12 miles. Those coming from the north leave 16 three miles north of Clarksville and follow the arrows to the church.

MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the Allensville, Pa., Mennonite Church Aug. 20-24, 1939. Please address all correspondence for local information to Bro. Elmer E. Yoder, Allensville, Pa.; and such correspondence as may pertain to General Conference to Bro. Aaron Mast, Belleville, Pa.

Abner G. Yoder, Moderator.
J. A. Heiser, Secretary.

All persons coming to General Conference by train from the West will be met at Huntingdon; from the East, Lewistown. Write when you expect to arrive, or call up phone 1, R-2, Allensville, after you arrive.

Alphéus D. Smucker,
Allensville.

Those coming by car: The grounds are located along Route 76 one mile east of Allensville. Route 76 goes through the valley from Mill Creek to Reedsville. Those coming from West on U. S. route 40, take U. S. 22 out of Columbus, Ohio. Those who come on U. S. 30 from West, take U. S. 22 from Pittsburgh. Those who use U. S. 422 from West, take U. S. 22 from Ebensburg, Pa. U. S. 22 leads to Mill Creek, Pa., where they will take Penna. 76 east to conference grounds. Those coming from Buffalo, come southward to Lock Haven, Pa.; then to Reedsville, where for your convenience there will be a marker directing westward on Penna. Route 76 to the Conference grounds.

Elmer E. Yoder,
Allensville, Pa.

MENNONITE PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will be held with the Landis Valley congregation near Neffsville, Pa., Aug. 16-18, 1939.

The Executive and Publishing Committees will meet, D. V., on Wednesday, Aug. 16, and be in session Wednesday afternoon and Thursday forenoon.

The regular Board meeting will begin Thursday, 1:30 P. M., at which time all Board members are requested to be present. The Board meeting will continue Thursday evening and all day Friday.

The public is invited to attend all the public meetings of the Board—Thursday afternoon and evening, and Friday forenoon, afternoon, and evening.

For further information relative to transportation, write to Bro. Ira D. Landis, Lititz, Pa., R. 3. For information relative to the meeting, write to the Secretary of the Board.

D. D. Troyer, V. President.
O. N. Johns, Secretary,
Canton, R. 3, Ohio.

The present standing or condition of men out of Christ as pictured in the Bible is dark and hopeless. One word will express it—lost, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture platform, and in many pulpits today. But it is accordant with the facts. The more one has to do with men and women and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy of every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, does not show that he is living near God, but far from God.—Torrey.

While the souls of men are dying,

And the Master calls for you,

Let none hear you idly saying,

"There is nothing I can do."

Gladly take the task He gives you,

Let His work your pleasure be;

Answer quickly when He calleth,

"Here am I, O Lord, send me."

—Daniel March.

From mad dogs and grumbling professors may we all be delivered, and may we never take complaint from either of them.—C. H. Spurgeon.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUGUST 3, 1939

(Herald of Truth
Established 1864)

No. 18

EDITORIAL

"When he, the Spirit of truth, is come, he will guide you into all truth."

We praise the Lord for this guiding, comforting Spirit of the living God, whose mission it is to guide the followers of our Lord "into all truth."

Pilate, on a certain occasion, wanted to know, "What is truth?" Christ tells us what it is. When praying in behalf of His disciples, He said: "Sanctify them through thy truth: **thy word IS TRUTH.**"

It is this truth, this eternal Word of the living God, into which people are led when they follow the leadership of the Holy Spirit. As Christ Himself says, "If any man will do his will, he shall know of the doctrine." There is an inseparable connection between the Word and the Spirit of God.

And yet there are people who turn aside from that part of the Word of God which is not pleasing to the flesh and pretend that they are following after the Spirit. Whether they are self-deceived or merely trying to deceive others, they are on the wrong road. If we can not trust the Word of God, why should we trust His Spirit? Follow the promptings of the Spirit, and you are led "into all truth;" that is, "the Word of God."

How reconcile this thought with what Paul tells the Corinthians: "The letter killeth, but the Spirit giveth life?" Some of the Corinthians tried to do what some of our Americans are trying to do today; namely, separate the letter and the Spirit of the Word of God. No matter which of these you ignore while pretending to have great faith in the other, you are in the way of death. Obey the letter of the Law in the Spirit of

the Most High, and you are on the way of life.

A Statement of Christian Doctrine.—The other day we took the time to read this well-known tract again. Few publications now extant received more prayerful study and painstaking care than did this 7-page tract. It was first prepared about a quarter century ago, by representatives of our three Church-wide Boards then in existence; namely, the Publication Board, the Mennonite Board of Education, and the Mennonite Board of Missions and Charities. Before it reached its present form it passed the inspection of many critics. For years it was used quite extensively, but in more recent years it has fallen into comparative disuse. If you are interested in a 7-page tract covering the entire realm of Christian doctrine, send to the Mennonite Publishing House for one or more copies of this publication.

Quoting Other People.—It is right to quote other people, even people who are not saints, provided we give due credit to those whom we quote. Even Robert G. Ingersoll, the eloquent agnostic, said some meritorious things. But to quote some of his near-saintly sayings without a hint as to his infidelity might lead some people to attribute qualities to him that he did not possess. The Bible makes numerous quotations—things which God said, which "holy men of God" said, which worldly men like Pilate and Nebuchadnezzar said, and even what the devil said—but never leaves the conscientious readers in doubt as to the character of those from whom the quotations were given. To mislead people by the way that quotations are given may be as bad as plagiarism.

Helpful Suggestions.—Several weeks ago we published an article on "A Suggestion for General Conference;" in which the writer stressed the import-

(Continued on page 380)

OLD-FASHIONED MENNONITISM

II. A Fundamentalist Church

Long before the issue of Modernism Vs. Fundamentalism was known to the rank and file of American church members, the Mennonite Church, together with all other orthodox Christian churches, held to the position that is now known as "Fundamentalism." Briefly defined, this means that the whole Bible, from Genesis to Revelation, is "given by inspiration of God;" that the men whom God inspired to write the Bible "spoke as they were moved by the Holy Ghost." When we read something in the Bible, we take it as a matter of course that this is the Word of God and means what it says; and that the teaching of the Bible is the last word concerning everything it teaches. We believe that "all things whatsoever I have commanded you," as found in the Great Commission (Matt. 28:18-20), is an essential part of the missionary message which should be carried to "all nations."

In former times, real Fundamentalists were known as the people of God, while people who held to the system of unbelief now known as "Modernism" were known as "infidels."

The old saying that the Mennonite Church takes little interest in theology but that its religion consists in practical Christian living, has just enough truth in it to make the whole saying a dangerous falsehood. In former times there may have been many who would have to consult a dictionary for a meaning of the word "theology," but so far as they understood the Word of God their theology was sound. And they were very vitally interested in the question as to whether certain doctrines that they heard expounded were in harmony with the Word of God. In this respect they were like the Bereans who "received the word with all readiness of mind and searched the Scriptures daily

whether the things that they heard were true."

As for practical Christian life, that had a large place in the theology of the early Mennonites; as they believed the testimony of James who said that "faith without works is dead." To this agrees the testimony of our Lord: "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of God; but he that **doeth the will of my Father** which is in heaven." A practical Christian life is an essential part of the practical Christian religion; for, "as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In other words, "How shall we that are dead to sin live any longer therein?"

A fundamentalist church is composed of members who have accepted Christ as Saviour and Lord, have repented of their sins, have accepted the entire Bible as being "given by inspiration of God and is profitable for doctrine..." have forsaken the world with its sinful lusts and follies, living a life of "righteousness and true holiness." It is to this kind of a church that our Saviour speaks, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Speaking of Fundamentalism, there is a vast difference between accepting it in a **partisan** sense or in a **faith** sense. We know of churches whose members pride themselves in calling themselves Fundamentalists, but are very far from the fundamentalist platform in that they either reject or ignore some of the plainest teachings in the Bible; Biblical nonresistance for example. Not that we may be distinguished from churches that have espoused the cause of so-called Modernism, but because we accept in fullness "all things whatsoever" are taught in the Word of God, should we or any other church claim to be fundamentalist in faith.

Practically all Mennonite conferences have written documents known as "rules and discipline." Some have tried to discredit these papers, claiming that the Gospel of Christ should be our only rules and discipline. We endorse the idea heartily—save the inference that it carries. Mennonite rules and discipline are all based on the Word of God. With much prayer and meditation, with a careful study and searching of the Word of God, with burdened hearts that these rules may be practical and workable as well as Scriptural, have these papers been brought into being. Instead, therefore, of casting them aside as "man-made rules," let us cherish them as having been compiled by consecrated men who lived in fellowship with God and saints, searching diligently what is the mind of God as revealed in His Word, believing God when He says that "in the multitude of counsellors there is safety." These rules and disciplines are all based

on the fundamentalist faith and may be made helpful to every fundamentalist church.

Topic for next week, **Spiritual Life.**

LIFE INSURANCE

By S. G. Shetler

For the Gospel Herald.

1. It is better to put confidence in God than in man.—Psa. 118:8; Psa. 37:25; Heb. 13:5.

2. It is wrong to make merchandise of human lives.—II Pet. 2:3; Joel 3:3; Amos 2:6. The policy is based on health, age, and life.

3. It is not the Gospel way of providing for widows and orphans.—Acts 6:1-7; Jer. 49:11; Psa. 68:6.

4. It is a poor investment.—Prov. 13:11; Prov. 28:22. A number of companies have been short-lived.

5. Many policies limit the holder in traveling. Travel is forbidden in some countries in which the expectation of life is low.—Matt. 28:20.

6. Many policies forbid the following of some honorable vocations with which there is much danger connected.—Tit. 3:14; Psa. 113:9; Eph. 4:28; Acts 18:3.

7. It is a means of defrauding creditors. Policies can not be attached legally.—Rom. 13:8; Rom. 12:17.

8. It often undermines family affections. Court records show many cases of destroying life in order to get the policy cashed.—Col. 3:19; Tit. 2:4, 5.

9. It permits suicide. Many of the policies specifically state that the policy is void if the holder takes his life by his own hand, sane or insane, within six months or a year. Matt. 27:5; Acts 1:25.

10. It is deceptive robbery. Many, many innocent people have paid in for a while and then lost all that they had paid in. All cash surrenders are a low percentage of what was paid in.—I Thess. 4:6; Mark 10:19; Matt. 13:22.

11. It helps smooth-tongued agents and officers to live on the hard-earned money of many a policy-holder. Statistics show that the expenses are more than one-half of the earnings of the company.

12. It is a heresy. Many agents quote I Tim. 5:8 in support of their work. That is taking the Scripture out of its setting.—Tit. 3:10-11; II Pet. 2:1. Read Jer. 49:11.

13. It debars the needy who are not physically normal. Consumptives, cancerous, and many other afflicted ones can not secure policies. There is also an age limit in many companies. Gal. 5:10; Luke 14:21.

14. It is listening to men of "feigned words" instead of Spirit-filled men and the voice of God.—II Pet. 2:3; Acts 6:3; Heb. 13:5.

Dear reader, if you will get a number of policies from different companies and examine them carefully, not all of

the points mentioned above will be found to be true of any one company but all are true if policies are examined from a number of companies.

Hollsopple, Pa.

TOBACCO AND CANCER OF MOUTH

"Facts You Should Know About Cancer," as discussed by Dr. Clyde A. Haysmer in **Life and Health**, include a statement on the apparent relationship between that dreaded disease and nicotine. Dr. Haysmer says:

"Cancer of the mouth constitutes approximately two per cent of all cancer. This condition is rarely found in a person who is not a user of tobacco. It can therefore be safely stated that the larger majority of the 10,000 victims of cancer of the mouth in the United States could have avoided this serious condition by abstaining from tobacco."—Union Signal.

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

X. Jesus Is Coming

I SEE JESUS. I see Him ushering in the new earth, just as I see Him transforming those that receive Him. All nationalities shall know that righteousness not only saves the individual from sin, but it also saves the nation from the sinner. Even a few righteous will save a great city. Gen. 18:32.

"Fear them not therefore, for there is nothing covered, that shall not be revealed; and hid that shall not be known." (Matt. 10:26). The Spirit of Christ is a revealing Spirit—of righteousness, justice, and equity. I Cor. 2:6, 7. Witness, the exposure and conviction of master crooks, and the spot light of publicity bringing into the open political gangsters that thought to keep their intriguing hid from the loyal citizens; also national revelation and abolishing of ecclesiastical humbugery. The natural man, defiled by sin, even now, stands revealed before the whole world; three unclean frogs, coming out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. Rev. 16:13.

What a contrast we see between the man of sin (image of the beast, Rev. 13:4-18) and the new spiritual man (image of God, described by Paul in Rom. 8:1-14) who walks humbly before the Lord, clothed with righteousness, crowned with constructive mentality and powered by creative Spirit.

I am shocked at the carelessness of Christians that have no eagerness to fill their lamps with oil. It is the truth that makes us free from the darkness of superstition, clothes with the light of understanding, and makes us spiritually

fit to sit at the feast of good things the Master is preparing. Matt. 22:12, 13.

Light, the crowning glory of the Spirit's gifts to man, has already changed our environment as radically as love has our social life. Why look for some giant star, when the world all about you is ablaze with creative spirit? **JESUS IS COMING.** His reward is in His hand; it multiplies our power and inspires the soul. He is at the door, on the highway and in the field. He is at the shop, in the factory, and every constructive effort is energized by His presence. The fruit of His Spirit enriches our civilization with genius, skill, and energy, but in spite of this river of life our carnal-mindedness deprives us of the blessing, and lets the exploiter fatten on the riches made possible by the Spirit of God.

Jesus is demonstrating to His people the fact that righteousness is constructive, but sin is destructive. Sin is death, but life goes on in a never-ending cycle. Truth will overcome evil. "Ye shall know the truth, and the truth shall make you free" (John 8:32). We drink the water of life, and it becomes "a well of water springing up into everlasting life" (Matt. 4:14). We are passing the tree of good and evil, and rapidly approaching the tree of life. Courage, my brother, my sister. Come up higher. You must rise to meet Him in the air, (get more of your life by inspiration). "Man shall not live by the Word alone, but by every word that proceedeth out of the mouth of God."

Our King comes with the mightiest power in the universe; the spirit of the living God. Lift up your eyes, and see the legions of heaven with Him; a host of "just spirits made perfect" in Christ, flooding the earth with life, love and light. This is no time to fear the power of sin, for it is like all destructive floods. It will end in the sea, (of fire; Rev. 20:15) while the living streams flow on forever. Rev. 22:1-5.

Jesus, the Light of the world, is coming. Even now, the glory of His Holy Spirit is heralding the new day. Soon, the children of the kingdom will burst their shroud, and come forth clothed in the power and beauty of their King. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty."

Iowa City, Iowa.

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings, about the law: for they are unprofitable and vain.—Titus 3:9.

I would like to know what information you can give regarding the origin, authenticity, etc., of the notes at the end of the Pauline epistles. In the *Advanced Quarterly*, lesson of June 18, we find the statement, "During this interval of freedom I Timothy and Titus were written, but from what places is unknown." After each of these epistles is a note saying from what place the epistle was written. Are these notes not authentic? If so, how do they happen to be published in practically all Bibles? L. H. B.

The doctrine of the verbal inspiration of the Scriptures is defined as applying to the writings of the Bible in their original or autograph form. The text of the sacred Book is the very Word of God. It is free from error, and is authoritative for all matters that pertain to belief and practice. It was given by inspiration of God, as the sacred writers were moved by the Holy Spirit to record the mind and will of God. Readers of the Bible must distinguish, however, between the sacred text itself and the notes and references commonly printed alongside the text in modern Bibles. The latter are not divinely inspired, while the text itself is so inspired.

The Bible has always been the object of reverent study by Christian people. Because its various books were written long ago in other languages and under other conditions, later readers usually needed some help for understanding it. As aids in the reading and for more handy reference to its contents, a gradual accumulation of marginal notations has become a regular feature of most editions of the Bible printed in English, specially of the King James Bible, which is the one most widely used today.

The following data on these marginal features may be of interest to readers of the Bible, and will also answer the question submitted above:

1. The present chapter divisions used in the Bible are thought to have been devised by one Langton, Archbishop of Canterbury, about 1227.

2. The numbered verses in the New Testament were made by Robert Stephens in 1551. He placed the verse numbers in the side margin of the text. The verses in Old and New Testaments

blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murray.

were first printed as separate paragraphs, as at present, in an edition of the English Bible published in 1560. The chapter and verse divisions are not perfect and must be disregarded in interpreting the text of the Scripture.

3. The little outline summaries printed in small italics at the head of the chapters were evidently produced by English translators, for there is nothing in the original that corresponds to them. They are usually factual, but sometimes give interpretations, in which case they may not be dependable. They correspond in part to the natural thought divisions indicated throughout the chapter by the sign ¶, the use of which, for some unknown reason, is abruptly discontinued at Acts 20:36.

4. The marginal notes indicated by small numerals placed high before a word or phrase were produced by early English translators, and they give either literal translations of Hebrew or Greek idioms, alternative translations where the original meaning or text reading is doubtful, or explanation of technical terms.

5. The marginal notes indicated by small italic letters of the alphabet placed high before a word or phrase give cross references to parallel passages, to similar or related thoughts and ideas, or to quoted words. These were first compiled by the translators of 1611, but many scholars since then have added to them. The marginal references of this type vary in the different editions of the Bible produced by different publishers today. These sometimes reflect interpretations and are therefore not to be regarded as authoritative.

6. The chronological dates in the margin of the Bible, usually at the top of the column of references, were first inserted in the English Bible in 1701, and are based mainly on Archbishop Ussher's *Annals of the Old and New Testaments* of 1650. In a general way they are useful, but further research during the centuries since 1650 has shown that these printed dates are not reliable in detail.

7. The notes at the end of Paul's epistles were added about 459 by Euthalius, a deacon of Alexandria. Many Greek manuscripts of the epistles written after that date contain these subscriptions and they have been carried in the English version from the first, though a few are manifestly in error (Galatians, Thessalonians) and others are unverified guesses. The fact is, ancient letters rarely began with the date and the writer's address as is the custom today. The date and place of writing of Paul's epistles can in some cases be established from careful study of the contents and comparison with Acts and other letters of his.

These are the seven principal features now carried in the printed Bibles of the Authorized Version alongside the text of the Scripture itself. They are in

no sense inspired or authoritative as is the text of the Bible itself. They represent the judgment of scholars and the results of Biblical study that were generally accepted at the times they were produced and inserted in the Bible. The Revised Version omits features

(3), (6), and (7) entirely. It has notes of its own corresponding to (4) and (5). Features (1) and (2) are retained, except that the verses are not printed as separate paragraphs. Its paragraphs correspond to the natural thought units.
E. Y.

PREACHER'S PAGE

CONFERENCES, OR PRAYER MEETINGS?

By Orrie D. Yoder

For the Gospel Herald.

"And when they had **prayed**" (Acts 4:31).

We are passing through the summer seasons of the year when most of our district conferences are held, and when our Biennial General Conference is soon to convene. At most of these meetings the ideals usually are to hold the Church to apostolic standards and to direct Her work by apostolic methods, as set forth in the Word of God.

However, with all this, there are some historical facts and means that we are somehow slow to recognize and make our own. The fact remains that if we would be Fundamental, then we must be apostolic in all the vital doctrines and practices of those early saints, as their doings are set forth in Scripture. The New Testament ideal must be our ideal.

In the Scriptural mould of Church work and history, the Lord saw fit to give us less than a century of the labors of those pious faithful servants of God. But if in that short time those few followers of "The Lamb of God" "turned the world upside down" (Acts 17:6), then their methods and means of power certainly should be worthy for us to notice today. As contrasted with the Church of today, the early Church, few in number, mostly uneducated in the culture of their day, and facing the fierce opposition of tyrannical world rulers, those saints of God called "Christians" by some, made a far greater show in the world than does our modern Church with all present-day religious dynamics. Furthermore, they were master of all situations, and the very mightiest of opposing forces often became stepping-stones over which they were "more than conquerors." Why the contrast so outstanding in favor of the early Church, while the same eternal God is above both?

In the history of the early Church, as given in the New Testament there are, in the approximate 65 years of time, recorded many instances of prayer and a number of instances of prayer meetings some of them being Church-wide, and in the same time there is recorded **one** time when "the apostles and elders came together, for to consider" the question that was before the Church. This meeting which we today speak of

as the Jerusalem Conference, and which we know was for the purpose of meeting an issue before Church of that day, was not a regular affair but was an emergency call. To say the least, prayer meetings and not conferences were the rule of those early saints.

Now the question remains, Why, if we wish to be apostolic in our Church work today, have we so reversed the order of the early Church? Now since we today make Conference a necessary rule of church work, **why** do we give so little place to prayer, to district wide or church wide prayer meetings? The writer in his short life has known of many district conferences and many General Conferences, but remembers of no prayer meetings district-wide or Church-wide in behalf of the great problems facing the Church of today. To say the least, certainly the problems facing us today are no less serious than those of the early Church.

Doubtless there was other so-called conference work in the apostolic Church than what we notice in the record of the Jerusalem Conference, and the Lord may grant that more conferences are needful today than were necessary at the time of the apostles, but why should prayer have a lesser place? If more conferences are necessary today than then, there is but one conclusion, more prayer meetings are necessary too. Why could not we make a change toward more apostolic means and methods of Church work today by coming together at least **one day**, district-wide, and Church-wide **for united prayer**? Do we not bear the name "apostolic" in vain, unless we give the place to prayer that those early saints gave it?

It is not the word of the writer, nor of any church creed, but the Word of God that tells us of the early Church being born after a ten-day **prayer meeting**. The Word tells that those thousands of early believers continued steadfastly... in **prayers**. The Word tells us that when they had **prayed**... they were all filled with the Holy Ghost and they spake the Word of God with boldness, and that **prayer** was made without ceasing **by the church**, when Peter was imprisoned. It is the divine record that tells us of that church at Antioch waiting before the Lord in **prayer and fasting**, and that at such a **prayer-meeting** (not a conference or Mission Board meeting) the Holy Spirit chose the first foreign missionaries and sent them thru the church to their field of labor.

The divine record tells us of the **prayer meeting** that followed the farewell discourse Paul delivered to those Ephesian elders at Miletus. Cf. Acts I, II, IV, XII, XIII, and XX.

Oyster Point, Va.

Editor's Comments.—Our brother gives us many things to think about. What he says reminds us of what Christ says on a certain occasion: "These things can come forth by nothing but prayer and fasting." We trust, however, that his comparisons may not have the effect of shaking the confidence of any of our readers in the work of our conferences; as it is true today, as it was in apostolic times, that there are times to pray, times to work, and times when "the multitude of counsellors" need to come together in an earnest, prayerful consideration of the problems before us. Our brother emphasizes the side of prayer. Let the "workers together with HIM" find encouragement also in the results of the conference reported in Acts 15.

ADVANTAGES IN CAREFUL PREPARATION

By B. J. King

For the Gospel Herald.

Another "suggestion for General Conference"—or any meeting of several days' duration.

Are there not two sides to most questions? and do we not make our decisions largely according to our early training? After thinking seriously on the subject for several days and wondering whether the editor would publish an article on the other side if I sent it in, one of our ministers suggested that I do just that. So I will try to give my views and the views of many others in doing so.

The brother says he fears the reading of speeches will kill the spirit and influence of conference. He also speaks of college-trained minds enjoying the reading of speeches. Well, I have not a college education, but I believe most college men and women are quite human like the rest of us.

I will remember when a small boy attending church regularly with my parents in Illinois at a certain church where (including the bishop, ministers, and deacons, there were at least six) many times if not always, each one took some part in the services, taking as much as one and one-half hours. And when you recall that in those days "children were to be seen and not heard," there was not much thought given to "feeding the lambs." So you need not wonder that we got restless, and watched the clock.

With the greatest respect for those leaders, I am convinced if a more thorough preparation had been made, all that was said could easily have been said in twenty minutes, and people would have gone home, fed and rested.

Well, in that day and place it would have been considered wrong for a preacher to read his sermon (or even have notes to refer to) and yet some of those leaders were obliged to carry

their prayer book with them and read their prayers.

Might we not with equal propriety have said, Why go to church to hear a prayer read when we might as well read it at home?

Being brought up in that kind of atmosphere, I for years believed with many others that the reading of sermons was entirely wrong, and was giving man's views instead of the Lord's. So quite naturally, if I heard a Methodist or Baptist preacher read part of his sermon, I hastily concluded that he was not led by the Spirit of God, and if he were only a Mennonite he would know better.

Then when our own Mennonite preachers began writing notes and referring to them at times, I thought of the good old Amish sister who, speaking of some of the ways of a sister church, said, "If they keep on they will soon be having prayer meeting like the Methodists."

I do not want to be misunderstood, much less misquoted, but would like to emphasize a few things. For myself I am much interested in knowing that the speaker has a message from the Lord; that he knows his message, and wants to give it in a way that will accomplish the most possible good. If he be a capable enough speaker to speak at length on any topic with scarcely a moment's forethought (and only a very, very few come under that class), well and good. But if he feels that he may forget some points, and after closing his speech recalls, as most of us have at times, that he omitted several of the most important items, then he would do well to have notes convenient. Or if he wants to get the longest message through clearly in the shortest reasonable time, he may be justified in reading from manuscript his whole theme, remembering always that the Lord can direct one's thoughts in preparing a manuscript just as easily as He can while speaking.

The suggestions as given are applicable to conference, or mission board meetings, rather than the regular Sunday sermons.

I have before me a copy of the annual report of the Mennonite Board of Missions and Charities of several years ago. Into that meeting was crowded an unusual amount of work to be done in only too short a period of time. I have read with interest the 12-page article by a certain brother. A good reader will require about 30 minutes to read said article. I know this brother to be a very slow speaker, and if he would have spoken his message without much forethought and preparation and without notes, he would have required at least one and one-half hours. So we see clearly, I think, the need of preparation and condensing as much as possible on certain occasions.

Hesston, Kans.

ORDINATION BY LOT

By Daniel Kauffman

For the Gospel Herald.

We clip the following from one of our exchanges which, as the clipping indicates, selected it from "Newsweek." A milder form of the same news item was sent out from New York by "Religious News Service."

CHOOSING A MINISTER BY LOT

In Montgomery County, Pa., 20 miles north of Philadelphia, are hundreds of farmers, Pennsylvania Dutch by heritage and Mennonite by faith. They worship in Towamencin Meeting House, a plain stone building near Kulpsville. Last week 600 of them, conservative enough to wear their broad-brimmed Mennonite hats but modern enough to ride in gleaming cars, crowded into the meeting house for an ancient ceremonial—"casting the lot," by which these Mennonites choose their ministers and bishops.

This lot casting was to select a new assistant to Towamencin's pastor, Isaac Kulp. Men on one side of the church and women on the other, the congregation prayed for two hours. Then Bishops John Lapp and Arthur Ruth (both farmers) called to the pulpit the four men nominated by the church elders. The bishops placed four hymnals on the edge of the pulpit and told each candidate to take one and open it.

Howard Hackman, Abram Metz, and Isaac Alderfer opened their books and found blank slips of paper. The Bishops announced: "Thou art free." When William Anders opened his, he found a slip inscribed: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Proverbs 16:33). The Bishops said: "Thou art chosen."

Then Anders, a 23-year-old farmer untrained for the clergy, was ordained to the unsalaried, lifetime post of Towamencin's assistant pastor.—Newsweek.

Our first impression, as we read this item, was a feeling akin to what we heard our Brother J. A. Ressler say a number of times: "Thou shalt not sput." The writer of this as well as the other clipping to which we referred evidently thought that he was doing a great thing by giving an account of a serious event in a funny vein; but it had probably not occurred to them that the shaft of ridicule is the chief weapon of the shallow-minded scorner.

The reference to these "farmers" who conducted the service, and also to the 23-year-old "farmer" who was ordained to the ministry, reminds us that by the same logic Christ made a similar mistake when instead of specially trained theologians He chose the "unlearned and ignorant" fishermen of Galilee as His apostles. And this reminds of another fact; namely, that among the world-famous evangelists and pastors who stirred the world there were few, if any, that were especially marked for their scholarship. In this class we may name the Wesleys, Witherspoon, Finney, Beecher, Talmage, Spurgeon, Moody, Chapman, Torrey, Sunday, and others. Some of these were fairly well educated, but in all of these it was their God-given native talent, not their scho-

lastic training, that was the chief factor in their pulpit powers. A similar illustration may be found in the fact that among the long list of American Presidents, some of them college graduates, among the foremost ones among them stood the ignorant rail-splitter, Abraham Lincoln.

It was not because Lincoln was an untutored rail-splitter, or because some of the world famous ministers (like D. L. Moody, for instance) did not have the scholastic training that others had that made them eminently successful in their respective callings, but because God had especially endowed them with gifts that fitted them for their places. Training helps. We believe that Moses and Paul were the more useful because of their education. But scholastic training, like all other helps, must be upon the altar of the Lord or it becomes a hindrance rather than a help.

Coming to our own church in America, among our "farmer" preachers were such well known Mennonite preachers as Peter Eby, Peter Burkholder, Martin Burkholder, Joseph Goldschmidt, Henry Stemen, John M. Brenneman, Noah Stauffer, Jacob N. Brubacher, Andrew Mack, John K. Yoder, George R. Brunk, and many others whose pulpit powers were felt far beyond the domains of their respective districts; also a long string of school teachers, carpenters, and others such as Benjamin Eby, J. S. Coffman, L. J. Heatwole, T. M. Erb, A. D. Wenger and others who, after having been ordained to the ministry, proved themselves able and influential as preachers and leaders. It has well been said, "Preachers are born, not made."

This brings us to the main question: How should men be chosen to the ministry? In this we should be slow in making rules on points where the Bible is silent. Also, where there is only circumstantial evidence that our view of what took place in apostolic times is the correct view, let us be very slow in condemning or ridiculing others for holding different views from those of our own.

Concerning the use of the lot, we have Scriptural precedent—and no Scriptural command, or even hint, against its use. The idea that the apostles exceeded their authority in choosing Matthias by lot is without Scriptural backing. The theory that some entertain that the lot was never used in the Christian Church after Pentecost has nothing but arbitrary statements and guess work to sustain it. We have hundreds of ministers in our church concerning whose ordination we never heard or saw in print. Shall we therefore conclude that they were never ordained? If because there was but one New Testament reference to ordination by lot we therefore conclude that this was the last and only one, what shall we say about the

(Continued on page 380)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

PEARLS OF THE SEA

I cannot live contented here
Without some glimpses of Thy face,
And heaven without Thy presence there
Would be a dark and tiresome place.

Up to the hills I lift my eyes,
There all my hope is laid;
The Lord who built the earth and skies,
From Him will come my aid.

If my immortal Saviour lives,
Then my immortal life is sure;
His words a firm foundation gives,
Here let me live and rest secure.

Since all the varying scenes of time
God's watchful eye surveys;
Oh, who so wise to choose our lot,
Or to appoint our ways?

But God is never so far off,
As even to be near;
He is within; our spirit is
The home He holds most dear.

To think of Him as by our side,
Is almost as untrue,
As to remove His Throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn, and weary;
Missing my joy—I walked the earth,
Myself God's sanctuary.

He sendeth sun, He sendeth showers,
Alike they are needful for the flowers;
And joys and tears alike are sent
To fill this need of ours.

—Sel. by S. W. Burkholder.

TO OUR SHUT-INS

By Noah H. Martin

For the Gospel Herald.

When we think of the many friends who are not enjoying good health or have other infirmities—the aged ones, the blind, the deaf, the crippled, those deranged in mind, the bereft, widows and orphans—we also think of those who help to take care of these helpless ones, and how they are deprived of spiritual fellowship in public worship and deprived of many spiritual activities.

May we who are in good health remember the afflicted ones in our prayers and visit them. We do not realize what a joy and comfort it is, and what cheer it brings to those going through severe trials and sufferings or discouragements, when they know that others care and are interested in them. Not until we experience the same can we fully enter into their sympathies.

Sometimes we wonder why we are called on to go through these trials, and why God deals thus with the righteous.

May we put our trust in Him and remember that He leads us in a safe way; for He knows best. "But God led the people about, through the way of the wilderness of the Red Sea" (Ex. 13:18), and the children of Israel were delivered out of bondage. He led them in a way with many trials and hindrances. The greatest obstacle in the way was the Red Sea. The people murmured and were disheartened, but Moses said, "Stand still, and see the salvation of the Lord." Pharaoh's host was drowned in the Red Sea, as they followed Israel.

So we notice the Red Sea obstacle was "a blessing in disguise." Sometimes, in a long siege of illness we may become impatient by the slow process of recovery. In the infirmity of old age they long to be delivered and go to their reward. Others in their sufferings long to be released. We do not think it is wrong to have such desires or longings. May we pray that the Lord's will be done. He may conduct us in a way in order to escape hills too steep for us to climb, currents too strong for us to row, ordeals too bitter for us to endure. In Psa. 103:13, 14, we read: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." May we thank our heavenly Father for the One upon whom we can call when all others fail; Jesus the Great Physician who has the same power to heal as when He was upon the earth.

May we also remember that there is a light in heaven where even the blind can see, a voice the deaf can hear; a perfect body, for every defect of our bodies—if we meet the requirements and obey our Lord and Master. May we not despise lowly stations in life. If we cannot be a flower in the garden, may we be content to be a flower of the grass in the field, which is very beautiful to God who makes the grass grow, who clothes with grace the lily of the field. May we be content in whatsoever state we are in, to always please the Lord.

Hagerstown, Md.

SUFFICIENT GRACE

By Ruth Diener

For the Gospel Herald.

Good morning, shut-in friends: How are you all this morning?

Do you know and realize that His mercies are new every morning? This gives us this blessed thought, that it

is necessary to seek new strength every day. I think especially of the folks who are not able to move about as others are. You have lots of time. Some of you can read, and may I suggest that you read a portion of God's Word every day. Spend much time in meditation. Meditate upon His precious promises and seek new strength through prayer. Perhaps some of you cannot read because of your physical condition. You probably can find someone to read a portion of Scripture to you, by which you can be strengthened in your Christian life. You no doubt feel at times that the pain is very severe. Just silently tell the Lord about it. Breathe a prayer, and ask Him for strength to endure it patiently. Claim His promise: "My grace is sufficient for thee." That precious verse, Heb. 12:11 ("Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby") is a consolation to us all. There are many more promises for us to claim. May you claim them for your own.

Have you ever stopped to thank God for the natural blessings about you? the beautiful trees, birds, grass, and flowers which add much to your comfort and enjoyment? Perhaps you have a tree near your window giving you shelter from the intense heat. And the birds find shelter in the trees and pour forth their praises to God, leaving you happier because of their song.

May each one of us not forget to praise the Lord at all times, no matter what our circumstances may be.

Colorado Springs, Colo.

PRAYING ALWAYS

How is it possible to be occupied with life's innumerable details and still be able to pray always? Simply by making life's details so many little beads, and prayer the golden string on which all are hung. Everything as it comes to us can be lifted up to God in a thought of supplication, a flash of Divine recollection, and instantly become touched with God's blessing and presence. Thus everything will become a link with Heaven, and even the hardest, darkest, saddest things be remembered as occasions which brought us near to God and brought back to us from God some token of His remembrance and His love. Thus every day shall be a ladder of a thousand rungs that reaches unto Heaven while the angels of God are continually ascending and descending upon it.—A. B. Simpson.

Of the 121 sins mentioned in the New Testament, practically all of them may be listed under two heads of nonresistance and nonconformity.—J. L. Stauffer.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Aug. 13, 1939.—II Kings 5:1-14.

ELISHA: A Life of Helpfulness

Golden Text.—Be ye kind one to another.—Eph. 4:32.

Introductory.—Elisha was a disciple, later companion, and successor of Elijah. In constitutional make-up the two men differed widely. In devotion to the Cause of the Lord and the highest welfare of Israel they were a unit. During his long career as a prophet—serving during the reigns of Jehoram, Jehu, Jehoahaz, and Jehoash in Israel—Elisha performed many miracles and proved himself a helpful counsellor to the king on a number of occasions. The present lesson may be taken as a sample of his helpfulness throughout his career as a prophet.

Naaman the Leper (1-5).—Naaman, captain of the hosts of Syria, is described as "a mighty man of valor," as "a great man with his master," the king of Syria, a prominent man in the affairs of the nation. In our day we would call him the commander-in-chief of the king's armies.

But Naaman, like all other humans, was subject to disease—"he was a leper." Then considered an incurable disease, except by miracle, he was fortunate in having in his home a little maid taken as a captive in Israel, who could point him to the prophet in Israel who was in touch with the great Miracle-worker who had power over all diseases. Learning of Naaman's malady, she said to his wife, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." When this was brought to the king's ears he encouraged Naaman to go; saying that he would write a letter of recommendation to the king of Israel in Naaman's behalf. Naaman heeded the king's counsel and started off for Samaria, taking with him a number of valuable presents.

Naaman Sent to Elisha (6-9).—Neither Naaman nor the king of Syria understood what was involved in this mission to Samaria. They thought of course that it was a matter between king and king, a matter of state, and the thought of super-human power and authority had not entered their minds. As a matter of course, so they thought, the proper person to approach was the king of Israel.

When the king received the letter of introduction from the king of Syria he suspected at once that this was a plot against him, a sly way of sending a spy into his land to discover secrets and pave the way for an easy capture of Israel by the hosts of Syria. He was greatly perplexed and disturbed. But when Elisha heard about it he sent word

to the king, saying, "Wherefore hast thou rent thy clothes? let him now come to me, and he shall know that there is a prophet in Israel." So Naaman was sent to the prophet's headquarters, and presented himself at the door of Elisha.

Naaman Healed (10-14).—But still Naaman had not yet learned the character of the man with whom he had to deal. He did not object to a marvelous, even miraculous cure, but he wasn't prepared to receive the kind of word which he was to receive from Elisha. "Go and wash in Jordan seven times . . . and thou shalt be clean," was the word that Elisha sent to this "mighty man of valor" from Syria.

This was too much for Naaman. He did not come here to be humiliated in such a fashion. He was one of the king's mighty ones, very "honourable," and why should he be snubbed like this? Elisha might at least have come out and called upon the name of his God and gone through some maneuvers. Besides, the rivers of Syria had just as much healing virtue in them as did the river Jordan. What does all this mean!

But Naaman's men plead with him. If Elisha had called upon him to do some honorable thing, he would have done it without a word of protest. Why then could he not do this simple thing of dipping himself in the river as Elisha had directed him to? It could at least

do no harm. So Naaman allowed himself to be persuaded by his servants, and he went and did as the prophet directed him to do. He dipped himself seven times in the river Jordan, and the leprosy had departed. By this time he had forgotten all about his humiliation and wrath, and he was bubbling over with praises for the wonderful prophet who had prescribed this simple but effective remedy.

Naaman was now ready to do his characteristically great things in exchange for his marvelous cure. But again he found the prophet adamant, and his generous gifts were refused! Elisha was working for the Lord, and did not propose to have this notable miracle overshadowed by any display of lavish gifts. When the covetous Gehazi, afterwards, followed up Naaman and his company and falsely represented that he would now receive these gifts for Elisha, he himself was smitten with leprosy. How often are the works of God made of none effect because of man's vain show or covetousness. Whether Naaman finally learned the real lesson connected with this event, we are not told. We rather think he did not. But whether he did or not, it is a lesson by which we may well profit. Though Elisha spoke the words which led to Naaman's healing, it was after all the work of God. When man's greatness, or even goodness, is allowed to draw the minds of fellow-men away from God, the Cause of the Lord is thereby hindered. Let us therefore pattern after Elisha and not after Gehazi.—K.

BIBLE MEETING TOPIC

REJOICING IN GOD'S BLESSING.— Deut. 12:5-19

Topic for August 13

MOTTO

"Rejoice before the Lord thy God in all that thou puttest thy hands unto."

OUTLINE STUDY

I. Occasions for Rejoicing.

1. The good things of the field.—Ps. 104:10-19.
2. The numberless blessing natural and spiritual.—Ps. 103:1-12.
3. The day of victory.—Isa. 12.
4. In a day of return from captivity.—Ps. 53:6.
5. When the lost are found.—Luke 15:6-10.
6. The record in heaven for the saved.—Luke 10:20.
7. The gift of a Saviour.—Luke 2:10, 11.
8. For receiving the Lord as an heritage.—Ps. 16:5-11.
9. The feast of God's words.—Jer. 15:16; Ps. 119:111, 162.
10. Heart blessing from God.—Ps. 4:7.

II. Ways of Rejoicing.

1. Expressing Thanks in Words and Songs.—Ps. 42:4; Heb. 13:15.
2. Bringing Gifts and Offerings.—Heb. 13:16.
3. Devoting Body and Soul to His Service. Rom. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rejoice."
2. Taking God With Me in My Joys.
 - a. For an active healthy body.
 - b. For good food to eat.
 - c. For pure water to drink.
 - d. For clouds and sunshine.
 - e. For rain and dew.
 - f. For grass and trees and flowers.
 - g. For the glory of the heavens.
 - h. For a Saviour from sin.
 - i. For a hope in heaven.
 - j. For Christian friends.

For Seniors.

1. How to Bring Glory to God for a Harvest.
2. Blessings from God in Which to Rejoice.

PERSONAL THOUGHT

Are my rejoicings godly rejoicings?

SEED THOUGHTS

"In thy presence is fullness of joy." We must not hand this precious passage over to the future and say it applies to heaven, for such joy is the joy of every one that walks with God.—Sel.

"Rejoice evermore"—take everything from God. "Pray without ceasing"—take everything to God.—Christian Womanhood.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

Editor Daniel Kauffman
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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, AUGUST 3, 1939

Field Notes

An inspirational song service is to be held at the Metzler Church near Akron, Pa., on Sunday, Aug. 13, at 1:30 P. M. standard time. R. S. H.

Request for Prayer.—A brother in one of the middle western states asks the prayers of God's people in his behalf, desiring to be healed from his present nervous condition.

The monthly Bible meeting at the Columbia, Pa., Mennonite Mission is announced for Saturday evening and Sunday, Aug. 5 and 6. Instructors: Richard Danner, Jesse J. Short.

The Lord willing, evangelistic meetings will be held at Parkesburg, Pa., Aug. 8-15, with Bro. John S. Hess of Lititz, Pa., as the evangelist. Please add these meetings to your prayer list. L. S. S.

The young people's institute, held annually at the Eastern Mennonite School near Harrisonburg, Va., was held July 26-30. There was an enrollment of between 350 and 360, and a live meeting is reported.

During the absence of Bro. Frank Raber from the Mennonite Mission in Detroit during the greater part of August, Bro. William Brenneman of Chicago is taking his place in charge of the Mission.

Bro. E. S. Hallman of Tuleta, Texas, who with his wife and daughter is spending several months among the brotherhood and relatives in the northern states and provinces, filled a few appointments enroute from Kitchener, Ont., to Akron, Pa. On Sunday night, July 23, he preached for the congregation at Selkirk, Ont., and performed a similar service at Vineland, Ont., on Monday evening following, and at Clarence Center, N. Y., on Tuesday evening.

Services of hymn appreciation and interpretation will be held at the Kidron, Ohio, Church Aug. 12-19, each evening at 8 o'clock. Bro. Walter E. Yoder of Goshen, Indiana, will be in charge. O. G. G.

An inspirational song service is announced for Aug. 6, 1:30 P. M., at the Meadville school house near Hershey Church, Lancaster Co., Pa. Address by Bro. Musser Herr of Strasburg. Bring Life Songs No. 2. I. H.

A brother writes us from Manheim, Pa., under date of July 26: "On Sunday, July 30, votes will be taken for a minister at the Manheim Mennonite Church, and on Wednesday forenoon, Aug. 2, the ordination service will be held."

We are in possession of an interesting program of a peace conference to be held at Souderton, Pa., Sept. 3 and 4. Speakers: H. S. Bender, Chester K. Lehman, Frank C. Newcomer, W. R. Moyer, E. B. Moyer, J. E. Lapp, Ira D. Landis.

The "Mission News Bulletin," a live one-page missionary messenger issued by the Mennonite Mission Board of Ontario, is to be enlarged into four-page messenger. May its usefulness in the cause of Christ and the Church be likewise increased fourfold.

The brotherhood of the Willow Street, Pa., congregation is looking forward to a harvest home and Sunday school meeting on Wednesday, Aug. 9. Speakers: Abram Martin, Wilson Moyer, John Lapp, David Groff, James Hess, Parke Book, Simon Bucher.

An interesting program of the harvest and Bible meeting at Good's Mennonite Church near Bainbridge, Pa., to be held Saturday afternoon and Sunday Aug. 19 and 20, is before us. Speakers: Simon Bucher, Oscar Burkholder, Abner Stoltzfus, Milton Brackbill.

Two conference reports—Ohio and Eastern A. M. and Alberta-Saskatchewan—reached us recently, but not in time for publication in this number of the Gospel Herald. The Lord willing, they will appear in the next two numbers of the Herald and later in pamphlet form.

Address for Mail.—Address mail for Bro. C. F. Derstine, Aug. 6-27, 2235 Xavier St., N. W., Portland, Oregon. During Bro. Derstine's absence from Kitchener, the following brethren will preach for the congregation, Amos Swartzentruber, L. S. Weber, and Merle Shantz. Cor.

As stated in the correspondence from Wooster, Ohio, another tent meeting in the city of Wooster has been arranged for by the Salem congregation. Let this effort be heartily supported:

both in our prayers and by attendance on the part of the brotherhood in the local community.

Among those who mingled with the young people during the recent young people's institute at Harrisonburg, Va., was the home minister, Bro. Abram Burkholder, past 90, and Bro. N. H. Mack of Millersville, Pa., past 78. It is an impressive example of youth and old age working together.

Among recent visitors in the Publishing House are the following: John H. Shank and wife, Hanover, Pa.; fifty-eight attendants at Arbutus Park Y. P. I. who favored the House with a visit while the Institute was going on; George Ressler and wife, Orrville, O.; David Ressler and wife, Seville, Ohio; Mary Burckhart, Wadsworth, Ohio.

As this paper is finding its way into the homes of its readers, the Virginia Conference will be in session at the Springdale Church near Waynesboro, Va. The annual meeting of the Ohio Mennonite Sunday School Conference will be held at Smithville, Ohio, at the same time. May the Spirit of the living God have His full way in both these meetings.

Request for Special Prayer.—The Portland, Oreg., Mission Church, and surrounding churches are arranging for a three-week, city-wide evangelistic meeting, Aug. 6-27. These meetings will be held in a tent, Bro. C. F. Derstine, evangelist; Bro. E. M. Yost, song director. A quartette from Hesston College will assist in work and singing. C. F. D.

Request for Prayer.—A request has come in for the prayers of God's people in behalf of a church member who is addicted to the use of profane language when things do not go to suit him. It may not be out of place to begin the prayers with a petition to the Throne in behalf of his conversion; as a man filled with reverence to God is not liable to use His name in vain.

Sword and Trumpet.—The last number of this periodical is just off the press. Bro. George R. Brunk, the editor of this paper up to the time of his death, having passed away, it was thought best by his co-workers in this enterprise to discontinue its publication. It was the burden of our departed brother to promulgate the conservative Christian faith, a cause which he defended wholeheartedly by tongue and pen.

The opening services in the new church building at Scottsdale are announced for Sunday, Aug. 6; just five months after the work of tearing down the old building began. Sunday forenoon will be devoted to the regular Sunday school followed by preaching serv-

ices, and the dedicatory services are to be held in the afternoon. A welcome is extended to all interested ones to attend also to those moved to remain for the Southwestern Pennsylvania Conference, which is to begin its labors the following day in the evening.

NOTICE

Arbutus Young People's Institute Attendants

1. Those who left personal property at the Arbutus Camp Grounds may secure the same by addressing ARBUTUS PARK, Johnstown, Pa., R. R., % Mrs. Riddle, and enclosing sufficient postage for its mailing.

2. Two Bibles, one with the name of Grace R. Nissley and the other with the name of Elise Shenk, may be secured by the owners by writing to C. F. Yake, Scottdale, Pa., and enclosing postage. A pair of ladies' black kid gloves also await claim by their owner.

3. Anyone having a complete copy of the first volume of the Y. P. I. News should communicate with C. F. Yake, Scottdale, Pa. The Y. P. I. secretary files do not have all of this first volume, and the committee would be glad to secure a copy from someone willing to part with his or hers.—C. F. Y.

Correspondence

Germfask, Mich.

(Fernland congregation)

Dear Christian Friends:—The Lord has indeed been blessing the work in this rural section, and we wish to share our rejoicings with you.

June 26-July 7 we had our two-weeks summer Bible school. We do appreciate and thank the Lord for the splendid efforts and help of Esther Esch of Fairview and Lois Oyer of Howell, Mich., in this project. Our school had an enrollment of 65, with an average attendance of 53. Most of the children walked, some even two miles.

At the present time Sister Osborne and I are conducting Bible school in our district twelve miles east of Germfask, known as Sandtown. Although the enrollment is only twelve, at present the attendance is almost perfect. In both schools the attitude and application has been very good. We also have Sunday school and church services with very good interest each Wednesday evening in the Sandtown community in a school-house.

July 6-9 Bros. Edwin Yoder and Edd Christner of Topeka, Ind., were with us formulating plans for the erection of a house of worship for the Fernland congregation, which we hope to see completed yet this early fall.

While here Bro. Yoder officiated in baptismal services for a mother.

We now are also having weekly cottage prayer meetings on Thursday evenings, which we feel is not only giving us a new contact with certain people but is a means of strengthening the brotherhood at this place. We feel certain that you are, and have been, remembering the work here, else we

could not put Satan to flight even as much as we have thus far, yet we ask a definite place in your prayer list, that this congregation in the Upper Peninsula may be endowed with the Spirit of God mightily, as we see the work here opening up more almost each month and week, the Lord leading for the establishing of services in other communities as well. We have contacts and convictions in and for a number of such.

Yours for the lost,
July 20, 1939. Chester Osborne.

Germfask, Mich.

(News from the Upper Peninsula Ferndale Church)

We arrived here Saturday evening just 1 hour after a hail storm that ruined the crops and beat holes through the roofs of houses and barns. Hail as large as walnuts and larger were washed from 3 to 4 inches thick at places. The ground was practically covered.

Bro. Chester Osborne and wife are stationed here with 20 members and a Sunday school with 25 on the roll. Bro. Osborne uses his car to bring the barefooted boys and girls to services. They have services twice every Sunday in a school house. Sunday school and preaching in the morning and children's meeting preceding preaching in the evening. Children's meeting is conducted by Sister Osborne. Bro. C. W. Moyer delivered the messages both morning and evening of the 22nd.

Ferndale is located 80 miles northwest of St. Ignace where the ferry boats arrive from the southern peninsula.

We also had the privilege to visit the brethren at Brutus. They have a membership there of about 60. Bro. Clyde Kauffman and Bro. Royal Buskirk are the ministers there.

It would be well for our younger folks as well as older ones, to see how those brethren still worship in the most simple form. It reminds one of pioneer days. On one occasion we were at a service in a private home to worship the Lord in song where the house was packed. It was 10:30 P. M. standard time before we were dismissed. We had a real spiritual feast.

We were also privileged to visit in the home of Bishop M. S. Zehr at Pigeon, Mich. The following night special services were held in his church and Bro. C. W. Moyer delivered the message. His remarks were based on "Behold the Lamb of God."

Let us remember the brethren with their families who are situated at these mission stations in our prayers. They also need our support.

July 22, 1939. John C. Clemens.
Mainland, Pa.

Portland, Oreg.

(2235 Northwest Xavier Street)

Dear Herald Readers:—The few months we have been engaged in active mission work have given us a taste of

the very busy life of a City Missionary, also of the joys that accompany seeing souls growing in grace. Many times during these summer months I have been reminded of the passage telling us that a little child shall lead them. Most of our work has been with children.

Following the Pacific Coast Conference (May 28-June 2) we held a 13-day summer Bible school. Our attendance for the opening day was 53. It gradually climbed until there were 119, with an enrollment of 165. A special feature of our school was the adult class. Although some of these "older children" were very irregular attendants because of home work, there were others who said that the Gospel was so appealing they simply couldn't stay away.

After Bible school came a 3-week period of summer camp. We took 3 different groups of Portland children out to Summer Camp, a total of 36. In this work we tried to follow a regular schedule and kept the children occupied with Bible study, work, and recreation. We feel that these contacts are very helpful, and will help us to win these children for the Lord.

On our camp grounds near Hubbard, Oreg., we also constructed seating facilities for 400 people and held an 8-day season of camp meetings with Bro. Glenn Whitaker of Los Angeles as evangelist. He gave a series of messages from the Book of Revelation. On several occasions our seats were nearly all occupied.

Now we look forward to having a city-wide revival campaign here in the city of Portland (August 6 to 27). Bro. Whitaker remains with us to help get started in this. We have engaged Bro. C. F. Derstine as evangelist, Bro. E. M. Yost as song leader, and a men's quartet from Hesston, this being selected by Bro. Paul Erb. We expect great results from these efforts. Will you please help to pray?

July 24, 1939. Marcus Lind, Supt.

Sheldon, Wis.

Dear Herald Readers, Greetings:—It is sometime since a letter has appeared in the Gospel Herald, giving news of this place. This congregation is made up largely from members from Pennsylvania and their families, and we are endeavoring by the grace and help of God to uphold the conservative standards of the Word of God and the Church.

In the last year the Lord has in a very definite way been blessing the work here.

Nearly two years ago the brethren undertook to build a house of worship. It was a venture by faith, as no one but the Lord knew where the funds would come from. The land was donated for the building. The brethren took their saws and axes and went to the woods to cut logs for the building. And as

(Continued on page 381)

Miscellaneous

SO LIVE

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall
take

His chamber in the silent halls of death,
Thou go not like the quarry slave at night—
Scourged to his dungeon, but sustained and
soothed

By an unflinching trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—William Cullen Bryant.

HOW DEEPEN THE SPIRITUAL LIFE OF THE NOMINAL CHRISTIAN

(An address delivered by Bro. Edd P. Schrock before the Indiana-Michigan Conference June 2, 1939, and by request of that body was afterwards reduced to writing for publication.)

This subject is an assigned one. The writer makes no claim of having a sure-cure recipe for this disease of the soul which has afflicted so grievously so large a per cent of the so-called Christian world.

The cry and prayer of many serious-minded leaders of the Church for many years has been similar to the wording of this subject. Because of seeming failure in many cases to find the solution many have been lost to Christ and the Church, and the pillows of the above said leaders have been wet with tears. The subject appears often in conferences and is the subject of many conversations. These, and the fact that there are evidently **many** in the churches who are what we call nominal Christians, make the subject a real one.

I. How **deepen** the spiritual life of the nominal Christian. Three words here—"deepen," "spiritual life," and "nominal"—are keys to this subject.

1. **Deepen** can only apply to something held in possession.

2. **Spiritual Life** is that part of the composite being called man which is not only eternal, but is that which has a direct source from God who alone is Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jno. 3:6). And the fact that life is spoken of here makes this truth the more evident. Our lives are either carnal (fleshly) or spiritual.

3. **Nominal** means "only in name."

Technically the subject wording is not regular, but we use it thus very frequently, and it is not the writer's wish to cast any undue reflection on its being used. Nominal Christians, they who are not serious about their spiritual welfare, carelessness and indifference, etc.; many causing serious church trouble, hindering the progress of many individuals and the Church in general, to say nothing of the hindrance in the spread of the Gospel. The contribution toward the Church's effectual working program

is usually very small or nil on the part of this group.

Viewing these three points we finally come to the conclusion that largely the solution is in looking the status of such people squarely in the face and labor accordingly. To this we wish to offer the following under division II.

1. In the light of I Cor. 3:1 (where spiritual and carnal are treated as exact opposites), of Luke 11:23 (revealing the fact that there is neither mingling or neutrality on this point), of Rev. 3:16 (which reveals the repulsiveness of the lukewarm or nominal Christian), and of Rev. 22:11 (which opens to us the fact that even death leaves the character still unchanged), should we not deal with it from the viewpoint of John 3:6 and teach and preach that "**ye must be born again?**" Are we going to lull to sleep, or allow to remain so, those who are evidently unregenerated and see them thus depart this life, after having been the hindrance mentioned above, which has the tragic ending of those who fail in meeting God's divine approval? Should we not rather speak plainly, reveal their real status, awaken their conscience through the **Word of God which is life-giving**, and thus make it possible to attain unto life eternal and enjoy its accompanying blessing of both time and eternity? What a pity to miss this obtainable blessing which is intended for all men.

The writer once heard Bro. M. C. Lehman relate an experience in India where in traveling the people were found to be living in poverty in a valley because of lack of moisture, while up on the mountain was a natural body of water which only needed to be brought into the valley, which when applied to the fertile soil would bring forth abundantly, besides providing power for generation of electricity, etc., which would make it possible for real comfort and wealth.

Oh! someone should tell them!

So we, even more so, must tell those who are spiritually poor, of the great source of all that God has for us which is indescribable by tongue or pen.

2. Then when life is received it may be deepened. Peter in II Pet. 3:18, speaks of growth. Paul in Eph. 4 tells of the provision, the Church, the Word, and the Holy Spirit; the three agencies designed to produce full-fledged children of God who have the testimony of Rom. 8:16 a living reality in their lives.

Pointing out dangers (Ezek. 33) is very essential. People are many times entrapped, blinded, and influenced into the doing of things which are really detrimental. II Tim. 2:26 tells us people are taken captive at his (the devil's) will. They need not criticism but help. Think of the **many** devices of Satan designed by him to destroy the human race, and man in the clutches of these devices.

Wholesome and impartial Scriptural

discipline, balanced teaching, and living a life that imparts knowledge that we have been with Jesus, love His Word, and enjoy to live the Christian life, will no doubt have much bearing on deepening the life of the babe in Christ.

Montgomery, Ind.

THE GREAT FUNDAMENTAL

By J. G. Yoder

For the Gospel Herald.

"... this do, and thou shalt live."

"... on these two commandments hang all the law and the prophets."

I believe that we all know the verses preceding the above passages of Scripture, and that perhaps we all have had our attention called to the fact that the fundamental of all fundamentals is love. I do not believe that there is one principle of the Bible that has as much and as absolute emphasis as the principle of Christian love. "Now abideth faith, hope, charity... but the greatest of these is charity." "Whosoever hateth his brother is a murderer, and ye know that no murderer has eternal life abiding in him." "We know that we have passed from death unto life, because we love the brethren." "If a man say, I love God, and hateth his brother, he is a liar." "He that loveth his brother abideth in the light." "He that hateth his brother is in darkness." "By this shall all men know that ye are my disciples, if ye have love one to another." "... that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me... that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me."

I feel certain that we cannot collect a more absolute and final group of scripture verses on any of the great principles of the Bible than we will find on this Christian fundamental of Love. Could anything be stated more dogmatically and more finally than the above scriptures state this great uncompromising fact. And yet we are so apt to lose sight of this great fundamental while pursuing other things of lesser value. So we sacrifice the best to obtain the good; we keep the fundamentals, but we lose the fundamental. Please do not misunderstand me. I firmly believe that the "fundamentals" represent Gospel truths on which we cannot afford to compromise a hair's breadth, and which we must cherish as being priceless, because when they are gone there is not much of Christianity left. But the apostle Paul says that even greater than our faith (which we believe) is charity, or love. And I believe all of us have seen people who have let their zeal for the fundamentals undermine their love for their brothers who were erring and going astray, and

thus these people had lost the great fundamental. I believe in "striving for the faith," and I feel sure that the Christian Church has lost many principles because it did not strive for them. However, in some cases brethren have retained the things they strove for at the cost of their love for one another, and I feel sure that in these cases the final balance has shown loss rather than gain.

If we check the above scriptures we will notice that in three instances we are told that we are to love one another **"that the world may believe."** That cannot mean anything less than that we are to love one another, so much that the world can see that we love each other. In fact, I wonder if after all the world is not a pretty good judge of whether we love each other or not. You know some "Christians" get around being called "murderers" and "liars" by the above scriptures, by saying that they **do** love their brothers with whom they are contending. But in some of these cases the world looks on and says, "they fight like cats and dogs." And still we are commanded to love one another enough, **"that the world may see and believe."**

A few days ago I picked up a small book on "Small Sects in America," and of course I was interested in seeing what they had to say about the Mennonites. One of the first things I noticed was the statement that compared with the number of members the Mennonites were divided into more groups than any other sect. And still the Lord prayed "that they may be **one**, as thou, Father, art in me, and I in thee." He did not say that the Indiana Conference should be one "one", the Ohio Conference another "one", and the Kansas Mennonites another "one," and so on. In fact, He said nothing about the Methodists being "one," and the Brethren being "one," and the Mennonites still another "one". And please do not misunderstand me. I firmly believe denominationalism is necessary, and I believe that the Mennonite Church interprets Bible principles more nearly as the Lord intended them to be interpreted, than any other denomination I know.

But I also believe that many denominations have been formed where the main thing at issue was not principle, but only a lack of love. I believe it is possible for a church to split, and for a new denomination to be formed, and both sides retain enough love for each other that in spite of the split the world continues to **see and believe** that they love each other. But as we look back at the splits and factions in our own and in other churches we must confess with shame that in the majority of cases this has not been true. In fact, instead of seeing and believing the world sometimes says, "They fight like cats and dogs," and that sometimes the world fails to see the love in these factions

which they claim to have for each other. Perhaps the world sees more clearly than the people who are directly involved.

The same principles apply to differences between individual brethren in the Church. Yes, they love each other (?) but they are not speaking to each other. The world looks on and is not convinced. "My little children, let us not love in word, neither in tongue, but in deed and in truth"—"that the world may believe."

Dondi, Rajnandgaon, C. P., India.

"WINE IS A MOCKER, STRONG DRINK IS RAGING"

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in **HIS** sight: but all things are naked and opened unto the eyes of **HIM** with whom we have to do" (Heb. 4:12, 13).

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

"Knowing this first, that no prophecy of the scripture is of any private interpretation: for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21).

"Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Did the Lord make and drink intoxicating wine at the wedding at Cana? Did Jesus or any of His disciples, or apostles, drink or advise anyone else to drink intoxicating drink? Do I hear any one say **"YES"**? Well, I'll say **"NO."**

You'll say, "How about I Tim. 5:23 where Paul tells Timothy to drink a little wine for his stomach's sake?" and also, "How about John 2 where Jesus made wine out of water?"

Well, we'll take it for granted that you are right and I am wrong, but tell me why we should just accept this without further studying the Scriptures to see what God has to say about this matter? Not forgetting Heb. 4:12, 13; II Tim. 3:16, 17; II Pet. 1:20, 21; also, II Tim. 2:15.

The above difference can exist only because we do not interpret Scripture alike. And that's why we quote the above, and especially I Pet. 1:20, 21, which we will give as a key for Scripture interpretation.

First, no prophecy in Scripture is of any private interpretation—the Ger-

man, being fully as strong, saying, "not of its own interpretation." Then we reason like this: If you or I interpret any verse in Scripture so that it does not harmonize, or so that it will contradict other Scriptures, you'll surely agree with me that the trouble is not with Scripture, but with our interpretation. It further says that the Scripture came not by the will of man,—meaning, "it is not the word of men,"—but holy men of God spake as they were moved by the Holy Ghost (by God) in order to get the right interpretation on the Scriptures in question, or any other, for that matter. **ALL** Scripture is given by inspiration of God; in other words, God said or in-breathed it all. Whether in the Old or New Testament, whether spoken by Christ or the apostles, or Moses or the prophets, or kings or any other inspired writer, it is all the Word of God. Further, it is "profitable" first for doctrine, "meaning teaching,"—so let us be teachable; also for reproof, telling us where we are wrong; again, for correction, showing us the right way; and finally, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work.

Again the question, "Did Christ, or the apostles, make or drink, or advise others to make or drink intoxicating drink? Since there are those that believe He did, we will do a little reasoning from that point of view. We will take for granted that the wedding at Cana experience would be most in their favor. We will take a number of statements from that narrative. They wanted wine, or it was exhausted. The mother of Jesus tells Him so! Now there were six water pots, after the manner of the purifying of the Jews, each holding two or three firkins. Webster tells us a firkin is equivalent to nine gallons, taking two and one-half firkins each will make fifteen firkins, or one hundred and thirty gallons of "strong drink"? Yes, and we must infer that they were already well drunk, or as the German has it, "drunken," and now some of them or many of them get real drunk?? "Well but how?" Don't they say that they kept the best (strongest) till last this time??? Now the consequence. We might largely differ in our conclusions. But my dear reader, can any intelligent mind harmonize this with the life and teaching of our Lord Himself, or the rest of the Word of God?

Let us just notice a few Scriptures on the above subjects. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 20:1; 23:29, 30).

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2:15).

And Proverbs, 23:31, 32, says (remember, God says), "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Now I wonder how well we'll agree on this Scripture. Does not this prove to us without a question that there are two kinds of wine; that which is red and that which is not red; that which giveth its color in the cup, and that which does not give its color in the cup; that which moveth itself aright, and that which does not; that which biteth like a serpent and that which does not; that which stingeth like an adder and that which does not; that which is fermented and that which is not; yea, more than that, that which **God Himself** said we should not look upon.

While on the other hand, we have the fruit of the vine as **God gave it** and as Christ called it and used it when He instituted the holy communion, as a sacred emblem of His precious blood (not that which is a mocker or that which is raging). **No, no.** How could we reason thus? Yea, the fruit of the vine is good food. That is what Christ made at the wedding. That is what Paul told Timothy to use for his health. How many poor souls have been banned from God and the Church through indulging and becoming enslaved by strong drink? What a curse is following its excessive use! We could give many Bible examples that prove by God's Word that wine is a mocker and strong drink is raging. And on the other side of the question, we can also find examples in the Bible how God's blessing followed them who totally abstained from strong drink, "They said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever" (Jer. 35:6). And in verse nineteen, he says, "**Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.**"

In conclusion we will say, Dear Reader, we trust you'll receive the above message in the spirit in which we at least tried to give it; and furthermore, the manner of interpretation, of scripture as given above does not only apply to the strong drink evil, but to the tobacco evil, the worldly pleasure evil, the worshipping of the goddess of fashion evil, and all other kindred evils, which we believe have all gone to seed in our day.

Few churches, if any, are free from all of them. Shall we then stand and condemn one another? **God forbid!** Much more we should pray for one another, and help one another to study

to show ourselves approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.—M. S. Zehr in *Herold der Wahrheit*.

SOME FAMILY HISTORY

Should there be any of the Summy families living in the upper part of Lancaster County—Marietta, Salunga, Mt. Joy—I should be very glad to hear from them. One family that we were best acquainted with was a niece of Grandmother's (Abram Landis' wife, of Mt. Joy). They had raised a niece of Mrs. Landis' (Rily Summy). She was married to a Mr. Spangler of Marietta. The last I heard of them was the sad news of the death of a son by accidental shooting with a revolver. That has been some years ago. We have our home in Rohrerstown, Pa., since 1930. My name and address is Mrs. Jonas Hess, Box 155, Rohrerstown, Pa.

EDITORIAL

(Continued from first page)

ance of extemporaneous speaking. In this number we publish another article emphasizing "Advantages in Careful Preparation;" in which the writer emphasizes another phase of the subject. If these two writers were together for an hour we have every reason to believe that they would agree perfectly on these two points: (1) Other things being equal, extemporaneous speaking is more direct and impressive than is the reading from written documents. (2) There is a decided advantage in giving the proposed message much studious and prayerful forethought, whether the message is delivered extemporaneously or read from manuscript. In this respect these two brethren are like Paul "the apostle of faith" and James "the apostle of good works." They emphasized two sides of the same question, yet there is no contradiction between them in what they have to say.

The Consecrated Life.—Brother, your time (all of it) belongs to the Lord. In a certain sense you are working for yourself, or your employer, or some institution in the Church, or some other organization or individual to whom you have obligated your services; but in a higher sense you are (or ought to be) working for the Lord.

Governments may regulate our working hours, to which regulations we should be submissive; but as a rule such regulations add to rather than sub-

tract from the time that is left for direct work for the Lord. Some of this time needs to be used in caring for the body, but the object of such care should be to keep in proper shape physically for efficiency and prolonged tenure of service in the cause of Christ and the Church. Working for the Lord, among other things, includes doing what Paul commends to the Galatians: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Each wakeful moment of our lives brings with it the responsibility to use it in a way that means glory to God and strength to the Cause. And the real test of Christian consecration is the use we make of the time which worldlings usually waste in carnal amusements or self-gratification. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such a course in life leads in the direction of that blissful state where at the right hand of God there "are pleasures for evermore."

ORDINATION

(Continued from page 373)

many other incidents and commands in apostolic times that are mentioned but once? Let us lay aside all arbitrary and unproven conclusions like that, and look at the matter from a Biblical viewpoint.

We find the disciples gathered together in Jerusalem, awaiting the promise of the Father. Peter arose, quoted Scripture, rehearsed their situation with a vacancy in the apostleship, and two men were proposed for the place. They cast lots, and Matthias was chosen. The idea that they simply voted does not harmonize with the prayer, "Lord... shew whether of these two thou hast chosen" (Acts 1:24), and the declaration, "the lot fell upon Matthias," which follows.

There are times today when the Church is confronted by a similar situation. The qualifications of the ministry are clearly set forth in the Word of God, Acts 6:3; I Tim. 3:1-13; II Tim. 2:2; Tit. 1:6-9. But, as was evidently the case when Matthias was chosen, there are times when even praying men are not all of a mind as to whom it should be, or whom the Lord has evidently chosen. In cases of that kind we do well to follow the apostolic example. Where one brother possesses those qualities to such a marked degree that there is practical unity among the praying membership that he should be the one chosen, then the matter is clear: especially when the choice is by unanimous voice. But where there is

divided judgment, "Lord, shew us" is always in order.

When, and under what circumstances the lot should be used in such cases, is a question upon which minds differ. But even in such cases let us be slow to pass judgment upon each other, unless we have a clear and decisive "Thus saith the Lord" to sustain us in our position. We recognize that much harm has come from the improper use of the lot. But in such cases the harm done was not because the lot was used, but because the lot was clung to so tenaciously that the lack of Scriptural qualifications for the ministry on the part of those in the lot were ignored. A man's life may be uncensurable, and yet lacking in essential qualities for the ministry. As our Brother J. S. Coffman used to say, "You spoil a good member by making a poor preacher out of him." But where the Scriptural qualifications are found in more than one person voted for, and where there is a divided judgment or sentiment among the praying members as to who should be chosen, we are simply following apostolic precedent when we use the lot; the wise (?) sneers of scoffers to the contrary notwithstanding.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 377)

the Lord supplied the means the work on the building was pushed along.

Sunday, July 16, is a day that will long be remembered, when we had the privilege of dedicating our building, 26 x 42, to the Lord with a deficit of less than \$50. The building cost in money about \$750, and about \$600 was donated by brethren in Pennsylvania, Maryland, Ohio, and Alberta, Canada. We surely ask the Lord to bless all who were led to give for this work.

A vacational Bible school was held the last two weeks with an average attendance of 30. Also a revival meeting was held at the church every evening, with good interest and attendance.

On Thursday eve, the last night of the service, baptismal services were held. One young man was received into church fellowship.

This congregation now numbers 17 members, with an average attendance in the Sunday school of 32. Bro. Daniel L. Martin is our minister.

We appreciated the visitors that have attended our services from Pennsylvania, Kansas, and Ohio. We will be glad to have any brethren passing this way to stop and enjoy our services with us.

Yours for the Master,
July 24, 1939. Ben Hershey.

Greenwood, Del.

Greetings in Jesus' Name:—We have many reasons to rejoice and praise Him for both spiritual and temporal

blessings. We were happy to have Sisters Lina Ressler and her daughters, Ruth and Rhoda, with us for two weeks in charge of our summer Bible school which closed last Friday. We had 98 enrolled and an average attendance of 77. We believe much good was done for this community. We hear mothers expressing their appreciation that their children could be with us and told of the Bible stories, the little ones came home and told them. We feel very thankful for all those who helped in the work. May the Lord bless them.

At this writing our aged Sister, Ella Uhler is very poorly; has been unconscious for several days. We are praying that His will be done.

Yours for Christ,

July 26, 1939. Mary A. Miller.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers, Greetings:—"O give thanks unto the Lord; for he is good; for his mercy endureth forever."

On July 23 Bro. and Sister Wm. Guengerich of the Daytonville congregation and Bro. and Sister B. B. King of Elida, Ohio, worshiped with us. Bro. Guengerich conducted the Devotion and Bro. King brought the morning message. In the evening of the same day Bro. and Sister John Friesen, newly appointed missionaries to India, and Bro. and Sister Menno Troyer of Conway, Kans., were with us. Bro. and Sister Friesen had the first part of the service, after which Bro. Troyer brought a message. Text, I Thess. 3:2.

We are looking forward to another Young People's Institute to be held at this place Aug. 16-20. Any one interested, especially young people, are invited to come and enjoy a spiritual feast.

July 26, 1939.

Cor.

Lancaster, Pa.

(Dillerville Mission)

Greetings of Love:—"It is a good thing to give thanks unto the Lord, and to sing praises unto his name." We wonder sometimes if this isn't true of each of us. We fail to give thanks to the Lord when it is rightly due Him.

A few weeks ago we closed a series of meetings, conducted by Bro. D. Stoner Krady, at which time one precious soul gave his heart to the Lord. He is now eighty-one years old. Pray for him and others in this community. A soul is of untold value, and we know it is worth striving for.

We certainly have reasons in untold numbers why we should give thanks unto the Lord.

Pray for the work and the workers at this place, that there may be many more to give themselves to the Lord and His service.

Yours in His glad service,

July 27, 1939. John S. Bechtold.

Wooster, Ohio

(Salem congregation)

Dear Herald Readers, Greetings:—We thank the Lord for His blessings upon us. We feel that He has been with us and blessed our efforts. Like Asa, we know that our help is in Him, and our prayer is that we may continue to go forth "in His name."

We have been conducting singings for the purpose of learning the songs in the Life Songs No. 2. Our S. S. chorister is in charge.

In the evening of July 16, one was received into fellowship by water baptism. His conversion is one of the visible results of our jail services in Wooster. Pray for him that he may remain true to the Lord, and that he may be given victory over temptation.

We are again planning to have a series of tent meetings in Wooster, Aug. 8-20. Bro. Jesse Short of Archbold, Ohio, is to be the evangelist. We know that there is a great work to be done, and we crave the prayers of the Church in behalf of these meetings.

July 27, 1939.

Cor.

Allensville, Pa.

Dear Christian Friends:—Beginning May 29 the second summer Bible school was held at Rockville Chapel. The attendance and interest were good.

June 12 and 23 marked the beginning and end of the first Otelia Bible School. This was held in an abandoned C. C. C. Camp, a short distance from the schoolhouse used for our Sunday school. On the last day of Bible school the attendance reached 100.

Final preparations are being made by those in charge for the approaching General Conference. May God bless that event to His glory.

Yours in His service,

July 28, 1939.

Bertha Leasa.

GREETING TO PENITENTS

This day, young friend, the Father bends
To you a listening ear;
Since you have felt His love and knelt
In Jordan's waters clear;
He will supply you from on high,
With grace for every need;
And His own Son, till life is done,
For you will intercede.

Since 'tis your choice to hear His voice,
He'll grant you earnest prayer;
And through His love, the Spirit-dove,
Will guide you everywhere;
You'll not regret that you have set
Your feet on higher ground;
May you ne'er cease to feel the peace
Which now your soul surrounds.

And when this life with all its strife
And toil shall be no more;
May you rejoice to hear His voice,
Upon the other shore;
And when the Son shall say, "Well done,
Be thou made fully whole;"
Then love and peace shall never cease,
While endless ages roll.

—Selected by Mae Tharp.

PROGRAM

of the
BIENNIAL MEETING

of the
Mennonite Publication Board

to be held at the
LANDIS VALLEY MENNONITE CHURCH
NEAR NEFFSVILLE, PA.

Wednesday, August 16

- 2:00 P. M. Business meeting of Executive and Publishing Committees.
7:30 P. M. Regular preaching service. Under direction of the home ministers.

Thursday, August 17

- 9:00 A. M. Executive and Publishing Committee Work (continued).
1:30 P. M. Devotional services.
Business meeting of the Board.
Reports of Officers and Editors.
Reports of Committees.
7:00 P. M. Devotional services.
The Origin and Growth of Our Publication Work
Daniel Kauffman
Present Needs and Future Possibilities.....A. J. Metzler

Friday, August 18

- 9:00 A. M. Devotional services.
General business.
Election of Officers.
The Work of Publication Board Members.....Amos S. Horst
How Improve Our Board Meetings.....J. R. Shank
1:00 P. M. Devotional services.
Future Policies:
1. The Establishment of Branch Book Stores.....O. N. Johns
2. In Sales and Distribution.....John W. Weaver
3. In the Employment of Workers.....Lewis Martin
Improving the Quality of Our Literature.....Oscar Burkholder
7:00 P. M. Devotional services.
A Trip through the Publishing House.....Geo. W. Cutrell
The Relation of the House to Other Departments,
Units, and Phases of Our Church Work.....Paul R. Erb
Our Goal: the Strengthening of the Church and
the Saving of the Lost.....Simon Gingerich

Notes.—Beginning with the Thursday afternoon meeting, all meetings are open to the public. Everybody invited and welcome.

Reports of officers and editors are printed in pamphlet form and are for free distribution; as are also sample copies of our various periodicals published by the Mennonite Publishing House.

Come praying, and God's blessings will follow.

Obituary

Gingrich.—Lovina Snyder was born Feb. 8, 1865; died July 18, 1939; aged 74 y. 5 m. 10 d. On Jan. 3, 1888, she was married to Israel B. Gingrich who predeceased her two years ago. To this union were born 8 children. Those who survive are Manasseh of Waterloo, Freeman and Leah (Mrs. Addison Snider) of Elmira, Mrs. Amos Gingrich, Mrs. David B. Snyder of Waterloo. Two sons (Simon and Allan) and 1 daughter (Mrs. Menno Eby) predeceased her. One sister (Mrs. Isaac Hilborn, Kitchener), and 15 grandchildren also survive. She was a life-long resident of Waterloo Twp., and early united with the Mennonite Church to which she remained faithful to the end. About two months ago she was stricken with a heart attack from which she never recovered. Funeral services were conducted at the St. Jacobs Mennonite Church in charge of Brethren Roy S. Koch and Jonas Snider.

Blough.—Josiah Blough was born May 22, 1855, near Johnstown, Pa. At the age of 22 he left Pennsylvania and moved to Michigan. He was united in marriage to Sarah, daughter of Preacher and Mrs. Peter Keim on Dec. 15, 1878. To this union were born 1 son (Titus) and 1 daughter (Mrs. Minta King deceased). He and his wife were received into the Mennonite Church Feb. 26, 1893, in which faith he remained until death. He was preceded in death by his wife, who passed away May 25, 1912, and by his daughter Dec. 22, 1933. He died Friday morning, June 30, 1939, at the home of his son Titus; aged 84 y. 1 m. 8 d. Surviving are his son, 4 grandchildren, 2 great-grandchildren, 4 half sisters, and a host of relatives and friends. He had been in declining health since last winter. He chose John 14:1-3 for his funeral text, and expressed peace with his Lord, as his testimony, and went on. Funeral services were conducted at the home and at the Bowne Mennonite Church by Bro. T. E. Schrock, on July 2. Burial in adjoining cemetery.

Schantz.—Daniel, son of Christian and Elizabeth (Suttor) Schantz, was born near Regensburg, Germany, Aug. 17, 1868; died suddenly of a heart attack at his home near Hydro, Okla., July 14, 1939; aged 70 y. 10 m. 27 d. He came to America when 16 years old and worked for some time near Hopedale, Ill.; then made his home with his brother Joseph at Fulda, Minn. On March 17, 1896, he was united in marriage to Anna Zimmerman of Flanagan, Ill. They resided at Fulda for two years and eight years near Rolfe, Iowa; after which, in January, 1909, they came to near Hydro which has since been his home. He is survived by his loving wife, 1 son (Alvin of Hydro) and 1 daughter (Mrs. Lewis Holsoople of Versailles, Mo.); 2 brothers (Andrew and Peter of Hydro) and 2 sisters (Mary and Lena in Germany). His father, mother, 6 brothers, and 1 sister preceded him in death. He accepted Christ as his Saviour at the age of 15 and united with the Mennonite Church, where he was a faithful member until the Lord called him home. Funeral services were held at the Pleasant View Church where he was a member. Services by Jno. Slagell and Alva Swartzendruber. Texts, Num. 23:10; Rev. 14:13. Interment in cemetery near by.

Schneck.—Peter, son of Abraham and Barbara (Zuercher) Schneck, was born Dec. 23, 1856; died July 14, 1939, at his home near Dalton, Ohio; aged 82 y. 6 m. 21 d. On April 8, 1880, he was united in marriage with Elizabeth Sprunger of Berne, Ind. Four children were born to this union, but only the youngest son (John Wesley) survived his parents. A son (David Nelson) and a daughter (Martha) died in infancy, and a daughter (Caroline) at the age of 20 preceded him in 1910. On June 20, 1912, his loyal helpmeet was also taken through death. In his youth he joined the Sonnenberg Mennonite Church and later (in

Married

Shank — Ebersole.—On Saturday morning, July 15, 1939, Bro. John Henry Shank of the Hanover, Pa., congregation and Sister Edna Catharine Ebersole of the Chambersburg, Pa., congregation were united in holy marriage, Bro. Richard Danner officiating.

Byer — Cleare.—On Saturday, June 3, 1939, in the Glasgow Church, near Stouffville, Ont., Bro. Lorne Byer of Markham, Ont., and Sister

Joyce Cleare of Stouffville, Ont., were united in marriage by Bro. Oscar Burkholder, Breslau, Ont. May the choice blessings of the Lord attend them through life.

Webb — Forest.—On Sunday morning, July 16, 1939, at the Detroit Mennonite Church occurred the marriage of Bro. Glen Webb of Royal Oak, Mich., and Sister Ruth Forest, of Detroit, Mich. Both are members of the Mission church. Bro. Frank B. Raber, Supt. of the Mission, officiated. May the Lord's blessings be theirs through life.

1886) he transferred his membership to the Salem Mennonite Church where he had been an active and loyal member and over 50 years taught a S. S. class. He was an inveterate reader of the Bible and read it through a number of times. He had been sick for several months with heart disease and dropsy, but bore it with patience. He is survived by his son (J. Wesley of Milwaukee, Wis.), 3 grandchildren, 3 brothers (David of Dalton, John of Pandora, Daniel of Canton), and 2 sisters (Mrs. Maria Nussbaum of Apple Creek and Mrs. P. J. Amstutz of Dalton). One sister (Mrs. Philemon Sprunger) died Aug. 24, 1904. Services were held at the Salem Church on the 16th, conducted by A. S. Rosenberger (local pastor), assisted by A. R. Kaiser and Allen Bixler.

Stutzman.—Amanda, daughter of Abraham and Anna (Beachy) Mast, was born Dec. 20, 1863, in Holmes Co., Ohio; died at the home of her daughter (Mrs. D. J. Schweitzer, near Wood River, Neb.), July 6, 1939; aged 75 y. 6 m. 16 d. She united with the Mennonite Church at the age of 14, in which faith she died. On Jan. 13, 1880, she was married to Stephen Stutzman. They were blessed with 1 daughter and 1 son. She is survived by her daughter (Laura Schweitzer, Wood River) and son (Ralph, San Mateo, Calif.), 10 grandchildren, 24 great-grandchildren, 2 brothers and 2 sisters (Joas Mast, Lydia Miller, and Malinda Miller, Holmes Co., Ohio; and David Mast of Little River, Kans.), and a host of relatives and friends. Her husband, 7 brothers, and 6 sisters preceded her in death. She had been failing in health several years and was bedfast two weeks. The cause of her death was anemia. Her lingering illness she bore with patience, and her cheerful disposition was an inspiration to all with whom she came in contact. The family keenly feels the loss of a devoted and loving mother and grandmother. Life does not end thus, for it will live in influence and in memory, and becomes real to those who pass from this world into the life to come. Funeral services were held at the home, and at the Wood River Mennonite Church by Bros. A. E. Stoltzfus and Joe Zimmerman. Text, Dan. 12:2. Interment in adjoining cemetery.

"Gone into the light, that shines so fair,
Gone from the earth of sorrow and care;
Resting those hands that did their best,
Gone, dear mother, gone to rest."

Yohn.—Margaret Olive Yohn was born near Allensville, Pa., April 10, 1879; died at her home July 15, 1939 after a lingering painful illness of several years; aged 60 y. 3 m. 5 d. She was the daughter of the late Samuel and Nancy (Headings) Hazlitt. She leaves 2 children: Samuel, at home, who so faithfully helped his mother to the very end, and a daughter Mary, who for a number of years (due to ill health), has been cared for at the Joshua B. Zook home. Two sisters, Mary (Mrs. Hugh Carter) and Alva Hazlitt, also survive. Since the death of their father, Samuel Hazlitt, Alva has been making her home with her sister Margaret and family. In her early life she gave her heart to God and for the past 48 years has been faithful, and devoted, true to her God, and a true member of the Allensville Lutheran Church, always found in her place at church, rain or shine. She was a woman of high and noble ideals and was interested in all religious, community, and civic affairs. Whenever opportunity called she was ready to do her bit. Her last concern was for the welfare of her children and friends. She also expressed a desire to go Home, that it was the Lord's will that she should go. She also made plans for the funeral. Her husband (Albert Yohn) died 17 years ago, leaving her with two small children, and it was with zeal and determination that she labored and struggled on so as to keep the home together. "God's ways are not our ways, nor his thoughts our thoughts, but as far as the heaven is from the earth so great is his mercy toward them that fear him." Funeral services

were conducted Tuesday afternoon at the home, and further services at the Allensville Lutheran Church, in charge of Guy H. Middlesworth, assisted by Joshua B. Zook. Text: Rev. 1:17, 18. Burial in the cemetery adjoining the church.

"How sweet the thought that every wave
But bears us nearer heaven!
There we shall meet, when life is o'er,
In that blest home, to part no more."

Weaver.—Elizabeth M., widow of Martin G. Weaver of New Holland, Pa., and a daughter of the late Abram and Elizabeth Martin, was born June 22, 1862; died June 28, 1939; aged 77 y. 6 d. She was of a quiet and loving disposition, never tiring of being kind to someone. During her twelve weeks sickness, although barely able to take any nourishment, she was content with all that was done for her, and almost to the end she had a smile and kind word for all. She is greatly missed in her home. She is survived by 1 daughter (Lydia, wife of Jonathan Z. Martin of New Holland) with whom she had her home, and 2 stepchildren (F. Viola, wife of Harry L. Dittenbaugh of near Lancaster and Clarence R. Weaver of New Holland), also one sister (Mrs. Lydia Stauffer of New Holland). One son (Lloyd) preceded her in death as did these brothers and sisters (Henry, Aaron, and David Martin and Anna Weaver). Early in life she united with the Mennonite Church and was seldom absent from her place of worship until her last illness. Her great desire and prayer was that all the family should be Christians and live good lives. Her favorite hymn "Shall we gather at the river" was sung at the funeral. Services were conducted at the home by Bro. Noah Sauder and at the Weaverland Church by Bro. John W. Weaver assisted by Bro. Aaron H. Weaver, after which she was laid to rest in the Weaverland Cemetery.

—Her Daughter.

Craig.—Mary Magdalene, daughter of Fannie and David Kennedy, was born near Waynesboro, Va., March 5, 1863; died at her home, June 23, 1939; aged 76 y. 3 m. 18 d. She was married to John E. Craig Dec. 22, 1887. She is survived by her sorrowing husband, 4 sons and 4 daughters (Walter D. of Cumberland, Md.; Ernest E. and Charlie P. of Newport News, Va.; Arthur A., Staunton, Va.; Mrs. Sam Blosser of New Hope, Va.; Mrs. Everette Frazier, of Waynesboro, Va.; Mrs. Clyde Smiley of Staunton; and Mrs. John Martin of Waynesboro). She also leaves 22 grandchildren, 1 great-grandchild, 3 sisters and 1 brother (Mrs. Bettie Hanger and Mrs. Cenia Weaver of Waynesboro; Mrs. Emma Swartzel of Bluefield, W. Va.; and J. S. Kennedy of Waynesboro). Mother had been in feeble health for nearly a year, but was only bedfast the last six weeks. She was very patient in her sickness and never complained of her suffering. Even in our sorrow we are comforted with the thought that our loss is her eternal gain. She often told the family she wanted to go and didn't know why she must stay here any longer. With one of the daughters by her bedside on Sunday before her passing away, she told her some things she requested. One was that she tell the rest of the family to read their Bibles and do the best they could, that their end was coming too; as hers was almost here. She only lived a few days longer and peacefully passed away without a move or struggle. She united with Hildebrand's Mennonite Church early in life, and remained faithful until death. She will be sadly missed in the home, church, and community. Funeral services were held from Hildebrand's Church conducted by J. R. Driver assisted by J. H. Weaver. Text, John 11:19-26. Laid to rest in the adjoining cemetery.

"Tis hard to part with mother, dear,
No more to see, no more to hear;
But she has gone to a better land,
Where pain nor death can enter there."

—The Family.

Sauder.—Bishop John M. Sauder was born in East Earl Twp., Lancaster Co., Pa., June 21, 1864; died July 20, 1939; aged 75 y. 23 d. Besides his widow (who was Susanna Good before marriage) the following children survive: George G., East Earl; Eli G., Bareville; Menno G., Witmer; Mary (wife of Noah Musser), Fivepointville; and Annie (wife of Landis Sensenig, East Earl); also 17 grandchildren, 2 great-grandchildren, and 1 sister (Rebecca, East Earl). Bro. Sauder was dusting grape vines with lime while on a step ladder, fell, and was found by his son-in-law a few moments afterward and after drawing only a few more breaths, his spirit had taken its flight. The deputy coroner rendered a verdict of accidental death due to a broken neck.

Bro. Sauder was ordained to the ministry on May 16, 1895, and was ordained to the office of bishop over Weaverland and Groffdale District, April 22, 1926, as an assistant to Bishop Benj. Weaver. After Bro. Weaver's death (Sept. 3, 1928) he had charge of the above named district, the various congregations throughout the district have been continually growing and at the last conference, Bro. Sauder asked for help. After all concerned prayerfully and carefully considered this request, it was decided to divide the district and in accordance with this decision Bro. Sauder had already set the dates on which votes will be taken and a bishop ordained in the Groffdale district (including New Holland, Groffdale, Metzlers and Frazer). This will be carried out as planned (Aug. 31, the Lord willing) and at a later date the other part of the district will be taken care of. Our departed brother was one of the oldest members of the Lancaster Conference. The writer knows of only one conference that he missed, and that was due to sickness.

Funeral services were held July 24 at Weaverland. There were present, by actual count, at least 134 bishops, ministers, and deacons, and while the number of people who walked around to view the body, varied as different people tried to count, there were around 2600 or more who passed around the remains of one whose many sermons over a period of more than 44 years are now to be heard no more. May the admonitions and warnings given by our departed shepherd be not soon forgotten; and may the Great Shepherd of the sheep raise up one who shall take the place that now needs to be filled sometime soon. "He being dead yet speaketh."

Our Bishop preached his last sermon to a large and appreciative audience at Weaverland July 9, using as a basis I Cor. 12:28-31; "The Church and her Calling," being the burden of his message. While the various congregations in the district, and in fact all over, were shocked at the news of this very sudden departure of our bishop, we humbly bow to His divine will and say, "Thy will be done." J. W. W.

A "BEAUTIFUL" SERMON

A word for all those who make sermons and give addresses.

His sermon had the usual heads,
And subdivisions fine;
The language was as delicate
And graceful as a vine;
It had a proper opening,
'Twas polished as a whole,
It had but one supreme defect—
It failed to reach a soul.

—Henry Pickering, in The Witness.

THE PERSON WORTH WHILE

Not the clothes you wear
Nor the food you eat,
Makes you the person
Hard to beat.

Your kindly deeds,
Your friendly smile,
Makes you the person
Really worth while.

—B. M. R.

MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the Allensville, Pa., Mennonite Church Aug. 20-24, 1939. Please address all correspondence for local information to Bro. Elmer E. Yoder, Allensville, Pa.; and such correspondence as may pertain to General Conference to Bro. Aaron Mast, Belleville, Pa.

Abner G. Yoder, Moderator.
J. A. Heiser, Secretary.

All persons coming to General Conference by train from the West will be met at Huntingdon; from the East, Lewistown. Write when you expect to arrive, or call up phone 1, R-2, Allensville, after you arrive.

Alpheus D. Smucker,
Allensville.

Those coming by car: The grounds are located along Route 76 one mile east of Allensville. Route 76 goes through the valley from Mill Creek to Reedsville. Those coming from West on U. S. route 40, take U. S. 22 out of Columbus, Ohio. Those who come on U. S. 30 from West, take U. S. 22 from Pittsburgh. Those who use U. S. 422 from West, take U. S. 22 from Ebensburg, Pa. U. S. 22 leads to Mill Creek, Pa., where they will take Penna. 76 east to conference grounds. Those coming from Buffalo, come southward to Lock Haven, Pa.; then to Reedsville, where for your convenience there will be a marker directing westward on Penna. Route 76 to the Conference grounds.

Elmer E. Yoder,
Allensville, Pa.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The annual meeting of the Southwestern Pennsylvania Conference will be held in the new building of the Scottdale Mennonite Church, the Lord willing, Aug. 7-11. Program is as follows:

Monday: 9:30 A. M.

Meeting of Executive Committee, Bishops.
Evening, Mission Board meeting.

Tuesday: A. M.

Mission Board meeting.
P. M., Sewing Circle meeting.
Evening, Sunday School Conference.

Wednesday: All day

Sunday School Conference.

Thursday: All day,

Church Conference.

Friday: Forenoon,
Church Conference.

An invitation is extended to all interested ones to attend these meetings.

For further information address either the Moderator, Daniel Kauffman, at Scottdale, Pa., or the Secretary, Sanford G. Shetler, Hollsopple, Pa.

Missouri-Kansas

The Lord willing, the Missouri-Kansas conference will be held at the Pleasant View Church, nine miles northwest of Hydro, Okla., Aug. 7-11. Those coming on Highway 66, come to Hydro and follow markers from north side of town to the church.

Those coming on Nos. 33 or 183, come to Thomas, then follow markers from southeast corner of town to church thirteen miles southeast of Thomas.

Trains and busses will be met at Hydro, Thomas, or Weatherford by request.

If coming by train or bus, notify Henry Miller, Hydro, Okla., or call the Mennonite Church.

J. G. Hartzler, Mod.
Earl Buckwalter, Secy.

Illinois

The Illinois Conference is to be held in the Grade School Building in Morton, Ill., Aug. 14-16. Schedule of meetings as follows:

Ministerial Meeting—Monday Forenoon and Afternoon, to begin at 9:00 A. M.

Church Conference—Monday Evening, Tuesday Forenoon and Afternoon.

Sunday School Conference—Tuesday Evening, Wednesday Forenoon and Afternoon.

Young People's Conference—Wednesday Evening.

A cordial invitation is extended to all.

J. A. Heiser, Moderator,
E. H. Oyer, Secretary,
Harold Zehr, S. S. Conf. Sec.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

Shem Peachey, Secretary.

INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE

August 8-10, 1939

Will meet, the Lord willing, with the Bowne congregation near Elmdale, Michigan. You are cordially invited to attend this meeting. Come praying. Come and let us worship together.

Secretary of Conference,
Amos O. Hostetler.

The Bowne Church is located 12 miles north and 1 mile west of Hastings. From Clarksville go 2 miles west, 1 mile south, and 1½ miles west to the church. Those coming from the South take 131 to Kalamazoo and there take 43 to Hastings and from there follow the arrow north 12 miles. Those coming from the north leave 16 three miles north of Clarksville and follow the arrows to the church.

MENNONITE PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will be held with the Landis Valley congregation near Neffsville, Pa., Aug. 16-18, 1939.

The Executive and Publishing Committees will meet, D. V., on Wednesday, Aug. 16, and be in session Wednesday afternoon and Thursday forenoon.

The regular Board meeting will begin Thursday, 1:30 P. M., at which time all Board members are requested to be present. The Board meeting will continue Thursday evening and all day Friday.

The public is invited to attend all the public meetings of the Board—Thursday afternoon and evening, and Friday forenoon, afternoon, and evening.

For further information relative to transportation, write to Bro. Ira D. Landis, Lititz, Pa., R. 3. For information relative to the meeting, write to the Secretary of the Board.

D. D. Troyer, V. President.

O. N. Johns, Secretary,
Canton, R. 3, Ohio.

All cars coming from the west over Lincoln Highway, come to Lancaster. From the north end of the city, come northeast to Landis Valley, three miles away. If over the William Penn, leave the same at Harrisburg for Lancaster. East of Landisville bear left on 722 to Neffsville, and then due east.

Ira D. Landis.

YOUNG PEOPLE'S INSTITUTE

Due to the fact that our former institutes have been much appreciated by the young people and have provided an excellent opportunity for instruction in the Christian life, another institute has been arranged for 1939. It will be held, as formerly, at the East Union Church near Kalona, Iowa. The date chosen is Aug. 16-20. One day has been added this year, thus giving four days for class work. The Instructors are:

Bro. Nelson Kauffman and wife Hannibal, Mo.

Bro. S. G. Shetler, Hollsopple, Pa.

Bro. R. R. Smucker, Goshen, Ind.

Bro. J. D. Mininger, Kansas City, Kans.

For Book Study the following have been selected:

Sermon on the Mount, Malachi, Romans, James.

A number of very interesting and practical subjects have also been chosen. A cordial invitation is extended to all young folks to register for this institute, and during a little summer vacation enjoy Christian fellowship and Biblical instruction. For further information, write to Bro. D. J. Fisher, Iowa City, Iowa.

S. J. Horst, Secretary.

Love will not only save us from evil speaking, but mistrusting and implying wrong motives to our brethren. We will put the best construction on things and refuse to believe an evil report until it is known to be a positive truth.—Sel.

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400-408—Thirty-ninth annual report of the American Mennonite Mission, Dharmtari, C. P., India

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

August 3, 1939

JOHN R. MUMAW, Editor

EDITORIALS

You are getting the annual report of our Mission in India with this issue of the Supplement. We feel sure you will enjoy reading these articles and will find the statistics of real interest. One can not help being impressed with the fact that our missionaries must be spending a great deal of time for others. The life of the missionary on the field is a very active one. There are so many things to look after and so many people to minister unto. Their requests for prayer are not a mere literary frameup to conclude an article or speech, they really want divine help to carry the heavy burdens of missionary labors. You can help them greatly through definite and faith-believing intercessions.

Next month we expect to include the annual report of our Mission in South America. That calls attention to the fact that they have now been laboring in that field for twenty years. They have not accomplished as much as they wished for but certainly the Gospel has brought peace to the hearts of many people. We praise the Lord for the victories He has given to our brethren in the Argentine. You may read about them in the next issue.

It is very gratifying to see the evidence of growth in our missionary thinking during the past two decades. We have come to support more missionaries in the foreign field; more city missions are now being conducted by our Church; the rural field is receiving more and more serious attention by Church leaders and workers. But with all this, there is no occasion for us to think we have done what we could. While we have entered into many needy fields with a testimony that has blessed the lives of many people who were lost, there are yet many more who do not know about Christ. This same Gospel message can be just as effective in reaching others among the millions of unsaved throughout the world.

Recently a statement appeared in print that there are more non-Christians in the world today than there were ten years ago. That means we have a tremendous task before the generation of our day. The forces of evil are on the increase. Apparently there is a growing indifference among many Christian professors to the spiritual needs of the world. Does it mean anything to you that the population of the kingdom of darkness is growing more rapidly than the Christian church? Do you care that souls are dying without Christ? Can you believe that the Lord may return at any time now and not be concerned about the unsaved? They

are in darkness. They need the light of the Gospel. If we fail to let our lights shine their darkness will thicken into eternal woes. Men need to see your light and mine to find their way to God. "Ye are the light of the world."

The unoccupied areas of the world present a very real challenge to the Mennonite church. With this missionary awakening that has sprung up among our people during the past twenty years we ought to be able to do a great deal more to spread the Gospel among those people who have not yet heard about Christ.

What shall we do about the unreached fields of Asia? It has been estimated recently that forty-five per cent of the Chinese Republic is unoccupied by Christian missions. It is said that half of Manchuria has not been reached by the testimony of the Christian Church. Korea has a population that is only two per cent Christian. And this is only one portion of Asia which has many other large territories in which there is no Christian testimony. India has areas with as many as two, three, and even five million people that are still unoccupied. The great central and northern part of the continent remains the largest unoccupied field in the world. Other smaller regions such as Afganistan, Bhutan, Nepal, Socotra, Kuria Muria and Maldave Islands, French and Portuguese India, Tibet, Saghalien and Pescadores which are unoccupied for various reasons have a total population of 60,000,000. Surveys of such countries as Japan, Turkey, and Arabia show that they are very inadequately occupied. Alexander McLeish says, "the extent and gravity of the unfinished task in Asia must not be overestimated for there are only thirteen missionaries and five thousand Christians to the million among 1,100,000,000 people."

Africa as a whole has a larger proportion of baptized Christians than Asia. Nevertheless there are areas that are just as needy as any that have been mentioned above. Missionary occupation is strongest in British territory, Belgian Congo, and in most parts of Madagascar. In those sections where the Moslems are strong, evangelical missionaries are comparatively few. The largest areas of unoccupied territory in Africa are to be found in Portuguese East Africa, French West Africa, Lybia, Italian, French and British Somaliland, Eritrea, Mauritania, Portuguese Guinea, Spanish Rio de Oro and Ifni. These represent sections of country that are in great need of the Gospel. Many of them are the object

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IS THE MANITOU MENNONITE CHURCH A MISSION STATION?

By L. C. Miller

This is a question that has often been asked the writer: "Is the Manitou Mennonite Church a Mission Station?" The answer always given is, "YES." While it has been decided by conference that the church here is to be an organized congregation rather than a mission station yet the fact remains that there is much work to be done here that is decidedly missionary; and the church to do her duty must do that work. In the immediate vicinity of the Manitou Mennonite Church live about one out of forty of all the people of Colorado. Colorado Springs is third in size of Colorado cities with a population of approximately 35,000. This city with its near-by smaller towns, including Manitou Springs, make the above statement true. A mission station has been aptly defined as "a place from which active and continuous work is carried on to build up Christian character and to lead souls to Christ." A missionary is said to be "one who is sent to propagate and build the kingdom of Christ in some particular field: A Messenger; the Ambassador of Christ." The Manitou Mennonite Church is such a place and we as Christ's servants, and yours, have been so delegated. But when we consider the work as it is; and as it is actually carried on, we are conscious of the fact that because of our many duties and responsibilities the work is not carried on as efficiently as it might be if our responsibilities were less or if we had ability to do more. The minister, aside from the parsonage rent free, his electricity, water, and fuel—which are paid by the local congregation—and some other free will offerings—is self-supporting. To pay in part for this support the minister acts also as janitor of the church and as caretaker of the church grounds.

When one in seeking work informs an employer that he is a Mennonite minister who considers his church work first, and therefore must respond when there is a direct call from the church, such as funerals, weddings, sickness, conference, visitation work, etc., (he must respond although employed at other work), the prospective employer is usually reluctant to hire such an applicant. Even in the trades the same thing is true. Then again it is true that Manitou Springs and Colorado Springs are tourist cities rather than industrial cities and work in the winter months is often rather slack. For this reason it is then very difficult to make a living wage, and at the same time do one's duty as a minister. Another consideration is that in a tourist city, or any city on a direct U. S. Highway there is much travel and, as it should be, the Mennonite minister's home "is the house by the side of the road where dwells the friend of man." In keeping a "guest" and "caller" list for several years we found that in the year 1937 we had 2234 callers and 501 guests. Callers are those who came to our home for a short call and did not eat with us nor stay over night. Callers include our neighbors and friends who live here in Manitou Springs as well as those stopping from a distance. Guests include all whom we had the pleasure of entertaining in our home for meals or overnight.

When we consider the fact that for over six years Sister Miller has done all her own house work here, excepting for several short periods of time when it became absolutely necessary to hire help, while at most of our city mission stations there are two or more women helpers, it is not at all surprising that finally she is at the place where she is unable to do any work at all. One of the objects of this letter is to send out a call for some efficient Christian sister who wishes to dedicate her life to God's work and feels that she enjoys hard work and entertaining strangers, to come into our home and help Sister Miller with the work here. There will be no wages but our home will be her home. There are four in our family. Sister Miller, Jerry a son 19, and Bob a son 17, and myself. If any Sister is interested write us a letter of introduction both of yourself and of your expectations.

The church at the present time has a membership of 75. There are five more families living here who have not yet

placed their letters with the congregation, which we hope to add to our number soon. When these and the two who confessed Christ during the meetings held last week by Brother E. M. Yost of Greensburg, Kansas, are placed on the roll, the membership will be at least 90. Most of us are included among the laboring classes of the city. A few are in business of their own. But all are included among those who labor for a livelihood. Because of this fact it has seemed beyond all physical possibilities to respond to all the calls for spiritual help that have come to us during the past. Three different appeals have come for ministerial help. "Come and preach for us," has been the call. But the call was for a set time and at regular appointments and one cannot preach at two points at the same time. Twice, calls have come for help in Sunday school work. These also could not be taken care of at the time the call came and others have now taken up the work. Perhaps our weakness has been a lack of proper organization and unwillingness to sacrifice all of our time and labor to the work of the Lord, and trust Him fully "for these necessary material things."

It is true, however, that during the year 1937 when the record referred to previously was kept, that Sister Miller and myself made over 100 visits in the city, ministering wherever possible to souls; some of them in dire need. About two-thirds of these were not Mennonites. One experience only will be given briefly: the mother separated from three husbands and married to a fourth, was a dope fiend, and drunkard. The husband, or rather the man called husband, was no better. The children called by phone and appealed to us for help. "Mother", they said, "is acting awfully queer. Oh please do come at once." We went and saw the most pitiful situation we have ever, in all our experience, encountered. The mother was in bed in a terrible condition, helpless, begging for dope. The children were without any thing to eat. The so-called-husband was gone, no one knew where. One of the four children was chewing on a dry crust of bread that might have been picked up anywhere. A doctor was called, the children were made comfortable, the mother as comfortable as possible. While awaiting the physician, because of the spasmodic cry of the mother, "Save me! Save me! Save me and my children, thou man of God! We have seen better days than this! There must be salvation for us!" the Bible was read and prayers were offered which seemed to comfort and quiet the poor troubled soul of the mother and interest the children very much. Through the efforts of the doctor, my wife, and myself these children were placed under good care, two of them in a detention home and two in private homes, while the mother was taken to a psychopathic hospital and treated for her terrible affliction. Within three months she was back with her children looking and acting altogether like a different person. Some time later she and the children without the so-called-husband were on their way to California to some responsible relatives of husband number one. This is one experience that we have encountered and enjoyed in spite of its horror; because we had the privilege to bring the Word of God to one steeped in sin, and at the same time to innocent and needy children; and in bringing the Gospel there it has come to them a ray of hope and sweet comfort. Many other experiences could be given. Some flashing with sunshine; some revealing the slime and vermin infesting the underworld. This, in a community which, it is true, ranks among the cleanest and most-self-satisfied and self-efficient communities of the world!

It is necessary as well as Scriptural to say a word of praise and appreciation in honor of the home congregation. The Manitou Springs Congregation has learned the ministry of service and the ministry of giving. Every Sunday two offerings are taken by the congregation. A Sunday school offering and a Church offering. Each communion time an offering is taken for the poor, each Missionary Day and each first

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MISSIONARIES' CHILDREN IN INDIA

By Ida Friesen Schmidt

This paper was written to be read at a missionary meeting held at First Mennonite Church, Kitchener, Ontario last spring. At that meeting the Sunday school pupils who desired to make missionary investments were given their quarters. The proceeds of their earnings are to be turned in next fall to be given to various missionary causes. Among them is the support of missionaries' children.

Sister Schmidt died May 31, 1939, a short time after writing this message. She was on the "last mile of the way" when she completed this little task. We believe she has now gone home to be with the Lord.—Editor.

You have heard about the different mission stations on our field in India; you have been hearing about all our missionaries there, and even about some of our Indian workers themselves. There is, however, one class of people that I don't believe you have said much about, because they are not usually classed in with mission work, and yet, they are a part of it. I mean the missionaries' children. It is really in their interest that you are here today because the profit you will receive from the investment of the quarters you take out will be used in the support of missionaries' children until they are eighteen years of age.

It is not because missionaries' children are so different from anyone else that I wish to write about them, but it is because of the different environment and circumstances they must live in. This may make them seem a little different. And so in order that you can understand them a little better, and pray for them a little more intelligently I want to tell you something about their life in a foreign country.

Nearly every missionary mother who has small children hires an Indian nurse maid, Ayab to take care of the children so that she can be busy with other mission activities. How would you like to have a brown woman looking after you? Shall I tell you what I thought of my Ayab? Next to mother I thought she was the best woman on earth. She wasn't only brown she was almost black. But color made no difference to me, for she was so very kind to us. She could neither read nor write and the lullabys she sang to us were very original. She was an excellent Indian cook. I would eat at her house every chance I had, and her invitations were quite liberal. She would unselfishly share with us little treats that she would make for her own family, for she had three little girls of her own. Today she is a very old woman, but still very much interested in the welfare of the ones she at one time had charge of.

One of the most trying experiences of the Indian missionaries and their children is the fact that once the child is of school age he must be separated from his parents for several months of the year. There are no schools for European (or white) children on the plains where our mission is located. These schools are in the hills in North India, about 1000 miles from the mission. The climate in this hill country is much more healthful than that on the plains.

The boarding schools are much like our schools here, only they provide dormitories for the boys and girls so they have a place to eat and sleep. The classes are all taught in English by either American or English teachers. In some schools most of the children are missionaries' children, while in others they are in the minority. There are many English people who are employed by the government and they send their children to these schools also.

Life in a boarding school is something to be experienced in order to be really appreciated. To me a boarding school is a "hot bed" for rules and regulations. Life seems to have one general routine; a time to rise in the morning, a time to eat, a time to study, and a time to play, a time to laugh and a time to keep silence, and a punishment awaiting any one who dared step aside from this rigid routine.

However, in spite of rules and punishment, when a group of boys or a group of girls are together they will have a good time. And so it is in these boarding schools. It is a place where friendships are formed very young in youth, and often last a life-time. During their times of play they play many games that boys and girls play in this country.

The school season in India is quite different than it is here. School begins in the middle of March and ends the first

of December. The reason for this is that in this way the children avoid being on the plains during the hottest months of the year. In the hills this season is very pleasant. Then also the children could not be home for Christmas if it wasn't included in their regular holidays for many children are over 1000 miles from home. In slow India it takes about four days to make a trip of that distance. This brings me to one of the happiest and most impressive experiences that comes to a missionary child's life—going-home-time. Words cannot express with what anticipation we looked forward to this time. Our trunks were often packed months ahead of time. It is needless to say they were repacked many times afterwards. When there were 100 days left to go home we made little disk-like calendars—a sheet to a day, and each day a sheet was happily torn away. As the number of days kept getting less and less, many were the cheers that were given ere we started a new day of study. The last page of the calendar would finally appear—examinations were then over, trunks actually packed, and farewells were being said. With excited hearts and relaxed minds groups of school girls and school boys could be seen going in busses to the railway station—cheering all the way. Finally they would be seated comfortably in compartments on the train, which was labeled "Homeward Bound."

As I said before, for some of us it was a long and tiresome journey but the "toils of the road seemed nothing," for we knew what was awaiting us at the end. The most thrilling part of the journey was the "last mile of the way." My brother and I often traveled the last eighteen miles from Wharntai to Sankra by tonga—a two-wheeled vehicle driven by oxen. It was usually dark when we came to the last mile, and what a thrill when we could finally see the lights of home through the jungle trees! The thrill was complete when we would find ourselves in the embrace of our loved ones, Mother, father, brothers, sisters. Ayab and other Indian friends—all were there to give us a hearty welcome home. It reminds me of that heavenly journey that we as God's children are traveling daily—sometimes the way seems hard and tiresome, but at the end is home—Home with our heavenly Father!

In closing I just want to make a little plea for prayer in behalf of our missionaries' children. We here in Canada do not realize the temptations they have, and the decisions they must make while away from their parents. Just put yourself in their place. They need your financial support, but more than this, they need your prayerful support.

Give of thy sons to bear the message
glorious;

Give of thy wealth to speed them on
their way;

Pour out thy soul for them in prayer
victorious;

And all thou spendest Jesus will repay.

—Selected.

SOUTH AMERICA MISSION PAGE

ROADS IN THE ARGENTINE

By Elvin V. Snyder

For the Gospel Herald.

At this moment when there is considerable enthusiasm about a convention to be held in Trenque Lauquen, May 13, which has as its purpose to look for ways and means by which to obtain from the government a paved road from Buenos Aires to Santa Rosa, it may be timely to write something about roads in general.

Argentina is still without a system of surfaced roads. The city and municipal area of Buenos Aires are reasonably well paved, as well as some of the important towns of the interior. Of macadamised roads, principally in the province of Córdoba, there are less than 5,000 kilometers in the whole country. The remaining roads are earth graded or merely natural earth tracks. The total length of all roads is 300,000 kilometers, including natural earth, concrete and macadam. About 50,000 kilometers of road are suitable for traffic in all weathers.

The road from Buenos Aires toward our district is paved now as far as Chivilcoy—within a distance of about 30 miles from Bragado. But the district to the West is interested in organizing a plan by which such travel facilities shall be extended to serve the rich agriculture counties comprising Alberti, Bragado, 9 do Julio, Casares, Pehuajó, Trenque Lauquen, Tres Lomas, Carhué, Pellegrini, Pico, Catriló, Santa Rosa, Rivadavia, Villegas, and Lincoln. Over this road are hauled now, with big trucks and trailers, great loads of merchandise and also cattle, which is offering considerable competition to the Western Railroad.

Just to give an idea as to the distances which can be travelled even now over the dirt roads can be mentioned the recent race that was held across Argentina and Chile, a total distance in automobiles, of 4,800 miles. They started from Buenos Aires across the Argentine Pampas and Andes to Santiago, Chile, then South about a thousand miles to Comodoro Rivadavia, then back to Buenos Aires. Of the 70 machines that started out only 22 finished the race. It took nearly two weeks to make the round.

The first Railroad, the Western, on which we are located, was started in 1857. It now reaches 1,980 miles into the West into the provinces of Buenos Aires, San Luis, Mendoza and into the federal territory, the Pampa. At the end of 1937 the total mileage of open traffic on all Railroads, inclusive of the Provincial and secondary lines, was 26,745. The railroads convey some 46 million tons of traffic and (including the suburban traffic of the Capital) about 134 million passengers per annum.

The following are some of the items the Argentine hauls on its railroads: wheat, 7 million tons a year; linseed, 2 million; corn, 9 million; oats, barley, rye and bird seed about a million tons; cotton and cotton seeds, a million tons; yerba maté, 120,000 tons; fresh fruit, 3 million tons; cattle, pigs and sheep, 11 million head; petroleum, 3 million cubic meters.

Besides serving the useful purpose of transportation and communication, these railroads also pass through some of the most scenic districts, not only of the Argentine, but of the world. Among these may be mentioned the vast, busy plains full of cattle or wheat or corn; the mountains of Córdoba; the Iguazú waterfalls; the beautiful lakes in the Nahuel Huapi National Park and the Andes. Not least of the experiences in Argentine sightseeing is the almost exciting one of crossing the Andes between Mendoza and Santiago, Chile.

West of Mendoza, after leaving Puente de Vacas (Cows' Bridge) you pass through the Tupungato Valley looking up at some of the Giants of the Andes—the Tupungato itself 22,136 ft. and the Penitents on one side of the valley and the great Aconcagua, 22,850 feet high, the loftiest mountain in the Western Hemisphere, spotlessly white and sharply silhouetted against an azure sky.

At Puente del Inca you can take an excursion to the statue of the Christus of the Andes on the frontier between the Argentine and Chile. The pedestal of this monument carries the following inscription: "Sooner shall these mountains crumble into dust than the peoples of Argentina and Chile break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

Then down the steep descent on the Chilean side, between Caracoles and Portillo, lies perhaps the grandest rock scenery in the world. No man can describe either in words or in pictures the prodigious grandeur of these snow-clad, towering, sharp-pointed peaks standing in relief against the blue of the sky.

This trip is made in the Transandine Railroad, although for a part of it they use autos since a section of the track was washed out by a flood in January 1934.

(Some of the above data was obtained from the 1939 South American Handbook.)

Carlos Casares, Argentina.

THE ALL-WISE PHYSICIAN

By D. Parke Lantz

For the Gospel Herald.

Our Lord Jesus Christ, filled with wisdom and power, said; "They that be whole need not a physician, but

they that are sick." Matthew 9:12. He knew their ailments both physical and spiritual but they only came to be healed who themselves knew that they needed healing. It rarely happens that a well person calls for a doctor for himself. Our desire is to show you how many sick people do not know that they are sick so do not send for a doctor until it is too late to be healed.

The old patriarch Job said to his friends, "Ye are forgers of lies and ye are physicians of no value." He did not relish their advice and therefore he would not take heed to it. There are many like Job even today and while they seem to be morally and spiritually strong, yet they are so intent in their ambitions that they cannot discern the ailment that will quickly bring them to their end.

We as followers of the All-Wise Physician seek to learn how we may diagnose the spiritual condition and heal or improve the condition first, by digging deep into the wound and bringing the light to bear upon it and then after cleansing with the Word, apply the Healing Power of the Blood and the Holy Spirit's unction.

The All-Wise Physician used to converse with His Father and then knowing His will could go and heal thousands of lost and sick souls. We cannot know the will of God unless we come to Him and tell Him we are willing to obey it whatever it may be and whatever it may cost. We daily see persons who desire physical health but are not at all concerned about their spiritual health until it is brought to their attention and they are shown the need of spiritual remedies.

There are some of those who come to the Hills for their health that are willing to listen to an explanation of the "why" of the Gospel and seem to be in the spirit to receive words of life eternal.

A part of our work here is to seek out those who will take and read our tracts and listen while we tell them of Jesus and His power to save. Some have accepted Him as their Saviour and have eternal life.

A few are now with the Lord who purchased them with His blood and their friends will never forget their testimony as they prepared to leave the earthly tabernacle and go to be with the Lord Jesus Christ.

The All-Wise Physician does not always heal the body in answer to prayers but He does save the soul from death and He does give great and precious promises of His power to save and keep until the end.

The All-Wise Physician knows those who need to be cured and He has ambassadors whose greatest joy is found in telling the sinsick soul how to be cured, how to use the milk of the Word that they may grow, and afterward

how to use meat and begin working by giving their testimony of how the Lord has saved them and is keeping them all along the way.

Franco was sick when he came to Cosquin and we met him in a boarding-house where he told us he was all right spiritually but as we became better acquainted he confessed that he did not have any love in his heart for some persons who having the opportunity to do him a good turn had left him to suffer without any means with which to pay medicines.

At last he realized that he could have no peace without forgiving those against whom he was holding a grudge and then he wrote telling them he had forgiven them and he hoped that some day he might meet them in heaven where he was going as he had been saved.

The All-Wise Physician had touched the sore spot and healed it.

Cosquin, Argentina.

DR. WALTER MANUEL MONTANO

The Monk Who Became an Evangelical Missionary

By L. S. Weber

For the Gospel Herald.

The person who comes under survey in these paragraphs is one of the leading figures in present-day South American missionary circles. As evangelist and Bible Conference lecturer of the Evangelical Union of South America he came in touch with our own Mission in the Province of Buenos Aires a few months ago while he was making a tour of the principal stations of the aforementioned Society. Since mention has been made already in the pages of the Gospel Herald of the fine spiritual results of his sermons in four of our main stations, we limit ourselves here to consider something of his personal life and experiences. Although we had the honor of dining in his home in the city of Lima while our boat stopped a few hours in port, the facts of his conversion here presented are taken from a pamphlet on his life, published in Mexico City.

Dr. Montano was born in a very religious home of Roman Catholic parents in the city of Cochabamba, Bolivia, and while still very young as a high-school boy began to consider his spiritual and moral condition in the light of his parents' religion. With respect to his youthful temptations he says, "I could not find (in my religion) a force capable of making me practice the good and dominating the evil." Seeing this ineffectiveness in his own as well as his companions' religion, he decided that religion as such had no value for him. The Franciscan priests who visited in his parents' home were a hindrance rather than a help to his spiritual experience. The climax of this spiritual

revolt came as a result of the following incident told in his own words.

"One day when my companions and I were leaving school, a priest who was standing on the street corner called us. He began to converse with us in a most immoral and obscene way, and as he had two dolls in his hands, representing a man and woman, he made such movements with them which produced contempt and repugnance in me. As a result of this a kind of rebellious spirit arose within me, and it did not take me long to organize a small group of my classmates to study atheism. To help us in this I bought pamphlets and books with my own money and gave them out among my fellows... but I never came to the conviction that atheism was the truth."

After some time he felt a restlessness and spiritual reaction which led him to dedicate his life to a monastery. Being captivated by the strictness of discipline of the Dominicans, he entered forthwith the convent of this Order in the city of Lima, Peru, in the year 1920. For the first year he had to rise at four a. m., for morning prayers and choral mass. He was forbidden to speak to his companions and to leave his section of the convent. However, promoted from one profession to another he continued for seven years.

Why He Left the Convent

Dr. Montano gives several reasons for having escaped from the convent, chief of which was the insincerity of his fellow priests. On a certain occasion when he was dressing for mass and praying meanwhile, a superior priest asked him in a sarcastic tone: "Do you believe that the wafer is transformed into the body of Christ and the wine into his blood?"

"Certainly I believe it," he answered.

But the other priest replied, "I do not believe that."

This was an eye-opener for our friend Montano. On another occasion when he went to confess before a senior priest, he was asked if he believed that the "confessor" was able to absolve him of his sins. Upon answering in the affirmative the older priest replied that man does not have the power to forgive sins. Many times he sought spiritual aid from his superiors, but he was always told that according to the doctrine of the church, as long as we are upon the earth we cannot be sure of our salvation. Disgusted and disheartened this young friar began to look to other sources for help.

He had been taught and in turn had to teach that Protestants worshiped the devil in person. He had written articles where he affirmed this false statement without ever having talked with a minister or having entered an evangelical Church.

How He Fled From the Convent

On New Year's Day of 1927 the friars were celebrating Montano's birthday,

but he retired sadly to a corner by himself without joining in the festivities. That night he left the room determined to escape the next morning. He packed his few things together, and after being called at four a. m., he slipped unnoticed through the church and on into the street.

Where should he go? He had determined that if the Protestants had peace by serving the devil he also would try that. Early as it was he made his way to the Gospel Mission. In spite of the outlandish hour, the missionary kindly let him in and asked what he could do for him. He replied in this frank way: "Sir, seven years ago I entered a monastery to find peace, but I have been deceived. Tell me one thing, do you have peace?"

The missionary replied, "Years ago I did not have peace either, but since I gave my heart to Christ I have perfect peace." Several hours were spent in explaining the way of salvation, and in prayer, and thus the searching monk found the peace of Christ.

Persecuted and Excommunicated

As might be expected the Roman Catholic Church began to hound and persecute him. The pope had him excommunicated and several attempts were made to kill him, but he was able to escape to the mountains where he found refuge in a Gospel Mission. Incidentally may it be said that the missionary who had charge of that station, Thomas Paine, is travelling on the same boat with us going to England on furlough after 33 years of service in Peru.

The saddest part of his experience was that his father disowned him. He tried his best to get his son to return to the convent, even employing the aid of an eloquent bishop. The tears and entreaties of his aged father almost overwhelmed him, but thanks be to God he stood firm. Parenthetically we may state that later on this Roman Catholic Bishop, no doubt moved by the firmness and sincerity of Montano, was also converted and is now a Gospel minister!

Later on Dr. Montano had to spend some time in prison and was exiled for a number of years. During this period he spent some time in Central America and the United States, where he learned to know the daughter of a missionary, a most lovely person who later became his wife. They now have three fine children who speak both English and Spanish. As a happy family they live in Lima, Peru, where they have charge of several preaching points and a Gospel bookstore, but the spiritual influence of this heroic Christian gentleman is felt all through the Latin-American republics.

Enroute to the Homeland. Home address: Markham, Ont., Canada.

Every saved soul ought to be a soul-winner.—Aaron Mast.

INDIA MISSION PAGE

Dhamtari

A CHANGE IN THE SEASON

We are approaching an important change in the seasons. Some say the rains will begin within five or six days. The reports in the paper of the monsoons in Colombo and other points, the clouds, the light sprinkles at night, are all quite sure signs of the change of seasons being near.

This hot season has not been as severe as some are. The health of both the missionaries who are on the plains and of the Indians has been quite good. Some years in the hot season there is much sickness.

Mrs. Brenneman and the children, Juanita, Constance, and Franklin, are in Darjeeling.

Early in April little Betty Weaver was so sick that it was necessary for someone to accompany them to Darjeeling. It was decided that I should go. I stayed until Betty was well enough to be left, then came back to Dhamtari. God did marvellous things for us on several occasions throughout Betty's sickness which will be written as a separate testimonial.

During the hot season the Indian workers also take a rest of one month. The schools are closed which makes it convenient for the teachers. Usually all the hospital workers have their vacations during April, May, and June. At present Dr. N. M. Singh is taking his vacation. He will come back on duty in a week.

Dr. S. V. Singh, our lady doctor, resigned two months ago. We have hopes of someone else to take her place. For this we want to trust the Lord in a special way, because this is His work. If we allow Him to provide, we always receive the richest blessings.

The hot season is the time for weddings. One of our compounders, Mr. Vishwanath, was married. His wife, Monica, has finished special Bible training. She is now one of Mrs. Brenneman's Bible women. Ghasni Hirschel, one of our nurses, was married to Mr. Parasaram. He has finished the normal training and will teach at Bhagtarai. Ghasni will leave us after tomorrow to help her husband in teaching. She will teach Bible as a special course to the children of that school. There are three regular teachers in this one school.

Repairs of the various roofs at this station are going on. The veranda roof from one building and some tile from all the buildings were blown away by storms and wind during the hot season.

Our visits to Usalapur, a village of outcastes five miles north of Dhamtari, have been helpful to us as Christians. It seems that the message has aroused the devil. Opposition in various forms appears on the horizon. The malgazar of this village is a Brahmin. He has twice in the past two weeks requested

that we do not go there to preach. He now calls these people Hindus. Bro. Haider kindly told him that we have our command to preach and we cannot do otherwise. So far no threats have been made.

Sunday school and Church attendance here at the Medical Station has been good throughout the hot season. Our group is growing, and we have some consistent and faithful workers here.

Pray for us that souls may find Christ as well as find help in physical sickness.
—F. S. Brenneman.

WORK AT THE HOSPITAL

For some days we have had cloudy weather and increased wind. The last three nights we have had rain. Yesterday afternoon there was quite a hard rain and during the night much more fell. Consequently this morning it is refreshingly cool. The break in temperature is very welcome.

Attendance at the hospital is the lowest during the past six months. Today there were only seven inpatients. The number of outpatients, also, is less at present.

Wednesday of this week Dr. Friesen brought a patient in from a village near Sankra. She has been sick a week in her home, and only that day was brought to the Sankra dispensary. Relatives had first come to get worm medicine. But on questioning, Doctor suspected that the patient was in a serious condition. After arriving at the Dhamtari Hospital preparations were made to operate at once. Upon operation her condition was found to be serious indeed. Everything possible was done for the patient to no avail. She passed away about 1½ hours after operation. She was a widow with three children. How pathetic and hopeless is the grief of the heathen when their loved ones die.

There have been several chronic paralytic and nervous patients during the past month. Progress is very slow in this class of patients. But one by one all have gone home.

There have been a few tonsil and eye operations. All of these made normal recovery. It is touching to see the gratitude of the blind who receive sight after cataract operations.

One patient was discharged cured this month after about three months in the hospital. He came in with a large tumor on his neck. For weeks after the operation he had difficulty in swallowing. Eventually it was ready for skin grafting and now has healed. His young daughter of about 14 stayed with him all the time. Both of them seemed to understand the Gospel message given to them here. How one prays that it may not be merely an understanding of the mind, but an acceptance of the heart as well.
—Dora Shantz.

Landour

ILLNESS AMONG MISSIONARIES

Thursday, June 1, Yoders and Vesta Nafziger came to our place for prayer meeting.

Yesterday all of us including Paul and Grace Friesen, were going to have a picnic. When rain interfered, we went to Yoder's place.

There is considerable sickness in Landour. Velma was out of school two weeks with a combination of tooth extraction, sore throat, malaria, and several other mischiefs. At the same time the rest of us had digestive trouble for a day or two. We appreciated having Dr. Yoder with us. Yoders themselves had to have diphtheria inoculations because a case broke out nearby.

Our hearts were touched by the bereavement of the Graber and Friesen families. It must be a great comfort to know that God permits only what is best for those who love Him.

Except for the recent illnesses school is progressing very well. The first half of the term is nearly over. We go home after one term.

After several months of nothing but Hindi Church services, we appreciate the opportunities of attending English services.

Last week it was quite warm. But after several days of rains, it is now much cooler. —Wilbur Hostettler.

Darjeeling

FELLOWSHIP AMONG MISSIONARIES

The missionaries at Darjeeling enjoyed the Missionary Convention, 9:30 to 11:00 a. m. and 3:30 to 5:00 p. m., May 14, 15, and 16, when the survey committee gave its findings and conclusions that grew from their viewing of the missionary work in Bengal. Mr. Whittaker, Secretary of the N. C. C. I. and one of the leaders of the survey party, emphasized the need of going forth with faith and expectation.

Mr. Rose of South India gave a series of talks in Darjeeling May 23 to 26. His talks were full of rich experiences of his own as a missionary for 28 years in South India. Annually they have spiritual retreats out in the jungle alone with the workers for about eight or ten days and the people come through these days of quiet and prayer with new victories and on fire for God. On June 1 our missionaries here met at Kings for our day of prayer. There were 13 of us present for the half day we met together. Sister Brenneman was absent on account of a badly sprained ankle from which she has again recovered.

On June 2 was the School Sale, especially a great event for the children. This year's proceeds exceeded that of

other years and the money is to be used for the new gymnasium.

One day there was a mad dog scare. Our neighbor lady came by and said, "I'm afraid to go home alone because there is a mad dog around. It has bitten two missionaries already." Bro. Vogt accompanied her home and then went to school to warn the children. The school children were all told to go straight to their homes. One little girl said to her friend, "J—, let us stop and pray that the mad dog does not bite us. But we must not wait long for we were told to go straight home and if we do not obey it will do no good to pray."

On June 12 our missionaries were invited to S. M. King's for a "Sing." Later on we found out that we were celebrating the 10th Wedding Anniversary of the Kings. We sang some songs that we have not heard for years, such as "The Heavens are Telling," "The Hallelujah Chorus," and also sang a song which had been sung at their wedding. Cocoa and wafers were served.

Our missionaries have begun to return to their work on the plains. Sister Sarah Lapp was the first one to return from here going on June 13. Bro. Weaver and Bro. King left June 14. In another ten days there will only be four missionaries here.

EDITORIALS

(Continued from first page)

of Roman Catholic and Moslem conquest. They are sending their representatives into these regions as fast as they can and that will make it more and more difficult for us to get to the people with our message of salvation as they occupy the lands.

In South America the greatest progress in evangelical work is to be found in Brazil. But even in this country there are vast regions that are greatly in need of the Gospel. In Ecuador, Colombia and Venezuela the evangelical testimony is comparatively weak. Other countries which have missionaries on the field but whose evangelical work needs definite reinforcing are Peru, Bolivia, and Argentina. These countries have been overrun with Roman Catholic propaganda and domination. This makes evangelical progress very difficult.

It is to be feared that we are too well satisfied with thinking that we have missionaries in each of these continents and that we are meeting our obligations to the foreign field quite well. That is far from the truth. We have only begun. The millions of people that are living in the vast regions beyond the present boundaries of our foreign missionary occupation are calling for "bread". Their spiritual hunger can

not be satisfied with anything short of the message of salvation that is preached in the name of Jesus Christ. We have that message and we have the means to send more missionaries to preach the message. More than that we have the men and women to send. We need to pray for more faith to send and to go and to give. Let us preach the Gospel to every creature.

IS THE MANITOU MENNONITE CHURCH A MISSION STATION?

(Continued from page 386)

Sunday of the month a special Missionary offering. Last November the Missionary Day offering amounted to \$122.84. This was sent to the General Mission Board for various specified purposes. We thanked God for this offering and were glad. But we wondered, "How could this hard working people afford such a sum?"

And so we learned the wisdom of the Scriptural admonition to set by each first day of the week as the Lord has prospered. The lesson of giving of what we have—but to continue giving; and that from many small sums greater figures have been reached. Imagine our surprise then when on the evening of our Thanksgiving Prayer Service the same week following Missionary Day, our Sunday school superintendent who was also then our Mission Board member, rose at the close of the service and presented the minister and his wife with a purse of over one hundred dollars toward the purchase of a car, money raised by individual donations. Quite a number in our congregation tithe, giving one-tenth of their income to the Lord. Some of this systematic gift finds its way into the hands of the local pastor toward his work as minister and shepherd. One sister especially deserves honorable mention in this connection. She works to support herself. She is older than the pastor. Yet every month \$2.00 of her money is given toward the support of her minister. "What could a minister do if he had 100 such members?", is a question that I have asked myself many times. Above this support, yea far above this support, is appreciated the reminder by this same sister, again and again, that she is praying daily for her minister and the work of the church and that she has especially appreciated a message thru which another slept, and which the minister had considered more or less of a failure because of this weary sleeper.

Our regular program includes Church services each Sunday morning at 11 o'clock and each Sunday evening at eight. Sunday school each Sunday morning at ten o'clock and Young People's Meeting each Sunday evening at 7. Prayer Meeting each Thursday evening at eight o'clock. Our prayer meetings are an encouraging feature

of our work. Young folks, old folks, and the middle aged come together, study the Word of God and sing songs of praise, discuss problems and needs, and together bring them to the Lord in prayer. Often there are thirty or more people at prayer meeting (The question might come up: 'where are the 45.' We ask it sometimes, discuss it and pray about it. But so far we have never yet had 100 per cent attendance at prayer meetings.) This summer we will have our fifth consecutive Young People's Institute here. District Conference last year endorsed making this an annual event. This year we will have the annual Colorado Conference with our congregation. In all our activities we need daily to come in our weakness to God in whom is hid all the treasures of wisdom and knowledge, and in whom is all power. It is in Him alone that His children are able to carry on His work, in a way that is pleasing in His sight; and profitable to man. May He bless both you and us abundantly to His GLORY.

The thought has come to us often that perhaps it would be wise to move out on the mountain side in a small home and invite younger and more efficient workers to take charge of the work here. Then the wisdom of the saying that one should not think of retiring at fifty, neither allow himself to feel old, comes to us. And we thank God and press forward. But it is true beyond question that if one could give himself wholly to the ministry of the Word and to prayer, rather than to digging cellars, building of houses, mowing of lawns, collecting of accounts or any other of these things that man deems so necessary in life; that if a minister of the Gospel of Grace could give all of his time to such ministry, here in this community, certainly he could contact more souls; and in contacting more, could lead more to Christ. In this way much more effective work in the Manitou Mennonite Mission Field could be accomplished.

We humbly solicit every one who reads these words to support us in your prayers before the throne of God, whose work this is.

Manitou, Colorado.

It would have been a wonderful exhibition of condescending grace had our Lord Jesus from heaven spoken the leper clean; but far more wonderful and far more touching too was that grace which led Him to become man, and as man to lay His hand on the polluted one.—J. Hudson Taylor.

Oh, to be twins, and even "quins" that I might go more places and do more things for my Lord; but I shall strive daily to be a faithful steward of the one life which He has given.—Miss Minnie Berry, Home Board missionary in the mountains.

AFRICA MISSION PAGE

Mugango Station

I DO NOT WANT GOD!

"I want tobacco! I want tobacco!"

"But mother, we've come to teach you about God."

"God! I do not want to hear about any gods. My gods are hanging in my house above my door."

"But mother, we want to tell you—"

"I don't want to hear. I want you to go. Get out of my village! I want tobacco. Give me cents to buy tobacco."

Thus were we greeted as we tried to enter a heathen village where everyone had gone into the gardens to dig except this old heathen woman whose picture you see below. After much persuasion Rebeka, my black sister who was with me, induced this poor old woman to sit for a few moments, and listen to the Message. All the conversation was in Kijita so I could only judge by expressions and actions and as Rebeka would explain the old woman's rebellious statements. She only scorned any words about God.

As Rebeka was speaking to her all at once she began to wail crying, "Oh, you have bewitched my village. You are only in the work of witchcraft. Now someone in my village will die."

Oh, someone will get very sick! Someone will die!" And so she wailed.

"No, mother, we are people of God. Witchcraft is of the devil."

"I want the devil. I tell you I want the devil. I never want to hear any words of Wazungu (white people). I have my gods. Go in my house. There you can see my gods."

We went in and my heart sank as we saw her idols hanging above the door of her little dark native hut. Dark! No sunlight and no light of the Son! Her gods! There they were. A few horns of some animal and a few specially shaped, large gourds containing some loose seeds or something that would rattle as it was shaken.

I tried to give her goodbye but she only turned her back to me and said, "Go. Go and never come back. Now you brought great sorrow to me. Someone will die." And she hobbled away from us.

A pitiful sight she was. An old skin around her loins and an old rag were probably all the clothes she had ever worn. Around her neck she has tied her witchcraft medicine and on one arm more of her idols. And this woman lives less than a mile from the mission. We have tried to go back several times but with no better success. I pity her. I am convinced she is in the very throes of superstition. She is very feeble and tottering and absolutely refuses or rather fears to listen to any Gospel message.

Of course we do not meet many such as she in our work. Most of them try



Notice the hardened face of this old heathen woman as our native Christian tries to tell her about God's love.

to be more polite and more deceitful. They usually treat us very cordially as we enter their village and say, "Yes, yes, we will come," or "Yes, we will send our children" but that is the end of their well-framed lie.

When we meet such as this old woman you can understand our longing to reach these many, many dear children of our land, and fill their hearts with songs about Jesus and their minds with the Gospel story. But there are many hindrances: the indifference of the parents and the tendency to make the children stay at home to work, the opposition of the Catholics and Mohammedans, and the language barrier; for none of us here at Mugango are yet able to speak the language of the women and children, namely the Kijita.

But problems are challenges. Jesus Christ is the all-powerful Captain in this our great warfare and He can not know defeat. —Phebe Yoder.

OPENING OF AN OUT-SCHOOL

The work of opening an out-school requires much waiting on the Lord. The people usually come to the mission or write a letter requesting a school in their section. They often say "We will start building tomorrow if you promise to supply us with a teacher." At some convenient time we go and investigate their purpose for desiring a school, the number of people living nearby, whether or not a garden is available for the teacher, also if they will accept to build a house for the teacher and a house for worship.

The above work is comparatively easy, but the problem of finding a teacher yet remains. This problem is brought to the Church Council (composed of three native brethren) and the local pastor. After careful consideration of who might be available for this field, and of the opportunities that this field affords, we are led to ask one of our native brethren. One of the Council members is then appointed to interview the selected brother and determine whether or not he has a calling to do the Lord's work and if he would consent to go and fill this opening. Usually a number of

months pass by before the teacher finally placed, and in several instances a year or more was required.

Within the past two weeks, I have had the experience of visiting a field about seven miles from Mugango and found that many people have been waiting for the Gospel. About three years ago an Adventist teacher left this place and the people have been waiting for another teacher since that time. At least three requests came to me from this field in the last six months but no teacher was available. Finally, after waiting on the Lord, a teacher was found and in a few weeks will move to that field.

At the present time at least four sections within the Mugango and Majiti fields are awaiting teachers. We praise the Lord that within this past week one brother has consented to go to another field and allow himself to be used of the Lord. It is a well known fact that a Spirit-filled, consecrated native brother can do more for these black people than we as white missionaries are able to accomplish.

—W. Ray Wenger.

WORK AMONG THE WOMEN

The past weeks many of the women were busy gathering grain and spreading it on rocks to dry in the sun. It has to be watched carefully lest an unexpected shower should come, but since the rains have stopped for some days they do not take it up at night. Now they have begun threshing and cleaning it. As a result many have missed school and sewing class.

The latter has been an encouragement to me. Most of the mothers are eager to sew dresses for their children. Several have almost finished garments and needless to say the children will be more than delighted to wear them. Most of these women say they have never had a needle in their hands before. It has been our prayer-burden to help these women more than teaching them sewing. Their spiritual need is so great. Two weeks ago a heathen mother wandered into the meeting out of curiosity and when I spoke to her about the path of joy, as we have it in Christ, she only laughed. This was only one of the old women who laugh at the Gospel of our Lord. Many of them take it lightly—old women who cannot have but few days on this earthly life and refuse to hear the call to repentance. "For the preaching of the cross is to them that PERISH foolishness." What a future awaits such—eternal separation from the Lord and Glory!

This week progress has been made on the building of a native hut which several girls will occupy in the near future. The house is located about 10

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CITY MISSIONS

Hutchinson, Kans.

(215 So. Pershing)

Dear Gospel Herald Readers. Greetings to All:—Since our last writing we have had some real good showers of rain to freshen the earth and to remind us that there is a higher power than man ruling over us.

The hot weather has cut our attendance down a little. The past month our average attendance was 134.

Every other Sunday afternoon we are privileged to have a group of young people coming in from the Yoder congregation to assist us in visitation work among our aged, and we also sing in the Grace hospital.

Sunday, June 25, Bro. Joe Hartzler preached an inspiring sermon for us.

July 2 we had one of our home ministers with us, Bro. Levi Headings, and the 9th Bro. Harry Diener preached for us and Margaret Taggard was received into Church fellowship. She has left for her home in Arkansas and our prayers go with her that she might be faithful to her Master to the end.

July 16 Bro. Edward Selzer brought us the morning message.

Yours in Christ,

July 24, 1939. Mary Weaver.

Newport News, Va.

(3609 Huntington Ave.)

Dear Herald Readers, Greetings in the Master's Name:—On Friday our Bible school closed at this place. This has been the first school held here, and we have been highly gratified with the results. Our highest attendance for one day was 95; the lowest, 83; average attendance, 90. There were 51 who made a perfect attendance record for the two-week term. There are still other children in this vicinity who could have come had they been solicited, but our limited class-room space would not allow it. One girl from a Catholic home, who came regularly, was heard to say, "I wish I could come here all the time; I like it so much better here." We are hoping that through the influence of the school we will be able to contact more homes. The teachers supplied by Denbigh congregation were: Sisters Mary Layman, Esther Brunk, Edith Shenk, Melinda Shank, Eva Hostetter, Fannie Hartzler, Anna Miller, and Brethren Amos Brenneman and John Layman. Sister Delp also had charge of one of the classes. We certainly do appreciate the labors of these faithful workers. Only eternity will reveal the outcome of these efforts.

So far, we have not experienced the usual drop in attendance at services that accompanies the summer months. We praise God for the continued interest. Will you pray that it may continue?

A class of converts under instruction since our revivals in May, is almost ready for baptism. These young be-

lievers need your prayers. Can we count on YOU?

Since our last writing, we enjoyed having quite a few visitors in our midst. Brethren Ray Shenk of Cottage City, Md., J. B. Smith, of Elida, Ohio, and J. W. Hess, of Akron, Pa., preached for us on three different occasions. Other visitors who passed through, and paid us visits were: Bro. and Sister E. G. Gehman, Bro. and Sister Melvin Ruth, of Harrisonburg, Va.; Mary and Maude Geil, Broadway, Va.; Bro. and Sister John Souder, Telford, Pa.; Bro. and Sister Ralph Hedrick, Lansdale, Pa. A group of girls from Lancaster Co., Pa., enroute to Florida to teach Bible school at the Tampa Mission, also paid us a short visit.

Dear reader, as you read these lines, will you breathe a prayer to God in behalf of the work here in Newport News? There is so much sin and wickedness all about us, that it often causes us to become heart-sick as we see men and women rushing headlong into eternity, unprepared to meet God. Then, too, Satan is ever busy, trying to deceive the very "elect" if possible. The work here is no exception, and we long that God will give more of His people a burden for the lost.

Yours for the cause of Christ,

July 24, 1939. Earl Delp.

Altoona, Pa.

(2504—Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

In the absence of the writer on Sunday, July 2, Bro. L. S. Glick of Belleville filled the regular appointments.

July 4th a number of our members attended the annual district Mission Board meeting held at the Salix Church near Johnstown, Pa.

Our recent organization of the Sunday schools resulted as follows:

Altoona:—W. C. Dodson Supt., C. H. Weyandt, Asst., Gladys King, & Harry Confor, Secys., Katie Wingard, Libr., Beulah Lehman and Lillie McConnell, Chors., Y. P. Com., W. C. Dodson, Margaret Stonerook, Gladys King; Cradle Roll Dept., Katie Wingard; Del. to Dist. S. S. Conf., Raymond McConnell; Tract Com., W. C. Dodson, Raymond McConnell; Miss Bd. Mem., C. H. Weyandt.

Mill Run:—Supts., W. C. Weyandt, Harry J. Cashman; Secys., Beulah Lehman, Charles Vaughan, Treas., Katie Wingard; Chors., Gladys King, Elsie Cashman; Y. P. Com., Beulah Lehman, Mary Cashman, Florence Winrick; Children's Meeting Com., Mina Glick, Ruth McGinnis, Tract Com., Beulah Lehman, H. J. Cashman, Ruth McGinnis; Cradle Roll Dept., Mina Glick; Libr., Beulah Lehman.

We have just closed four weeks of

summer Bible school; two weeks at Altoona and two at Canan Station School House. They were well attended with good interest. Bro. Clayton Hartzler of Belleville, and Roy Kinsinger of Grantsville, appointed by Conference to audit the Mission treasurer's accounts, audited the account July 15. Bro. Kinsinger and wife remained for the Sunday services, preaching at Altoona and Mill Run.

Bishop James Saylor was present with us on Saturday evening, July 22, for a members' meeting. He preached for us on Sunday morning and in the afternoon at Mill Run. The Lord willing, we are planning to hold a non-conformity and nonresistance Conference Sat. eve., Aug. 19, and all day Sunday, the 20th.

A number of ministers from the western states are serving on the program on their way to General Conference.

The Mattawana Sewing Circle supplied this month's provisions.

Cash Contributions for July

S. Western Conf. District	\$33 51
S. Western S. S. Conference	9 29
Allensville Congregation	22 67
Mattawana Congregation	10 00

Cash Value Clothing Sewing Circles

Reid	\$6 56
Chambersburg	5 25
Cross Road & Lauver	8 36
Allensville & Belleville	6 06
Conestoga	2 88
Beech, Ohio	4 50
Crown Hill, Ohio	4 35

Many thanks for your support. We beg a continuance and your prayers.

July 25, 1939. Joseph M. Nissley.

Altoona, Pa.

(Canan Station)

Dear Friends:—The eighth term of summer Bible school held at Canan Station, Altoona, Pa., closed Friday evening, July 21, 1939.

Our total enrollment reached 101; highest attendance, 97; lowest attendance, 83; perfect attendance, 48; average attendance, 89. These figures do not include teachers.

The ten teachers who served this year are as follows: John B. Kanagy, principal and teacher of adults, Gladys King, Altoona; David Kanagy, Allensville; Beulah Lehman, Altoona; Clayton Hartzler, Belleville; Mina Glick, Altoona; Mary Lauver, Cocolamus; Anna Graybill, Richfield; Frances Zook, Allensville; Ida Glick, Belleville. Katie Wingard, worker at the Mission, again filled an important place as cook and was much appreciated by the teachers.

All the teachers enjoyed the hospitality of the mission home during the two weeks of school. Seasons of worship, fellowship and social enjoyment was an uplifting influence in each life and pleasant memories are cherished.

One evening meeting each week was held at Altoona and Mill Run by brethren of the faculty.

Eighteen different denominations were represented in our school. The teachers found many opportunities to correct false impressions in the minds of inquiring pupils. May the Lord bless their efforts and His precious Word. "There is a way that seemeth right unto man, but the end thereof are the ways of death." We are so glad for such a

wonderful soul-saving Gospel to present to these hungering, young souls.

A large audience enjoyed the closing program. This is a time when the heart of the teacher is made to rejoice as each class gives expression of the good things that found lodging in their heart. We have confidence in our God, knowing our efforts are not in vain in the Lord.

Secretary,
Frances Zook.
Allensville, Pa.

THE RURAL FIELD

Mt. Hermon (Blue Ridge), Virginia

We had 15 days meetings closing on June 4th. As a result of these meetings 17 responded to the invitation, two of these were members who had backslidden, and three were members who reconsecrated their lives and wanted to live closer to the Lord.

We are certainly encouraged by the attendance. The attitude and response of the people in the community during and since these meetings. The Holy Spirit has spoken to fathers and mothers, sons and daughters, in a definite way.

We believe that our average attendance was around 100 for the 15 days and as everybody walked we feel that this was very good. We have three families that attend fairly regular that walk four to five miles each way, the large majority of our people live from one to two and a half miles from the church.

We praise God for a number of evidences of the Spirit's conviction. One man who told us he had not been to the church for ten years attended a number of times. Another man that we were told a year ago was almost too wicked for us to visit in the home, started to attend when the meetings started and was there nearly every night. Another man who did not attend his father's nor his mother's nor his own child's funeral, was there several times and we have his good will. Three other men who were addicted to drink and were practically never seen in church, attended most of the meetings; one confessed and was baptized, and another kept coming to all the instruction meetings (open to the public) for the applicants. May we count on your prayers for this group of fathers?

On Sunday morning June 25 we had preparatory and baptismal services in the morning and Communion in the afternoon at 3 p. m. There were eight baptized, four received upon confession, and one reclaimed, three of this number confessed at a former meeting. Three of those who confessed in the recent meetings have not been received as yet.

Since starting in this field two years ago in May, there have been 45 received into the Church, 33 by water baptism

and 12 upon confessing from other denominations.

We appreciate the support the brotherhood has given us. The battle is not won yet, it is only started. Do not disappoint us, for we are counting on your continual support.

J. E. Kurtz.

Markstay, Ontario

Praise be to Jesus our Redeemer. The Lord is giving us much comfort and encouragement this summer. We believe many of you are praying for us. We now invite you to rejoice with us for the grace that has been given.

Two young people have lately given their hearts to the Lord. We appreciate the stand of these young folks. They need much faith and courage in order to live up for Christ in this place.

We do not hold a Sunday school anymore on Sunday morning. We have combined the morning and afternoon Sunday schools. We take the children from the village to the south school. This plan seems to stimulate an interest among both groups.

In the morning we have a meeting of the members. We have felt this need for some time. The nature of our other services is usually evangelistic and although the members attend quite regularly this does not seem to be sufficient to build them up in the Lord. We gather in the homes of the members for this fellowship, "teaching and admonishing one another in psalms and hymns and spiritual songs." We study those themes particularly suited to instill unity and love. We have found that this fellowship is drawing us together and to Christ.

We still gather together on Tuesday evening in one district, and on Friday evening in another to sing hymns. This gathering is well attended and generally enjoyed. The gathering helps to provide for the social needs of our people.

One of our members Oscar Laviguour went to be with Jesus. He died in London, Ontario at the Victoria Hospital on July 5. His body was sent home and the funeral service was held on July 8. This has been a definite blessing to the family and community. We were very glad to have a car load of our people from the home base with

us on this occasion. Bro. Oscar Burkholder preached the funeral sermon. A number of our Roman Catholic friends from our community were also at the service and made some favourable remarks. This was such a contrast to their funeral services.

We are looking forward to our third summer Bible school July 31-August 11. Bro. and Sister H. D. Groh of the Toronto Mission expect to be with us to help in this work this year as well as sisters Marie Burkholder and Florence Shantz.

When you come to see the little girls at Calandar, don't forget that the Lord has a mission station two hours drive west. I know He will be pleased if you drive over to pay the boys a visit.

July 17, 1939. Arthur Gingerich.

Harman, W. Va.

(Job Mission)

Dear Herald Readers, Greeting:—Bro. Hiram Weavers, who had labored at this place for 12 years, left for their home at Harrisonburg, Va., the first week in April. The writer with his wife and daughter and Sister Hazel Burkholder came the following week.

We were welcomed by our brethren and former acquaintances and were made happy to be with them in this large field of service again. We see the fields white already to harvest.

The Lord is blessing us with reasonable health and a fruitful season, with plenty of rain.

The attendance and interest at our regular services is good. A revival meeting was held June 11-24 at Riverside Church by Bro. Moses Slabaugh. The Word was preached with power. The interest was good and nine public confessions were made.

Our summer Bible schools were held at Horton and Lambert schoolhouse with Sisters Mary Kratz, Mary Hertzler, Elizabeth Showalter, Hazel Burkholder, Grace Metzler, and Armethia Pennington as teachers.

At this writing Sisters Elizabeth Showalter and Mary Hartzler are teaching Bible school at Roaring.

On July 4 an all-day meeting was held at Horton, with an interesting program. Those attending from other places were: Bro. Frank Showalter, of California, Bro. Francis Bechtel, Bro. Mark Wenger, Bro. Ray Emswiler, Bro. Homer Mumaw and wife, Sister Elizabeth Mosemann, Bro. Melvin Ruth and wife and Bro. Martin Eshleman and family—all of Harrisonburg, Va.; and Bro. Jos. Brunk and wife, Bro. Ralph Swope and wife, Bro. Jason Vance and family, all of Onego, W. Va.

The visitors that have cheered us since we are here are Bro. S. H. Rhodes and J. P. Wenger, J. S. Martin, and P. W. Blosser, Bro. J. Early Suter and wife, Bro. M. J. Heatwole and son, Bro. Warren and Vivian Burkholder, Harold Driver, Ruth Burkholder and

Virginia and Olus Troyer, Bro. Perry Shank and wife, and Bro. Hobert Turner and wife of Broadway; Bro. Samuel Martin and family of Maryland, Bro. Oliver Keener and wife and Belle Burkholder, Bro. Alva Showalter and wife, Bro. Aaron Burkholder and Sister Anna Showalter of Knoxville, Tenn.

We are in need of new song books at the Bethel Church. Any donations, however small, will be appreciated.

We take this opportunity to again thank the various sewing circles who have so faithfully given garments for the needy.

Pray for the work and workers,

In His service,

July 22, 1939. Amos D. Heatwole.

Baltic, Ohio

(Farmerstown Mission)

Dear Christian Friends:—Sunday, July 23, seventy people attended the services at this place. This was more than at any other previous Sunday morning since the work was started in 1937.

Bro. J. J. Hostetler and family from the Canton Mission worshiped with us. He talked to the Sunday school and also brought the message, using for a text, John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Sister Katie Troyer from the Flint, Mich., Mission was also present and assisted in the services.

Each Tuesday evening since June 27, singing classes are conducted at the church under the direction of Bro. Wm. J. Hershberger.

May His blessing abide with us. Pray for the work at this place.

July 24, 1939. Ross L. Gerber.

MENNONITE ORPHANS' HOME

(West Liberty, Ohio)

In taking a glimpse of the past in connection with the work of the Mennonite Orphans' Home, we note the following twelve points regarding its functions and operations up to this time.

1. The Home has helped one thousand people.

It is clear, of course, that the Home has helped decidedly more than one thousand folks in a very definite way, but 1,000 is the number of persons officially admitted to the Home, according to records. These people have had the opportunity of living in a Christian community and in a Christian Home, varying in time from one day to twenty years. Only about a dozen, however, have continued over ten years. We have gratifying evidences that these people have been helped in their life's journey in several ways. The spiritual and moral side should always have the preference in attention. One of these thousand said to me recently while holding her own sweet little girl to her

side, "No one will ever really know in this world, just what the Home has meant to me, and is meaning to my family now.... Perhaps I would never have even known Christ as my Saviour, were it not for the Home."

2. The children came from many parts.

Many court rooms know about this institution because some child or children have gone to it from their sections. Approximately fifteen states have contributed to the file of inmates here. Many cities and communities were relieved in various ways because that dependent child was finally taken to a place where substantial care was given.

3. The work has been well supported through the years.

Although at times there seemed to be real need, and some improvements were apparently necessary which could not be taken care of immediately, and although at times there was a scarcity of help and some workers had to carry a heavy load; yet in it all, we can truthfully say that the work was well supported. Large sums of money were donated. Large numbers of people helped in smaller contributions. In many cases counties helped financially when their wards were in the Home. Other sources of support came in forms of endowment. Still others helped by donating in the form of supplies, foods, clothing etc. We are very grateful for the particular way in which all these various sources of support have come in during the last fifteen years while we were privileged to be here and enjoy the work.

4. The children are now widely scattered.

There is no way of knowing just where these ten hundred people are, but we do know where approximately 35% of them are, and have a fairly close accessible contact with a large percent of them. However, it is clear that they have been widely scattered. Some are noble Christian citizens, while others have turned out to be virtual criminals. Some are very grateful, and express it by letters and visits, and by their substantial characters which they have developed. The group may be scattered now, but will some day be reunited when the Lord comes—of course, to the extent in number as they belong to Him.

5. Some were snatched from the brink of hell.

One boy put it this way, years later: "My parents were both drunkards, and had I not been taken by this Charity Organization just when I was, I would doubtless be in a drunkard's grave by now." Many were salvaged from terrible situations, and were given splendid opportunities. The Home should be definitely a Soul Saving Station.

6. The Home has been operating nearly forty-three years.

Since November, 1896, there has been

a Mennonite Orphans' Home, and since March 28, 1900, it has been located at West Liberty, Ohio. On an average, there has been a new child admitted into the Home about every fifteen to sixteen days.

7. Population compares well.

The average population compares quite well with the population of the average county home in the state of Ohio. It will also be interesting to note that the population of the first 25 years compares quite well with that of the last fifteen years. From the beginning of the Home to the fall of 1924 when we were asked to take up the work, (a little more than a quarter of a century) the average daily population was just about forty children. And now, the last fifteen years, while we were in the work, the daily average stands just about at forty, also excepting for the last year (1938) when the population was down for some simple reasons which I will not discuss here. But, although in earlier years the attendance was much higher at times, still the average through the years is just practically the same as has been true the last fifteen years.

8. The Home needs carefully selected workers.

Not necessarily highly trained, so far as modern training schools are concerned, but such persons as are genuinely settled in Christian character, and capable to live with other people in a congenial manner, and who LIKE TO WORK. You can find a happy place of service at the Home; if you are looking for a real job, instead of being on the lookout for a real salary.

9. Many workers have served, but few have served most.

In other words, a very small per cent of the workers have done a large per cent of the work. For example: Only ten workers, including superintendents and matrons, have served ten years or more. And those ten people have put in practically half, or nearly half of all the years of service that was rendered.

10. A vision for the future is needed.

Because of the constant and rapid changing which takes place in the state and country, it is important that we study the matter of present-day child welfare trends, and attempt to find the job that we can most adequately perform with the present equipment which we have. There are a great many different things which one could do with a garden hoe, but only a few things might really count for permanent good. And so with an equipment called an Orphanage; We need to find out what type of person is the most urgently in need of our help as a Charitable Institution.

11. When Christ and His Word is recognized and obeyed, and when the True Christian Spirit employs and controls the lives of the Staff, Then the Work will be a blessing to all concerned.

12. As workers, we are always more grateful to the constituency for your splendid help and co-operation, than we are able to express.

But let me say again, Many Thanks, and God bless you all.

Very sincerely yours,

L. L. Swartzentruber.

Superintendent Mennonite Home.

AFRICA MISSION PAGE

(Continued from page 392)

yards from our own home. This work is quite new to us but we hope to be able to help other girls in coming days. Many a Christian home has not been started because some of the believers married girls who lacked any kind of an experience with their Lord.

Pray for these women and girls.

—Miriam Wenger.

Bukiroba Station

Musoma, T. T.

July 5, 1939

Dear Herald Readers:—Things are progressing quietly at Bukiroba. In fact, there has been quite a change in the station activities since the boys who were attending school have left. The closing exercises were, I think, quite a testimony to the people about us. The students from the out-schools and from the government school at Musoma were invited to the exercises on Saturday morning and after a children's meeting by Brother Leatherman a number of the students, who will soon represent us as teachers in the out-schools, gave talks which had a real Christian ring. Will you pray with us for these boys, that they may remain faithful? There is a tendency among them to feel that they should assert a little authority over their fellows after they have learned to read and write and feel that they are a bit more advanced than the average native. We look with deep appreciation on our native brethren when we realize the deep sin from which they have been redeemed and the zeal which they sometimes manifest for the work of the Lord. A Seventh Day Adventist teacher stopped one day to see one of the men. He was taken to his house, another one of the Christians was called, and there ensued such a discussion as I would have liked to have heard. Both boys had been taught by Seventh Day Adventists before coming to the Mission. When relating the incident afterwards Brother Shenk said to the one, "Did you quote Paul's writings to him." The answer was, "Yes Pastor, we went through the Epistle to the Romans but he didn't want to know the words of the Lord. We spent much time with him." I came to the house of one of these boys one day and found him explaining a passage in the New Testament to three heathen men who had called at his house. We need these encouragements, for there are times of

discouragement in attempting to build an indigenous native church.

Our experiences in this matter are probably similar to what missionaries on our older established foreign mission fields have experienced.

Probably some of you are wondering what our plans may be for beginning the work at Nyabasi. There are no very definite plans at the present time. The plans for the buildings have been approved, but we all feel that no work should be started until new recruits arrive. This will probably mean a wait until near the beginning of the rainy season and in that event our house will probably not be built this year. Instead of our house, we may build a small guest-house and live in that for sometime until better arrangements can be made. Brother Ferster and I spent two days on the site, building a temporary road, so that when the time comes to begin work we may move our building materials without delay. We met the chief and a large group of people, and they really begged us to come with all the speed possible. We were thankful to find two clear springs within a quarter mile of the Mission. It was really a pleasant surprise to find such fine springs, and especially to find that the people did not bathe in the water or allow the cattle to come near.

We do not know why the Lord has seen fit to alter our plans, but perhaps there are contacts here that He wishes us to make. During the month of June one hundred sixty cases were treated here at Bukiroba. We are using the guest-house for a dispensary and the number of cases that we have are sufficient to give us the experience that we need in regards to diagnosing tropical diseases that are somewhat new to us and it also gives us the contacts necessary for a better understanding of the language. Probably when we get to Nyabasi we will not have the time for as thorough work as we have now and this may be a real help to the beginning of the work there.

May we pray definitely that the Lord may have His will in the work and especially that He may heal Brother Leaman so that he may stay on the field if that is His will.

For His service,
Noah K. Mack.

SHINING FACES

"Many years ago," says a writer, "in the company of several ministers, I spent a morning with Rev. W. Pennefather, of Midway Park. After breakfast he read a portion of Scripture in a manner so devout that the guests not only listened, but looked, for the pure soul of the man of God was shining in his face. It was a face one could never forget. Naturally of a hard, stern type, now the hardness was changed; he had a beautiful, softened, saintly face. As

we sat around the table, fastening our eyes on him, 'we saw his face as it had been the face of an angel.'

"Afterward, I was not surprised to hear of a little boy, who one day ran home from school, and joyfully rushed to his mother to tell her that he had seen Mr. Pennefather. 'And what did he say to you, my lad?' asked the mother. 'Oh, he said nothing, but he beamed on me, Mother,' said the delighted child.

"Hudson Taylor mentions one of the missionaries who went to China that he was so full of love to God and man, his great, loving heart kept his countenance always aglow. Before he was twelve months in China, the natives gave him the name, 'Mr. Gloryman'."—Selected.

FAITH CAN DO IT

Faith in Jesus Christ and in His message can save this present age and nothing but such faith can save it.

Faith in Jesus Christ and in His message can save the world from the moral, social and financial degeneration which prevails and nothing but such faith can do it.

Faith in the living God and in the absolute integrity of His Word and of His promises, out of weakness can make Christian disciples courageous and aggressive witness-bearers and nothing else can do it.

Faith in Jesus Christ and in His message will revive, regenerate and renew His church for soul-winning crusades, and nothing but such faith will do it.—Selected.

BIGGEST STRUCTURE EVER BUILT

The Grand Coulee Dam in the Pacific northwest is the biggest structure ever built by man. It is four times bigger than the Great Pyramid. It is higher than the Washington Monument. We are informed of the prophecy of our Lord in Luke 17:28, "As it was in the days of Lot; they . . . bought, they sold, they planted, they builded Even thus shall it be in the day when the Son of Man is revealed."

Man will continue his commercial and industrial activities until the very day of the Second Coming of Christ—and be utterly surprised by His sudden Coming.—Christian Victory.

SAVED TO SERVE

The promises of Jesus have never given any man the right to believe that life would be made easy for him if he became a Christian. We must remember that we are not here to be comfortable, but to become strong and useful. This is a poor world in which to take things easy, but an easy world in which to build character if that is the thing we desire most to do.—Zion's Herald.

FINANCIAL REPORT

GENERAL

Ezra Beachy	5 00
Forks Cong Ind	20 80
A & W Ind	5 00
Oak Grove and Pleas Hill	
Cong O	152 91
A Bro & Sis Mich	10 00
Annual Miss Bd Mtg	
Fairview Mich	271 41
Rock Cong Pa	19 15
Holly Grove SS Md	2 33
East Bend VBS Ill	3 02
Daytonville Cong Ia	17 72
Alpha Cong Minn	10 70
Sugarcreek Cong Ia	80 77
Protection Cong Kans	7 16
Zurich SS Ont	4 25
N S W Ont	10 00
Oak Grove SS W Lbty O	7 66
Plainview SS Ohio	43 85
Martins SS Ohio	41 23
Beech Cong Ohio	31 77
Martinscreek SS O	14 49
Bethel Cong W Lbty O	42 77
Meadville Cong Pa	4 25
South Union SS cl 4	7 00

INDIA

General

A Bro & Sis Mich	6 00
Gulfhaven SS Miss	13 15
Detroit Cong Mich	2 11
Martins SBS Ohio	1 70
Zion SS Okla	20 00
A Bro Stumptown Cong Pa	75 00
Belleville Cong Pa	50 00
Metamora VBS Ill	4 85
Hopedale Cong Ill	51 04
Willow Springs Cong Ill	16 85
East Bend VBS	11 42
Zion Cong Oregon	18 10
Fairview Cong Oregon	57 08
Salunga SS Pa	32 00
Liberty Cong Iowa	13 89
Milford AM Cong Nebr	35 08
Salem Cong Nebr	7 14
Towamencin SS Pa	36 15
Salford SS Pa	51 97
Leo Cong Ind	15 55
E Holbrook Cong Colo	7 50
La Junta Cong Colo	10 59
Zion SS Okla	20 00
Hagey Cong Ont	7 00
Shantz Cong Ont	13 45
E Zorra AM Cong Ont	29 56
Kidron Cong Ohio	27 36
Pleasant View SS Ohio	9 00

Missionary

Oak Grove and Pleasant	
Hill Congs Ohio	40 06
Maple Grove Cong Pa	25 71
Salem SS Alta	37 50
Lancaster Dist Bd Pa	75 00
E Fairview Cong Nebr	18 24
Sugarcreek Cong Iowa	112 50
Perkasie SS & YPM	112 50
Goshen College Cong Ind	48 39
Prairie St Cong Ind	22 60
Belmont Cong Ind	11 01
Spring Valley Cong Kans	25 00
Bethel Cong Mo	19 62
Pa Cong Kans	13 12
Hesston College SS Ks	50 00
Martinscreek SC Ohio	5 00
Beech Girls SC Ohio	5 00
Beech Sr SC Ohio	5 25
Orrville Mission Mtg O	3 06
Oak Grove SC Ohio	10 00
S Union Wmn Stat Mtg O	32 31
Berlin SC Ohio	15 00
Tiskilwa SC Ill	7 00
West Clinton SS Ohio	35 06
Lockport SS Ohio	31 60

760 53

Mennonite Board of Missions and Charities

For June, 1939

Missionary Children

Sugarcreek SS cl Iowa	11 62
Salford SS Lighthouse	
Girls cl Pa	37 50
La Junta YPM Colorado	18 50
Oak Grove SS W Lbty O	11 68
S Union SS Pri Dept O	7 30

86 60

Evangelist

Holly Grove VBS	4 00
Strasburg SS Pa	73 04
Bowne SBS Mich	6 37
South Union SS Cl 8	8 50
South Union SS Cl 9	8 00
South Union SS Cl 10	19 00

118 91

Bible Women

Oak Grove Willing	
Workers Cl O	13 00
Dan Widmer	50 00
Oak Grove Old Sisters	
Cls O	11 26
Bowne SS Mich	12 50
Martinsburg SC Pa	12 50
Weaver SC Pa	11 00
South Union SS Cl 3 O	12 50
South Union SS Cl 18 O	5 00

127 76

Educational

Rock Hill SS Martin	
Wenger Cl Pa	25 00
Waterloo SS Ont	25 00
South Union SS Cl 13 O	11 50

61 50

Orphan

Isaac H Kulp	11 00
A Bro & Sis Mich	24 00
East Union SS Dept Iowa	25 00
Forks SS Ind	17 63
Willow Springs SS	
Childrens Dept Ill	9 00
Blooming Glen SS Mrs	
John Landis Cl Pa	9 00
Pleasant Hill SS Cl Ill	11 00
Metamora SS Ed Oyer Cl	12 93
Blooming Glen SS	
Robt Nase Cl Pa	10 00
Oak Grove SS YWB Cl O	25 00
A Bro & Sis Kans	9 00
A Bro & Sis Ind	11 00
Nappanee SS Dept Ind	11 50
A Bro & Sister Ohio	11 00
Psa. 2:8 Ind	4 00
N Holland Cong & SS Pa	66 00
Elizabethtown SS Pa:	
John Rutt Cl	11 00
Mrs. Eli Burkhardt Cl	11 00
Paradise SS Pa:	
Anna Brackbill Cl	30 00
Samuel Ressler & Aaron	
H Metzler Cl	44 00
W Union SS Pri Dept Ia	10 00
Sugar Creek SS Pri	
Dept Ia	11 42
Alpha Cong Minn	5 90
Olive SBS Ind	10 54
Cherry Box Cong Mo	12 00
Waterloo SS Ont	20 00
Martins SS Old Sis Cl O	6 80
South Union SS Cl 7 O	7 50

447 22

Widow

Conestoga SS Alice Beiler	
Cl Pa	5 50
Mr & Mrs Peter B Zehr	22 00
Locust Grove SS Girls	
Cl Pa	5 50

447 22

Almira SS Ont	5 50
Oak Grove Old Sis Cls O	5 70

44 20

Medical

Conestoga SS Fannie	
Beachey Cl Pa	10 00
Kidron SC Ohio	10 00
South Union SS Cl 14 O	15 00

35 00

Personal

Sugarcreek-Shanesville	
SC O	25 00
Mr & Mrs John Diller	5 00
J A Coopridger	50 00

80 00

New Miss Equipment

In memory of parents	50 00
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Building

Sallie M Zook Estate	38 68
Total for India	2,493 94

SOUTH AMERICA

General

Lloyd Cressman	40 00
Gulfhaven SS Miss	13 15
Detroit Mission Cong Mich	2 11
Martins Summer B S Ohio	7 76
Belleville Cong Pa	50 00
East Bend VBS Ill	9 94
Metamora VBS Ill	4 85
Freeport Cong Ill	40 00
Hopedale Cong Ill	11 36
Milford AM Cong Nebr	35 08
Doylestown Cong Pa	39 20
Vincent Cong Pa	93 00
Providence Cong Pa	7 00
Salford SS Pa	55 50
E Holbrook Cong Colo	7 50
La Junta Cong Colo	10 59
Wanner Cong Ont	18 40
Hagey Cong Ont	7 00
Pleasant View SS Ohio	7 00

459 44

Missionary

A Bro & Sister Miller's	
Cong Md	10 00
Chambersburg S C Pa	15 00
Lancaster Dist Board Pa	150 00
Goods Cong Pa	54 00
Souderton SS Pa	37 50
Conestoga Cong Pa	150 00
La Junta Cong Colo	13 52
Pleasant Valley SS Kans	20 00
Waterloo SS Ont	112 50
Wilmot Cong Ont	150 00

712 52

Missionary Children

Per Alta-Sask Bd	35 00
Elizabethtown SS Pa:	
Edith Gish Cl	3 13
Lehman Keener Cl	15 63
Dora Aungst Cl	6 25
Mary Rutt Cl	12 50
Mary Westenberger Cl	6 25
Mary Keener Cl	6 25
E O Brubaker Cl	6 25
Elkhart SBS Ind	10 00
Wanner SS Girls Ont	7 50

108 76

Evangelist

West Zion Cong Alta	18 03
East Union Cong Iowa	50 00
St Jacobs YPM Ont	25 00
Waterloo SS Ont	25 00

118 03

Orphan

Frazer SS Pa	34 20
Olive SBS Ind	10 54

44 74

Bible School

Amos Gingerich	18 00
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Building

Sallie M. Zook Estate	38 67
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Personal

Two Sisters Pa	100 00
Total for S A.	1,600 16

Africa

Martins SBS Ohio	6 25
A Friend Kansas	2 00
East Bend VBS Ill	6 45
Leo Cong Ind	12 95
Middlebury SBS Ind	22 14
Kansas City Cong Kans	11 41
Edward Yutzy	10 00
Central SS Fulton O	55 64

126 84

CITY MISSIONS

Canton, Ohio

Walnut Creek YPBM	7 00
Oak Grove & Pl Hill	
Cong O	30 00
Beech Cong O	9 00
Canton Cong O	11 67
Canton SS O	8 44
Crown Hill SS Young	
Girls Cl O	3 00
Phil H Frey	1 00
Martins Creek & Berlin	
SBS O	5 61
Sarah Stoltzfus	1 00
Bethel SS Medina Co O	37 00
Beech YPBM O	18 91

132 63

Chicago Ill

Miriam Schertz	12 00
Ben Gerig	12 00
P Snyder	10 00
Telephone Rental	3 05
Ruth & Ruby Oyer	1 00
Oris & Dorothy Unsicker	1 50
Margaret Zehr	1 00
Pl Grove Cong Ill	7 00
Roanoke Cong Ill	22 15
Science Ridge SS Ill	13 33

83 03

Detroit Michigan

Erma Hartman	1 00
Detroit Cong Mich	4 26
Berea Cong Ind	7 00
Bowne Cong Mich	28 10

40 36

Detroit Building

Salem, Nappanee & Yellow	
Creek SS Meeting Ind	26 15
Clarence Troyer	50 00
A R Miller	5 00
Ashley Cong Mich	22 44
Sale of Old Furnace	5 00

108 59

Finland Bldg Pennsylvania

Abram Godshall Cl Pa	3 35
Mrs Ed Detweiler Cl Pa	5 00
A Member Finland Pa	8 00

16 35

Fort Wayne Ind

Middlebury Cong Ind	7 00
Hopewell Cong Ind	27 62

34 62

Hannibal Mo

Fairview Cong N Dak	5 00
Edwin Yutzy	30 57
Pa Cong Kansas	10 09

45 66

Hutchinson Kansas	
Salem Cong Nebr	5 81
Crystal Springs Cong Ks	14 55

20 36

Iowa City Ia	
Milford AM Cong Nebr	14 40
East Union Cong Ia	37 30
Thurman Cong Colo	4 44
Woodriver Cong Nebr	6 00

62 14

Iowa City Bldg	
Lower Deer Crk Cong Ia	110 00
East Union Cong Ia	10 00
Sugar Creek Cong Ia	7 50
Dak-Mont Dist Conf	20 00

147 50

Kansas City Kans	
Grace Allebach	3 00
Dorothy Hartzler's Cl	3 00
Members of W Liberty Cong Kansas	0 74
Mr and Mrs C A Holderman	2 50
A Brother	5 00
Leda Grove	1 00
A Sister	50 00
A Brother	5 00

70 24

Lima Ohio	
Oak Grove SS O	10 00
West Clinton Cong O	10 00
Oak Grove SS O	25 00
Lockport SS O	10 00
Logan & Champagne Cos	
Miss Mtg O	50 70

105 70

Peoria Illinois	
Peoria Cong Ill	25 00
Morton SBS Ill	5 00
Telephone Toll	0 15
Morrison Cong Ill	7 50
Cullom Cong Ill	2 00
D J Augsburg	2 00
Willow Springs Cong Ill	21 96
Roanoke Cong Ill	21 61
Morrison SS Ill	5 85

91 07

Portland Oregon	
Molalla Cong Oregon	4 96
Albany Cong Oregon	12 63
Jake Brenneman	1 00
Clarence West	1 00
Portland SC Oregon	5 00
Portland Cong Oregon	4 94
Sheridan Cong Oregon	13 50
Nampa Cong Idaho	11 00
Ada King	3 00
Luella Summers	1 00
Bethel SS Cl 8 Oregon	2 79
Hopewell Cong Oregon	8 52

69 34

Norristown Miss Poor Fund	
Hereford Cong Pa	46 53
Boyertown Cong Pa	6 20

52 73

Wichita Kansas	
Hesston College C W Band Kansas	13 31

Toronto Ontario	
Hagey Cong Ont	6 00
Wanner Cong Ont	16 41
Snyder Cong Ont	9 36
Cedar Grove SS Ont	15 00
Hagey Cong Ont	7 00
Waterloo Cong Ont	35 00

88 77

Total for City Mis	1,182 40
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CHARITABLE INSTITUTIONS

Children's Home K C	
Special Support	155 00
Vacation Bible School	2 50
Classes 9 & 10 Pigeon Mich	1 00
SC South English Ia	1 50
SBS Conway Kansas	12 53
F I Smucker	5 00
M M Buch	5 00
Waldo Cong Ill	14 83
W Union SS Pri Dept Ia	80 00

277 36

Orphans' Home Ohio	
Farm Income	126 12
Special Support	215 70
Martinscreek SBS O	5 61
Two Friends	2 00
Sallie M Zook Estate	77 35
A Bro & Family Ind	5 00
Logan & Champagne Co	
Miss Mtg O	101 35

533 13

Home for Aged Illinois	
Special Support	412 75
Produce Sold	3 52
Maintenance	15 00
Contribution Box	1 00
Livestock	14 53
Maple Grove Cong Pa	13 00
A Bro & Family Ind	10 00
Waldo Cong Ill	14 82

484 62

Old People's Home Ohio	
Jacob S Kauffman	25 00
Mrs Leah Kropf	15 20
Minnie Zuercher	15 20
John Lehman	5 00
A Friend	0 35
Farm Income	3 22
Alma Glick	1 00
Ellie Byler	1 00
Lower Deer Creek Cong Ia	51 70

117 67

Children's Home K C—Isolation Ward	
Roy Swartzendruber	5 00
A Bro & Family Kansas	10 00

15 00

La Junta Hospital Colo	
Salem Cong Nebraska	5 47
La Junta Hospital-Nurse	
South English SC Iowa	2 65
Sisters SC Annual Meeting Michigan	30 00
Assoc SC's SW Conf Pa	10 00

42 65

La Junta Hosp—V Livermore	
Fairhaven SS Michigan	20 00
Howard-Miami SBS Ind	10 75
Schely Livermore	5 00

35 75

Total for Charitable Institutions	1,511 65
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ANNUITY

A Brother Mo	300 00
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OTHER FUNDS

District General	
Fairview Cong N Dak	12 82
Spring Valley N Dak	37 29
Dak-Mont Dist Conf	20 00
Plumstead Cong Pa	18 00
Providence Cong Pa	12 00
Skippack Cong Pa	28 00
Doylestown Cong Pa	44 12
Franconia Cong Pa	247 16
Vincent Cong Pa	1 00

Souderton Cong Pa	63 35
Spring Mount Mission Pa	4 50
Spring Mount BI Mtg	32 80
Plain Cong Pa	181 04
Line Lexington Cong Pa	115 00
Pottstown Mission Pa	24 95
Salford Cong Pa	134 55
Finland Mission Pa	44 00
Skippack Cong Pa	22 00
Hereford Cong Pa	58 80
Franconia Cong Pa	219 06
Ind-Mich Dist Board	46 05
Claude Atherton	5 00
Holdeman Cong Ind	33 65
Emma Cong Ind	14 00
Maple Grove Cong Ind	51 00
Howard-Miami Cong Ind	37 66
Olive Cong Ind	45 67
Clinton Frame Cong Ind	48 40
Charlene Joyce Schrock	2 19
Bowne Cong Mich	5 00
West Fairview Cong Nebr	8 63
Bethel Cong Mo	4 59
Pleasant View Cong Okla	16 34
Milan Valley Cong Okla	1 00
Cherry Box Cong Mo	5 00
Bethel Cong Mo	4 40
Pleasant Valley Cong Ks	7 50
La Junta Cong Colo	14 66
N S W Ont	8 00
Hopewell Cong Oregon	1 00
Nampa Cong Idaho	1 99
Bethel SS Oregon	6 36
Sheridan SS Oregon	23 34

1,711 87

Personal

Clinton Frame SS Cl	
(Boys) 18 Ind	11 00
Spring Valley Cong Ks	12 50
Franconia Cong Pa	30 00
Fairview Cong N Dak	6 10

59 60

Bible Fund

A Bro and Family Ind	10 00
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Mission News Bulletin

Isaac G Kennel	1 00
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Mexican Border Work

Science Ridge SS Ill	8 00
South Union SS Cl 6	6 00
South Union SS Cl 17	28 95

42 95

Northern Bible Society

Doylestown Cong Pa	6 00
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Goshen Miss SS

South Union SS Cl 21 Ohio	7 90
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Hesston College Kansas

Palmyra Cong Mo	5 11
East Holbrook Cong Colo	25 00

30 11

Dak-Mont Dist Ministerial

Spring Valley Cong N Dak	10 00
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Dak-Mont Dist Conference

Fairview Cong N Dak	10 00
Lake Region Cong Minn	6 64
Red Top Cong Mont	4 47
Lakeview Cong N Dak	12 27
Red River Valley Cong North Dakota	13 47

46 85

Evangelist

Fairview Cong N Dak	17 10
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Dak-Mont SS Trust Fund

Fairview Cong N Dak	10 04
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Mission Aid Fund

M K Landis Cl Pa	65 46
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Ind-Mich Colportage & Tracts

Elkhart Miss Meeting Ind	7 45
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Rural Missions

Fairview Cong Mich	25 72
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Middlebury Cong Ind	18 68
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Wanner Cong Ont	2 00
St Jacobs Cong Ont	33 25

79 65

Adair Summer Bible School

Edw Yutzky	25 00
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Ozark Missions

Spring Valley Cong Kans	10 00
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Sewing Circle Letter

Charity SC Ohio	0 20
Harper SC Kans	1 00
Sis Miller	0 20
Pigeon SC Mich	1 00
Mrs Henry F Garber	0 25
Fulton Co SC Ohio	5 00
Zion SC Ore	0 60
Hatfield Pa	0 20
Sharon SC Ohio	1 00
Greensburg SC Kans	0 20

9 65

Booklet of Prayer

Mrs Allen Erb	1 20
Sale of Booklets Fairview Michigan	5 20

6 40

Literature Fund

Metamora SC Ill	0 30
Sisters SC Annual Mtg Fairview Mich	5 00
Sale of Tracts & Constitutions	1 50

6 80

General Expenses

Sisters SC Annual Mtg Fairview Mich	5 36
Total for Other Funds	2,169 19

RELIEF FUNDS

Spain

Orie O Miller	465 00
Chambersburg SS Pa	50 00
Helen Gilbert and Dorothy Tennefoss	0 50
A Brother & Family Ind	10 00
Salem SS Y Mothers Cl Alta	2 50

528 00

Total for Relief Funds 528 00

SUMMARY

Alta-Sask Dist Bd	93 03
Dak-Mont Dist Bd	215 20
Franconia Dist Bd Pa	1,861 19
Illinois Dist Board	289 38
Ind-Mich Dist Bd	622 53
Iowa-Nebr Dist Board	761 31
Lancaster Dist Board Pa	646 50
Mo-Kans Dist Board	436 13
Ohio Dist Board	749 91
Ontario Dist Board	586 68
Pacific Coast Dist Board	177 21
Wash Co Md & Frank Co Pa (May)	60 00
Wash Co Md & Frank Co Pa	15 00
General SC Committee	186 98
Mennonite Board of Missions & Charities	4,024 42
	\$10,725 47
India	2,493 94
South America	1,600 16
Africa	126 84
City Missions	1,182 40
Charitable Institutions	1,511 65
Annuity	300 00
General & Other Funds	2,982 48
Relief Funds	528 00
	\$10,725 47

Respectfully submitted and
Gratefully acknowledged
D. D. Miller, Gen. Treas.,
1711 S. Prairie St.,
Elkhart, Indiana.

GLEANINGS

Siam—Land of the Free

The Siamese have maintained their independence for the past 600 years. Their ancient name for themselves is *thai*, free. Just now, in this totalitarian age, they are experimenting with a constitution and representative government.

Siam is surrounded by broadcasting stations—at Singapore, Batavia, Hongkong, Calcutta, so that all the currents of world thought sweep over her. Her political patterns are new, and her leaders are young. It is significant that they take up their responsibilities with a heritage of religious liberty, unhampered by a racial inferiority complex, less bound by tradition than most Orientals, unafraid of new ideas. All this constitutes a striking challenge to the Christian missionary forces, since nowhere else in the world is Buddhism so well organized and firmly established as in Siam. Protestant work there is largely the responsibility of the Presbyterian Church. The task was faced at a conference in February, when a program of evangelism was outlined for the immediate future.

For the past five years, the young king Ananda Mahidol has been studying in Lausanne, Switzerland. In November he went to Bangkok to open the newly-elected parliament and attend to various official duties.—Foreign Affairs Bulletin.

The Future of Christianity

World Call asked a number of Christian workers in China to give their reaction to the present situation and the outlook for Christianity in that harassed land. Briefly, here are some of the replies:

"Though distressed, Chinese Christians do not believe that God has forsaken them, or that His purposes have been defeated."—J. H. McCallum, Nanking.

* * * *

"Youth are interested in the Christian message as never before. They are rethinking the meaning of life."—Katherine Schutze, Nanking.

* * * *

"Every opportunity for worship, Bible study or service is met with radiant spontaneity. Said one young man: 'Our lives must be representations of Him. What else should we be about these days?'"—Edna W. Gish, Nanking.

* * * *

"The Bible teaches that Jesus came to bring life and liberty. Although our suffering is unspeakable, still our spirit is unbroken."—Pastor Lee Chowu, Wuhu.

* * * *

"The Church has found real roots in the lives of the people, and favor with the Government. To us, it seems the future of Christianity for the Chinese has never been brighter."—Daisy B. Slater, Nanking.

* * * *

"The Church is the only decent thing we have left from our past."—An Educated Chinese.

"Separatist" Groups

These religious groups in the Union of South Africa number over 500, according to official figures. Similar movements are found in other parts of Africa. Whatever may be

the underlying cause of the rise of these sects, they are hindering the spiritual growth of the African Church. In general, the separatist groups are formed by those who are moved by personal ambition or who wrongly interpret the Scriptures; by those who are seeking to avoid discipline or have been disciplined by the recognized churches. Sometimes the movements spring from reasons which are racial or political, or from the hope that in the ecclesiastical sphere the African will be able to obtain a freedom of action which is denied him in the political. Owing to the high proportion of illiteracy among the rank and file of the African people it is always possible for a leader of strong personality, by specious promises to carry numbers of people with him into the body which he forms.—Congo Mission News.

Victories in Batanes Islands

Up to 1937 there had never been a Protestant worker in the Batanes Islands, in the extreme north of the Philippines. Two Baptist missionaries, Dr. and Mrs. Culley, were the first to go, and left two Filipino evangelists to establish a permanent work. A total of 215 conversions are noted in the latest report, and two young men from Batanes are studying at Manila Evangelistic Institute, in preparation for returning to their province as evangelists.

Government officials have been friendly; a preaching permit for any place at any time was readily secured; but the priests had warned the people that the Protestant devils had horns, and were evil people. This aroused great curiosity, especially among the children. As the evangelists approached, however, most people would disappear within and bar their doors but their windows remained open, so the workers would stand on the street and preach in a loud voice, knowing there were many listening ears. A few of the bolder inquirers came to the evangelist's home in day time, but most of them sneaked in at the back door by night. At one time the workers were speaking to a crowd when a woman with eyes tightly closed for fear of seeing something, came groping through the crowd in search of her son who, she knew, was listening. Still another day, during a street corner service, an old woman ran out of her house with a bolo, ready to knife the preacher. She was restrained, but the meeting broke up.

It is encouraging that teachers and school principals have open minds, and are anxious for students to have the New Testament.—The Message.

Reveals War Conditions

The Presbyterian Mission in Peiping received the following letter in Chinese, written by an evangelist living 30 miles outside of Peiping. This is the translation:

Do not turn your face away from this my letter. But incline your ear to your evangelist, a man filled with grief. Since my eyes last saw you I have been as a tree without leaves. I have suffered from one new moon to the other. The church members have passed through four calamities: war, banditry, flood and famine. In this our country there is no

law, there is no peace. Bandits entered our town. They came with big shouting, they left in clouds of black smoke. As a whirlwind they went over the land. Spoiling and violence was before them. At random they killed young and old. And they considered it but nothing to rope seventy of our men together and throw them into the river. In a well near our church twenty-eight women and girls found death in escape from their hands. Young Mrs. Wang, the wife of him who tends the sick in the mission hospital, was one of them, also Mrs. Yang and her daughter, whom you know. In wartime life is truly cheap. The iniquity of our time is fiercer than evening wolves. The bandits trampled down the harvest, burned our homes, kidnapped the girls, and plundered the stores. They took away our donkeys and drove our pigs before them.

Thou, Shepherd-teacher, will remember how the people used to sing as taught at the evangelistic meetings. Now everyone is quiet. The men look worried, the women have forgotten how to smile. For many, death seems more desirable than life. A great many have no home, no clothing, no money. O, thou who art safe out of this spot of calamity, incline thine ear and knit the little thread of our hope into a rope of victory.

—Evangelical Christian.

In Western Tibet

Rev. Walter Asboe, Moravian missionary, reports both encouragement and disappointment in the Tibet field. A severe boycott of missionaries and native Christians gave cause for alarm, as it extended to local shops and even necessary food was unobtainable for a time, but happily normal conditions have been resumed. One unfortunate result was the apostasy of a whole family of Christians with the exception of one of its members; and this circumstance was the more painful since the head of that family had professed Christianity for nearly forty years.

More Gospels are entering Tibet than ever before. Last year, with the financial support of the National Bible Society of Scotland, an adventurous journey of two months was undertaken by two evangelists who reported the acceptance of hundreds of copies of the Gospel.

During the first three months of its existence, in the "Gospel Inn," of which mention has been made in these columns, more than 800 travelers and pilgrims, 700 ponies, yaks and donkeys found shelter and more than 200 patients were treated for minor ailments. A capable Bible woman and her husband are in charge of the Inn. Besides the daily Gospel talk, each lodger receives a tract, or buys a Gospel before he leaves. A public library and reading room have been established, where daily papers and magazines are available. Another plan to extend the usefulness of the Inn is that of opening a grocery, where tired pilgrims may buy such necessities as tea, butter, flour and kerosene. Judging from the extent to which this has been used, the new venture is a success.—Moravian Missions.

Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.—Wesley.

INDIA

Thirty-ninth Annual Report of the American Menonite Mission, Dhamtari, C. P., India, 1938

INTRODUCTION

S. Jay Hostetler

We have several encouraging things to report for 1938, but we still are unable to report that men are "pressing into the kingdom." We do not have any considerable number of non-Christians coming to the Lord, although we are happy that the signs of a turning to the Lord on the part of more and more are increasing. We are happy to say that we have very definite signs of revival within the Church itself. We have been praying for the Spirit, and this year we have seen manifestations of His coming. In our meetings at the end of the year, we had very definite outpourings of the Spirit and men had their hearts changed. We also decided as a Missionary group in our last Annual Meeting to set aside the first Thursday of each month as a day of prayer and this has already been a source of blessing. So we can truly say that the "Lord hath done great things for us whereof we are glad."

Changes in Personnel

There have been a number of changes in our personnel this year:

April A. C. Brunks went on furlough.
November Dora Shantz returned from furlough.
Wilbur Hostetlers and Vesta Nafziger arrived.
December G. J. Lapps, Ada Hartzler, Minnie Kanagy and Gladys Weaver went on furlough, and we regret indeed that Sister Weaver was compelled to leave the work on account of her health.

In addition to the above mentioned Gordon Lee and Verda Hostetler also came with their parents, Wilbur Hostetlers, from America, and the "force" was further strengthened by the "arrival" of Franklin Stauffer Brenneman on February 17.

Death also visited the Mission family during 1938, snatching from our midst little Bernard Vogt in January. An epidemic of diphtheria caught Bro. and Sister Vogt's youngest child, and after just a few days' sickness he was taken to the land where there is no pain and sickness. He left his saddened parents, but "we know that all things work together for good to them that love God, to them who are the called according to His purpose."

During 1938 there were three ordinations. The brethren Michael of Ghatula, Ezekiel and Sim Kushal of Dhamtari were ordained deacons for their congregations. Also in the Conference it was decided to ordain Dr. Brenneman to the ministry and to ordain another bishop. The latter two are to be ordained sometime in the future. Bro. Graber was chosen by lot as the new bishop.

SPECIAL MEETINGS

Christian Workers' Normal, October 19-November 2: The Normal was again in Balodgahan where all the evangelists and Bible women gathered for the meetings. Subjects studied in classes were Genesis, Mark, Romans, and Bible Doctrines. The subjects were given in two sections each and the class periods were forty-five minutes in length, three in the forenoon and one in the afternoon. In the early morning we all met for a half hour of prayer. In the afternoon there was a period each day given to various talks or discussions. There were some talks on health and several periods were devoted to learning new bhajans (native Christian songs.) This period was followed each day by a sermon. There was a burden of prayer on the hearts of many during the meetings, and the testimonies revealed that a number had received blessings during the Normal.

Annual Mission Business Meeting, November 15-18: The Annual Meeting was in Dhamtari this year. The attendance was better than usual, for in several past years there was sickness in the Mission family that prevented some from attending. We always enjoy this period of fellowship with the whole "family." The Spirit was present with us. We were led to set aside the first Thursday of each month as a day of prayer. The first Thursday of each quarter we all meet, and on the intervening "first Thursdays" we spend the time, each in

his own station, in prayer and Bible study. The Business Meeting also appointed a committee to make a study of our educational work.

Conference and Jalsa, December 27, 1938-January 1, 1939: The Church Conference met first, followed by the Jalsa (convention), and this was to be followed by the Sunday School Conference, but the Spirit led otherwise, and the latter was postponed to February 12, 1939, and so will come into next year's report. The Church Conference session required two days' time instead of the usual one because of the number of weighty problems before us, and finally another session was called for Feb. 11. That also was not finished in one day but continued until February 14. But it was a time of real heart searching, prayer, and blessing as next year's report will, no doubt, indicate. One question that took much time was the question of appointment of pastors. The constitution was ultimately changed authorizing the Conference to appoint pastors. The Conference decided to ordain another bishop. In the February Conference session Brother Graber was chosen by lot and is to be ordained later. It was also decided to ordain Bro. Brenneman to the ministry. The Conference passed a resolution requesting the Mission to provide for Indian representation in the Mission.

Following the Conference came the Jalsa. Bro. Matra Prasad Mital of North India, Agra, came to preach. He was a university trained engineer, a Hindu, who was converted several years ago, and is now being used mightily by the Lord. He did not hesitate to point out sin, and to rebuke people individually and he spent practically



Going to Worship At a Hindu Temple During the Rajim Mela

all his time in prayer when he was not preaching or engaged in other necessary work. The meetings became characterized by confession of sin, turning to the Lord, prayer, testimony. Many people found the Lord who had not known Him in reality. We praise the Lord for His work among us through Bro. Mital. The Spirit worked so strongly among us that the other parts of the program and the Sunday School Conference program were either dispensed with altogether or postponed. The whole time was given to Bro. Mital's preaching and prayer meetings. The work has not stopped. Many are continuing in the work of soul winning, some who never had any interest in such things before. This same Spirit again became strongly manifest later in our special conference. Pray for and with us that the work may grow and the Spirit's power become more and more pronounced and that souls may be born into the Kingdom in ever increasing numbers. Things that we long wanted to see are beginning to come and blessings have been flowing. For this we have been praying for sometime.

BALODGAHAN

G. H. and Ida Beare

A retrospective view of the past year shows us that there have been clouds and sunshine, sorrows and joys, burdens and answers to prayer, and that God is still on the throne with Christ in His presence interceding for us.

The medical work is still in need of a trained American nurse. Our Indian nurse does very well, but she would appreciate the counsel of another nurse very much. God blessed her efforts as she took care of all kinds of patients. There are many, many people who need medical care within a radius of a few miles of Balodgahan.

The Village Primary School, which consists of the first four grades of school, continues to function for Christian and non Christian children of our own and neighboring villages. Eighty-six children took the examinations a few weeks ago. The children of the upper classes have attended more regularly than the children of the first class. The teachers are all members of our congregation here, and the head master is one of our deacons.

Due to closing the Girls' Industrial School in Ghatula, twenty-eight girls, ranging in age from fourteen to twenty-eight years, came to live with the widows. It is not an easy task to amalgamate two such institutions, but God has graciously helped and the daily routine runs quite smoothly. There is a great deal of work for the girls to do here in the fields. These girls have a decided advantage over the older members of the Home. For many years they have been surrounded by Christian influences. They can read and write, and they can sew. Daily opportunities present themselves to the girls for service. The widows, too, have had experiences which the girls have not had. The girls can learn lessons of thrift from the widows, for the widows have learned to do without many things in order that their precious earned money may buy the necessities.

The girls appreciate the privileges they have had and are trying to learn the lessons that will prepare them in helping establish Christian homes. A few girls have been married since they are here, and there are several more prospective brides.

The managing of the farm and land this year has been especially difficult due to land consolidation. Before this the farmers had their fields in a number of pieces in various parts of the village. The Mission land used to be in seventy separate plots, varying in size and shape. Since consolidation has taken place, the Mission fields are in only nine plots. Although this is a great saving in labor and land, many of our tenants were slow in accepting this for many of their family fields went into others' hands. In many cases farmers have their entire acreage of few acres in one plot now.

As a result of a land consolidation and good rains (between 50 and 55 inches in five months) this year's crop was much better than last year's. The yield on Mission land made almost 22 bushels to the acre, which was about 7 bushels per acre more than last year. Our crop this year was slightly over 200 bushels of rice. Last year the farm sold about 26 bushels of rice per month to the Girls' Boarding.

The church here owns sixteen acres of land which is to go toward the support of the Pastor. This land was farmed by the congregation this year, but the profit was not very much because the land was very much run down. It had been rented out several years and was not kept up. Many of the members gave from one to five days of free labor which has been a fine lesson in co-operation and self support.

Remember the work of this station in your daily prayers.

DHAMTARI CHRISTIAN HOSPITAL

Fred & Millie Brenneman

We thank our heavenly Father for another opportunity to tell you about the work here. It is a joy to think back over the year and see how good the Lord has been to us. It also brings to us severe rebuke when we come to realize that because of us His blessings were not realized as fully as He is ready and able to give them. We bow in gratitude to Him for His continued mercy and love, and we confess to Him our weakness and mistakes with the plea for His grace which He has promised is "sufficient for thee, for my strength is made perfect in weakness."

The work at times has been heavy, but for each task He has given to us strength and good health. Early in the year Dr. Stevenson and Dr. Higgins of Quincy, Illinois, and Milwaukee, Wisconsin, respectively, who were on a world tour, spent ten days of their stay in India with us. They did 118 eye operations and saw hundreds of other cases which they treated. Both Dr. Yoder and Dr. Friesen were here for a part of this time. We all received valuable training.

Numerous changes in the staff occurred in this past year. Dr. Sun-

daram was transferred to a Leper Home. During the months of May and June, usually our busiest months, there was no doctor here. The work suffered then and this continued to affect the work for several months more, but it has again picked up. In July Dr. N. M. Singh came with his family. At this time our lady doctor, Dr. (Miss) S. V. Singh also came. Each of them has had about seven years' experience. Other changes were the transfer of Mr. and Mrs. Prassano Singh, compounder and nurse, to a native state and Mr. Daniel Singh, a recent graduate, to Sankra to help Dr. Friesen in her rapidly growing work there. Two new boys were admitted into the Compounding School, Mr. Devashayam, and Mr. Benjamin.

In December Sister Hartzler left for furlough. Her work has been carried on very well by Sister Shantz. Sister Kanagy, who also was stationed here, went on furlough in December. The Bible Women were then given into the charge of Mrs. Brenneman. The very efficient and progressive work of Sister Hartzler as Nursing Superintendent has been much appreciated. We are glad that the Lord provides and that the work goes on even as if there had been no change in workers. Mrs. D. Ganjir is continuing as nurse and is in charge of the operating room. Helen Rahatba and Ghasni Herschel are the two new nurses. Mr. Sim Kushal, who has served so faithfully for about nine years, continues as Head Compounder. The Church has also added to his responsibilities by choosing him for a deacon. He also has been given the added responsibility of making all arrangements with the patients and making all collections. This has proved to be a happy arrangement for the work. Mr. Vishwa Nath is the Laboratory Technician. The other compounders are Mr. Robella



"Bryasiying" or Plowing Up the Rice to Make It Stool

and Mr. Chowdhury. We praise God for the faithfulness of our workers.

The total number of patients slightly decreased. There were a few less indoor patients, but the number of operations increased. There was also a good increase in the number of confinement cases.

Interest in spiritual work has been a gratifying phase of the work. Every morning all the workers spend 15 minutes in personal work with the inpatients. In this way more than 2500 separate contacts in personal work were made. Some patients showed such interest that we were hopeful that they would accept Christ, but we had no public conversions or baptisms. We are very sorry to have to report this. We need your prayers so that our testimony may be more faithful, and we need grace, so that we ourselves will be more faithful in prayer. May God abundantly bless you in the many ways in which you have supported this work.

This station supervises the work of two Bible women. These women spend all their time in the homes of Dhamtari and surrounding villages telling the Gospel story to the women in these homes. From January 1 to July 1, 1938 they were in Mrs. Brenneman's charge. From July 1 to December 15, they were supervised by Sister Kanagy. The Bible women this year were Sahodri Bai and Satwantin Bai. When we returned from our hot season vacation, we were made sad to find Satwantin Bai in the hospital seriously ill. Two months later she died. For the rest of the year Sister Lapp sent one of her Bible women in from Balodgahan to help with the work.

ANNUAL REPORT OF THE WORK IN SANKRA FOR THE YEAR 1938

P. A. and Florence Friesen

In writing our report for 1938 the words of the Psalmist come to our minds: "Our help is in the name of the Lord, who made heaven and earth." Psalm 124.

The past year has not been without trials and problems. We have had our full share of them, but we praise God that He has helped us



Having a Smoke—An Indian Shopkeeper

through them all, and has given us the victory so that we can also say with the apostle Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Besides the missionaries, the evangelistic work was taken care of by three Indian Evangelists and four Bible women. During the first part of the year, we did touring in the villages. The interest in the evening meetings was generally very good. Sometimes our meetings turned into a religious discussion instead of a preaching service, which was very profitable. In the day time we visited many homes and had prayer with sick and also gave out medicines. In one place where we camped a sickness among the small children had started just before we arrived there and three of them had died. Several more were very sick. They called us as soon as we got there and we had prayer with parents and the sick children and gave them some of our medicine. Soon all were well and happy. This gave us a wonderful contact with the people there. The Lord blessed the work abundantly in that village. On tour we meet with all the different caste people you can find in this part of India. It is easy to convince the people that the Christian religion is good, but to convince them that they must give up their religion and accept Jesus Christ as their personal Saviour in order to inherit eternal life is not so easily done, because that involves breaking caste, which affects their social standard in the village, and that is what hurts. The result is, they remain satisfied with their old religion.

The church and Sunday School work was carried on as in previous years. For the coming year the Conference has chosen an Indian pastor for this Congregation and we hope all concerned will be happy.

The Medical work of the station has continued as usual with a clinic in Balodgahan on Monday, a full day in Sankra on Tuesday, and five roadside clinics on Wednesday with a round trip of sixty miles. The Arjundah clinic had to be closed during the rains on account of several streams which are often in flood. These streams also interfere very much with a good attendance in the other clinics.

We have been able to do more cataract operations this year than before but a very small percent of the cases we see in the clinics come in. They say they have no one to care for them and no one to bring them in, or, they do not have enough food to come in for two weeks without working. Or, if they come there is no one to stay with the house. The poverty of the village people is hard to imagine, and when we see it we cannot understand how they exist on so little. The needlessly blind eyes, the anemic, weak, undernourished children, the deep ulcers, the leprosy feet and hands that have diminished to almost nothing, the large spleens from neglected fevers, the abscesses, and the suffering of every description is heart rending.

The superstition and the queer ideas of some of the people would be humorous if it were not so pathetic. Just recently it took a lot of persuasion to be allowed to pull an offending tooth. The owner of the tooth had been told that if he allowed the tooth to be pulled the eye would also be pulled out.

Many of the lepers have improved very much. Some continue to come when they show no signs of the disease. We believe that they like to come for the fellowship as well as the treatments. But we regret very much to say that none of them have accepted Christ openly. Pray for them and message bearers. It is through the work of the Holy Spirit that their hearts and lives can be changed.

THE YEAR 1938

Mary M. Good

The past year has been a happy one in the Girls' School because there has been progress along the lines that we most desire. There have been hard problems but the constant consciousness of the guidance of the Holy Spirit through these times has been a source of strengthening.

A volunteer prayer group was formed early in the school year. As the other girls in the Boarding saw the changed lives of those in the prayer group they desired also to possess what they saw in them. They continued to join until at this time every girl in the Middle School is a member of the group. It is indeed a joy to see the work of the Holy Spirit in their lives. Problems of discipline have been eliminated. This has largely been brought about through the devoted life of the matron in charge of the Boarding.

There was much malaria among the school children during the worst of the malaria season in October and November. This interfered with the school attendance. Aside from malaria and a few cases of appendicitis the health has been very good.

We have been able to add to our staff this year a young man of our Mission who is a graduate of the Leonard Theological Seminary.



A Tree Near the Garjan Memorial School

He is in charge of the Bible instruction in the school and is proving a real help, not only in the school but also in the extra-curricular activities.

There are twelve Hindu boys in attendance. In all we have thirty

boys in the school. We feel, so far, that the experiment of co-education is not to be regretted. We feel that to have the boys in the school is wholesome.

We continue to count on your prayers as we labor for the Master among the young people of India.

OUR WORK IN DHAMTARI

J. D. and Minnie Graber

"Not by might nor by power but by my Spirit, saith the Lord of Hosts." The past year God has been teaching us anew this fundamental lesson. We as Americans in India have a special prestige of race, although because of the self-rule activity this prestige is growing less. In comparison with the economic standards of the people among whom we work we have the power of money and financial resources. In education and training we are strong among a people who are more than 90% illiterate. But all these are secular weapons and resources. God has taught us again that in obtaining of spiritual success these are the very essence of futility. He has driven us to seek to learn again the wielding of spiritual weapons that are mighty to the pulling down of strongholds.

There has been much of routine activity during the past year—the Academy, the Orphanage, the Carpentry School, the Old Men's Home, and general Mission business. To keep a clear conscience before God requires that we seek to do our routine work well, that we may not be found "slothful in business," but we know that the carrying out of routine work can never be a substitute for work of a definitely spiritual character. We have learned again to be mindful of the fact that we are not mere professional missionaries but that we must ever be warm, living Christians with a glowing personal testimony, and that we must continually exercise ourselves in this definitely spiritual capacity.

Hence, it was in personal contacts with fellow Christians and others in their homes or in our own—the preaching of the Word in the villages, and in the direct service of the Church that we received the greatest blessing, for we were ever made to feel that here is the real battleground of our Faith—here lies the heart of our task. It was a great joy to go to some camp away from Dhamtari with school boys and there spend a number of days in a spiritual retreat that carried also the objective of making known the mystery of Christ to the people round about. I look back with joy to a number of such occasions. No less was the joy of joining with one or another of the Bands of Witness of the local congregation in the regular Sunday evening evangelistic service. There has been a healthy increase in this volunteer witnessing during the past year. This is the very life of the Church and we praise God for it.

OUR REPORT

S. Jay and Ida Hostetler

We began the year in Dhamtari, ended it in Shantipur, and spent the intervening time at Dondi, and most of the family spent a part of the year in Darjeeling as well. When we returned in the fall of 1937 we were stationed in Dhamtari until the Brunks left for furlough the next spring. Our principal work was touring and in the hot season taking charge of the Dhamtari work.

We toured in the village south of Dhamtari. Bro. Parsadi and Bro. Haidar were along most of the time. There was one man who once decided to be baptized but his relatives got hold of him before it could be consummated and he went back again. There were three other men who were seriously weighing the question when we were there, but they also have not come. We did have the privilege of baptizing one Hindu in one of those villages, Beltara while we were there on tour.

At the beginning of the rains the first of July we started life in Dondi. When the Brunks were there, they had emphasized village Sunday schools. These had lapsed after they left. So when we took up the work there, we started them again. The brethren and sisters took hold enthusiastically, and all but two or three who were unable, took part regularly in going to a village or section of village to teach the Bible lesson.

Another blessing came through our weekly Bible study in the church. We began a study of the book of Matthew, and took a les-

son each Wednesday, just before going to the villages for Sunday school. In this study we found many teachings on life which were helps to all in their Christian lives.

We were happy to come into touch with several men there who are definite prospects for discipleship. Some of them are men whom Bro. Brunk had told us about and several are new ones. Some are just on the threshold of a decision for Christ, but could not yet bring themselves to surrender fully. Caste and family are such difficult obstacles to overcome that they hold many back who in their hearts are really believers in the truth of the gospel. Of that group is a man of low caste in Bharitola, where Victor is teaching in a village school. He is free in talking on the question, but his family and also the villagers are putting obstacles in his path, or I believe he would be already baptized and happy in the faith.

Dondi has a fine dispensary and is a good center for medical work, and it is good that there is a doctor there now. We could not do all that should have been done there. However, we had some opportunities of serving. One Sunday just as we got back from church a boy came running breathlessly asking us to come quickly to help his sister who had fallen into the fire while cooking. We went and found a young woman afflicted with epilepsy. She was an unwanted wife. We were able to give her relief from her pain, and they came for treatment. But they disobeyed our orders in her care and her wounds



Gordon Hostetler with His Pets and the Little Bears

got bad. And they would not go to Dhamtari or any other place to a doctor. Finally they took her away, and we do not know how she fared. It was a pitiful case but such are too frequent in occurrence.

In December we moved to Shantipur. We were here just enough time to get an idea of the difficulty and greatness of the task here and at Mangal Tarai which also fell to us. We took this work over from the Lapps who went on furlough sooner than was planned. We trust you will pray definitely for us in this work, and pray especially that souls might be won and the Lord honored.

OUR WORK IN 1938

S. M. and Nellie King

Last year our Normal School graduating class did well in the Government Certificate Examination and with one exception all were employed as teachers. That one received a scholarship for further study in teacher training and is now attending the Normal School at Bilaspur on a government stipend. Owing to necessary changes in our school staff, the Normal school has suffered certain handicaps during the present school year and the examination results may be as good this year as last. There are nineteen boys in this year's graduating class among whom are a number who are above average ability and of good Christian character. As these take up their work as teachers we trust that their Christian influence will be effective and that these young men will not only be a credit to their Alma Mater but above all to the cause of Christ. It is our hope to train teachers who will win lost souls to Christ and who will teach the way of salvation in the villages.

This year there are 63 boys living in the senior hostel. Mr. A. K.

Biswas, a teacher in our Academy is continuing to serve as warden (hall manager). These boys come from various parts of Central Province and represent quite a cross-section of the Christians in this part of India. They get along well together and we are glad for the spirit of friendship that exists among the boys and for their interest in spiritual matters. For the coming year we hope to do more for the boys living in the hostel, especially in a spiritual sense.

The work of the village Primary Schools has been carried on much as usual during the past year. Some effort has been made to touch the people of these villages with the Gospel but much more, it seems, should be done.

English worship services are held every two weeks at our church in Dhamtari. Quite a number attend and seem to appreciate these services.

In Dhamtari, among the Christians, there has been an unusual amount of illness the past year. Quite a number of deaths have occurred among the children. We feel there has developed among some of the Christians a warmer interest in things of the Spirit. In their search for these deeper things we are praying that Satan will not hinder them so that they may truly experience more of the riches of Christ.

MOHADI STATION DURING 1938

Lloy A. and Elizabeth Kniss

This year, so far as we are aware, was not marked with spectacular events, but we hope there have been some real changes wrought in some souls somewhere. We believe the Spirit of God is steadily preparing men's hearts for a great outward change some day. There were many instances where we definitely saw God's hand at work. He has been caring for us and guiding His work, and we were likely not always aware of His mercies at the time. We praise God for His constant watch over us.

The station during most of the year was occupied by two missionary families. We praised God many times for the presence and the inspiration of Bro. and Sister J. G. Yoder and their little girl. Bro. Yoder, as a doctor, helped us out in many a situation, but the fellowship in the Spirit and the mutual love was a still greater blessing to us. They have now gone to Dondi.

During the year we had a few "ups and downs" in health, though in general God was very good to us. David has had several attacks of serious illness during the year but he is now gaining back his former normal health. Some others of our families had attacks of malaria, but these are not so uncommon. At the present all are well and busy.

During the past year we conducted two periods of special Bible study in our congregation, one in the hot season and one in the rainy season. These Bible study periods are always followed by an increase in zeal and spiritual interest in the Church. We should have had more of these. One of the new additions to our giving system this year is a special offering on Christmas morning when the people bring gifts to the Lord. After the sermon the people came forward and laid their gifts on the table after which special prayer was made. The gifts consisted of money, cloth, small articles of furniture, rice, embroidered articles, garments, etc. These were sold later and the proceeds put into the Home Mission Fund.

During the year the church maintained one Bible woman in a village twelve miles from here. This work is carried on by the church alone, no help coming from the Mission.

The medical work during the year has increased some. There is some adverse propaganda among the ignorant villagers which discourages them from coming for help, but still there was an increase. We have Nehemiah, a compounder, to help us in this work, and he is a real help. Every Thursday we give special treatment to Lepers. This year the highest number of lepers present on one day was twenty. This is seven more than last year. We hope that many were enabled to see the Spirit of Christ at work in the service that we were able to give to the sick of the community.

In our evangelistic work we continue to find gradual changes in the people's attitude toward the message. There seem to be some who are growing more sympathetic while some are growing in the other direction. The changes this year have not been so marked in

appearance as in the previous year or two. One man was baptized from Hinduism during the year.

The touring this year was interesting indeed. One of the tours of the latter part of the year was especially so. Practically the whole village turned out every night for about twenty nights. We had the meetings under some thick mango trees and had some small wood fires going to keep warm. The order and attention were very good and a real desire to hear the message was shown. We greatly enjoy these seasons of witnessing when we feel God's presence, but how much greater the joy will be when these folks will not only gladly hear the message but will actually fellowship with us in the Gospel and become a part of the message themselves.

1938 ANNUAL REPORT

Sarah Lapp

Early in the year I spent part of three months on tour. During the month of January two of my Bible Women, an Evangelist and I with a cart man and cook, and my tonga driver toured into south-west Kanker State, where I had never been before. And only twice before did any evangelists visit that part of our field. In those parts there is quite a range of jungle to go through, some of which is beautiful, with tall straight trees.

In one village, Amadula, to which we came, we thought we did not know anyone, and were looking about to find a place to camp when a non-Christian stranger came to us and offered us a long, empty room and verandah of his to live in while we stayed there. So we went to see it. It suited us; so we took our things there. After visiting in different homes, we found out that the village watchman



The Front "Verandah" On Tour

(kotwal) had been in our Boys' Orphanage at Dhamtari some years ago, but had run away. He learned to read and write, and knows much about Christianity. We found a few more families some of whose relatives are Christians. The owner of the village, a young widow, whose husband was murdered some years ago, was very nice to us, and although she did not go out much in public because of the caste she belonged to, she attended our evening meetings. "I (we) was a stranger, and ye took me (us) in" can be applied to these kind people.

At the village of Puri where we camped we wanted to go to a certain village one morning but at the fork of a road we took the wrong way. We went on through part jungle and over bad roads. Finally we came to a village and asked if this was Maiana. They said, "No, it is Kohardongari." Then we found out our mistake. But we visited in some homes, also thinking we knew no one here. But when we were in one home, someone came and said that a certain woman is calling us. So we went there and here we found that she was a daughter of Sundar, an old widow in our Widows' Home at Balodgahan. (The mother has since passed away.)

At another village we found the brother of one of our Christians. Near Markatola, the farthest southern village where we camped we found a man who used to live at Balodgahan and who nearly forty years ago came with his parents to these parts. Markatola

was an interesting village near a river. Many came to the tent for medicine. We had good evening meetings here.

From there we slowly turned towards home again, camping at a few places along the way. At our last camping place we were caught in a hard rain one night, which is always an unpleasant experience.

My Bible Women and I also visited among the villages nearer home outside of touring season. We trust that the precious word sown among these many needy people may bear fruit. We have the promise that His word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

GHATULA

Milton and Esther Vogt

"Impossible," we would have said of the things that were to happen, if someone should have previously foretold the events of the year.

We were anxious to get out on tour again this year but the Lord showed us that our work was to be confined to the Christians this year. First, our dear eight-month-old baby was taken from us so suddenly, being very sick for only three days. We do not know what all the Heavenly Father had to teach us through this, but we know that it was His will and for the best, although it was a very hard experience and our home seemed very empty. Following this was a several months' fight with diphtheria all around us. A number of the boarding girls and Christian people took the disease as it had been spreading through all the villages round about. In one village they said, "Every one has it so that there is no one even



The View from Our Front Windows in Darjeeling

to cook the food." The hot season came on and put an end to the disease.

After returning (the first part of August) from our hill leave with the children, we found much help needed everywhere. A revival had been started but the devil had also been very busy with all of his forces. It was a very difficult situation. The Holy Spirit worked in hearts in a mighty way so that a number confessed their sins and rejoiced in their new-found joy in the Lord. We are so sorry that there were not more of that kind, but we are keeping on praying that all might have complete victory in their lives. All the Christians were affected, but some hardened their hearts instead of allowing themselves to come closer to the Lord.

Brother Harun had the most wonderful experience. No one knew of the sins that were hindering his life. The Holy Spirit convicted him with power and he got up before all and confessed his sins which he said were "like a mountain." He gladly made restitution for his wrongs and got such a burden for others that he spent hours in prayer. The devil has tried since in many ways to destroy his victory in Christ but Harun has kept close to his Lord. Another brother had much the same victory but when the devil tempted him he yielded and is now outside of Christ.

It is sad to think that Christians can be satisfied to live with hidden sins in their lives. Our prayer continues to be "that God may purify His church and make it spotless and ready for His coming."

The Industrial School Girls were all touched at the time. They confessed to all kinds of sins and were in constant need of individual help. The devil used his devices to hinder their experiences. Unless personally supervised, the girls failed to realize the need for restitution after confession. The girls have since been moved to Balodgahan and the Institution closed here.

We were very sorry that it was necessary for Sister Weaver to go from our midst. She entered into her work with a zeal and conviction that was much appreciated by us all. She was tireless in her efforts to help during the siege of diphtheria and when the boarding girls took the disease she went right into the boarding and lived with them so that she could better care for them, even though it was getting so hot that it was almost impossible for her to live there. We pray that God may use her life to His glory wherever He sees best.

DRUG STATION ANNUAL REPORT

Edwin & Irene Weaver

In Drug we have no schools, no hospitals, no institutions. Our station is purely evangelistic. We are trying as God gives us grace to make it so. Touring, Sunday school work, church work, city visitation, and evangelistic work are our main tasks.

From the point of view of visible results we can not see the progress we would like to see. But we cannot say nor do we feel that our work has been in vain. Hundreds of Bible portions have been sold and thousands of contacts were made through the year. If our work has been according to the leading of the Lord the results we must leave with Him.

Of all our work we enjoy touring the most. The people we meet live very, very simply. Occasionally we do meet with educated people in the villages. Even these we find very easy to speak to about mukti (salvation). Their conception of salvation is vastly different from ours.

These simple village people vary greatly in their attitudes towards us. Some are really afraid, some suspicious, some very antagonistic, others friendly. We were preaching in a large bazaar one day, where thousands of people had gathered. A young man who had been listening for sometime spoke up and said, "I like what you say, but you eat meat. I beg of you not to eat meat, only giants do that."

While touring up in the northwest border of our district, sixty miles from Drug, we met a fellow missionary, an American Negro. Four miles out of Khairagarh where this Negro works, he is famous among the Hindu people as a man of prayer, and as one who heals by prayer. It is a common thing to hear the Hindu people of that district speak about the black Sahib who comes to pray for them. He reads his Bible and prays not only in village houses but also in the King's palace. He brings them one and all before the throne of the King of kings. What an experience! This encourages us to spend more time in the ministry of prayer, because never have we seen Indians offended when we prayed with them.

Will you pray that in a special way we missionaries might have the gift of the Spirit of prayer?

OUR REPORT FOR 1938

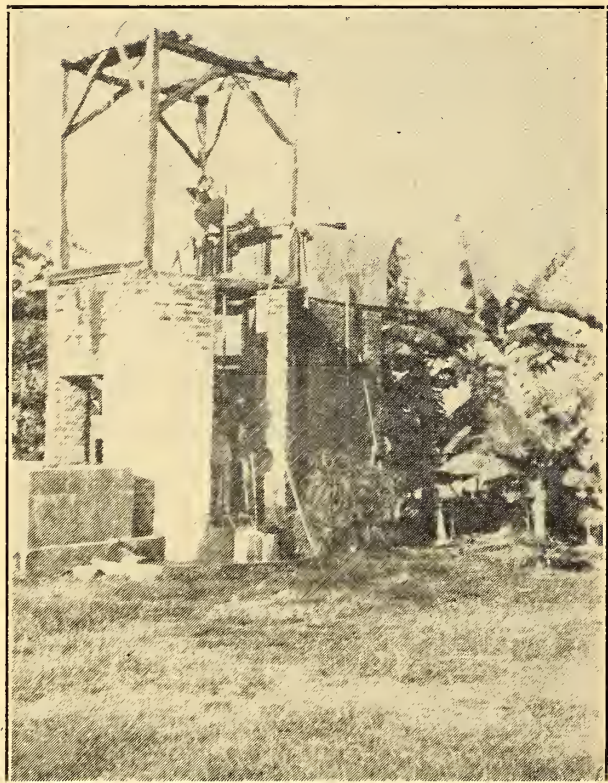
J. G. and Fyrne Yoder

We spent most of 1938 at Mohadi where we were busily engaged in the study of the Hindi language. It really did get very tiresome, after a busy life in America, to sit down and do nothing but study language, but we already see that we could not have spent our time more profitably. In the hot season we went to the hills for a three month period of language study in the Landour Language School, and for escape from the heat. We returned from there late in July, and took our language examinations in September and October, passing them without any serious difficulty. The Lord has blessed us with reasonable health this first year for which we

are very grateful. We have all had touches of malaria, but none of our attacks proved serious or severe. Malaria can get so very nasty when it comes hard. With the exception of these malarial attacks we have had practically no illness in our first year.

We moved down here to Dondi the early part of December, 1938. Here we have three full-time evangelists, two men and one woman. We believe they are hard working, conscientious, and busy. They are very much interested in spreading the good news of salvation, and make use of every crowd they come in contact with to tell them of Jesus. All of them live in villages outside of the Mission Compound. The woman is the wife of one of the men evangelists. We also have one school teacher-evangelist, a well trained young man, who is not only interested in teaching these children to read, but in teaching them of Christ and His power to save. He has been living in a village about five miles from Dondi. I have the privilege of going out with him on some evangelistic work, and he is a good evangelist, as well as a good school teacher.

The Christian people here have been conducting regular weekly Sunday schools (on Wednesdays) in the surrounding villages. They seem to take a lively interest in this work, and the Sunday schools are well attended. I believe the attendance averages about 25 at each meeting, and the meetings are held in six different villages weekly. It is mostly children that come to these meetings. It is here that



The Water Works at Dondi

we find a very profitable use for those little Sunday School cards that you people in America have been so kindly sending to us.

Most of the medical work here has been in charge of a compounder who is very capable, but the Indian people prefer the white man to give the medicine. Brunk left this station in March of 1938 for their furlough. Mrs. Brunk was doing a very worthwhile kind of medical work here. The station was vacant till July when Hostetlers moved in. Then in the first part of December we moved here and Hostetlers moved to Shantipur. So you can see, there have been quite a few shifts of personnel in the work and it has not been possible to give the medical work the attention it deserved.

We are anxiously looking forward to this next year here in Dondi when we can really begin work. But we must confess that the work looks too big for us. There are prejudices, superstitions, customs, and other difficulties that make it hard for the Indian people to become Christians. But we thank the Lord for the assurance that we are not alone in this work, and that He will be with us. And, so we go forward. Pray for us.

STATISTICS FOR 1938

TABLE I. INDIAN CHURCH

Membership at the beginning of the year	1,483
Received by baptism and letter	210
Lost by death, letter and excommunication	201
Membership at the end of the year	1,492
Number of children at the beginning of the year	937
No. of children gained through births and moving into community	109
No. of children lost through deaths and moving away and baptism	113
Number of children at the end of the year	933
Total Christian community at the end of the year	2,425
Church funds	
Balance at beginning of the year	Rupees 1715- 4-9
Church Receipts	" 2387- 2-2½
Miscellaneous receipts	" 1401- 0-3
Total Receipts	" 5503- 7-2½
Church expenditure	" 1329-15-0
Evangelistic expenditures	" 153-11-0
Pastors' Support	" 572- 0-9
Miscellaneous expenditures	" 1020- 3-6
Total expenditures	" 3075-14-3
Balance at end of the year	" 2427-8-11½

TABLE II. EVANGELISTIC

Number of evangelists	23
Number of Bible women	28
Men's Work	
Number of meetings held	4325
Average number of listeners per meeting	25
Number of villages visited regularly	216
Number of baptisms from evangelistic effort	7
Number of applicants not yet baptized	5
Number of books sold	1264
Women's Work	
Number of meetings held	5743
Average number of listeners	15
Number of villages visited regularly	111
Number of applicants for baptism	
Number of books sold	743
Number of Zenana homes visited	56

TABLE III. CHARITABLE INSTITUTIONS

Number of inmates at the beginning of the year	686
Number admitted during the year	150
Number who left the institutions	139
Number of inmates at the close of the year	697
Number baptized during the year	12

TABLE IV. EDUCATIONAL

Number of schools conducted by the Mission	16
Enrollment	
Christian pupils	403
Hindu pupils	533
Mohammedan pupils	28
Low caste pupils	225
Total enrollment	1189
Average attendance in all schools	1125
Number appeared in Bible examinations	900
Number passed in Bible examinations	826
Number appeared in secular examinations	894
Number passed secular examinations	672
Number of teachers employed	
Men	41
Women	10
Total	51

TABLE V. MEDICAL WORK

Number of hospitals, including Shantipur leper hospital	2
Number of medical dispensaries	6
Number of beds for in-patients	103
Number of out-patients treated	29,748
Number of in-patients treated	24,520
Number of doctors in the Mission	
Missionary	3
Indian	3
Number of nurses	
Missionary	1
Indian	6
Number of compounders in hospitals and dispensaries	9
Number of other helpers	32
Number of major operations	227
Number of minor operations	391
Number of applicants for baptism	1

Daily reading and prayer is conducted by regular members of the staff. Free tract and Gospel portion distribution is done in hospitals and dispensaries.

TABLE VI. INDUSTRIES

I. Mission Carpentry School			
Number of employees			2
Number of Christian students			9
Number of non-Christian students			15
Financial Statement			
Opening balance	Rupees	154-	4-0
Government grant and sale of produce	"	4934-	3-3
From A. M. Mission	"	531-	14-0
Total receipts	"	5620-	5-3
Total expenditure	"	5598-	6-6
Closing balance	"	21-	14-9
Total Credits		5620-	5-3
II. Balodgahan Farm			
Number of employees			
Christian		6	
Non-Christian		3	
Total			9
Number of acres farmed			50
Financial Statement			
Cash on hand at beginning of year	Rupees	98-	0-9
Receipts from sale of produce	"	474-	10-6
Total receipts	"	572-	11-3
Total expenditure	"	510-	7-9
Closing balance	"	62-	3-6
Total Credits		572-	11-3

MISSION TREASURER'S YEARLY REPORT FOR 1938

Particulars	Receipts	Expenditures
Credit balance from last year	Rupees 17,018-	7-4
From Menn. Bd. of Miss. & Char.	" 138,764-	14-6
From National Bible Soc. of Scotland..	" 139-	5-6
From Interest and Discount	" 56-	11-
From Land Loan and Colonization	" 150-	-
Balance of travelling money	" 562-	5-
Refund to:		
Charitable Institutions ...	4-	4-3
Evangelistic	33-	12-0
Administration	47-	0-6
Bible	100-	0-0
Donation for European Ward Refrigerator Fund	50-	-
Private checks, etc. cashed through Mission	5070-	8-10
Ellen Zimmerman through L. A. Kniss	137-	10-3
Miscellaneous		
Charitable Institutions	Rupees 23,988-	-
Evangelistic	" 15,928-	9-6
Educational	" 17,947-	8-6
Medical	" 9,697-	5-
Administration	" 2,690-	7-
Emergency	" 1,003-	13-6
Building Repair	" 522-	10-6
Interest and Discount	" 70-	1-3
Ministers' Support	" 170-	9-
Missionaries' Maintenance	" 52,189-	1-9
Dental, Medical and Oculist bills	" 606-	11-3
Passage Money	" 7,910-	-
Personal	" 415-	13-
Lepers	" 161-	6-6
Land Loan and Colonization	" 1,158-	-
Drug Station	" 134-	4-
New Testaments	" 58-	7-3
Christmas Remembrance	" 78-	13-6
Bible	" 20-	-
Literature	" 133-	-
Milk for sick children	" 2-	12-
Auto	" 27-	3-6
European Ward Refrigerator	" 780-	3-6
Private checks etc. cashed through Mission	" 5,036-	8-6
Cash and Bank balances	" 140,731-	5-
	" 21,406-	6-2

162,137-11-2 162,137-11-2

Respectfully submitted,

S. M. King, Treasurer.

American Mennonite Mission,

Dhamtari, C. P., India.

REPORT OF THE AUDITING COMMITTEE FOR 1937-1938

We, the undersigned Auditing Committee of the American Mennonite Mission, have examined the accounts of all funds received and disbursed in the respective stations, compared vouchers and have checked the accounts with the budget grants. We have also examined the accounts of the Treasurer of the Mission, compared vouchers and accounts with each other and with the bank accounts, Mission Board correspondence and with the Managing Committee Minutes. We have also attended to other such matters as fall within the scope of this committee.

With the exception of a few minor errors noted and attention called thereto and corrections made, we believe all the above mentioned accounts to be correct.

G. J. Lapp

MISSION DIRECTORY & STATISTICAL TABLES

Mennonite Board of Missions & Charities

Headquarters, 1711 South Prairie Street, Elkhart, Indiana, U. S. A.
General Secretary, S. C. Yoder, 1139 S. Eighth St., Goshen, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, J. D. Graber, Dhamtari, C. P., India
Treasurer, S. M. King, Dhamtari, C. P., India

Stations in which Missionaries are Located

Sundarganj (Dhamtari)	Ghatula
Medical Station (Dhamtari)	Mohadi
Balodgahan	Dondi
Shantipur	Drug
Sankra	

Organized Churches

Sundarganj	Mohadi
Balodgahan	Dondi
Shantipur	Maradeo
Sankra	Drug
Ghatula	Mangal Tarai

MEDICAL

General Hospital, Medical Station

Superintendent and Medical Director, F. S. Brenneman, M. D.
Nursing Superintendent, Miss Dora Shantz, B.A., R.N.

Dispensaries and Clinics

Location	Person in Charge
Balodgahan	G. H. Beare
Leper Home	S. Jay Hostetler
Sankra	Florence C. Friesen, M.D.
Sikosa	Florence C. Friesen, M.D.
Ghatula	M. C. Vogt
Dondi	J. G. Yoder, M.D.
Mohadi	L. A. Kniss

SCHOOLS

School	Location	Manager
Christian Academy	Dhamtari	J. D. Graber, S. M. King
Carpentry School	Dhamtari	J. D. Graber
Girls' Middle School	Balodgahan	Mary M. Good
Station Primary School	Balodgahan	Ida Beare
Normal Practicing School	Dhamtari	S. M. King
Station Primary School	Shantipur	S. Jay Hostetler
Station Primary School	Ghatula	M. C. Vogt
Village Primary School	Bhatgaon	S. M. King
Village Primary School	Bagtarai	S. M. King
Village Primary School	Singpur	L. A. Kniss
Village Primary School	Umargaon	M. C. Vogt
Village Primary School	Jharidihi	M. C. Vogt
Village Primary School	Ratawa	M. C. Vogt
Village Primary School	Mangal Tarai	S. Jay Hostetler
Leper Chil. Primary School	Shantipur	S. Jay Hostetler

CHARITABLE INSTITUTIONS

Boys' Boarding	Dhamtari	J. D. Graber
Senior Hostel	Dhamtari	S. M. King
Carpentry School Hostel	Dhamtari	J. D. Graber
Old Men's Home	Dhamtari	J. D. Graber
Girls' Boarding	Balodgahan	M. M. Good
Widows' Home	Balodgahan	Ida Beare
Shantipur Leper Home	Shantipur	S. Jay Hostetler

EVANGELISTIC WORK

Districts	Outstations	Managers
Dhamtari (Bible Women)		Millie Brenneman
Dhamtari	Maradeo	J. D. Graber
Balodgahan	Chikli, Mogragahan	G. H. and Ida Beare
		Sarah Lapp
Ghatula	Kaspar, Likhma, Gatasili	M. C. & Esther Vogt
Sankra	Balod, Pairi, Bagdai	P. A. & Florence Friesen
Mohadi	Kurud, Singpur	L. A. & Elizabeth Kniss
Dondi	Pusaur, Kusumkasa, Bharitola	J. G. & Fyrne Yoder
Shantipur	Mangal Tarai	S. J. & Ida Hostetler
Drug	Dhamdha, Arjunda	E. I. & Irene Weaver

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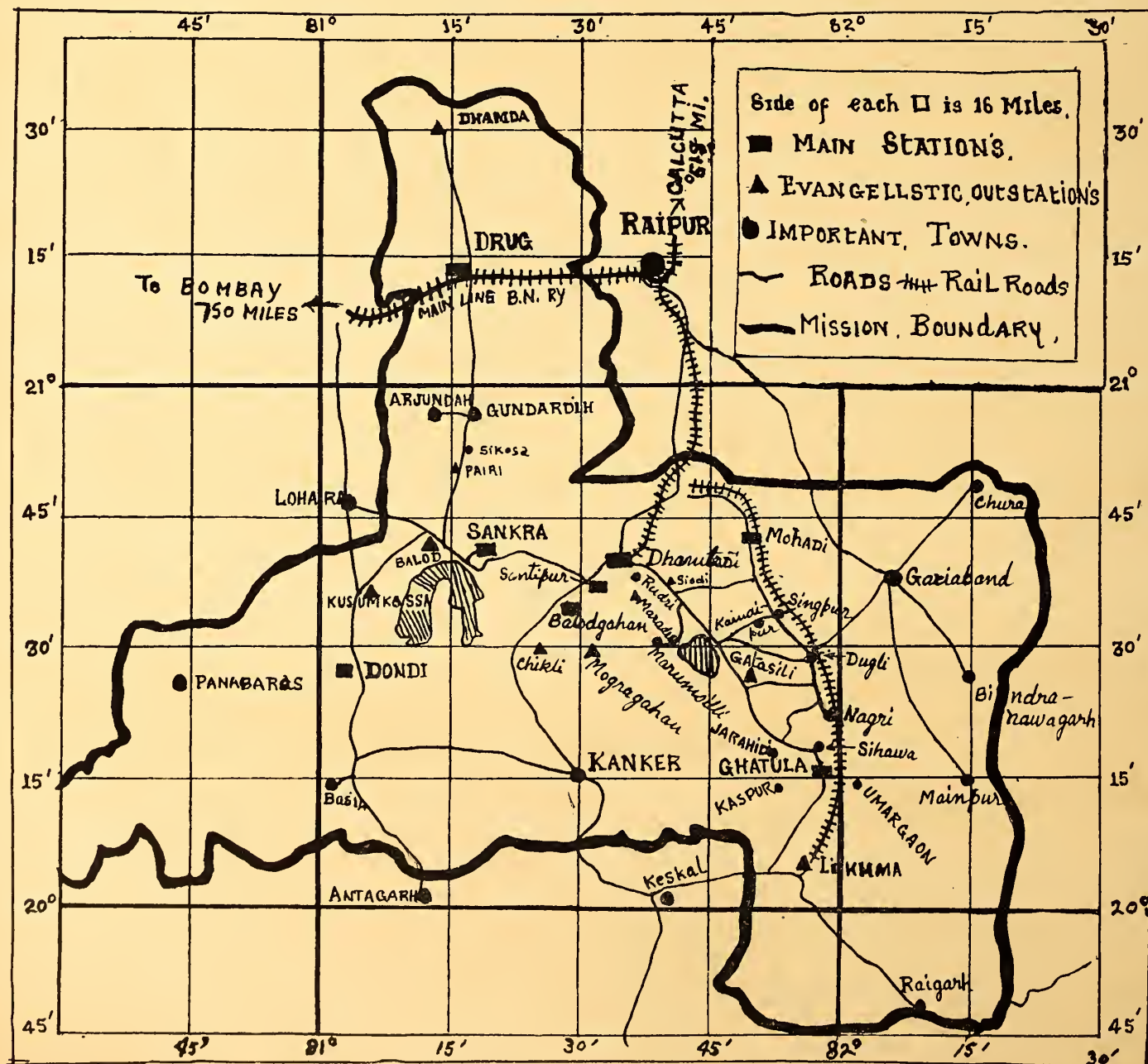
J. D. Graber, Chairman
P. A. Friesen
S. M. King
F. S. Brenneman
M. M. Good.

MISSIONARY DIRECTORY FOR 1939

Name	Station & P. O. Address	Arrival
Sarah Lapp	Balodgahan, Balodgahan via Dhamtari, C. P.	1901
P. A. Friesen	Sankra, Jamgaon via Drug, C. P.	1907
Florence Friesen	Sankra, Jamgaon via Drug, C. P.	1916
Mary M. Good	Balodgahan via Dhamtari, C. P.	1920
J. D. Graber	Sundarganj, Dhamtari, C. P.	1925
Minnie Graber	Sundarganj, Dhamtari, C. P.	1925
G. H. Beare	Balodgahan, Balodgahan via Dhamtari, C. P.	1926
Ida Beare	Balodgahan, Balodgahan via Dhamtari, C. P.	1926
L. A. Kniss	Mohadi, Dhamtari, C. P.	1926
Elizabeth Kniss	Mohadi, Dhamtari, C. P.	1926
M. C. Vogt	Ghatula, Sihawa via Dhamtari, C. P.	1927
Esther Vogt	Ghatula, Sihawa via Dhamtari, C. P.	1927
S. J. Hostetler	Shantipur, Dhamtari, C. P.	1928
Ida Hostetler	Shantipur, Dhamtari, C. P.	1928
Dora Shantz	Medical Station, Dhamtari, C. P.	1931
F. S. Brenneman	Medical Station, Dhamtari, C. P.	1934
Millie Brenneman	Medical Station, Dhamtari, C. P.	1934
E. I. Weaver	Drug, Drug, C. P.	1935
Irene Weaver	Drug, Drug, C. P.	1935
S. M. King	Sundarganj, Dhamtari, C. P.	1936
Nellie King	Sundarganj, Dhamtari, C. P.	1936
J. G. Yoder	Dondi, Dondi via Rajnandgaon, C. P.	1937
Fyrne Yoder	Dondi, Dondi via Rajnandgaon, C. P.	1937
Wilbur Hostetler	Balodgahan, Balodgahan via Dhamtari, C. P.	1938
Velma Hostetler	Balodgahan, Balodgahan via Dhamtari, C. P.	1938
Vesta Nafziger	Drug, Drug, C. P.	1938

MISSIONARIES ON FURLOUGH

Mary J. Holsopple	1929	Eva Brunk	1908
G. D. Troyer	1923	G. J. Lapp	1905
Kathryn Troyer	1923	Fannie Lapp	1913
E. E. Miller	1921	Ada Hartzler	1925
Ruth Miller	1921	Minnie Kanagy	1925
A. C. Brunk	1912	Gladys Weaver	1936



GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUGUST 10, 1939

(Herald of Truth
Established 1864)

No. 19

EDITORIAL

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The promises to which Paul here refers are found in the last three verses in II Cor. 6. He had exhorted the brethren not to be "unequally yoked together with unbelievers," following this with a number of the precious promises of God.

All the promises of God to His people are conditional. The two conditions which Paul here mentions are these: (1) "cleanse ourselves from all filthiness of the flesh and spirit;" (2) "perfecting holiness in the fear of God." Whoever meets these conditions (purity and holiness) is sure of the rewards spoken of in II Cor. 6:16-18.

Another thought worthy of our meditation is the fact that if we would get in line with God it is essential that we get out of line with the world. As Paul puts it, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Get on the Lord's side here, continue faithful to the end, and you will be on His side in eternity.

Every one who is filled with the Spirit is also filled with the spirit of worship. The Spirit-filled man is the humble man who feels that in himself he has nothing whereof to boast; but his soul is filled with reverence for Him to whom he is indebted for all that he has. The mere fact of a man boasting of his own goodness is an indication that his greatest need is to get rid of his self-goodness that he may be filled with the goodness of God. If it is exaltation that we desire, let us remember that "he that humbleth himself shall be exalt-

ed." In the language of the beloved apostle Paul: "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

A Great Contrast—is set before us in Gal. 5:19-23; namely, the contrast between a sinful and a righteous life. Let us meditate for a moment on this impressive contrast.

Concerning "the works of the flesh" Paul says: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that **they which do such things shall not inherit the kingdom of God.**"

Concerning "the fruit of the Spirit" we have a different story: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. **Against such there is no law.**"

Meditate seriously upon these things before you pass them by. Choosing the path of freedom "from the law of sin and death," we are comforted with this assurance: "There is therefore **now** no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Truth.—Jesus says, "Ye shall know the truth, and the truth shall make you free"—a precious promise to those who accept it.

But there are many people for whom the truth means condemnation rather than freedom. For instance, Felix. When he had Paul before him for entertainment he heard a message that was anything but a pleasant entertain-

OLD-FASHIONED MENNONITISM

III. Spiritual Life

Years ago we heard a Mennonite bishop (who has since gone to his reward) relate this story:

He had met a Free Methodist man who had just recently gotten acquainted with some Mennonites. Said he: "You Mennonites are a fine people. The more I find out about you the better I like you. You believe the Bible, and try to live up to what it teaches. You have the doctrine; and now if you only had spiritual life you would be perfect."

The first impression from such a speech is favorable. But after you look into it a little deeper your eyes are opened to the fact that it was simply a stab under the fifth rib, smeared over with flattery. When we remember that "the letter killeth, but the Spirit giveth life," this speech meant: "You Mennonites are dead formalists. You have a form of godliness but deny the power thereof. Get an experience of the second work of grace, and holiness will take the place of your formalism." Without entering into the merits or demerits of the second-work-of-grace theory, let us take a good look at the Mennonite concep-

ment for him. Luke says concerning Paul's testimony: "As he reasoned of righteousness, temperance, and the judgment to come, Felix trembled..." Why did he tremble? Because he found himself face to face with the truth which he was unwilling to accept. Truth accepted means freedom; rejected, it means condemnation.

Christ, praying to the Father in behalf of His disciples, said: "Sanctify them through thy truth: thy word is truth." There is a sanctifying power in the Word of God that means salvation "to every one that believeth." Our attitude toward the Author of Truth determines the question as to what the truth means for us.

tion of what constitutes real spiritual life.

1. **Spiritual life begins with conversion.** This is made clear in numerous Scripture testimonies. It is "by one Spirit" that we are "all baptized into one body." (I Cor. 12:13). Before conversion we were all "dead in trespasses and sins." Paul reminds us that "if any man have not the Spirit of Christ, he is none of his;" and, further on, he says emphatically that without holiness "no man shall see the Lord." Read Rom. 8:9; Eph. 2:1-10; Tit. 3:3-7. The difference between the converted and the unconverted man consists in this: one has life, the other is "dead in trespasses and sins."

2. **Spiritual life and consistent Christian living are inseparable.** Paul, in Galatians 5, contrasts "the works of the flesh" with "the fruit of the Spirit." Of the first he says, "They which do such things shall not inherit the kingdom of God;" of the second, "Against such there is no law." In short, "How shall we that are dead to sin, live any longer therein?" True, we all have our shortcomings; but the Bible has no consolation for those who knowingly do things that are wrong, or fail or refuse to do things that they know to be right. As our Saviour says, "Why call ye me Lord, Lord, and do not the things which I say?" Spiritual life is inseparably linked with obedience to God; with honesty and uprightness in heart; with sincerity and holy living. "To him that knoweth to do good, and doeth it not, to him it is sin."

3. **Where there is spiritual life there is growth.** All nature proclaims the fact that growth is a necessary result of life. It is true of spiritual growth, as it is of natural growth, that it is often retarded, even nullified or ended, by unfavorable circumstances or environments. Go to the cemeteries, and you will find the names of many who were called from time to eternity long before the period of normal growth had ended. What had happened? Through sickness or other causes growth was retarded, or death had put an end to life. So also people who were once healthfully and rapidly "growing in grace" had this growth checked, or put an end to, through spiritual death. But people who are in normal health spiritually are growing constantly—in strength of character, in the power and fullness of the Spirit, in purity and holiness of life, in the power to discern right from wrong and to resist temptation. If you are not a better Christian than you were a year ago, you have reason to be alarmed; there is something preying upon your vitals. If you are spiritually healthy you are continually growing stronger and better. As Peter

puts it, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

4. **Spiritual growth does not eradicate human weaknesses or shortcomings.** It is true that with spiritual growth these weaknesses and shortcomings ought to (and will) become less and less; but we will remain human as long as we remain on earth. Of all the gifted men of God mentioned in the Bible, there was not one who at any time of his life was absolutely perfect in the sense that Jesus Christ was absolutely perfect. Even Paul the spiritual giant was moved to say, "The flesh warreth against the Spirit;" "I keep under my body, and bring it into subjection, lest . . ." Conclusion: "Wherefore let him that thinketh he standeth, take heed lest he fall."

But this does not necessarily mean a defeatist life. Thank God for the power to overcome the tempter, and that in every conflict of life, if we are true to God, we are to be able to say, "In all these things we are more than conquerors through him that loved us." In other words, relying upon the power of God and the leadership of the Holy Spirit, every soldier of the Cross is able to say with Paul: "I can do all things through Christ which strengtheneth me."

Topic for next week, **A Church Separated from the World.**

A PROPER AND IMPROPER EMPHASIS UPON THE COMING OF CHRIST INTO THE WORLD

By George J. Lapp

For the Gospel Herald.

Recently there fell into the hands of the writer a book attempting to set forth a fresh understanding of Jesus. The author presents Jesus as the product of all Eastern religions; the fulfillment of the hopes of the world; an emergence as the result of a spiritual evolution from human consciousness in the beginning of human affairs to a sinless incarnation. This same author quotes the fine sentiments contained in non-Christian religious classics to illuminate the burden of his message and in well worded sentences and finely wrought out paragraphs he seeks to show that Christ is the fulfillment of every hope by setting forth the ideals for life in His teachings and also by example holding up the standards for obtaining the things for which human-kind is longing. This author sets forth the yearnings of the world before Jesus was born and supports the presentation with quotations from religious writings. He pictures the cross-roads of spiritual longings and outreaches of all times. He seeks to show why Christianity became unique in the transformation of human life and society. He depicts the

passion and work of those who have borne the Christian message to all peoples. He seeks to show how Christ and His followers have created a new social order under Christian ideals. He closes with the assertion that Christ is the ideal of spiritual completion.

From a careful study of the Scriptures, both Old and New Testament, one clearly understands that the result of the sin of our first parents was estrangement from God and human depravity. That while the whole creation groans under the burden of it all and is seeking emancipation from the slavery of sin, including its existence and results in the life, yet neither pundits nor philosophers have been able to arrive at any satisfactory solution to the problem of the curse and consequence of sin nor have they been able to point humanity to a possible Saviour. It was only through the prophets of old who, by inspiration from an all-knowing God, foretold the coming of the Son of God who should be the Saviour of the world, that the plan of redemption was made known. In response to these predictions the Jews and any others of the world who came to know of them looked for the advent of Christ. It was a longing for a revelation of the way to be saved and forgiven and then relieved of the burden of sin which they were bearing. The Son of God could not have been an emergence from an accumulation of hopes and aspirations of a sin-laden world of philosophers and teachers. They were in darkness and knew not the way. They were lost just as much as those who read their writings and heard their mournful yearnings. Their songs were in the minor key. Their lore was doleful and bore a tone of hopelessness. The writer has also read their sagas and dissertations in non-Christian religious classics.

Christ did not come to fulfill their longings and become the cap-sheaf of their ideals. They worked from the ground up and groped through the clouds and mists of their failures to comprehend. Jesus worked from heaven down and came to seek that which was lost and which was willing to acknowledge it. He was the Way, the Truth, and the Life. He was that Bread which came down from heaven. The longing world might understand Him coming as a King or a priest or a great Physician, but that He would go to Calvary and through the Cross accomplish all His purposes for the redemption of man was a something beyond the veil of their understanding. The virgin birth at the beginning and the Cross at the end of His earthly life were events which had never entered their thoughts.

There is an urgent need in this our day of emphasizing the Deity of Christ and His coming into the world as the fulfillment of God's great plan for the redemption of the world from sin in such simple and clearcut language that

the message will not be misunderstood by the simplest mind. As a people we have always believed in the Scriptural teaching concerning the personal return of our Lord at the time of the consummation of this age, but for His sake and for the sake of the souls that are perishing give the message of His redeeming love and power as set over against the wrong emphasis referred to in the beginning of this article.

Has He redeemed you? Are your sins forgiven? Have you the joy of His spiritual presence in your heart and life? Is He an emergence from what you hoped and longed for and may have expressed or has He become a Saviour as a result of divine revelation through the revealed Word? It may have been the result of preaching or teaching or spiritual song, a prayer or a godly life, but it flashed into your soul with quickening power. The result brought conviction of sin, a sense of your spiritual need and the opening of your heart to His entrance and taking possession of it and of your life. It could hardly be stated more simply, yet what is more profound than an understanding of it all in the light of Christ Jesus, the Saviour of the world, and not merely an ideal for us to strive to attain in our own strength. He in us is our strength, our all. Praise be to His name!

Now while you and I love to look to the future and find it intriguing to try to unravel the secrets of the aeons to come let us remember that the ever present now is the time in which to **occupy until He come**, and the time in which to put the proper emphasis on the purpose and work of Him who is the Redeemer of the world and who in the Spirit will accomplish His work in the heart of every penitent soul that accepts Him as his Saviour and Lord.

Manheim, Pa.

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XI. Symbols

To really understand the Scripture in its teaching of vital truth, one needs to know the meaning of the symbols used by the historians of the age in which they were written. Religious superstition is even more injurious than garbled truth by lesser authorities. For instance, the account of the first sin was not a snake story, although some very good people think it is.

The serpent is the symbol of sin. "The serpent was more subtil than any beast of the field" (Gen. 3:1). He crawls into our affairs so quietly and wraps himself about our daily thinking and acting before we realize his presence. Bad habits are like the coils of a serpent; binding our whole being at the same time injecting a deadly poison into the fabric of our mental images.

The dragon, described in Rev. 12:9

is identical with the serpent of Gen. 3:1-5. David likened evil persons to deaf adders and their hatred to the poison of serpents. Psalms 58:4. Jesus likened the scribes and Pharisees to serpents and generation of vipers. Matt. 23:33.

The heart is the symbol of mind. As the heart drives the blood through the arteries, veins, and capillaries of the body, even so the mind sends forth the living streams to all parts of the spiritual being. When this fountain of life is defiled, our whole being is poisoned. "Keep thy heart with all diligence, for out of it are the issues of life" Prov. 4:23.

Thought, imagination and understanding, are all attributed to the heart. Gen. 6:5; 8:2; Prov. 8:5. Our character is formed by our thinking. "As a man thinketh in his heart, so is he." (Prov. 23:7) Heart and mind are the receptacle in which God is writing His covenant of the New Testament. Heb. 8:10; 10:16. We will learn to live by this covenant, for man must follow his thinking.

Tree is the symbol of knowledge. Gen. 2:17. It roots deep in the natural world in which we learn our first lessons, experience our first joy, sorrow and pain, and acquire the evidence of the unseen Creator. Here we begin to understand the substances of things hoped for, and try to manifest them. Like a tree, knowledge grows upward and spreads its branches toward heaven, receives inspiration from the unseen world of Spirit, and then it begins to bear fruit. The tree of life, in the midst of the garden (Gen. 2:9) was a source of knowledge, undefiled by sin, right in the center of the world of inspiration, but completely bared against the carnal mind. A righteous man "is like a tree planted by the river of waters" (Psalms 1:3).

Water of life is the symbol of the Holy Spirit, flowing into the world through Jesus Christ. John saw this Spirit, as a pure river of water of life, "clear as crystal, proceeding out of the throne of God and of the Lamb," (Rev. 22:1). "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17). By faith, repentance, and righteousness we drink of this river, renew the spiritual quality of our mind, and become trees of life (sons of God), growing on either side of the River, and in the midst of the stream of it, yielding the fruit of the Spirit every month, (continually) and the leaves, (thoughts) of the tree shall be for the healing of the nations. (Rev. 22:2).

Spiritual Man (new creature in Christ) is symbol of God. He is transformed, remolded in Jesus Christ (image of God). Therefore, spiritual man is the likeness of God. "And he lift up his eyes and looked, and lo, three men stood by him" (Gen. 18:2). Man in

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Where did four-part singing originate and what are the grounds that it is God-honoring?

For about a thousand years church music was entirely in unison. This limited the possibilities of musical expression. About the eleventh century a new principle, that of harmony, the combination of two or more parts, made its appearance, and since that time has revolutionized church music. It made possible almost unlimited scope and variety in rhythm and harmonic effects. It must be felt that since God ordained the law of harmony their use in church music can and should be to His praise. As far as the Mennonite Church is concerned, our oldest brethren and sisters still remember the time when our hymns were all in unison. Melody is beautiful, but harmony enriches melody; it perfects our praises in song.

C. K. L.

How is it that our International Sunday-school lessons are copyrighted by the International Council of Religious Education when the lessons are part of the Bible?

The copyrighted material is the lesson title, the Golden Text, the selection of the Scripture, and the daily readings. Of course the Bible is not copyrighted. The International Council of Religious Education makes the selections and consequently has the right to copyright its work.

C. K. L.

Where does the expression, "Forgive us our trespasses," come from?

The word **trespasses** comes from Tyndale's translation, and has found its way into the prayer-books of some denominations. It has no foundation in the Greek language, for the original word carries with it the idea of something owed and not that of going beyond a boundary, as in Matt. 6:14.

C. K. L.

the beginning was the image of God (Gen. 1:27) and created in that image, but through sin he lost his likeness to God, and his regeneration is accomplished in Jesus Christ. Jesus' coming is a manifestation of the Spirit, and every Christian should purify himself as He is pure. Looking forward to, and expecting Christ to come in person, as mighty God.

Iowa City, Iowa.

Of all deadly weapons, the tongue is the most deadly. Read Jas. 3:2-10.—Ezra Bender.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

Greetings in the Name of our Master who said, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God."

During the past four weeks our hearts were made to rejoice in the privilege we had of bringing the Gospel message to the open hearts of children as well as to classes of High School pupils and adults. We were so glad the invitation to "Come to Bible School" could again be extended for a second time to the children of Altoona and Mill Run. This invitation was made possible through the kindness and sacrifices of parents, friends, and young people who gave so liberally of their time and means.

Bro. Alpheus Smucker of Allensville again gave us the use of his school bus to convey the children of Mill Run to Altoona. Bros. Longenecker and Roth also allowed their cars to be used in bringing children from distant points in Altoona, while the mission car made trips to Lakemont and Millville.

Our school opened June 26 with a happy group of 97. Many were former pupils, while a goodly number were new ones. Interest kept growing and new pupils came until our highest attendance reached 139 including our 11 teachers.

The fourth of July broke into our school considerably as many remained away on vacations after the holiday. But interest continued with those who returned on the 5th.

On July 10 our closing program was presented by the school to a full house of parents, relatives and friends. The children did splendidly in their song and memory work. We feel that they really hid God's Word in their hearts during the two weeks of school.

On Sunday a little two-year-old boy who came to our Bible school was playing across the street and we remarked that he was singing. So we listened and heard him repeating very loudly in his singing many phrases of a Bible school song which words Sister Phebe Kraus of Virginia composed to the tune of "When the Roll is Called up Yonder." He'd say over and over, "Talk to Jesus Christ in prayer." It was a message for the community. Little Dickie's father is a Catholic, while his mother is Baptist. They are so impressed with the things he learned and the message of the songs we feel will be seed in the hearts of those who hear him. One

evening he seemingly could not go to sleep and he kept singing until his father rebuked him and told him to go to sleep. Then he said, "I want Jesus in my heart." This made an impression on the father and mother which we hope will help them.

We know the seed sown during the Bible school terms is one of the most far reaching ways of scattering the Gospel.

In our school there were 14 churches represented and one family of non-attendants.

Our final summarized report gave the following information: There were 11 teachers: Bro. and Sister Roth of Allensville, who served as our principal and chorister; Bro. and Sister Elmer Longenecker, Mount Joy; Frances Zook, Belleville; Frances Benner, Mt. Pleasant Mills; Mary Lauver, Cocolamus; Mary Cashman, Mina Glick, Beulah Lehman, and Gladys King of Altoona.

The enrollment of pupils (those in attendance three or more days) reached 127; while our average was 106, with 54 having a perfect attendance record.

We want to again thank all who shared our school through prayer or by giving of time and means. Friends of Juniata Co., and Big Valley very faithfully added a share in supplying tasty portions to our table needs.

May God abundantly bless you and will you begin praying that if God should tarry that another school may be made possible next year in the city of Altoona.

In His Service,
Gladys King, Secy.

Chicago, Ill.

(1907 South Union Avenue)

Greetings from the "Windy City"—however a breeze is almost a luxury these days. I have resolved to write oftener, as a number of persons have wondered what is wrong that I do not send in more letters.

During my absence at Arbutus Y. P. I., Wm. Breneman, A. H. Leaman, M. C. Lehman and Milton Brackbill took my place in the pulpit.

We had an average attendance at our S. B. S. of 100 which is about all that we could easily handle. We had a fine corps of teachers this year and received some real blessings out of the work. There were 16 at the table each meal for the two weeks, as the teachers for the Mexican Mission stayed here. This meant that we had to have a full-time cook and a source of supplies for the pantry. However, the Kouts and Fisher congregations sent bountifully of beans, lettuce, eggs, etc., which made it possible for the cook to get through the two weeks with only \$14. We also got most of the teachers from the Fisher congregation and all of them were from this state.

We had a very interesting week-end in the middle of the S. B. S., when Bro.

Ezra Yordy, Roanoke, Ill., brought his Sunday school class of 13 boys to the city for a week-end. The boys started from home at five a. m. went to Brookfield zoo (the largest zoological park in the world) (1300 acres) and spent the forenoon there. After dinner we went to the Shedd aquarium, Planetarium, Museum. Then to the "loop," up the tower of a high building, and up and down all the escalators. After supper we went to the Pacific Garden Mission, and after that to "Bughouse Square" or sometimes called "Ho-bo College" where all the bums congregate and exhaust their thought and feeling about all the injustices in the world and anything that will raise an argument or draw a crowd. Each of these places has a story of its own. After that we went home and rested. There were 26 guests here that night, and we still sent three to the hotel. On Sunday morning the boys were here for S. S., church and dinner. In the afternoon they gave the Vesper program. Then they went to the ghetto (Jew town). After supper the boys gave a program conjointly with the S. B. S. teachers at the Mennonite (Central) Bible Mission, after which Bro. Yordy preached. Then the S. B. S. teachers, Home Mission young folks, and visitors went to a Negro church. The boys went home after that (135 miles), but I wonder how much wheat they shocked on the next day.

This gives you an idea of how a group can spend an interesting and helpful two days in this city. You are welcome to come, and if you bring a supply of food along it doesn't burden us. However, it might be best to write ahead, because two groups at the same time might put three in every bed.

I want to list the visitors for July 2, 1939: Roy Buchanan, John Schertz Jr., Allan D. Bachman of Metamora, Ill.; Ezra B. Yordy, Kenneth Ulrich, Maurice James Yordy, Frank H. Kennell, Wilfred Ulrich, Lester Garber, James Harnish, Junior Harnish, Roy Springer, Chris Graber, Earl Householder, Peter H. Graber of Roanoke, Ill.; Elizabeth Royer, Orrville, Ohio; Isaiah B. Harley, Souderton, Pa.; Mr. and Mrs. Oscar Shelly and Donald, Freeport, Ill.; Martha Zehr, Deer Creek, Ill.; From Indiana: Glenn Stutzman, Esther Stutzman, Joyce Yoder, Arie Miller, Lulu and Mildred Stutzman. Also the S. B. S. teachers: Mr. and Mrs. Harvey Birky, Wilbert Birky, Martha Birky, Clara Heiser, Esther Unzicker, Violet Good from Fisher; Esther Schrock, Ruth Schrock from Metamora; Nelson Springer, Hopedale. The rest of the teachers were from our own congregation.

There are many things that we are very thankful for and feel that the membership here has sacrificed for the work of the mission. The coal bin is full—40 T. and 25 T. are paid for, and that is not a small item at this mission. The

young men repaired the roof one Saturday.

On August 7, Bro. John Harnish is coming to redecorate the church, which will involve quite an expense, and the money has not yet been raised.

The fresh air children are returning this week, and in the next letter I shall give some interests in that work.

The Lord has been blessing us and we look by faith for a spiritually prosperous future.

July 26, 1939. Raymond M. Yoder.

Kansas City, Kansas

(2409 Farrow Avenue)

Kind Readers:—Greetings in the name of Him, whose blood can "make the vilest sinner clean."

To some people, Kansas City is a place to go for amusement; to others it is a place to go for personal gain; but to us, Greater Kansas City with its seething mass of humanity and with its thousands of Christless homes, it means to be in the midst of a vast ripe harvest field, where much ripe grain is going to waste.

Just recently, Bro. Mininger was called upon to officiate at two funerals. One of these was Darlene Bardwell, a twin granddaughter of Sister Helen Rogers, the other was the funeral of Thomas H. Davis. He was a working man; his wife had prepared his lunch for him to take with him as he was to go to work. Before he left home, he had a heart attack which proved fatal.

As mission workers, we are always anxious to make new contacts. Experience has taught us that funerals afford a rare opportunity for making new friendships and new contacts, and thus reach more people with the Gospel. Decisions for God have often been made at times like this. In a large city like ours, very many people do not go to church, but they will attend the funeral of a friend or relative. Funeral services conducted by us are frequently characterized by Gospel sermons making plain the way of salvation.

Sister Ethel Johnson and Brethren Ethan Horst and Fred Wentler, all of our congregation, are numbered among the sick at this time. Sister Ethel is said to have "T. B.," and Bro. Horst had a surgical operation at St. Margaret's Hospital Saturday, July 29. May we remember them at a throne of grace.

Sisters Dorothy Troyer, Martha Detweiler, Edna Zook, Magdalena Wiebe and others have done considerable house-to-house visitation work in the northwest section of Kansas City, known as Quindaro. In this way many new contacts have been made. It was in this community that our third summer Bible school was conducted. This resulted in the renting of a small dwelling just across the street from 2409 Farrow Ave. (The Mission Home). Here a new

branch Mission Sunday School has been started.

July and August are two months during which people like to get out of Kansas City on account of the heat. In spite of this, the attendance at our Branch Sunday Schools has been encouraging. The Sunday attendance at Morris Sunday School last Sunday was 66, and at the new Quindaro Sunday School, 67 were present.

The Kansas City Mission congregation has very kindly paid the first month's rent for the dwelling in which the Quindaro Sunday School is conducted. They have also supplied other needs for the work there. We are looking to the Lord for every need to be supplied.

The adult class of our new Sunday school meets right in the Mission Home. Bro. Mininger teaches this class and it is a real thrill to him to have the privilege of making plain the way of salvation thus to his next-door neighbors and to others. Including the children cared for by their mothers, there were some twenty in this class alone last Sunday.

Last Sunday was another busy day as the following schedule shows:

9:30 A. M. Sunday school—Morris.

9:30 A. M. Sunday school—Quindaro.

9:45 A. M. Sunday school—Argentine.

11:00 A. M. Preaching service—Argentine.

3:00 P. M. Gospel Service at the W. C. T. U. Home for elderly ladies.

5:00 P. M. Gospel Service in Wyandotte Co. Jail.

6:00 P. M. Story-hour—Quindaro Gospel Mission.

7:30 P. M. Y. P. B. Meeting—Argentine.

7:30 P. M. Gospel Meeting—Morris Gospel Hall.

8:15 P. M. Gospel Meeting—Argentine.

Recent visitors here were Brethren S. A. and I. G. Torkelson, Horton, Kans.; Emil and N. E. Torkelson, Everest, Kans.; Frances Shirk, Berne, Kans.; Bro. and Sister M. M. Troyer and family, Conway, Kans.; and Sister Vesta Troyer, Hesston, Kans.; also Brother and Sister E. J. Berkey, Oronogo, Mo., and Sister A. F. Troyer, Wellman, Iowa.

Sunday, July 23, we were happy to welcome Bro. and Sister Vernon Sheltenberger at our evening services.

Sunday, July 30, Brethren E. J. Berkey and M. M. Troyer brought acceptable sermon messages to our people. Sister Dorothy Troyer accompanied her brother, M. M., (via auto) to her parental home near Conway, Kans. Before returning to Kansas City, she plans to attend the District Conference at Hydro, Okla., next week.

Bro. Wm. M. Smith of our congregation is scheduled to preach the Gospel

in a public school building near Everest, Kans., Sunday afternoon, Aug. 6.

Bro. Mininger is expected to serve on the Mo.-Kans. Church Conference program near Hydro, Okla., next week. He is also scheduled to serve as one of the instructors at the Young People's Institute to be held a week later at the East Union Church, near Kalona, Iowa. From there he plans to attend General Conference at Allensville, Pa., (D. V.).

We ask those of you who love the Lord and His cause to join us in praising Him for His goodness to us and for opening doors for service. Also unite with us in prayer that souls may take a stand for God and that the "fear of God may fall" upon Quindaro as it did upon the surrounding nations of Judah when Asa was king, and that if it is His will that the work in Quindaro be continued, that a house of worship and other needs may be supplied.

Yours for the lost of Kansas City,
Aug. 3, 1939. Hettie B. Mininger.

Detroit, Mich.

(15559 Curtis Ave.)

Greetings in the Name of our Blessed Lord and Master:—Tuesday evening, Aug. 1, was a great evening for the folks of the Detroit Mission group and close friends, when about fifty to sixty gathered at the newly remodelled mission home for dedication service. Bro. Edwin J. Yoder and wife of Topeka, Ind., were the only out of town guests. Bro. Yoder gave the dedication message which was very good and was much appreciated. The house is completed with the exception of some decorating and a little carpenter work.

And now we do wish to express our most sincere gratitude to the Mission Board, to every church, to every person who has sent a contribution to help make this possible. Not alone the contribution of money but with the same appreciation we are grateful to every one who gave a hand with the work. The men of the local group were so faithful and gave many days of hard labor.

But all of us forgot the days of work and inconvenience on Tuesday evening in appreciation of the results and in wishing each other God's blessings. The fore part of the evening was given to going through the house and almost all the people expressed their good will and appreciation in it being a reality that we have an adequate house.

Another phase of the Tuesday evening meeting was the many expressions of good will and God bless you as we said goodbye, for on the following day the writer and family left for a few weeks in Tennessee at Sister Raber's home; going by way of Ohio, Pennsylvania and Virginia.

(Continued on page 420)

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

Twelfth Annual Report of the Ohio Mennonite and Eastern A. M. Joint Conference held at the Midway Church near Columbiana, Ohio, May 23-25, 1939

On Tuesday morning at 10:30 o'clock Conference members met in private session for an open forum on general Church problems and policies.

Bro. S. E. Allgyer led in the devotion, reading Eph. 4 and leading in prayer.

Bro. I. B. Witmer led in singing.

The Moderator, Bro. A. J. Steiner, made some opening remarks, after which the secretary read the minutes of the Executive Committee meetings during the year.

The resolution passed by Conference in its last session relative to maintaining the standards of the Church was called for and read.

The Executive and Problems committees recommended a change in the said resolution. A long discussion followed.

After dinner Bro. Stanford Mumaw led in the song service and Bros. E. B. Stoltzfus and E. F. Hartzler led in prayer.

The roll was called, and a quorum was declared present.

The following new members were installed: Simon Stuckey, Archbold, O., Walter Stuckey, Archbold, O., Ministers; and Elmer O. Hilty, Rittman, O., Deacon. Bro. Orrie D. Yoder was received by letter from the Pacific Coast Conference.

The recommended revision of the last year's Conference resolution was again read by the secretary.

Bro. Aaron Mast, chairman of the Problems Committee, opened the discussion by giving some reasons for the recommendation.

A long discussion followed, centering largely on the dress question.

It was moved and supported that the Executive and Problems committee meet with the brethren, J. B. Smith and J. S. Mast, in consideration of the proposed resolution.

The meeting adjourned with a closing prayer led by Bro. C. F. Derstine, Kitchener, Ont.

On Tuesday evening there was a public session in which Bro. J. B. Smith spoke on the subject, "A Biblical Study of the Apostolic Church—Her Foundation."

On Wednesday morning, early, there was another Conference members' session.

Bro. O. N. Johns led in song and Bro. J. C. Frey led in prayer.

The recommended resolution was again read with a minor change and the discussion was continued.

It was moved and seconded that we adopt the recommended resolution.

It was moved and supported that we vote by ballot.

The following resolution was then adopted with a two-thirds majority of votes cast:

We, the Executive and Problems Committees of the Ohio Mennonite and Eastern A. M. Joint Conference, after contacting a number of ministers and members of the Church, discovered diversified opinions and attitudes relating to the carrying out the resolution adopted by Conference in its last session at the Crown Hill Church, May 27, 1938.

After long and deliberate study, discussion, and meditation, we firmly believe that the time is here when a definite and united action needs to be taken.

After a reading and careful and prayerful consideration of the said resolution and the putting of the same into effect, we recommend a reconsideration and revision of the resolution to read as follows:

Resolved, that we reaffirm our position as set forth in our Conference Constitution, Rules, and Discipline, and that we take more definite steps to maintain the standards of the Church as set forth in the Word and interpreted by the said Constitution, Rules and Discipline:

First. By encouraging more, and more definite, teaching in our homes and in our pulpits, including both warning against sin and its consequences and instructions in the way of life with the account of our redemption through Christ Jesus.

Second. By maintaining a united ministry that is fundamentally sound and consecrated, that will preach the Word with conviction, that is not tainted with modernistic movements and teachings, and that will firmly uphold the standards of the Church.

Third. By requiring of our members:

- (a) That they refrain from participating in school activities that are detrimental to spiritual life.
- (b) That they abstain from questionable and unscriptural business methods and all unholy and unscriptural alliances.
- (c) That they refrain from the wearing of fashionable and immodest apparel, from unduly exposing the body and from the wearing of gold for display or the displaying of the hair. And that our sisters refrain from wearing as a head dress, the hat, and from bobbing the hair.
- (d) That they abstain from questionable and unscriptural amusements and social activities; such as dancing, pool and card playing, public bathing, and all such that tend to lead to spiritual indifference, immorality and revelry

Fourth. By requiring of our congregations that, in the selection of Sunday school and young people's Bible meeting officials, teachers and workers in all the departments of the Church, only such be used who are faithful, loyal, able, and in sympathy with the Church and whose lives are in harmony with the Word and its standards as set forth by this Conference.

Fifth. By permitting our bishops and their assistants to give communion only to those who will express peace and who manifest a spirit of loyalty and submission to God and the Church.

Sixth. By placing under Conference censure any and every bishop, minister, deacon, or congregation that fails to stand by and uphold the standards of the Church and put these requirements into practice.

We further recommend as a plan of procedure that, should this resolution with its revision be adopted, every bishop, minister, or deacon who has not favored its adoption, be requested to meet the Executive and Problems committees, and should they then fail to promise to submit to and support it, they shall be openly declared under Conference censure. And every Conference member who is absent at the time of its adoption shall be sent a copy of the adopted resolution with its revisions for their acceptance of the same.

Should they fail to do so, or should any bishop, minister, deacon or congregation fail hereafter to uphold and carry out the requirements set forth in the resolution, they shall be dealt with in similar manner by the said committees.

About 10:00 o'clock the regular session of Conference began.

Song service, led by Alvin W. Miller.

Scripture reading and prayer, N. E. Troyer. Scripture read, Eph. 5.

The minutes of the previous meeting were read and accepted.

Conference Sermon, by Daniel Kauffman, Scottdale, Pa. Text, Jer. 7:23—"Obey my voice, and I will be your God."

It is a message of choice, not of compulsion. The promise is conditional. The responsibility of choice brings about a responsibility for results. The Bible is the voice of God. The Holy Spirit, Men are sometimes used as the voice of God.

The voice of God is the official voice. Next to this is the Church. Men sometimes listen to the voice of the enemy. God says, "Obey My Voice."

The following gave testimony: Bishops: A. J. Steiner, E. J. Zook, C. F. Derstine (Kitchener, Ont.), J. S. Mast, J. S. Gerig, E. B. Stoltzfus, E. F. Hartzler, D. J. Johns (Goshen, Ind.).

The following committees were appointed:

Nominating: N. E. Troyer, Elmer Yoder, and Noah Hilty.

Resolutions: I. J. Buchwalter, Daniel Kauffman, and J. Y. King.

Closing prayer, by Rudy Stauffer.

Wednesday Afternoon

Song service, led by Orrie D. Yoder.

Devotion—The audience recited the 23rd Psalm and the brethren Andrew Brenneman and Stanford Mumaw led in prayer.

Testimonies continued.

Ministers: M. M. Yoder, Calvin Mast, Isaac Zuercher, Marion King, Ira S. Johns, Goshen, Ind.

Deacons: U. S. Zook, Perry Smith, Isaac King.

By standing the audience gave expression of testimony to the Conference sermon.

Two new members were installed: Omar Troyer, Berlin, O., and Roy Kauffman, New Wilmington, Pa., both ministers.

It was moved and supported that we welcome the brethren, David Steiner and Henry Wyse, in their new calling as ministers and wish them God's blessings.

Subject—A continued study of **The Apostolic Church—"Her Life,"** by John S. Mast.

Christ was her life. It was through the blood of Christ. The praying church has the life. Some churches have not enough life to move the sinner. We need Christ (the life) to overcome the evil.

Treasurer's report:

Balance on hand May 23, 1938

\$273.65

Received during the year

158.97

Total

\$432.62

Expenses for the year

98.47

Balance on hand May 20, 1939

334.15 \$432.62

E. J. Varnes, Treas.

Subject—**The Apostolic Church—"Her Organization,"** by O. N. Johns.

Organization is for more efficiency in work. Before Pentecost Christ chose the Twelve and recognized the leadership of Peter. After Pentecost were two orders—bishops and deacons. They had teaching elders and ruling elders. I Tim. 5:17.

Elders were selected by the Holy Spirit, ordained by the bishops. They had to meet certain qualifications. The elders that labored in the Word were fully supported. God was not elaborate in the organization.

This was followed by an open discussion.

Bro. J. S. Gerig led in a closing prayer.

(Continued on page 422)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Aug. 20, 1939.—Joel 1:5-7; Dan. 5:1-28.

TEMPERANCE LESSON

Golden Text.—Woe unto him that giveth his neighbour drink.—Hab. 2:15.

Introductory.—Once each quarter we turn aside from the regular course of lessons and devote ourselves to the evil effects of intemperance. This happens to be the Sunday selected for this purpose. Of the many Scripture texts bearing on the subject of temperance, only two are selected for present consideration. Each of these, however, contains enough food for meditation to take the full class-time for our consideration. In our Sunday School Quarterlies this lesson is called "Beverage Alcohol and the Community," suggesting the idea that in all places where strong drink is used as a beverage the community suffers. The present "beer parlors," made attractive for boys and girls, are even more destructive to the morals of a community than the old-time saloons used to be. Total abstinence from all alcoholic beverages (including wine and beer as well as whisky and alcohol) is the only thing that harmonizes with real temperance.

God's Warning Voice (Joel 1:5-7).—"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine." This is the climax to the introductory message of God through Joel to the sin-besmirched people of Israel. Isaiah gives the same warning when he says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Why "wine?" Why not whisky and alcohol? Then, as now, too many people were deceived with the idea that the milder beverages may be indulged in without danger; that only drinking to excess is to be avoided. It is the tippler that eventually becomes the toper; the moderate drinker that eventually becomes the drunkard; the user of beer and wine that later becomes the victim of whisky and alcohol. When the Eighteenth Amendment was under fire in America we heard the solemn declaration coming from the promoters of strong drink, "The saloon must never come back." The brewers and distillers are still against the "saloon." But "beer parlors" and kindred places have sprung up like mush-rooms. The liquor propagandists are still discouraging the use of the name, "saloon." But in these deceptive places, so attractive to unsuspecting boys and girls, the foundation is laid for all kinds of debauchery, and all kinds of alcoholic beverages, so that the drink evil in America is many times worse than it was in the days of the old-fashioned saloon. "Awake, ye drunkards, and weep." You

were once the innocent but deluded young people who thought that you "had sense enough to know when to stop," but were led on until you became the victims of that monster giant, the liquor traffic, that annually sends tens of thousands of victims to a drunkard's grave and a drunkard's hell!

Belshazzar and His Drinking Party (Dan. 5:1-28).—This chapter tells of the disgraceful end of the once proud empire of Nebuchadnezzar. Belshazzar with a thousand of his lords and his wives and his concubines were together in a large banquet hall, having a jolly time. In honor of their god, they drank wine out of golden vessels that had been stolen out of the house of God, the Temple in Jerusalem, carried to Babylon, and there prostituted in using them in idolatrous rioting and revelry and debauchery. Among others, there were two persons who were not present when this was going on. They were the real wife of Belshazzar, and Daniel the total abstainer. But after the mysterious hand-writing on the wall appeared, and the hilarious revelry gave way to deathly fear, then the queen was heard from, and she suggested that Daniel be brought in. When Daniel entered that banquet hall, it was no longer a den of revelry and vice. The crowd

was panic-stricken and very serious-minded. But the time for penitence had now passed, for the cup of iniquity in that sinful and idolatrous nation was now full. Daniel refused the gifts that were offered him, and calmly revealed to the dissolute but now thoroughly frightened king what the hand-writing on the wall meant. This was the interpretation: "God hath numbered thy kingdom, and finished it.... Thou art weighed in the balances, and found wanting.... Thy kingdom is divided, and given to the Medes and Persians."

That very night the armies of Medo-Persia entered the city of Babylon, Belshazzar was slain, and the glory of Babylon was a thing of the past. This once mighty empire had a taste of that which is written, "Whatsoever a man soweth, that shall he also reap," and the whole world has an object-lesson on what becomes of a people who defy the Lord and revel in the debauchery of sin.

Another fact that should be remembered is that drunkenness is a companion of other destructive sins. In Belshazzar's time it was the companion of vice, immorality, impiety, idolatry, extravagance, and vaulting pride. And even today, when you see people given over to dissipation, these other sins are not far away. Again let us listen to the prophet when he warns: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—K.

BIBLE MEETING TOPIC

WORSHIP IN SPIRIT AND IN TRUTH.

—Jno. 4:20-24; Isa. 1:10-20

Topic for August 20

MOTTO

"Worship God in the spirit."

OUTLINE STUDY

I. Formality Without Spirit is Abomination.

1. With bloody hands.—Isa. 1:10-15.
2. Hearts far from God.—Matt. 15:7-9.
3. Profession with contrary works.—Tit. 1:15, 16.
4. Denying the power.—II Tim. 3:5.
5. Keeping obsolete and man-imposed ordinances.—Col. 2:13-23.

II. Worship in Spirit and Truth.

1. Anywhere.—Jno. 4:20-24.
2. Inwardly.—Rom. 2:29; 7:6; Phil. 3:3.
3. Heart and mouth.—Rom. 10:8-13.
4. Ordinance and conscience.—I Pet. 3:21.
5. Sincerity and truth.—I Cor. 5:7, 8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Worship."
2. Worshipping God.
 - a. Holy hands.
 - b. Pure heart.
 - c. Honest lips.
 - d. Faith in God.
 - e. Love for God.
 - f. Love for one another.
 - g. Obedience to God's word.

For Seniors.

1. Worship Not Acceptable.
2. Acceptable Worship.
3. Inward and Outward Harmony in Worship.

SEED THOUGHTS

O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—Ps. 96:9-13.

"Holy, holy, holy, Lord God Almighty! Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity."
—Reginald Heber.

To the great One in Three
Eternal praises be

Hence evermore:
His sovereign majesty
May we in glory see,
And to eternity
Love and adore.—Chas. Wesley.

Worship, honor, glory, blessing,
Lord we offer unto Thee;
Young and old, Thy praise expressing,
In glad homage bend the knee.
All the saints in heaven adore Thee;
We would bow before Thy throne:
As Thine angels serve before Thee,
So on earth Thy will be done.

—J. Kempthorne.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, AUGUST 10, 1939

Field Notes

The congregation at New Holland, Pa., is looking forward to a harvest home service on Saturday afternoon, August 19.

Bro. S. J. Miller of Pigeon, Mich., closed a series of meetings at the Martins Church near Orrville, Ohio, on Sunday evening, July 30.

The sixth quarterly meeting is to be held at the Marietta, Pa., Mennonite Mission Aug. 12 and 13. Instructor: Milton Brackbill, Paoli, Pa. R. L.

A brother writes us from Reinholds, Pa.: "A reunion for students and friends of Eastern Mennonite School will be held several miles west of Morgantown, Pa., August 12."

The official enrollment of the Mennonite young people's institute held at Harrisonburg, Va., July 26-30 was 364. Approximately 450 young people were in attendance Saturday evening and Sunday. M.

Sister Lina Z. Ressler of Scottsdale, returned from Delaware with her daughters, Ruth and Rhoda, by way of Harrisonburg, Va., where they were all registered as attendants of the young people's institute. M.

Bro. Noah H. Mack, who was registered with the youth attending the young people's institute at Harrisonburg, Va., remained in that community to attend the annual meeting of the Virginia Conference. M.

Bro. Amos Kolb and wife of Spring City, Pa., while visiting relatives near Harrisonburg, Va., attended classes of the young people's institute. Brother Kolb preached for the Mt. Clinton congregation Sunday morning, July 30. M.

Wednesday, August 16, is the date set for a harvest home and Sunday school meeting at the Rohrerstown, Pa., Mennonite Church. The program before us gives evidence that profitable meeting is in prospect.

A Bible instruction meeting is announced for Hammercreek Mennonite Church near Lititz, Pa., Aug. 26 and 27. Speakers: Amos Horst, Elias Kulp, A. J. Metzler, Harry Shreiner, Noah Landis, Elias Groff, Elmer Martin.

Bro. Jesse Kauffman of Cheraw, Colo., was expected to fill week-end appointments at Guyman, Okla., and Perrytown, Texas, on his way to the Missouri-Kansas Conference, which is being held this week at Hydro, Okla. M. K.

Bro. Merle Eshleman, who recently completed his medical training in preparation for mission work in Africa, spent several days at the young people's institute near Harrisonburg, Va., taking part on the Sunday program there. M.

Saturday, August 19, is the time set for a harvest home and Sunday school meeting at Kraybill Mennonite Church near Mt. Joy, Pa. The meeting begins in the morning with a sermon by Bro. Christ Lehman, and ends in the evening with an address by Bro. Paul Erb.

Members of the Institute staff at Harrisonburg, Va., preached for congregations in the regular morning worship as follows: J. Irvin Lehman at Lindale, Sanford G. Shetler at Mt. Hermon (Mutton Hollow), Milton Brackbill at the Harrisonburg Mission. M.

Bro. Clarence Fretz, recently returned from Spain, gave two much appreciated messages at Harrisonburg young people's institute relating some interesting experiences he had in relief work and presenting the challenge of Spain's need as a place where the Gospel is needed. M.

Bro. Geo. J. Lapp of Manheim, Pa., spent the week-end over July 30 with the brotherhood in Wayne Co., Ohio, filling appointments at the Kidron, Orrville, and Crown Hill churches. He was expecting to attend the Sunday school conferences in both Ohio and Indiana-Michigan before returning homeward.

Bro. E. M. Yost of Greensburg, Kans., who was scheduled to assist in the city-wide evangelistic campaign in Portland, Oreg., has been detained on account of the serious illness of his father. He was expected to be in Heston, Kans., over Sunday, Aug. 6, leaving for Oregon on Monday of this week provided the health of his father permits. M. K.

An interesting program, announcing a meeting in the interest of summer and week-day Bible school instruction, held at the Ephrata, Pa., Mennonite Church Aug. 8 and 9, is before us. This meeting was somewhat different from any of our special meetings held among us recently, and hope to hear of an interesting and very helpful meeting.

Lessons in Christian Doctrine.—The fourth and last number of "Lessons in Christian Doctrine," (Doctrinal Quarterlies) has now been written and will be ready for distribution by the beginning of next quarter. Whether this series is used in Sunday school or in the home, it sets forth Christian doctrine in a way that makes it worthy of a place in every home.

Change of Address.—Bro. Wm. G. Lauver and family, from Belleville, Pa., to Johnstown, Pa., 616 Napoleon St. Bro. and Sister Lauver have been secured to take charge of the new Mennonite mission in Johnstown, which is just opening. May the Lord abundantly bless them in their new field of labor. It is understood that their service in Johnstown is to last only a year, after which they expect to return to their work in South America.

Bro. Floyd Shank, who joined the Publishing House force in the sales and advertising department the first of June, is at present working among the congregations of Indiana and western Ohio. For a few days he is assisting Bro. Ezra Beachy, the newly appointed Publishing House representative for Indiana, in getting started in his work. Following this, it is planned for him to work with a number of the congregations in western Ohio. We commend him to church leaders, parents and others in the united effort to get more and better literature into their homes. A. J. M.

SUMMER BIBLE SCHOOL REPORTS

The secretary of Summer and Week-Day Bible Schools is anxious to have a complete report of the Summer Bible School work throughout the church just as soon as the Summer Bible School season is completed. Every Summer Bible School should report, immediately after the close of its school, to the district secretary of the conference in which the school is held. Special forms have been sent to the district secretaries to secure these reports from the schools. We herewith kindly extend an invitation to the district secretaries to give their Christian co-operation in the securing and the compiling of the Summer Bible School statistics in their district. The compiled report should be sent by the district secretary to C. F. Yake, Scottsdale, Pa., not later than the first of October if at all possible.

Correspondence

Tofield, Alta.

(Westward Ho S. S.)

Dear Gospel Herald Readers:—The first Sunday in July was our regular Sunday for preaching service, but the roads were quite muddy and we feared no one would venture out here. But the Saturday evening before Bro. and Sister James Bucher and Sisters Bertha Yutzy and Olive Horst of Upland, Calif., came into our midst. They left the car stand and walked the rest of the way. We praise God that they did not get "cold feet" and turn back when they got their shoes muddy. Sunday morning Bro. Bucher preached an inspiring sermon to an appreciative audience numbering about 40 persons.

The week of July 10-14 a little vacation Bible school was conducted at the Westward Ho School house. Our average attendance was 44, but one day there were 53 children present. This was the only week it suited to have Bible school, so we went ahead with three home-talent teachers. God provided us with another one the first day, in the person of Grandma Stanton from Duchess, Alta. She was here visiting her son and family, M. R. Stanton. When we saw at the end of the first day that we needed to form one more class she consented to take the class. She drove behind a team for nearly ten miles one way each day to help in our Bible school. May God abundantly bless her for the effort she put forth to help.

It seemed we weren't to have Bible school without some discouragements and hindrances. First, we could not get outside teachers to help. Second, we were not able to borrow Bible school material as we had hoped; and, thirdly, the day before Bible school was to begin the truck we had planned to convey the children to Bible school in went out of commission which meant we had to drive with teams. With two four-wheeled trailers drawn by horses, we made the trip each day. Eight and ten miles was the distance covered by each trailer one way. We had to leave home at 8 o'clock each morning, arriving home again about 3 o'clock. Some days it seemed very hot to drive so far but we felt well repaid for the effort each day when we saw the happy, enthusiastic faces awaiting us. We are praying for a longer and better Bible school next year. Oh! that some one get a vision to "come out to Westward Ho and help us."

July 26, 1939. Grace L. Harder.

South Boston, Va.

(Ebenezer congregation)

Dear Herald Readers:—Bro. Hiram Weaver of Harrisonburg, Va., came into our midst and held meetings May 18-28. We enjoyed each sermon very much. Although there were no confessions, yet

we feel the seed is sown and each received a blessing from the Lord.

On June 11, Bishop Joe R. Driver of Waynesboro, Va., was here, at which time we had communion and feet washing. Bro. Charlie Grove of the same place, and Bro. and Sister Ira Huber and her parents, Bro. and Sister Heatwole of Harrisonburg, Va., were visitors at that time.

Ira Good, Mary Good, and Sybil Roger expect to attend Y. P. I. at Harrisonburg next week.

July 28, 1939. Margaret Seymour.

Casselton, N. Dak.

Greetings in Jesus' Name:—Our Bible school came to a close June 29 with good interest. Our enrollment was larger than any we have had during previous years.

The day following the close of our Bible school, Bro. Ed. Hershberger and wife, Bro. Joe Roth and wife, and Bro. I. S. Mast went to Tofield, Alta., to attend the Alberta-Saskatchewan conference.

We have had a number of visitors with us lately, among them: Brother Milton Brackbill of Paoli, Pa., who stopped with us two evenings and preached for us. We appreciated his messages very much. Others who have spent some time visiting relatives were Sisters Bertha Nitzsche and Eva Coop- rider of Hesston, Kans.; Bro. and Sister Sam Roth and family, Wisner, Neb.; Bro. Harry Miller and family, Bro. Orval Miller and family of Milford, Neb. Bro. and Sister Shank of Hanover, Pa., spent a night at the mission; also Bro. and Sister Emanuel Mast, Bro. Elam G. Stoltzfus and family of Atglen, Pa.

There are also a number of young men helping in the harvest and threshing.

On Sunday, July 23, two young girls were received into church by water baptism. They are young in years. Pray that they may remain faithful.

July 29, 1939. Eunice Mast.

Culp, Ark.

Dear Readers of the Gospel Herald, Greetings:—We are enjoying the fruits of the Christian people's labor and prayers at this time. On Sunday, July 9, six precious souls were added to this little congregation by water baptism. Bro. J. R. Shank of Versailles, Mo., was in charge of the services.

On Sunday, July 16, we welcomed another member to our flock. Sister Margaret Taggart, formerly of this place, but who has been working in Kansas the past while, was received into fellowship here with gladness.

Sunday school attendance here is progressing nicely. We have quite a number of women and children attending, but men folks do not seem to take much interest yet. Will you help us pray for them, that they may see their need before it is too late? We have a membership of 25 and only 5 of them

are men (not including our minister, Bro. Nelson Histand). Some have about 3 miles to walk to church and Sunday school over mountain-trails and rough roads, but that doesn't keep them from coming to worship their Creator and Master. Will you help us pray that He might "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord?" Also pray for us at Culp, that we may hold out faithful and not be found wanting when we are weighed in the balances.

July 30, 1939. Howard Milam.

Detroit Lakes, Minn.

Greetings in Jesus' Name:—At this time of the year we are again reminded of the verse that says, "The harvest truly is plenteous but, the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

On July 3 our summer Bible school started, lasting 2 weeks, with Sister Margaret Kauffman of Exeland, Wis., as principal. More than 50 were enrolled. There were 5 other teachers. Many were from non-Mennonite homes.

On Sunday morning, July 30, we were glad to have with us Bro. and Sister ——— Hackman and two children from Northern Minnesota and Bro. and Sister Warren Moyer of Souderton, Pa. Bro. Moyer preached to us from John 6:28, 29.

Bro. Elmer Hershberger is at Exeland, holding a series of meetings, closing August 6.

Bro. George M. Johnson, who suffers much at present, needs the prayers of God's people, that he may have faith and strength to endure his suffering. Many prayers have ascended to the Father for the healing of his body. May the Lord's will be done.

The Sunday school at Ulen, Minn., is carried on the same as last summer. Attendance and interest are good. May God bless the work there.

We ask an interest in your prayers, that we may ever be found doing His will.

Aug. 1, 1939. Golda Hershberger.

Manheim, Pa.

An ordination service was held Aug. 2 in the Manheim Mennonite Church. There were three brethren in the lot, which fell on Bro. B. Charles Hostetter, after which he was ordained to the ministry as a helper to Bro. S. H. Lehman. May we pray that he may be of much use to the Church, and that the grace of God may rest upon him and his companion.

Aug. 2, 1939.

Cor.

Greensburg, Kans.

Dear Herald Readers, Greetings:—On the morning of July 30 Bro. Harry Deiner of the Yoder, Kans., congregation was with us to bring the morning

(Continued on page 421)

Miscellaneous

"IT IS I"

Sailing o'er life's stormy ocean,
In a frail and shatter'd bark;
Gulfs beneath; around commotion;
All above obscure and dark;
Of all human help despairing,
Fearful, trembling, and dismay'd;
Hark! I hear a voice declaring,
"It is I; be not afraid!"

Winds are boisterous and contrary,
Foaming waves like mountains rise;
Tired with rowing, sick, and weary;
Faint my heart, and dim mine eyes;
Neither sun nor star appearing,
To illumine the dreadful shade;
Still I hear the voice so cheering,
"It is I; be not afraid!"

Now the storm more fierce is raging;
Lightnings flash, and thunders roll;
With the winds and waves engaging
To o'erwhelm my fainting soul;
I shall sink, and sink forever,
If I trust in human aid;
But He says, who leaves me never,
"It is I; be not afraid!"

Not afraid! with rocks surrounding,
How shall I my course pursue?
Shoals and whirlpools are abounding;
What can a poor sailor do?
O for light to see the Stranger,
Who so long by me hath stay'd,
Whispering in the time of danger,
"It is I; be not afraid!"

Hark! again I hear Him speaking,
"It is I; be of good cheer!"
'Tis my Saviour! light is breaking
Through the gloom; I see Him near!
Come, O come, into my vessel;
Let me see Thy power display'd;
Tell me, as in prayer I wrestle,
"It is I; be not afraid!"

Now He's come, the winds are ceasing;
I am safe while He is nigh;
Light and joy are both increasing,
Fears and doubts before Him fly!
Sweet it is, and pleasant sailing,
On His loving bosom laid;
Still He whispers, never failing,
"It is I; be not afraid!"

Precious Jesus! do not leave me;
Be my Pilot, be my Guide;
Never suffer me to grieve Thee;
Let me in Thine arms abide!
And when this frail bark shall sever
Plank from plank, wreck'd and decay'd,
Say again, once, and for ever,
"It is I; be not afraid!"

—Selected.

"WE ARE HIS WORKMANSHIP"

By Alta Wenger

For the Gospel Herald.

As a potter works unceasingly and untiringly in molding rough lumps of clay into beautiful vases, so God works unceasingly and untiringly in molding our lives into beautiful Christian characters. Just as we look at the vases which the potter has formed and call them the production or workmanship of the potter, so we can look at the lives of Christian people and call them the workmanship of God. In Eph. 2:10 Paul says, "For we are his workmanship,

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In the first place, we are the workmanship of God because He has created us; but here in Ephesians Paul is telling about a higher creation. He means that we are God's workmanship because of the spiritual life that Christ is perfecting in us. Those who have been born again and are truly saved are the ones whom God calls His workmanship. So we are God's workmanship in respect of the new creation, not only as men but as saints. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The new man is a new creation, and God is the Creator. It is a new birth, and we are born or begotten of His will. "We are His workmanship" on account of what He has done for us, by the influence and operation of His Holy Spirit.

The origin of every Christian is in Christ Jesus. Everyone, no matter whether he is Jew or Greek, rich or poor, educated or uneducated, one of the greatest apostles or the very least in the Church of Christ, has the same origin. All who are Christians can truly say that all we are, or all we have done, is attributed to God because of the relationship that we have to God as clay to the potter. We can ascribe the fact that we are in Christ to nothing except this, that we are His workmanship. Someone has said, "The spiritual life cannot come to us by development from our old nature, for we are God's workmanship from the very first. The first stroke that helped to fashion us into Christians came from God's own hand. It was the Lord who first taught us our need of a Saviour and gave us our sense of sin and our early tremblings and our new desires. The faintest breath of spiritual life that was ever breathed by anyone of us came from God Himself." David in speaking concerning his body says, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there were none of them." We can say the same thing as David said concerning his body, concerning our new nature which God designed in us.

Because of the fact that we are God's workmanship, we can know that God has a design and purpose for each one of our lives. As every potter who molds a lump of clay has a plan for the finished production, so God has a plan for His children. We have not been placed here to drift aimlessly about, but since we are God's workmanship He will direct our every step. He knows just what is needed for each one of our lives to give them spiritual beauty. When God sends sorrow, sickness, and pain we should realize that it may be for the beautifying of our Christian characters, and that it is a God of love who is

sending it to better fit our lives for His service. May we not break under the chastening hand of our God. As one small grain of sand can mar and crush a lovely piece of pottery, so some little grain of selfishness, envy, hatred, or pride may mar and shatter our whole life. Our God may be chastening us to purge from our lives those grains of ugliness which belong to our old nature. God has a purpose for everything that He sends into our lives.

William Freemantle has said that God exerts His power upon me and exercises patience toward me. For what? The production of good works. Good in the sense of spiritual beauty. Rich clusters with the bloom upon them. For such works God exerts His power and patience on me. He will achieve His purpose in, through, and for me.

Because of the fact that we are God's workmanship, and because He has designed our lives for a special purpose, it should stir up all that is within us to magnify the Lord. God continues to work upon us year after year with undiminished love. It may be many more years before we are fitted for His purpose. Because of this our chief aim and desire should be to witness for Him. God has wrought His work of grace in our lives. God never has wrought anything that is unfit to be seen, so we should never be ashamed to let our patience, our purity, our kindness, and our loyalty shine forth from our lives. Never should anyone question whether we are Christians or not because of the rough material as we are, for God can shape our lives into beautiful vessels for Him.

Because we are God's workmanship we should be willing to say with Isaiah, "But now, O Lord, thou art our father; we are the clay and thou our potter; and we all are the work of thy hand."

"My life is but a weaving
Between my Lord and me;
I cannot choose the colors,
He worketh steadily.

"Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I, the underside.

"Not until the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why

"The dark threads are as needful
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned."

Bareville, Pa.

When Christ said, "I must work," etc., He called attention to four things: (1) the passion for souls—"I must work;" (2) the work—"the works of HIM;" (3) the authority—"him that sent me;" (4) the time—"while it is day."—Elam W. Stauffer.

THOUGHTS FOR OUR MEDITATION

By a Reader

For the Gospel Herald.

In reading the announcement of a certain conference to be held in August, I read: "As during Conference last year, we shall continue in prayer both day and night, and shall not cease until the very last moment of the meetings. This has resulted in bringing the power of God into our midst; when sinners found their Saviour, the sick their Healer, and the weak received power with God."

May Conference be a light house to those who are lost, and a power house to those who are weak. May there be less visiting, and more personal work; less eating, and more fasting and prayer—until the power of God descends, and works His wonders among us.

Attica, Kans.

"WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?"

By John L. Kauffman

For the Gospel Herald.

Aside from the "high look," what is more abominable than the "proud heart" which is evidenced largely by the immodesty that humans place upon their bodies—these bodies that soon go back to the earth from whence our Creator-God made us? You may say, "We are more than earth." And truly we are—infinitely more. But only so when the Spirit which is our real self dwells therein. Now ask yourself, Does this Spirit then, that God placed within this "earthen vessel," call for all the vain decorations of powders, paints, superfluous clothing, strings, ribbons around the neck and elsewhere of both men and women, useless decorative buttons, etc., etc., that are for ornament only?

In this time there is probably not so much of putting on extras of clothing as it is the taking off. What clothing is used is sheared back more and more as the styles change until much nudeness is the result, which is the very opposite of God's plan for human beings since the fall of sin. God **does require** that this human body be modestly covered.

Why then are these changeable styles and fashions, and whence do they come? Is it not because of pride in man and comes forth of the "carnal nature" within? Was not the first that we know of pride when Lucifer that covering cherub in heaven became proud and would have exalted himself and was unwilling to keep his rightful place? Read Isa. 14:12 and Ezek. 28:14. But was he then tolerated or permitted to remain in heaven? The result was, he was cast out!

Has pride not been a characteristic of the carnal nature ever since this "old

serpent the devil" had man to yield to his dictates? Considering then the fate of this instance of pride we need not wonder why Solomon by divine inspiration in Prov. 16:18 says, "Pride goeth before destruction, and an haughty spirit before a fall." Is not each proud, haughty person facing the same awful danger?

But now may we notice that "the carnal mind is enmity against God: for it is not **subject** to the law of God, neither indeed **can be**" (Rom. 8:7). Since the only thing left for the carnally minded person with all the evil inclinations is destruction, how then shall we get victory over this carnality? Is there any possible liberation from Satan's rule? "Thanks be unto God for His unspeakable gift which giveth us the victory"—even through Christ Jesus our Lord. We have only this one way of redemption and that is by having a knowledge of this pure and spotless Lamb of God; we then become **conscious** of our utter helplessness, and exceeding sinfulness, and by faith in God lay hold on eternal life. It is only in Christ Jesus, the only Saviour of the world, who is able to renew our minds. Read Rom. 5:1 and 8:1. Having then yielded to the Christ, does He not make us new creatures in Him; a new heart, a new life, a new creature? Does He not then freely give us all things necessary for our spiritual life in this time and for all eternity? Abundant provision. Now since we "by nature are children of wrath even as others," so just as naturally are we children of God when we accept His free grace in Christ Jesus.

Then why are we troubled with the clothes question and the decoration of these short-lived bodies of the ground from whence our Creator-God formed us? Let us think seriously. Why are we? Is this a matter of importance? or do we say it doesn't matter, just so the heart is right? Don't we think that if the heart is renewed and humble and washed by the blood of Christ, the outside of the temple to which such a heart gives life will be consistent to that which is within? We know a tree by the bark. So long as the old heart of the child of wrath is within an individual the outward adorning will be as the world and Satan dictates.

Again, have we noticed which people in the visible Christian Church will not yield to modesty or that which evidences "a meek and quiet spirit, which in the sight of God is of great price" or value? Is it the most spiritual ones? Is it those who are living real close to the Lord?

If we are not living in close touch with Him we are missing that which is vital to His followers and that which He desires of us. Christ has **completed** the plan for our redemption. Why should we then not accept it in full and go all the way with Him?

Do we think for a moment that the

apostles had a dress (or catering-after-the-world) problem with those who went everywhere preaching the Word after Pentecost (Acts 8:4)? Have we any record of such trouble with folks who were thus consecrated to Him? We do, however, have account of Paul (I Cor. 3:3) having a problem with folks whom he called **carnal**, and he gave his reasons why. But is it safe to live carnally minded? **NO NEVER.** If it were safe, then why does such a strong spiritual man like Paul work so diligently with these folks and others to have them wakened out of their carnality? Read carefully Rom. 8:6 and notice why Paul's great concern for the carnally minded. Here he exclaims by divine inspiration that "to be carnally minded is death." And when he says **DEATH** he is thinking of a death that is a million times more horrible than the death of this body we live in here for so short a time, which is just a breath as compared with eternity. Thank God, Paul does not conclude with the thought of the results of carnality, but changes from this dark picture and says that "to be spiritually minded is life and peace." God offers this free to all sinners and asks them to accept. May we remember too that this "eternal life" begins in us right here and now through "Christ in us the hope of glory."

Can we then conceive of such a mortal being proud and vain for a display of the flesh and self and making after this world's vain fashions and styles, when the yet plain church of Christ warns against worldly **dress** and **conduct**?

Not only in dress, but it has been noticed in some of our plain homes where our young sisters have worked in worldly wealthy homes, that they have brought the worldly conduct and style right into the home, and it was tolerated by parents and ministers who scarcely knew how to conduct themselves when these styles were "put on" or practiced. Does heaven's benediction fall upon such catering after the world and its ways? Think it over. Does it?

What does Christ say about such procedure? In His Sermon on the Mount (Matt. 6:24) He says "Ye cannot serve God and mammon." That is His personal message to you and to me. Is it not vitally important that we **shun** the enemy of our souls with **all** his allurements, and especially when we have said **NO** to Satan and **YES** to Christ and His atoning work? Can we have lasting peace, joy, and satisfaction in the Holy Ghost if we want some of both Satan and Christ, which are strictly opposites? Should we not heed Heb. 9:14, and be by the blood of Christ purged from dead works to serve the living God? Do church conferences have trouble with folks who have had such an experience?

If unduly careful about clothes and the world's vain ways, may we earnest-

ly ask God who is able to give us victory. A neat, modest, suitable covering for this body is sufficient; not a lot of extras or a lot of shearing away until it is no longer modest. The change in cuts and patterns very often follow those put out by Paris—the world. What gets into the Church now and is tolerated will have its effect in years to come, as the Lord tarries. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). It is upon condition that we become and remain children of God and joint heirs with Christ (II Cor. 6:17, 18; I Pet. 2:9).

Is it safe for us (children of God) to try to be conformed to the world just as much as the church leaders allow it? Rom. 12:1, 2 is very plain and emphatic. Paul is the writer, but remember that the God of heaven is the author. Have you ever known Him to change His standard for the Christian Church to suit individual desires or views?

Cocolamus, Pa.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

About 3,000 men, women, and children assembled in the wooded hillside meadow of Bro. Joe Kennel, near Atglen, Pa., for the ninth annual spiritual song service and combined their voices in the singing of hymns to the glory of God.

People from nine states—Pennsylvania, Maryland, Delaware, Virginia, New Jersey, New York, Connecticut, Ohio, and Indiana—and one foreign country—England—attended the two-and-a-half hour session of songs interspersed with a number of three-minute Gospel messages. Brethren John S. Hess, S. G. Shetler, and the home Bishop John Kennel, were among those who gave spiritually encouraging testimonies.

The weather was ideal. A shower of rain in the forenoon settled the dust. In the afternoon it was clear, warm, with an occasional breeze blowing through the trees. The singing was harmonious and delightful. Everyone present enjoyed the meeting, from the vivacious young singers on the long, temporary, wooden benches to the aged, crippled, and indisposed sitting in the parked automobiles nearby. An efficient loud speaker added much satisfaction to the listeners.

This meeting had a uniting influence and afforded a warm Christian fellowship to many members from a varied number of 'plain' congregations. It would be well to have similar meetings at other suitable places. May the Lord richly bless the Christian work and workers of the Atglen and Millwood A. M. congregations who sponsored this meeting.

A PRAYER FOR CLEANSING

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, deliver and keep us delivered from the servitude and slavery of every sin. If the necessity is upon us to wash our hands and faces; to cleanse, wash, purge and purify our bodies from the filth and dirt that gathered upon them each day, much more is the requirement upon us to cleanse, wash, purge, and purify our spiritual lives from the filth and dirt of selfishness, worldliness, and the vanity and pride of life that contaminates the soul.

In the double cure of the water and the blood we are made and kept clean and pure and whole each day and are made to eat the manna from Heaven with a relish in fulness of strength and efficacy to our souls and to drink the water of life freely with full and copious draughts at the well of salvation each day, constraining us in love to live sanctified and purified lives in Jesus Christ our Saviour the livelong day of our lives, for this is the way of holiness without which no man shall see the Lord.

Lancaster, Pa.

MISSIONS

(Continued from page 413)

Bro. Wm. Brennenman of Chicago, will be at the Mission in the writer's absence.

We regret that this comes at the time of the Ind.-Mich. S. S. Conference which is to be held in one of our Michigan congregations, but Sister Raber's brothers and sisters are all planning to be at home at this time. And since they have never all been together it is being a great event.

Again we wish to say we do so appreciate what has been done for the work in Detroit. I am sure all of us have been made to feel we want to work still harder and to do better work for the Lord. I hope that every shirker will arise to the grand sphere of being a worker.

The Bible School was a real success. While the attendance was not as large as usual, the work was much appreciated and was well done. May the Lord bless the effort.

The work in general has been going along quite nicely. And many folks are sincerely honest in their attempt to live for Him. I am sure the Lord is richly blessed by the faithful efforts of those on whom He can rely day after day and week after week.

Of course the Devil has his labor and efforts and influence too, and sad to say he has too much influence over some and is able to use them in many different ways. Will you pray with us

that God might have all of our efforts and talents and interests and will?

May the Blessings of God be yours and when He comes may we be of those who are found watching.

In His Name and service,
Aug. 4, 1939. Frank B. Raber.

MISSIONARY DAY NOTICE

Youth Projects

The editor of the Youth's Christian Companion has a keen interest in the development of missionary projects by the young people. He therefore invites all those who know of youth missionary projects which are being promoted in their immediate vicinity to inform him of such projects. The name and address of the individual in charge of the project should be given. The editor will then gladly contact such party for further information.

The information received concerning such projects will be used for the promotion of a youth missionary program throughout the church as the Lord directs. All money, however, should be sent to the district treasurers and not to the editor of the Youth's Christian Companion; please note this particular point. Thank you very kindly for your co-operation. C. F. Yake,
Scottdale, Pa.

ARGENTINE WEEKLY NEWS LETTER

(July 6, 1939)

Dear Home Folks, Greetings:—"But we have this treasure in fragile earthen pots in order that the surpassing greatness of the power may be seen to be God's and not to come from us. At all points we are hard pressed, yet not hemmed in; perplexed, yet not at our wit's end; pursued, yet not forsaken; struck down, yet not destroyed; always carrying about in our bodies the putting to death of Jesus, so that in our bodies the life of Jesus also may be manifest."

Earthen vessels, perplexed, pursued, marred and broken! Can this be of any use or worth in the face of the powers and paganism of our day? No? Only if the vessels contain a treasure, a light, like Gideon's broken pitcher, are they effective against modern Midian.

Thoughts such as these were some of the truths, expressed in other words at the pastors' meeting held in Trenque Lauquen last week. It may be true that sometimes we are almost "at our wit's end," as Weymouth says, what with an utterly insensible wall of indifference in front of us and the pressure of religious paganism on all sides, yet all is not lost and hopeless. There is hope in the "treasure" and in the light that is not frail or flickering in the darkness and fog.

The Argentine Government is taking

more and more precautions against foreign political doctrine being imported, and has made a law directed especially against Nazism which was quite active in this country. The measure is broad enough to include any kind of an institution which the government wishes to attack. A few of the points that interest us are these: no foreign organizations may receive donations from that foreign country or through any other; also those organizations are not allowed to use any kind of uniform for its officials or members. The first of these has meant considerable work for Bro. Hershey for several weeks, making reports of finances and executive meetings to satisfy the government that our money is not used for anything except evangelistic and charitable purposes. We hope our Pennsylvania Dutch names don't look too suspicious because we are all perfectly harmless and submissive!

In connection with the pastors' meeting in Trenque Lauquen Sister Snyder and I took advantage of the occasion to visit a few old friends again.

This week the school children and municipalities are preparing for the 9th of July celebrations throughout Argentina. It is their Independence Day. Next week I may be able to say more about it.

This is the time of year when there is considerably more sickness, so the attendance at the meetings is some less. However most of those who went to the corn harvest are back again, which brings our meetings about to normal. Incidentally, the offerings usually increase a little at this time, since those who come back from the corn try to make up for any they may have lacked by contributing from their harvest money.

In Casares there seems to be an epidemic of moving out. This week the Fernandez family, whose daughters have nearly all been hired girls at the Mission here, are moving to Bragado. Several others have gone to Nueve de Julio, French, and Buenos Aires, making seven members (besides others) that we have lost during the last two months. Well, they are not actually lost since most have gone to towns where we have churches. There is a problem about the members who go to Buenos Aires. Over a hundred of our former members live there but we do not have a church there so they are naturally subtracted from our lists. We are planning however to try and provide a place of worship and mission for them in "the city."

Will you all please pray for the different problems of the work here and so help us to do this great work? And may the Lord constantly guide and bless you who are labouring at home.

Yours for Him,

Elvin V. Snyder.

Carlos Casares, F. C. O., Argentina.

WEEKLY NEWS LETTER FROM AFRICA

Bumangi

July 19, 1939.

Dear Readers:—Early this morning we came in to Bukiroba. It was a pleasure to see the Macks, Leathermans, and also Bro. Wenger. The Leathermans returned on Monday from a two weeks leave from station duties. We spent several hours in Musoma doing necessary buying and attending to other things. We expect to go home this evening.

At Bumangi we are in the middle of a school term. Bro. Shenk and I have been teaching with a little help from a native boy. Today we are taking Jona, a Christian Zanaki, and his wife, along out from here. He will help in the school now in place of the other boy who ought to be in school himself. The average attendance so far has been 80.

A native mason has come from Shirati to build some stone foundations and also to do some plastering. This relieves Bro. Shenk very much. We are building some native houses to be occupied by boys who want to come to school or who want to get away from their heathen villages.

We are looking forward to European and native conference, August 22-28, at Mugango. This conference has been postponed because of illness among the missionaries earlier. We ask for the prayers of all who know how to ask and receive from the Lord in behalf of this conference.

Yours in Christ,

Alta B. Shenk.

CORRESPONDENCE

(Continued from page 417)

message. At the same time three young boys were baptized: Melvin Yost, Clarence Jantz and Loyd Schmidt.

On Aug. 1 Bro. E. M. Yost and wife left for Portland, Oreg. They expect to be gone through the month of August. Bro. Yost will have part in a tent meeting revival. They were accompanied by four other people.

Bro. A. T. Willems will take charge of the home church in the absence of our minister.

We have had a nice shower of rain, for which we are very thankful!

Aug. 2, 1939.

Cor.

Alpha, Minn.

Herald Readers, Greetings:—Beautiful weather, timely rains, and abundant crops with a fine harvest, plus many other blessings which the Lord daily bestows upon us gives us abundant reason to praise Him.

On Sunday, July 16, Bro. and Sister Milo Kauffman and family of Hesston, Kans., and Sister K's sister, Evelyn Fricke of Chicago, Ill., worshipped with us. Bro. K. brought an encouraging message to the believers here.

Thursday evening, July 27, Bro. and

Sister John Friesen of Topeka, Ind., Edward Friesen of Goshen, Ind., Mrs. Peter Friesen and two younger children of Des Moines, Iowa, worshipped with us. Bro. John Friesen had charge of the evening service, using as a Theme "For I am not ashamed of the Gospel of Christ." We wish Bro. and Sister John Friesen "God-speed" as they leave in not so many weeks for India. The remarks made by Sister Friesen were also encouraging.

Bro. and Sister Harold Ely and daughter Hazel of Conway, Kans., and Sister Rebecca Garber of Hutchinson, Kans., spent nearly two weeks in our community as guests of Mrs. Ely's parents, Bro. and Sister C. J. Garber. We welcome visitors.

Remember our little group at the throne of grace.

Aug. 2, 1939. Irene G. Kauffman.

Scottdale, Pa.

Greetings in the Master's Name:—After much strenuous labor on the part of the Building Committee and also by the laborers, the church was completed sufficiently for the dedicatory services held yesterday in the form of an all-day meeting. Besides Sunday school in the morning, Bro. O. N. Johns of Canton, O., delivered an inspiring sermon. In the afternoon Bro. J. L. Horst Chairman of the Building Committee gave a short address on "Hitherto hath the Lord helped us," followed by a report of the Building Committee Treasurer, Bro. C. B. Shoemaker. Bro. S. F. Coffman then delivered a much appreciated dedicatory address. His father, Bro. J. S. Coffman delivered the dedicatory address for the old building erected in 1893. In the evening Bro. Aaron Loucks spoke on "A Glimpse into the Past" after which members of the Building Committee and the building supervisor gave short talks. Bro. S. J. Miller of Pigeon, Mich., brought the services to a close with an evangelistic sermon. Bro. Miller preached the last sermon in the old building on March 6, exactly five months ago. We are especially grateful to the Lord and to friends who supported us in many ways for making possible this enlarged and useful place of worship. We trust you will continue to remember the work at Scottdale in your prayers.

Among recent visitors in the Publishing House were Clair Knepp, David Zook, Melvin Zook, Allensville, Pa.; James Posar, wife, and son, Chicago, Ill.; Ada Orendorff, Sterling, Ill.

There were many other visitors and friends with us over the past week-end. We appreciated their presence with us.

This evening the first public session of the Southwestern Pennsylvania Conference begins, and will continue until Friday noon. We are indeed grateful that the new church has been completed in time to accommodate the Conference.

Aug. 7, 1939. Ellrose D. Zook.

"Recompense to no man evil for evil."

OHIO AND EASTERN A. M. CONFERENCE

(Continued from page 414)

Wednesday Evening

Song service, led by J. C. Frey.

Devotion, led by S. E. Allgyer. Memory verses were given and Eli D. Yoder led in prayer.

Bro. Russel Royer (deacon), Leetonia, O., was installed as a member of Conference.

The registration showed that there were twelve bishops, thirty-nine ministers, and twenty deacons present.

The Committee on Insurance submitted the following report:

The Committee feels grateful for the steadfastness with which our Conference members have adhered to the Scriptural stand on Life Insurance as outlined in our Constitution. A few cases have arisen in our Conference during the past year in which members have withdrawn because of the standard being maintained. May the spirit of loyalty continue and increase, if that be possible.

However, we would like to throw out a caution to our members not to think all is well simply because things are quiet. Many of the former objectionable things have been eliminated from the standard Life Insurance. This permits the companies to approach our people as "angels of light." Some of our people may therefore be led astray. Nevertheless, the Scriptural objection to Life Insurance is unchanged, and it should be kept before the Church in order that our members be kept loyal to the faith.

The Committee:

J. B. Smith,
I. W. Royer,
H. N. Troyer.

The report was accepted and the Committee retained.

The Committee on Literature submitted the following report with questions:

No new books are suggested. Should the Committee have suggested books for Sunday School Libraries? Should we have suggested any other classes of books?

The report was accepted and the Committee retained.

The Committee: S. W. Sommer,
Stanford Mumaw,
J. B. Smith.

Subject—The Apostolic Church—"Her Discipline," by C. F. Derstine, Kitchener, Ont.

Discipline, What? Faith, Government, Culture, Training, Regulation, Order, Putting away evil.

The Basis of discipline is the Word of God. The centrality of it is Christ. The objective is the proper understanding of the Person of Christ and the saving and perfecting of life. Scriptural administration is considerate, constructive, helpful, with tears, and without partiality.

Closing prayer, by Bro. C. F. Derstine.

Thursday Morning

Song service, led by Bro. J. E. Sommers.

Devotion, led by Bro. Allen Bixler. Scripture read, Eph. 2.

The Nominating Committee submitted their report. The report was accepted by motion.

Election of officers resulted as follows:

Moderator, A. J. Steiner.

Asst. Moderator, E. B. Frey.

Secretary, O. N. Johns.

Fourth and fifth members of the Executive Committee, S. E. Allgyer and Aaron Mast.

Treasurer, E. J. Varnes.

General Mission Board, Noah Hilty and Jesse Short.

Ohio State Mission Board, N. E. Troyer and David Steiner.

Board of Education, J. B. Smith (4 years).

Trustees:—

Orphans' Home: S. E. Allgyer, Eli D. Yoder, John I. Yoder, and Perry Daniels.

Old People's Home: Philip Hilty, Harry Mumaw, and Clayton Rohrer.

Canton Mission: I. J. Buchwalter and John D. Miller.

Luna Mission: Perry Smith, Henry Wyse, and Earl Yoder.

Altoona Mission, Eli Zook.

Committee on Arrangements of General Conference, E. B. Frey.

Delegates to General Conference: Calvin Mast, Venus Hershberger, John E. Sommers, Mulo Yoder, Stephen A. Yoder, Andrew Brenneiman, John Y. King, Harry Mumaw, Elmer Hilty, and J. B. Smith.

It was moved and supported that we print the minutes of the last three years' conference sessions in pamphlet form.

It was moved and supported that we ask Bro. Kauffman to print his Conference sermon in the Gospel Herald.

The minutes of the Executive and Problems Committees meetings during the year were read and accepted.

The Problems Committee, having been requested by the Executive Committee to bring a recommendation to Conference relative to the relation of Conference and ministers who move into the Conference district without a special call and those who move away from their congregations within the district, gave their report suggesting that

the subject be discussed before Conference before they present a recommendation.

The report was accepted and the question assigned.

Closing prayer by I. W. Royer.

Thursday Afternoon

Song service, led by I. B. Witmer.

Scripture reading and prayer, by Abram Kauffman.

Question: When bishops, ministers, or deacons move into the conference district without a special call, or when they move away from their own congregation within the conference district and therefore carry no direct responsibilities, what shall be their relation to Conference?

The following recommendation was presented by the Problems Committee and accepted by Conference:

We recommend that bishops, ministers or deacons, who move into our conference district without a special call shall be received into Conference upon presenting a good conference letter but shall not be given voting privileges until such a time when they receive the ministerial privileges in the congregation where they hold their membership and the endorsement of the bishop or bishops in charge. And those who move away from their congregation within the conference district forfeit their voting privileges in Conference (except by special arrangements through the Executive Committee of Conference) until such a time as they shall be given special and direct responsibilities.

Secretary's report:

The Executive Committee had two meetings during the year; one at Kidron and one at our home. At both times we had the Problems Committee to meet with us.

In these meetings we took care of the regular conference work such as arranging for Conference and taking care of some necessary executive work.

There were six ordinations during the year: Simon Stuckey, Archbold, O.; Walter Stuckey, Archbold, O.; Henry Wyse, Archbold, O.; Roy Kauffman, New Wilmington, Pa.; and David Steiner, North Lima, O., ministers, and Elmer O. Hilty, Rittman, O., deacon.

There were thirty-two series of evangelistic meetings and twelve Bible conferences held during the year.

Membership:

No. of members within the Conference district April 1, 1938 8,141

No. received:

By baptism	260
By letter	109
By confession	30
Unaccounted for	2

Total gain 401

No. lost:

By death	79
By letter	82
By withdrawal	32
By expelling	38
Unaccounted for	3

Total loss 234

Net gain

No. of members March 31, 1939 8,308

There are 38 congregations in the Conference district and 105 Conference members; 14 bishops, 61 ministers, and 30 deacons.

O. N. Johns, Secy.

The report was accepted by motion.

Subject—The Apostolic Church—"Her Mission," by E. F. Hartzler.

Her mission is to present Christ. To present Him to every creature. And to teach them to observe all things whatsoever He has commanded.

Bro. J. S. Mast was granted the privilege of ordaining a minister at Mattawana, Pa.

Bro. E. B. Stoltzfus was granted the privilege of ordaining a minister at Meadville, Pa., if the way will be open for such a work.

The following resolution was adopted:

Whereas, it has pleased our heavenly Father to grant us another opportunity to assemble as a Conference body for the purpose of considering important questions pertaining to the success and the welfare of the Church as well as being of mutual help to each other in promoting the cause of Christ, and

Whereas, the Midway congregation has so kindly entertained us during this session of Conference, therefore be it

Resolved, that we express our heartfelt thanks to this congregation for their kindness and hospitality bestowed on us during this session of conference and we assure them that this kindness will be long remembered.

Bro. L. S. Glick, Allensville, Pa., was received into Conference by a conference letter.

Subject—"Set for the defense of the Gospel," by Jesse Short.

The Gospel was conceived in the mind of God. It was prepared by God. It is the very heart of God. The apostles preached the Word regardless of consequences. The Gospel is committed unto us. "Reprove, rebuke with long suffering and doctrine."

A few closing remarks were made by the Moderator, expressing thanks for past co-operation and asking a continuation of the same on the part of Conference members.

The congregation joined in singing the song, "God be with you till we meet again," and Bro. E. B. Frey led in the closing prayer.

We felt the presence of God and His blessings as we wrestled with some great problems which are confronting the Church. We wish to praise Him. May all honor and glory and praise be given unto Him.

A. J. Steiner, Mod.
O. N. Johns, Sec'y.

THE VALLEY OF BACA

"Who passing through the valley of Baca, make it a well, the rain also filleth the pools."—Psalm 84:6.

The vale of Baca dreary is and wild,
And yet the path of ev'ry heaven-born child;
There will not stand before the throne of God,
One, who this vale of sorrow has not trod:
Not one who there in vestments white appears,
Whose sleepless couch has not been wet with tears;
No; all have Baca's vale of weeping known,
Through tribulation each has reached the throne.
Ask those who now their palm of vict'ry wave,
Conq'rors through Him, who died the lost to save,
If now, They murmur at their former lot,
Or wished they had escaped one mournful spot?
No, you would hear each grateful pilgrim tell,
That vale of grief was blessing's richest well;
The pools of trouble, filled with heavenly rain,
Turned into myrtles every thorn of pain.

Think it not strange, then, pilgrim, neither faint,
Much less indulge in murmuring and complaint,
If what you meet with in your heavenly road,
Is hard to bear; since all is planned by God
His child to train in wisdom's holy ways,
And form a chosen vessel for His praise.
Now we are slow those ways to understand,
But let us bow beneath His mighty hand,
Sure that His wisdom over all presides,
His power controls, and love unerring guides.
He that adorns the lilies with their bloom,
Gives the frail grass its beauty and perfume,
Watches and feeds the songsters of the air,
Shall He not much more for His children care?
Has not His word and promise, faithful stood,
That "all things work together for their good?"
Needed each stroke, and thorn, and sigh, and tear;
Soon shall the needs-be of them all be clear;

No; let us drink the cup, and meekly own,
"Father, not mine, but let Thy will be done!"

"A little while," the desert will be o'er,
The dangers past, the trials felt no more;
From day to day, from strength to strength we come
Nearer and nearer to our Father's home.
Jesus, Himself, the weary road has gone;
"The Man of Sorrows," now enjoys the throne,
Himself—Example—Captain—Leader—Guide,
Has every footstep of the journey tried;
With words of comfort He allures us home,
"Be of good cheer, for I have overcome;
Faint not, but lean in ev'ry strait on Me,
My heart is full of grace and sympathy;
That faithful promise for thy buckler take,
Thee I will never, never, ne'er forsake;
Where I am gone, my pilgrims soon shall be,
And all the rest of glory share with me."

The hands, that now the pilgrim's staff must hold,
Shall then exchange it for a harp of gold;
The armour doffed the wedding robe to wear;
No sword, or shield, or helmet wanted there;
The darkness changed to everlasting light,
Hope to fruition full, and faith to sight:
No serpent's venom, or insidious snare,
No aching heart, no wearied limbs are there,
Our souls shall bask beneath those cloudless skies,
And God's own hand shall wipe our tear-dimm'd eyes.
But for one day such bliss divine to taste
Would make a thousand other days a waste;
Oh, sooner far the lowest place I'd hold
In His fair courts, than palaces of gold;
There would I choose a doorkeeper to be,
E'en though I oped for others, not for me;
I might look in, and His bright glories see.

Be patient then; with such a rest in view,
Blessed are they who Zion's ways pursue;
Each faithful pilgrim, through His mighty grace,
Shall there appear, and see Him face to face;
He is their Sun, to chase the shades of night,
And cheer their souls with heavenly warmth and light:
"God of all grace," each day's march He'll bestow
The suited grace for all they meet below,
The "God of Glory," when their journey's done,
Will crown with glory, that by grace begun.
Rich in the treasures of eternal love,
His watchful goodness all His children prove;
Through time's short day and through eternity,
"Blest is the man, O Lord, who trusts in Thee."

—J. G. Deck.

Married

Boettgar—Stalter.—On June 28, 1939, Bro. Harold Boettgar and Sister Vio'a Stalter, both members of the Salem Mennonite Church near Tofield, Alberta, were united in marriage, Bro. M. D. Stutzman officiating. We wish them God's choicest blessings as they start their new home.

Steria—Yousey.—On July 21, 1939, Bro. Ralph Steria and Sister Alta Yousey, both of Croghan, N. Y., were united in holy matrimony at the Croghan, N. Y., Amish Mennonite Church, Bishop Jacob Gingerich officiating. May God bless the union with much joy and a long, happy, prosperous life.

Herr—Rutt.—On July 8, 1939, at the home of the officiating bishop, Bro. Amos S. Horst of Akron, Pa., occurred the marriage of Bro. Mark R. Herr of the East Petersburg, Pa., congregation to Sister Erna Rutt of the Landis Valley congregation. May the Lord bless them in their journey through life.

Obituary

Hurst.—Mathias M. Hurst was born Jan. 18, 1854; died at the home of his daughter near Terre Hill, Pa., July 21, 1939; aged 85 y.

6 m. 3 d. Early in life he united with the Mennonite Church, of which he was a faithful member, his place seldom being vacant at church services when health permitted. His kind and sympathetic disposition endeared him to his family and acquaintances, and he will be missed in the home and community. Funeral services were held July 25 at the home of his daughter, conducted by Bro. Isaac W. Geigley, and in Bowmansville Church conducted by Brethren Moses G. Gehman and George G. Horning. Interment in adjoining cemetery.

Denlinger.—Salinda A., wife of Bro. Amos B. Denlinger was born April 7, 1859, in Lancaster Co., Pa.; died at her home near Strasburg, Pa., July 14, 1939; aged 80 y. 3 m. 7 d. Death was caused by infirmities due to her advanced age. Oct. 30, 1877, she was united in marriage to Amos B. Denlinger. This union was blessed with 2 sons and 2 daughters. One daughter preceded her in death (Anna, wife of Roy Marrey). She leaves 2 sons and 1 daughter (Clarence K., J. Ira, and Katie, wife of S. R. Nissley), her bereaved husband, 7 grandchildren, 7 great-grandchildren, 1 brother, and a host of relatives and friends. She accepted Christ as her Saviour in early life and became a member of the Mennonite Church to which she was faithful until the end. In the last week of suffering she longed to be called to her reward. While we miss her sweet presence very keenly, we are comforted to know that if we are faithful we will meet her again. Funeral services were held July 17. Short services at the home

by Bro. Parke Book and at the Strashurg Mennonite Church by Bro. Ira Hershey. Text, Rev. 21:25, latter clause. Burial in adjoining cemetery.

Burkhart.—Aaron H. Burkhardt, 67, died at the home of his son-in-law and daughter, Mr. and Mrs. Frank K. Book, Bareville, Pa. He was a member of the Groffdale Mennonite Church, where he served as trustee for many years. He was a son of the late John Z. and Barbara (Horst) Burkhardt, and was a retired farmer. He is survived by his wife (Anna N. Burkhardt), 2 daughters (Suetta, wife of Furry H. Frey, Lancaster, and Mahel, wife of Frank K. Book, with whom he resided), a daughter-in-law (Mrs. Edna M. Burkhardt of Leacock), a brother (Noah H. of East Berlin), a sister (Mrs. Annie Musselman of New Holland), and 6 grandchildren. Funeral services were conducted from the home on Saturday, June 24, conducted by Bro. Parke Book, with further services at the Groffdale Mennonite Church by Bros. Benjamin Wenger and Parke Book. Interment in Groffdale Mennonite Cemetery.

Weaver.—Mary, daughter of Jacob L. and Anna Rohrer, was born Jan. 21, 1873, near Lancaster, Pa.; died July 18, 1939, aged 66 years, at her home near Oronogo, Mo. She had an attack of creeping paralysis which covered a period of twelve years and which finally caused her death; although in her last illness she was only bedfast six days. She left Pennsylvania with her parents at the age of eleven

MENNONITE PUBLICATION
BOARD MEETING

years, and went to Palmyra, Mo. In 1901 she was married to Jesse E. Weaver of Oronogo, Mo., where she lived till her death. Her husband preceded her in death six years. To this union 5 children were born (Frank, Harry, Dortha, Chester, and Pauline), all of whom survive except Harry, who met death last November. She united with the Mennonite Church when about twenty-six years of age, but later she with her husband united with the Congregational Church of which he later became a minister. Her funeral service was conducted by Roy Bundy, assisted by E. J. Berkey. Remarks based on Jno. 14. By her sister Emma Rohrer.

Myer.—Lizzie A. Myer was born near Strasburg, Pa., July 10, 1859; died at the home of her daughter, Mrs. John Huber, in Lancaster, Pa., May 29, 1939; aged 79 y. 10 m. 19 d. Death was caused by the infirmities of age. Mother was in failing health the last three years. She bore her sufferings patiently. In Oct., 1877, she was united in marriage to Christian B. Myer who preceded her in death 22 years. She is survived by the following children: Anna M. Conrad, Fannie E. Mayer, Luetta R. Good, Lizzie M. Redcay, Minnie V. Smith, Ella R. Huber (with whom she resided), Esta R. Miller, Benj. R. Myer and Christian R. Myer. Also 22 grandchildren, 14 great-grandchildren, and 1 sister (Mrs. Fannie W. Kreider). She united with the Mennonite Church when young and was faithful until death, always attending services as long as health permitted. Funeral services were conducted June 1 at the home of her daughter by Bro. David Landis and at Mellingers Church by Bro. Stoner Krady. Text, Rev. 2:8-11. Interment in the adjoining cemetery.

"Weep not that her toils are over,
Weep not that her race is run.
God grant we may rest as calmly,
When our work, like hers, is done.
Till then we yield with gladness,
Our mother to Him to keep,
And rejoice in the sweet assurance,
'He giveth His loved one sleep.'"

—By a Daughter.

MENNONITE GENERAL
CONFERENCE

The Mennonite General Conference will be held, D. V., at the Allensville, Pa., Mennonite Church Aug. 20-24, 1939. Please address all correspondence for local information to Bro. Elmer E. Yoder, Allensville, Pa.; and such correspondence as may pertain to General Conference to Bro. Aaron Mast, Belleville, Pa.

Abner G. Yoder, Moderator.
J. A. Heiser, Secretary.

All persons coming to General Conference by train from the West will be met at Huntingdon; from the East, Lewistown. Write when you expect to arrive, or call up phone 1, R-2, Allensville, after you arrive.

Alpheus D. Smucker,
Allensville.

Those coming by car: The grounds are located along Route 76 one mile east of Allensville. Route 76 goes through the valley from Mill Creek to Reedsville. Those coming from West on U. S. route 40, take U. S. 22 out of Columbus, Ohio. Those who come on U. S. 30 from West, take U. S. 22 from Pittsburgh. Those who use U. S. 422 from West, take U. S. 22 from Ebensburg, Pa. U. S. 22 leads to Mill Creek, Pa., where they will take Penna. 76 east to conference grounds. Those coming from Buffalo, come southward to Lock Haven, Pa.; then to Reedsville, where for your convenience there will be a marker directing westward on Penna. Route 76 to the Conference grounds.

Elmer E. Yoder,
Allensville, Pa.

The biennial meeting of the Mennonite Publication Board will be held with the Landis Valley congregation near Neffsville, Pa., Aug. 16-18, 1939.

The Executive and Publishing Committees will meet, D. V., on Wednesday, Aug. 16, and be in session Wednesday afternoon and Thursday forenoon.

The regular Board meeting will begin Thursday, 1:30 P. M., at which time all Board members are requested to be present. The Board meeting will continue Thursday evening and all day Friday.

The public is invited to attend all the public meetings of the Board—Thursday afternoon and evening, and Friday forenoon, afternoon, and evening.

For further information relative to transportation, write to Bro. Ira D. Landis, Lititz, Pa., R. 3. For information relative to the meeting, write to the Secretary of the Board.

D. D. Troyer, V. President.

O. N. Johns, Secretary,
Canton, R. 3, Ohio.

All cars coming from the west over Lincoln Highway, come to Lancaster. From the north end of the city, come northeast to Landis Valley, three miles away. If over the William Penn, leave the same at Harrisburg for Lancaster. East of Landisville bear left on 722 to Neffsville, and then due east.

Ira D. Landis.

ANNOUNCEMENT

Due to the many inquiries concerning tourists' cabins for the General Conference, we have made arrangements for a number of clean cabins, some equipped with showers, etc. They are located about one-half hour's drive from the grounds in a pleasant grove along the mountains. Some for two, three or four people, rates seventy-five cents per person each night, anyone interested write at once to the undersigned for reservations. There are also a number of tourists' lodges within easy driving distance at above rates. Any one desiring same, write to Elmer E. Yoder, Allensville, Pa.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Conference is to be held in the Grade School Building in Morton, Ill., Aug. 14-16. Schedule of meetings as follows:

Ministerial Meeting—Monday Forenoon and Afternoon, to begin at 9:00 A. M.

Church Conference—Monday Evening, Tuesday Forenoon and Afternoon.

Sunday School Conference—Tuesday Evening, Wednesday Forenoon and Afternoon.

Young People's Conference—Wednesday Evening.

A cordial invitation is extended to all.

J. A. Heiser, Moderator,
E. H. Oyer, Secretary,
Harold Zehr, S. S. Conf. Sec.

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the Pigeon River Congregation near Pigeon, Mich., Aug. 16 and 17, Sunday School Conference, the 18th.

Minister's Meeting, Aug. 15, 1:30 P. M. All ministers, members of this Conference, are urged to be present.

Shem Peachey, Secretary.

It takes co-operation on the part of every one to make the most of the Sunday school recitation hour.—A. L. Glick.

YOUNG PEOPLE'S INSTITUTE

Due to the fact that our former institutes have been much appreciated by the young people and have provided an excellent opportunity for instruction in the Christian life, another institute has been arranged for 1939. It will be held, as formerly, at the East Union Church near Kalona, Iowa. The date chosen is Aug. 16-20. One day has been added this year, thus giving four days for class work. The Instructors are:

Bro. Nelson Kauffman and wife Hannibal, Mo.

Bro. S. G. Shetler, Hollsopple, Pa.

Bro. R. R. Smucker, Goshen, Ind.

Bro. J. D. Mininger, Kansas City, Kans.

For Book Study the following have been selected:

Sermon on the Mount, Malachi, Romans, James.

A number of very interesting and practical subjects have also been chosen. A cordial invitation is extended to all young folks to register for this institute, and during a little summer vacation enjoy Christian fellowship and Biblical instruction. For further information, write to Bro. D. J. Fisher, Iowa City, Iowa.

S. J. Horst, Secretary.

When we speak of joy, we do not speak of something we are after, but of something that will come to us, when we are after God and duty. It is a prize unbought, and is freest, purest in flow, when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, or else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there. It is the rest of confidence, the blessedness of eternal light and outflowing benevolence, the highest form of life and spiritual majesty. Being the birth of character, it has eternity in it. Rising from within, it is sovereign over all circumstances and hindrances.—H. Bushnell.

Do I realize the presence and glory of an invisible, living, Almighty God? Has my spirit bowed before Him in sincere devotion and praise?

There is nothing that will kill a church quite so quickly as to kill the missionary spirit within it.—J. G. Hartzler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUGUST 17, 1939

(Herald of Truth
Established 1864)

No. 20

EDITORIAL

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will; only in the Lord."

Three things are here set forth in this declaration from Paul to the Corinthians (also to Americans). Let us notice each of these statements briefly.

The marriage bond can be broken only by death. As Christ declared on another occasion, "What therefore God hath joined together, let not man put asunder." Marriage to another while the former companion is living has by the Holy Scriptures been defined as "adultery" (Mk. 10:11, 12; Rom. 7:1-3).

When God removes either the husband or the wife by death, it leaves the remaining one free to marry again. Personally, "she is at liberty to marry whom she will," with the restriction as cited above. Two things are understood, of course: (1) There is no "immediately" connected with this statement of liberty. (2) The apostle says, "at liberty," not "commanded."

Marriage should be "only in the Lord." In marriage as well as in all other things pertaining to Christian life, "Be ye not unequally yoked together with unbelievers." As the prophet says, "Can two walk together except they be agreed?" Both the Old and the New Testaments teach against mixed marriages of this kind. "Only in the Lord," is the rule for all Christian people seeking marriage.

Christian Assurance.—Elsewhere in this issue will be found an article on this subject, by Bro. John C. Wenger, that we are sure will be of interest to many readers. Our brother mentions a number of questions that have been raised concerning this important subject, and uses Scripture to illuminate

his discussions. We suggest a careful reading of the article, and then a further search in the Word of God. All that may be said on this subject rests on the foundation word, BELIEVE. Add to this word, TRUST in the living God and obey His voice, and we need never worry about the rest.

"The Greatest of these is charity." If that is true of Christian love when compared with the best among other Christian virtues, what must be said of the comparison with things that are sinful and ruinous to the soul? Christ gave us a perfect pattern when He laid down His life for us. May we, as partakers of this heavenly gift, show our gratitude for receiving this "unspeakable Gift" by laying down our lives on the altar of service and intercession that others may be saved. Our highest privilege on earth is that of following in the footsteps of our Lord and Saviour. "We love Him because He first loved us."

Our Attitude toward War—should not be determined by the question of self-interest but by the question, "What saith the scripture?" As followers of "the Prince of Peace" we look to Him as our Example and Teacher. As for His teaching, we find that clearly set forth in Matt. 5:38-48; 26:52; Luke 6:27-29; John 14:27; 18:36. As for the disciples, they evidently took Jesus at His word; for they both taught and practiced Biblical nonresistance. Looking at war as it actually exists, and as described by militarists as well as pacifists, we have all the greater reasons for holding aloof from it and clinging to the Word of the Lord. Such Biblical teachings as "Love your enemies," "Do good to them that hate you," "Avenge not yourselves," "Follow peace with all men," "They that take the sword shall perish with the sword," "The weapons of our warfare are not carnal," "The servant of the Lord must not strive," are to be ex-

OLD-FASHIONED MENNONITISM

IV. A Church Separated from the World

We will introduce this discussion by quoting from a few New Testament witnesses:

Christ: I have chosen you out of the world.—Jno. 15:19.

They [the disciples] are not of this world, even as I am not of the world.—Jno. 17:14, 16.

Peter: Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I Peter 2:9.

Paul: Be ye not unequally yoked together with unbelievers... come out from among them, and be ye separate, saith the Lord... and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Corinthians 6:14-18.

James: Whosoever will be a friend of the world is the enemy of God.—James 4:4.

John: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

The Mennonite Church, since the days of Conrad Grebel and Menno Simons, has given full recognition to the Bible doctrine of separation from the world, as set forth by these and

pected from those who lived and taught the nonresistant faith.

It is in times of war, rather than in times of peace, when our nonresistant faith is put to the test. But why should any one profess to be one thing when no test is on, and then forsake it when the testing time comes? "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." We oppose war; not because of insubordination to our Government, but because of our loyalty to Jesus Christ "the Head of the Church," "the Prince of Peace."

other inspired witnesses. Worldly conformity, on the part of God's people, is entirely out of the question, for the following reasons:

1. **Because of the Heads of these two great bodies.** Of Christ it is said, "He is the head of the body, the church" (Col. 1:18). The same writer refers to the devil as "the god of this world" (II Cor. 4:3, 4). Recognizing the characteristics of these two great leaders, there must of necessity be a corresponding distinction between their respective bodies of followers. It is inconceivable that any of the true followers of Christ could consistently be (or wish to be) conformed to or yoked with the body of worldlings who are the followers of "the god of this world," the devil.

2. **Because of the Biblical description of these two bodies.** The Church of Christ is described as "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" while of the body following "the god of this world" it is said that "the whole world lieth in wickedness." Both these bodies are composed of people who exemplify and typify their respective leaders. Hence the inspired admonition to the people of God, "Be not conformed to this world."

3. **Because of the records of these two bodies of people.** Since the fall of man the record of fallen man has been that of "wars and rumours of wars," of strife, divisions, blasphemies, selfishness, and other sins too numerous to mention. On the other hand, the record of the true people of God has been one of "righteousness and true holiness." The true position of the Christian Church is thus set forth by the heavenly host on the night of our Saviour's birth: "Glory to God in the highest, and on earth peace, good will toward men." Be it said to the shame of Christendom, this Heaven-proclaimed standard of Christian living has not been (and is not now) lived up to by multitudes professing Christianity. But we are talking of the real followers of Christ the Head of the Church, not of His professed followers who are now (or have been) untrue to the divine command, "Be not conformed to this world." Every true follower of our Lord Jesus Christ is true to the command of God: "Be ye holy, for I am holy."

4. **Because of the destinies of these two great bodies.** Christ sums up the destinies of these two classes in this way: "And these [the unrighteous] shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). Get into the mass of humanity who are followers of "the god of this world," and you will also be among them (unless you repent and turn to God before it is too late) when the awful sentence pronounced upon

them in Psalms 9:17 and II Thess. 1:7-9 will seal their everlasting doom. Let no one be deceived with the idea that he can travel the broad way set forth in Matt. 7:13, 14 and through the goodness of God land in the place set forth as the destiny awaiting those traveling on the narrow way. It takes more than human imagination to turn darkness into light, night into day.

There is, however, a relationship between the Church and the world. Christ came into a sin-cursed world, "not to call the righteous, but sinners to repentance" (Mark 2:17). After He had laid down His life that a sinful world might through His death have everlasting life, He commanded His disciples to go "into all the world, and preach the gospel to every creature." It is the mission of the Church to bring the world to Jesus. But as Christ never became a worldling in order to win worldlings to Him, neither should His followers be conformed to the world hoping thereby to win the world for Jesus. You have heard the old story about the folly of coming into the grip of a drowning man to keep him from drowning. There is a proverb which says that a stream never rises above its source. If you would win the world for God, be sure that you exemplify the teachings of God in your life and labors for Him, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Topic for next week—**Thrift and Economy.**

CHRISTIAN ASSURANCE

By John C. Wenger

For the Gospel Herald.

1. Possibility of Christian Assurance

One of the greatest questions of this life is, How may I know I am saved? This question in turn suggests another, namely, Is it possible to know of a certainty that I am God's child? There is only one place in the world where the answer to this question can be found. That place is the Word of God. One of the first things to strike the attention of the reader of God's Word is the joyful assurance which the New Testament saints possessed. They were certain of being God's saved children. Paul's testimony is a shining example: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Earth has no sweeter realization than this.

It may be noted in this connection that one great sector of Christendom denies that one can "know of a certainty" that he is saved. This denial was made officially by the Catholic Council of Trent which met several centuries ago (1545-63). Yet it is quite

certain that individual Catholic believers, such as Bernard of Clairvaux of the twelfth century, possessed Christian assurance. One need but turn to our Church Hymnal and read a few of his hymns to note this fact. In fact, devout believers of all ages of the Church's history must have had the joy of knowing that their sins were forgiven.

For modern Protestantism it was Martin Luther who overcame the false teaching of Catholicism respecting Christian assurance. After quoting from the Bible, Luther once added: "These words I believe. And even if my faith is weak, nevertheless I do believe." Luther knew "whom he had believed." So did John Wesley, and a great many other children of God since his time.

Our Anabaptist forefathers also had the warm assurance that they were saved. "We know, thank God," one of them wrote, "of the freedom in and through Christ." The Christian "knows Christ not only in heaven in glory, but also in his heart."

It should be clearly grasped that the question of the possibility of knowing one is saved is in part answered by the nature of God's plan of salvation. That is, if human merit is in any way bound up with the salvation of our souls, then we can never know that we are saved. For if human merit is basic to our salvation we shall always be harassed by doubts as to whether we are making the mark. But when we speak of human merit contributing to our salvation we are contradicting the Word of God. "Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. 3:28). "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). This is part of the reason why Catholics shall not "know of a certainty;" human works play a part in their conception of the plan of salvation.

2. How Attain Christian Assurance

It is one thing to state the theoretical possibility of attaining Christian assurance. But it is a different matter to personally attain to this joyous realization. How may I know I am saved? This is a grave question. But this question may be answered very simply. The one way, and the only way, to know one is saved is to believe the promises of God. Open the Bible to verses like John 3:16; or John 3:36; or Rom. 10:9. Then think along this line: "What are the conditions for salvation as laid down in the Word of God?" The answer would be: "Belief in the crucified and resurrected Son of God, and confession of Him as one's Saviour." "What has God promised to those who believe in Jesus?" "God has promised that such believers shall be saved; they will 'not perish but have everlasting life.'" Now if I have

believed on the Lord Jesus and confessed Him as my personal Saviour, "What is my standing with God?"

At this point the timid Christian is apt to answer, "I hope I am saved." But is that all the faith we have in God's promises? Can we not say, "Yes, Lord, I believe that Thou art true to Thy promise and as a believer on Thy Son I thank Thee that I am saved?" Saved! What a joyous realization!

The matter of trusting the promises of God may be compared to a prisoner awaiting execution. A short time before the fateful day the Governor of the state signs a pardon. Will the prisoner then say, "Yes, I am fairly happy; I hope to escape execution?" No, that poor soul will cry with joy and fairly shout, "I can live! I am pardoned." Can we not place at least the same confidence in God as in earthly governors? "If we receive the witness of men, the witness of God is greater" (I John 5:9).

The aged Apostle wrote, "I, John, in order that Christians may know that they have eternal life" (I John 5:13). John emphasizes that there is forgiveness for the penitent believer who has sinned (1:9). And he specifically mentions several tests of true Christians. They keep God's commandments (2:3). They live righteous lives (3:7). They have love for their Christian brethren (3:14). They confess Jesus as the Son of God (4:15). And they believe that Jesus is the promised Messiah or Christ (5:1). God's Spirit enables Christian believers to realize their saved state (Rom. 8:16).

One more test might be added to those gleaned from I John. This one is listed by our Lord in the Sermon on the Mount. The fourth Beatitude is, "Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied" (Weymouth; Matt. 5:6); whereas the unsaved person is "dead in trespasses and sins" (Eph. 2:1). It is only the child of God who has an intense longing for righteousness and who is most aware of his shortcomings. Being thus "poor in spirit" is one of the earmarks of God's children.

3. Essentials for True Christian Assurance

There are two outstanding essentials for the possession of true Christian assurance. Without these two factors all claims to assurance are either delusions or hypocrisy. The first essential is faith in the Lord Jesus Christ. Anyone denying the Incarnation of the Second Person of the Godhead "is not of God" but is of the "spirit of antichrist" (I John 4:3). Frankly, this means that no unconverted Hebrew, or Mohammedan, or Unitarian can have Christian assurance. This also holds for the Modernist who denies the Deity of the Lord Jesus, even though said Modernist be a preacher in a church whose creed is Protestant and Biblical.

The second essential for Christian assurance is a holy life. Anyone who abandons himself to sin, who sows to his flesh without restraint, cannot have true assurance. As proof of this, read I John 3:8. This same John also said that only self-deluded people claim perfection (1:7-10), so this supports the interpretation that in I John 3:8 the Apostle is referring to sinning as the characteristic manner of life; to the habitual sinner. The original Greek uses the participle in 3:8, "The one who sins" [habitually, persistently]. Therefore those who live recklessly in sin, abandoning themselves to their lower natures, can lay no claim to Christian assurance (nor to Christian faith. Rom. 6:16; 8:13a).

It is also necessary to point out three false foundations upon which people build. The first of these is some type of conversion or "experience" which took place in the past. We simply dare not take our eyes off Christ and build on any past experience of God's grace. Maybe shipwreck has since been made! A second class of people build on their feelings. A good feeling, however, is no guarantee of salvation. It may simply be due to robust health of body. Nowhere does the Bible make feelings a test of being His child. And this is a manifestation of God's wisdom; for we need a more stable foundation than our feelings upon which to build. This stable foundation is the promises of God's Word. A third class of people build on human merit. The Bible cuts this argument out by the roots by stating plainly that we have no merit in ourselves (Luke 17:10). Our glory is in the Lord (Eph. 3:21; I Cor. 1:31), who justifies the ungodly (Rom. 4:5).

(To be continued)

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XII. Our Mansions in the Sky

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). We are individual beings, while in this earthly tabernacle, and there is no indication of our being any less an individual when we are clothed upon by immortality. The three that came to Abraham in the plains of Mamre were individual beings, and one was the Lord (Gen. 18:2). "And they heard the voice of the Lord God walking in the garden in the cool of the day" (Gen. 3:8). God is an individual Being Gen. 1:27. "And Enoch walked with God" (Gen. 5:24). In the beginning a few men kept themselves clean and upright in the sight of God, and could therefore, walk and talk with Him. But soon man became so corrupt

that God would not associate with him, neither could man in his filthy state, come into the presence of the Holy God. "And the Word of the Lord was very precious in those days; there was no open vision" (I Sam. 3:1). But we are assured by prophets, seers, and Jesus the Christ that there are such beings; holy spirit individuals, having great intelligence and power.

A pure mind is a necessity if we are to walk with God. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8). "Know ye not that the unrighteous shall not inherit the kingdom of God" (I Cor. 6:9)? And speaking of that realm in which God and His holy angels dwell, our fleshly bodies are not adapted to the conditions there. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50).

It is evident from these scriptures that natural man can be transformed into the image and likeness of God, even while we are in the flesh, by following the Plan of Salvation. Our natural bodies are terrestrial, as any one can prove to themselves by trying to walk on air. It will give us wonderful service, here on the earth, if we keep it in righteousness. We may even be able to walk and talk with God; But there is no Scripture to indicate that we will take it to the celestial world. There is much to indicate a real body, having spiritual likeness of God.

Science teaches that every known substance can be transmuted, or changed in form, nature, and elements; which also changes its power, quality, and usefulness. Man is constantly transmuting substance to meet his needs in an ever changing civilization. There should be no question as to the power of the Almighty to transmute the human body, and make of it a celestial body, and still retain its glorious character, intelligence and individuality and add to it power to go and to come in the Celestial Kingdom.

From the transfiguration of Jesus, Moses, and Elias, and many other manifestations of Jesus and other spiritual beings, it is evident that we shall be as like the holy angels as one man is like an other, and it is just as evident that we shall have individuality and freedom to leave the earth, and plan and create with God. "Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Jesus now has the same glory as His heavenly Father. John 17:5. And we shall have the same glory with Him Col. 3:4. Of course it will be real not just a dream, or spiritual vision. We shall be organic beings, incorruptible, immortal, Celestial. (I Cor. 15:50 to 58). But not flesh and blood. I Cor. 15:35, 36. I am just as sure that Jesus

(Continued on page 436)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

Greetings in the name of Christ who so loved us that He gave Himself for us.

After the morning service on July 16 one soul confessed her sins and accepted Christ as her Saviour.

On July 22 the Sunday school had an outing and we enjoyed an interesting and helpful time of fellowship together.

Bro. Hostetler was called to preach the Word at Farmerstown on July 23, and Bro. Reuben Hofstetter of the Kidron congregation preached for us at this place. He and other members of his family were also with us to conduct the jail service in the afternoon.

On July 30, two were received into the church, one by baptism, and another upon confession. Bishop O. N. Johns being here for this service delivered the message. There are still others who have confessed their need of Christ several months ago but have not been willing, or have not had courage to go all the way. Will you pray for them, Christian friends, that they will surrender all for Christ?

A few from this place had the blessed privilege of attending one or the other of the Young People's Institutes held at Arbutus Park and at the Eastern Mennonite School.

On Aug. 5, Bro. and Sister Hostetler with their family left for a two weeks' vacation most of which will be spent with her parents at Kalona, Iowa.

On Aug. 6 Venus Hershberger of Sugar Creek preached to us on the subject of prayer.

We are glad to report that the interest and attendance has been keeping up quite well in both the Sunday school and church services. The number of children attending, however, shows a decrease due to their finding so many other things to do and places to go to during the summer months.

Nearly every two weeks on Thursday afternoon we try to bring a bit of cheer to the inmates at the County Infirmary. Many of them seem to appreciate greatly these services as well as the little missionary messenger "The Way" and other of our Sunday-school periodicals. A few weeks ago we took a number of used picture rolls along, such as are used in our primary Sunday-school classes. The inmates, and nurses as well, seemed very glad to have these to hang on their walls, providing a new picture for them to look at each week.

We gratefully acknowledge and thank the congregations and friends who remembered us with provisions during the month of July. Provisions including food and clothing were donated by Becker's Dairy Farm; Philemon Frey, of Archbold; and by the following congregations: Kidron, Martins, Beech, and Canton.

The writer, who has enjoyed the past nine months in the work here, as co-worker with Bro. and Sister Hostetler is planning to leave in a few weeks. Having felt the need of more training for such work one feels led by the Lord to go to school this fall, for such training. I greatly desire an interest in your prayers for the work at this place. Several of the Sunday-school teachers are leaving in a few weeks for school and other places. Please pray that the Lord will supply the needed workers in the mission school, and in the mission home; and that my going to school will result in a deeper devotion to God, and necessary training for more efficient service for Him, that in all these things His name may be exalted and all glory be to Him.

Aug. 8, 1939.

Sincerely,
Esther Steiner.

Iowa City, Iowa

Work at this place is going nicely with our membership of about 76, Sunday school attendance around 150, and a live interest in Sunday evening and mid-week meetings.

Work on the new church building is progressing satisfactorily. The building is 34x48 ft. in size, has a full basement, is of frame construction with brick veneer. At this writing the floor is laid, most of the doors are hung, the furnace is installed, and the woodwork is being stained. The basement is almost ready for use, and the benches for the main floor are being made in a shop near by.

Much of the work has been donated by the brethren of the Iowa churches and so far very little of the money for this building has come from outside the conference district. When completed the building and lot will cost in the neighborhood of \$6,500 of which \$1,500 has not yet been provided for. If this amount could be raised soon, the building could be dedicated without debt. Will you not please help us to accomplish this highly desired end? Are there not a good many individuals and congregations outside our district who would be glad to have a share in the work at Iowa City?

Thanking you for your past interest and prayers for the work here and hoping to receive your present support we solicit your co-operation in building God's Kingdom.

D. J. Fisher and Edward Diener.

Aug. 12, 1939.

"Set your affection on things above; not on things on the earth."

A BRIEF HISTORY OF THE TAMPA MISSION

By J. Paul Sauder

I. The Field

For the Gospel Herald.

It has been quite a while since Herald readers have heard from us; so we wish to break our silence with a series of short articles relative to the work here. This series is in response to inquiries from those outside our supporting group, who are nevertheless interested in city mission work.

Tampa is located about mid-way down the west coast of Florida. It is primarily a sea-port, being the largest port between Mobile and Norfolk. 1930 census figures give Tampa proper a population of 101,161, and the present population of Tampa and environs is estimated at 135,000.

In this city there are numerous religious groups working. The writer has met folks who worship with the Baptists, Primitive Baptists, Mormons, Second Adventists, Seventh Day Adventists, Presbyterians, United Presbyterians, Cumberland Presbyterians, Plymouth Brethren, Church of the Brethren, Methodists, Free Methodists, Episcopal, United Brethren, German Lutheran, Unity, Assembly of God, Church of God, Pentecostal, Roman Catholic, Greek Catholic, Christian Science, Christians, Disciples of Christ, Christian Alliance, Salvation Army, Jehovah's Witnesses, Synagogues (Reformed and orthodox), and others which we perhaps fail at the moment to recall. Besides these churches, which are affiliated with other churches of like faith elsewhere, there is also a double handful of "missions," "centers," and "tabernacles," which are more or less independent, and which preach "the pure Gospel" as the preacher interprets it.

To all these "ites" and "ists," there has been added another, "Mennonites." To us, of course, the name is familiar, and means something; to the stranger it may mean little, or perhaps may add to his confusion. For many of these religious groups insist that they are the ONLY Church of Christ on earth; that they are the only successors to the disciples, and that other groups "will be guests at the marriage supper of the Lamb, but will not be the bride" to quote a representative view-point. Oh, the confusion among the professed followers of Christ! How they insist that "we alone practise the 'all things' that Christ commanded;" yet they sue at law, put the deacon under bond, baptize remarried divorcees with former partners living and make them communicants of their churches, argue against feet-washing, teach that it is impossible for a believer to ever be lost ("All back-sliders come back and die in grace," they say). They do not anoint

with oil, nor greet each other with a kiss of charity. They sue at law, and swear by the Bible, or by the uplifted hand. And yet such groups, one and all, claim to be the correct source of true teaching concerning the eternal verities of God. Hard to understand, but true.

This is the field as it exists among the professed followers of God. We testify, as we can, and as we think, for the whole Gospel. Our cards give our doctrinal position. We tell people to examine the card, read the references; and if they find the doctrinal position correct, to adopt it in personal practice and thank God for the light, and that if they find the card wrong they are to throw the card away and believe the Bible. We scrupulously avoid saying that we are THE CHURCH which is right. Let God be the judge of all Christians; let Christians follow His Word.

Tampa, Florida.

(To be continued)

MEXICAN BORDER

Dear Herald Readers, Greetings:— Since our last writing we have had a number of very interesting experiences. We were permitted to have with us Bro. David Castillo, our Mexican brother from Chicago, as evangelist in our work among the Mexicans in Texas. We had services at three different places—La Gloria, Normanna, and Helena. The attendance at these meetings was quite good and the interest was very encouraging. Many of our friends said the time was too short and that they would like to have our brother come again for more services. There were twenty-four who responded to the invitation to live for Jesus. Some of these are members of other denominations, but expressed a desire to come into our group to worship the Lord, since their denomination does not have services in the community.

We have been very much encouraged because of the interest manifested during these meetings, and especially to know that these people want to have more light. On the other hand, we have discouragements, too. Our meetings had hardly closed when some who had responded to the call, left us to help in the cotton harvest; and unless they write to us we do not know where they are, as they go from one place to the other until the season is over. Some of them will not come back until December. We are glad to say, however, that some of our members keep in touch with us by mail, and others who do not go so far away come back every few weeks. Last Sunday a young brother came home about 50 miles to attend our service at Normanna. He told us he wanted to come home again in a few weeks, and then he would be gone for several months. He told us too, that he talks to

other cotton pickers about his Saviour and about the Bible. We hope and pray that others are witnessing for Jesus too. We realize there are many temptations about us all the time, but when these converts get out and contact all classes of people, their temptations are even greater. Here we feel like saying with the Psalmist, "Happy is that people whose God is the Lord." But our friends have not learned to know God as yet, and they have not been taught what it takes to be a Christian, and then to be away from Christian teaching and influence, certainly is not as it ought to be. This is one of the discouraging features of our work among the Mexicans. Every year they go in large numbers, from place to place seeking work. We are glad we can send Christian literature with them, and through this others might be led to find Jesus as a friend.

We are having services each Sunday at the different stations, but the attendance is not very large. Last Sunday morning at Helena, we had 25 present and in the evening at Normanna we had 14 present. Bro. Alwine and family have gone to Pennsylvania, their former home, and during his absence, we take charge of the work at Helena. During the coming week, Bro. H. F. Reist, Bro. Arthur Shertz and wife, Bro. Amos Unsicker and myself plan to attend the Missouri-Kansas Conference at Hydro, Okla. We are glad for the interest manifested throughout the Church, in our work, and pray that you will continue to remember us, so that many might be saved and enjoy the blessings of living a Christian life.

Aug. 3, 1939. Amsa H. Kauffman.

MEN AND BOYS OF COSQUIN

By D. Parke Lantz

For the Gospel Herald.

Cosquin is a villa set in the hills about 35 miles from Cordoba and 500 miles from Buenos Aires and has a population of around 12,000. The altitude, dry air, the river, and mountain scenery make Cosquin an agreeable place in which to live all the year round. Business and professional men have homes in the hills. English, German, Italian, and Spanish immigrants and tourists like to live in the hills. Sickly people from the cities and the Pampas have heard of the good mountain air and come here to get strong and well. Perfectly healthy persons come here to spend their vacations. The city of Buenos Aires sends thousands of children every year in order to get plenty of good air and sunshine for which the hills are noted.

There is a large sanatorium for tuberculosis a few miles south of the villa, and many who are discharged there after being cured seek work here. That is always difficult, as there are no industries and the business men like to

have strong people working for them in the stores and offices. One of our converts is not very strong, and can make brooms; but we found that after bringing the handles, twine, and broom corn here, after paying rent for an outfit, etc., it is cheaper to buy brooms ready made down in the city of Cordoba and send them here by freight.

Several who have been pensioned bought houses and are living here without work of any kind. Some have opened boarding houses and do quite well. Several have taken to peddling, in fact, anything in order to earn a few cents.

The larger boys and young men, as a rule, are here with their families, some working in stores, offices, service stations, and printing houses. Others are attending classes in business college or academy.

The smaller boys attend school, except those who live in the country, and are occupied in caring for the burros, goats, sheep, and other animals; or else they are engaged as errand boys. All that they earn must go to support the rest of the family, which may be quite numerous.

When we have open air, plaza, or tent meetings the men and boys as a rule are quite attentive and seem to appreciate the messages of the different speakers as they give their testimony regarding the Word.

We used our old station wagon or Ford rural omnibus for colportage and evangelistic work many times speaking from the end gate which we used as a platform. In this way the audience could hear quite well and later we sold Bibles and Testaments from the same platform.

We have been told that one of the best ways to make known the Gospel is through the open air meetings and we are now training some men who we hope will be able to help us in this work in the hills. We are studying personal work and the power of united and individual prayer with a group and we believe the blessings will be running over soon. In this we need your co-operation in all your prayers.

One of our members, a young man of 21, is now in Cordoba. He is studying some lessons in order to be a better Sunday school teacher. Another young man, married, is studying the lessons which we teach before baptism. One of our young members is a chauffeur for a bus company and we appreciate his testimony very much. He also wants to study to be more useful in the Master's service.

Several days ago we talked with a man whose interest is in himself and family alone in a material way, as he claims that he has been unjustly treated and blames God for allowing men to treat him that way.

But there is one thing that gives us

(Continued on page 436)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MEDITATIONS

"Tired? Well, what of that?"

Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?

Come! Rouse thee! Work while it is called today;

Rouse thee! Arise; go forth upon thy way!

"Lonely? Well, what of that?"

Some must be lonely; 'tis not given to all
To feel a heart, responsive, rise and fall,
To blend another life into thine own;
Work may be done in loneliness; work on!

"Dark? Well, what of that?"

Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guarded be, and guided right!

"Hard? Well, what of that?"

Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?

Go, get thee to thy task! Conquer or die!
It must be learned. Learn it, then, patiently!

"No help? Nay, 'tis not so;

Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children's cry,

He's near thee, wheresoe'er thy footsteps roam;

And He will guide thee, light thee, help thee home."

—Selected.

THE PLACE OF THE HOME IN THE PROMOTION OF THE WORK AND WELFARE OF THE CHURCH

(A Symposium)

For the Gospel Herald.

When we think of home, we think of a very important subject, one everybody is interested in, old or young, rich or poor. Home represents husband and wife, father and mother and children. And in order to promote more and greater service for the Church from this home we will need to note some things from the Word of God.

1. Notice the duty of the husband or father. The Scriptures set forth this truth. (1) Eph. 5:25: "Husbands, love your wives even as Christ also loved the church, and gave himself for it." (2) Eph. 6:4: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

2. Duties of wives and mothers. God said in the beginning, "It is not good that man should be alone: I will make him an help meet for him" that is a fit, suitable companion. Eph. 5:22: "Wives, submit yourselves unto your

own husbands, as unto the Lord." Eph. 5:33: "And the wife see that she reverence her husband." When there is love between husband and wife in a home, it is a great promotion of the work and welfare of the Church. If love is absent in the home, "how can he love God whom he hath not seen?" (I John 4:20). And this love if it is from God will be carried to the Church, and there will be less wars and fightings in the Church. Mothers, take for an example Hannah (I Sam. 1:27, 28), "For this child I prayed, and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord: as long as he liveth, he shall be lent to the Lord."

(1) This child was prayed for. Many children are and never were prayed for. Is it any wonder that they have a hard struggle to go skyward, never been asked for. (2) This child was lent to the Lord. Oh, for mothers that will lend their children to the Lord, even before they are born.

3. Parents' responsibility. Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." If we want obedience in the church, train obedience in the home.

4. "Children, obey your parents in the Lord (1) for this is right." "Honor thy father and mother, which is the first commandment with promise: (2) that it may be well with thee (3) and thou mayest live long on the earth" (Eph. 6:1-3).

S. J. Miller.

* * * *

The Devotional Life

Home is a basic institution and the foundation of the Church. Home should be the ideal place to introduce the Church and its works to children. It is here where we get our first impressions, and it is from here that we carry with us teachings given to us by our parents.

Family worship should be the first thing in the establishing of a home. Private devotion and consecration to God will help to strengthen our faith for the work and welfare of the church. With teachings in our younger days it will help us to take an interest in the work of the Church.

This shows us that without home we could have no church but we are glad that we can say that we have a home and to know that it is by the support of home that the work and welfare of the Church could be carried on.

E. Lorraine Bennett.

* * * *

Home Influence

The home fills a unique place in the promotion of the work of the Church. Evangelical Christianity depends upon Christian homes. Jesus sent the restored lunatic home to his own house, not only to tell, but to show his friends what great things the Lord had done for him.

The outstanding need of Christianity today is homes where Christ is honoured, the Bible is revered and obeyed, the Church is held in high esteem and the ministry is respected. Homes functioning thus are a strong factor in the promotion of Christianity for the salvation of the lost to which the Church is dedicated.

E. B. Moyer.

* * * *

The Family Altar

Pestalozzi once wrote: "Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good, it lifts men up to their Father in heaven." He knew that God has often made Himself real through the warm contacts around the family altar. This realization is the basic characteristic of a true Christian. If homes provide this experience which they do, they can be given the credit for furnishing the most essential material in the building of a truly spiritual church.

Elsie Eash.

* * * *

What the Home Does for the Church

When we as Christians think of home, we think of father, mother, sisters, brothers, and pleasant fellowship. It was here that we first heard the name Jesus; we heard our parents talk with God and study His Word. In reviewing events of childhood, many memories of hours spent in singing, of father's bedtime Bible stories and mother's evening prayer come pleasantly before us. The poet, Eliza Cook, has expressed this in a measure in this extract from her poem, "The Old Arm Chair"—

"In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give,
To fit me to die, and teach me to live.
She told me shame would never betide,
With truth for my creed, and God for my guide;

She taught me to lisp my earliest prayer,
As I knelt beside that old arm chair."

What a splendid preparation for the work to be done in the church is this early Christian training in the home. It makes us eager to become followers of Christ. It makes willing workers with strong character ingrained from childhood. And in later years when those who were thus trained in Christian homes have become active in the Church and problems arise in which counsel is needed, how natural it is to go to father or mother for advice, for were they not the ones who first guided our feet into safe paths? Therefore, one of the most important stones in making a solid foundation for the welfare of the Church is strong Christian homes where convictions are developed and respected and true Christian training is begun. May our prayer be—"God bless our homes!"

Nancy Hernley.

(To be continued)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Aug. 27, 1939.—II Chron. 26:3-21.

UZZIAH: A King Who Forgot God

Golden Text.—Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

Introductory.—Uzziah, the ninth king of Judah and one of the ablest among them, stands out in the history of Judah as a man from whom many valuable lessons may be learned. We have therefore decided to discuss this lesson from this viewpoint.

1. The blessings of God rest upon those who are faithful to Him.

This fact is illustrated in the early part of the reign of Uzziah. Coming to the throne at the age of 16, "he did that which was right in the sight of the Lord." It is also said that "he sought the Lord in the days of Zechariah." We have every reason to believe that he started in with the best of intentions; that he governed his people in the fear of God, and that it was due to this fact that Judah prospered greatly during his reign, especially the early part of it. As the inspired writer puts it, "As long as he sought the Lord, God made him to prosper." The life of Uzziah is but one among many Biblical illustrations that show that God rewards the faithfulness of those who keep His commandments.

2. It is hard for successful men to resist the lure of popularity.

Applying this to Uzziah, we read: "When he was strong, his heart was lifted up to his destruction." What difference did it make to him whether he respected the laws of God or not? When the four score priests reminded him that in burning incense upon the altar he did that which belonged to the priests alone, he resented their interference. Why should they, his insignificant subjects, assume to tell him, the mighty and successful monarch, what he should or should not do? As he felt, it was none of their business. "He was wroth." Did you ever notice that a self-willed man whom God had blessed with unusual talents is the hardest person to discipline that you can find? There are very few men with character enough to remain humble after they have had a taste of popularity in consequence of superior intellect or wealth or executive ability. King Saul was another example, and in our day Luther Burbank is another. When tempted with popularity or wealth and superior intelligence, pray God sincerely to keep you humble.

3. It requires consecrated courage to withstand a popular hero when he goes wrong.

We have an illustration of this in the person of Azariah. Uzziah was a mighty king, and Azariah but a humble priest. But that did not keep Azariah from reminding the popular and mighty king that he stood in the transgression in that he was violating the commandments of the Lord. Most men are hero worshipers, but not so Azariah. He had the courage of his convictions, and dared to point out "spiritual wickedness in high places." When a man is a hundred per cent true to God, he stands as a living example of the fact that "perfect love casteth out fear."

4. The judgment of God rests upon those who are untrue to Him.

Uzziah might have squelched the opposition of Azariah and his fellow priests, if that were the only opposition that he had. He had the power at his command to subdue them on short order, had not the Lord interfered. In disobeying God he did more than shock a few priests. What his wrath against these priests might have resulted in had not the Lord interfered we can only guess. But the Lord showed Uzziah that he was after all but a mere man when He smote him with leprosy

which afflicted him the rest of his life. This meant that he was permanently shut off from personally mingling with his fellow men; he was subject to the same regulations that all other lepers were. Though a talented and successful king, he was after all but a leper. He had to withdraw from active life, and the government of his kingdom was taken over by his son Jotham. In the Gospel dispensation (the dispensation of grace) judgment is not, as a rule, instantly visited upon offenders against God, as in the case of Uzziah and others in Old Testament times. But that the judgment of God is sure, is evident from many Scriptural testimonies, of which we here quote but one: "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

5. "Right makes might."

In this case, the power was with Azariah and the other priests, not with the mighty king Uzziah, because they were right in what they stood for, and therefore the power of God was with them.—K.

BIBLE MEETING TOPIC

SCENES FROM THE PROPHETS—THREE LOYAL MEN (Jr.).

—Dan. 3

Topic for August 27

MOTTO

"Him only shalt thou serve."

OUTLINE STUDY

I. Who Were They?

1. Children of Judah.—Dan. 1:3-7.
2. Associates with Daniel.—Dan. 1:11.
3. Men of ability.—Dan. 1:17-20.

II. Testing Experience of the Three.

1. As to eating.—Dan. 1:8-16.
2. As to prayer.—Dan. 2:12-18, 19-23.
3. As to worship.—Dan. 3:13-18.
4. Passing through fire.—Dan. 3:19-27.
5. Recognized as loyal by men.—Dan. 3:28-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. The Story of Three Loyal Men.
 - a. How they came to be in Babylon.
 - b. What they would not eat and drink.
 - c. How they learned at school.
 - d. The image they refused to worship.
 - e. The fire that could not burn them.
 - f. Prayers which God answered.
 - g. Lessons which the king learned from their faith.

For Seniors.

1. Tests of Faith for These Men.
2. Tests of Faith for Us.
3. The Essentials for Victory.

PERSONAL THOUGHT

Do we desire to love and obey God more than to keep our natural life? Though our bodies perish, it is always well with our soul.

SEED THOUGHTS

Idolatry gives us fire-worshipers; our cities give us fire-fighters; but salvation gives us fire-walkers. The real moral heroes are those who do not fear them who can destroy the body and do no more, but fear Him who can destroy the soul. Moral textures do not burn in the material fire of earth.—Sel.

A brave man hazards life, but not his conscience.—Sel.

Flung to the heedless winds,
Or on the water's cast,
The martyr's ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.—Sel.

III. Suggestions for Junior Programs.—Make assignments of the parts of the story as suggested in the outline for the Junior Assignments. Endeavor to bring out the important message of the story. Trouble and sorrow may be a blessing if it drives us closer to God. We can be faithful to God among strangers if we have a purpose to live pure before God. God's blessing attends those who are true to Him in their daily work and study. God's protecting care is over those who are true to Him. He will use men who love God better than life to teach others of the faithfulness of the true God and will make them desire to serve Him also. The same God who kept the three men in the fire will keep us today if we are loyal to Him.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.

Subscription Price, \$1.50 per year in advance.

Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, AUGUST 17, 1939

Field Notes

Bro. J. L. Horst of Scottsdale filled the regular appointment at Rockton, Pa., last Sunday.

Sunday, Aug. 6, Bro. H. A. Diener preached the Gospel at the Wichita (Kans.) Mission. M.

We are indebted to Bro. J. D. Mininger of Kansas City, Kans., for much of the news appearing on this page.

Bro. Allen H. Erb of La Junta, Colo., preached for the Larned, Kans., congregation Sunday morning, Aug. 6. M.

Bro. J. R. Shank of Versailles, Mo., preached for the Pryor and for the Adair (Okla.), people on Sunday, Aug. 6. M.

The Hutchinson, Kans., Mission was favored Sunday eve, Aug. 6, with a helpful sermon by Bro. Allen H. Erb. M.

From Hydro, Okla., Bro. Gideon Yoder, Harper, Kans., planned to go to Iowa for a stay of a week or more. M.

Bro. E. S. Hallman preached the Conference sermon at Scottsdale last week. Text, Eph. 5:32. Subject, the work and welfare of the Church.

On his way to District Conference at Hydro, Okla., Bro. Jesse Kauffman, Cheraw, Colo., preached at Perryton, Texas and Guymon, Okla. M.

The Publishing House workers appreciated the many House visitors just before, during, and just after the Conference in Scottsdale last week.

Brethren LeRoy Gingerich and Protus Brubaker, rural mission workers and

ministers of Missouri, preached at Oronogo, Mo., Sunday, Aug. 6. M.

If present plans carry, Bro. Protus Brubaker of Edwards, Mo., will serve the Protection, Kans., congregation as evangelist during Thanksgiving week.

Sunday, Aug. 6, Bro. Amos Gingerich preached for the congregation at Culp, Ark., and the previous Sunday performed a similar service at Birch Tree, Mo. M.

Baptismal services were held at the Midway Church near Columbiana, O., on Sunday, August 6, at which time eight precious souls were received into fellowship.

The Manson, Iowa, congregation is looking forward to having a series of revival meetings in September with Bro. D. D. Miller of Protection, Kans., as evangelist. M.

A harvest home and Bible meeting is to be held at Metzler's Mennonite Church near Akron, Pa., on Saturday evening and Sunday, Sept. 2 and 3. R. S. H.

Evangelistic meetings are to be held at the Mennonite Gospel Mission in Spring Mount, Pa., Aug. 26 to Sept. 3, with Bro. Sanford G. Shetler of Hollsopple, Pa., in charge.

If previous arrangements were carried out, the congregation at Schellsburg, Pa., is engaged in revival meetings this week, with Bro. L. J. Miller of Twin Falls, Idaho, in charge.

August 6, Bro. Cornelius Driver of Versailles, Mo., preached for the Pryor, Okla., congregation in the evening, and Bro. E. C. Bowman of Linn, Mo., at Adair, Okla., in the morning.

Bro. S. J. Miller of Pigeon, Mich., filled the week-end appointments (over Sunday, August 13) at the Glade Church near Accident, Md., if previous arrangements were carried out.

From the Hydro, Okla., Conference last week, Bro. M. A. Yoder, Hesston, Kans., planned to go to the Crystal Springs congregation in Kansas and preach there Sunday, Aug. 13. M.

The August number of the Missouri-Kansas Mission Bulletin, issued by the Mission Board of that district, is especially interesting to those interested in the welfare of the Cause in that field.

Sunday, Aug. 13, Bro. Milo Kauffman was scheduled to begin revival meetings with the brotherhood at New Wilmington, Pa. While there he is also to direct a Summer Bible School during the same week. M.

Brethren LeRoy Cowan of Birch Tree, and E. C. Bowman of Linn, Mo., planned to stop and preach for the brotherhood near Oronogo, Mo., on their way home from the Hydro Conference last week. M.

Sunday, August 6, Bro. Nelson E. Kauffman preached for the Harper, Kans., congregation, and Bro. J. M. Kreider preached for the brotherhood of the Crystal Springs congregation in the same community. M.

Heb. 2:8, 9 formed the basis for helpful conference sermon preached by Bro. Joe C. Driver, Garden City, Mo., at the Missouri-Kansas Conference near Hydro, Okla., last week. M.

Bro. E. M. Yost preached for the Hesston congregation Sunday morning, Aug. 6. Owing to the illness of his father he did not get to Portland, Oreg., to assist in revival meetings there as he had previously planned. M.

Bro. E. W. Kulp of Bally, Pa., sends us the following announcements for harvest home services in that community:

Bally, Sept. 2, at 1:30 P. M.

Boyertown, Sept. 9, at 1:30, P. M.

Good attendance, warm fellowship, Christian unity, and an earnest interest in the cause of Christ and the Church characterized the conference at Hydro, Okla., last week. The copious showers of rain gave added comfort and reasons for thanksgiving to God. M.

At the Missouri-Kansas Conference held near Hydro, Okla., last week Bro. Milo Kauffman was elected moderator of Church Conference, Bro. Amsa Kauffman, moderator of Workers Conference, and Bro. Earl Buckwalter chairman of District Mission Board. M.

The brotherhood of the New Danville, Pa., congregation is looking forward to a harvest home and Sunday school meeting on Thursday, Aug. 17. Speakers: D. Stoner Krady, John W. Weaver, Moses Horst, Noah Mack, Isaac Kennel, and Musser Herr. H. W. N.

The following conference districts were represented by visitors at the meeting of the Southwestern Pennsylvania Conference at Scottsdale last week: Franconia, Lancaster, Missouri-Kansas, Indiana-Michigan, Pacific Coast, Ohio and Eastern A. M., Argentina.

The Indiana-Michigan Sunday School Conference met last week with the Bowne congregation near Clarksville, Mich. The attendance was somewhat below the average for that conference district, but the interest maintained and

the value of the discussions were rated at top notch.

A very interesting meeting of the Southwestern Pennsylvania Conference was held at Scottdale last week. From beginning to end there was a keen interest which made the meeting very much worth while. Among those in attendance were 10 bishops, 20 ministers, and 6 deacons.

It is officially announced that a meeting of city missionaries, similar to the one held during the time of the recent Mission Board meeting at Fairview, Mich., is to be held some time during the General Conference at Allensville, Pa., next week. Due announcement will be made at General Conference.

The Missouri-Kansas Conference convened with the Pleasant View congregation near Hydro, Okla., last week. Brethren J. Protus Brubaker and Nelson Hestand served as moderators of workers' conference, and Brethren J. G. Hartzler and E. J. Berkey as moderators of the church conference.

M.

Bro. C. E. Miller, for a number of years superintendent of the Children's Home in Kansas City, with his family attended the Missouri-Kansas Conference at Hydro, Okla., last week. They were traveling from California eastward to General Conference and plan, D. V., to go from there to Virginia.

M.

A letter from a member of the Building Committee of the new building for Iowa City Mission informs us that the building will probably be ready for dedication by Sept. 3, and that there still remains a need for about \$1500 to dedicate that building free of debt. Friends of the Mission are asked to help meet that need.

Bishops, ministers, and deacons who read this will also read the timely statement by Brother J. L. Horst. In case it will not be practical for you to write to the brethren named in the statement, please note any criticism or correction that you may have to suggest, and see some member of the committee when you get to Allensville.

Among the visitors at the Southwestern Pennsylvania Conference last week were the following: L. J. Miller, Twin Falls, Idaho; E. S. Hallman, Tuleta, Texas; Elmer Moyer, Souderston, Pa.; N. H. Mack, Millersville, Pa.; Elam Stauffer, Manheim, Pa.; S. J. Miller, Pigeon, Mich.; I. B. Witmer, Columbiana, Ohio; and many others whose presence was greatly appreciated.

Visiting ministers enroute to the annual meeting of the Missouri-Kansas

Conference at Hydro, Okla., filled appointments at the following places over the week-end of August 6:

J. M. Kreider, Crystal Springs, Kans.
Nelson Kauffman, Pleasant Valley, Kans.

J. R. Shank, E. C. Bowman, and C. B. Driver, Adair, and Pryor, Okla.

Protus Brubaker, Oronogo, Mo.

Leroy Cowan, Hydro, Okla.

Bro. Menno Esch and wife of Mio, Mich., are at present on an extended visit among relatives and friends in Pennsylvania. They left immediately after the Sunday school conference at Clarksville, Mich., spent a night with relatives at West Liberty, Ohio, another night at Scottdale, leaving on Saturday morning for Lancaster Co., Pa. They expect to attend the biennial meeting of the Mennonite Publication Board and the Mennonite General Conference.

Bro. S. J. Miller of Pigeon, Mich., closed a series of meetings at the Martin Church near Orrville, Ohio, on Sunday night, Aug. 6, with 15 public confessions as one of the visible results. Bro. L. J. Miller of Twin Falls, Idaho, closed another series of meetings the same night at the Kaufman Church near Davidsville, Pa., with three public confessions. Both these brethren attended the Southwestern Pennsylvania Conference at Scottdale last week, taking an active part.

A Correction.—In the August 3rd number of Gospel Herald we printed an article by Bro. Edd P. Schrock on How Deepen the Spiritual Life of the Nominal Christian. It was stated editorially that this was an address delivered before the Indiana-Michigan Conference. We have learned since that for lack of time the address was not delivered before that body, but that the Conference, because of this requested Bro. Schrock to write out his address and submit it for publication. It is worth re-reading.

CONCERNING THE REPORT OF THE CHURCH POLITY COMMITTEE OF GENERAL CONFERENCE

At the last General Conference held at Turner, Oreg., August 25-27, 1937, the Church Polity Committee submitted a report which was accepted in general, but it was felt that further revision would improve it. Accordingly the following action was taken as recorded in the minutes: "The report submitted was approved, in principle, and the committee was instructed to send a copy of this report to all the bishops, ministers, and deacons in the Church for further study and advice, and to bring a completed report for action at the next meeting of General Conference."

The revised report which the Committee has drafted has now been sent out to all the

ordained men of the Church. You will please preserve and study your copy and bring it with you to General Conference. The Committee will appreciate any reactions which you may have. Write either to the Secretary, John L. Horst, Scottdale, Pa., or the Editor, S. F. Coffman, Vineland, Ont. We will appreciate your giving this matter your attention.

John L. Horst, Secretary.

Correspondence

Culp, Ark.

Dear Herald Readers:—We were glad to have in our presence Bro. and Sister Amos Gingerich, of Williamsburg, Iowa. Bro. Gingerich filled appointments both here and at all the regular outstation points from Aug. 2 to 6. We appreciated their labors here with us.

We are much encouraged by the progress in the work here. Our membership now numbers 25. Sunday-school attendance runs around 50 this past while.

On July 25 Marian Lois arrived here to brighten our home. May the Lord help us to raise her to His honor and glory. Remember us at the throne of grace.

Yours in Him,

Aug. 6, 1939. Nelson Hestand.

Winton, Calif.

Dear Herald Readers:—Greetings. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth from all sin." It has been a blessed privilege to have with us members from various congregations with whom we have been able to fellowship.

Among those visiting are the following: Bro. and Sister Guy Hostetler and family from Upland, Calif.; Bro. and Sister John J. Yoder and family of Arbuckle, Calif.; Bro. John H. Koppenhaver and mother of Philadelphia, Pa.; Bro. and Sister Sol O. Burkholder and son Arnold Burkholder of Chambersburg, Pa.; Bro. John Paul and son John Paul, Jr., of Scottdale, Pa.; and Bro. and Sister Reuben Horst and family of Terra Bella, Calif.

Among the visitors are two families who have decided to reside with us for an indefinite time. They are the Yoder and the Burkholder families. We are glad for these families and also the visitors and we anticipate your remembrance of Winton as a stopping place whenever traveling in the West.

Aug. 7, 1939. Lena Dirks.

Exeland, Wis.

Dear Readers, Greetings:—"The Lord hath done great things for us whereof we are glad." We have been blessed this summer with an abundance

(Continued on page 437)

Miscellaneous

KEEP YOUR GARMENTS ALWAYS WHITE

(Eccl. 9:8)

By Menno M. Brubacher

For the Gospel Herald.

Keep your garments always white,
Brother, sister, friend,
Let it be your chief delight,
Even to life's end;
Ever so to live and be
That the world may plainly see
That you try to do the right,
And to keep your garments white.

Keep your garments always white,
Hopeful, happy youth,
Early choose the path of right,
Love and do the truth.
Never yield though hard the fight,
Never yield to lust or pride,
Though you're tempted sore and tried,
Keep, Oh keep your garments white.

Keep your garments always white,
Ye in middle life,
Fight the foe on every side,
Be bold in the strife.
Ever dare to show your colors,
You will thus inspire others
Sin to leave and do the right,
If you keep your garments white.

Keep your garments always white,
Ye of many years,
Soon your faith will change to sight,
And to joy your tears.
If you humble are and pure,
You will be a blessing sure;
It will help us win the fight,
If you keep your garments white.

Keep your garments always white,
In your daily cares,
For you know on every side,
There are many snares.
In your leisure, in your labor,
In your dealings with your neighbor,
Ever live as in God's sight,
Keep your garments always white.

Jesus make our garments white,
In Thy precious blood,
Be Thou ever at our side,
Blessed Son of God,
Till our stormy voyage is o'er,
And we reach yon blissful shore,
Till our faith is changed to sight,
Help us keep our garments white.

Waterloo, Ont.

MY LIFE EVER DEVELOPING

By Ida Stoltzfus

For the Gospel Herald.

On the hillside there bubbles forth a small streamlet of water. It flows down the hill and on into the valley. It curves and bends, but ever flows onward until it is miles from its little starting place back on the hill. But it is no longer the little brooklet that trickled feebly over the pebbles on the hillside. As it flowed it grew. Each foot, each mile of its journey it increased in width, depth, and volume until now it is a river of broad expanse and mighty usefulness.

Life broadens for each one as the years go on. The babe develops to

youth, youth to maturity, and maturity to old age. Time brings about this normal, natural development, but with it there is also an intellectual and mental development. Over this perhaps the individual has more control. The gaining of knowledge and experience promotes its growth.

We can all think of men who have advanced to great achievement by their determination and the great efforts they have put forth. A thirst for knowledge and a desire to do and accomplish has urged them to reach out, and by doing so their life has grown until its influence has reached the ends of the earth.

A life of great usefulness and influence became theirs because they chose to work with what they had and make the most of every opportunity. Their goals were high, their convictions deep. But they never would have reached their aim if they had stopped after the first achievement.

Where would the noted surgeon be if he had stopped when he received his first diploma, or after he had performed his first operation? What would Henry Ford be today if he had stopped when he had made his first automobile?

These first things are essential. Without them there could be no going on. These examples of material development show that advancement is imperative, else there will be not only a stopping or standstill, but (shall I say) a dying. But the greatest is

Spiritual Development

It will not cease with time because it is not limited to the finite but belongs to the Infinite. What a grand perspective to have of life, to see that it is not hemmed in or cramped by time and matter, but belongs to a boundless world. And the only way I know to grow, to expand, to reach a greater depth, is to—**Walk with Him.**

Christ called the fishermen of Galilee. "Follow Me," He said, and they followed. It was the greatest thing they did in their lives. And for them the leaving of their nets and walking and talking with Jesus along the shore of Galilee was completeness and fullness of life. But oh! if they had stopped there, how incomplete their lives would have been! Instead, they spent three years with the Master teacher, and their training was not confined to textbooks and classroom lectures, but was out amid the throng of life.

Amidst the sin and repulsiveness of the world, He taught them wisdom and how to live a pure life. Day by day, and year by year, as they walked by His side, they grew. From unlearned and ignorant fishermen, they grew until men marveled when they spoke. They grew until Peter, who at one time followed "afar off" and lost his testimony when confronted by a servant girl, preached so fervently that thousands believed on the living Christ. But Peter's testimony grew even more. His love for

Christ reached such a depth that he was willing to die for his Lord. From a feeble, faltering testimony that was nearly lost, it grew until it was like a river of mighty expanse, and at the last, lost itself as it gave its all and merged with the sea, Peter lost his life to save it.

A Life ever Developing; developing because he had a vision of his Lord. Peter dared to do! else he never could have walked on the waves. He knew his Lord because of an intimate walk with Him. He trusted in His promises because he knew His faithfulness. He yielded his will to Him, because he knew of the perfect will of an all-wise Saviour. He labored for Him because he knew the Lord's work is never in vain. And so Peter went on, went on because he walked with Him whose greatness unfolds hour by hour and year by year, which only a never ending eternity can fully reveal.

Essentials to Continuous Development

My life ever developing—only with effort and a conscious pushing forward can my life develop. I need to do as Peter did **Walk with Him.** No matter where He leads me I need to trust His presence in the dark hour as well as in sunshine. I need to follow, for failure is so easily possible. The rich young ruler was a very noble young man; Christ said the same to him as to the fishermen, "Follow me." It was an invitation to walk with Christ, and we think surely this young man could not have known what it would mean to walk with Him, else he never would have gone away sorrowfully after his sad decision, but would have followed Him joyfully. He saved his life only to lose it. We have no further record of his life, which rather strikingly tells us how completely he lost it.

He did not see that the spiritual is eternal, and that riches belong only to time. We, even so many years later, cannot help but wish he had chosen to walk with Him. He went back to his wealth and position as ruler of the people, and served his life—but his was **not** a life ever developing. I wonder what his thoughts were when he reached the end of his earthly life. He must have dreaded growing old, for his life could only become a dry, barren river bed where there might have been great volumes of joy. One who walks with Him need not fear to grow old. The hoary head is a crown of glory. The symbol of a life made rich by experience. And even beyond old age is a still richer, newer life to live through endless ages in glory.

Not until that development is reached will the soul be satisfied. To be like Him with whom we walk is highest glory. "I shall be satisfied when I awake in thy likeness."

Elverson, Pa.

"If ye then be risen with Christ, seek those things which are above."

MODERNISM AND RADICALISM

By David L. Martin

For the Gospel Herald.

There is no doubt that we are living in the days of Modernism, both material and spiritual. Many churches and denominations have forsaken conservatism and have gone modernistic. Sad indeed it is, since the Bible is so plain in teaching that the Church is to be a separate organization from the world. Much preaching and teaching we have heard in past years about this evil of modernism, but so little about radicalism or Pharisaism. We have been forcibly reminded of these two evils in the study of the lives of King Rehoboam and Jeroboam. God was not well pleased with Rehoboam's cold, despotic rule, neither Jeroboam's licentious, modernistic trend. It seems man is inclined to be an extremist; or, like some horses, pull it all or none at all.

There remain but a few plain non-resistant denominations any more that believe in separation from the world. We do not want to judge the other ones. But in our efforts to hold to conservatism we should not resort to radicalism which knows no mercy and generally is fostered by a spirit of self-interest and little consideration for others.

When Jesus was here on the earth He had much trouble with the Pharisees on this question—"teaching for doctrines the commandments of men"—and Jesus bitterly denounced them for it. Some individuals seem to think that they hold a special claim on God and the kingdom of heaven because of their work in the Church. But God is interested in every man because he is a man and we are all His by creation and redemption. The Bible tells us He is not willing that one soul should perish. Also the Word tells us they that are whole need no physician, but they that are sick. So we see that the Lord intends the Church of Jesus Christ to be a healing balm, a place of mercy and consideration and longsuffering and kindness, and not a concentration camp. How simple, how plain the way has been pointed out in the Bible. It says that a wayfaring man, though a fool, could not err therein.

Do unto others as ye would that men would do to you. If this principle were carried out by all, how much trouble would be avoided. Think of Abraham and Lot when their herdsmen strove. Abraham said, "We be brethren." He gave consideration and took what was left. What a true spirit of self-denial. Nonresistance and conservatism is what we are trying to emphasize. I don't think it is possible to have the one and not the other; but we Christians, like Daniel and the three Hebrew children, have a Bible principle we must stand for sometimes—not, as someone has said, so nonresistant that we won't resist the devil. God in His great pro-

gram needs us all, every man in his place. I believe that if every man would conscientiously study the Bible and its teaching and realize that all is God's, and not rely on man so much, it would be better. Someone has said that if we are not ourselves it is because we are trying to be someone else.

The sin-power stole us from God. No man is ever satisfied with what he does himself. Man can know perfect peace only when he receives the gift of God which is Jesus Christ our Lord. A man chained to a prison wall cannot follow a friend out of the cell, and a man chained to anything of this earth cannot follow the Lord Jesus. My plea is that the dear old Mennonite Church will ever use and hold fast the teaching of Jesus Christ as our guide. True love for the Lord and our fellow man will keep us right.

Mason and Dixon, Pa.

HEALED BY THE POWER OF GOD

By Ina Shenk

For the Gospel Herald.

I must tell what the Lord did for me a few months ago, for perhaps my experience will be a help to some that are suffering and discouraged from some disease that has taken hold of their bodies. Oh, discouraged one, look to the Lord. He will and can (if it be His will) remove all sickness if we ask in faith believing.

If we call for the anointing He has promised to raise us up again. See Jas. 5:15. But just how do we look at God's promises? Do we think maybe they are true, or I hope they are? Looking at them from that light will not help us any. We must say, "I know they are true." Well, how do we know they are true? Because they are in the Bible? Some say the Bible is not true. How glad we are that we need not take man's opinion as to whether it is true or not. The more we read it the more it will be revealed to us that it is true.

I was suffering with a disease that the physician couldn't cure, but I didn't know it until I decided to call for the elders of the Church and be anointed. Then I saw, oh! how clear and plain, that the physician was entirely helpless. My healing came as soon as I decided to be anointed, although it was not applied for twenty-four hours later. Dear ones, do not think as soon as the anointing is over and we are healed that the evil one is through with us. Oh, no, then is when he starts in with all force, I do believe. He surely tries to weaken our faith and make us believe we are not healed. He has power enough to cause us to have symptoms of the disease again. It takes much earnest praying to overcome the tempter. Satan doesn't seem to get the blues or discouraged if we do not yield. He comes again and again.

I told the physician what the Lord did for me. He said my case was so rare that they do not have medicine for it, but that does not make any difference with the Lord. "For with God all things are possible" (Mark 10:27).

Sinner friend, Jesus can cure sin the same as sickness. The Christian life is such a joy and satisfaction, we have a foretaste of heaven. We know there is a happy place awaiting us, for John 14:2 says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I Cor. 2:9 reads, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." One wonderful promise is, "I am with you alway, even unto the end of the world" (Matt. 28:20). "I will never leave thee, nor forsake thee" (Heb. 13:5). Another glorious promise: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15).

Elida, Ohio.

FROM THE ASCENSION TO THE APPEARING OF CHRIST

By D. L. Christophel

For the Gospel Herald.

Paul's conversion was a more definite one than that of many church workers. He was very definite in his life. Before his conversion he worshiped God according to his conscience. He was so sure that he was right in serving one God. But when he went to Damascus, in his full strength to take the saints bound to Jerusalem to have a hearing and kill them, as he and his soldiers got near to Damascus the scene was changed to a condition that stopped the whole party. A call came from Paul, "Lord, who art thou?" And he (Paul) received an answer from heaven, "I am Jesus whom thou persecutest."

Paul now got to the end of his worldly career. He became humble, obedient, gentle, and his heart became pliable so that the Lord could use him. Paul realized it, so he asked, "Lord, what wilt thou have me do?" and Jesus told him what he should do. Jesus loved Paul and the rest of the people in the land. He was preparing Paul to bring Christ's name to the Gentiles, kings, and Israel.

Paul Preaches

Paul preached in the same city (Damascus) immediately that Christ was the Son of God, but he in turn suffered persecution and the Jews meant to "kill him." The believers helped Paul out of the city, to escape from the Jews. Again Paul went to Tarsus. It is not definitely stated, but we believe that Paul went over there to Arabia to definitely commune with the Lord, because he got so well filled of the knowl-

edge of the revelation of the mystery of the will of God, so that he (Paul) could receive revelation (message) direct from the Lord from heaven. And the Lord sent Barnabas from Antioch to fetch Paul back to help them. Then in two years Barnabas and Paul were called out by the Holy Ghost, or separated, to do missionary work. So they went out, and finally they separated and each one went with helpers.

And again persecution came—the devil steps in and offers help to the cause. The devil is a great promoter, helper, and hinderer. He promotes and organizes card parties and all kinds of amusements in the home and high society with the least resistance. He arranges movies with some things that some people call good, so that in their estimation there is not much wrong. He makes dances so fascinating that the weak-minded people enjoy them. He is “the god of this world” and “the prince and the power of the air.” He comes as a “roaring lion,” and also as an “angel of light.” Sometimes he is very, very noisy, and he also comes in homes and in churches as an “angel of light,” and he wants to have all the nice things done that are possible to be done. He appears as a very nice, polished Christian, and he tries to rock so-called Christians to sleep, so that they will not receive the knowledge of the revelation of the mystery of the will of God.

As strong a man as Paul was, he was much in persecution. At Lystra he was dragged out and left for dead, and by the grace of God he revived again. In the inner prison and in stocks, Paul and Silas sang psalms and hymns and prayed in the quiet hour of midnight. Their singing and praying was so powerful that the prison doors were shaken and opened. Paul had to make it known to the jailer to do himself no harm, for they were “all here.” The jailer and his house were converted. How about the saints of today? If they are disregarded and avoided by so-called saints and leaders, we praise the Lord that this does not stop their possibilities. It will only strengthen them.

Tiskilwa, Ill.

CHILD OF THE LIVING GOD

(Continued from page 427)

will come as a literal being as I am that He was that day when He left the disciples, and returned to His heavenly Father (Matt. 24:30; Acts 1:11) literal, but not flesh and blood. Just as He was a literal being on the plains of Mamre, on the day of His ascension, on the Mount of Transfiguration. He will come with literal power, as He did to Sodom and Gomorrah, to Saul on the road to Damascus, and to John on Patmos. I am also convinced that it will be an open vision, for all to see, and a literal reign on earth, by the celestial Christ. Iowa City, Iowa.

MISSIONS

(Continued from page 429)

confidence for his conversion, and that is in connection with his oldest boy who used to come to the meetings where he received a new pocket Testament and in which he signed his name as a believer in the Lord Jesus Christ. The boy was taken sick and died very soon, leaving the family brokenhearted. One day the mother found the Testament and with tears in her eyes showed the boy's signature to the sorrowing father. He of course was glad for the boy's sake and we hope he will soon accept Christ.

Cosquin, Argentina.

WEEKLY LETTER FROM EAST AFRICA

Nairobi, Kenya.

July 24, 1939.

Dear Herald Readers:—On July 10, the Leamans and I left Shirati by steamer-tug for Musoma. We spent until Wednesday noon at Mugango with the Wengers and Sister Yoder, having a pleasant visit. Wednesday afternoon we boarded the lake steamer for Kisumu and the next day the train for Nairobi. This is Baby Franklin's first trip and he is doing very well. He is three months old. We are spending two weeks here, so will be due in Musoma July 30. It is a restful change to come up here, as it is very cool this time of year. One night last week the thermometer registered 42° F.

The day we left Shirati, the Leathermans arrived at night from Kenya, and spent nearly a week there. Some of the outschools were visited. Communion services were held the following Sunday. Very good meetings are reported.

Dr. Mack and family were at Shirati a few days too, and then returned to Bukiroba with the Leathermans. He took care of the medical work while there, and the remainder of the time my native helper, Nathaniel, is doing a limited amount of the routine work. Sister Hershberger has a full program with the girls' work and school four days a week. Sister Ferster teaches too in both morning and afternoon school.

The women's meetings have been somewhat irregular. While the sleeping sickness epidemic was at its height there were no meetings for a month. Now Sister Ferster has charge of this work and we believe it will grow. The women do seem anxious for the meetings and certainly do need them.

The new assistant district officer called at Shirati a few days before we left and gave us the good news that he is having a cement bridge built over the Mori River. The work is to be begun this month. After the bridge has been built a group of workmen is to keep the road in travelable condition. This will mean much to our mission.

We are looking forward to our annual Conference, which is to be held at Mugango Aug. 22-28. We appreciate your remembering this conference in your prayers.

Here in Nairobi one is made more conscious of conditions in Europe. On Saturday there was an aeroplane display here. One plane that was doing stunts fell, burst into flames, and the two men in it perished in a few moments. That was a terrible shock, and to think of the many that would be swept into eternity just as swiftly if war should break out. Yesterday we heard a very good message on “Be ye reconciled to God.” If men would heed this, what a heaven there would be on earth.

Lillie S. Shenk.

LETTER FROM SPAIN

Dear Gospel Herald Readers, Christian Greetings from Spain:—It is time that we give you some news from this part of the world. Those who left the field several months ago have no doubt been busy telling of the past work in which they helped, so we will take up where they left off.

Our work has been of a different nature than before the close of the war, and has taken us all over the eastern half of Spain with the exception of Barcelona.

We are still affiliated with the Internacional Commission, and believe this affiliation very convenient and perhaps essential at the moment. The Commission is still sending food, and it is our work to receive it and turn it over to the Auxilio Social, the national relief organization. We co-operate with them in many ways, as seeing that the food reaches the place where most needed, etc., while endeavoring to carry a message of good will and friendship to the Spanish people from the twenty nations represented by the Commission.

We are planning to go to the province of Galicia, in the northwest corner of Spain, to a church conference next week—if we get word that they will have it this year. From there we will go to France, where we hope to meet Sister Nafziger. Unless present plans are changed, Ernest Bennett will leave from there for home, where he expects to continue his school work.

Since food shipments will probably cease about the middle of August, we will probably then help in the repatriation of the refugee children in southern France. All the while, of course, we will be making as many contacts as possible with an aim for future work, if that will open up after the country is no longer under martial law.

The shops about town are gradually filling up with wares. Prices are higher than normal, but the government has fixed many of the prices of staple merchandise. There is a special shortage of

sugar, milk, and flour, also of dried legumes as beans, rice, etc. Some prices in approximate figures for your comparison are: eggs, 30 to 60 cents per dozen; powdered milk, 25 cents per pound; ham, 75 cents per pound; gasoline, 45 cents per gallon; car license, 45 dollars per year; oxfords, 4 to 5 dollars; hats, 1.50 to 2 dollars.

Since many folks who write to us ask about the country and the people, we might give a brief description as we see it. The coastland of Spain is semitropical. The country around Valencia resembles a large garden, as one drives down the highway with trees on either side, whose branches nearly touch forming an arch over the road. On either side can be noticed rice fields or small plots of potatoes, onions, tomatoes, melons, habas, or some other vegetable, and in the background are orange groves. There are no fences, except occasionally a stone wall or a hedge. The people live in pueblos (small villages), therefore there are very few farm buildings. The grain is of good quality and yields very well in this irrigated section. It is harvested by men, women and children with small sickles and threshed on a threshing floor by driving horses, mules or oxen over it just as has been done for centuries.

As one drives south along the coast, bamboo, fig trees, pomegranate, lemon, and grapefruit and more tropical vegetation appears. Inland there are mountain ranges whose peaks have snow most of the year. The foothills are covered with rows of olive trees and the terraced land presents a very beautiful picture. The land is very rocky, and in the summer it is hot and dry in the interior of Spain; but thousands of acres of olive trees seem to thrive very well. Many of the wheat fields this year resembled the wheat fields of Western Kansas of a few years ago. The past three years' war has greatly reduced the cattle herds that once roamed the central plains of Spain.

The people are quite dark complexioned as a rule, with exceptions in the north where many are light complexioned. The people of each region have their own dialect. There are about a dozen such regions. Also each group has its peculiar dress, especially on festive occasions. The people are peace-loving and "easy going." Money is a medium of exchange and not a thing to be too anxious about. They love a quiet life with their families about them. After seeing the various phases of Spanish life, the stories of their ancient relative, the Israelite, have more meaning.

Another impressive fact about Spain is that it is old. There are many buildings dating back as far as the eighth century. In Seville we visited the building to which was brought the rich merchandise from India and other lands which were trading with Spain before

Columbus' day. The old ruins of Italica near Seville is said to be twenty-two centuries old. We saw the room in the palace of the Alhambra in Granada, where Columbus asked for money to discover the new world.

This afternoon the daughter-in-law of one of Spain's greatest literary men, Blasco Ibanez, was in our house for a visit. We have seen General Franco several times. Several blocks from here there are the bull fights which take place every afternoon of this week, during which six bulls are killed every day, and the final day they say they will kill eight. In a very special sense this is a land of yesterday, and also of "mananas" (tomorrow).

Yours in the Master's service,
Wilbert Nafziger.
Lester T. Hershey.
Ernest Bennett.

Gran via Turria 70
Valencia, Spain.

CORRESPONDENCE

(Continued from page 433)

of rain. The Lord has also blessed us with spiritual blessings. We have just finished a series of meetings with Bro. E. D. Hershberger of Detroit Lakes, Minn., in charge. The attendance was fair, the interest good, and the Lord has blessed the labors. During the summer several young people have expressed their desire to live a Christian life. As some of these are from non-Christian homes, it places a special responsibility upon us. But we know that the Lord can give young Christians strength to stand alone.

Our Sunday school has been well attended this summer. We were glad for those from a distance who worshiped with us, among whom were Bro. Fredly Schrock and family of Kansas City; and Brethren Samuel Helmuth and Harry Klinglesmith of Clarence Center, N. Y.

A new activity has been introduced in the form of a junior sewing circle for the girls.

Aug. 7, 1939.

Ed Kauffman.

Oronogo, Mo.

Dear Herald Readers:—Greeting. Our congregation has been strengthened by visits from those of like precious faith. Yesterday morning Bro. Leroy Guengerich, Versailles, Mo., preached for us, from II Peter 3:11, urging us to think seriously as to what manner of persons we ought to be, because we are near the time for Christ's second coming.

In the evening Bro. Protus Brubaker, Edwards, Mo., preached from Jeremiah 6:16, especially from the words, "Where is the good way."

These brethren with other beloved friends, were on their way to attend our district conference, which convenes this

week with the home congregation of our bishop, Alva Swartzendruber, Hydro, Okla. We are praying for the conference body, that in all their deliberations the Lord may lead to His glory and the welfare of the Church.

W. E. Shank and family, of the Kansas City Mission congregation, spent most of the summer with us, but have now returned to the city.

We have regular services every Sunday and Sunday night, and mid-week services on Wednesday evening. We are at present studying Ecclesiastes, the book of the natural man. We find that while this book does not mention redemption, nor God except as Creator, yet the very futility of life points to the need of a Redeemer.

Aug. 7, 1939.

Cor.

Montgomery, Ind.

Dear Herald Readers:—"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Our two-week summer Bible school closed Aug. 4. The enrollment was 117 with a fair average attendance. Kindergarten teachers were Corona Weldy and the writer. High school age teacher, Edd. Schrock. Other class teachers were Joe Miller, Paul Maust, Alma Shrock, Ida Bucher, and Rose Yoder. Supt., Paul Weldy. Everyone apparently enjoyed it, as there was a good interest manifested. In the recent past we had with us several welcome visitors and co-laborers in the Lord's work. Among the number were Bro. and Sister Sam Madlemn of Elkhart, Ind.; Bro. Sam Shrock of Aurora, Oreg.; Bro. Sam T. Eash of La Grange, Ind.; Bro. and Sister D. D. Troyer of Goshen, Ind.; and Bro. and Sister Oscar Hostetler, also of Goshen. The two latter mentioned ministers were here to assist us in selecting a bishop for this congregation. Bro. Oscar Hostetler was chosen. Pray for our evangelistic meetings which we expect to have the first part of Sept.

August 7, 1939.

Cor.

Dalton, Ohio

(Kidron congregation)

Dear Christian Friends:—"O give thanks unto the Lord for he is good: for his mercy endureth for ever." We are thankful that the Lord was mindful of us and has given us blessings both spiritual and temporal.

On July 28 our Bible school closed with a large audience present in the evening to hear the program that the teachers and children prepared. We believe the Lord will bless the work. The next evening Bro. Lapp, missionary from India, brought to us an inspiring message and then gave opportunity for asking questions about India. We realize that much has been done, and the need is still great in that land.

(Continued on last page)

ONTARIO A. M. CHURCH CONFERENCE

Report of the Annual Ontario A. M. Church Conference
held at the Wellesley, Maple View A. M. Church
near Wellesley, Ont., June 14 and 15, 1939

Moderator.—M. O. Jantzi.

Assistant Moderator.—D. S. Jutzi.

Devotion by Bro. J. Wagler, reading Phil. 2:1-18, and prayer.

Reading of minutes of previous Conference by secretary.

Prayer led by Bro. M. Kipfer before the sermon

Conference sermon delivered by Bro. Amos Swartzentruber, missionary from South America, basing his remarks on Heb. 6:1; Phil. 3:12-14; Ezek. 33:7, and Ex. 14:15.

Closing forenoon session prayer by Bro. A. Swartzentruber.

Afternoon Session

Devotion by Bro. Ben Gingerich, reading Col. 1 and prayer.

Resolution Committee selected by Moderator, M. O. Jantzi; namely, Brethren J. R. Bender, M. Kipfer, and Amos Swartzentruber.

First Subject: What is the greatest need of the Church today, and are we awake to the responsibility? Discussed by Peter Nafziger.

Answer: Spirit-filled men with a vision of the field for missionary work at home and abroad, burdened and unceasingly praying for the salvation of the unsaved, and feeding the flock of God. I Pet. 5:2. This gives us a knowledge and awakens us to our responsibility of the need of teaching the "all things" (Matt. 28:18-20), and continually bringing to our remembrance that we should give all honor and glory to our Lord and Master, Jesus Christ who is our sure foundation. II Pet. 1:13.

Second Subject: Evidences of the New Life in Christ. By Bro. D. S. Jutzi.

Answer: Walking in newness of life (Rom. 6:3, 4), having put off the old man, putting on the new (Col. 3:9-16); fruits of the Spirit (Gal. 5:22, 23); nonconformity to the world (Rom. 12:2). Wicked way is forsaken and walking in the heavenly way.

Evening Session

Devotion by Bro. Chr. Gascho, and prayer.

Workers' meeting, conducted by Bro. A. Swartzentruber.

Third Subject: What is implied in the term, "a member in full fellowship?" By J. R. Bender.

Answer: A member in full fellowship is one who complies with I Jno. 1:6, 7, one who is worthy to partake of communion because he is at peace with God and his fellowmen, and of such a standing in the Church that he is worthy of a Church letter if he needs to be recommended to another congregation.

Sermon delivered by Bro. Peter Boshart. Text, Rev. 19:7-9.

Closing prayer by the brother.

THURSDAY, JUNE 15

Morning Session

Devotion by Bro. Sam L. Schultz, reading Ps. 19 and prayer.

Fourth Subject: Jas. 5:1-3. By Chr. Schultz. (Read verses from Bible.)

Answer: James points out the perils of riches and the miseries that follow the curse of defrauding (Lev. 19:13; Jas. 5:4; I Tim. 6:9) by Paul and warns of God's judgments. Christ tells us to lay up treasures in heaven, which are eternal. And your heart is with your treasure. Matt. 6:20, 21.

Fifth Subject: The Scriptural and practicable application of Matt. 18:15-17; Matt. 7:12. By Peter Boshart.

Answer: To apply this teaching of the Lord Jesus of Matt. 18:15-17 everyone needs to be fully consecrated. Come to the Lord in prayer. Matt. 18:19, 20. Remember the Golden Rule (Matt. 7:12) "in the spirit of meekness," (Gal. 6:2; Matt. 7:5). Forgiveness is not to be limited, Matt. 18:21, 22; 6:14, 15. Confession to be made as public as the transgression.

Sixth Subject: How can we more successfully teach and exemplify the nonresistant doctrine and nonconformity to the world? By S. Baechler and M. Wagler.

Answer: As builders and workers together with God (I Cor. 3:9; II Cor. 6:1), should follow the example of the Lord Jesus. Do and teach, Acts 1:1; Matt. 5:19, the principles of nonresistance, Rom. 12:17-21, and nonconformity to the world, Rom. 12:1, 2; I Pet. 3:9; 2:21-24, preaching the Word, II Tim. 4:2, 3, ceasing not, Acts 20:20. Fruit is brought in patience, Luke 8:15.

Closing prayer at noon by M. O. Jantzi.

Afternoon Session

Devotion by Bro. Dan Wagler, reading Rom. 12, and prayer.

Seventh Subject: "Supporting your own." Explain I Tim. 5:8, by Sam Leis.

Answer: Since Paul points out the seriousness of not providing for his own house in this and other scriptures as in I Thess. 4:11, 12 and II Thess. 3:8-12, and because the trend of the world today is to look for relief and pensions, Christians should heed above-named scriptures as their guide. To be a light to the world. Paul also has a remedy in I Tim. 5:4, 16. Causes of poverty are given in book of Proverbs—10:5; 13:11; 20:13; 19:15; 21:17; 23:21; 6:6-11.

Reports of officers of various committees were given, which were encouraging.

Afternoon session was closed by A. Swartzentruber leading in prayer.

Evening Session

Devotion by Bro. Sam Leis, reading I Thess. 5, and prayer.

Sister Edna Swartzentruber gave a talk on South America and the work in the Argentine.

Eighth Subject: Song of Solomon 2:15. S. L. Schultz.

Answer: Little foxes in the vineyard and little sins creeping into the Church doing damage as they grow if not disturbed or put out. The watchman's duty is clearly set forth in the following scriptures: S. of S. 1:6; Ezek. 13:4, 5; 3:17; 33:1-16.

Sermon was delivered by Bro. Amos Swartzentruber. Text, II Kings 5:1-15.

Closing of Conference with prayer and benediction by Bro. Amos Swartzentruber, South America.

By Secretary.

SPECIAL MEETING

Palmyra, Mo.

Report of Annual Sunday school meeting held at the Pearidge Church, July 23, 1939.

Organization.—Moderators, George Bissey and John Yoder; Chor., David Hathaway; Secy., Barbara Yoder.

Subjects and Speakers.—Devotion (Psa. 19) by George Bissey; Sermon (Nonresistance, Matt. 5:38-45), J. M. Kreider; The Master's Call—(1) To Salvation, H. R. Buckwalter; (2) To Consecration, Mabelle Hathaway; (3) To Service, Noah Detweiler.

(Afternoon) Devotion (Psa. 105) by Ephraim Miller; Children's Meeting, Cleo Miller; Pathway of Success for the Youth, John Yoder; The Christian's Influence, Sam Rogers; The Christian's Conflict, Nelson E. Kauffman.

(Evening) Devotion; Testimony Meeting; Sermon (Conversion, Matt. 18:3), J. M. Kreider.

Thoughts Gleaned.—We must use wisdom in lending. Nonresistance is often spoken of as our attitudes toward war, but applies on many other occasions. Jesus is our example. The disciples taught it. Rom. 10:15. If all

would practice nonresistance, all could sing, "Peace on earth, good will to men."

Who-When-How does He call? Are all called, even those who do not hear? Time when called varies with different individuals. Methods of conversion. "Whatsoever a man soweth that shall he also reap." Eph. 6:7.

The call to consecration comes after repentance and confession. It includes our lives and possessions and means (1) a life of separation, (2) a yielded life, (3) an active life (Matt. 19:21). Consecration is perfection—adjusts to needs and calls for divine aid. It is giving ourselves to Christ and then to the Church. Esther an example of life surrendered to a cause. How consecrate—Make a hearty decision. Example—Joshua. "Choose ye this day whom ye would serve. (1) Give yourselves; (2) reckon yourselves; (3) claim the Holy Spirit; (4) never reverse your decision.

We must be obedient to be of service for Christ. Are we going to be willing? Men of the city slums sometimes called to preach the gospel. All are called, but some for special services.

"The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18). Obedience to parents is essential. Must be right with God to be successful. Sinful allurements must be rejected. Live what we teach. Be conscientious. Have

an aim in life. Strive for spiritual success even if we fail financially.

A struggle—a defeat or a victory. If we are Christians there will be victory. Our warfare is against "principalities, against powers, against spiritual wickedness in high places" (Eph. 6:12). We use spiritual weapons. He that controls his life aright is greater than he that taketh a city. It is a fight of faith. Am I living a life that bears fragrance to others? We are fighting against sin.

Where there is no change in our life there is no conversion. When we are converted, we know it. Examples of Conversion: (1) Mary (out of whom was cast seven devils); (2) Saul of Tarsus; (3) The jailor at Philippi. Repentance is not conversion, but we can have no conversion without repentance.

Secretary.

You will want a book which contains not man's thoughts, but God's—not a book that may amuse you, but a book that can save you—not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give you a relief of spirit, but redemption to your soul—a book which contains salvation, and conveys it to you, one which shall be at once the Saviour's book and the sinner's.—Jno. Seldon.

Married

Ehst—Souder.—Bro. Abram M. Ehst of the Bally, Pa., congregation and Sister Marian Souder of the Souderton, Pa., congregation, were united in marriage on Aug. 5, 1939 at the home of Bro. John E. Lapp of Lansdale, Pa., who officiated. We wish them God's blessing.

Detwiler—Kulp.—On June 3, 1939, at the Souderton Mennonite Church, Bro. Paul Detwiler of the Blooming Glen, Pa., congregation and Sister Beulah Kulp of the Souderton, Pa., congregation, were united in marriage, with Bro. John E. Lapp of Lansdale, Pa., officiating. May the Lord abundantly bless this union.

Selzer—Schultz.—On Friday evening, at the home of the officiating minister, Bro. Ernest Selzer and Sister Marie Schultz, both of Protection, Kans., were united in marriage by Bro. D. D. Miller of Protection. May God's blessings accompany this union through life, and cause them to live a life of faithfulness for Him.

Alderfer—Greaser.—On June 24, 1939, Bro. Henry R. Alderfer of the Souderton, Pa., congregation and Sister Catherine T. Greaser of the Salford, Pa., congregation, were joined in marriage at the home of the bride's parents, Bro. and Sister Samuel Greaser, Souderton, Pa. Bro. John E. Lapp of Lansdale, Pa., officiated. May God's rich blessing attend them through life.

Obituary

Ross.—Nannie R., wife of Jacob Ross, was born Oct. 15, 1869, in Rockingham Co., Va.; died July 12, 1939. Surviving her are 3 children (Mrs. Lesta Myers of Lima; Ada, at home; and Raymond of Lima), 2 grandchildren, 3 sisters, and 1 brother. She was a devoted mother and grandmother. Her great desire was to get well enough to attend church again. It was her wish that when she passed away to go suddenly. Sermon preached by Bro. Maurice O'Connell of the Lima Mission.

"Tis lonesome here without her,
And sad the weary way;
For life is not the same to us
Since mother is called away."

Wittmer.—John K., son of Jacob and Anna (Knepp) Wittmer, was born in Daviess Co., Ind., Oct. 26, 1884; died Aug. 4, 1939. Besides his wife (who was Fanny Yoder before marriage) and 2 small children, he leaves 1 sister (Lydia, Mrs. Victor Stoll) and 2 brothers (Noah of near Montgomery, Ind.; and Daniel of Millersburg, Ind.). He was as well as usual in the evening, when the next morning before 4 o'clock he was a corpse. The coroner's verdict was, death due to a heart attack. He united with the Old Order Amish Church when a young man and remained faithful. Funeral services were conducted by Amos Stoll and Will Graber. Text, Jno. 5:21-30. While all who knew him were shocked at the news of his sudden departure we bow to His divine will and say, "Thy will be done."
—A Reader.

Metzler.—Paul, son of Elmer N. and Clara (Martin) Metzler, was born near Metzler's Church, Lancaster Co., Pa., Sept. 20, 1932; died July 3, 1939, at the same place. Death came very suddenly and unexpected. Paul was helping his older brother do the evening chores about the barn. He went in the stable to chase a young bull out to drink, which he had often done before, for the bull was very tame and gentle. But this time he seemingly slung his head around and threw him against the stable wall, killing him instantly. There remain to mourn his sudden departure his parents and the following brothers and sisters: Ruth, John, Anna Mary, Luke, Emma, Nora, and Jane, all at home, and many other relatives and friends. Funeral services were held July 6 at the home in charge of Bro. Eli Sauder and at Metzler's

Mennonite Church in charge of Bro. Benj. Wenger. Texts, Psa. 19:13 and Isa. 53:4. Burial in the adjoining cemetery.

"The call was sudden, the shock severe,
We little thought his death so near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Schrock.—David Ray, son of Reuben T. and Susan (Yoder) Schrock was born on June 5, 1927, in Reno Co., Kans., and passed from this life on July 25, 1939, at the Lutheran Hospital in Ft. Wayne, Ind.; aged 12 y. 1 m. 20 d. His death was due to injuries received in an accident on Sunday, July 23. He leaves his sorrowing parents, 8 brothers (Levi, Albert, Clayton, Elmer, Paul, Robert, William, and Donald), 3 sisters (Mrs. Frances Beck, Ruth Ann, and Betty), 3 grandparents (Tobias Schrock of Middlebury, Ind., and Mr. and Mrs. David V. Yoder of Haven, Kans.), and many other relatives and friends. David was always very appreciative of things done for him and manifested a cheerful disposition even during his last days. Funeral services were held at Maple Grove Mennonite Church, July 27. Burial in Maple Grove cemetery.

"God forbids his longer stay,
God recalls the precious loan!
He hath taken him away,
From my bosom to His own.
Surely what He wills is best;
Happy in His will I rest."

Brubaker.—Jacob E., son of the late Jacob E. and Maria Brubaker was born June 8, 1858; died July 31, 1939, at the home of his son Daniel; aged 81 y. 1 m. 23 d. He was married in 1886 to Mary M. Erb who preceded him in death July, 1929. To this union were born 5 sons and 3 daughters (Jacob E., Mt. Joy, Pa.; Lizzie, wife of Reuben Miller who died Dec., 1921; Henry E., Daniel E., Mary E., wife of John Hess, Jonas E., and Elma E., all of Mt. Joy, Pa.; Anna E., wife of Elam Musser of Columbia), also 2 sisters (Mrs. Maria Nolt of Landisville, Pa.; Mrs. Elias Eshleman of Lancaster), and 1 brother (Samuel of West Willow). He was a member of the Mt. Joy, Pa. and Kraybills Mennonite Church. He attended church services regularly when health permitted. His death was caused by infirmities due to old age. He often expressed his desire to go home, which was granted him with very little pain. Funeral services were held Aug. 3, conducted at the home by Bro. Henry Garber, at the Mt. Joy Church by Bros. Amos Hess and Henry Lutz. Text, John 14:1-3.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."

—One of the Family.

Bachman.—William Simon, second son of Peter E. and Phoebe (Smith) Bachman (deceased), was born July 15, 1889, in Putnam Co., Ill.; died July 31, 1939; aged 50 y. 16 d. He received his education in the Jacksonville School for the Deaf in his younger years and later was employed on the farm with his father and brother. The last four years were spent in Princeton, Ill., working at Erickson's greenhouse and parkside restaurant. He was accidentally killed while returning to Princeton on his bicycle after spending the evening with his brother Ed and sisters in Tiskilwa. In his early youth he accepted Christ as his Saviour and united with the Mennonite church. Although being unfortunate as to the loss of his hearing he received much enjoyment out of life. He had a jovial disposition, and enjoyed being in the presence of others. He will be greatly missed. He leaves to mourn his early departure: 2 brothers (Ed of Tiskilwa and Clyde of Wyandot), and 5 sisters (Mrs. Rose Zehr of Flanagan, Ill.; Mrs. Amanda Sears of Tiskilwa, Mrs. Alice Schrock, Tillie, and Esther of Tiskilwa), 2 uncles, and 3 aunts and many relatives and friends. His father preceded him almost 8 years ago, and his mother 6 months; besides 2 sisters, 3 brothers, 2 nieces and 1 nephew. Funeral services

were held at the Willow Springs Mennonite Church in charge of the local pastors.

Another link is broken
In our household band,
But a chain is forming
In a better land.

—By the family.

Zimmerman.—Harry, second son of David W. and Katie (Hurst) Zimmerman, was born Sept. 22, 1888; died May 15, 1939, in the Lancaster, Pa., General Hospital; aged 51 y. 5 m. 7 d. On Nov. 29, 1909, he was united in marriage to Mary Martin. To this union were born 9 children, 3 having died in infancy—twin daughters (Emma and Mary), and a son (Harry). Those surviving to mourn his sudden departure are his companion and the following children: Edna (Mrs. Phares Martin), Elmer, Clara (Mrs. Walter Martin), Kathryn (Mrs. Warren Siebel), Martin and Paul at home. His mother, 7 grandchildren, a grandson preceded him in death; also 2 brothers (Elam and Weaver Zimmerman), and a sister (Anna, Mrs. David W. Martin, Jr.). Uncle Harry's death came very suddenly when he fell while helping at a barn raising. He suffered a fractured skull and a fracture of the fifth cervical vertebra. He was immediately removed to the Lancaster General Hospital, where he died after six hours of intense suffering. He is greatly missed in the home as a kind husband and father; in the Church as a faithful member. He was very much concerned about his children and grandchildren, and took a great interest in the young people about him. He became a member of the Weaverland Mennonite Church in his youth and was true to his end. Funeral services were held from his home at Goodville, Pa., on May 18, 1939, by Rev. Joseph Hostetter and at the Weaverland, Pa., Mennonite Church by Bros. John Weaver, Hershey Sensenig, and Frank Hurst. Text, Psa. 90:4-7. Interment in the cemetery adjoining.

"The call was sudden, the shock severe,
We little thought of his death so near;
And only those who have lost can tell
The loss of a loved one without farewell."

By a niece.

Garber.—G. Christian, son of Joseph and Anna Garber, was born on the Garber homestead southwest of Metamora, Ill., March 5, 1857; died of a heart ailment at the home of his daughter (Mrs. Delbert Myers) at Sweetser, Ind., on May 27, 1939; aged 82 y. 2 m. 22 d. He had been making his home in Indiana only in recent months. Sept. 3, 1882, he was united in marriage with Lena Gautsche, who was a loving companion to him until her death, Dec. 20, 1917. Surviving are 2 brothers (Peter of Lowpoint, and Jacob of Eureka, Ill.), 11 children (Joseph H. of Kokomo, Ind.; Mrs. Ed C. Schertz of Metamora; Mrs. Delbert Myers of Sweetser, Ind.; Mrs. C. M. Ulrich of Eureka, Mrs. Fred Zoss of Lowpoint, Ora of Peoria, Mrs. Alvin J. Schertz of Rockwell City, Iowa, Mrs. Harry Bachman of Metamora, Ray of Watseka, Roy of Lowpoint, Mrs. Delmar Stiger of Bloomington). Two sons (Jacob and Alfred) preceded him in death Aug. 30, 1909. His departure is also mourned by 30 grandchildren and 7 great-grandchildren. He accepted Jesus as his Saviour in early youth and united with the Mennonite Church to which he remained faithful until his Master called him. His faith in his Lord helped him to endure the pain and suffering of his last illness with great patience and fortitude, and when his children expressed their desire for his recovery, he asked them to pray that he might be permitted to return to his eternal home, because he was ready and willing to meet his Saviour and his God. With a wave of his hand he departed into a better land. Short services were held at the home of his daughter (Mrs. Delbert Myers) in charge of Bro. A. G. Horner assisted by Joseph Horner. Texts, Rev. 21:4; John 14:1-4. The body was taken to the home of his daughter (Mrs. Ed. C. Schertz) reaching there Sunday morning. Friends paid their respects throughout Sunday. On Monday short

services were held at the Schertz residence conducted by Bro. Henry R. Schertz, and the body was then taken to the Metamora Mennonite Church, where the services were held in charge of Bro. Joe Heiser of Fisher, Ill. A large gathering of relatives, neighbors, and friends attended the services. Interment in the Harmony cemetery.
—By the Children.

"Father, dear, your wish is granted,
Sorrow, pain and grief are o'er;
By the grace of God we'll meet you
Over on that peaceful shore."

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska

The annual meeting of the Iowa-Nebraska Conference will be held, the Lord willing, with the brotherhood of the West Union congregation near Parnell, Iowa, September 6-8, as follows:

Monday Evening (Sept. 4), Bishop's Counsel.

Tuesday (Sept. 5), all-day Ministers' Meeting.

Wednesday (Sept. 6), all-day Church Conference.

Thursday (Sept. 7), A. M. Church Conference.

Afternoon and evening, Workers' Conference.

Friday (Sept. 8), all-day Workers' Conference.

A cordial invitation is extended to all who can to attend this session of Conference with us.
William R. Eicher, Secretary.

MENNONITE GENERAL CONFERENCE

The Mennonite General Conference will be held, D. V., at the Allensville, Pa., Mennonite Church Aug. 20-24, 1939. Please address all correspondence for local information to Bro. Elmer E. Yoder, Allensville, Pa.; and such correspondence as may pertain to General Conference to Bro. Aaron Mast, Belleville, Pa.

Abner G. Yoder, Moderator.
J. A. Heiser, Secretary.

All persons coming to General Conference by train from the West will be met at Huntingdon; from the East, Lewistown. Write when you expect to arrive, or call up phone 1, R-2, Allensville, after you arrive.

Alpheus D. Smucker,
Allensville.

Those coming by car: The grounds are located along Route 76 one mile east of Allensville. Route 76 goes through the valley from Mill Creek to Reedsville. Those coming from West on U. S. route 40, take U. S. 22 out of Columbus, Ohio. Those who come on U. S. 30 from West, take U. S. 22 from Pittsburgh. Those who use U. S. 422 from West, take U. S. 22 from Ebensburg, Pa. U. S. 22 leads to Mill Creek, Pa., where they will take Penna. 76 east to conference grounds. Those coming from Buffalo, come southward to Lock Haven, Pa.; then to Reedsville, where for your convenience there will be a marker directing westward on Penna. Route 76 to the Conference grounds.

Elmer E. Yoder,
Allensville, Pa.

CORRESPONDENCE

(Continued from page 437)

Last week a good many of our people attended the Sunday school conference at the Oak Grove church. We feel that everyone could take blessings along home with him.

Because of the Conference, our sewing was held one week later which was Aug. 9, and many of our sisters gathered at the church to help sew for the needy. In the evening two groups of young folks went to sing for aged ones and had a short service which was appreciated.

We had a good, much-needed rain this week, for which we are grateful.

Bro. Walter Yoder from Goshen, Ind., expects to be with us the coming week and help us to worship in song.

We ask you to remember us at the throne.

Aug. 10, 1939.

Cor.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Bro. E. F. Hartzler of Marshallville, O., filled the regular appointment at Weavers Church on Sunday evening July 16. He brought to us a message of warning from I Cor. 10:12.

Bro. Amos Kolb of Spring City, Pa., gave the morning message at the Mt. Clinton Church, Sunday, July 30, using for a text, "The Word of God, which liveth and abideth forever."

Bro. Frank Raber and family of Detroit, Mich., worshipped with the Mt. Clinton congregation on Sunday morning, Aug. 6. Bro. R. gave a talk at the close of Sunday school and also brought the morning message from Matt. 5:4. He filled the regular appointment at Weavers Church the same evening.

At this writing there are three revival meetings in progress in Middle District.

Bro. Timothy Showalter of near Broadway, is conducting meetings at the Peak Church near Hinton, Va. Bro. Ernest Gehman of near Harrisonburg is laboring at Gospel Hill near Palos, while Bro. Ray Shenk of Brentwood, Md., is proclaiming the way of salvation to the Zion Hill congregation near Singers Glen.

Our annual harvest meeting was held at Weavers Church, Aug. 10. Bro. C. K. Lehman conducted the devotional services and Bro. Ray Shenk brought the message, using a number of scriptures, both in the Old and New Testament. We were reminded of the sacrifices we were to the Lord and of our duty in communicating with the poor.

The Lord has again blessed us with fruitful seasons. May we count our blessings and "give thanks to the God of heaven who has given us richly all things to enjoy."

Aug. 10, 1939.

Laura E. Kulp.

HESSTON COLLEGE AND BIBLE SCHOOL

Opening date.—September 5, 1939.

Departments.—Two years of college work, accredited by the State Board of Education.

Two years' Bible course (Christian Workers' Course).

Four years accredited high school.

Prospects for the school year 1939-1940 are good. A large student body is expected. The faculty is being strengthened. This should be one of our best years. Write for catalogue and information. Plan to enjoy the year with us.

Milo Kauffman, President.

SPECIAL PREACHERS' COURSE

A Unique Opportunity for Further Preparation Provided by Goshen College, Sept. 18 to Dec. 20, 1939

In recent years a number of our younger ministers have expressed a desire to spend more time in study, if possible in school. One of the chief obstacles has been the cost of paying for several months or a year of study away from home. Since the call for this service has come to us as a church school, and since our congregations have been generous in support of the school financially, we feel that we owe it to the church to make it possible for our ministers to get more preparation at a minimum of cost. We have therefore decided to arrange a special preachers' course during the first semester of the coming school year. Tuition will be entirely free, and board and room will be given for the small sum of \$25. Ministers who come will be allowed to select any course in the Bible Department or any other department which will be of help to them and which they are prepared to take. All courses will be regular college courses of standard college grade and taught by the regular teachers. In order to make it easier for ministers to leave their homes and congregations the usual semester period will be shortened from eighteen to fourteen weeks. This will permit finishing the work before Christmas, by December 20. We are also arranging that the courses begin a week after school opens, on September 18.

We extend a hearty invitation to all our ordained men to take advantage of this unusual opportunity.

S. C. Yoder, President.

If you haven't love in your heart, you should throw your hope to the four winds and go and get a better one.—D. L. Moody.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, AUGUST 24, 1939

(Herald of Truth
Established 1864)

No. 21

EDITORIAL

"God sent not his Son into the world to condemn the world, but that the world through him might be saved."

It is in line with this purpose that our Saviour and Lord said, "The Son of man is come to seek and to save that which was lost."

As for condemnation, no Redeemer was needed for that purpose, for sinful man was already condemned because of sin. "Death passed upon all men, for that all have sinned."

What sinful man needs is a Saviour, not a destroyer. Christ supplied this supreme need; He came to save. We as Christian people and followers of His are simply doing our Christian duty and living up to our Christian privilege when we dedicate our lives to the same cause.

What are you getting out of your Sunday school lessons this quarter? The men whose lives we have been studying were not all ideal men. But we may profit by their shortcomings as well as by their virtues. For some people the admonition, "Be sure your sin will find you out," is perhaps more needed than is the promise, "This do, and thou shalt live."

Speaking of thrift and economy, it may be applied to things spiritual as well as things material. So far as the dollar is used in promoting the work of the Lord, it should be made to stretch as far as possible; for there are not enough dollars available, even if economically applied to meet the actual needs before us. But the economy is not to be practiced in the amount of money that we give to the Lord's Cause. It is in combining economy with diligent industry, and in placing each dollar where it will yield greatest income for the Lord, together with practicing

economy elsewhere; also in planning for religious enterprises, so that the work laid out will not overbalance the money and laborers available; that thrift and economy will shine out. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The slogan, "Back to the Bible," means nothing unless it also means, "Be not conformed to this world." As James so forcefully reminds us, "pure religion," among other things, includes being "unspotted from the world." People who are sincere in sounding the warning note, "Back to the Bible," include two things in their admonitions: (1) The social gospel (so-called "Modernism") has proven itself a delusion and a failure. (2) Christian duty demands that we accept the entire Bible as being from God, authoritative and reliable and inerrant and that we yield full obedience to the Gospel of Christ in all of its teachings. Satan being "the god of this world," we can not conform to his system without repudiating Christ as the Head of the Church. It is idle to pretend that we are His followers while at the same time we live in disobedience to His commandments. Read Luke 6:46; II Cor. 6:14-18; I Jno. 2:3-5.

A minister had just completed a sermon which he had delivered "in the demonstration of the Spirit and of power." The benediction having been pronounced he came down from the pulpit and commenced shaking hands with the people. "That was a fine sermon you preached," said a brother as he was passing along. The minister replied, "the devil told me the same thing before I got out of the pulpit." It is right to encourage people when they try to do their best for the Master, but care should be exercised lest our well-meant commendations may prove to be flattery rather than encouragement; praise for the man rather than praise for the Lord.

OLD-FASHIONED MENNONITISM

V. Thrift and Economy

"Seest thou a man diligent in his business? he shall stand before kings."

"When we were with you, this we commanded you, that if any would not work, neither should he eat."

We have here two valuable, sensible testimonies; one taken from the Old Testament, and the other from the New; both of them uttered many centuries before the word Mennonite was known. Also, what we are trying now to bring before our readers might as well be called old-fashioned Methodism, old-fashioned Quakerism, old-fashioned Dunkardism, etc., etc., etc. Nevertheless it fits very well to the habitual life among Mennonites, as well as most other old-fashioned churches, of a half-century ago.

During the writer's life-time he has heard two expressions: (1) "The bigger the family, the more we can lay up for a rainy day." (2) "It costs \$5000 to raise a boy." The latter remark was heard about two generations later than the first one. The first was heard when hard work and economy were the rule, long before any one heard about "a ceiling for hours and a floor for wages." The second is beginning to be antiquated, as the cost of bringing up children is continually rising.

Long ago the prophet wrote, "Woe unto them that are at ease in Zion." At that time Israel, like America today, was facing ruin because the love of ease and pleasure undermined the former habits of thrift and economy. The history of nations and of churches has shown that the more deep-rooted this love of ease and pleasure becomes the nearer and more deadly the work of the destroyer.

Going back a half-century, and we find people who were industrious, hard-working, economical, thoughtful, and as a rule (to the extent that these were

practiced) prosperous. Shortly before the present prolonged depression we sometimes heard this remark: "As a rule, where Mennonites settle, the country blossoms like a rose." This was true also of other people having similar habits. While this is still true in a measure, it is not as completely true as it was a generation ago, because too many of our people have fallen for the lure of a free and easy life, the lure of shorter hours and higher wages—in short, the lure of selfishness. Here is another saying that you do not hear as frequently as you used to: "You can trust a Mennonite, for their word is as good as their bond, and they always pay their debts." More and more we are beginning to realize that the more tightly the love of ease and pleasure grips the heart, the more selfish becomes the individual and the less reliable he is; the less substantial he is in character, and the less you can depend upon what he says and promises. It takes a rugged life to produce rugged character.

Here is a story that is typical of young men of character a half-century ago: A young man having become of age (twenty-one) starts out in life for himself. He has his eye on a farm, but he must first earn enough to pay at least some of it down. So he goes out in search of employment. He hires out to some farmer at from \$15 to \$18 a month, or gets work as a carpenter, or finds other employment at similar rates. Even at these figures he lays up some money. After a year or two he gets married, rents a farm, and a few years later buys a farm for himself. His faithful wife stands right by him, and in course of years the children are big enough to help, so that by the time the family is brought up the man has become well-to-do and gives his children a little start as they leave the home. People despising that kind of a life have some funny things to say about this old-fashioned farmer; but in substantial character, and as a real asset to the Church (spiritual as well as material) he towers above his critics as a mountain above a mole hill.

Paul, writing to Timothy, says: "Thou therefore endure hardness, as a good soldier of Jesus Christ." When people from childhood up have been taught to endure hardness, when economy and thrift has become a part of them, you have a different class of people from those who have been allowed to grow up in luxury and ease (their sense of duty, common honesty, and desire to serve others having been neglected). The time to begin cultivating this habit is in early youth, and the habit should be kept up until we quit breathing. In the language of inspiration, "Seest thou a man diligent in his business? he shall stand before kings"—here; and in the world to come, before the King of Kings and Lord of Lords. Let this be the rule of all Chris-

tian people: "Not slothful in business, fervent in spirit, serving the Lord." Let us teach our children thrift and economy, and practice it ourselves, and the Master's "Well done" will greet us in the end.

To make this a rule of our lives in material things naturally suggests the same kind of a life spiritually. Leave out the Spirit, and material prosperity becomes our idol. Many have suffered a spiritual wreck because they yielded to temptation and bowed down before the golden calf of material prosperity and popularity. Let the work of the Lord be uppermost in our hearts, and the material reward of industrious living will, with ourselves, be upon the altar of the Lord. Therefore, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Next theme for our consideration, **The Gospel Ministry.**

CHRISTIAN ASSURANCE

By John C. Wenger

For the Gospel Herald.

(Continued from last issue)

4. Difficulties Regarding Assurance

Why is it that in spite of the possibility of knowing that they are saved, some Christians have difficulties? This is no easy question, and it may in part be insoluble. Yet there are a few misunderstandings which are assuredly the cause of much worry and unhappiness.

The first of these misunderstandings pertains to the nature of the plan of salvation. Some Christians were never taught to trust wholly in the Lord, in the merits of Christ Jesus, for their salvation. All confidence in human merit puts quicksand under the feet of the Christian pilgrim.

Another misunderstanding which causes worry as to one's salvation is the belief that sanctification is instantaneously completed at or near the beginning of the Christian life. Christian character is a growth (II Pet. 1:5-7; 3:18; I Pet. 2:2). No one should ever feel that he has reached the resting-place of perfection (Phil. 3:12). Christians never do attain to such a state that they need not pray: "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). Nor do they reach the point where they have no further need of the Great Advocate at God's right hand. It is not for naught that Christians have a Great High Priest who "ever liveth to make intercession for them" (Heb. 7:25). Only deluded people think they are perfect (I John 1:7-10). But all true believers strive for perfection.

There are various other misunderstandings of the nature of the Christian life. Some Christians try to make the Christian experience of someone else the norm of their own experience. This is the sure way to be a Never-Sure.

God has given people different natures and makeups and He deals with them in accord with their own natures. It is never wise to be dissatisfied with one's religious experience and to fret for the kind someone else had. In some people the will is dominant. Others have a warm emotional nature. And still others are intellectual.

Another serious mistake made by some people is to take their eyes off Christ and to become introspective. They give ear to every whisper of Satan charging them with this or that shortcoming. This was not the attitude of Paul (I Cor. 4:3). Weymouth renders this passage as follows: "I, however, am very little concerned at undergoing your scrutiny, or that of any human tribunal; in fact, I do not even scrutinize myself." In fact, is not this unhappy, continual self-scrutiny a minimizing of trust in the grace and merit of Christ? If it is, it is due to a treacherous tendency to begin to place confidence in ourselves for our eternal salvation.

Another misunderstanding of the nature of the Christian life pertains to sanctification, or to the failures and sins in the lives of Christians. This error is well-illustrated by an amusing case which I observed some years ago. A little boy was given wheat to plant on a tiny patch of ground. Every few days he pulled up the stalks to see if roots were growing. In this way he effectively destroyed whatever roots were beginning to develop. One finds believers who think they need to have a revival about once a year to keep them going. A highly emotional evangelist works them up to a warm fervor for a short period, after which they gradually cool off until the next annual revival comes around. Some folks even go so far as to view these annual affairs as in some cases involving a completely fresh beginning of the Christian life. It is to be hoped that none of our own evangelists will encourage this type of misunderstanding. This wrong encouragement can be given by pressing for reconsecrations and making the invitation so broad that all Christians present would be duty-bound to rise in which case the more conscientious ones are disturbed and respond.

5. The Place of Christian Assurance

A word of caution needs to be added. Christian assurance is a blessed and a desirable thing. It is a very precious possession. But it is no substitute for continued effort toward progress in the Christian life. It cannot do away with the necessity of perseverance and cross-bearing. Some Christians become overly confident and consequently lose vigilance. The Christian life has no place for presumptuous sinning, nor for pride, not even for spiritual pride. It is always easy to become carnal. Beware! For "whatsoever a man soweth that shall he also reap" (Gal. 6:7). If

we live after the flesh, we shall die (Rom. 8:13).

A second word of caution concerns the relation of assurance to salvation. Christian assurance is not the basis of our salvation. Our part is to trust and obey; God then saves us by His grace. Some believers who are assuredly safe in Christ were never properly instructed, and they lack assurance due to this lack of teaching. And it must even be said that some Christians who manifest the fruit of the Spirit in their daily lives, and who do not lack teaching on assurance, are oftentimes harassed by doubts. Here is the proper place for I John 3:20: "If our heart condemn us, God is greater than our heart, and knoweth all things." The human judge (the troubled conscience) is subject to the Supreme Judge. Conscience gives way before Divine Omniscience. The Good Shepherd knows how to care for such lambs. Christ's little one is safe in His everlasting arms, even though its heart beats wildly at times.

Goshen, Ind.

CHRISTIAN FELLOWSHIP

(A paper read by Helen Erb before a young people's meeting at Lititz, Pa.)

When we note the meaning of the word fellowship we find that it is an association, communion, a common share in the same things or a joint interest or feeling. If we share in the same sunshine, the same thoughts, and the same truths we have a fellowship. If our mutual interests, our mutual thoughts are in God and in spiritual things, we have a Christian fellowship and a glorious fellowship; for we are united in His cause and are doing His will. However, if we seek our interests and enjoyments elsewhere, if we cater to the desires of the flesh for evils of the world and the godless pleasures and characters which bring us nothing but sorrow and disappointment, we have a fellowship, but that fellowship is evil.

No man has a real desire to walk with God until he has been redeemed by the blood of Christ, and so has been brought into fellowship with God. If we have turned away from the sanctuary and have neglected the statutes of God, and find our intellectual and spiritual food outside the Bible and good literature, and are seeking satisfaction and amusements of the world, we cannot and surely are not in the fellowship of God. In Psalms 84:11 we read that "no good thing will he withhold from them that walk uprightly." If God is withholding His good things from us, let us pause and find out what is keeping us from enjoying the blessings of God, why it is that we have lost power and have not had success in our Christian life. Is it because we strayed or lost hold of the fundamental doctrines which we once so faithfully clung

to? Have you ever heard people say that the Christian life has not been what they expected it to be when they started out? Somehow, I think these characters were not really cleansed of their sins and have not really been regenerated into new creatures. If a man is to become a child of God and Jesus Christ is to set up His kingdom in that man's heart, he must fully surrender his life and wicked ways he had in the world. Then Christ can make a real blessing of his life and use it to His honor and glory. If a man has once had the experience of the new life and then through some way drifts away, he will become like a blasted tree in the desert: there will be no life and no power in him.

Then, too, if we want to walk with God, we must obey Him and His commandments. Too often we think God should bless and give us things the way we want them, or the way we think is best for us. This should not be so; for we should do as He thinks best for us and then we will never be sorry, for He has promised to supply all our needs.

There are so many people in this day that profess Christianity and yet their profession means so little. They say one thing and do quite another. You see them on Sunday appearing to be true Christians and then later find them engaged in all sorts of evils and associations with the ungodly. The result is that the world is illusioned and does believe. An unconverted man will lose his confidence in such professed Christians and in Christianity. Can the world tell by our words and actions if we are walking close to God, if we are enjoying that sweet fellowship with Him?

Jesus taught His disciples that they must be in the world but not of it. A Christian in the world is one thing, and the world in a Christian is quite another thing. A ship when in the water is all right, but when the water gets into the ship it loses its power and soon is destroyed. People who lose out in their Christian lives often do so when they form an alliance with the world. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" If we are Christians we have been redeemed from this world. Our home is heaven, and we are only our Lord's representatives.

We may have fellowship with God only by being cleansed by the blood and renewed by the Spirit. After we are cleansed and made new creatures, His Holy Spirit abides in our hearts. This Spirit sheds abroad the love of God and gives us the fellowship of love in Jesus and to our fellow men. Saints have fellowship together because they enjoy the same things in Christ. Since we love the good and the true things which

are revealed in His Word, we too can have Christian fellowship together.

We can have a wonderful fellowship with God through prayer. Prayer has failed in some because it has always appeared to them as an obligation rather than a privilege. When they think of it, they think of a duty to be done. Prayer is not merely a burden to be borne, an obligation to be fulfilled, something that is due to God and must be paid. Prayer is a privilege; like friendship and family love and laughter, great books, great music, and great art, it is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meanings of prayer has not so much refused an obligation as he has robbed himself of life's supreme privilege—fellowship with God.

Our failure to think of prayer as a privilege may be partly due to the fact that we can pray any time, in every place. The door of prayer is open so continuously that we fail to avail ourselves of an opportunity which is always there. There are plenty of people in London who never have seen the inside of Westminster Abbey, partly because they could go there any day. Consider then the aptness of Austin Phelps's illustration: "In a vestibule of St. Peter's at Rome is a doorway which is walled up and marked with a cross. It is opened but four times in a century. On Christmas eve, once in twenty-five years, the Pope approaches it in princely state with the retinue of cardinals in attendance, and begins the demolition of the door by striking it three times with a silver hammer. When the passage is opened, the multitudes pass into the nave of the cathedral, and up to the altar, by an avenue which the majority of them never entered thus before, and never will enter thus again."

Imagine that the way of the throne of grace were like the Porta Sancta; inaccessible, save once in a quarter of a century. Conceive that it were now ten years since you or I had been permitted to pray: and that fifteen long years must drag themselves away, before we could venture again to approach God, and that the most we could hope to pray were two or three times in a lifetime! With what anxiety we should wait for the coming of that Holy Day.

We have the example of John who experienced a great joy when he through his close fellowship with Jesus could give to others a message that they too might enjoy fellowship with him in Jesus Christ, the Redeemer, who cleanses from sin all who truly confess and turn from them. Many others also had the same experience.

Truly many blessings come through Christian fellowship. Have you ever thought of the wonderful blessing God has given us by instituting His Church? It is a privilege to sit together with those of like precious faith and learn a

(Continued on page 452)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Meadville, Pa.

Dear Christian Friends:—Greetings in His dear name. As we look back over the past weeks, we are made to realize that God has very richly blessed us.

Our summer Bible school in Meadville closed July 21. The attendance was not as large this year as it has been for several years, but the interest was excellent. We had a fine corps of teachers whose faithful work helped to make the Bible school a success under the supervision of Bro. S. W. Sommers of Berlin, Ohio. Besides several teachers from the congregation here, Sisters Alma Sommers and Erdine Miller of Berlin, Ohio, and Lucinda Short and Viola Baer of Archbold, Ohio, helped with the teaching. The attendance was somewhat reduced the last several days of school because of scarlet fever. This has also affected the attendance in Sunday school here in Meadville on Sunday afternoons. We have a number of new scholars in our Sunday school since Bible school and we are expecting the attendance to pick up as children who have been out of town for the summer will be coming back.

During the month of July we were privileged to have with us the following brethren who preached to us from God's word: Bro. S. W. Sommers of Berlin, Ohio; Bro. Harold Oyer, Deer Creek, Ill.; and Bro. Henry Wyse, of Archbold, Ohio.

Bro. Harvey E. Shank of Chambersburg, Pa., labored here in a series of revival meetings from Aug. 1-11. He brought us Spirit-filled messages from the Word. Christians were richly admonished and encouraged to go on, and the unsaved were warned to turn from their sin to God. As a visible result of these meetings, there were seven public confessions. We have a class of eight young converts who will receive instructions. Will you remember them in prayer, that though they are young in years they may be strong in the faith?

Sister Adah Shoup, who has rendered three years of valuable service here in Meadville, has returned to her home near Marshallville, Ohio. She will be greatly missed in the work here.

We are depending much on your continued support before the Throne for the work in Meadville and the surrounding communities. Our members here are widely scattered. This is a great disadvantage in getting together for services, but increases the field of witnessing. Will you remember them

in your prayers that as they make contacts with the unsaved they may bear a clear testimony for Christ.

In His glad service,
Aug. 14, 1939. Cora M. Baer.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers:—Greeting. "Grace be with all them that love our Lord Jesus Christ in sincerity."

Sister Nora Miller who was gone on a leave of absence has returned and taken up her duties as assistant Superintendent of Nurses and instructor. Those who have been away on vacations have returned. Sister Ethel Zook who has given a long period of helpful service has returned to her home for an indefinite time. Sister Ada Thut gave appreciated service as dietitian for a few weeks this summer. Thelma Stutzman and Rose Magines are among the new workers. Cleda Holdeman will return home after a few months' service this summer.

During the past month 128 patients were admitted. There was a daily average of 58.9 patients. Of this group, 65 had either no religious affiliation or were children.

A few of our workers attended the conference last week. They report a blessed fellowship in the Lord.

The hospital has been remembered in the will of a departed sister which brought us an acceptable and appreciated gift of \$200.00. It is much worth while to so use our material possessions and dispose of them in such a way that when we depart this life, our accumulated possessions go on doing good.

Asking a continued interest in your prayers, we are,

The Workers,
Allen H. Erb, Supt.
Aug. 15, 1939.

Lancaster, Pa.

(Rossmere Mennonite Mission)

Dear Herald Readers:—Surely our lines have fallen in pleasant places for which we praise the Lord. The work is going on at this place with very good interest. We just closed a series of tent meetings in charge of Bro. Walter Gable of York, with thirteen confessions. Every evening before the service we would meet at the mission for prayer, a large group being present every night. Here we would make our requests known to God, especially remembering such whom we thought should be saved. God did, in a marvelous way, answer our prayers. Will you remember this class at the throne of grace? Their ages range from 12 to 45 or 50 years. Bro. Gable preached the Word with power and the demonstration of the Spirit. We are glad also for the splendid co-operation of the surrounding districts and the faithfulness of our working force at the mis-

sion. May the Lord bless their young consecrated lives for the extension of His kingdom. There are still others whom we have on our prayer list that should be saved. The order at the tent was fine. A large number of children were present every night.

Sunday school at the mission every Sunday morning; children's meeting in the evening followed by preaching; cottage prayer meetings held every Tuesday evening.

Sister Ruth Hess, one of our teachers, is going to Harrisonburg to school this winter, and Sister Naomi Brubaker is going to Hesston College. They will be missed, but we are glad for those who are willing to help and fill their places.

We will be glad to have you come and visit us. Do not fail to remember us at the Throne.

Till Jesus comes,
Aug. 17, 1939. David B. Groff.

A BRIEF HISTORY OF THE TAMPA, FLORIDA MISSIONS

By J. Paul Sauder

For the Gospel Herald.

The following article is submitted to the Gospel Herald for the benefit of those readers who have not read Bro. Ira D. Landis' book, "The Missionary Movement Among Lancaster Conference Mennonites." Some facts and observations additional to his article on Tampa Missions will be given. The reader is referred to that book as the most comprehensive source of information concerning the practical application of the Great Commission as it has been attempted by this conference which represents about one-fourth of the Church's membership.

To the city of Tampa, containing approximately 25,000 Negroes, 35,000 Latin folks, and some 40,000 other whites, came Bro. Charles Byer in 1926. The following year a tent was erected near the site of the present church building, and from then on the Mennonite Church has borne a continuous testimony to the principles of the Gospel.

On Jan. 27, 1929, the present church building was dedicated. To this building have come many people from many states and provinces, as well as those who were born, or whose fathers were born, along the shores of the blue Mediterranean. Some Latin members of bygone years were interested in their friends in Ybor City, the Spanish-speaking part of Tampa. They brought them in and, for a time, the work among the Latins looked promising indeed. Accordingly a branch Sunday school was started in Ybor City, which work has likewise continued until the present. Today the Sunday school and preaching services are held in a rented house at

1810 4th Avenue in the morning, while Sunday school and preaching services are held at 1407 Ida St., in the afternoon.

Ministers who have served the Tampa Mission as regular pastors are John B. Senger, Chester Harbold, L. S. Glick, and J. Paul Sauder. Brethren Harbold and Sauder were ordained for Tampa. Besides these four ministers, the bishop brethren John Mosemann and N. H. Mack rendered valuable service, the former in winters, and the latter in summers. Both exercised Bishop oversight, Bro. Mack serving in that capacity at this writing.

One of the outstanding features of the work has been the summer Bible schools held at both missions. This year saw an average attendance of 102 at Ida St., 24 different Sunday schools were represented in this school, and the representatives of 20 of these walked to our Bible school. It would therefore seem that our community does not have a dearth of Sunday schools.

A word as to the support of the missions. These two missions are financed by the Eastern Mennonite Board of Missions and Charities, which Board is sponsored by the Lancaster Conference and maintains about one-third of the city missions operated by the Mennonite Church. It receives some gifts designated for Tampa by the donors, but the bulk of the financial support comes from that board's "General Fund." The workers are supported on an "expense-account" basis, as is the case with the other missions under the Board.

The Board never receives a bill for coal, as the little heat we need can be had by burning a trailer-load of wood per year. We frequently open the windows to warm the church in winter. Wouldn't you like to worship where they open the windows to heat the church in February? Then plan to be with us this winter.

Sisters Dora Taylor and Mary Graybill live at the Ybor Mennonite Mission, and the writer and wife live next door to the church. Both homes have the telephone in the name of Mennonite Mission, and rent the same P. O. box. Phone us when in Florida and write to us as you feel led.

Tampa, Florida.

WEEKLY LETTER FROM AFRICA

Musoma, T. T.
E. Africa.
July 31, 1939.

Dear Herald Readers:—The months of July and August are school vacation months at the Bukiroba station. When the primary school opens the first of September, we anticipate the problem of how to accommodate a number of boys who want to come to school but whose homes are at distances of four or

five miles from the station. It is obvious that they cannot be expected to walk every day and maintain any regularity of attendance. During the past term it was possible to supply them with morning work by which they supported themselves and would attend school in the afternoon. But now the amount of work available is meager, and the number from a distance who wish to attend school is increasing. One is compelled to do something for these young boys; if one does not they will be lost to a host of other influences that exist in the land.

In a few weeks the annual mission conference meets at the Mugango station. There, problems will be considered and dealt with, such as the administration of native outschools and the support of the teachers. Our conference program calls for the following subjects:

Christ's Mighty Redeeming Work
Missionary Efficiency—Its Cost
Missionary Attitude Toward Heathen Religions
Lessons from the Life and Work of Moses
Book Study of Romans
Power of Prayer
Spiritual Discernment
Laying Foundations for a Self-propagating Church

Pray for us that the Father's love and Holy Spirit might be our continual portion as we strive through these earthen vessels to do His bidding.

John E. Leatherman.

ARGENTINE WEEKLY NEWS LETTER

(July 15, 1939)

Dear Home Folks, Greetings:—"But you are a chosen race, a royal priesthood, a holy nation, a people belonging to God, THAT YOU MAY MAKE KNOWN THE PERFECTIONS OF HIM who called you out of darkness into his marvellous light."

On Sunday all the Argentine celebrated 9th of July Independence Day. On that account there were very few children in Sunday school in the morning. For several weeks they had been preparing for it by practicing marches, and songs, saluting the flag, etc. Some of the people are becoming a bit tired of all this "marcar el paso" which they say, is all that the children learn now at school. That may be an exaggeration because they also learn to say "Viva la Patria!" and a few other things. Well, when this great day finally comes, a procession of all the school children is organized around the Plaza (Square) where the priest has set up a temporary altar decorated with candles and mediaeval dolls that represent some saint or other. There is a little platform there where they make the speeches—the mayor of the town, the Caudillo (politi-

cal boss), and two or three teachers. The priest "says" an open air mass which no one can hear or understand and to which few pay any attention. While he is doing that there may be a drum or even a band playing martial music while the children "mark step." Then the large Argentine flag which has been in the custody of one of the schools receives a little holy water from the aspergillum (an ecclesiastical sprinkling can or brush) of the priest, which is called a "blessing" before it is removed to another of the schools for one year. After this the two or three thousand children, as the case may be in the different towns out here, file off ten-abreast to the school that receives the flag, and then disperse.

During the Sunday-school hour I asked the children, "What is an Argentine," and when they told me that an Argentine is one who is born in the Argentine I asked again if that was enough to make a "good" Argentine. They said they knew some who were born here who were not so good.

Pehuajo—Mrs. Rowena Brenneman writes:

"The work here is progressing as usual with a good attendance at the services on Sunday evenings. On July 6, we had a special meeting here on "Peace and Nonresistance." A young man, who is a member of the church, gave an excellent review of a book written by an Argentine author on "The Crime of War." This young man had recently completed a term of military service and is now enrolled as a student in an engineering course. It was very encouraging to hear him give a sound Biblical interpretation of the doctrine of peace as held by the Mennonite church. At the same meeting Bro. Brenneman read an article by Bro. Edward Yoder on Nonresistance which he had translated into Spanish. We pray that this meeting will help the native brethren to comprehend more fully the doctrine of peace as taught by our Lord and Master.

"In Madero, an outstation of Pehuajo, the interest continues to be good as is shown by the full house on Friday nights. This has been true ever since the tent campaign there in March. Pray with us that many may find Christ as their personal Saviour as the gospel message is brought to them."

"El Pastoral"—

This is the name of a small mimeographed magazine that we are publishing especially for the pastors and national workers, with the idea of helping them to keep up their studies and spiritual growth. Besides short articles of interest to workers we have three courses which they are supposed to study—one on the work of the pastor and personal worker; another on Mennonite History; and another on Exegesis. The Bible School committee (Lit-

(Continued on page 452)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of
thine house; thy children like olive plants around thy
table.—Psalm 128:3.

Children, obey your parents in the Lord; for this
is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the
first commandment with promise.—Ephesians 6:2.

"AT MY MOTHER'S KNEE"

I have worshipped in churches and chapels;
I've prayed in the busy street;
I have sought my God and have found Him
Where the waves of His ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in His Temple;
I've caught His voice in the crowd;
I have heard Him speak when the breakers
Were booming long and loud;
Where the winds play soft in the tree tops
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.

God make me the man of her vision,
And purge me of selfishness!
God keep me true to her standards,
And help me to live to bless!
God hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!

—John H. Styles in The Indian Witness.

THE PLACE OF THE HOME IN THE PROMOTION OF THE WORK AND WELFARE OF THE CHURCH

(A Symposium)

(Continued from last week)

Home and Church

The Christian home and the Church are agencies used in the extension and propagation of Christ's teachings and principles. Both are made up of individual members, and depend on the activity of its individual members in order to function. The home is the closest union in our society, so close that an ideal family has one unified purpose and expression. In the family is experienced the heart of living; life itself joys, sorrows, sacrifice, and service.

If in the home God and Christ are honored and are a real part of all the activities, then the family will need an agency for expression which it finds in the Church. The power of the Church comes from the spiritual life of its members. If the homes of a church have developed a deep spiritual life within its members, the result will be a Spirit-

filled and Spirit-directed Church. Thus the Christian home is largely the factor which influences the individual in his relation to the work of the Church and her welfare.

—A. R. Hallman.

* * * *

Ideal Home Life

The home is the social unit formed by a family living together. The contribution which it will make to the work and welfare of the church depends on how completely it is surrendered to the will of God. The Scriptures have set forth definite rules which should govern the conduct of the members of a godly home; such as the relation of wife to husband, and children to parents. The home is the source of life and vitality to the church. If the home is not founded on definite Christian principles, the church will suffer and finally die. The church and the home are inseparable, unless the one is augmented by the other. Neither of them can perform alone the function for which they were instituted into Christian society. Many times we judge the character of a man by his environment, especially his home life. Time and time again we attribute his weaknesses or his virtues to the home in which he was reared. Following from this we must judge the life and welfare of the church by the abilities and progress of the homes which have produced its members. The promotion of the work and welfare of the church can be insured only by a renewed dedication of ourselves and consequently our homes to the will of God.

—Glenn Esh.

* * * *

The Home—The Interpreter of Life

Twenty sermons, according to one Chicago pastor, are required to convert one person on the average. Experience of hundreds of other evangelists and pastors has been that when once these individuals are finally reached that a great majority of them are not able to weather the blasts of sin and temptation and before long are back in sin. Whether or not this is the intended extent of the influence of the Church it does seem as though the great function of the church is doctrinal rather than practical. To a large extent the experience of the Sundays we spend is the same—it is the day of the Lord, we forget for a time the activities of the world about us; we go with the intention of hearing the Word explained and interpreted—what shall I do and what shall I not do. The minister however does not go with us into the seething unrest of the rest of the week when we are hurled into a host of experiences which are unChristian in their source. This is the great playground of home influence. The Church may have given him an abundance of admonition, information and instruction but out of the close fellow-

ship of family life, and the deep devotions there, blossom such lasting philosophies of life that in ripe old ages men and women in every generation have pointed back to parental influences which have held them rigid and strong throughout life. The sight of finding his mother making the common every day task of rearing a family an ardent matter of prayer so gripped the life of John Wesley that in latter years this vision continually drove him to his knees in behalf of his great spiritual struggles. This then becomes the opportunity of the home in behalf of the church—to so adapt one's spiritual life to those experiences which seem so common and trite that regardless of situation and environment life can be viewed with conviction in the light of a wholesome Christian philosophy of life.

—John A. Friesen.

* * * *

The Relation between the Home and the Church

It is a well-known fact that the home does have a place in the promotion of the work and welfare of the Church. The Church needs Christian homes to promote its work. In these homes Christian parents bring up their children in the nurture and admonition of the Lord. Where this is done, the children will be interested in the work of the Church and, when interested, will have a desire to work. If there were more young people in our Church who would be willing to work for the cause of Christ, our Church would be strengthened. Hence, it is necessary to have many Christian homes if the work and welfare of the Church is to be promoted.

—Marnetta Yake.

* * * *

Young People and the Church

Christianity begins at home. We build our characters there, and what we become in after years is largely determined by our training and home environment.—Evangelist Tilman Hobson.

What a hallowed name! "The Christian Home."

Do we as young people appreciate our Christian homes—the opportunities we are given by Christian parents? Yes, it is at home we learned to pray and worship God.

We the young people are the church of tomorrow. Might we live deeper consecrated lives, and as we prepare for life's work say, "Yes, Lord, I will do what you want me to do."

The church needs us. Let us live true to our convictions and let the Holy Spirit be our guide.

May we have a fond attachment to the well known place whence first we start into life's long race—"Our Home."

—Elmeda Kolb.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Sept. 3, 1939.—Isaiah 6: 1-13.

ISAIAH: A Life Dedicated to God

Golden Text.—Here am I; send me. —Isaiah 6:8.

Introductory.—Isaiah began his prophetic career during the latter part of the reign of Uzziah and continued during the greater part of the reign of Hezekiah. Two lessons of this series are devoted to this eloquent Messianic prophet. The first is the lesson before us; the second is the closing lesson of the series. The vision which he here records has had a quickening, thrilling influence over many people.

A Vision of the Lord of Glory (1-4).—The time of this vision was clearly stated: "the year that king Uzziah died." He saw the Lord sitting upon a throne; also the seraphim, each of which had six wings. Then he heard the cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Further, it is said: "The posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Yes, it is literally true, today as in the days of Isaiah, that in the midst of a dark and sinful world, as we behold the marvelous handiwork of God that "the whole earth is full of his glory." If this is true of this present evil world, what must be the glory of God in the world to come.

A Vision of Self (5-7).—Isaiah goes on to describe the effect which this vision had upon himself: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But this is not true of Isaiah any more than any other human being. Under similar circumstances the apostle Peter once cried out, "Depart from me; for I am a sinful man, O God." Compared with the true and mighty and just and loving and holy and glorious and Infinite God, the best of humans are but weak, unworthy, sinful creatures. Each of us, if we tell the truth, must acknowledge that it is only "by the grace of God I am what I am." Man at his best is but a finite image of the Infinite God. In the same sense that Isaiah was "a man of unclean lips," he was also dwelling "in the midst of a people of unclean lips." This would have been just as true had he lived in America at the time he made this confession.

But man is not necessarily a hopeless sinner. In Isaiah's case one of the seraphim placed a live coal on his lips, saying, "This hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah, like the rest of penitent, sin-purged humanity, was

"a sinner, saved by grace." In the language of inspiration, "Blessed is the man unto whom the Lord imputeth not iniquity." A consecrated Christian life, plus the cleansing merits of the blood of Jesus Christ, constitutes Christian perfection.

A Vision of Service (8-13).—Next, Isaiah heard the call of the Lord: "Whom shall I send, and who will go for us?" Promptly came the response from the sin-cleansed man of God: "Here am I; send me." Being upon the altar of the Lord, he was of course upon the altar of service and was ready to go whithersoever the Lord would send him. Every child of God should be ready with a similar response.

Isaiah was assigned to a hard lot. In the first place, he was what we today would call a "home missionary." He had a similar commission as did the man who declared himself ready to follow Him: "Go home to thy friends, and tell them..." And the message he was to deliver was of such a nature that Isaiah was moved to cry out, "Lord, how long?" He was assigned a very hard and, to most people, a discouraging task. But the Lord told him to keep on as long as there was opportunity. In effect, it was the same that

Paul afterwards admonished Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ." As followers of our Lord Jesus Christ, we naturally become partakers of His sufferings. We look forward to the time when we will be partakers with Him of the glories at the right hand of the Father, but we must remember that we are yet on this side of the river that separates us from eternity, and while here we should be willing to share His sufferings. "If we suffer, we shall also reign with him."

But suffering and hardship constitutes but one phase of Christian service. Isaiah was not only told of the discouraging part of his work, but he was also given to understand that his labors were not without results: "Yet in it shall be a tenth." While the "many" will choose the broad way to destruction, the "few" that are willing to travel on the strait and narrow way are worth saving. Therefore "fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Again, quoting from the language of inspiration, let us repeat: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Here, then, are three visions that we want to have before us continually: (1) A vision of God; (2) a vision of self; (3) a vision of service.—K.

BIBLE MEETING TOPIC

DIVINE GUIDANCE.—Ps. 23; Jno. 16: 13; Ps. 58:52-57

Topic for September 3

MOTTO

"The Lord will lighten my darkness."

OUTLINE STUDY

I. Our Need of Guidance.

1. It is not in man to direct himself.—Jer. 10:23.
2. Human devices are overruled or overthrown.—Prov. 16:9; 19:21; Ps. 37:12, 13.

II. God's Ability to Guide.

1. Great in counsel.—Jer. 32:17-19; Isa. 28:29; Rom. 11:33-36.

III. God's Willingness to Guide.—Ps. 32:8; Deut. 5:29.

IV. Our Part in Receiving Guidance.

1. Meekness.—Ps. 25:9.
2. Humble seeking.—Ps. 25:5; Jas. 1:5-7.
3. Acknowledgment of Him in our ways.—Prov. 3:5, 6.
4. Meditate in His law.—Ps. 1:1-3.
5. Wait in faith.—Ps. 37:5-7.
6. Quench not His Spirit.—I Thess. 5:19.
7. Keep self in subjection.—Jas. 1:8.
8. Stand in righteousness.—Prov. 13:6; 11:3, 5, 6.
9. Obey His assured voice.—Acts 16:6-10.
10. Heed the counsel of God-chosen leaders.—Heb. 13:7, 17; Eph. 6:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lead."

2. Led by the Lord.

- a. Bad leaders to avoid.
- b. Self-chosen ways to reject.
- c. The good leading of God. —The Bible light. —The light of righteousness from God. —The counsel of God's leaders. —Godly parents and teachers. —The Holy Spirit in the heart.

For Seniors.

1. The Attitude of a Divinely Guided Life.
2. God-appointed Directions for Our Guidance.
3. The Harmony of All Divine Leadings.

PERSONAL THOUGHT

Have we found the blessedness of being in the care of the Good Shepherd?

SEED THOUGHTS

He knows and loves and cares.
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.—Sel.

A guiding hand I clearly trace
Along my earthly way,
A Father's hand, in power and grace,
Upholding day by day.
—Geo. O. Webster.

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.—Jno. Ruskin.

If our circumstances find us in God, we shall find God in all our circumstances.—Sel.

Nothing is or can be accidental with God.—Longfellow.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.

Subscription Price, \$1.50 per year in advance.

Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, AUGUST 24, 1939

Field Notes

A reopening service was announced for Martins Church near Red Run (Bowmansville district) Aug. 19, at 2 P. M. B. G. H.

Bro. Timothy Showalter of Broadway, Va., was conducting a series of meetings at the Peake Church, near Hinton, Va., last week. M.

Bro. J. Hopkins Turner started revival services at the Vaughn Church, near Lost City, W. Va., Sunday evening, Aug. 13. M.

Brethren I. E. Burkhart and Silvanus Yoder of Indiana spent a week or more in Ontario recently in the interests of Goshen College.

Bro. Ray Shenk of Cottage City, Md., started a series of revival meetings at the Zion Hill Church, near Singer Glen, Va., over the week-end of Aug. 6. M.

Bro. Oscar Burkholder of Breslau, Ont., preached for the congregation worshipping in Souderton, Pa., Mennonite Church on Tuesday evening, Aug. 15.

By the first of September we expect to begin sending out the Sunday school supplies to our congregations. Those having not yet sent in their orders should do so at an early date.

Bro. Ernest G. Gehman of Harrisonburg, Va., closed a series of revival meetings at Gospel Hill Church in Hopkins Gap, Va., Aug. 16, with five public confessions as visible results of the services. M.

Harvest services are announced to be held at the York, Pa., Mission, Aug. 27, 1:30 P. M. (D. S. T.) with song service, Bro. Aaron Mast leader. Bro.

Mast will preach at York Mission in the evening. Come. F. L.

A Month-end Bible Conference will be held at Frazer, Pa., Saturday evening, Aug. 26 and Sunday morning and evening, Aug. 27; Sunday afternoon at Bacton Chapel. Speaker—John Mosemann. H. T. B.

Following are the names of the newly elected members of the Executive Committee of the Mennonite Publication Board: Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis Martin, A. J. Metzler, C. B. Shoemaker.

The Lord willing, the annual all day meeting of Christian workers will be held at the First Mennonite Church, Fourth Ave., and Twenty-fifth St., Altoona, Pa., Saturday evening, Sept. 30, and Sunday, Oct. 1. J. M. N.

The brotherhood of Stauffers Church near Bachmansville, Pa., is looking forward to a harvest home and Sunday school meeting, Saturday and Sunday, Sept. 9 and 10. Speakers: Parke Book, Sanford Shetler, Simon Bucher, J. H. Mosemann.

The third annual open air song service will be held at Martins Church, near Red Run, Pa., Aug. 27, at 1:30 P. M., Standard time. Everyone cordially invited to attend. Bring Church and Sunday School Hymnal and Life Songs No. 2. B. F. W.

A very interesting meeting of the Mennonite Publication Board was held at Landis Valley Church near Neffsville, Pa., last week. Fuller details concerning this meeting will be given in next week's Gospel Herald, the Lord willing.

Bro. G. J. Lapp, missionary on furlough from India, filled appointments at the following places over the week-end of Aug. 13: Hess Church, Saturday evening; Lancaster, Sunday morning, and Lancaster Mission, Sunday evening.

September 1-8 is the date set for tent meetings to be held at Dalton, Ohio, under the auspices of the Pleasant View Mennonite Church, Bowdil, Ohio. The meetings will be conducted by Bro. C. F. Derstine, whose address will be Dalton, Ohio, during this time.

Good interest is reported from the all-day meeting held at Schellsburg, Pa., Sunday, August 13. That was the beginning of a series of meetings conducted by Bro. L. J. Miller of Twin Falls, Idaho. The meetings were to have closed Sunday evening, Aug. 20.

Thursday, August 31, is the time appointed for an all-day harvest and Sunday school meeting at Providence

Church near Yerkes, Pa. Speakers: William Jennings, Wilson Overholt, Elmer Kolb, John H. Mosemann, Elias Kulp, Jacob Moyer.

Bro. Elam Stauffer, missionary on furlough from Africa, is scheduled to preach at the Cocalico, Pa., Mission on the evening of Sept. 6. Evangelistic services are planned for the same place to be held from Sept. 10 to 17 with Bro. Noah Sauder, New Holland, Pa., in charge. E.

Saturday evening, Sept. 2, and all day Sept. 3, are the dates set for a Bible instruction meeting to be held at the Conestoga Church, near Morgantown, Pa.; instructors S. G. Shetler and Stoner Krady. There will be conducted a revival meeting the following week, by S. G. Shetler. M.

Among the worshipers at Croghan, N. Y., over the week-end of Aug. 13, were Bro. D. A. Yoder and wife of Elkhart, Ind., Silvanus Yoder of Middlebury, Ind., I. E. Burkhart of Goshen, Ind., and O. S. Hostetler of Topeka, Ind. Each of the ministering brethren—Burkhart, Hostetler, and D. A. Yoder—preached for the congregation there while in that community.

Sailing Date for Missionaries.—Our missionaries to India, who were to have sailed from New York Sept. 2, failed to get a place in the ship they had intended to get on that date, hence they have postponed the date until Oct. 6. In this company are Bro. and Sister A. C. Brunk, Bro. and Sister John Friesen, and Sister Mina Esch and daughter Clara. May God grant them a safe voyage and a useful term of service while on the field.

Change in Superintendents.—Bro. and Sister L. L. Swartzendruber, who for the past fifteen years have rendered faithful service as superintendent and matron of the Mennonite Orphans' Home at West Liberty, Ohio, have recently retired from that position to take up work in connection with Hesston College and Bible School, while Bro. and Sister Loren King of West Liberty have taken up their work. May the Lord richly bless both the retiring and incoming superintendents and matrons in their new fields of labor.

Bro. A. C. Brunk and wife, missionaries on furlough from India, spent the week-end over Aug. 13 with the brotherhood in Elkhart Co., Ind. They worshipped with the Clinton Brick Church in the morning, and in the evening they attended a farewell service at Goshen College, they having been former students there and this meeting being held there in view of their returning to India soon. They spent a day at the Publishing House and with friends in Scottsdale, after which they went on to Har-

risonburg, Va., expecting to attend General Conference at Allensville, Pa., this week.

Meetings were held in all of the churches of the Southwestern Pennsylvania Conference, as well as in the Mifflin and Juniata counties, on last Sunday in which ministers from among those who are attending General Conference served as guest speakers. The following ministers served at Scottsdale: Floyd Bontrager, Midland, Mich.; Amos Gingerich, Williamsburg, Ia.; Clarence Shank, Wakarusa, Ind.; Jess Kauffman, Cheraw, Colo. Others who took part in the services of the day were Harold S. Bender, Goshen, Ind.; Elmer Hilty, Rittman, Ohio. We also enjoyed the presence of quite a number of other visitors at Scottdale over the week end. H.

Correspondence

Brutus, Mich.

Greetings to All Herald Readers:—Since our last writing a number of folks from other places have visited us. Among these were Bro. and Sister John Clemens, Mainland, Pa.; and Bro. and Sister C. W. Moyer, Souderton, Pa., of the Towamencin congregation who worshiped with us on Friday evening at a singing held at the home of Bro. and Sister Wilson Reed. They were on their way to visit a mission recently established in Wisconsin.

Sister Kauffman of Indiana is spending some time with her son, Clyde X. Kauffman. Sister Martha Birkey of Nappanee, Ind., is visiting among friends and relatives here. Mrs. John Brubaker accompanied her.

Sister David Snider has had an operation recently but is doing nicely now. May God bless her abundantly. Bro. and Sister Dan Oyer worshiped with us one evening and he spoke to us. Lois Oyer was with them. Bro. Edwin Yoder, Topeka, Ind., spent one evening with us and we certainly appreciated the message he and also others brought to us. It gives us new courage to have others come into our midst. We had quite a dry season. The other evening we had a nice shower, the first in quite awhile, although earlier there was some hail.

Remember us at the throne of grace.
Aug. 5, 1939. Cor.

Duchess, Alta.

Greetings in our Saviour's Name:—We have been richly blest, materially and spiritually. Crops are good, and ready to harvest.

Spiritually we have enjoyed the evangelistic services held from July 9 to 18 by Bro. Milton Brackbill of Pennsylvania. As children of God we were encouraged and made stronger in the faith. There were two open confessions.

On July 30 Bro. Elmer Martin of Pennsylvania brought us two stirring messages, and one more took a stand for Christ.

Summer Bible school was held from July 26 to Aug. 4. Interest was good, average attendance being eighty-five—mostly all non-Mennonites. We trust the seed sown will bring glory to God's name, and be a furtherance in the saving of souls.

Aug. 11, 1939. Mary Martin.

Waynesboro, Va.

(Mountain View congregation)

Greetings of love:—We have many reasons to rejoice and praise Him for both temporal and spiritual blessings. A few weeks ago a revival was held in our congregation by Bro. Wm. Jennings of Concord, Tenn. Each evening the church was filled to hear the inspiring messages brought by our brother. Every sermon was very uplifting to all who attended.

As results of this revival on Sunday, July 30, 20 souls united with the Church. We ask you to pray that all may be faithful until Jesus comes.

Sister Lottie Hatter, who has been quite ill for some time, was able to attend church last Sunday, for which we were very glad. Sister Osa Henderson has been in very poor health for the past few months, and while under a physician's care she is with her daughter, Sister Bedie Coffey of Staunton, Va. Sister Hallie Henderson has been ill for the past few months.

On Sunday, July 30, Bro. Joseph R. Driver delivered the morning message, using for his subject, "The Lord's Day." Text, Mark 2:27.

Our Sunday school has been increasing each Sunday for the past several weeks.

Your visits are always appreciated. Come when you can. Pray for the work at this place, and also for the sick.

Aug. 11, 1939. Viola A. Brydger.

Hagerstown, Md.

Dear Gospel Herald Readers:—We still enjoy reading the reports, articles, and good news we hear from other places such as mission places in Africa, India, and large and small towns, and wherever this good and great work is going on for the Lord. Then again, we see the opposite spirit working and striving against the work of the Lord which makes it difficult and a warfare, to know and do the best as a child or a Christian in this great work. Nevertheless Paul says, "The foundation of the Lord standeth sure; the Lord knoweth them that are His." He also says, "If God be for us, who can be against us?" Then ask the question, Who is right with the Lord? This I say, and pray, my dear reader, let us all get down upon our knees in faith and pray like David and say, "Lord, open thou our eyes,

that we may behold wondrous things out of thy law."

We read an article by Bro. Hershey from Wisconsin in which he stated that they built a church to worship God and to fellowship together from time to time. As we understand, they quite recently ordained a minister by lot; Bro. Daniel L. Martin. You read the size church building and the cost of the building; and they yet have a debt of fifty dollars. Here is a suggestion of my own: All who are concerned in the Lord's work and for His cause, suppose you send one dollar, or even fifty cents. I am sure whatever you give cheerfully the Lord will bless you. If they get more than they need, it won't be harmful to have a little in the treasury. Praise the Lord, Bro. Martin can walk in the church with his congregation as do others. Where two or three are gathered in His name He will be in their midst. The address is Daniel L. Martin, R. 2, Sheldon, Wis.

Aug. 12, 1939. George S. Keener.

Canby, Oreg.

(Bethel congregation)

Dear Herald Readers:—We are glad to share with you some of the blessings we have been receiving during the past weeks. We feel that the Lord very definitely directed the work of our Summer Bible School which was in session July 10-21. We had an enrollment of 117 with an average attendance of 100; of this number 65 had a perfect attendance. This group of children represented 60 homes and 13 religious denominations. A number of them came from non-Christian homes and do not attend regular religious services. Also we reached out a little farther and brought in a few children who had not been contacted before. Some of these have since become regular attendants in the Sunday morning services. Besides a few of the teachers who brought children to the school, several friends in the community very gladly used their cars and time to assist in this part of the work. Sister Ida Bontrager was supervisor; nine teachers were employed. On account of the busy season there was no High School class as had been planned. A program was rendered the last evening to a house filled with parents and others interested in Summer Bible School work.

During the past month we were favored with helpful messages by the brethren S. C. Yoder, Glenn Whitaker and Marcus Lind.

At this writing a number of our members are enjoying the meetings being conducted in Portland by Bro. C. F. Derstine.

Our mission workers, Bro. and Sister Ernest Bontrager, are again very busy in their work after a short absence, having attended the Mission Board Meeting in Michigan, and later

(Continued on page 452)

Miscellaneous

FAITH

Our Faith is like a bridge to safely span
The depths of disappointment and despair;
The bitter grief and pain that come to man;
The worry sloughs; the dismal swamps of care.

Above temptation's rushing, swirling stream
That reaches greedy fingers for our souls,
There swings the bridge of Faith with sturdy beam,

To bear us out of danger, toward our goals...
The higher rises lofty mountain peak,
The deeper is the valley down below
Where drift the chilling mists of doubt—we seek

Some path to take, some beacon light to glow....

But Faith, if strong, will bridge each valley trod

And safely lead our groping hearts to God!

—Grace Harner Poffenberger in
The Messenger.

THE CHRISTIAN WOMAN'S INFLUENCE AS A CHURCH MEMBER

By Beatrice H. Hallman

For the Gospel Herald.

For to me to live is Christ, and to die is gain.—Phil. 1:21.

The common statement that the lay member is an essential factor for the fullest growth and development of the evangelical Christian Church today, has become practically an axiom. A young Argentine minister of another denomination has made this observation to his people: "Only those who have imprisoned their thoughts in antiquated forms, those who live in an unalterable yesteryear, are the ones who pretend that the pastor—like a fairy godmother—with one soft wave of the magic wand, studies, prepares sermons, visits his congregation, attends to finances, directs the Sunday school, the Y. P. M., the children's groups, organizes special seasonal programs, and whatever else may be necessary. Today the majority of the laity hosts have advanced! At least in theory they agree that it is not logical nor just nor humanly possible to expect the pastor to shoulder all of these accumulated responsibilities." (Translated).

We can readily see that there is a place in the Church for the spiritual woman lay member. We do have specific responsibilities as women towards our church. Let us glance for a moment at four pen-pictures of women who were members of the apostolic Church, to see what kind of influence emanated from their lives:—

1. **II Tim. 1:5.** A godly grandmother and a spiritual mother who were filled with an "unfeigned faith"; and thus taught a young man who later proved to be a great blessing to the apostolic Church and to us, today.

2. **Acts 9:36-39.** A woman, kind of heart, who was "full of good works and almsdeeds which she did." Example:—she sewed "coats and garments" for the widows.

3. **Acts 16:14, 15, 40.** A business woman named Lydia, who was converted and baptized. Immediately she began to work for her Lord by providing comfortable lodging for the servants of God; namely, Paul, Timothy, and Luke.

How extensive and how great is the influence of woman as a true member of the invisible Church! In order to be practical, we have at hand a small list of works which the spiritual Christian woman may do:—

1. Visit—
 - (a). the sick;
 - (b). the discouraged ones;
 - (c). the new-comers (women and children);
 - (d). the needy.
2. Offer true hospitality to strangers wherever there is opportunity.
3. Teach the children—
 - (a). of her own household first,
 - (b). in the Sunday School,
 - (c). various schools such as vacation Bible school.
4. Plan a Home Department work, or help if one is started.
5. Open one's home for Cottage Prayer Meetings, Bible Study Groups, etc.
6. Sew for the needy.

But, listen well—we must be very careful not to misuse and abuse these privileges or to take advantage of these opportunities which present themselves to us! We must not allow the astute tempter to deceive us into following his suggestions for doing good. For in so doing we would lose all influence for the spiritual good of our church. We must work with a prayer on our lips, and impelled by a longing to glorify and honor our Saviour.

Let us sketch briefly a picture of the spiritual Christian woman to use as a personal score card:—

1. As such she **avoids** the following in her work for the Master:—
 - (a). aimless speech—or that of talking excessively for she is conscious of the fact that her conversation is written in heaven.
 - (b). judging of other sisters in the church or other members.
 - (c). a feeling of superiority; to the contrary she feels humble of heart and contrite of spirit.
She performs her tasks for love of Him and not for self-glorification; constantly praying that the Lord may guide her in her work, otherwise her work would not prosper.
 - (d). gossip... malicious or otherwise. At the conclusion of the church service, she does not talk trivially to her neighbor, for she knows that she has been in close communion with the pure and Holy God.

2. The Christian woman who is spiritual is **LOYAL**, doing everything possible to edify her church.

Someone has aptly said that the ideal Christian woman is not continually criticizing the Church. It is possible that there may be something faulty there, but, she then criticizes without exhibiting publicly the "filthy rags" which may be in her congregation. Her mode of criticism is just, fraternal, judicious, and

always constructive. She is loyal to her church sisters and to the other members as well. She is not constantly and gleefully pointing out how many of the members are lacking in faith or lead a deformed and carnal Christian life. She does not bother to hunt up heresies in other peoples nor does she convert herself into a member of the secret police so as to follow others around "picking them to pieces" (translated).

3. Furthermore, she is generous:—
 - (a). with her time.

She knows that such a noble enterprise as the church is able to do little if it cannot count on the **VOLUNTARY SERVICE** of its members. We simply cannot live unto ourselves. The Christian woman who is spiritual, does not measure her time given to church work by what others do, knowing that some can do more and others less than she. She believes that none of us can be generous with our time until we have done **ALL** that we are able to do.

- (b). with her money.

She maintains the same attitude towards her money; considering it a privilege to help support the financial program of her church. She has learned that there is no better method for this than to set apart a fixed amount or a determined percentage of her income. She keenly feels her responsibility as stewardess of her Lord's money.

4. Her influence as a faithful witness is extensive. (To develop this theme one would need a separate hour.)

5. The spiritual Christian woman is aggressive:—

- (a). She does not hide her talents. Just now we may well ask ourselves this heart-searching question:—have we buried the only talent or talents which God has given us? If we refuse to exercise our only talent, even it will be taken away; for it will gradually atrophy or be taken completely away.

To read a scripture in church, or to say one from memory is as important as to lead a meeting or give a talk; in fact, sometimes it is of more importance, if it is done to His honor and glory.

The custom that many have of consistently refusing a part in the Lord's work provokes a dangerous situation spiritually. These may be likened to the lukewarm status of the Laodicean church in Rev. 3:15, 16. God repudiated them with these awful words:—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

- (b). The spiritual Christian woman attends regularly all services and is punctual in so far as this is possible.

F. B. Meyer counsels thusly to all Christian women:—"On Sundays, you should be in your place, morning and evening, unless you are busy doing

other Christian duties in some other place. Before you leave the house, endeavor to find a moment to be alone with your God and to ask His blessing upon the service at hand, and upon the minister; that he might have exactly the right message needed by all. While he preaches, remember to keep your spirit and mind in constant contact with your God, so that the message may reach your heart as well as that of all others present. One can frequently observe when the wheels of the cart run heavy and it is then that you, from your seat, should lift your heart in prayer for the one who is preaching; that he may have the needed strength spiritually. How often the opportune prayer has brought rich blessing to a weary and perplexed preacher! Constitute yourself as one of these auxiliaries" (Translated).

The spiritual Christian woman understands that membership in a church implies holy living. "You cannot live unto yourself. Therefore you should not attend any places of amusement or waste your money in any such pleasures which are not to the glory of God: or which, by your attending you may hurt the conscience of some sister weaker than you are." (F. B. Meyer... Translated)

In other words, the spiritual Christian woman judges her actions by the knowledge of the kind of influence her life may have upon others. Briefly, sisters, our influence as Christian women is as nothing if we are "long in words and short on works."

"For to me to live is CHRIST and to die is gain."

A SEXTON'S MEDITATIONS

By Noah M. Weber

For the Gospel Herald.

(It may be of interest to our readers to know that the writer of this article has been a sexton of a church for 47 years and that these meditations come from the depths of his experience.—Editor.)

A sexton and member of a small country church not a stranger or hireling (Jno. 10:12, 13), with key in hand, his mind on the keys of the kingdom of heaven (Matt. 16:19), and of Him that was dead, now alive evermore, and has the keys of hell and of death (Rev. 1:18).

At the door—"I am the door" (John 7:9)—and John speaks of an open door that no man can shut (Rev. 3:8), and of door opened in heaven (Rev. 4:1). Now enters church building with praise and thanksgiving (Psa. 100:4), and rejoices that entrance shall be ministered abundantly into the everlasting kingdom (II Pet. 1:11).

In church building, he is reminded that Christ loved the Church (Eph. 5:25), that He is the head of the body (Col. 1:18), and this body will have part in the general assembly and church of the firstborn (Heb. 12:23). As shut-

ters are opened or shades raised to let light in, it reminds of the true light (John 1:9), and that "Christ shall give thee light" (Eph. 5:14); then walk in the light and be cleansed from sin (I John 1:7).

In cleaning the house of God, he meets dust and is reminded that man was formed of the dust of the ground (Gen. 2:7). Abraham speaking to the Lord said, "I am but dust and ashes" (Gen. 18:27); Job, "I repent in dust and ashes" (Job 42:6). As a spider and his web is met, he is reminded that the hypocrite's hope and trust is as a spider's web (Job 8:14), and is even in king's palaces (Prov. 30:28). In ascending the steps to the spot from which the book of the Law is read (Neh. 8:45) my heart standeth in awe of Thy Word (Psa. 119:161).

As the Word, the Bible, is placed in the center of the sacred desk, he remembers that all the work of the church centers around the Bible. Hymnbooks are placed beside the Bible and over the audience room. In so doing there may come to mind the hymn "Sweet Hour of Prayer," and then "Alone with God," and "Lord, I Have Shut the Door." And being alone, these thoughts may bring to mind the words of Christ to enter thy closet, shut thy door, pray in secret (Matt. 6:6), and Christ's admonition to pray always. He may just pause a moment in his work and sink down in prayer and heed the Spirit's call.

His work done, he waits for the time when the congregation is to assemble, and hopes it will heed the warning not to forsake to assemble (Heb. 10:25).

Adamstown, Pa.

THE POWER OF JESUS

By Ruth E. Buckwalter

For the Gospel Herald.

The Marriage in Cana

There was a wedding in Cana of Galilee. Jesus' mother was there. He and His disciples were invited also.

When they did not have enough wine and wanted more, Jesus' mother told Him about it. She told the servants to do whatever He told them to do. Jesus told them to get six stone water-pots, and fill them with water. They obeyed, and filled them up to the brim. Jesus told them to draw out now and take it to the governor of the feast, and they obeyed. The governor of the feast drank of it. He called the bridegroom and said unto him, "We always served the good wine first. Then why did you hold back the good wine till the last?" (See John 2:1-10).

Let us notice that Jesus was invited to this wedding feast, and He went. Let us also notice His conduct while there. We do not hear anything about Him until they wanted more wine and did not know where to get more. Then

they came to Jesus for help, which is the right place for anyone to go for help.

But did not Jesus by this miracle encourage the use of strong drink? No; for the following reasons: First, we cannot believe that a company who indulged in strong drink would invite Jesus and His mother and His disciples to come. Therefore we must conclude that it was a Christian company who had the wedding.

Second, our Lord made them good, wholesome wine which they recognized as soon as they drank it. But was it right for them to drink wine at all, since the Bible admonition is, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright," etc.? You will notice in this passage when wine was not to be looked upon. If the wine they used was intoxicating, Jesus condemned the use of it, not by harshly criticizing and condemning the people for using it, but by giving them good, fresh, wholesome wine, so that they could not (as some people try to do today) justify themselves in drinking strong drink even if it does make them a little drunk.

How would we have acted under the same circumstances? Of course, we could not have made wine out of water. We could do like Jesus, not harshly criticize them, but give them something better.

The Nobleman's Son

Jesus came again where He had made water into wine. A certain nobleman, whose son was sick at Capernaum and just about to die, came to Jesus and prayed to Him, asking Him to come down to Capernaum and heal his son. Jesus told him he would not believe except he see signs and wonders. The ruler said, "Come down before my child dies." He was not concerned about signs, but he was concerned about the life of his child. Jesus said, "Go on your way, your son is living and well." The ruler believed Jesus and went on his way to his son. And before he got there his servants met him and told him that his son was living and well! He asked them what hour he began to get better. They told him the day and the hour when the fever broke and left him, and the father knew it was the same hour when Jesus said, "Your son is living." His faith was strengthened, so that he believed everything Jesus taught and everybody in his house believed. John 4:52, 53.

Signs and Wonders

Certain of the scribes and Pharisees said, "Master, we want you to give us a sign." Jesus said, "You are an evil generation; you seek for a sign. I will give you no sign, but one," and that sign was a sign proving their own condemnation. We do not need signs to prove the power of Christ, either in Himself or in ourselves. The fact that we look for signs

proves our lack of faith. We may pray the Lord to heal us when sick or heal some of our friends, for a sign that we have the power of Christ in prayer. If the world cannot see the power of Christ in us without some special sign of healing, Jesus will give us just one sign of our own condemnation and hopelessness. See Matt. 12:38-45.

Casting out Devils

And when they came to the multitude there came to Jesus a certain man, who kneeled down before Him and said, "Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." Jesus rebuked the devil, and he departed out of him, and the child was cured at once.

When Jesus was alone, the disciples came to Him and asked Him why they could not cast out the devil. Just one thing was wrong. Jesus said unto them, "Because of your unbelief." If they wanted to cast out the evil spirit for a sign that they had the power of Christ, their motive was wrong. No doubt they offered up many prayers, but they did not receive the power. Jesus told them if they had as much faith as a tiny mustard seed, they could speak to the mountains and they would move and nothing would be impossible for them to do. (See Matt. 17:14-20).

Then there was brought unto Jesus one possessed with a devil, blind and dumb. Jesus healed him so that he could hear and speak. The Pharisees said that He casts out devils by Beelzebub the prince of devils. Jesus knew their thoughts and said, "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges." The children of the Pharisees were their followers. That they claimed the power to cast out devils is evident from the way Jesus speaks to them. Jesus' argument here is, If the man who casts out demons proves himself by so doing, that he is influenced by Satan, then you and your children whom you influence, are all of you influenced by the devil. But if I cast out devils by the Spirit of God, then the kingdom of God is come to you, because I am casting out Satan that I may set up my kingdom in your midst.

Let us notice the two motives in casting out devils. Jesus cast them out to promote His kingdom. The Pharisees who did everything to be seen of men, loving the praise of men, cast them out for signs to the people that they had power with God, whose lives were without judgment and mercy, not entering the kingdom themselves and shutting it up so no one else could enter.

Jesus says further, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil

his house." Jesus no doubt has reference here to the human heart; because of sin it has become the dwelling place of Satan, which he holds and keeps for himself. When Satan is cast out, Jesus dwells in the heart.

There are many people possessed with evil spirits today. Why cannot we cast them out? Because of unbelief and selfish motives. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he returns to his house from whence he came out, he finds it empty, swept, and furnished ready for him to go in. He goes in and takes with him seven other spirits more wicked than himself and they enter in, and stay there. The last condition of that person is worse than the first.

Satan's house is the heart of a person from whom he had been expelled by the power of Jesus, and should have been kept out by prayer, faith, and watchfulness. He finds it empty, the life and power of God is gone; swept from love, judgment and mercy, furnished with vain show and praise of men. Such was the condition of the scribes and Pharisees, although they would make every sacrifice to make one proselyte and when they made him they made him twofold more the child of hell than themselves. Hannibal, Mo.

CHRISTIAN FELLOWSHIP

(Continued from page 443)

deeper knowledge of the Bible. It strengthens Christian pilgrims on earth and is also a foretaste of eternal fellowship enjoyed by saints and angels and the Holy Trinity in the glory world above.

Then, too, there will be unity: true Christian unity, in such fellowship. So if we want to be true Christians, true followers of Him, let us walk in the light as He is in the light and we will have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin. Lititz, Pa.

MISSIONS

(Continued from page 445)

willer, Shank, Snyder) is in charge of this publication.

Pray for all this, the Lord's work.

Yours for Him,

Elvin V. Snyder.

Carlos Casares, F. C. O., Argentina.

INDIA MISSION NEWS

The rainy season has come, and there are good rains thus far; so of course the temperature is also very nice and cool. The roads and paths are very muddy as is always the case during the rains, so traveling is very difficult. All the missionaries, except those on rainy season leave, are back from the hills, and are at work. Sister Kniss had been having some trouble with chronic malaria, but seems to be better now. Little Betty Weaver is

also back from the hills, and is quite strong again. We believe it was only the direct healing hand of God that spared her life, and we know that He must have some place of future service for her. She was so near to Death's door that she must have almost looked into the beyond. But God intervenes when we are helpless.

We are anxiously looking forward to the arrival of the new missionaries, as well as those on furlough. They bring us a fresh contact with people and things at home. We soon get to feel, after we are here awhile, that things in the homeland have drifted farther away from us than we thought they would.

The new babies in the mission family are well and strong and are growing. We are indeed thankful that thus far their health has been good. The hazards to the health of babies surely are great here, and we must always be on the lookout. Indian babies have about a 50% death rate for the first year of life, but of course they do not have the advantages of the care of the missionary babies.

Bro. and Sister Hostetler and Sister Nafziger are still in the hills studying language. They are making very good progress. Gordon is attending kindergarten at the school in Landour while his parents go to language school. Little Verda Hostetler keeps her Iyah on the run to keep track of her.

Dondi, C. P., India. Fyrne Yoder.

REQUEST FOR BELIEVING PRAYER

On Aug. 22-24, the Third Annual Conference of the Mennonite Mission in Africa will be held at the Mugango Station, Musoma District, Africa. Bro. Eby Leaman, whose health has been indifferent throughout his six months on the field, has requested anointing with oil during this conference. We urge our entire brotherhood to concentrated prayer on his behalf, especially during the days set for the conference. It is impossible but that the Lord should be greatly magnified in this experience in view of the fact that it would be the first testimony of its kind before our native church. May we earnestly seek and "believe to see" the "exceeding abundantly above all that we ask or think." J. H. Mosemann.

CORRESPONDENCE

(Continued from page 449)

assisted in the Young People's Institute held at Albany in July.

The Lord has blessed us with a bountiful harvest. We have had some very warm weather during the past few weeks.

May we together "praise the Lord for his goodness and for his wonderful works to the children of men."

Aug. 14, 1939. Anna M. Snyder.

Tofield, Alta.

Dear Herald Readers:—We are glad to testify of the goodness of our Lord thus far. The past month has been packed full of spiritual refreshings. First of all, the Alberta-Saskatchewan district conference was held at this place, July 4-6. It was well attended with as high as 500 at one service. There were visitors from Oregon, California, North Dakota, Pennsylvania, and from all of our churches in the district. Among the visiting ministers were Bros. Milton Brackbill, I. S. Mast, Elmer G. Martin, and James Bucher. Bro. I. S. Mast preached the conference sermon, Bro. Brackbill, the sermon at the close of the Sunday school conference, and Bro. Bucher, an evangelistic sermon on "The Lord's Return." There were six confessions.

On Thursday, July 6, Bro. J. B.

Stauffer was ordained by lot as bishop of the Tofield congregation. Let us pray for the brother that he might lean hard on Him who is able to help in this responsible position.

Our evangelistic meetings conducted by Bro. Elmer G. Martin immediately followed conference. His messages were very much appreciated, the visible results being 15 confessions.

Our summer Bible school of two weeks came to a close last Friday evening, Aug. 4. Bro. M. D. Stutzman was in charge. There were 14 teachers, all from our own congregation. The attendance was an increase over last year, the total enrollment being 215 and the average attendance 185. There were about 20 cars and one truck used in bringing the children every day. There was a program at the close which proved that children have minds recep-

tive to learning Bible stories, verses, etc. Let us pray that it might bear fruit in their lives in service for Jesus. This is a blessed opportunity to spread the Gospel. May we all take advantage of it.

On Aug. 7, Bro. and Sister M. D. Stutzman with Bro. and Sister Henry Ramer of Duchess left for General Conference.

Wheat harvest is just beginning. The exceptionally hot, dry weather of July and August has made the crop lighter than usual. Verba Stauffer.

Port Trevorton, Pa.

(Susquehanna congregation)

Dear Herald Readers:—On the evening of July 19, we were privileged to have with us Bro. Elam Stauffer, who spoke to us on conditions in Africa (Continued on last page)

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Alberta-Saskatchewan Mennonite Conference, held with the Salem congregation near Tofield, Alberta, July 6, 1939.

Ministerial Meeting

A ministerial meeting was held at the church in the afternoon of July 3 to discuss problems relative to their work and to arrange for the program of Conference.

At the above meeting the following brethren were received as temporary members of this Conference: I. S. Mast, Casselton, N. Dak.; James Bucher, Upland, Calif.; Elmer G. Martin, Bird-in-hand, Pa.; Milton Brackbill, Paoli, Pa.; Ed Hershberger, Amenia, N. Dak.; Bro. Alvin Steckley, who was ordained as deacon for the Carstairs congregation within the last year, was received as a permanent member of Conference.

The following committees were appointed by the moderator:

Nominating: H. B. Ramer, J. B. Stauffer, O. O. Hershberger.

Resolutions: C. J. Ramer, Milton Brackbill, J. G. Hochstetler.

OPEN CONFERENCE

Conference proper opened on the morning of July 6 with singing led by Bro. Alvin Steckley.

Bro. H. J. Harder read Eph. 2:1-10 and led in prayer.

The Conference sermon was preached by Bro. I. S. Mast; using the Church as his theme and Matt. 16:18; I Cor. 3:11; I Tim. 3:15 as the Scriptural basis for his message.

The prophecies concerning the Church present her as precious and beautiful in the sight of the Lord.

The foundation of the Church is Jesus Christ, and beside Him there is none other. This gives her a security that the greatest forces of the enemy cannot shake.

The Church is composed of those who are saved. God is able to take from all nations those who believe and blend them in one beautiful body, where if one suffers, all other members suffer with him. She stands superior to all other organizations on earth. There is no fellowship so sweet as that found in the Church.

The purpose and program of the Church is to seek the lost and point them to Christ and build them up in Him.

God has amply provided for the protection of the Church in giving her ordinances and restrictions to observe, under which conditions she may have access to His all power and enjoy His presence unto the end of the world.

Testimonies to the sermon were given by the following home and visiting brethren:

Bishops: Isaac Miller, M. H. Schmitt.

Ministers: H. B. Ramer, H. J. Harder, M. D. Stutzman, C. J. Ramer, J. G. Hochstetler, Abe Reist, J. B. Stauffer, O. O. Hershberger.

Visiting ministers: James Bucher, Elmer G. Martin, Milton Brackbill.

Deacon: Ed Hershberger.

Minutes of the last Conference were read and with corrections were accepted.

Church records were read, which showed a total membership in the conference of 579.

Reports were given by the following appointees and reports accepted: Delegate to Pacific Coast Conference, by Bro. O. O. Hershberger; Member of Mennonite Board of Missions and Charities, H. J. Harder; Publication Board, H. B. Ramer; Educational Board, M. D. Stutzman.

Afternoon Session

After the opening of the meeting by singing and prayer, an impressive ordination service followed at which time Bro. J. B. Stauffer of Tofield, Alberta, was ordained to the office of bishop for the Salem congregation.

Bro. Elmer G. Martin preached the ordination sermon, with Acts 1:23-26 as a basis. A few of the thoughts presented were: The called of God are to have oversight. I Pet. 5; Heb. 13:17. They are to be honored and esteemed. I Thess. 5:12, 13. God knew that we need shepherds, and we need those who are ordained of God. God makes known His will to His leaders, and we look to them to be loyal and true to His Word.

After the sermon the two brethren chosen by the congregation, J. B. Stauffer and M. D. Stutzman, were presented and the lot cast, which fell on Bro. Stauffer. The ordination was in charge of Bro. Isaac Miller, assisted by Brethren I. S. Mast and M. H. Schmitt.

Resolutions Adopted

Relative to Bro. B. B. Weber's move to Ontario, which to our regret we must deem somewhat irregular, be it

Resolved, that we approve the action of our Executive Committee in relieving him from his ministerial work at Guernsey, Sask., and further declare that he is now free to assume ministerial duties at other places as the Lord may see fit to use him.

In regard to the removing and receiving of ordained men, be it

Resolved, that we adopt the following standard:

1. When ordained men wish to remove to other districts they shall seek counsel from the Executive Committee and obtain the consent of Conference before receiving letters from their respective congregations.

2. Ordained men of other districts may be recognized as officers in this district on condition that their ministry be called for by the congregation in which they are locating, bringing proper credentials from their home conference and congregation, and give satisfactory evidence of being one with us in faith, doctrine, and practice, also signifying a willingness to work in harmony with us.

Regarding our stand on Peace, War, and Military service, be it

Resolved, that we declare ourselves in harmony with the resolution adopted by the Mennonite General Conference at Turner, Oreg., Aug., 1937, and profess it to be consistent with the teachings of Jesus Christ, and shall endeavor by the grace of God to maintain this standard.

In consideration of the request from the brethren from the Westward Ho district for a resident minister, be it

Resolved, that the brethren, Isaac Miller, H. J. Harder and Earl Buschert act as a committee to deal with this request.

Since it has pleased our all-wise heavenly Father to remove from our ranks our esteemed and beloved bishop, Bro. N. E. Roth of the Salem congregation near Tofield, Alta., be it

Resolved, that we submit ourselves to Him who doeth all things well, and that we express our heartfelt sympathy to the bereft family and congregation and acknowledge that we have suffered a great loss in our Conference, believing he is worthy of double honor as instructed in I Tim. 5:17.

Since we have enjoyed the co-operation and Christian fellowship of the brethren, I. S. Mast, Elmer G. Martin, Milton Brackbill, James Bucher, and Ed Hershberger, we the Alberta-Saskatchewan Conference in session July 6, 1939, do hereby express our appreciation and gratitude for the fellowship, help, and advice of these brethren and

send greetings of love to their respective conferences, wishing them Godspeed.

In view of the request made by the Sharon congregation for ministerial help, it was moved and carried that we recognize the above request and grant it according to Article I, Section 3, of our conference discipline.

Election of Officers

Moderator for next Conference, Isaac Miller.
 Delegate to General Conference, H. B. Ramer.
 Delegate to Pacific Coast Conference, J. B. Stauffer.
 General Board members—
 Mennonite Board of Missions and Charities, H. J. Harder (for 4 years).
 District Mission Board Members—
 President, M. D. Stutzman.
 Vice-President, M. H. Schmitt.
 Secretary, H. J. Harder.

Treasurer, Jacob Brenneman.
 Mennonite Board of Colonization, Alvah Bauman.
 Sunday School Secretary and Field Worker, O. O. Hershberger.
 One member of Bible Study Committee, M. H. Schmitt for 3 years.

A committee was appointed to study our conference constitution and discipline and report any suggestive changes or amendments.

It was decided that our next conference session be held with the West Zion congregation near Carstairs, Alta.

Evening Session

After the devotional exercises Bro. Ed Hershberger conducted an open meeting, which was heartily supported.

Conference closed with a Gospel message by Bro. Milton Brackbill on the theme: How to Succeed in the Christian Life. Text, Luke 16:8.

Mod., Isaac Miller.

Sec'y, M. D. Stutzman.

SPECIAL MEETINGS

Cloverdale, Ohio

Report of eleventh quarterly mission meeting (Mt. Pleasant, Lima Mission, Bethany, and Central congregations) held at Mt. Pleasant Church, July 23, 1939.

Topics Discussed.—S. S. Lesson by Norman Smith; Morning Sermon, J. B. Smith; Mennonite Relief Work in Spain, Levi Hartzler; Living the Gospel in Modern Times, Sophia Breneman and Charles Breneman; Mission Sermon, Andrew Brenneman; Children's Meeting, Miriam Stalter; Report of General Board Meeting, M. L. Troyer; Spanish Relief (Evangelistic Sermon), Levi Hartzler.

Thoughts Gleaned.—It is necessary to have the Word written on the tables of the heart. We should call sin sin, and realize its blackness. The world is not convinced by what we say, but by what we are. The world listens to few sermons, goes to church few times, but it does note a true Christian life. It is possible to live an overcoming life today, with the help of God. If every one who professes to be a Christian would come clean-cut, the world would become more like Christ. We do not have to be called to special work to be workers. When we are born again we are born with a nature to work. If the constraining love of God is shed abroad in our hearts, we will work. God is on the giving end and we on the receiving end of blessing. People go out of the way for temporal blessings. How valuable are the blessings of God to you? Those who miss the blessings are on the outside. The commandments of God are all summed up in one word—Love.

Secretary.

Waynesboro, Va.

Report of the Fundamentals Conference and Mission Meeting held at the Springdale Church near Waynesboro, Va., Aug. 2, 1939.

Organization.—Mod., Melvin J. Heatwole; Chor., Orrie Yoder; Secy., Ira Showalter.

Program and Speakers.—Devotion, Amos Wenger; A Person of the Godhead, J. Ward Shank; The Guide and Power in the Christian Worker, Ernest G. Gehman; What to Expect from the Spirit-filled Life, John E. Lapp; Devotion, Daniel Shenk; What the Lord Hath Done (Responses from workers), led by Moses Slaubaugh; The Sufficiency of the Gospel, John H. Mosemann, Jr.

Thoughts Gleaned.—Importance of person and work of Holy Spirit emphasized. Holy Spirit, the mystic third person of Holy Trinity illustrated by electricity, giving heat, light, and power. His personality is proven by personal pronouns used concerning Him. Knowledge, will, mind, and personal acts are ascribed to Him. He is capable of personal treatment, gives testimony. His Deity

attested to—He associated with God the Father and God the Son; has divine names, work and attributes; is omnipresent, omniscient, omnipotent. He guides and empowers; He anointed Christ. By Him was Christ's kingdom established. He was sent down from heaven. He convicts, regenerates, renews, justifies, sanctifies, searches, seals, strengthens, teaches, indwells, leads, blesses, transforms, sends workers, prevents errors, prompts, comforts, anoints ministers, gives boldness, witnesses, proclaims Christ, unifies, imparts gifts, appoints overseers, gives spiritual discernment, guides in conference decisions, shows things to come, does not speak of Himself. He is the Spirit of the New Testament. One may resist, speak evil against, do despite, lie to, quench, grieve Him. Christians are partakers of Him—He is given by measure to man who is filled by and walks in Him. Holy Spirit power is greatest unused power in the world. He is the silent partner in the church. He is the seal of our redemption. We expect a Spirit-filled life to be a controlled life, a holy life, a chastened life, abounding, Spirit-led and directed, ready to carry out all the ordinances of the Bible, a "big" man with largeness of heart, a good Bible teacher, one who enters sympathetically into the problems of others, a real missionary.

In the mission program there were responses from workers who reported, We are workers together with God—He doing the most of the work. Work in Blue Ridge Mountains, Va., by J. E. Kurtz who reports 45 members in 2 years. Roaring Run, W. Va., by Joe Brunk, growing. Job, W. Va., by Hiram Weaver, 140 members. Knoxville, Tenn., by Wm. Jennings, growing. Mountain View, Augusta Co., Va.; Harrisonburg, white and colored; Newport News, and a dozen rural stations in Lower District, Va., were reported as making progress.

The necessity of the Gospel is evident, because of the depravity of man. God lets men have what they want to their own despair. He never interferes with our will. The Gospel is the power of God unto salvation. It is easier to preach the Gospel than to establish churches. It is hard to make a smooth wall with rough stones. It takes power to deliver us from sin. The nature of the Gospel is, it is **powerful**. The aim is, it **saves**; is sufficient for all men; brings conviction, builds up, cleanses from all sin.

Secretary.

Willow Street, Pa.

Report of Harvest Home and Sunday School Meeting held at Willow Street Mennonite Church, Aug. 9, 1939.

Organization.—Mod., Aaron Groff; Chors., Amos Mellinger, Landis Hershey; Secy., Clarence Kreider.

Program and Speakers.—(Wednesday morning) Harvest Sermon, Abram Martin; The Purpose and Value of Public Worship,

Wilson Moyer; Our Responsibility in Continuing the Work Left by Christ, John E. Lapp. (Afternoon session) Children's Meeting, David Groff; The Yielded Life (Luke 22:42), James Hess; How Make Christianity Practical, Parke Book; The Need of a Strong Spiritual Vision in Overcoming Everyday Problems, Simon Bucher. (Evening session) "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12), Wilson Moyer; Sermon (Josh. 3:5), John E. Lapp.

Thoughts Presented.—When the children of Israel were blessed by God they were warned not to boast, but remember the Lord who had given everything. We are dependent first upon God, and also upon others for everything we have. Let us be faithful stewards of what He has given us, and be thankful as admonished by the apostle Paul in Col. 3:15. Purposes of public worship are: (1) fulfilling the great commission, teaching and preaching the Gospel; (2) bring conviction to sinners; (3) encourage way-worn pilgrims heavenward. The value we receive from public worship depends upon our relationship with God. Empty churches are the result of empty sermons. The old-time Gospel is needed. Education cannot be substituted for Holy Ghost power. The greatest work of Christ was the training of workers for the Kingdom of God. The Christian should not live isolated from the world as did the monks, neither should he link up with the world to promote society. The Scriptural view is—the Church is the salt of the earth; what good conditions or things the world does enjoy may be attributed to its influence. As stewards it is required that we be found faithful. Christ is our example in yieldedness. The happiest people are yielded fully. It is important that we be yielded daily to have constant victory. Some evidences of the yielded life are humility, self-denial, obedience, cross-bearing, and consecration of talents to God. Christ is our example in practical Christianity. As Christ lives in us and we live out "the fruit of the Spirit" (Gal. 5:22, 23), Christianity is made practical. The new birth and submission to water baptism and outward confession are necessary because it is God's plan. All spiritual vision comes from heaven. Four kinds of everyday problems discussed requiring strong spiritual vision are social, educational, economic, and spiritual. There are many Christian professors but how many possessors. Jesus Christ being taken out of public schools is the reason for increased godlessness. Wonderful things apply to the children of God. Blessings of God are conditioned according to faithfulness. When God gives commandments He removes the obstacles that may hinder us from carrying them out. Some wonderful things are great victories of the Christian and daily communion with God. Allow no pet sins in Christian life, and do not make the blunder of failing to destroy utterly all the strongholds of Satan.

Secretary.

Married

Eberly—Rohrer.—On July 15, 1939, at the home of the officiating bishop, Bro. John A. Kennel of Parkesburg, Pa., occurred the marriage of Bro. Henry Eberly of Ephrata, Pa., and Sister Ruth Rohrer of Bareville, Pa. We wish them the rich blessings of God.

Yoder—Widmer.—At the home of the bride's parents near Sheridan, Oreg., July 30, 1939, Bro. Wayne Yoder of Kansas City, Kans., and Sister Luella Widmer were united in marriage, Bro. N. A. Lind officiating. May God's blessing attend them in life's pathway.

Bell—Kauffman.—Bro. Allison Bell of Centerville, Pa., and Sister Lena Kauffman of Atglen, Pa., were united in the holy bonds of matrimony at the Maple Grove A. M. Church June 3, 1939, Bishop John A. Kennel officiating. May God's blessing attend them through life.

Hoover—Horst.—On Saturday afternoon, June 3, 1939, Bro. David S. Hoover and Sister Anna E. Horst both of the Weaverland, Pa., congregation were united in holy marriage by Bishop John M. Sauder. May the choicest blessings of the Lord attend them through life.

Boettger—Brenneman.—On Sunday evening, Aug. 6, 1939, Bro. Edgar Boettger and Sister Norma Brenneman, both members of the Salem Mennonite Church at Tofield, Alta., were united in marriage by Bro. J. B. Stauffer, at the church. May they take the Lord with them through life in order that they may claim His blessings.

Hursh—Burkholder.—Bro. John F. Hursh of the Stony Brook, Pa., congregation and Sister Evelyn V. Burkholder of the Gerber's, Pa., congregation were united in holy matrimony on Saturday evening, July 22, 1939, at the home of the officiating minister, Bro. Walter H. Gable, York, Pa. May the blessings of the Lord accompany them through life.

Obituary

Gindlesperger.—Fannie, daughter of the late Jacob and Nancy Livingston, was born in Somerset Co., Pa., April 2, 1878; died Aug. 7, 1939; aged 61 y. 4 m. 6 d. She was preceded in death by 1 son. Four sons survive. She is also survived by her aged mother, 7 sisters, and 2 brothers. She was a member of the Thomas Mennonite Church for a number of years. Services were held in the home and in the church by Bros. S. G. Shetler and James Saylor. Interment in the Thomas Cemetery.

Hostetler.—Margaret Blanche (Brown) Hostetler was born Dec. 9, 1914; died July 16, 1939; aged 24 y. 7 m. 7 d. She was united in marriage to Kenneth Hostetler Dec. 23, 1933. To this union 3 children were born, of whom 1 survives. She is also survived by her husband, her parents, 2 grandparents, 4 sisters, and 1 brother. She united with the Blough Mennonite Church about four years ago and was faithful until death. Funeral services were conducted in the home and in the church by Bros. S. G. Shetler and Harry C. Blough. The body was laid to rest in the Blough Cemetery, Somerset Co., Pa.

Martin.—Annie Mae, daughter of Paul E. and Annie (Sauder) Martin, was born March 2, 1939; died Aug. 6, 1939; aged 5 m. 4 d. Funeral services were held from her late home at East Earl, Pa., on Aug. 9, in charge of John W. Weaver, Aaron H. Weaver, and Geo. N. Good. Text: Job 1:21. Services and interment were held at Weaverland. She is survived by the following brothers and sisters: Ruth, Emma, Edith, Mary, Paul, Jr., Carl, John Irvin, all

at home; also by her parents, grandparents, John H. and Emma Martin, and her maternal grandfather, Deacon Harry E. Sauder.

"Fair as some sweet flower in summer,
Till death's hand on her was laid,
Scorched the beauty from our flower,
Made the tender petals fade;
Yet we dare not weep nor murmur,
For we know she has been transplanted
To bloom in the glory world beyond."

Blough.—Elizabeth, daughter of Joseph and Anna Blough, was born in Wayne Co., Ohio, Sept. 25, 1858; lived in this community until her final call came Aug. 5, 1939, when she peacefully and calmly fell asleep in Jesus; aged 80 y. 10 m. 10 d. She was preceded in death by her parents, 2 brothers, and 1 sister. She is survived by 1 sister (Mrs. Mary Schloneger of Louisville, O.), and 1 brother (Amos Blough of Orrville, O.); also 16 nephews and nieces, and many other near relatives. Sister Blough confessed and accepted Christ as her Saviour and Lord, united with the Oak Grove Mennonite congregation, and remained a faithful and loyal sister in the service of her Christ whom she loved and served, looking forward with confidence and a living hope to the home over there. "In my Father's house are many mansions." Funeral services were conducted by Brethren J. S. Gerig and Wm. G. Detweiler. Texts, Psa. 90:14; Rev. 14:13. Interment in Pleasant Hill Cemetery.

"Sweetly sleep, beloved one,
Rest from thy toil, thy labor's done;
Rest till the trump from the opening skies,
Bid thee from dust to glory arise."

Uhler.—Ella Uhler, a member of the Tressler congregation near Greenwood, Del., was born Dec. 25, 1859; died July 30, 1939; aged 79 y. 7 m. 5 d. She leaves a family of 5 children (Lewis B. Uhler, Helen B. Eschelman, B. Rose Warrington, Mary D. Keel, and Martellus T. Uhler), also 9 grandchildren and 1 great-grandchild, to mourn her departure. She was a devoted, faithful member of the Mennonite Church for a number of years, being converted in the year 1903. She worked for a number of years in the Philadelphia Mennonite Mission before coming to Greenwood. During her long illness she was happy, rejoiced in the Lord, gave many testimonies and admonitions to those who visited her. She always bore a good testimony for her God and church, proving her genuine conversion and great interest in her mission. When the time of her departure came she was ready to go and peaceably without a least struggle went to her Maker. Funeral services were held in the Methodist Episcopal Church, Greenwood, Del., under the directions of Wm. C. Hershberger, assisted by ministers Hufnal and VonHagel. She leaves a bright testimony of a life lived for the Master, the greatest of monuments.

W. C. H.

Kniss.—Louisa, daughter of the late Christian C. and Pollie (Mishler) Blough, was born in Somerset Co., Pa., June 21, 1873; died Aug. 8, 1939; aged 66 y. 1 m. 17 d. She was married to John Kniss, and they were the parents of six children of whom two died in infancy. Besides her husband, she is survived by the following children: Lloy A. Kniss, missionary in Dhamtari, India; Orrville, of Los Angeles, Calif.; John of Lancaster, Pa.; Paul, Somerset Co., Pa. She is also survived by 3 grandchildren and 2 sisters, besides many other relatives and friends. She united with the Mennonite Church forty-nine years ago, and was a very devoted and loyal member until death. Though she suffered severely of cancer, yet she bore it all patiently, looking for the time of her departure. In her making of her funeral arrangements she requested that the five ministers, Sanford G. Shetler, John Layman, Harry C. Blough, A. J. Metzler, and S. G. Shetler, each speak a brief time at her funeral which was held in the Stahl Mennonite Church of which she was a member. Her deep concern was for the Church, and she made a dying request that an effort be made to keep the Church from drifting into worldliness.

Services were very largely attended. Her body was laid in the family plot in the Stahl Cemetery.

Andrews.—Elizabeth Frances, daughter of the late Sem S. and Mary A. Weaver, was born at Spring Creek, Va., Nov. 17, 1869; died at her home near Mt. Clinton, Va., July 5, 1939; aged 69 y. 7 m. 18 d. She had been ill from complications for more than a year. Death was due to hypostatic pneumonia. She united with the Mennonite Church in early life continuing in this faith to the end. Being the oldest in a family of fourteen children, she faithfully filled the vacancy in the home caused by the early death of her mother in caring for her brothers and sisters, six of whom preceded her in death, several of the children having preceded their mother. On Oct. 10, 1897, she was united in marriage to David Andrews. To this union six children were born. She and her family cared for her father in his last days. Surviving are her husband, 3 sons, 3 daughters, and 12 grandchildren. Two sisters also survive. Funeral services were held from the Mt. Clinton Church, conducted by the brethren, J. R. Driver and J. R. Mumaw. Text, Jno. 14:2,3. Interment in the nearby cemetery.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
But yet we're glad, if God saw best,
To end her suffering and give her rest."

George.—Jacob George was born near Mapleton, Ohio, Sept. 5, 1861; died Aug. 8, 1939; aged 78 y. 11 m. 4 d. He enjoyed fair health, was able to care for himself, also help with home duties. On Tuesday he became ill, and in the evening, while being taken to the doctor, suddenly passed away. In his early life he moved with his parents to Nappanee, Ind., where he grew to manhood. On Jan. 1, 1888, he was united in marriage to Mary E. Lantz. In 1912 they moved to Cando, N. Dak. After 2 years there they moved to Surrey community, where he lived at the time of his death. His companion and 1 daughter preceded him in death. Surviving him are 2 daughters (Mrs. Jonas Kidder and Miss Alta George of Surrey, N. Dak.), 1 sister (Mrs. Wm. Conrad) and 5 brothers (Frank, Edward, Charles, Oliver, and Peter George, all of Nappanee, Ind.). He united with the Mennonite Church in his early life, at Nappanee, Ind., and was a member of the Fairview congregation at the time of his death. He was of a very pleasant disposition, and will be greatly missed in the home of his daughter and among his wide circle of friends. Funeral services at Thompson Larson funeral home and at the Fairview Mennonite Church, conducted by D. T. Dierdorf and L. A. Kauffman. Interment in the cemetery near the church.

Geigley.—Susanna Weaver Geigley was born Oct. 6, 1852; died May 9, 1939, at her home in Terre Hill, Pa., after a few days' illness; aged 86 y. 7 m. 3 d. She was a daughter of Isaac and Catherine Weaver. Her husband, Amos Geigley, preceded her in death nearly 24 years ago, and since that time she and her son Harry lived together. She is survived by the following children: John, of Ephrata; Isaac, of East Earl; Tillie Bowman, of Ephrata; Mrs. Israel Musser, of Mohnton; Amos, of Fairfield, Adams Co.; Mrs. Barton Good, of Narvon; and Harry, at home; also 30 grandchildren and 35 great-grandchildren. The following brothers also survive: Martin, of Terre Hill; John W. Weaver, of Blue Ball; David Weaver, of Baums-town, Berks Co. Her husband, 1 son and 3 daughters preceded her in death; also 1 sister and 6 brothers preceded her, Bishop Benjamin Weaver being one of them. She was a faithful member of the Mennonite Church for many years, and was ready to leave this world. Funeral services were held May 10, at the Weaverland Church, conducted by Bros. Aaron Weaver and Mahlon Witmer.

"Gone to the light that shines so fair,
Gone from earth of sorrow and care;
Resting those hands that did their best,
Gone, dear Grandmother, gone to rest."

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The annual meeting of the Iowa-Nebraska Conference will be held, the Lord willing, with the brotherhood of the West Union congregation near Parnell, Iowa, September 6-8, as follows:

Monday Evening (Sept. 4), Bishop's Counsel.

Tuesday (Sept. 5), all-day Ministers' Meeting.

Wednesday (Sept. 6), all-day Church Conference.

Thursday (Sept. 7), A. M. Church Conference.

Afternoon and evening, Workers' Conference.

Friday (Sept. 8), all-day Workers' Conference.

A cordial invitation is extended to all who can to attend this session of Conference with us.
William R. Eicher, Secretary.

Ontario A. M. Sunday School Conference

The Ontario A. M. Sunday School Conference will be held at the Maple View Church, near Wellesley, Ont., Sept. 9-11, beginning Saturday evening. Come praying.
Peter Nafziger, Sec.

CORRESPONDENCE

(Continued from page 453)

and followed with an encouraging sermon.

Bro. Walter Oberholtzer was with us for our morning service, July 30. We were greatly enriched with his sermon on love.

May we all labor together for the advancement of His kingdom. We covet the prayers of all Christian people.
Cor.

Stuarts Draft, Va.

(Valley View congregation)

Dear Readers of the Gospel Herald:—Greetings. We are reminded again at this time of the year of the verse that says, "The harvest truly is plentiful but the laborers are few."

On Sunday, July 9, Bro. William Jennings of Concord, Tenn. preached a very impressive sermon from Mark 14:8 stating how and when we should show our appreciation. The attendance was good.

On July 16, Bro. and Sister John Garber and family of Harrisonburg, Va., and his mother and sister worshiped with us. Bro. Garber brought an encouraging message to the believers here. We are always glad to have visitors from other congregations worship with us.

A singing is held at this place every fourth Sunday evening of each month during the summer.

On Aug. 13, Bro. Perry Burkholder brought the message from Matt. 4:4, "It is written." He stressed the importance of knowing and obeying the written Word. We feel that this is being neglected by many in this day.

The attendance this summer is only fair. We feel there should be a larger number present each Sunday.

Will you remember this place in prayer?
Bessie Brydger Hailey.

HESSTON COLLEGE AND BIBLE SCHOOL

Opening date.—September 5, 1939.

Departments.—Two years of college work, accredited by the State Board of Education. Two years' Bible course (Christian Workers' Course).

Four years accredited high school.

Prospects for the school year 1939-1940 are good. A large student body is expected. The faculty is being strengthened. This should be one of our best years. Write for catalogue and information. Plan to enjoy the year with us.

Milo Kauffman, President.

SPECIAL PREACHERS' COURSE

A Unique Opportunity for Further Preparation Provided by Goshen College, Sept. 18 to Dec. 20, 1939

In recent years a number of our younger ministers have expressed a desire to spend more time in study, if possible in school. One of the chief obstacles has been the cost of paying for several months or a year of study away from home. Since the call for this service has come to us as a church school, and since our congregations have been generous in support of the school financially, we feel that we owe it to the church to make it possible for our ministers to get more preparation at a minimum of cost. We have therefore decided to arrange a special preachers' course during the first semester of the coming school year. **Tuition will be entirely free, and board and room will be given for the small sum of \$25.** Ministers who come will be allowed to select any course in the Bible Department or any other department which will be of help to them and which they are prepared to take. All courses will be regular college courses of standard college grade and taught by the regular teachers. In order to make it easier for ministers to leave their homes and congregations the usual semester period will be shortened from eighteen to fourteen weeks. This will permit finishing the work before Christmas, by December 20. We are also arranging that the courses begin a week after school opens, on September 18.

We extend a hearty invitation to all our ordained men to take advantage of this unusual opportunity.

S. C. Yoder, President.

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Shirk.—Edith F. Shirk was born Dec. 1, 1897; died Aug. 8, 1939, at her home between Blue Ball and Ephrata, Lancaster Co., Pa.; aged 41 y. 8 m. 7 d. She was the daughter of Diller, and the late Fannie Frankhouser. She is survived by her husband (Leroy B. Shirk) and the following children: Warren, Chester, Mervin, Leroy Jr., Esther, and 1 grandchild. She is also survived by 1 brother, Daniel Frankhouser, and these sisters: Lizzie and Fannie Frankhouser and Mrs. Milton Huber. At the tender age of twelve she accepted Christ as her Saviour and became a member of the Mennonite church, remaining faithful until death. It was her great delight to go to the house of the Lord as long as she was physically able and for the last three months of her life (which were spent in intense suffering) nothing pleased her more than the visits of God's ministers. She appreciated the faithfulness of her pastors. Although her body was wrecked from severe pain yet she manifested a spirit of submission, challenging those who came in contact with her. Funeral services were conducted at the Weaverland Mennonite Church with Bros. John and Aaron Weaver in charge. Interment in adjoining cemetery.

"A picture which shows many tears of care,
And yet an expression of sweet love there,
The work of rarest and loveliest art,
A picture of mother that's framed in my heart."

—The Family.

BOOK REVIEW

The Book of Life, by Z. H. Copp. The John C. Winston Co., Philadelphia. Price \$2.50.

This book contains the scriptures of the New Testament in an unusual form. The contents of the four Gospels are rearranged into one continuous narrative, without repetition of parallel passages, called the Interwoven Gospels. The remaining books are unaltered in form, though rearranged in order.

It is not a new translation, but claims to follow the English translation of William Tyndale, 1525. The author calls it "an inspired, interpolated translation of the New Testament, free from ancient language locks." The printing is in verse form like in the Authorized Version, and in general the style remains the same, except for the modernizing of many obsolete words and phrases.

Phrases and passages in the New Testament "hard to be understood" are handled with varying degrees of freedom. Following are a few random samples. Some simple, clarifying changes are made, as "grainfield" for "corn fields" (p. 33=Mark 2:23). Others are permissible interpretations, as in changing John 3:6 to read, "That which is born of man is flesh, and that which is born of God is Spirit" (p. 21). Still others are a free rewriting to bring out a particular theological interpretation (e. g., p. 68=Mt. 16:17-19), or to make the rendering more congenial to modern canons of taste (e. g., p. 312=I Cor. 7:3-5).

The book is evidently uninfluenced by the textual studies of the past three centuries which are incorporated in the Revised Version. In the Interwoven Gospels the ordinary chapter and verse numbering is obliterated by a new numbering for the continuous narrative. The author apparently tries to catch popular interest by the use of short, semitabloid phrases in his summaries printed in italics at the head of each chapter.

In general the spirit of the work is reverent and evangelical. The book may serve a useful purpose in interesting certain classes of readers in the New Testament who might otherwise not read it at all. But for those who know and love the New Testament in its ordinary form it is hardly more than a novel curiosity.
—Edward Yoder.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 31, 1939

(Herald of Truth
Established 1864)

No. 22

TEN DAYS IN CONFERENCE

Perhaps we should have said, nine days. The meetings of which we here speak began with a meeting of the Executive and Publishing committees of the Mennonite Publication Board at the Landis Valley Church near Neffsville, Lancaster Co., Pa., on Wednesday afternoon, August 16, and closed on Thursday evening, August 24, with the last session of the Mennonite General Conference at Allensville, Pa. But there was enough time spent in the way of preparation and gathering up the fragments that we may well add another day to this time.

As stated before, the Executive and Publishing committees met at Landis Valley Church on Wednesday afternoon. These committees also met on Thursday forenoon. The purpose of these meetings was to prepare for the work of the Board, which began its open meetings on Thursday afternoon, closing its session on Friday evening.

The Wednesday evening meeting was in charge of the home ministry. Under their leadership Bro. Edwin Yoder of Topeka, Ind., conducted the opening exercises, after which Bro. Harry A. Diener of Hutchinson, Kans., delivered a stirring message on the theme, "Prepare to Meet Thy God."

During the Thursday morning deliberations there was a joint meeting of the Executive and Publishing committees with members of the Commission for Christian Education and Young People's Work, during which a number of things of common interest to all the bodies concerned were considered.

The first public session of the Board was held on Thursday afternoon. The afternoon was taken up in the reports of officers, editors, and committees of the Board and the transaction of other business.

In an executive session after the public meeting Thursday afternoon a number of recommendations submitted by the Executive Committee were discussed and most of them approved substantially as submitted.

One of the favorable developments during the meeting was that the former debts of the Board and of the Publishing House have been liquidated and that a considerable surplus is on hand to carry on the future activities of the Board.

The report of the Treasurer showed that the total net worth of the House and of the Board amounts to \$370,321.80.

Thursday evening found us assembled in the large commodious church, well filled. Two subjects were considered:

1. The Origin and Growth of Our Publication Work, by Daniel Kauffman.
2. Present Needs and Future Policies, by A. J. Metzler.

Friday was divided about equally between inspirational messages and business matters. The following subjects were discussed during the forenoon:

1. The Work of Publication Board Members, by Amos S. Horst.
2. How Improve Our Board Meetings, by J. R. Shank.

Following are the members of the new Executive Committee:
President, Simon Gingerich.
Vice President, D. D. Troyer.

Secretary, O. N. Johns.

Treasurer, Lewis Martin.

General Manager of Publishing House, A. J. Metzler.

Secretary-treasurer of Publishing House, C. B. Shoemaker.

Following are the members of our Publishing Committee: J. L. Stauffer, J. Paul Graybill, J. Irvin Lehman, Oscar Burkholder, Paul Erb, Harry A. Diener, Daniel Kauffman.

Four subjects were discussed in the afternoon as follows:

1. The Establishment of Branch Book Stores, by O. N. Johns.
2. In Sales and Distribution, by John W. Weaver.
3. In the Employment of Workers, by Lewis Martin.
4. Improving the Quality of Our Literature, by Oscar Burkholder.

A similar session was held in the evening, at which time the following subjects were discussed:

1. A Trip through the Publishing House, by Geo. W. Cutrell.
2. The Relation of the House to Other Departments, Units, and Phases of Our Church Work, by Paul Erb.
3. Our Goal: the Strengthening of the Church and the Saving of the Lost, by Simon Gingerich.

This writeup would be incomplete if we did not include a word of appreciation for the fifteen years of faithful service which Bro. Henry Hershey rendered as Treasurer of the Board. Advanced age and failing health impelled our dear brother to ask that he be released.

Another item that calls for appropriate recognition is the splendid hospitality extended by the people of Landis Valley and the surrounding community. A new link has been forged between Lancaster County and the rest of the Church. It might be of interest to the readers to note that about one fourth of the communicant members of the Mennonite Church of America reside in the Lancaster Conference district.

In the Friday evening service an appropriate series of resolutions, prepared by the Resolutions Committee, was adopted by the Board.

A full house, when the Board meeting adjourned gave evidence of a general interest in the work of the Board. Among the actions taken was that of providing for a special meeting of the Board some time next year, to be held at Scottdale. After a few appropriate remarks by the moderators, and appropriate closing services, the meeting was adjourned in the midst of a general feeling that a profitable meeting was held.

On Saturday a number of Sunday school meetings, harvest home services, and Bible meetings were held in congregations in eastern Pennsylvania. Besides these showers of blessings in these churches, the Lord blessed the country outside these buildings by sending a bountiful rain that lasted the greater part of the day.

Sunday found the churches of the state opening their day's work by the regular Sunday school. This was followed in many churches by an all-day fundamentals conference and by regular preaching services in other places. Bro. Ira D. Landis furnishes us with a schedule of appointments by visiting ministers in the following churches in Lancaster and adjoining counties over the week-end of Aug. 20:

Hammer Creek, Etter F. Heatwole.

Conestoga, Harry A. Diener.

Millwood, Harry A. Diener, Menno Esch.

Ephrata, Paul Erb, D. J. Johns, G. J. Lapp, J. R. Shank.
 Risser's, Paul Erb.
 New Holland, Daniel Kauffman.
 Brick, John Friesen.
 Lancaster
 Sunnyside, John Friesen.
 Vine Street, M. C. Lehman, Edwin Yoder.
 Chestnut St., Daniel Kauffman.
 Metzler's, D. J. Johns, Daniel Kauffman.
 New Danville, Edwin Yoder.
 Lititz, M. C. Lehman.
 Landis Valley, D. D. Troyer.
 Miner's Village, D. D. Troyer.
 Rohrerstown, S. W. Sommer.
 Erisman's, I. B. Witmer.
 Kraybill's, Paul Sauder, Paul Erb, D. D. Troyer, Edwin Yoder,
 J. R. Shank.
 Hess, S. W. Sommer.
 Mennonite Home, Edwin Yoder.
 Slate Hill, Ray Yoder.
 Mechanicsburg, Ray Yoder.
 Cocalico, J. R. Shank.
 Bowmansville, J. R. Shank.
 Indiantown, J. R. Shank.
 Good's, Oscar Burkholder.
 Salunga, Joseph Gross.
 East Petersburg, E. S. Hallman.
 Groffdale, E. S. Hallman.
 Erb's, D. D. Troyer.

Monday morning found the workers assembling at the Allensville Church, Mifflin Co., Pa., where the Mennonite General Conference and associated meetings were held.

The Committee on Arrangements began its session a little after 9:30 A. M., Monday. It is the work of this committee to consider all matters to be presented to General Conference and to make full preparation for all the work of that body. It is at once the most important, most responsible, and hardest worked committee connected with General Conference.

Besides the committees connected directly with the General Conference, there were other organizations, not so connected that, as a matter of convenience and economy, held meetings because their members were in attendance at the Conference.

While the Committee on Arrangements was in session there were several joint meetings of the Executive and Mission committees of the Mennonite Board of Missions and Charities. A number of matters which are vital to the welfare of the Mission cause were considered and appropriate action was taken.

An educational program, conducted under the auspices of the Mennonite Board of Education, held the attention of the assembled multitude in the large tent on Monday afternoon. Following is a list of subjects considered:

1. What Constitutes an Adequate School Program for the Mennonite Church? By Milo Kauffman.
2. Emphasis to be Maintained in our Church School Program.
 - a. The Spiritual Emphasis. By I. E. Burkhart.
 - b. The Church Emphasis. By A. J. Steiner.
 - c. The Scholastic Emphasis. By Chester K. Lehman.
 - d. The Missionary Emphasis. By E. E. Miller.
3. Reminiscence of a Third of a Century of Our Educational Work. By S. F. Coffman.

Monday evening was given over to a Mission Board program, conducted under the auspices of the Mennonite Board of Missions and Charities. In the messages delivered our three foreign mission fields—Africa, India, and South America—were represented in the three addresses:

1. The Church in Tanganyika, by Elam W. Stauffer.
2. Lights and Shadows of the India Church, by A. C. Brunk.
3. Developing Christian Leadership in the Argentine, by Amos Swartzentruber.

These messages were followed by a closing address on "Ye shall be Witnesses," by D. D. Miller. The latter has served the church for a third of a century as an official (President, Vice President, Treasurer, Financial Agent, etc.) on the Board.

The Commission for Christian Education and Young People's Work spent some time in consultation together concerning ways and means of fostering the interests of the cause of Christ and the Church through the instrumentality of the Committee.

Among the organizations to hold a meeting during Conference week was that of the Sisters' Associated Sewing Circles. Tuesday, 4 P. M., was the time when they went into session.

Tuesday proved to be a busy day. A number of committees, previously mentioned, continued their labors. In the tent the forenoon was given over to a program by the Music and Historical committees, while the afternoon and evening sessions were in charge of the Commission for Christian Education and Young People's Work.

Pertaining to music, the following subjects were discussed:

1. Trends of Musical Development in the Mennonite Church, by David Alderfer.
2. How Provide Better Leadership in Music, by Ezra Brubaker.

In the program sponsored by the Historical Committee the following subjects were presented:

1. Menno Simons' Greatest Writing, by John Horsch.
2. Outstanding Early Leaders of the Mennonite Church in America:
 - a. Heinrich Funck of Franconia, by John C. Wenger.
 - b. Peter Eby of Lancaster, by Ira D. Landis.
 - c. Peter Burkholder of Virginia, by Harry Brunk.
 - d. Benjamin Eby of Ontario, by Curtis Cressman.
3. The Importance of Preserving the Records of the Church, by Harold S. Bender.

As said before, the afternoon and evening sessions were in charge of the Commission for Christian Education and Young People's Work. In the course of these two sessions the following subjects were considered:

1. A Glimpse of the Work of the Educational Agencies of the Past, by Daniel Kauffman.
2. The Merger and Purpose of the New Commission, by Orie O. Miller.
3. How the Commission has Taken up and is Carrying on its Work, by A. J. Metzler.
4. Spiritual Value in Our Teaching Program, by John H. Mosemann.
5. The Work of the Curriculum Committee, by C. F. Yake.
6. The Work of the General Secretary, by John R. Mumaw.
7. Looking Forward in Christian Education, by Paul Erb.

In these meetings, like many former meetings, there was one serious weakness; namely, that many who ought to have been in the tent, listening to the messages delivered from the platform, were promenading back and forth on the campus, visiting and otherwise hindering the work. These promenaders included not merely the nominal church members and outsiders, but also some (even preachers) who look upon themselves as consecrated members. They had lost sight of the fact that all kinds of visitation should cease as soon as the services begin, and all interest should be centered in the work of the meetings.

As usual, the meetings were edified by the presence and active interest of some aged pillars of faith who have spent many years in the service of Christ and the Church. Among the ministers present who had passed the allotted time of four score years are the following: C. Z. Yoder of Wooster, Ohio; D. J. Johns of Goshen, Ind.; Samuel Hess of Shiremanstown, Pa.; E. L. Frey of Wauseon, Ohio; J. S. Hartzler of Elkhart, Ind. Several others were present who are nearing the eightieth milestone of their lives.

On Wednesday morning, at 9 o'clock, the Mennonite General Conference began its open sessions. All the meetings prior to this time were either of the class designated as "associated meetings" or committee meetings (with the exception of the Committee on Arrangements) which may or may not have had connections with General Conference. There was a large crowd of interested, praying listeners

present, and we felt that a profitable meeting was before us. There were members present from all of our conferences as well as from most of our Mennonite congregations. The meeting was in charge of Moderators Abner G. Yoder and Jesse B. Martin and Secretaries J. A. Heiser and Amos Hostetler.

* * *

The Conference sermon was preached by Bro. Harry A. Diener. Text, John 12:32. Theme, The Exaltation of Jesus Christ. Much of the message was devoted to a discussion of the issues of the day. He quoted a number of impressive portions of Scripture, all pointing to Christ whose life and work and Word and death brought to all believers the blessings of salvation in both this world and the world to come.

This sermon was followed by brief but impressive responses from the following brethren: Henry Ramer, Noah H. Mack, Ray F. Yoder, John E. Lapp, Amos Swartzentruber, J. N. Kaufman, C. C. Cressman, E. B. Frey, William Jennings, Fred Gingerich, A. C. Brunk

* * *

A slight change was made in the representation on the Interboard Committee. Since the General Sunday School Committee, the Young People's Problems Committee, and Bible Meeting Topics Committee have been merged in the Commission for Christian Education and Young People's Work, it was decided to discontinue the representatives from these former general committees and substitute therefor a representative from the Commission. It was also voted to ask the General Problems Committee to appoint a representative on the Interboard Committee. This leaves a membership of nine on this committee, instead of ten, as heretofore.

* * *

Reports from our various Church activities brought before the assembled body much valuable information concerning the resources, work, and progress of the Church.

* * *

A new feature, heretofore unknown in our General Conference proceedings, was the centering of most of our public discussions around the central theme of "The First Conference," namely, the Council of "the apostles and elders," as recorded in the fifteenth chapter of Acts. Six subjects were discussed under this general head, as follows:

1. The Occasion for a Conference, by J. D. Mininger.
2. The Nature of the First Conference, by S. E. Allgyer.
3. The Proposed Solution, by Simon Gingerich.
4. The Decision Approved by the Conference, by Nelson Kauffman.
5. The Results of the Conference, by Oscar Burkholder.
6. Our Blood-bought Faith, by Allen H. Erb.

* * *

An offering was lifted which amounted to \$656.54.

* * *

One of the very valuable features of the Conference was that of a few executive sessions of the delegate body, together with all other ordained brethren who cared to attend, where a number of very important questions were discussed and appropriate action was taken. These things will appear in the regular report of General Conference, which we hope to be able to report in a few weeks.

* * *

Wednesday evening was given over to a Peace program, under the auspices of the Peace Problems Committee. We listened to a discussion of the following subjects:

1. Our Relief Work and Peace Testimony, by Levi Hartzler.
2. The Nonresistant Attitude in Industrial Strife, by Guy F. Hershberger.
3. The Nonresistant Way of Life, by J. B. Martin.

* * *

In numbers, the General Conference at Allensville just about equaled that at Belleville twelve years ago. While the local attendance was not so large as that in more populous Mennonite communities, among those from a distance there was an unusually large attendance. Among the ordained men there were enrolled the following numbers: bishops, 74; ministers, 201; deacons, 58. This does not include those who were present when the Conference began but who were gone before the ministry had enrolled.

* * *

As for the hospitality extended, that was all that we expected—and we had expected a great deal, remembering how we fared when the

General Conference was held at Belleville twelve years ago. Whenever a meeting of this kind is held in "the Big Valley" you may expect all the people of the Kishacoquillas Valley, from end to end, to give it hearty support. Old friendships were renewed, and new ones formed.

* * *

One of the actions taken with reference to the Commission for Christian Education and Young People's Work was to postpone action on the tentative constitution until next meeting of General Conference, and a committee of five members was appointed to prepare a revised Constitution for consideration of the General Conference.

* * *

Following is the personnel of the new Executive Committee of General Conference:

Moderator, Harry A. Diener.
Assistant Moderator, N. A. Lind.
Secretary, J. A. Heiser.
Assistant Secretary, Amos Hostetler.
Treasurer, J. C. Frey.

Sixth and seventh members of the committee, J. L. Stauffer, Oscar Burkholder.

* * *

One of the possible weaknesses in our conferences—district and General—is that as a rule too few voices are heard in the general discussions. While we should respect and support our leaders, it should also be kept in mind that they like the rest of us, are but human and limited in judgment. Every Conference member, every leader in church or congregation, should make a careful, prayerful study of the things to be brought before them and allow themselves to be used as the Holy Spirit may direct.

* * *

As a rule the hymns that were sung were of the devotional type, awakening the spirit of true worship. On the other hand, there were some songs and choruses of a type that reminded one of a runaway team rather than the spirit of worship that belongs to a congregation of worshipers.

* * *

Here is another thought that may apply to some who were in attendance part of the time: If some millionaire had, at the beginning of the meeting, announced that all who were in attendance at the adjournment of General Conference, would be presented with a check for \$50, it is quite probable that some brethren who thought that they just had to go home would have been present to receive their checks. After you get through smiling at this suggestion, you might spend some time in serious meditation with a view to profit by it when you attend some future conference.

* * *

In the general discussions throughout the Conference, here are a few key-note themes that were held out frequently and impressively: The Uplifted Christ; The Power of Prayer; The Atonement; Obedience; Love; Righteousness; The Submissive, Humble Life; Peace; Christian Consecration; and other things belonging to the yielded life. Throughout the meetings we felt as did Peter of old, "Lord, it is good for us to be here."

* * *

We had looked forward with the hope that the new Church Polity, upon which a committee had been working faithfully for a number of years, would be adopted at this session. It developed, however, that the tentative copy had been sent out too late for the Conference members to give this copy intelligent consideration at this time, hence the matter was again postponed for two years.

* * *

The Resolutions Committee submitted a number of appropriate resolutions which were promptly ratified by the meeting, and which we hope to be able to publish in a few weeks.

* * *

During the week there was a meeting of mission superintendents and other mission workers, which we trust will mean much in the promotion of the Cause.

* * *

Thursday evening, the last session of the Conference, proved to be a very interesting meeting. While many had gone home, there were enough people left to fill the tent. First there was a stirring workers'

(Continued on page 469)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.
(215 So. Pershing)

Dear Gospel Herald Readers, Greetings:—We praise God for His continual blessings to us.

In the past month we have received another man into our fellowship, Mr. Clune. He is a man of 78 years of age and was formerly a Catholic. We are looking forward to the time when his wife will come also.

We were very glad to have Bro. Leroy Cowan of Birch Tree, Mo., with us a few days after Conference. His help was much appreciated. We had 3 people to renew their vow with God, and we praise God for that.

Bro. Fred Bitikofer of Canton furnished 2 coats of paint for the Mission building and he also donated his time. May the Lord richly bless his efforts, is our prayer.

Our visiting friends the past month were Bro. and Sister A. Lloyd Swartzendruber and Sister Ida King of Kansas City, Bro. Dave King and son Joe and wife of Iowa, Bro. Leroy Cowan of Missouri, and Bro. Allen King of Colorado.

Sunday, Aug. 6, Bro. A. Lloyd Swartzendruber gave an interesting talk on the Children's Home during the preaching hour and in the evening Bro. Allen Erb gave us an inspiring message.

Aug. 13, Bro. Levi Headings brought the morning sermon and Sunday, the 20th Bro. Andrew Bontrager preached for us.

Sunday afternoon a group of young folks from Yoder came in and made it possible for us to have services in 16 different homes. It brought joy in every home, and I'm sure all that had a part in the services can testify that they received a blessing from God.

Pray for the work in Hutchinson. The work is great and the laborers are few.

In His glad service,

Aug. 23, 1939. Mary Weaver.

Chicago, Ill.

(1907 South Union Ave.)

Fresh Air Echoes—"Look what I got!" "I got a hen egg." "I got a dozen." "I hunted the eggs." "I got a little hen egg." "I got a pigeon egg, and it's got a bird in it." "My farmer had 32 little pigs, and 60 other pigs." "We had 4 sows." "We had 20 pigs and five fat sows." "We made balony out of Governor, da bull. He got mad." "Our

bull's name was Eli." "My farmer's car cost \$800." "My farmer had an F-12 that cost a thousand." "I ate chicken." "I had chicken too, young roosters, Boy! they were good." "My farmer and his wife never fight once." "'You know what?' We had butter and jelly for our bread all at the same meal." "My farmer is good. He never swears and he never hollers; just whistles and sings." "Oh! The big pigs have high heels on." Thus come the direct quotations from the children all the way home. Every detail of farming is discussed by the happy children that got to go to the country for two weeks during July.

Every farmer is a millionaire because of the big farm that he owns. Then too, because of the kindness that he shows to the little guest, he is at once idealized as a wonderful Christian man.

Today we buried Anna Koenig, an old lady that was only outside of the city of Chicago two weeks in her entire life, and that was when a young woman she through the Sunday school got to go with the fresh air groups to Freeport, Ill. Her conception of the world outside of Chicago was built largely upon her impressions during the two weeks.

Several days upon the return from the country the mother urged the son to send the farmer a letter, thanking him and inviting him to come to the city and return the visit. The son obeyed, but the letter came back in a few days with a stamp on it "address unknown." So the mother and son came to Sister Yordy with the intention of getting the right address. The letter had been addressed to "_____, 1893 Flanagan, Ill." The son's explanation was that it said "1893" on the barn and he thought that was his house number.

Miss M., a visitor at the Mexican Mission, talked to a lively bright-eyed little six-year-old boy. "And what's your name?"

"Alex."

"And are you going to go to the country this summer?" She inquired.

"Naw, nobody wants me. I never went chet."

"Well say, I know a man that is going to call for a little Mexican boy, and if you'll write your name and address on this paper I'll have him send for you."

He took the paper and asked his mother to write his name on the paper in English. Upon returning he asked, "Can my Brudder come too?"

This year a number of the Sunday school children were disappointed because their farmer did not call for them. The railroads are refusing free passes for them more each year, which also makes the project difficult. 102 went from both missions. Now each one of you that has gone into the country as a Fresh Air child or every one that has received a blessing by taking such children, you can help the work by writing out your testimony and experiences and

sending them to me so that they can be used in the promotion of this work. I am not omniscient that I and the workers can know what some of your experiences have been. If you will contribute a little in this, you will be helping the children in the next year. Let us pray that more homes will be open for them by next year, for the Christian homes in the country are one of the strongest departments in the city missionary work.

A prayer at prayer meeting July 30, 1939: "Our dear heavenly Father. As we come to you this evening we are thinking of our absent children. Dear Father, we ask of Thee to bring them back to us safely and in good health. Dear Lord we know that they have received a great blessing from their stay on the farm, since many of them come from non-Christian homes. We pray that they may bring back with them many of the spiritual blessings that they have had while at those homes. We know that if the farmers know the great spiritual blessings and of the many lessons of happy home life those children bring back and plant in their lives, many more of them would volunteer to receive them into their homes... Bless the many sacrifices."—R. B. an alumnus of the Fresh Air School.

Edward Belan, 1129 Washington, Fort Worth, Texas, writes: "I've thought often of you, all of you, everybody very often... This Texas sun—Really Ray, it's a coker. No more of that—in an office, behind a desk with a puny lookin' pale complexion... At present I'm a member of a very nice choir of about 55 voices—it's one of the finest (First Methodist) churches in town, but the nicest isn't always the best. There's something about the atmosphere which doesn't appeal to me enough. 'Hello to everybody—Please!' Drop him a line. Why not?"

Sister Harriet Lapp of Manheim, Pa., c/o George J. Lapp, was married to Bro. Lawrence Burkholder on Aug. 20, 1939. They will attend a Seminary in Richmond, Va.

Bro. John P. Duerksen and Sister Ruth A. King were married August 13, 1939, at West Liberty, O. They will move to Hesston, Kans., and serve on the college staff of teachers.

Aug. 23, 1939. Raymond Yoder.

Lansdale, Pa.
(26 W. 5th St.)

A group of brethren from the Franconia Conference district have been meeting on the second Sunday of every month at the Gospel mission in Norris-town, Pa., in order to distribute four thousand, five hundred copies of "The Way," to the homes in the town.

The borough rules make it necessary to fold and seal each paper so that it cannot litter the streets. This work is being done on the Friday evening pre-

vious to the distribution. This meeting is held at the Lansdale mission for the convenience of the workers. We could use fifty more brethren, on this work. Those interested should attend our next meeting on Sept. 8, 1939 at the Lansdale Mission, North Broad St., Friday evening, Sept. 8 at 7 o'clock D. S. T.

Aug. 25, 1939.

Cor.

ARGENTINE WEEKLY NEWS LETTER (July 23, 1939)

Dear Folks at home:—We were glad for the rain and warm weather in July. It took less fuel to keep warm, but the present cold weather and winds are more seasonal and better for the plants. In our district the trees were budding. Daffodils, narcissus, hyacinths, snowdrops, and the beautiful calla lily are in bloom. Fresh vegetables are abundant here this winter. We can use them raw. Farmers are busy working the soil for the cereal crops. Some places we hear the tractors at work late in the evening when we return from our out-station meetings. The laboring class have returned from the harvest. Stores are flushed with sales, as these people purchase clothing at this season when money is more plentiful. There is every reason to praise God, if the people only would—but yet we hear constant complaining

every day. However, we do praise God for His gifts to us all.

Carlos Casares District.—Bro. and Sister Feliciano Gorjon, stationed at the small town of French east of Casares, were moved to Santa Rosa last week. We with the Litwiller family went up on Saturday afternoon to make arrangements for the oversight of the Gospel work in that town. Bro. Luayza has taken over the weekly Saturday services for the present. Both grandmothers of the Gorjon family live in Casares, so they spent Sunday with us. This family includes five little boys, so it was no small task to get them safely on the 3 a. m. train on one of our coldest winter nights. They spent some time at the Mission Home here and we tried to keep them comfortable. The Hersheys were in Santa Rosa to receive them and help get them settled in their new station. Sister Gorjon has written favorably in regard to their new home. They appreciate the school privileges for the boys. Pray that the Lord may bless the Gospel in this town.

Sister Elvira stationed at Smith has been encouraged in the Sunday school work. The highest attendance was 40. Several homes have invited her to read the Bible. A few have inquired about studies preparatory to baptism. She has been applying herself faithfully to the task at hand. The present hall seats 50. She visits another town week-

ly, Moctezuma. A more lively interest is felt in this town for the Gospel. Bus service between these towns makes travel easy and economical. Pray that the Lord may open new homes to the Gospel. There are very great difficulties in the way, but we have faith that God will raise up a truer testimony for the Truth in these small towns. Some of the professed Christian people have been living in sin which is still bringing reproach upon the few faithful members who remain. Pray that the Spirit of God may cleanse and purify us all of unrepented sins, and make us willing to pay the price of holy living, and keep our witness pure before Him.

Carlos Casares, Mary F. Snyder.

F. C. O., Argentina.

On the isle of Patmos John, in his wonderful book (Revelation) holds up Jesus as the peak of his wonderful visions, the whole being "the revelation of Jesus Christ," holding Him up as the pattern of our lives.—G. J. Lapp.

I believe that we should all feel that the whole world is our field; and that we should not be satisfied until the whole field is worked.—W. G. Lauver.

We often meet people who are lost in sin. And when we do, we meet a people who need a Saviour.—Amsa Kauffman.

DISTRICT MISSION BOARD MEETING (Pacific Coast Conference)

Minutes of annual meeting of the Pacific Coast District Mission Board held May 31, 1939, at the Zion Church Hubbard, Oreg.

9:30 Song service conducted by Silas Yoder.

Devotion conducted by Marcus Lind.

Mission sermon by Owen Hershberger, Mazeppa, Alta. Subject: The Church—Praying, Going, Giving, Witnessing.

Testimonies to the sermon, by Allan Good and Gladys Weaver.

Special Song arranged by Lyle King—"Go for the Lost Sheep."

Subject: The Place of the Volunteer Band in doing Mission Work in Unsupplied and Neglected Fields, by George Kauffman. We need volunteers, willing workers, consecrated Christians who will go anywhere, not crowding in but submissive to the Church.

Subject: The Advisability of Organizing such Groups, by E. S. Garber.

Such a band would keep us in touch with the work, would create a greater missionary effort, keep the fire burning, give us preparation for an intensified program.

Special Song: Ladies' Quartet, "Need of Workers."

Afternoon Session

Devotion: Conducted by Joe Slatter. Scripture, Matt. 25:41, 46. Roll Call.

Minutes of last Annual Meeting read and accepted.

Condensed report of work done by the Executive Committee and Board during the year read and accepted.

Treasurer's report read for year ending May 25, 1939. Auditors' report read and accepted.

Financial report of Portland Mission read and accepted.

Report from Sweethome Sunday School read.

Report of Salem Investigating Committee read and accepted.

Report of the Portland Mission work, given by Marcus Lind.

Report of the work at the Los Angeles Mission congregation, given by Glen Whitaker.

Special Song—Arranged by Myrtle Miller, "Just the Place."

Subject: The Cry of the Lost Soul an Incentive to Greater Missionary Endeavor (Psa. 142:4), by Paul Miller.

Is it true the Christian world does not hear the cry of those in distress? It is true many are lost. Jesus said, Go. The cares of this world choke. They are marching in an endless line over the brink into eternity.

Open Forum—The following were called to the platform and allowed to speak as they felt led: Jacob Brennehan, Alberta, Canada. M. E. Breneman, Albany, Oreg.

Special Song (Arranged by S. G. Hostetler), Male Chorus, "Jesus Paid It All."

Motion made and seconded that Bro. A. W. Snyder continue to print his sheets on financial reports as he has in the past.

On motion the following writing was adopted: Since listening to the subjects "The Place of the Christian Workers Band in doing Mission Work in Unsupplied and Neglected Fields" and "The Advisability of Our Congregations Organizing such Groups", we feel this is a worth while work and encourage congregations of our district to organize such groups.

On motion the verbal report of the Local Board of the Portland Mission was accepted as if written.

On motion Bro. and Sister Marcus Lind, Sister Myrtle Miller, and Sister Beulah Shank were accepted as workers for the Portland Mission for the coming year.

Moved and seconded that this Board recommend the ordination of Bro. Marcus Lind and that this recommendation be referred to the Church Conference. Carried.

Moved and seconded that the Local Board proceed with false floors for the Balcony of the Portland Mission to be used as bed rooms as funds are available, carried.

On motion it was decided that all committees shall have their reports and recommendations in the hands of the secretary on the first day of Annual Conference; also that the secretary shall post these recommendations and resolutions on the bulletin board where delegates have access to them before the business session.

Organization for coming year—

President.....Chris Snyder
Vice President.....L. E. Conrad
Secretary.....Raymond Mishler
Treasurer.....A. W. Snyder

Nominations for Local Board of Portland Mission: C. G. Yoder, S. E. Eichler, Loyd Lind, Sam Schrock, Chester Hartzler, Dewey Wolfer, Floyd Emmert.

Raymond Mishler, Sec'y.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

COURAGE

Along the path of life's highway
We courage need for each today;
Vicissitudes of many kinds
Do irk our bodies and our minds.

Courage to hear unpleasant things;
The critic's smart—oh, how it stings!
The unkind word, the deed that lurks
Within the mind of foes at work.

Courage to keep straight in "the way"
When tempters seek our souls to sway;
Courage for sorrow, courage in fear—
These come our way whilst we are here.

Courage to dare while some may taunt,
Courage to help another's want;
Courage to do the thing that's right,
When "easier ways" are close in sight.

Courage to accept defeat;
('Tis hard to bear—and victory's sweet.)
Courageous hearts are strong and true
And meet life's tasks 'til they are through.

They conquer all through life's today,
Courageous hearts—this is their way.
Let's emulate their valiant life
And come out victors in the strife!—Sel.

HOME EDUCATION

There was a time when the three R's, "readin', 'ritin' and 'rithmetic" constituted education.

The modern rules of three are:

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection, gentleness.

Three things to command—thrift, industry, promptness.

Three things to despise—cruelty, arrogance, ingratitude.

Three things to wish for—health, friends, contentment.

Three things to live for—others, country, God.

Three things to give—alms to the needy, comfort to the sad, and appreciation of the worthy.—D. Carl Yoder.

FATHERS, TAKE NOTICE

Mothers, Be Merciful! !

Mothers: Surely, you love that precious little girlie, that blooming bud of humanity that God has so graciously entrusted to your care.

Taking it for granted that you DO really love your child, would you knowingly and willfully endanger her very life, as well as her future happiness by sheer carelessness on your part?

Of course, every true mother will answer at once (almost indignantly), "No, indeed, I would not think of such an absurd thing!"

Then mother, will you seriously consider the following:

That many mothers today, even during the cold winter season, are actually sending their little tots out on the street and even to school, without enough clothes on to protect their poor little shivering limbs from the biting cold, on even frosty mornings—while their little brothers have on good, warm clothes.

Only the other day, a little half-clad tot in the downtown shopping district, was heard actually crying, and saying, "I am cold!" while the comfortably dressed mother, unheeding, was very likely taking her own time in making purchases.

After reading this,—if mothers persist in this inhuman practice, would it be any wonder if God in mercy took their little one home to be with Him? Surely, we see that Scripture fulfilled, where it says, "Without natural affection." (II Tim. 3:3). For, how can a true mother knowingly see her own flesh and blood suffer unnecessarily in this way, and continue to do so, if she has natural affection for her child?

We understand that an article appeared in a recent publication stating that the hospitals all over the land are receiving many cases of children, which as it is claimed, was the result of this bare-leg fad which is sweeping the country. The writer himself saw a (sleeveless) beautiful young girl serving at a soda fountain, the poor thing having at this time such a deep cough that it seemed that she was a fit subject for quick consumption.

Grave Danger! !

Parents, do you realize the grave danger that there is of your half-clad child contracting pneumonia? Only recently two little girls died in this way, one of whom was a child of a poor family. She passed away before medical aid arrived.

Even if there were no danger of serious illness, surely you do not wish to see your poor, little helpless child, actually suffer unnecessarily with the cold, to cater to a style that should forever be banished from civilized society!

The Greatest Danger

While the foregoing is surely enough to arouse the thinking parent to action, yet, there is another danger far more grave, namely, this half-nude style which will surely tempt young boys along the line of impure thoughts. And, sad to say, this same unchaste manner of clothing your little girl, naturally engenders a spirit of immodesty in her.

Think of little girls standing on their heads, just the same as boys, and having no thought whatever of its being improper! Truly, it would seem that modesty is getting to be almost an obsolete term in many families. My wife witnessed a school girl in Philadelphia, standing on her head for such a long period that she actually feared for the child's safety.

We see today that many successful fishermen use live bait, and surely the devil is baiting his hook with live bait in the form of these poor, little innocent, helpless girls; because if they have no modesty, what an easy thing it is for them to take another step downward and land—where? Well, we will let the parents answer this question.

Humane Officers, Attention!

Inasmuch as we have laws to prevent cruelty even to animals, should not humane officers investigate these cases of cruelty to little children?

Dog Sweaters

It is almost unbelievable that people today will actually buy a sweater for a dog, while half-clad children are suffering with cold!—Tract by W. M. Bowen. Sel. by O. D. Yoder.

EVILS RESULTING FROM HOME AMUSEMENTS

We clip the following from one of our exchanges. What this gambler has to say about gambling being fostered in so-called Christian homes should go home to every home where card-playing is practiced. But our meditations should not stop there. Every effort made in homes to foster amusements of any kind to keep children from going into the world to practice them is simply educating them for the sporting world after the home amusements become too tame for them. The ideal Christian home seeks to foster the joy of the Lord rather than the amusements appealing to the flesh.—Editor.

A newspaper some time ago quoted a message from the lips of a converted gambler, at one time the proprietor of 36 gambling houses in New York City, to the effect that all the policemen in the world could not suppress gambling. He said:

"The fault doesn't lie with the underworld. The underworld is a result. The fault lies with the homes—with the home life of church members. There's where the recruits for the city's hellholes are prepared. During the twenty years I was in the game I found that about all the men and women who filled my houses and bet themselves to ruin were the product of the homes where card playing was encouraged. It's across the friendly poker table or in the bridge game that Satan puts his fiery brand on the young men and women of America. It's in the so-called Christian homes that the gambling fever begins. The underworld isn't trying to drag innocents down. It doesn't have to. The homes are turning out more recruits than they can possibly handle. They can't be chased back with an axe. They've been given their education by their parents. They've got their worldly wisdom at the dances, card parties and other social diversions which feature modern social life. There is nothing in the underworld that can furnish them any surprises and they are more likely to start a redder one of their own."—Christian Victory Magazine.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Sept. 10, 1939.—II Chron. 30:13-22.

HEZEKIAH: A King Who Remembered God

Golden Text.—Turn us again, O God, and cause thy face to shine; and we shall be saved.—Psa. 80:3.

Introductory.—Hezekiah was one of the most faithful kings of Judah. He belongs in the class with Asa and Jehoshaphat, comparing favorably with them. He was fortunate in having the counsels of Isaiah as he wrestled with some perplexing problems. In the sixth year of his reign the northern kingdom fell, and its inhabitants were carried captive to heathen lands. His experience with Sennacherib, king of Assyria, is an illustration of what it means to be right with the Lord. The northern kingdom fell a victim to the enemy because it was under the leadership of those who had forsaken the Lord. Hezekiah had the pleasure of seeing his kingdom prosper because he himself was leaning continually upon the all-powerful arm of God. From his life we learn a number of valuable lessons which we shall endeavor to notice.

1. It pays to obey God.

In our introductory statement we called attention to the fact that while the northern kingdom fell through the wickedness and ungodliness of its rulers, Judah prospered under Hezekiah because he remained true to God. "Righteousness exalteth a nation: but sin is a reproach to any people." To say nothing of eternity, it pays, even for this life, to stay on the right side of God. Listen to God's assurance: "Obey my voice, and I will be your God." Of course, we want to have a higher motive than self-interest; but even from this standpoint it pays to be true to God.

2. The importance of right beginnings.

Hezekiah was twenty-five years old when he began to reign. "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." He did not wait until dire necessity drove him to obey God, but he made it the first business of his life to get right with Him. His kingdom had been neglected, and he began at once to set his house in order. God blessed his labors, and prosperity followed. The wise man admonishes us to "Remember now thy Creator in the days of thy youth." A family altar should be erected in every home the first day that newly married people begin house-keeping. Those entering business should heed our Saviour's advice: "Seek ye first the kingdom of God and his righteousness." Begin right, keep on being right, and you will end right.

3. Keep the ordinances, especially the neglected ones.

That is what Hezekiah did. The yearly feast of the Jewish Passover had fallen into disuse, and with that a number of other things which the Lord had expressly commanded. Hezekiah began at once to institute a reform. He issued a proclamation, telling the priests and all the people to get ready for this solemn feast. So low had conditions fallen, that the feast had to be kept the second month, as the priests had failed to sanctify themselves for the occasion. But Hezekiah was not disheartened. He kept right on. And the way that the people stood by him affords proof that when leaders are faithful and loyal they will have people to stand by them. Today there are a number of unpopular ordinances such as the washing of the saints' feet and the wearing of the devotional covering that have fallen into disuse in most churches. That is all the greater reason why a reform should be instituted along these lines. Drop one of these unpopular ordinances, and it will be only a question of time until others are dropped. The more fully we are awakened in the matter of proper and faithful observance of Christian ordinances, the more completely will people be awakened in other mat-

ters pertaining to spiritual life. "If ye know these things, happy are ye if ye do them."

4. Make proper preparations for the proper observance of these ordinances.

Hezekiah encountered an amazing indifference. As noticed before, the Passover had to be postponed a month because so many of the priests were so indifferent that they failed to sanctify themselves for this ordinance. And even after the priests were wakened up there were others in Israel that had failed to be ready by sanctifying themselves. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Whatever it is that we undertake to do, let us be loyal to God and see that we are ready to do these things to the glory of God and the spiritual uplift of ourselves and fellowmen. Be ready.

5. A spiritual awakening results from faithful obedience to God.

So it proved to be in the observance of this Passover feast; and so it will prove to be in all things where we faithfully and zealously obey the Lord and "keep the ordinances" as they have been delivered unto us. The spiritual awakening in the days of Hezekiah was a direct result of Hezekiah's faithfulness in obeying the commandments of the Lord. Zeal for righteousness, like many other things, is contagious. The promise is, "Be thou faithful unto death, and I will give thee a crown of life."—K.

BIBLE MEETING TOPIC

METHODS OF SERVICE—INSTITUTIONAL WORK.—Acts 6:1-7; I Tim. 6:17-19

Topic for September 10

MOTTO

"Let us do good."

OUTLINE STUDY

I. United Forces in Service for Christ.

1. The call for organization.—Acts 6:1-4.
2. To every man his work.—Rom. 12:5-8; I Pet. 4:10, 11.
3. The opportunity of riches for service.—I Tim. 6:17-19; Luke 12:33.
4. The power of co-operation.—Neh. 4:16, 17.

II. Kinds of Institutions Today.

1. Bible schools.
2. Homes for the aged.
3. Homes for children.
4. Institutions for the afflicted.
5. How these institutions further the cause of Christ.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Good."
2. Serving.
 - a. Homeless children.
 - b. Homeless old people.
 - c. Sick people.
 - d. Young people to prepare for service.
 - e. With money.
 - f. With my talents.

For Seniors.

1. The Advantage of Institutional Work.
2. Opportunities for Service Through Institutions.

3. Duties We Owe to the Needs Met by Institutions.

PERSONAL THOUGHT

"Be ready to every good work," says the Lord through the Scriptures. May we keep so near to God that our hearts are ever ready to do good and to help souls nearer to God.

SEED THOUGHTS

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.
—Inscription on a tombstone.

There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part;
There's something for all to do.

The sick must be soothed and the hungry be fed,
Something to do, something to do;
The naked be clothed and the erring be led;
There's something for all to do.

The Master says "Work," and has shown us the way,
Something to do, something to do;
He says, "Not tomorrow, the time is today;"
There's something for all to do.

There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do.—Selected.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, AUGUST 31, 1939

Field Notes

Change of Address.—Bro. Ralph R. Smucker and family, from Tiskilwa, Ill., to 101 College Apts., Goshen, Ind.

Bro. C. K. Lehman of Harrisonburg, Va., preached at the Columbia (Pa.) Mission Sunday morning, Aug. 20. M.

A brother writes us from Lititz, Pa.; "Bro. Elam W. Stauffer will preach at the Cocalico Mission Wednesday evening, Sept. 6."

Bro. Menno Esch of Mio, Mich., preached for the Millwood congregation near Gap, Pa., Sunday morning, Aug. 20. M.

Bro. Levi Hartzler spoke to our congregation near Medway, Ohio, Sunday, Aug. 20, on the subject, "Relief Work in Spain." M.

Friday evening, Aug. 18, Bro. R. M. Weaver, Harper, Kans., preached for the Lost Creek congregation, Juniata Co., Pa. M.

Sunday morning, Aug. 20, Bro. Joe C. Driver of Garden City, Mo., preached for the Bethany congregation near Elida, Ohio. M.

Bro. E. S. Hallman of Tuleta, Texas, preached for the brotherhood of the

East Petersburg, Pa., congregation Sunday morning, Aug. 20. M.

The brotherhood at South English, Iowa, is looking forward to a series of meetings, Sept. 7-17, in charge of Bro. Henry King of Arthur, Ill.

Bro. E. Z. Yoder of the Zion congregation near Hubbard, Oreg., preached for the Oak Grove congregation near West Liberty, O., Sunday, Aug. 20. M.

Bro. Oscar Burkholder of Breslau, Ont., assisted with the Lord's work at the Good's Church, Lancaster Co., Pa., Saturday and Sunday, Aug. 19, 20. M.

Dedication services are to be held at the Finland, Pa., Mission on Saturday evening and Sunday, Sept. 16 and 17. An interesting program has been prepared.

Bro. J. R. Shank of Versailles, Mo., favored the Indiantown, Pa., congregation on Sunday morning, Aug. 20, with a sermon, and the Cocalico Mission in the evening. M.

Plans have been made for evangelistic services at the Cocalico Mission every evening from Sept. 10 to Sept. 17, in charge of Bro. Noah Sauder of New Holland, Pa. W. E.

Bro. William Jennings of Concord, Tenn., conducted a series of evangelistic meetings at the Coatesville (Pa.) Mission just preceding Mennonite General Conference. M.

Bro. Sanford Shetler of Johnstown, Pa., is billed to conduct a series of revival meetings at the Spring Mount Mission in the Franconia Conference District, Aug. 26-Sept. 3. M.

The Bowne (Mich.) congregation is looking forward to holding a series of meetings during the last week of September and the first week in October, Bro. Sherman Maust of Pigeon, Mich., serving as evangelist. M.

The fiftieth monthly Bible meeting will be held, D. V., at the Columbia, Pa., Mission, Saturday evening and all day Sunday, Sept. 2 and 3. Instructors: James Bucher of Upland, Calif., and Noah Mack of Millersville, Pa.

A song service is announced for Sunnyside Mission near Lancaster, Pa., at 2 P. M. on Sunday, Sept. 24. Among those listed for active service is a group of Mexican brethren from the Steelton, Pa., Mission. E. B.

The Ephrata, Pa., congregation was favored Sunday morning, Aug. 20, in having Bro. Paul Erb of Hesston, Kans., to preach for them. Bro. Erb also preached at the Rissers Church in the evening. M.

Bro. C. Z. Yoder of Wooster, Ohio, attended the Mennonite General Conference at Allensville, Pa., last week. It was there in the "Big Valley," where General Conference was held, that he was born about 93 years ago. M.

The fifty-first monthly Bible meeting is announced for the Columbia, Pa., Mission, Saturday evening and all day Sunday, Sept. 30 and Oct. 1. Instructors: Daniel Kauffman of Scottsdale, Pa., and Oscar Burkholder of Breslau, Ont.

Bro. Perry Blosser of South English, Iowa, preached for the congregation at the Scottsdale Mennonite Church last Sunday morning and evening. He was on his way home from General Conference, and left Monday morning for Orrville, Ohio.

The annual all-day workers' meeting is to be held at the Welsh Mountain Samaritan Home near New Holland, Pa., on Monday, Sept. 4. This is to mark the close of a brief series of meetings, beginning Aug. 29, conducted by Bro. Mahlon Witmer.

Bro. E. J. Berkey of Oronogo, Mo., on his way to General Conference, stopped near Elida, Ohio, and preached Saturday evening, Aug. 19, for the Bethany congregation and for the Salem congregation nearby on Sunday morning, Aug. 20. M.

We welcomed the many visitors at the Publishing House on the part of friends going to and returning from General Conference. Some remained a day or more to visit friends in Scottsdale, others remained only a few hours. Come again.

The new church building recently erected as a house of worship for the Finland Mission in Franconia Conference District will be dedicated with appropriate services Sept. 16, 17. Bro. Wm. Jennings of Concord, Tenn., is to follow with a series of revival meetings. M.

Bro. J. M. Nunemaker, our 92-year-old minister at La Junta, Colo., was very anxious to attend the recent meeting of General Conference at Allensville, Pa., but feeble health stood in the way. We are quite sure that he was with us in spirit, as an intercessor before the Throne.

We are in possession of an interesting program of the coming harvest home and Bible meeting to be held at Metzler's Church, on Saturday evening and all day Sunday, Sept. 2 and 3. Speakers: J. Irvin Lehman, Christian Lehman, Harman Benner, Gideon Eberly, Henry F. Garber, Parke Book.

Following is a schedule of communion dates announced for churches in the bishop district of Brethren Lewis Shank and J. L. Stauffer:

Pleasant Grove—September 3.
Salem—September 10.
Mountain Top—September 17.
Criders—September 17.

A Brother writes us from Clarence Center, N. Y.: "The Clarence Center congregation is looking forward to a series of meetings, beginning the fore part of September, with Bro. L. J. Miller of Twin Falls, Idaho, as evangelist. Our summer Bible school closed with an average of 170."

Bro. Simon Gingerich, our newly elected President of the Mennonite Publication Board, spent a day at the Publishing House on his way home from General Conference, getting acquainted with work and duties in his new position. May the Lord's richest blessings rest upon him in his added responsibilities.

Sunday, Aug. 13, was an important day for the North Pomona congregation near Upland, Calif. On that date, Bro. Jacob Roth of that congregation was ordained to the ministry, Bishops J. P. Bontrager and G. D. Shenk officiating. May God greatly bless our dear brother in his new and responsible calling. M.

Bro. Harold Zehr of Foosland, Ill., preached for the congregation at Walnut Creek, Ohio, on Sunday, Aug. 20, and Bro. Henry King of Arthur, Ill., performed a similar service at the Martins Church near Orrville, Ohio. They, together with their companions, were on their way to the General Conference at Allensville, Pa.

Bro. Truman Brunk, one of the ministers of the Warwick River congregation near Denbigh, Va., says they are really putting the young people of their congregation to work. By the time this reaches the eyes of the readers they will have conducted four different summer Bible schools in surrounding communities. This is commendable indeed. M.

Sunday, Aug. 20, was a busy day for Bro. Harry A. Diener, Hutchinson, Kans. He filled three preaching appointments in eastern Pennsylvania as follows:

In the forenoon, Conestoga congregation.
In the afternoon, Parkesburg congregation.
In the evening, Millwood congregation. M.

A sister, who has been a member of the Church for 64 years, sends us the following: "How is it that the Men-

nonite Church, which used to keep and care for all the poor in the Church, now allows many of its members to be kept on pension? Is this right or wrong? Hundreds of dollars are being spent to decorate the graves of the dead, but the poor will have to be kept by the government."

A Correction.—An error occurred in a correspondence from Harrisonburg, Va. The writer, referring to a sermon delivered before the congregation there was quoted as saying, "We were reminded of the sacrifices we were to make to the Lord," etc. What she intended to say was, "We were reminded of the sacrifices we owe to the Lord," etc. One word, and even one letter may change the meaning of an entire sentence.

Bro. C. F. Derstine of Kitchener, Ont., who at the time of this writing is engaged in evangelistic work in Portland, Oreg., writes encouragingly of the work in which he is engaged. If previous arrangements were carried out, these meetings came to a close last Sunday night. Bro. D. expects, the Lord willing, to conduct tent meetings in connection with the Salem congregation near Wooster, Ohio, Sept. 1-8, during which time mail should be addressed to him at Dalton, Ohio. May the Lord add His blessings to the work.

Correspondence

Hydro, Okla.

Dear Herald Readers:—Greeting in Jesus' name. Our Sunday school has been reorganized. Officers were elected as follows: Bros. E. E. Miller and John Detweiler, Supts., Bro. Leroy Miller and Sister Lena Slagell, Secys., Bros. William Schantz and John Miller, Chors.

Moderators elected for our young people's meeting are Bros. Emory Miller and Roy Stutzman.

On Sunday, Aug. 6, Bro. Leroy Cowan of Birch Tree, Mo., Bro. and Sister Baldwin Miller and daughter Fern of Adair, Okla., and Sister Rexby Gray of Kansas City, Kans., worshiped with us. Bro. Cowan preached for us both in the morning and evening meetings.

Bro. and Sister Chris Miller and family stayed with us over the Sunday following conference, then started around the south way through Florida on their way to General Conference. We always enjoy visitors.

Aug. 18, 1939. Nora Eichelberger.

Nampa, Idaho

Greetings to the Herald Readers:—On Aug. 13, we were favored with a program by the Zion Chorus, a group of brethren from Hubbard, Oreg., who visited the three congregations in Ida-

ho. Bro. and Sister E. Z. Yoder, Bro. and Sister Geo. Hostetler and Simon Hostetler also from Hubbard, Oreg., made a short stop here. They were on their way to General Conference.

A goodly number of our young people attended the Bible Institute at Albany, Oreg.

Since our last writing Bro. Milo Kauffman of Hesston, Kans., and Bro. S. C. Yoder of Goshen College were here. We are always glad for those of like faith to visit us.

We praise the Lord for an abundant harvest of fruit and grain, and all spiritual blessings He has bestowed upon us.

Aug. 18, 1939. Dessie Hostetler.

Adair, Okla.

Dear Herald Readers:—Greeting in the precious name of Jesus. We are truly grateful for the blessings of God. He has supplied us with the things of this life. He has also prepared the harvest of souls and prepared young men and women for the work. Now may our Church leaders let themselves be used in such a way as to locate the workers where the work is. On our Adair field we need more workers. Some beautiful overripe grain has already been wasted for the lack of workers.

Our Sunday school attendance has increased to where we sometimes have seventy-seven; an average of about sixty. People in general here are very anxious to hear the truth. There are some who are yet in the hands of the devil, who in a very ill manner have tried to overthrow the works of God. In this we were made to see that God has the greater power and wisdom. Instead of being drawn away from God, souls were only strengthened and drawn closer to Him. Will you pray with us that God may continue to have the victory?

Our Bible school this summer was a marked success. The teachers did their part very nobly. The children and workers on the field were fishers of men to such an extent that the attendance averaged 60. Seventy was the highest attendance. The folks from the Zion Church also helped by making it possible for some of their children to attend every day. We were much encouraged by their co-operation. On Friday evening, July 21, our program was given. The children had their parts well. Not only they but also the older ones were willing to add their bit to the program. The schoolhouse was not large enough to hold all who were there.

We had hoped for a revival meeting immediately following the Bible school. This, however, did not materialize. We have been asked time and again why we did not have the meetings or when some one can come and hold

(Continued on page 468)

Miscellaneous

PRECIOUS SAVIOUR

By Edith Snyder

For the Gospel Herald.

(Tune: When The Roll Is Called Up Yonder)

When I met my precious Saviour 'twas a
happy day for me,
For He saved my soul from deep and sinful
woe;
Now my Lord is close beside me as I travel
by land and sea,
And He daily teaches me how to go.

Chorus.—

When I met my precious Saviour,
I gave Him my heart and love;
I will praise His name forever,
I will meet Him in our happy home above.

Then His Holy Spirit filled my soul, dispelling
every fear,
'Tis from day to day a bright and shining
light;
I will always strive to please my Saviour with
a listening ear,
That will hear the Voice that led my soul
aright.—Cho.

When at last I meet my Saviour in His
heavenly home above,
When the angels praise the One whom they
adore;
There I too will sing His praises and tell
Him all my love,
When I meet Him face to face on that glad
shore.—Cho.

Kansas City, Kans.

A MESSAGE FROM COLEBROOKDALE

By Mary Latshaw Bower

For the Gospel Herald.

This message is following closely the contribution which was recently sent to the Gospel Herald readers, entitled, "A Message from Hereford." Your humble servant cannot tell whether any message has come to you, heretofore, from the "Colebrookdale"—now better known as the Mennonite congregation in Boyertown, Pa. Our church building and ancient cemetery adjoining are located in Colebrookdale township and at the time of its establishment, about 1780, it was known as the "Religious Society or Mennonite congregation in Colebrookdale Township, Berks Co., Pa."

The Hereford Mennonite congregation mentioned above is the older congregation, located in Bally, Pa., six miles distant from Boyertown. Both meeting houses are situated on the main highway, Route 100, between Pottstown and Allentown. The Boyertown Mennonite congregation is also located at the extreme western limit of the Franconia Conference district, to which it and the Hereford congregation belong.

The present church building, size 40 x 50 feet, was begun in 1876, but because of the historic church property case, in which this congregation had become a defendant and which case

was finally appealed to the Supreme Court of Pennsylvania, it was not finished until 1883. Services are held in Boyertown on three successive Sundays, always having been served by the same ministry as the Hereford congregation. The presiding officials are John S. Kriebel, minister, Elias W. Kulp, evangelist, and Abram G. Fhst, deacon; all residing in Bally, Pa. Bro. Warren G. Bean, of Creamery, Pa., is the officiating bishop. All ordinations, baptisms, and communion services are conducted in the Hereford meeting house for both congregations.

Sons in Official Positions

It is worthy to note that the work of the ministry in the Mennonite Church is being extended and strengthened by the lives and labors of loyal direct descendants of former active church laborers of the Hereford-Boyertown congregations. We are happy to mention the names of the following messengers of God from this vicinity.

Bishop Noah H. Mack, Millersville, Pa., was ordained as minister in 1900 and elevated to the office of bishop in 1919. Though a veteran in the service of the Lord, he associated recently with the work of the young people's institute held at Harrisonburg, Va., as an impressive example of youth and the aged working together.

Bro. Jesse M. Mack was ordained to the ministry in 1935 for the Providence, Pa., Mennonite Church and resides in Yerkes, Pa.

Bro. Noah K. Mack, M.D., and family, are located at Bukiroba, Musoma, Tanganyika Territory, Africa. Dr. Mack is actively engaged as Medical Missionary there. Their departure took place from New York City, Oct. 15, 1938.

Bro. Elmer M. Mack was ordained as deacon for the Providence Mennonite congregation at Yerkes, Pa., in 1933. He is also president of the Franconia Mennonite Conference Mission Board and resides in Collegeville, Pa.

Bro. John G. Gehman was ordained in 1919 to serve as minister for the Swamp Mennonite congregation. He resides in Quakertown, Pa.

Bro. Ernest G. Gehman is instructor in English and German, a member of the faculty of the Eastern Mennonite School in Harrisonburg, Va., also serves as minister for the Morning View congregation in Linville, Va., having been ordained in 1938.

The writer's family has been associated with the Hereford-Boyertown congregations through eight generations, the emigrant ancestor, Hans Bauer, having emigrated from Switzerland about 1710. A few more families here may claim a similar record of close adherence to the faith of our fathers. Her father, the late Dr. Joel Borneman Bower, (1840-1933) served this congregation as trustee and sexton for 53 years. He was perhaps the first

person in the Mennonite church, who followed the profession of dentistry.

Recent Happenings

Sisters Annie and Katie B. Bechtel, who have been spending several winters in the home of Bro. and Sister C. B. Bver, Tampa, Fla., returned early in May.

On June 25 Bro. Claude M. Shissler of Souderton, Pa., minister for the Finland congregation near Pennsburg, occupied the pulpit during evening services.

On July 16, Bro. John G. Gehman, minister, of Quakertown, Pa., brought the evening message, choosing for his text: II Tim. 2:18, 19.

Bro. Amos Kolb of Spring City, Pa., minister for the Vincent Mennonite congregation, brought the Lord's message on Sunday evening, Aug. 13, from Heb. 13:10-16, in place of Bro. Elias W. Kulp, who was holding evangelistic services at the Haycock Mission near Quakertown, Pa.

Bro. Elam Stauffer of Manheim, Pa., missionary to Africa, is scheduled to fill an appointment to preach for us at evening service on Aug. 17.

Annual Harvest Home services will be held, D. V., at Bally, on Saturday, Sept. 2, at 1:30 S. T. and at Boyertown on Saturday, Sept. 9, at 1:30 S. T. A cordial invitation is extended to all to attend these special services; also our regular services. Come and worship with us. We would be glad to welcome you.

In our midst recently, we noticed the following visitors: Bro. and Sister Elvin Souder of Souderton, Pa., Sister Ruth E. Yoder of Mattawana, Pa., who was one of the instructors in her home summer Bible school, held July 10-22, also Sister Naomi C. Blough of Hollsopple, Pa., who assisted with the corps of teachers, engaged in the summer Bible schools at the Headrich and Weaver's churches, near Johnstown, Pa., also in Pigeon, Mich., and in Coatesville, Pa. Recently in a publication issued by Raymond J. Iden, entitled, "Round the Family Altar," we find a number of sacred poems, written by Sister Blough.

Also Bro. and Sister Abram M. Ehst, who were recently married, her sister Anna Souder, of Morwood, and Ruth Nyce, of Franconia, Pa.

Representatives of the Hereford-Boyertown Mennonite congregations meet with the Sewing Circle at the Pottstown Mission on each second Wednesday of the month. Usually 25 to 30 members attend these successful meetings.

"Praise waiteth for thee, O God in Sion."

"Thou crownest the year with thy goodness."

Boyertown, Pa.

No trials faced in obedience to God will be borne alone.—Maclaren.

SOME WORDS LAUGHED AT OR IGNORED

"It is to laugh,"—said a man who had just listened to a sermon on the words, "Be sure your sin will find you out." And he added:

"There is no such thing as sin: and if there were, it would be our own business, and no one would bother you about it. We are free to do as we please, and it is nobody's business. This is one of the ways the clergymen use to scare people into the churches and make them give money to pay the preachers."

We do not know whether that man ever changed his views or not, which is not important here. That he had a mistaken view of the whole subject is not hard to grasp, if one be fair about it. In another version of the Bible, the same words are translated in a more personal vein:

"Be sure that punishment for your sin will fall on you."

In fact, both translations complete each other. Not only will sin—or wrongdoing—be found out, but its discovery will bring punishment to the offender. The words are found in the Book of Numbers as a part of some instructions given by Moses to the Jewish people. They are a general conclusion of a specific admonition. In other words, they may be separated from the rest of the passage, and be made to apply to all evils in human life, private or public.

That man's view that "we are free to do as we please, and it is nobody's business," is as false as it is old. True personal liberty rests on self-restraint. It was Ruskin who wrote:

"... both liberty and restraint are good when they are nobly chosen, and both are bad when they are basely chosen; but of the two, I repeat, it is restraint which characterizes the higher creature, and betters the lower creature." (Lect. V., quoted in "The Religion of Ruskin," by William Burgess Revell).

This is a case when house cleaning must begin at home, within ourselves. If the expression "self-restraint" savors too much of so-called old-fashioned ideas, as some might think, use the term "mastery," which may sound more modern. Here is a comment on it that is but five years old. Writing in the New York Mirror of September 9, 1934, on "Mastery," Edward Orleans said:

"I am certain that we are never going to come anywhere near such a state of affairs"—(a society fairly and equitably managed)—"until a lot more of us stop thinking about mastery of others and pay much more attention to self-mastery."

"There is an unwritten Magna Charta of individual human conduct. Most of us know what it is. Few of us live up to it. When more of us do, all of us will be happier."

We are reminded here of the old Jewish proverbs, "Physician, go heal thyself," and "Physician, go heal thy lameness." Jesus Christ summarized them this way in giving the people of Caper-

naum a gentle rebuke, "Physician, heal thyself."

The everlasting truth of the words objected to in the sermon referred to above, has been illustrated countless times in the history of the world. A recent example is to the point. We do not believe in hitting a man when he is down. But there are several illustrations of the truth of that verse in the current events of the past few months: "Be sure your sin will find you out." And this was followed by retribution. Omitting name and place, we will quote here a part of an editorial, "Monstrous Crime," in The Pathfinder, Washington, D. C., of June 17, bearing on a notorious case, as follows:

"It has been truly said that the more a man possesses, the less he possesses himself. . . . His crime was not something committed by one individual against another individual or against a small group of individuals. It was committed against a whole way of life, against a way which ordains that all men stand equal before the law."

Several other cases, though differing from this one, have had a similar ending. This is one of them reported in the press not long ago. A certain party committed a crime in his own community and ran away from the theatre of his misdeed. For years, he lived in another town, under an assumed name. One day, however, he was recognized, arrested, tried and sentenced to pay the penalty for that old crime. This, again, shows the truth of the words, "Be sure your sin will find you out."

There is also, related to such a case and others like it, a personal factor that is already a bitter punishment; the constant fear, day and night, of being arrested and punished. Even though such parties might not be remorseful, that fear of being caught in the net of the law was sufficient to make their life miserable.

Some may ask again the old question: "In this age of science is there such a thing as sin?" Some of the ablest scientists take the ground that sin is beyond science, but they do not deny its reality. Alluding to a wrong-doing man, Dr. J. Arthur Thomson, in his book "What is Man?" puts the matter this way:

"But science, as such, has no right to call him a bad man or a sinful man; for these words introduce ethical and religious values which are beyond the strictly scientific universe of discourse."

Further on Dr. Thomson says:

"As human beings we may ask ourselves, are we deliberately turning our face away from the sunlight of God?—for that is sin; but as scientific inquirers we cannot ask that question."

Meanwhile, we see both past and present practical illustrations of the never fading reality of the words:

"Be sure your sin will find you out."—J. A. Derome in Sioux Falls (S. Dak.) Argus-Leader.

CHRISTIAN LIFE AND HOPE

By Isaac R. Herr

For the Gospel Herald.

Reader, may we exercise ourselves daily in things that have merit, worth, and everlasting life in them from a Triune God. And may these things hold before us a hope and a prospect that is living and real, satisfying to us in a long life and in the joy of an eternal life in glory with Jesus Christ our Saviour forever.

Let us live in a life that is well meant, well sent, and well spent in Him. By living daily in the morning light of the truth, in the noontide life of the glory awaiting us, at the sunset of life with our credentials and passport in Christ Jesus we are in the full assurance of our life and home in glory with Jesus forever.

Lancaster, Pa.

THE TWO BOYS

Two boys applied for a place in a gentleman's office. One was older than the other, and had some experience in the business. He was a gentleman's son, and well dressed. The other was the only son of a poor widow. His clothes were well mended, but perfectly clean, and his face had quite an honest expression, which was like a letter of recommendation. It seemed most likely that the gentleman's son would get the situation, yet the merchant gave it to the poor widow's son in preference. Now let us see what led him to do this.

The two boys came together at the hour appointed, and the merchant was at his doorstep at the time. Just then a poor little shivering child crossed the street, and as she stepped on the sidewalk, her foot slipped on the icy stones, and she fell in the half-melted snow. The elder boy laughed at her appearance, with the water dripping from her thin, ragged clothes; but the child began to cry bitterly as she searched for the four pennies she had lost. Willie, the younger boy, hastened to her side, and helped her to search for the pennies. Two were found in the snow, the other two were probably in the little icy pool beside the curbstone. Willie bravely rolled up his sleeve, and plunged his hand down into the water, groping about till one of the missing pennies was found: the other seemed hopelessly lost.

"I'm afraid that can't be found, little girl," he said, pleasantly.

"Then I can't get the bread," sobbed the child. "and mamma and the children will have no supper."

"Here is a penny," said Willie, taking one from a little purse which contained the small stock he had.

Then he made haste to wash his hand in the snow, and dry it on his coarse white handkerchief. The other

boy looked on with contempt, and said, "You are a greenhorn, I can see."

But the gentleman, who had seen it, thought differently. He determined to take Willie in spite of his patched clothes. Thus Willie was "blessed for considering the poor."—The Messenger.

A TRIBUTE TO MENNONITE LEADERS

By Oswin G. Gerber

For the Gospel Herald.

Joy was the theme of the Ohio Sunday School Conference. The joy emphasized in the messages and the joy in the Lord seen in the people was an encouragement to live a JOY-FULL life. We are grateful for the joy that inspired our forefathers to face the stake, the guillotine, to be drowned, deprived of material possessions and homes. They did NOT let down the pillars that hold up JOY.

Today we have leaders in the Mennonite Church that have joy. They manifest a life of joy before us as youth. They expect us young people to maintain the principles of the Christian faith as upheld by the Mennonite Church. As young people we want to say, "With the zeal our pillars of faith have lived in the generations gone by and those who still live, we want to accept the challenge by still praising our Lord and Saviour with JOY."

Applecreek, Ohio.

CORRESPONDENCE

(Continued from page 465)

meetings for us. Shall we stand idly by, or will some of our ministers say, "Here am I, Lord, send me?" Are we ready to answer the call, Come over to Adair and help us? Will you pray? The souls on the field, the workers, the efforts, and the field in general need the prayers of God's children.

We have been much encouraged of late by the help received from some of our sewing circles. May God bless you is our prayer.

Aug. 18, 1939. Baldwin Miller.

Marion, Kans.

(Catlin congregation)

Dear Herald Readers:—Greetings. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

Some of our number went to the conference held at Hydro, Okla., Aug. 7-11.

The Christian Workers' Band from Yoder, Kans., was here Sunday, Aug. 13, to give us a program in our young people's meeting. The topic was, Religion. There were five speakers on the program and the quartet sang a few songs. They explained to us what true religion is, contrasting true religion with the false religions of today. We

always appreciate having others of like precious faith worship with us. Aug. 18, 1939. Samuel Ebersole.

New Dundee, Ont.

(Blenheim congregation)

Baptismal services were held here on Aug. 13. Three souls were received into church fellowship, Bishop M. Hallman officiating. May the Lord's blessing be upon them to abide faithful in their calling.

Remember the work here in your prayers.

Aug. 18, 1939. Moses N. Baer.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers:—"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."

We can truly praise the Lord for the many spiritual blessings He has bestowed upon us, especially during the past week while the young people's institute was in session.

During the past several weeks nine souls were added to this congregation by letter.

On Aug. 13 Bro. Jonathan Hostetler of Canton, Ohio, brought to us a very impressive message on II Tim. 1:6.

On Wednesday, Aug. 16, the young people's institute started. Enrollment, 190+. The evening meetings were very inspirational, with a large number attending. Some of the visible results were, a number desiring to put forth their lives into a greater and larger service for the Lord, also a number re-consecrating their lives. The body as a whole was strengthened spiritually. A very keen and deep interest was shown by almost all who attended and on Sunday night, the 20th, closed a very successful institute.

Aug. 22, 1939. Ora L. Troyer.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers:—Greetings in the name of our Lord Jesus. The Saviour of the universe has again opened the windows of heaven and poured out blessings upon us that we can hardly retain, and which we are in no wise worthy to receive. It brings to our mind the saying of I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

On June 4, we had an all day meeting at the Pike Church. Bro. Albright and Bro. Maust from Michigan were the speakers. Many truths were presented and many admonitions given that will do us all good if we put them to practice. On Thursday evening, June 29, Bro. Aldine Brunk and wife from the India field gave us a very interesting talk at the Pike Church.

Our 10-day Bible school closed on the evening of June 29, with an enrollment of about 200.

In July Bro. B. B. King and family were in Sheldon, Wis., holding a short Bible term and also revival meetings there.

Many visitors have been stopping with us the past few months from Pennsylvania, Virginia, Missouri, and other states. We are glad for their visits. May they come again and bring others with them.

Aug. 20, Bro. E. J. Birkey of Oronogo, Mo., preached for us at Salem. He was en route to General Conference. Many strangers were with us on that date. We are glad that we are always remembered when brethren and sisters pass this way and stop and give us a message. May you not cease coming, for we all enjoy your fellowship with us. May each one of God's children be as clay in the potter's hands, willing to be moulded as the Master would have us be, and then be used in His service wherever He wants us. Pray for us that we may all be found ready when He comes.

Yours in His service,

Aug. 21, 1939. Ida M. Horst.

North Pomona, Calif.

Dear Herald Readers:—Greetings of love in our dear Master's name. July 21 marked the close of our summer Bible school. The enrollment showed an increase over last year.

Bro. and Sister David Myers, daughter Fanny and son Harry of Belleville, Pa., visited Bro. Myers' sisters, nieces, and nephews. Traveling north through Oregon and the Northwestern states, Yellowstone National Park, etc., they expected to be home by General Conference.

Our little congregation seems rather small at present. Aug. 2, Bro. and Sister Christ Miller and family who have been worshipping with us since the first of the year, also Sister Bertha Yutzy, who spent most of the past year with us, left for the East. Aug. 16 at nearly 10 P. M. Bro. and Sister James Bucher, son Harold and family, Ammy Yoder and Orpha Horst left for General Conference.

Aug. 16 Bro. G. D. Shenk, our bishop, came into our midst and preached Wednesday and Thursday evenings. Then on Sunday Bro. J. P. Bontrager of Winton also came in the morning. Votes were taken to ordain a minister to have charge of the work here. In the evening the lot was cast and Bro. Jacob Roth was ordained. After the ordination services we observed the ordinance of communion and feet washing. It was a time of spiritual fellowship long to be remembered. A number of brethren and sisters from Los Angeles were with us both morning and evening. Remember us in your prayers.

Aug. 23, 1939.

Cor.

TEN DAYS IN CONFERENCE

(Continued from page 459)

meeting, in charge of Bro. Harold Groh, after which Bro. Geo. J. Lapp delivered the closing message of the Conference. Texts: Col. 1:18; Matt. 16:18; Heb. 12:22-24; Eph. 5:25; Acts 20:28. Theme: **The Church.**

* * *

One of the impressive features of these meetings was the seasons of special prayers for special causes. It reminded us of the language of James: "The effectual fervent prayer of a righteous [body of worshippers] availeth much."

* * *

A few announcements, a few appropriate remarks by the Moderator, a farewell song and closing prayer, followed by many affectionate farewells, and another regular meeting of the Mennonite General Conference had passed into history. May the blessing of God rest upon the labors put forth, and the Spirit of God lead us in all we undertake to do for Him.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its sixty-fourth annual session at the Scottdale Mennonite Church, August 10, 11, 1939.

Business session opened at 8 A. M.

The following committees were appointed:

Nominating: D. I. Stonerook, Hiram Wingard, Myron Livengood.

Resolutions: S. G. Shetler, William Lauver, Paul Roth.

There were reports given that will be listed in their proper order.

At 9:30 Conference proper was opened by a song service in charge of Bro. J. S. Lehman. The devotional period was in charge of Bro. I. B. Witmer of Columbiana, Ohio.

The following members attended this conference:

Bishops: Daniel Kauffman, Isaac Metzler, A. J. Metzler, D. I. Stonerook, M. B. Miller, Roy Otto, S. G. Shetler.

Ministers: Wm. C. Hershberger, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, Harry C. Blough, Chester M. Helmick, John L. Horst, Irwin M. Holsopple, Robert Dayton, Sanford G. Shetler, John A. Lehman, Paul M. Roth, Resley Tressler.

Deacons: L. D. Yoder, John F. Harshbarger, Levi H. Weaver, Albert Kauffman, Myron Livengood, S. J. Maust.

By motion Bro. Harry Shetler, newly ordained minister of the Kaufman Congregation, Johnstown District, was accepted as a member of Conference.

The following brethren were accorded the privileges of honorary membership: Bishops—Noah H. Mack, Millersville, Pa.; E. S. Hallman, Tuleta, Texas; and Aaron Mast, Belleville, Pa. Ministers—J. S. Lehman, Lancaster, Pa.; L. J. Miller, Twin Falls, Ida.; I. B. Witmer, Columbiana, Ohio; W. J. Lauver, Carlos Casares, Argentina; Elmer Moyer, Souderton, Pa.; S. J. Miller, Pigeon, Mich.

The Conference sermon was preached by E. S. Hallman of Tuleta, Tex., using for a text Eph. 5:32. Contrast was made between the "church in the wilderness" (O. T.) and the "church in the heavens" (Eph.). In a beautiful way Christ was shown in His relation to the church as the Head of the Body, the Foundation Stone of the Temple, and the Bridegroom. In Paul's prayers and in Christ's prayer in John 17, the church is the special object. Instructions are given in the Bible concerning the feeding of the church and the government. The climax was reached in the message when he referred to the "glorified church."

Responses were made by the following brethren who assented to the message in full: Noah Mack, Elmer Moyer, D. I. Stonerook, Harry C. Blough, Simon J. Maust. This was followed by a congregational response in the form of a rising vote.

The forenoon session was closed by prayer by L. J. Miller.

Reports

Following is a list of reports submitted for Conference consideration during its sessions and appropriate action was taken:

Membership Report

Financial Report

Treasurer's Report

Report of Johnstown Bible School

Report of District Mission Board

Report of Sunday School Conference

Report of Sewing Circles

Report of Conference Library Committee

Report of Home Bible School Directory

These reports appear in the full report of Conference as printed in pamphlet form.—Editor.

Statements, Recommendations, and Resolutions

1. Moved and passed that the money raised through the appeal sent out in behalf of Bro. and Sister Replogle of Schellsburg, Pa., to

help pay their hospital bill, be paid into the Mission Board treasury and that the Conference Executive Committee's appointment of a committee to administer these funds be approved. Committee appointed: I. K. Metzler, Hiram Wingard, John L. Horst.

2. Moved and passed that we acknowledge the petition from the congregation at Owen's Station, Del., for the restoration of Noah Swartzentruber as deacon, and that we place the matter into the hands of the Executive Committee for such action as they see fit to take. Bro. Swartzentruber transferred his membership from the Conservative A. M. Conference.

3. Moved and passed that this Conference extend a call to Bro. and Sister Charles Shetler, Hollsopple, Pa., to take up the work at Schellsburg, Pa., and Bros. I. K. Metzler and Hiram Wingard be authorized to attend the details of making this transfer including ordination if expedient.

4. Moved and passed Bro. I. K. Metzler be appointed bishop and Bro. Hiram Wingard be appointed pastor of the Schellsburg church, the latter pending the location of a worker in charge of the congregation.

5. Moved and passed that Bro. Roy Otto's appointment as bishop of the Pinto congregation continue until further action by either the congregation or conference.

6. Moved and passed that we accept the recommendation of the Executive Committee of the Mission Board that Bros. S. G. Shetler and James Saylor be appointed as having joint bishop oversight of the Johnstown Mission.

7. Moved and passed that this Conference extend a call to Bro. and Sister Irvin Roth, Allensville, Pa., to take up the work at Rockton, Pa., and that Bros. D. I. Stonerook and A. J. Metzler be authorized to attend to the details of this transfer including ordination if deemed advisable.

8. Moved and passed that we recognize the request of the Pleasant Grove congregation for the appointment of Bro. S. G. Shetler as bishop in charge and that this appointment stand until further action by either the congregation or conference.

9. Moved and passed that we favor having a peace conference in the district during the coming fall or winter.

10. Moved and passed that the ministerial committee as provided for in Question V of the 1938 minutes of Conference be made a standing committee of three, one to be elected each year to serve for three years.

11. Action was taken authorizing the Executive Committee to appoint a committee of five, two of whom shall be members of the present Y. P. I. Committee, to draft a constitution for the Young People's Institute sponsored by this Conference, the committee to report at next conference.

12. Action was taken favoring some kind of service for the installation of new members of Conference and that this matter be referred to the Ministerial Committee.

13. Moved and passed that the request of the Masontown congregation for the ordination of a deacon be granted.

14. Moved and passed that the request of the Thomas congregation for the ordination of a minister be granted.

15. Moved and passed that we grant the request of the Pleasant Grove congregation for the ordination of a deacon.

16. Moved and passed that we grant the petition of the Stahl congregation for the ordination of a minister, subject to the further action of the congregation.

17. Moved and passed that we amend the report of the Sunday-school Conference by dropping the \$75.00 transfer to the Commission for Christian Education and Young People's Work, \$120.00 from the budget for the same cause, and \$80.00 from the budget for the Summer Bible School fund.

18. Moved and passed that we authorize the Sunday-school Conference to issue a call for a special offering for the work of the Commission for Christian Education and Young People's Work.

19. Action was taken that we renew the recommendation relative to the compilation of Conference minutes as taken under Action 4 of last year's Conference.

20. Moved and passed that we put our Conference minutes, after they are published, into our Sunday-school and church libraries, as well as our homes.

21. Moved and passed that we have a ministerial meeting during the coming year, the time, place, and program to be arranged by the Ministerial Committee.

22. Moved and passed that the appeal of the Tressler congregation for help in repairing their building be brought to the attention of our congregations as recommended by the Executive Committee of the Mission Board.

23. Resolved that we express our sincere appreciation to the Scottsdale congregation for their kindness and hospitality shown this body during the conference session.

24. Action was taken to omit the reading of the membership and financial report this year.

25. Moved and passed that we approve the recommendation of the Casselman Valley Ministerial Body for the reinstatement of Bro. A. C. Walls to the ministry.

Questions and Answers

I. Nonresistance as Applied to Present-day World Conditions. Discussed by S. J. Miller.

Since the whole world and world system lieth in wickedness and rebellion against God and His Son, and since Jesus in His Sermon on the Mount (Matt. 5, 6) and Paul in Rom. 12 and 13 clearly teaches our relation to God, our brethren and fellow men; therefore be it

Resolved, That we reaffirm our faith and trust in the Lord of Hosts and His eternal Word which is forever settled in heaven and that greater effort be made to remind our people of the importance of daily observance of this outstanding Bible doctrine; and disseminate this principle through teaching and by having proper literature in the hands of our people and before the world. Passed.

II. What Can This Conference Do to Give More Help to Our Young People in Their Social, Educational, and Vocational Problems? Discussed by Paul M. Roth.

Since we are living in a world where many changes are evident, which present social, educational, and vocational problems to our young people; and since it is necessary to have a deep Christian experience and strong inward conviction attained only by the aid of God and His Word; therefore be it

Resolved, That further effort be made to fortify and direct our young people through adequate teaching in the home and through church agencies, such as Sunday schools, Summer Bible Schools, Week-day Bible Schools, Young People's Meetings, Young People's Institutes, church literature, and regular preaching services. Accepted.

III. Perils of Worldly Conformity and Unholy Alliances. Discussed by Aaron Mast.

Answer. The god of this world has blinded the minds of the world. II Cor. 4:3, 4. This affects the thinking powers of man. Satan has an extension program. Among unholy alliances are commercialism, social entanglements, educational attitudes, political participation, pleasure seeking, unions, false religions. Many are losing their conscientiousness and their testimony. Drift is toward the popular church standards. We need to caution against what new projects in our own church may drift to in the next generations. "Come out from among them, and be ye separate." Come out, stay out, and help others out. Rev. 18:4.

IV. Present Blessings of a Consecrated Life. Discussed by Noah Mack.

Consecration is a dedication or a full yielding. The consecrated person is not his own, he has yielded himself to God.

Too many Christians are not fully yielded and are determined to do their own will.

We need to think of Christ as One who yielded Himself completely to God's will and thereby obtained eternal redemption for us.

The consecrated person is ready to be disciplined and corrected because he is conscious of the fact that he is not his own because of having yielded his life.

It is sad to see signs of inconsistency in the church, but it is not too late to correct our lives through full consecration to God. Consecration brings happiness. "If ye know these things, happy are ye if ye do them."

V. Meeting Our Needs in Pastoral Oversight. Discussed by John L. Horst.

This was a report of the Ministerial Committee. Three points were discussed. (1) Supplying adequate ministerial and pastoral oversight in every congregation and mission point in the district. (2) Helping our ministers to render better services in teaching and preaching, especially in the line of better indoctrination of our people in the peculiar doctrines of our church. (3) Devising means of

better support, both moral and financial, of our ministers.

Moved and passed that copies of the report of the Ministerial Committee be placed into the hands of every member of Conference and that action be deferred until next Conference.

VI. Intercongregational and Interconference Relationships. Discussed by A. J. Metzler.

Relation between bodies of believers is organic. Eph. 4:4-6; I Cor. 12:12-27. Our individual district conferences were organized because of geographical convenience rather than doctrinal difference. The same is true of congregational relationships. As congregational leaders we owe a courtesy and respect to ministers of other congregations.

Resolved, (1) that we recognize the boundaries of our conference district to be determined on the basis of geographical convenience to Southwestern Pennsylvania, unless by mutual arrangement between conferences; and (2) that the basis of congregational membership be geographical convenience, and any exception be by mutual agreement of bishops and ministers of the congregations involved.

Reports of Board Members

Reports were received from C. F. Yake, our representative of the Mennonite Board of Education, and J. M. Nissley, representative of this Conference on the Mennonite Board of Missions and Charities. The reports were accepted.

Appointments and Elections

Bishop Oversight:

Schellsburg, I. K. Metzler; Rockton, D. I. Stonerook; Blough, A. J. Metzler; Pinto, Roy Otto; Owen Station (Del.), Milton Miller; Johnstown Mission, S. G. Shetler, James Saylor.

Ministerial Oversight:

Schellsburg, Hiram Wingard.

Members on Committees:

Johnstown Bible School Board (3 yrs.), David Alderfer. Sewing Circle Advisory Board (3 yrs.), H. C. Blough. Associated Sewing Circle Ex. Com. (3 yrs.), Katie Thomas. Young People's Institute (3 yrs.), C. F. Yake. Publication Board Member (2 yrs.), J. L. Horst. Member Mennonite Board of Missions and Charities (2 yrs.), J. M. Nissley.

Home Bible Study Director (1 yr.), Paul Roth. Library Committee: J. M. Nissley, C. M. Helmick, David Alderfer. Ministerial Committee: J. L. Horst (3 yrs.), M. B. Miller (2 yrs.), S. G. Shetler (1 yr.).

Committee for Drafting Constitution for Young People's Institute: A. J. Metzler, C. F. Yake, S. G. Shetler, D. I. Stonerook, Myron Livengood.

Standing Committees:

Johnstown Bible School: D. I. Stonerook (1940); Roy Otto (1941); David Alderfer (1942).

Sewing Circle Advisory Board: Myron Livengood (1940); S. G. Shetler (1941); H. C. Blough (1942).

Associated Sewing Circle Ex. Committee: Rhoda Dayton (1940); Lina Z. Ressler (1941); Katie Thomas (1942).

Young People's Institute: A. J. Metzler (1940); E. C. Bender (1941); C. F. Yake (1942).

Ministerial Committee: (As elected above).

Conference Officers (Elected last year for two years):

Moderator, Daniel Kauffman, Scottdale, Pa. Asst. Moderator, J. M. Nissley, Altoona, Pa. Secretary, Sanford G. Shetler, Hollsopple, Pa. Asst. Secretary, John L. Horst, Scottdale, Pa. Treasurer, Myron Livengood, Pinto, Md.

Adjourned to meet at Martinsburg, Pa., the second Thursday in August, 1940.

Sanford G. Shetler, Secretary.

SPECIAL MEETINGS

Mountville, Pa.

Report of Harvest Home and Sunday School Meeting held at Mountville Mennonite Church, Wednesday, Aug. 9, 1939.

Organization.—Mod., Jacob C. Habecker; Chors., Abner G. Stoltzfus, John K. Charles; Secy., Ralph D. Ranck.

Subjects and Speakers.—(Morn'g session) Devotion (Deut. 8), Hiram Strickler; Worship, John S. Hess; Harvest Sermon, Christian K. Lehman; Distinguishing Doctrines of the Mennonite Faith, Richard Danner. (Afternoon session) Devotion (Titus 2), Jacob Hess; Children's Meeting, Abner G. Stoltzfus; The Sunday School of Today, the Church of Tomorrow, John S. Hess; Sunday School Worker's Responsibility, Richard

Danner; From Superstition to Faith, Elam W. Stauffer. (Evening session) Devotion (Eph. 5), Aaron Weaver; Sermon, Elam W. Stauffer; Ideals for the Social Life of Our Young People, John W. Weaver.

Thoughts Gleaned.—The thought of worship comes from God. Prayer is the heart of worship. Circumstances and environment have much to do with worship. In honoring God with our substance (Ex. 23:14) the first fruits are the best to offer. We should walk close to God and we will be blessed with harvests (Acts 14:17). There is a doctrine of God, therefore it is necessary to abide in it or we have not God (I Tim. 6:1). Salvation is involved in obedience to the doctrines. We believe the Bible is the Word of God. Watch your words, actions, thoughts, company, and heart. It is one thing to teach a child and another thing to lead it to God.

Boys and girls of today are the parents of tomorrow. The church is no stronger than its spirituality. The weight of responsibility of today is greater than it had been. The Sunday school is child of the church. Superintendents should not act alone, but work together. Religious people are not always Christian. Africans are overreligious; they live in superstition. Faith is a belief that turns people to God. It is very handy for missionaries to know of superstitious beliefs of natives to contact sinners and help them in their struggles. Christians who are toiling in rowing and getting nowhere, and who can glorify God when contrary winds blow and reverses come bring a closer relationship with God. A challenge to young people is to maintain a standard of purity unmarred. Young people should seek God in their decisions one with another. Secretary.

Los Angeles, Calif.

Report of Quarterly Mission Program at Los Angeles, Calif., Sunday, August 6, 1939.

Organization.—Mod., Floyd Hauder; Chor., Elmer Herschberger; Secys., Viola Guengerich, Myrtle Groff.

Program and Speakers.—(Sunday morning) Sermon, Sanford C. Yoder. (Afternoon) Motto, "Go, Teach;" Devotion (Eph. 4), Jess Swartzendruber; Can Children Be Missionaries? Leo King; Special Song, "One More Day's Work for Jesus;" What Should Be My Position in Missionary Work: (1) In the Home, Harry Shoup; (2) In the Sunday School, Esther Haldeman; Special Song, "Let the Lower Lights Be Burning;" (3) In the Church, B. M. Books; (4) In the Community, Elmo Showalter; Summary, Sanford C. Yoder.

Thoughts Gleaned.—A child may lead a soul to Christ, and may also help in a financial way, as quarter fund and savings box. The home is a place for foundation of teaching. As Israel was commanded to teach her children (Deut. 6:6-9), so are we. We must begin early if we want them to live the kind of life they ought to live. Parents should encourage Bible reading. Christians should so live that others will desire to live a Christian life. The Sunday school is a great field in which to work. Children should be taught reverence, and respect for God's house. Our duty to God is to be yielded. We should keep humble and be ready to help cheerfully, also be prompt in attendance and sing heartily. As a teacher I should do all I can to foster a missionary spirit. The Scriptures support the problem of church finance (Acts 20:35; I Cor. 16:2; Prov. 3:9, 10; I Kings 20:3). Let him that giveth to the Lord's work give cheerfully, individually, and regularly. Tithing (1) puts Christ first, (2) saves resorting to suppers, etc., to raise money for the church, (3) saves from spirit of selfishness, (4) saves from reproach of deficit in treasury, (5) distributes responsibility equally. Tithing brings a blessing. What are you doing in your community? When there is trouble in your community you have a wonderful opportunity to help. We never want to let go of the principles that grew out of a faith in God. Will our children have them? Secretaries.

Married

Summer—Miller.—Milo Summer of Ashley, Mich., and Cleva Miller of Fairview, Mich., were married at the home of the bride's parents at Fairview, Mich., June 17, 1939, by S. C. Yoder, the officiating bishop.

Duerksen—King.—John Duerksen of Kingman, Kans., and Ruth King of West Liberty, Ohio, were married at the home of the bride's sister, at Belfontaine, Ohio, Aug. 13, 1939, by S. C. Yoder, the officiating bishop.

Binke'e—Kauffman.—Otto Binkele of Goshen, Ind., and Stella Kauffman, formerly of West Liberty, Ohio, now of Goshen, Ind., were married at the home of the officiating bishop, S. C. Yoder of Goshen, Ind., Aug. 18, 1939.

Kenne'—Lauber.—Bro. Ray R. Kenne' and Sister Wilda Mae Lauber, both of the Salem congregation near Shickley, Neb., were united in marriage, Wednesday, Aug. 16, 1939, at the church. Bro. P. R. Kennel, brother of the groom, officiated. May the richest blessings of God attend them through life.

Cressman—Snyder.—At the home of the bride's parents, Bro. and Sister Moses Snyder of near Kitchener, Ont., on Aug. 2, 1939, occurred the marriage of their daughter Gladys to Bro. Lloyd Cressman of New Hamburg, Ont. Bro. Curtis C. Cressman of the Behn congregation officiated. May the joy of the Lord be their portion.

Zehr—Widrick.—On June 7, 1939, Bro. Ben Zehr of the A'den, N. Y., congregation and Sister Laura Widrick of the Lewis Co., congregation, were united in marriage at the church at Croghan, N. Y., Bishop Jacob Gingerich officiating. May God's rich blessings attend them through life.

Martin—Witmer.—On Sunday, Aug. 13, 1939, at the Cedar Grove, Pa., Church, occurred the marriage of Bro. John Allen Martin of Hagerstown, Md., and Sister Ida Josephine Witmer of Maugansville, Md., Bro. Roy S. Koch of St. Jacobs, Ont., officiating. May God's blessings rest upon this union.

Nelson—Mish'er.—On Saturday evening, Aug. 19, 1939, Bro. Doris Nelson of the Shore, Ind., congregation and Sister Esther K. Mishler of the Topeka, Ind., congregation were joined in marriage at the home of Bro. Amos Nusbaum. May God's rich blessing attend them all through life.

Miller—Haines.—On Aug. 8, 1939, at the home of the officiating bishop, Bro. Noah Risser, occurred the marriage of Bro. Abner Miller of the Risser, Pa., congregation and Sister Alma Haines of the Elizabethtown, Pa., congregation. May the blessings of the Lord accompany them through life.

Martin—Diller.—On July 20, 1939, Bro. Irvin S. Martin of the Reiffs congregation, and Sister Ruth M. Diller, of the Stauffers congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Samuel Diller. Bro. Denton T. Martin officiated. May God bless them all through life.

Martin—Eshleman.—On Aug. 17, 1939, Bro. Mervin J. Martin of Stauffers congregation, and Sister Catherine M. Eshleman of Millers congregation, were united in marriage at the home of the bride's parents, Bro. and Sister John Eshleman. Bro. Denton T. Martin officiated. May God bless them all through life.

Smucker—Ramseyer.—Bro. Vernon D. Smucker of Orrville, Ohio, and Sister Mae S. Ramseyer of Sterling, Ohio, both members of the Oak Grove and Pleasant Hill congregation, were united in marriage on Aug. 16, 1939, at the home of the bride's parents, Bro. and Sister John E. Ramseyer, Bro. Wm. G. Detweiler officiating. The Lord bless this union for His glory.

Burkholder—Lapp.—On Sunday, Aug. 20, 1939, Bro. J. Lawrence Burkholder of Newville, Pa., and Sister Harriet Lee Lapp of Manheim, Pa., were united in marriage at the home of Bro. Amos H. Hershey, Manheim, Pa. Bro. George J. Lapp, father of the bride, officiated. May God's rich blessings attend them through life.

Obituary

Eby.—Reuben H., son of Jonas and Susanna Eby, was born in Lancaster, Pa., July 24, 1856; died Aug. 2, 1939, after an illness of several years; aged 83 y. 9 d. When he was nine years old he came with his parents to Maryland. On Nov. 3, 1881 he was united in marriage to Amanda B. Reiff who died four years ago. Surviving are 4 sons and 4 daughters (Deacon Reuben R., Theodore R., Jonas R., with whom he had his home, Noah R., Fannie, wife of Phares Martin; Florence, wife of Michael Horst; Susanna, wife of Christian Horst; Elizabeth, wife of Adin Martin); also 49 grandchildren and 13 great-grandchildren. He united with the Reiff Mennonite church, when a young man and remained true to the end. Funeral services were held from the home of his son Jonas Aug. 6, and at Reiff's Mennonite Church, with Brethren Denton Martin, Moses Horst, and Stanley Martin in charge. Text, Eccl. 1:4. Interment in adjoining cemetery. "The Lord hath given, the Lord hath taken; blessed be the name of the Lord."
—By a granddaughter.

Nolt.—Ethel Jane, daughter of Enos and Mabel (Mowrer) Nolt, was born June 13, 1939 at the St. Joseph Hospital, Lancaster, Pa.; died of heart trouble at the home of her parents at Mascot, July 15, 1939; aged 1 m. 2 d. She had been admitted to the hospital twice and placed in an oxygen tent. Surviving her are her parents, a brother and sister (John M., and Ruth E., at home), her grandparents (Mr. and Mrs. Elam Mowrer, and Mr. and Mrs. Christian Nolt). Funeral services were held July 17, at the Overly Funeral Home and at the Stumptown Mennonite Church, in charge of Bro. Eli Sauder. Text, Mark 10:14. Interment in the adjoining cemetery.

'Twas hard to part with Ethel dear,
Her face no more to be seen here;
But God always knows what is best,
So He called her Home to a place of rest.

Messinger.—Levi George, son of David and Angeline (Ream) Messinger, was born Sept. 28, 1882 in B.uffton, O.; died suddenly and unexpectedly, July 26, 1939, from a heart attack; aged 56 y. 9 m. 28 d. When but a young man he accepted Christ as his personal Saviour and remained true to Him till death. On Oct. 15, 1905, he was united in marriage to Anna Marie Beck. To this union were born 5 children; 3 of whom (The'ma, Mary, and Vernon) died in infancy. Surviving are his wife and son Sylvan at the parental home and Zelma (Mrs. Samuel Locken) and grandson of Prescott, Ariz. Also 2 brothers (Ami of Elida, O., and Aaron of Bluffton, O.) and 2 sisters (Ella and Ruth Messinger, both of B.uffton, O.). Funeral services were held Sunday morning, July 30, at the Middlebury, Ind., Mennonite Church, in charge of Bros. Silas Yoder and Wilbur Yoder. His body was taken to B.uffton, O., for burial.

"The call was sudden, the shock severe,
We little thought his end so near;
And only those who have lost can tell
The loss of a loved one without farewell."

Book.—Abram L. Book, son of the late Daniel and Maria (Leaman) Book, was born Dec. 8, 1858; died July 17, 1939; aged 80 y. 5 m. 17 d. He was still very active and well for his age. He became ill very suddenly while riding with his son in his automobile; after which he was taken to the Lancaster General Hospital and died one and a half days later from a heart attack. He was a member of the Strasburg Mennonite Church for many years. He was a retired farmer of West Lampeter township. Besides his wife, Lizzie (Haverstick) Book, he is survived by the following children (Edna, wife of Aldus E. Sheaffer, Brownstown; Maria, wife of Enos R. Buckwalter, East Lampeter; Leaman L. Book Lancaster; and John H. Book, West Lampeter); also by 15 grandchildren and 1 great-grandchild; a sister (Mrs. Amanda Herr, West Lampeter) and a brother (David L. Book, Lampeter). If he had lived until Feb., 1940, he and his wife would have celebrated their golden wedding anniversary. Funeral services were held from the late home and the Strasburg Church by Bros. Jacob Harnish and Christian Brubaker. Bro. Harnish used as his text, Rom. 14:23. Burial was in the adjoining cemetery.

Clymer.—Annie N., wife of William M. Clymer of Souderton, Pa., passed away at Grand View Hospital, Sellersville, Aug. 9, 1939; aged 56 y. 5 m. 29 d. She was operated on for gall stones a week after being admitted and seemed to improve the first few weeks, but cancer having developed, we all saw that God's ways were not our ways. She was a patient in the hospital for seven weeks. She was the daughter of Mary Kulp and the late Henry Kulp. For many years she was a member of the Souderton Mennonite Church, having assisted her husband as sexton of the church for 30 years. Her seat was seldom vacant in church or Sunday school. She is survived by her grief-stricken husband, her aged mother, and the following sisters and brother: Mrs. Allen Walter, Mrs. Hiram Cressman, Mrs. Harry Kulp, Mrs. Jacob Wenger,

GOD OF MIGHT, OUR STRENGTH AND SAVIOUR

Elmer Kulp and Mrs. Theodore Detweiler. Her father and 2 brothers preceded her in death. Funeral services were held on Saturday, Aug. 12, conducted by Bro. Elmer Moyer at the house and by Bro. Jacob Moyer at the Souder-ton Mennonite Church.

Gone to heaven is our sister,
Gone to her bright home above;
She has left us, oh, so lonely,
But we hope ere long to meet her
Over on the other side.

Kurtz.—Jacob E., son of Susanna (Yoder) and the late Abram S. Kurtz, was born Feb. 3, 1884, near Morgantown, Pa.; died Aug. 5, 1939 in Lancaster General Hospital, after an illness of 3 months; aged 55 y. 6 m. 2 d. In January of 1910 he was united in marriage to Rebecca Mast, who survives him, together with 2 sons and 6 daughters, namely: Omar A., of Joanna, Pa.; Anna Lois (wife of Omar Umble), of At-glen; Ida C., Lancaster General Hospital; Stephen M., Susanna, Linda, Fannie, and Martha at home. One daughter preceded him in death in infancy. One grandson, Jacob Edward Kurtz, also survives him. He leaves also his aged mother and the following sisters: Fannie (wife of Daniel Hertzler), Morgantown; Susan (wife of Amos Hartz), Elverson; and Ida (wife of Aaron Kennel), Honey Brook. In his youth he answered the call of the Master and followed Him until death called father to eternal rest. His life was one of sincere and conscientious Christian living and his disposition of a quiet and friendly nature. A great interest was al-ways manifest in the spiritual welfare of his family and in the work of the Church, espe-cially in mission Sunday schools. He stated several times during his illness that he felt it needful to be here a little while longer because of the family and the need of helping other souls into the kingdom, but was fully resigned to the will of the Lord whether it be life or death, knowing that death would be his gain. Surely we feel the loss of a faithful husband and father and a defender of the "faith of our fathers." Funeral services were conducted at the home by David Yoder and at the Conestoga A. M. Church by John S. Mast, assisted by Christian Kurtz and John A. Kennel. Text chosen from Phil. 1:20-24. Interment in the adjoining cemetery.

CONFERENCE ANNOUNCE- MENTS

Iowa-Nebraska

The annual meeting of the Iowa-Nebraska Conference will be held, the Lord willing, with the brotherhood of the West Union congregation near Parnell, Iowa, September 6-8, as follows:

Monday Evening (Sept. 4), Bishop's Counsel.

Tuesday (Sept. 5), all-day Ministers' Meet-ing.

Wednesday (Sept. 6), all-day Church Con-ference.

Thursday (Sept. 7), A. M. Church Con-ference.

Afternoon and evening, Workers' Confer-ence.

Friday (Sept. 8), all-day Workers' Con-ference.

A cordial invitation is extended to all who can to attend this session of Conference with us.

William R. Eicher, Secretary.

Ontario A. M. Sunday School Conference

The Ontario A. M. Sunday School Confer-ence will be held at the Maple View Church, near Wellesley, Ont., Sept. 9-11, beginning Saturday evening. Come praying.

Peter Nafziger, Sec.

God of might, our strength and Saviour,
Thou hast brought us from the dead;
Let us grow in grace and favor,
Feed us with the living Bread;
Oh, refresh the weak and feeble,
Oh, restore the sick and faint!
Thou canst strengthen and enable;
Thou canst help the weakest saint.

Vain is all our own achieving,
Blind and dull, we grope and plod;
Only on Thy Word believing
Can we work Thy works, O God!
Fill our hearts with deepest yearning
For the grace Thou dost bestow;
From Thy love and mercy turning
Whither can a mortal go?

Thou hast words of life eternal,
Thou art Life, and Truth, and Love;
Draw our hearts to joys supernal
At Thy own right hand above.
What delights, in fullest measure,
Issue from Thy boundless store!
There is bliss and endless pleasure,
In Thy presence evermore!

Catharine J. Miller.

A MODERN DISEASE

If there is one disease in our modern theology and our modern philosophy of life more conspicuous than another it is its indifference to sin. We lull it with arrogance. We call it anything but sin. We form our schemes of social im-provement and material progress with-out any conviction of this deep plague spot of our nature. We hide it from ourselves until it breaks out in some scandalous form and startles us with its intensity. We will drill men into moral-ity, we will repress crime by education, we will empty our gaols by philan-thropic legislation. But the sin that dwelleth in us is too strong for human remedies, too rampant for the social re-former's pruning hook.

Let us not be afraid to go to the root of the matter and uncover and denounce sin as the cause of every evil and declare that God has a perfect remedy which deals with both the center and circum-ference.—Selected.

PROPERTY VALUES DROP SINCE REPEAL

WASHINGTON, D. C.—The Census Bureau has announced that the assessed value of property subject to taxation in all states and the District of Columbia, was \$139,005,-744,000 in 1937, a drop of 14.9 per cent from the 1932 figure.

Only three states—Delaware, Florida and Iowa—showed an increase in 1937 over the 1932 valuation.—The National Voice.

Howe'er it be it seems to me,
'Tis only noble to be good—
Kind hearts are more than coronets,
And simple faith than Norman blood.

—Tennyson.

HESSTON COLLEGE AND BIBLE SCHOOL

Opening date.—September 5, 1939.

Departments.—Two years of college work, accredited by the State Board of Education. Two years' Bible course (Christian Work-ers' Course).

Four years accredited high school.

Prospects for the school year 1939-1940 are good. A large student body is expected. The faculty is being strengthened. This should be one of our best years. Write for catalogue and information. Plan to enjoy the year with us.

Milo Kauffman, President.

SPECIAL PREACHERS' COURSE

A Unique Opportunity for Further Prepara-tion Provided by Goshen College, Sept. 18 to Dec. 20, 1939

In recent years a number of our younger ministers have expressed a desire to spend more time in study, if possible in school. One of the chief obstacles has been the cost of paying for several months or a year of study away from home. Since the call for this service has come to us as a church school, and since our congregations have been gen-erous in support of the school financially, we feel that we owe it to the church to make it possible for our ministers to get more prepa-ration at a minimum of cost. We have therefore decided to arrange a special preach-ers' course during the first semester of the coming school year. Tuition will be entirely free, and board and room will be given for the small sum of \$25. Ministers who come will be allowed to select any course in the Bible Department or any other department which will be of help to them and which they are prepared to take. All courses will be regular college courses of standard college grade and taught by the regular teachers. In order to make it easier for ministers to leave their homes and congregations the usual semester period will be shortened from eighteen to fourteen weeks. This will per-mit finishing the work before Christmas, by December 20. We are also arranging that the courses begin a week after school opens, on September 18.

We extend a hearty invitation to all our ordained men to take advantage of this unusual opportunity.

S. C. Yoder, President.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPTEMBER 7, 1939 (Herald of Truth
Established 1864)

No. 23

EDITORIAL

"If God be for us, who can be against us?"

By this is meant, of course, that when people are fully given up and committed to God, there is no power in earth or hell that can take them out of His hands.

The victorious life is assured to all who lean upon the all-powerful arm of Jesus. And not only this, but it means also a victorious death. "He that endureth unto the end will be saved."

But this one thing should never be lost sight of: God can not be for us unless we also are for God. At the judgment bar of God there will be many who claim to have done "many wonderful works" who will hear the words, "Depart from me. . . I never knew you."

Worship.—On this subject Christ has two things to say that are especially impressive: (1) "They that worship him [God] must worship him in Spirit and in truth." (2) "In vain do they worship me, teaching for doctrine the commandments of men." Read Matt. 4:10; Luke 4:8.

In our present series of Sunday school lessons we find an astonishing number of men who started right but who later turned away from God. Among these was the talented Uzziah, king of Judah. Like many others, his success went to his head, and he forgot the source of his blessings. Read Phil. 2:5-11.

Referring to the recent Sunday school lesson that told of Uzziah's early success and subsequent fall, the man of power set forth in that lesson was not Uzziah but Azariah. The difference was that whereas Uzziah depended upon his own strength and achievements, Azariah leaned upon the all-powerful arm of God.

Are you a missionary? If so, you may impress others of this fact by showing by your life that you belong to God's "peculiar people, zealous of good works." When we live the Christ life, are diligent in personal work among both saved and unsaved, seek to bring others to the house of the Lord, let our lights shine before men (Matt. 5:16), and by life and testimony prove ourselves faithful witnesses for God and His Word, then we merit the name, "missionary."

FAMILY ALMANAC

Since it will soon be time for this annual publication to go to the press we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial List. Kindly appoint yourself a committee of one to send in information concerning the following:

1. Newly ordained bishops, ministers, and deacons.
2. Ordained persons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate your sending in this information at once, so that we may get this list as accurate as possible before going to press. Address, Family Almanac, Scottdale, Pa.

"Overchecked Funds."—In a recent number of "Mission News Bulletin," issued by the treasurer of our General Mission Board, this item was given as amounting to \$31,174.62. This item has been gradually mounting during the past few months, and we are among those who feel that a special effort should be made to wipe out this deficit. Without in the least discouraging the work carried on in local fields, lack of support of the General Board will eventually affect local enterprises. Those having access to the Aug. 23 issue of "Mission News Bulletin" will do well to call the attention of their congregations to this matter and en-

OLD-FASHIONED MENNONITISM

VI. The Gospel Ministry

Perhaps the most impressive deliverance on this subject is that found in Eph. 4:11-16. This portion of Scripture not only tells us that the Gospel ministry is from God, but it also tells us of the results which He expects from the faithful labors of a consecrated ministry.

In the Great Commission (Matt. 28:18-20) the apostles were directed to "go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you." Both Paul and Peter teach substantially the same things as applied to those under the immediate oversight of the flocks under the elders' charge:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

It will be noted from this charge, first given the ministry by our Saviour and later passed on by the apostles, to the others among the ministry that upon the ministry there rests a weighty responsibility of far-reaching importance and results. They are to teach, to feed, to oversee, to direct, to serve as "ensamples to the flock." As a reward,

courage them to lift a special offering in behalf of the causes included in this list of "overchecked funds" in which they are especially interested. "The Lord loveth a cheerful giver."

they are not to look to the "filthy lucre" in the pockets of the people, but rather to the "crown of glory" awaiting them in the end. Moreover, they are to serve as "ensamples to the flock," not as "lords over God's heritage." The overseer who follows in the foot-steps of our Lord and Master is a servant in the truest sense, laying down his life for the brethren, never covetous for "filthy lucre," even though at the end of his earthly pilgrimage he, like his Leader, may not have "where to lay his head." God-honoring leaders have invariably been faithful and devoted followers of the "chief Shepherd" who laid down His life for His flock.

One of the unfortunate things connected with the Gospel ministry is the undue prominence given the matter of support. It was not so with the ministry of Christ; nor with the apostles, save the few things which Paul said in response to others who raised that question. Where "filthy lucre" is made the issue, spirituality is placed on the rack.

Concerning the support of the ministry, the Mennonite Church has from the beginning placed itself on the side of a free ministry as distinguished from a paid or salaried or hired ministry. Menno Simons was outspoken on this point, as were others among the early leaders of the Church. A paid ministry means that this holy calling is placed on a level with secular employment. Nowhere in Scripture do we find any instance where a contract was entered into between a minister and a congregation at a stipulated price, and the whole Gospel ministry in apostolic times seems to have been true to the admonition as given by our Saviour, "Freely ye have received, freely give."

Unlike the opinions of some people, a free ministry is not the same as a neglected ministry. True, there may be a free ministry and at the same time a neglected ministry (as was the case when Jesus went to the Cross) but in such cases the fault lies wholly with those guilty of the neglect. Let the service be given without any money consideration, but at the same time let the laity be true to the ministry, supporting them in whatever they need support; whether that be prayers, sympathetic co-operation, loyalty to God and the Church, financial aid, etc. That was preached in apostolic times; it should be preached and practiced today. That does not mean that any one should be paid for preaching, any more than that any one should be paid for teaching a Sunday school class or doing any other religious work. A free ministry means two things: (1) a ministry that gives its service freely, without any money consideration whatever; (2) a supporting church which stands loyally by, seeing to it that the minister's work is unhampered for want of adequate support—this with the under-

standing that where no financial support is needed, there is no such support due. The whole problem is included in the admonition, "Bear ye one another's burdens, and so fulfill the law of Christ."

The writer, as a small boy, was once vividly impressed with a conversation that took place between his father (who was a minister) and a book agent. After the sale was made, the next question to arise was, "How shall I enter your name; as bishop? or reverend? or pastor? or what?" Father replied that he believed in no high-sounding titles, and that the agent should write down what he thought befitting this simple view. This is what the agent wrote down: "_____, minister in the Mennonite Church." We have never forgotten that, and still admire this simple way of telling who we are. It fits to the idea of a minister being a humble servant of God and the Church, faithful to his charge of shepherding the flock of God, "taking the oversight thereof."

Another characteristic of the ministry belonging to old-fashioned Mennonitism is that the Church in those days was not committed to a one-man ministry for each congregation. True, there were many congregations in those days that had but one minister, but it was not because there was a rule (or even sentiment) against having more than one. Where there were more than one minister in a congregation it was not a question as to who should be "pastor" and the rest simply helpers, but the personality of the different members of the ministry usually determined the relationship between them and the manner of their leading and over-seeing the congregation. In those days it was considered that a one-man ministry was but a stepping-stone to a paid or salaried ministry, and that a salaried ministry meant the open door to a church committed to popular church or world standards.

As set forth by the prophet, the ministry is composed of "watchmen upon the walls." As ambassadors for Christ, they are set for the "defence and confirmation of the gospel." Their responsibility, as well as that of the laity, is thus forcefully set forth by the writer of Hebrews: "Obey them that have the rule over you; for they watch for your souls, **as they that must give account.**" Let every minister be true to the responsibility thus enjoined upon him.

Topic for next week, **The Insurance Problem.**

THE TWO ALTARS

By Silvanus Yoder

For the Gospel Herald.

This suggestion implies at once the two contrasting ideas generally in vogue among those who claim to serve mankind in the interests of happiness. It dates back to the remote antiquity of

man immediately after he had lost that blessed state of happiness. It is but natural that one should strive to regain a valuable possession that has been lost, even though lost in carelessness. Many an aching heart in great despondency and in lamentable tones has bewailed the careless custody of valuable possessions and sacred trusts and resorted to expensive efforts in order to regain that which was lost. We look with a sense of pity upon those who once lived in comfortable homes and because of carelessness or by force of circumstances have become destitute. We regret that large heritages have taken wings as eagles and flown away never to be recovered. But the greatest tragedy of all is the fact that man has lost the pure innocent image in which he was created. With a penitent heart we bow our heads in thankfulness to our heavenly Father for the provisions which He has made whereby this costly treasure and valuable asset may be recovered. It is well worth the expenditure of all in our possession to regain this most of all valuable trust.

The thought of two altars at once implies a religious appearance. They are both clothed in a religious garb and symbolize the meeting place of God and man. They are both attended by seekers of happiness, but how vastly different are the results obtained. They are both within the pales of Christendom, yet how ineffective the one. They both appeal to one's sense of enlightenment, yet how dismal the future of the one. They both promise joy and prosperity, but O how transient is the one and, in the language of the writer of old, we are made to realize the fact that "there is a way that seemeth right unto man; but the end thereof is the way of death." At once my mind is made to reflect on the expression of an old neighbor who worshipped at the wrong altar, when upon his death bed he said, "I have been to the end of the road and there is nothing there."

Cain and Abel

That we may have a more comprehensive idea of the two altars and their significance, we wish to refer to a few instances in God's Word which fully illustrate their symbolical meaning and teaching. The Bible tells us of Abel's altar on which he offered the firstlings of his flock. This sacrifice, the first of which we have any record and like other sacrifices of later times, was a type of the real sacrifice and atoning merits of a mediator that was to follow. It was a longing appeal to God for the recovery of that priceless possession which had just been lost. Not so with Cain on whose altar he offered the fruits of the soil. In this sacrifice, if it may be called such, there was no recognition of sin nor any appeal to God, not even the sense of penitence. It spoke of no atonement by the shedding of blood nor of the merits of a

mediator. It spoke only of the self-devised arrogance of its instigator. Although clothed in the garb of righteousness and meeting the approval of many shallow-minded, indifferent adherents of righteousness, it was entirely foreign to the plan and purpose of God. It had not in the least any semblance of the real sacrifice in God's plan of redemption. This number which Cain wished to include in God's program could under no conditions be used and God had no respect unto Cain and his offering.

The Sacrifice on Mt. Carmel

Our recent Sunday school lesson is another vivid illustration of God's respect unto the altar that coincides with the divine plan of redemption. The scene is on Mount Carmel. All the hideous ceremonies of an incensed multitude of pagans could make no demonstrations of any response. The sacrifice on the heathen altar was void of any merits and even though its adherents insisted so earnestly and plead so pitifully and raged so vehemently there was no recognition of any sort whatever. O poor, devoted agitators of a hopeless cause! "How long halt ye between two opinions?" Your labors are of no avail.

Not so with the altar of the Lord which Elijah repaired and made to represent the twelve tribes of Israel. How sacred is the thought that upon this altar of the Lord at the time of the evening sacrifice this devoted man of God so fervently pleads for the knowledge of God and that the hearts of His children be turned back again. No leaping upon the altar, no hideous manifestations but a heart felt intercession for his people by this consecrated man of God brought the response of Him who had respect unto the offering that was offered in accordance with His plan. Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Christ gives us a vivid picture of the symbolical meaning of the two altars when He speaks of the two men who went up into the temple to pray. In unmistakable language He makes us to know which was acceptable to God. Two men. It matters little whether we call them Cain and Abel or designate them as the prophets of Baal and Elijah or apply some modern appellation to this episode of controversial ideas the fact remains the same; namely, God has respect unto the offering of Abel. Ah this self-devised, proud, arrogant form of worship like that of Baal is void of any merits whatever!

Worshippers at Cain's Altar

Who worships at Cain's altar? Ah, dear friend, it is not without many adherents. This worship is fascinating and gives occasion for the most eloquent lectures and so-called sermons which

make stirring appeals for a social gospel. It promises many rewards and glares with a dazzling splendor yet drunkenness continues. Statesmen and pacifists have denounced war and portrayed its horrors, yet war has been and still is the business of all ages. Social betterment clubs have zealously sought for mutual benefits and helps, but still selfishness and covetous attitudes prevail. Ah these devoted advocates of self-righteousness! When will they learn that all our own righteousness in the sight of God is as filthy rags? When will statesmen learn that peace can be attained only by a genuine conversion? When will neighbors learn the importance of bringing those who know not God to a realization of their standing to promote peace and good will? In vain do the advocates of self-righteousness give thanks that they are not like other men and exalt themselves. In vain do they boast of their achievements while at the same time they have robbed the rising generation of many virtues. They have leaped upon their altars and imploringly called upon their gods, but no response. War, crime, and insanity continue while the needy become desperate. Surely their god must be on a journey, or perhaps is asleep and must be awakened.

Concluding Thoughts

How beautiful this Bible portrait of Elijah on Mount Carmel. "At the time of the evening sacrifice!" When the prophets of Baal had given full vent to all their aspirations, when they had wasted all their energy in needless demonstrations and exhausted their strength in vain then comes Elijah the man of God and bids them draw near. Only a little time is needed and God is made manifest. So after the day's heat and turmoil and useless expense of money and labor comes the man of God and asks "Why do you spend your money for that which is not bread and your labor for that which satisfieth not." Will man spend all his energy to demonstrate his self righteousness and in the end fail?

The prophet Zechariah tells us "That at evening time it shall be light." It will take only a short time to vindicate the true merits of the altar to which God has respect. May He speed the day when these deluded zealots in their lofty aspirations shall be made to realize the fallacy of this hopeless cause and our sons and daughters be spared from this enticing allurements and in true repentance accept God's plan of regeneration.

Middlebury, Ind.

It is true that the tongue is an indicator of one's physical condition. It is even more true that it is an indicator of one's spiritual condition.—E. C. Bender.

IS OBEDIENCE ESSENTIAL TO SALVATION?

By Nelson King

For the Gospel Herald.

For by grace are ye saved through faith, and that not of yourselves, it is a gift of God.—Eph. 2:8.

From this scripture it would seem that works have nothing to do with salvation; and in fact they do not have, with the beginning of our salvation. But as we study the Word and look also at our personal experience, we must conclude that our assurance of salvation depends upon our obedience to the Word which is God's revealed will to man.

Referring again to the beginning of our salvation, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead thou shalt be saved" (Rom. 10:9). Here we again notice that salvation follows confession, and faith comes as a free gift of God. But let us notice a few other scriptures in connection with our continued favor with God. Nowhere do we find God's favor or blessing promised or given to those who were willingly disobedient to the commandments of God.

Let us notice King Saul, who was sent to utterly destroy the Amalekites but who saved the best of the cattle and sheep as a sacrifice to God. God's answer comes ringing clear and distinct down through the centuries. "Behold to obey is better than sacrifice, and to hearken than the fat of rams." In other words, where there is obedience no sacrifice is needed, and obedience is far more acceptable to God than disobedience—than a sacrifice to cover the sin. God says further that "rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry."

Notice also that idolatry was punished in Israel, as a nation, by seventy years' captivity and there is no scripture more stubbornly rebelled against by Christianity in general than Rom. 12:2. "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect, will of God." Failure to keep the first part is evidence that the second part or transformation has not been complete. Conforming to the world usually results in captivity in sin and breaking down in the spiritual life. Jesus said, "Blessed are the pure in heart; for they shall see God." Paul in writing to Timothy says, "Keep thyself pure." Peter in writing to believers said, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the Brethren" or in other words we are purified by the blood of Christ and kept pure, soul, mind, and body by obedience to the truth or as Jesus says in John 17, "Thy Word is

truth" by obedience to the Word. Let us notice again Eph. 2:8, or salvation by grace through faith, and then notice also verses 9 and 10: "Not of works lest any man should boast, For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them"—stating very definitely that, though we are not saved by works, we are created unto good works and God has so planned that we should walk in them.

Let us also notice that no sinner can experience Eph. 2:8 unless he first obeys the command, "repent and be converted that your sins may be blotted out" (Acts 3:19). Again let us notice I John 1:7: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Now let us go back to Eden, where the first darkness entered in. Before the transgression our first parents could meet God and talk to Him without fear.

PREACHER'S PAGE

SERMON OUTLINES

"BEFORE AND AFTER" (EPHESIANS TWO)

By Wm. G. Detweiler

I. Introduction.

1. It is well that we know our condition before we were saved.
2. It is well that we know our condition now that we are saved.
3. It is well that we know how this change was brought about.

II. Our Condition before we were Saved.

1. "Dead in trespasses and sins." Vs. 1, 5.
2. "Children of disobedience." Vs. 2.
 - a. Doom of the disobedient. II Thess. 1:8, 9; Eph. 5:6; Col. 3:6.
3. "Children of wrath." V. 3. Cf. Jno. 3:36; I Thess. 1:10.
4. "Without Christ." V. 12 Cf. Jno. 14:6; Acts 4:12.
5. "Aliens." V. 12.
6. "Strangers." V. 12.
7. "Having no hope." V. 12.
8. "Without God in the world." V. 12.
9. "Far off." V. 13.

III. Our Condition after we are Saved.

1. "Quickened" or made alive. Vs. 1, 5.
 - a. Now possess eternal life.
2. "Saved." Vs. 5, 8.
 - a. Note the assurance.
3. Raised with Christ. V. 6.
4. Seated together with Christ: fellowship. V. 6.
5. "Made nigh." V. 13.
6. Peace and reconciliation. Vs. 14-17.
7. "Access." V. 18.
8. "Fellowcitizens with the saints." V. 19.
9. In the household of God. V. 19.
10. A part of the building of God. V. 20.

IV. How this Change was Brought about.

1. The mercy of God. V. 4.
2. The great love of God. V. 4.
3. The work of Christ. Vs. 7, 13.
4. Grace. Vs. 5, 7, 8.
5. The kindness toward us through Jesus Christ. V. 7.

After sin entered through disobedience they realized they were no longer fit for the presence of God. Salvation means first, in this life deliverance from the power of sin, Second, Deliverance from the penalty of sin. Third, in life to come, Deliverance from the very presence of sin.

In conclusion, let us notice that the only method we have of overcoming the snares and pitfalls and the trials which the enemy of our souls has for us, is by way of obedience or submission. "Submit yourselves therefore to God. Resist the devil and he will flee from you" (Jas. 4:7). Without submission or obedience our power of resistance is nothing. May we each one prayerfully consider the importance of obedience in keeping in fellowship with God. "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him because we **Keep His Commandments and do those things** that are pleasing in His sight."

Meadville, Pa.

6. Faith. V. 8.
7. The gift of God. V. 8.
8. Not of our works. V. 9.
9. Created in Christ Jesus. V. 10.
10. The blood of Christ. V. 13.
11. The cross of Christ. V. 16.

V. Conclusion.

1. How very poor our condition before we were saved!
2. How very rich our condition after we are saved!
3. How very great the grace of God!
4. How very great our obligation to full dedication.

Orrville, Ohio.

LOVE

By L. J. Miller

What is love (I Jno. 4:8; Jer. 31:3)?
One of fruit of Spirit (Gal. 5:22, 23).
How God loved (Jno. 3:16).
Manner of (I Jno. 3:1).
Manifested (I Jno. 4:9).
How Christ loved (Tit. 2:14; Eph. 5:2).
Blessings of love (I Cor. 2:9; 8:3).
Love constrains us (II Cor. 5:14).
A token of faith (Gal. 5:6).
A token of discipleship (Jno. 13:35).
Evidences of new birth (I Jno. 5:1).
Love keeps His words (Jno. 14:21, 23).
Love to God commanded (Deut. 6:5; Matt. 22:37, 38).
How to abide in His love (Jno. 15:10).
The same love God had to Christ is to abide in us (Jno. 17:26).
The old and new commandment (Jno. 13:34; II Jno. 5, 6; I Jno. 2:7, 8).
Example of who loved much (Luke 7:47).
Love of brethren (II Sam. 1:26; I Jno. 3:14).
Love of husbands (Eph. 5:28; Col. 3:19).
Love of wives to be taught (Tit. 2:4).
Charity the greatest of all graces (I Cor. 13:13).
What charity does (I Cor. 13:4-8).
Charity covereth a multitude of sins (I Pet. 4:8).

Twin Falls, Idaho.

THE CHURCH'S CONCERN

(Following is the outline of the sermon which served as a closing address of the Mennonite General Conference and which was ably delivered by Bishop George J. Lapp, missionary on furlough from India. The sermon was inspirational, practical, and challenging.—E. D. Z.)

Texts: Col. 1:18; Matt. 16:18; Heb. 12:22-24; Eph. 5:25; Acts 20:28.

I. Concern to Build Soundly upon the Biblical Foundation as Given in the Word.

II. Concern to Build upon the Historical Foundation as Laid by the Founders of Mennonitism as a Branch of Nonconformist Protestantism.

1. Nonresistance
2. Nonconformity
3. Nonsecrecy
4. Nonswearing of oaths

III. Concern for the Church's Witness

1. Spiritual revival to that end
2. Intelligent research and study toward that end
3. Careful reorganization toward that end
4. Consecrated toward that end

IV. Concern for

1. The cultural values of the Christian life
2. Refining influences of the various attainments and facilities
3. The proper adjustments to Scriptural standards of expressional life in these days of flux and seeming instability

V. Concern for the Outreaches of the Church

1. In the development of the instructional facilities of the home, the school, the institute, the conference
2. In the development of the evangelistic and mission interests
3. In the care of the church's own
 - a. Its widows and orphans
 - b. Its aged and retired
 - c. Its business and professional interests

VI. Concern for the Church's Growth

1. In spiritual power and strength
2. In holding our own
3. In winning souls
4. In the church's worthiness to be a witness

VII. Concern to Build up the Whole Individual Corporate Life of the Body—a life that spontaneously witnesses for Him who is the Head of the body.

Manheim, Pa.

EVIL SPEAKING

I. Some Ways of—

1. Slander. Romans 3:8.
2. Tale-bearing. Lev. 19:16; Prov. 11:13 and 20:19.
3. Flattery. Psalm 12:2-4.

II. Some Effects of—

1. Separates friends. Prov. 17:9 and 16:28.
2. Keeps up strife. Prov. 26:20, 21.
3. Gets persons into trouble. Prov. 21:23.
4. Keeps from fellowship with God. Psal. 15:1-3; James 1:26.
5. Causes trouble at the judgment day. Matt. 12:36, 37.

III. Some Causes of—

1. Often hatred. Psalm 41:7.
2. Often idleness. I Tim. 5:13.
3. Always a bad heart. Luke 6:45.

IV. How to Escape from the Habit.

1. Have the heart changed. James 3:11, 12.
2. Resolve to put them away, obeying. Eph. 4:29, 31; I Pet. 2:1.
3. Watch (a) the words. Psal. 34:13; Psal. 39:1 (b) the thoughts. II Cor. 10:5; Phil. 4:8.

4. Pray for (a) good words. Psal. 141:3.
(b) good thoughts. Phil. 4:6, 7, R. V.
5. Be filled with the Spirit. Eph. 5:18-20.

V. A Word to those Spoken Against.

1. Always take it patiently, following the Master's example. I Pet. 2:19-23.
2. Care for your character, rather than your reputation. I Pet. 3:16; 2:12.
3. Take comfort from Matt. 5:11, 12.

—Gospel Banner.

THE PREACHER'S VACATION

An old man went to meeting,
For the day was bright and fair.
Though his limbs were very tottering,
And 'twas hard to travel there,
But he hungered for the Gospel;
So he trudged the weary way.
In the road so rough and dusty,
Neath the summer's burning ray.

By and by he reached the building,
To his soul a holy place.
Then he paused and wiped the sweat drops
Off his thin and wrinkled face.
But he looked around bewildered
For the old bell did not toll;
All the doors were shut and bolted,
And he did not see a soul.

So he leaned upon his crutches,
And he said, "What does this mean?"
Then he looked this way and that
Till it seemed almost a dream.
He had walked the dusty highway,
And he breathed a heavy sigh,
Just to go once more to meeting
Ere the summons came to die.

Then he saw a little notice
Tacked upon the meeting door.
So he limped along to read it
And he read it o'er and o'er.
Then he wiped his dusty glasses,
And he read it o'er again
Till his limbs began to tremble
And his eyes began to pain.

As the old man read the notice,
How it made his spirit burn.
"Pastor absent on vacation,
Church is closed till his return."
Then he staggered slowly backward,
And he sat him down to think,
For his soul was stirred within him
Till he thought his heart would sink.

So he mused aloud and wondered,
To himself he soliloquized:
"I have lived to almost eighty
And was never so surprised
As I read the oddest notice
Sticking to the meeting door,
'Pastor off on a vacation,'
Never heard the like before.

"Why when first I joined the meeting,
Very many years ago
Preachers traveled on the circuit,
In the heat and through the snow.
If they got their clothes and victuals,
'Twas but little else they got.
They said nothing 'bout vacation
But were happy with their lot.

"Would a farmer leave his cattle
Or a shepherd leave his sheep,
Who would give them care and shelter,
Or provide them food to eat?
So it strikes me very singular,
When a man of holy hands
Thinks he needs to have vacation,
And forsakes his tender lambs.

"Did St. Paul get such a notion?
Did a Wesley or a Knox?
Did they in the heat of summer
Turn away their needy flocks?"

Did they close their meeting houses,
Just to go and lounge about?
Why, they well knew if they did it
Satan certainly would shout.

"Do the taverns close their doors
Just to take a little rest?
Why 'twould be the height of nonsense,
For they would be so distressed.
Did you ever hear it happen,
Or hear anybody tell
Of Satan taking a vacation,
Shutting up the doors of hell?"

"And shall preachers of the Gospel
Pack their trunks and go away,
Leaving saints and dying sinners
Get along as best they may?
Are the souls of saints and sinners
Valued less than selling beer,
Or do preachers tire quicker
Than the rest of mortals here?"

"Why it is I cannot answer,
But my feelings they are stirred.
Here, I've dragged my tottering footsteps
For to hear the Gospel Word,
But the preacher is a traveling,
And the meeting house is closed.
I confess it's very trying,
Hard indeed to keep composed.

"Tell me, when I reach the valley
And go up the shining height,
Will I hear no angels singing,
Shall I see no gleaming light,
Will the golden harps be silent,
Shall I meet no welcome there?
Why the thought is most distressing
And is more than I can bear.

"Tell me, when I reach the city
Over on the other shore,
Will I see a little notice
Tacked upon the golden door,
Telling me the dreadful silence,
Writ in words that cut and burn
'Jesus absent on vacation,
Heaven closed till His return?'"

Sel. by M. B. S.

THE OLD COUNTRY PREACHER

There is a feeble but patient old man
in some of our communities, who deserves the finest homage from all men, but who gets only indifference and neglect from many. He has spent a long life in unselfish devotion to others and now, in his old age and helplessness, none seem to care for him.

His life was spent out in the country among the common people to whom he faithfully ministered. His name never appeared in the newspapers, because there was nothing sensational in his methods or his work. In the heat of the summer and the cold of the winter, rain or shine, like his Master, he served others and simply "went about doing good." But his name is written on the front page of the Book of Life, in letters of gold, and his good deeds are all known to God and His angels.

He was seldom appreciated. The strong neglected him, and the weak and the ignorant, sometimes, made sport of him, but he went serenely on the even tenor of his way, with forgiveness and love to all, and an unshaken devotion to God and humanity.

His services were poorly rewarded. The churches he preached to promised him very little and paid him even less, so he never had any gold in his pocket. But he always had an abundance of the finest gold in his heart, and he shed it abroad, and made it radiate over all he met. Having freely received, he freely gave.

He kept the faith. Nothing could shake his belief in God and His Word. He preached that Word with simplicity and fervor and sometimes with power. But he preached nothing but God's Word. He was an humble servant who never thought he was greater and wiser than his Lord, and the "Thus saith the Lord" was the beginning and the end of all wisdom to him. He was patient. No adverse thing could change his faith in the goodness and mercy of God, and in the final perseverance of His saints.

He was always cheerful. Though well acquainted with sorrow and grief, not only of his own, but of everybody's whom he knew; yet his mind and heart were ever full of brightness and joy, and he carried comfort and good cheer wherever he went. Even the little children knew and loved him.

He was the relentless and uncompromising foe of evil. Neither variable-ness nor the shadow of turning ever marked his course against wrong. He abhorred sin and fought it to the utmost limit of his strength, but he loved the sinner and with sweetness and gentleness, and power, he ever held before him the loving atonement of Christ.

But his life is spent now like the tale that is told, and others have his churches, and his friends are all in the graveyard. He is a feeble, frail old man. His physical eye is dim and his physical ear is dull. But his spiritual eye is clear and bright, and his spiritual ear is open and keen, and his faith in God is still unshakable. He stands calm and serene on the margin of the river, and looks across to see the Beckoning Hand, and listens to hear the Welcome Voice say to him: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And we, the few of us still left in this world, who love the beautiful and the good, let us stand and take our hats off in his presence, and give him the finest and the sweetest homage of our minds and our hearts, for he has "Fought a good fight, he has finished his course, he has kept the faith: Henceforth there is laid up for him a crown of righteousness."—Leander Smith in Gospel Messenger.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13:20.

Give me the man, like the man in Proverbs, who stays on his feet, doing something.—Sanford G. Shetler,

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THERE'S NO ROSE WITHOUT A THORN

Would we banish the fragrant rose because its thorn gives pain?

Ah! no, because our hearts would yearn for its fragrance once again.

So, if upon the selfsame stalk the rose and thorn must grow,

The rose we'll keep though pain must come from hidden thorns below.

Would we wish the sun to shine with ne'er a drop of rain?

Ah! no, because with sun alone the fields could grow no grain.

So, if the sunshine and the shower side by side must go,

We'll take them both and not complain, for God has willed it so.

Would we wish to possess a love that knows no sad heartache?

Ah! no, because the heart that loves must suffer for love's sake.

So, if through love we suffer pain, or if through pain we love,

However it be we know full well, God rules it so above. —Selected.

"BLESSINGS IN DISGUISE"

By Jacob E. Kurtz

For the Gospel Herald.

(The following was written by our departed brother while on a sick-bed, but he passed away before he sent it in. Amen to the teaching. "He being dead, yet speaketh." —Editor.)

God moves in a mysterious way, His wonders to perform. This very thing is manifest to His children when He brings us to suffering and affliction, and at first we think these experiences are not "joyous but grievous" but as we continue in these experiences and submit ourselves to God's will we find these experiences blessings. What a wonderful store of supply we have to draw from when we are connected with that great Physician, Jesus Christ, whose supply is never exhausted in the way of faith, patience, strength, grace, etc. But that we submit to His will that He may give us the things He sees best; as was told of a brother in the hospital who was suffering much pain and he asked God to relieve him of his pain, but upon receiving no relief called upon God for grace to endure whatever be His will, and he received help immediately.

But what has the one to draw from who is not a child of God and who does not have access to the great storehouse of God, groping in darkness and no promise ahead?

Dear shut-in reader, if you have not accepted your Saviour, do so at once and not miss the wonderful things promised you in this world and in the world to come.

Morgantown, Pa.

PRAYER IN TROUBLE

True stories are always the most interesting, and are well worth recording and remembering.

Let us hear the story in the words of the one who told it many years ago:

"It happened that I was traveling a distance of ninety miles by railroad, with my little boy who was about six years old. We were rather late in taking our places, and I was called out to look at my luggage, which was heavier than was allowed for one person; and the porter who called me out did not know there were two of us.

"I had scarcely seen the luggage disposed of before the train began to move. I was not allowed to get in again, and my boy was carried on without anyone to tell where he was going, to take care of him in that crowded train, to keep him from cold after it was dark, or to prevent accidents in getting in and out of the many stations. The next train was three hours and a half afterwards, so that it might be seven or eight hours before I could possibly even hear of his safety.

"The reason why I was not permitted to get into the train was that there was another passenger who wanted to get in by violence, and, in consequence of the disturbance made, no one could attend to my story, or the train would probably have been stopped to allow me to rejoin my boy.

"How true is God's Word: 'He that is soon angry dealeth foolishly' (Prov. 14:17). Those who have recourse to violence do injury to others as well as themselves.

"The only human comfort I had at this anxious moment was that there was a gentleman in the carriage who had spoken kindly to my little boy. How much comfort one kind word may cause to one in distress!

"But my great comfort was in God, and I prayed to Him that He would take care of my dear child, make others kind to him, and that I might find him when I arrived at my destination. I read one or two chapters in the Bible, and in one of them was the text, 'I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end' (Jer. 29:11). That sweet text had brought me comfort before, and it did so again.

"After seven anxious hours I heard of my child's safety, and rejoined him a little after midnight.

"The head clerk of the station had kindly taken care of him, had sent him over to his own house, where his wife had shown him every kindness, and as the little fellow refused to go to bed until he heard of me, had kept him company till that late hour.

"So God answered my prayer abundantly.

"All had been kind to my dear child, and I found that during the journey the gentleman who was with him had wrapped him up in a shawl to keep him from cold, and given him warm tea at the half-way station.

"The anxious incident taught me the meaning of two passages of Scripture; one was Luke 15. My heart told me what a thing it is to find a lost child. And I thought of Christ, the Good Shepherd, finding precious souls, and the joy in Heaven over them.

"The other text was, 'Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me' (Matt. 25:40). I felt the kindness to my child more than if it had been done to me."—Gospel Stories for the Young.

WHEN MOTHER PRAYED

Hudson Taylor, founder of China Inland Mission, tells of his conversion:

"One day, which I shall never forget, when I was about fifteen years old, my dear mother being absent from home some eighty miles away, I had a holiday. I searched through the library for a book to while away the time. I selected a Gospel tract which looked unattractive, saying, there will be an interesting story at the commencement, and a sermon or moral at the end; I will take the former, and leave the latter for those who like it.

I little knew what was going on in the heart of my dear mother. She arose from the dinner-table with an intense yearning for the conversion of her boy, and feeling that, being from home, and having more leisure than she otherwise would, there was a special opportunity afforded her of pleading with God for me. She went to her bedroom, and turned the key in the door, and resolved not to leave the room until her prayers were answered. Hour after hour did that dear mother plead for me, until she could only praise God for the conversion of her son.

In the meantime, as I was reading the tract, 'The Finished Work of Christ,' a light was flashed into my soul by the Holy Spirit, that there was nothing to be done, but to fall on my knees and accept this Saviour and His salvation, and praise God forevermore. While my mother was praising God in her closet, I was praising Him in the old warehouse, where I had retired to read my book. When I met Mother at the door on her return with the glad news, she said: 'I know, my boy; I

(Continued on page 484)

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Sept. 17, 1939.—Micah 3:1-12; 6:6-8.

MICAH: A Messenger of Social Justice

Golden Text.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—Micah 6:8.

Introductory.—Micah prophesied in the days of Isaiah and Hosea. We are not sure whether the words, "social justice," express the most prominent phase of this message, but we are sure that every word found in this message is of practical importance, and every thought worthy of our sincere meditation. It is a message for America as well as for Judah and Israel.

Rebuke for Unjust Rulers (3:1-4).—This message is addressed to "heads of Jacob;" in other words, the civil rulers then in authority. Here are a few things that the prophet brings against them: They "hate the good, and love the evil;" they "eat the flesh of my people;" they "break their bones, and chop them in pieces;" and other things equally as horrible. Autocratic, overbearing, conscienceless, self-willed and merciless, these rulers deserved all that the prophet gave them. More than this, they had sinned away their day of grace. "Then shall they cry unto the Lord, but he will not hear them." There is a fearful judgment laid up for people of this kind.

Rebuke for Corrupt Religious Leaders (5-7).—The prophet is even more severe in his denunciation of religious leaders who turn aside from their God-ordained duties and lead their people into error. "The soul that sinneth it shall die." The sinner who leads other people into ways of error and sin against God has a double responsibility resting upon him. Looking into the future, "the day shall be dark for them." Our Saviour had this kind of religious leaders in mind when He said that when the blind lead the blind "both shall fall into the ditch." The saddest thing in the history of Israel was that the spiritual leaders who ought to have been a light for their people were instrumental in leading the whole nation astray.

A Nation Brought to Ruin (8-12).—In these few verses we have the results of the leadership of men in civil and religious life who led their people astray. Corruption had permeated the entire nation. Concerning the leaders it is said, "The heads thereof judge for reward, and the priests thereof teach for hire." Their whole system of government, civil and religious, was commercialized and money was the ruling power. When people drift away from God, it is invariably in this direc-

tion. "The love of money is the root of all evil" (apostasy included). Because of this the prophet warns the people of their impending captivity: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Nations, like individuals, are subject to this rule: "What soever a man soweth, that shall he also reap." Upon the rulers of Israel, civil and religious, rested the chief responsibility of the fate of the nation. Present-day leaders, civil and religious, may well take a lesson from this fact.

Divine Requirements (6:6-8).—The burden of this message may be summed up in two statements: (1) God is not pleased with a vain and lavish display of pretended sacrifices or good works, as a substitute for true heart piety and devotion and obedience to Him. (2) There are certain divine requirements which God demands of those who would be right with Him.

Concerning the first point, the prophet states the matter clearly: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my trans-

gression, the fruit of my body for the sin of my soul?" All these would have been very acceptable had they been offered up in the right spirit; but as a mere show of service while the heart was steeped in sin would have meant an abomination rather than a sweet smelling savour before God. Then, as now, God wanted a sincere and devoted heart, not mere outward show. All the things mentioned (to say nothing of number or amount) were commanded; but only as they came from a loyal heart. Concerning children, the firstborn were sanctified and dedicated to the Lord (as was Samuel, for instance), but to meet the approving smile of God, these offerings were required to come from a sincere and loyal heart.

Micah having uncovered the hypocrisy of sham sacrifices, proceeds to tell what the Lord actually requires of His worshipers: (1) "to do justly," (2) "to love mercy," and (3) "to walk humbly with thy God." Righteousness, mercy, and humility are three of the essentials to a right standing with God. Where these are found in the daily life of an individual, the other essentials to a devoted, holy life will also be in evidence. What God wants is a genuine Christian experience, not a mere outward show of religion which usually is but a mask for a sham religion. It is the real man, not the sham make-believe, that has a real and acceptable standing before God.—K.

BIBLE MEETING TOPIC

CHARACTERISTICS OF THE CHURCH.—I Pet. 2:5-8; Eph. 5:22-32

Topic for September 17

MOTTO

"A glorious church."

OUTLINE STUDY

I. The Church Characterized by the Names Given.

1. Assembly of God (ekklesia).—I Cor. 12:28; Col. 1:18; Acts 7:38.
2. Body.—Eph. 1:22, 23; Col. 1:24.
3. Bride.—Rev. 21:11; Eph. 5:22-27.
4. City.—Heb. 12:22; Rev. 21:2.
5. Family.—Eph. 3:15; 2:19; I Tim. 3:15.
6. Flock.—I Pet. 5:2; Jno. 10:16.
7. Golden candlestick.—Rev. 1:20.
8. Building.—Eph. 2:20-22.
9. Husbandry.—I Cor. 3:9; Matt. 21:41.
10. House or temple.—I Tim. 3:15; I Cor. 3:16, 17.
11. Israel of God.—Gal. 6:16; I Pet. 2:9.
12. Pillar.—I Tim. 3:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. What the Church is Like.
 - a. Select characteristics from the Outline Study of such as are adaptable to junior thought.
3. How to fit Into the Character of the Church.
 - a. To be like it in purity.

- b. To be fitted as the bride.
- c. To be one of the family of God.
- d. To be a part of its shining light.

For Seniors.

1. Significance of the Names of the Church.
2. Qualities of Character.
3. The High Calling and Destiny of the Church.

SEED THOUGHTS

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of ev'ry age and clime.

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King Omnipotent!

How purely hath thy speech come down
From man's primeval youth;
How grandly hath thine empire grown
Of freedom, love, and truth.

How gleam thy watch-fires thro' the night
With never fainting ray!
How rise thy tow'rs serene and bright,
To meet the dawning day!

In vain the surge's angry shock,
In vain the drifting sands;
Unharm'd upon th' eternal rock
Th' eternal city stands.

—Samuel Johnson.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 7, 1939

Field Notes

Baptismal services are announced for the church at Williamson, Pa., on Sunday, Sept. 10.

Bro. Isaac Zuercher of Orrville, Ohio, preached for the brotherhood at Marion, Pa., Church on Friday evening, Aug. 25.

Bro. John S. Hiestand of Maytown, Pa., filled the regular appointment at the Chambersburg, Pa., Mennonite Church on Sunday morning, Aug. 27.

September 13-24 is the time set for a series of meetings at the Marietta, Pa., Mennonite Mission with Bro. William H. Martin of Menges Mills, Pa., in charge as evangelist.

Tuesday, September 12 is announced as the beginning of a series of meetings at the Susquehanna Church near Port Trevorton, Pa., with Bro. Noah Risser of Hershey, Pa., as evangelist.

A brother writes us from Port Trevorton, Pa.: "Aug. 20 we had Bros. R. M. Weaver of Harper, Kans., H. B. Ramer of Duchess, Alta., and I. B. Witmer of Columbiana, Ohio, with us."

Tuesday evening, Sept. 5, is the time announced for the beginning of a series of meetings at the Belmont Ave., Mennonite Church in Elkhart, Ind., with Bro. R. R. Smucker of Goshen, Ind., as evangelist.

Votes for two ministers will be taken, D. V., at Springdale Church near Waynesboro, Va., on Saturday, Sept. 16, at 2 P. M., followed by ordination services on Monday, Sept. 18, at 2 P. M. Cor.

On Sunday evening, Sept. 10, there will be an inspirational song service at the Columbia, Pa., Mission, a talk to the children by Bro. Charles Hostetter of Manheim, Pa., and a sermon by Bro. William Strong of Cumberland Co. B. B. Z.

A brother writes us from Ontario, Calif.: "The newly ordained brother for North Pomona congregation feels a burden for the extension of God's kingdom and requests the prayers of God's people as he enters his charge as pastor of this congregation."

The Bible meeting at the Hammer Creek Mennonite Church near Brunnerville, Pa., held on Saturday and Sunday, Aug. 26 and 27, was well attended. It marked the close of the weekly Bible meetings held at Hammer Creek, Hess, and Lititz churches during the past few months.

Change of Address.—Bro. L. L. Swartzendruber and family, from West Liberty, Ohio, to Hesston, Kans. Bro. and Sister Swartzendruber have spent many years of faithful service in the Mennonite Orphans' Home at West Liberty, and trust that a similar record is before them at Hesston.

This week marks the beginning of work in our three Church schools, as well as many other schools. Both teachers and parents, as well as students reaching maturity of life, should see to it that this will be not only "another year of school," but also a profitable year in instructions that will help estab-

lish the rising generation in the fundamentals of the Christian faith and life.

In the list of ministers past eighty who attended the recent meeting of Mennonite General Conference at Allensville, Pa., as noted in these columns last week, we omitted the name of Bro. Daniel Sherk of Denbigh, Va. Bro. S. is still robust for one of his age, taking an active interest in the work of the Church.

In response to our recent editorial on "Thrift and Economy" a brother writes us that "The Gospel ministry should use economy in the expenditure of energy as well as in dollars in the Gospel work, remembering that collective wealth should be administered for the spread of the Gospel rather than for the benefit of transportation companies."

A Correction.—In last week's Gospel Herald we stated that Bro. C. F. Derstine is to hold tent meetings near Wooster, Ohio, Sept. 1-8. We should have said, Dalton, Ohio, the meetings to be conducted under the auspices of the Pleasant View Church. Bro. D. writes enthusiastically concerning the city-wide evangelistic services held recently in Portland, Oreg.

Bro. Levi C. Hartzler, now of Goshen, Ind., and engaged in field work for Goshen College, spent a few days at Scottsdale last week in the interests of Spanish Relief with which he had been identified for about eighteen months. He spoke at the Scottsdale Church on Wednesday evening to an appreciative audience concerning the work in Spain. J. L. H.

We are in possession of an interesting program of the dedication services to be held at the Finland, Pa., Mission on Sunday, Sept. 17. Saturday evening before is to be devoted to a harvest home service, the sermon to be preached by Bro. J. P. Graybill. This, together with the all-day Sunday services, is to be the beginning of a series of meetings, conducted by Bro. William Jennings of Concord, Tenn.

A brother writes us from Springs, Pa.: "On Sunday, Aug. 27, Bro. A. C. Walls was reinstated in the ministry." This was in accordance with a recommendation of the recent meeting of the Southwestern Pennsylvania Conference. Bro. Walls is a member of the Oak Grove congregation near Grantsville, Md. May God bless, and make the remainder of his ministry profitable to the cause of Christ and the Church.

One of the mission points in which Sunday school and church services were conducted by Casselman Valley mission workers from Springs, Pa., and Grantsville, Md., was Black Hawk School-

house in the mountains of Maryland. Our workers were both surprised and saddened, on their reaching the place of services on Sunday, August 27, to find that the building was on fire. It was burned to the ground, and now our workers and the constituency there have no place of worship. Let us remember this field in prayer. There are a number of applicants for church membership at this place. J. L. H.

Dedicatory services were held at the new Mennonite Mission at 616 Napoleon St., Johnstown, Pa., last Sunday afternoon, Sept. 3. Bro. and Sister Wm. G. Lauver, on furlough for another year from the South American field, had moved into the mission home some time previously and are now in active charge of the work. This was the first public meeting held in the Mission Hall and the building was nicely filled. A live meeting was held, with Bro. A. J. Metzler of Scottdale, Pa., preaching the dedicatory sermon. A number of other brethren from Johnstown, Martinsburg, Grantsville, and Scottdale took part in the services. Evangelistic services were begun on Sunday evening, with Bro. Lauver in charge, and these will continue throughout the week. Regular services will be held each Lord's Day from now on. The workers will appreciate visits from our brethren and sisters at these services and at any time in their new mission home. J. L. H.

Among recent visitors in the Publishing House are the following: Oscar N. Mishler and wife and daughter Retha, Davidsville, Pa.; P. J. Blosser, South English, Iowa; Ernst Correll, Washington, D. C.; John E. Miller and wife, LaGrange, Ind.; Alice M. Keeler, Gail E. Trissel, Fern C. Trissel, Harrisonburg, Va.; Daniel D. Leaman and wife and son Hershey, Lancaster, Pa.; J. Irvin Kreider and wife, Paradise, Pa.; Emma Hershey, Gordonville, Pa.; Emma K. Landis, Quakertown, Pa.; Samuel H. Horst and family, Chambersburg, Pa.; Clyde H. Martin and wife, Hagerstown, Md.; Chris Reiff and wife, Elkhart, Ind.; Kathryn Bare, Noble, Iowa; Bessie Berkeley, Chicago, Ill.; Reuben Hofstetter and wife and son, Richard, Mrs. Oscar D. Gerber, Mrs. David D. Hostetler, Dalton, Ohio; Levi Hartzler, Goshen, Ind.; Harry Ditterfer and family, Amos M. Lapp and family, Lancaster, Pa.; David E. Harnly and family, Manheim, Pa.; Charles A. Stoner and family, Johnstown, Pa.

Darkness consists of two things: (1) being without Christ; (2) living in the realms of the wicked one.—J. J. Hostetler.

"The Lord knoweth the days of the upright; and their inheritance shall be for ever." Psalms 37:18.

Correspondence

Sheridan, Oreg.

Dear Herald Readers, Greetings:—The Lord has given us many blessings, both spiritual and temporal, which again reminds us that "no good thing will he withhold from them that walk uprightly."

On July 7 our two-week summer Bible school closed with a large audience present to hear the program rendered by the children. The total enrollment was 260, with an average attendance of 193. There were 14 denominations represented and 32 who attended no Sunday school or church. There were 12 teachers, three of these being from neighboring congregations. The school was held in the Sheridan grade school building, adding greatly to the convenience of pupil and teacher. Good interest was shown, and we feel that the school was a success.

In His service,
Aug. 24, 1939. Mildred Shenk.

Aurora, Ohio

Dear Christian Friends, Greetings:—"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We rejoice to have the presence of our pastor's wife who was very low a short time ago, but God has restored her enough that she was permitted to worship with us again.

At present another sister is in the hospital for a serious operation. We trust in God to restore her again.

Aug. 27, Bro. and Sister John A. Friesen were in our midst. The brother brought us a message on II Tim. 2:15. We appreciated their presence. Sister Friesen is a granddaughter of Bro. Stoltzfus. So we will be more interested in the India mission.

Sometime in the very near future, the Lord willing, we expect to have revival meetings with Jesse Short as evangelist. May we pray with sincerity that these meetings will truly be a time of spiritual strengthening and a time of convicting of sin to sinners and backsliders.

Aug. 28, 1939. George T. Miller.

Allensville, Pa.

Dear Christian Friends:—"The Lord hath done great things for us, whereof we are glad." We praise the Lord for allowing General Conference to meet with us in Big Valley. While the Conference is now history and we can no longer look forward to that occasion, we feel grateful to our heavenly Father for the wonderful meeting which we may and do anticipate—that time when ALL God's children, not only a few, shall meet in glory. We wish to thank all those who were here for coming, and

to those who could not be with us we would say, "We missed you, and trust that the Lord had a special blessing for you at home."

On Friday morning at 2:30, just a few hours after the last Conference session, the oldest member of our congregation, Sister Fannie Kanagy, went to be with Jesus. The funeral services were conducted in the afternoon of Aug. 27.

On Sunday morning, Aug. 27, Bro. George Hostetler of Westover, Md., preached for us. In the evening of the same day, in addition to our young people's meeting program, Bro. I. G. Hartzler of East Lynne, Mo., brought us a message from Isa. 49:16. He also reminded us of the fact that if Gal. 2:20 could become an actuality in the life of each Christian there would be no need of a Problems Committee in our Church. After the sermon three members of a neighboring conservative church were received into church fellowship. Bro. Enos F. Hartzler of Marshallville, Ohio, officiated at this service.

The work at both Rockville and Otelia is prospering. On the morning of Aug. 27 Bro. Enos Hartzler filled the pulpit at Rockville.

Tuesday, the 29th, is the date set for our next visit to the county jail.

May we again ask you to continue to pray for the work and the workers at this place?

"Let everything that hath breath praise the Lord. Praise ye the Lord."

Aug. 28, 1939. Bertha Leasa.

Versailles, Mo.

(North of the Lake of the Ozarks)

Dear Herald Readers:—As the summer season draws to a close we are reminded of those who have let the precious hours of life pass quietly and swiftly by and still remain unsaved. But we rejoice in the few whom the Lord has saved during the past year. We feel the responsibility is ours to get the Gospel out to the people so that they may accept it if they will.

The 1931 Model A Ford that was given to us last spring is giving us splendid service and certainly makes our work a lot less burdensome, as we usually drive between 75 and 100 miles on our Sunday hill trips.

On the evening of Aug. 20 we enjoyed having Bro. and Sister Harold Litwiler of Iowa with us at the Purvis appointment. We extend an invitation to others to go with us on our Sunday trip when they can. The attendance has been about as usual at most of our appointments.

We feel very much the need of workers to be located in the Wilson Bend, in which community we have 13 members. We feel that workers stationed at this place would result in helping to establish the young Christians in the

(Continued on page 484)

Miscellaneous

GOD IS ABLE

God is able, all-sufficient,
All things did by Him begin;
Made the world, hung it on nothing,
Is there ought too hard for Him?

Can He keep His own dear children?
Can He grace for all supply?
Let us see how in past ages
God's strong arm was ever nigh.

You have heard how saintly Enoch
Walked with God three hundred years;
And how God this saint translated
Into heav'n, from earth and tears.

When God sent the mighty deluge
When men did from Him depart;
How about the righteous remnant?
God just put them in the ark.

At God's word, old faithful Abram
In his heart his son had slain,
For he judged that God was able
To restore his life again.

When God's people were afflicted,
Toiled as slaves in Egypt's sand,
God with mighty arm then led them
Into Canaan's fruitful land.

On their way as they left Egypt
King and mountains shut them in;
God just op'd the sea before them,
Led them through, then drowned the king.

In the wilderness they hungered,
Longed for water and for bread;
Then our God with heavenly manna,
Forty years His people fed.

Bitter waters once were sweetened,
Death by thirst He suffered not;
But gave water in abundance
From a great and smitten rock.

Giants great and tall defied them,
E'en defied the God they owned;
But God proved that He was able,
And was God, and God alone.

For his prayers the pure man Daniel
Landed in the lions' den;
E'en the king knew God was able
To deliver him again.

And the three true Hebrew children,
Faced the furnace and its dread,
For "we know that God is able
To deliver us," they said.

But did God deliver Stephen
When he for the truth was stoned?
Sure, God gave him quick deliverance,
Took him to his heavenly home.

Thus God proved that He is able,
He can make all grace abound;
And can surely keep from falling,
Those who in His Son are found.

Doth some sorrow now depress you?
He doth see each falling tear.
Doth some trial sore oppress you?
Trust in Him, you need not fear.

Do you face with dread the morrow?
Fearing storms that may betide?
He who helped His own for ages,
Will tomorrow's grace provide.

On the sea of life we're sailing,
Soon heaven's gate we'll enter in;
Though the sea may be tempestuous,
None shall perish, trusting Him.

—Menno O. Brubaker in
Evangelical Visitor.

A STATEMENT BY BROTHER J. B. SMITH

Since a number of our brethren have urged me to give my time to writing and lecturing on Biblical subjects, I have decided to comply with these requests, and will be open to speak on any of the following subjects:

The Attributes of God in Their Historic Unfolding.

The Theodicy: A Vindication of God in Permitting Sin to Enter the World.

Inspiration of the Scriptures.

The Bible: Its Formation, Inspiration, Interpretation and Preservation.

The Golden A. B. C.—A Study of Psalm 119.

Knowing the Scriptures.

The Doctrine of Christ, the Holy Spirit, of Salvation, of the Church.

Literary Structure of the Bible.

Numerical Structure of the Bible.

Which Version? The Authorized or Revised?

Doctrine and Practice—Their Mutual Relation and Importance.

Biblical Orthodoxy.

Christian Attire.

Mode of Baptism.

The Theory of Eternal Security at the Bar of Scripture.

The Second Work of Grace.

Threefold Nature of Man.

Studies in the Book of Revelation.

The Debt of Philosophy to Revelation.

Lectures on the Books of the Bible.

Overcoming Evil with Good.

The Christian Hope.

J. B. Smith.

Elida, Ohio.

THE MENNONITE GENERAL CONFERENCE NEAR ALLENSVILLE, PA.

By Noah H. Martin

For the Gospel Herald.

We will try by the help of God to write about the Mennonite General Conference, held in the Kishacoquillas valley near Allensville. We rented one of the small tents on the Conference grounds. There were sixty or more tents which composed a small town. We were reminded of the children of Israel when they held the feast of Tabernacles. Those feasts were the last of the appointed festivals under the Old Covenant, lasting seven days. They were celebrated in the end of the year, when they had gathered in their labors out of the fields. Their booths were temporary, to keep in memory of the sojourn in the wilderness.

We will make some comparisons, with our experience. Israel was to keep their feast where the Lord would choose. We believe the Lord chose Allensville for our conference. They were not to come empty. Every man shall give as he is able, according to the blessings received from the Lord. We know it took work and money to prepare for such a large gathering. Many more should have helped to bear the burdens as the Lord had prospered them. "Judges and officers shalt thou make." The Church House near the

Tabernacle may be compared to the place of judgment; not as Israel judged but to appoint members for the various offices as overseers, those who have the work of the Church in charge—the different board members were to be chosen to officiate in their offices. The institutions and many activities of the church were to be supplied with helpers. Israel was to plant no trees. This was our experience; no trees near large or small tents.

The large tent represents their Tabernacle, the small ones their booths. We believe the twelve tribes of Israel coming together to celebrate those feasts had its unifying effect and bound them together as one family in the Lord. Those who came to conference also experienced the Christian fellowship, unity and love. When Israel became divided they worshiped idols and forgot the Lord and were taken into captivity. May we heed and take warning that we do not make the same mistake. May we stand together in peace, unity and love. In Neh. 8, when Israel returned from captivity again, they observed this feast of tabernacles, "and all the congregation of them that were come again out of captivity made booths: for since the day of Joshua the son of Nun unto that day, had not the children of Israel done so and there was very great gladness."

This was the experience of every one who attended the conference, they all seemed to enjoy it with very great gladness. The question was asked, Was it worth while for such a short time? There were many truths presented which will be long remembered.

The 15th chapter of the Acts was thoroughly discussed. There was no small dissension and much disputing in the first conference held at Jerusalem (Acts 15:28) "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." How do we know when the Holy Ghost leads? This was taught us while at conference. When brethren can agree to come to a decision based upon the Word of God, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name and to this agree the words of the prophets, as it is written." They read Prophet Amos (9-11).

We believe the General Conference followed the example of the conference held at Jerusalem. When the Holy Spirit leads and we follow the teachings of God, read His Word we will come to a decision and agree upon it. The apostles, elders, and brethren sent greetings unto the Gentile brethren at Antioch. They had written a decree which all were to keep, both Jew and Gentile.

We also enjoyed the fellowship of old acquaintances and made many new friends during the short stay at conference. We think we should meet once

every year. Israel traveled many miles to worship and observe the feasts at Jerusalem in the time of Jesus, every year. We believe the children enjoyed their meetings in the Church building. Bro. S. G. Shetler taught them some practical truths. We spoke to some of the children, and they wished it would last longer. Perhaps some of us older ones wished the same. We were wondering if we could compare this gathering with the gathering in heaven. In Luke 13:20, "and they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God." May this be our portion.

Hagerstown, Md.

"NONRESISTANT WAY OF LIFE"

The following appeared as an editorial in the August 26th number of the Chambersburg, Pa., "Public Opinion." In tone it is different from some of the comments that appeared in other publications as they reported the proceedings of the Mennonite General Conference held recently at Allensville, Pa., but it is not different from the nonresistant way of life as taught by Christ and the apostles. If the view held by this editor would be adopted by the nations of the world at the present time, it would put an immediate end to the present scourge of "wars and rumours of wars."—Editor.

NONRESISTANT—Those who arranged the program and thus set the theme of the world conference of the Mennonite Church, which has just closed at Allensville, could not have foreseen the timeliness of that theme in the light of developing world events. Discussion of "The Nonresistant Way of Life," is not new to the Mennonites—it is a tenet of their faith—but that thousands should be gathered in a peaceful Pennsylvania valley re-affirming the faith of their fathers in non-resistance at a time when a large part of the civilized world is on the brink of resorting to force, the antithesis of non-resistance, is strikingly coincidental.

While millions of men in a tense Europe were answering the call to arms, while air raid protection trenches were being dug in parks of European capitals, while taller buildings in those same cities were being equipped with anti-aircraft weapons, and artillery rumbled toward frontiers, the picture of the somberly-clad Mennonite churchmen gravely reiterating their will to peace in all human relations was one of sanity and hope.

The Mennonite doctrine of nonresistance is based on a literal interpretation of scripture and is applied by members of that faith to all their contacts with the world. Lawsuits are taboo because at law force is the final arbiter. And war, representing the ultimate in concentration of force, is clearly outside the orbit of their religious thinking. No group, even though its members refuse for reasons of conscience, to bear arms, should and does abhor warfare

more than the Mennonites, because they have learned through bitter experience that it is particularly difficult to be "men apart" when those around you are victims of war psychosis. Ridicule and derision are cruel weapons.

Although the Mennonite belief in non-resistance is generally associated with war and is focused in the public eye more sharply in wartime, leaders of the church are conscious of its implications in industrial relations. This was shown at the Allensville conference when the delegates were warned that "industrial coercion in any form, whether peaceful or not, is not scriptural.... Industrial coercion usually leads to violence." The increasing number of Mennonites entering business and industry at a time when labor organization is on the march in almost every field of activity is viewed with misgivings by some sections of thought in the church. One of the matters proposed to the conference was that of a church-financed program for buying farms for newly-wed young people in order to keep them on the soil. This may prove one way of making easier the practice of "The Non-Resistant Way of Life" in an increasingly complex age.

"BUT WHEN YE PRAY"

(Matt. 6:7)

By Amos A. Ressler

For the Gospel Herald.

God is a Spirit; and they that worship him must worship him in spirit and in truth—John 4:24.

We would not for a moment minimize that great truth. We cannot worship God by any mechanical means, neither can the loftiest flight of oratory bring glory to His name or make an appeal to His mercy, unless it comes from a heart that is burdened with a real feeling of need. A choice of the finest words, arranged in the most approved form, are useless unless they are uttered "in spirit and in truth."

The Saviour at the grave of Lazarus offered an audible prayer to the Father, saying, "I know that thou hearest me always, but because of them that stood by, I said it"—thus suggesting the use of public prayer as a means of edifying those who hear, at the same time that an appeal is made to God for the things we need or desire.

Paul says in I Cor. 14:26, "Let all things be done unto edifying." This brings us to the title of this article. Please remember that this is our Saviour speaking, and that He is speaking to us just as much as He is in the rest of the Sermon on the Mount. And He says, "When ye pray, use not vain repetitions, as the heathen do."

In our secret prayers, language and form may not count for much. Paul speaks of groanings which cannot be uttered. And we believe that some of the most effective prayers are those

which never take the form of words at all, but are known to God because of an earnest desire on the part of the individual, and God understands.

But when it comes to public prayer, language and form do make a difference, or Jesus would not have thought it necessary to give instructions along that line, and give us a pattern, and what a pattern He did give! Simple, yet perfect in form; brief, yet all-inclusive. There may not seem to be much in it of what we speak of as intercession, and yet who is not included in that "our," and "us," and "we?" And what is there within the limits of human needs that is not included in its simple petitions?

The too frequent use of this our Lord's model prayer has in some places perhaps brought it to the plane of the commonplace. And it might be better, at times, to omit this model entirely, rather than to repeat it rapidly, and in a manner that robs it of its sublimity, and leads us to fear that the one that is using it, is not giving serious thought to the significance of the words he is uttering.

One of the outstanding features of this model prayer, and the one to which we wish to call especial attention, is the complete absence of any repetitions. In the Saviour's instructions in regard to prayer He warns first against prayer for display—to be seen of men; and then against vain, or useless, empty, unfruitful repetitions. The Lord says the heathen think they shall be heard for their much speaking, but He further says, "**Be not ye like unto them!**" A warning perhaps against unduly long prayers, in which the petitioner tells the Lord a lot of things, somewhat after the manner of the Pharisee in the temple, or needlessly repeating certain words or phrases as we are told the heathen of our day do as they go to prayer, keep saying "Ram, Ram, Ram!"

In our case the Deity is addressed in such terms as "Our Father in Heaven," "Dear Father," "Kind Father," "Dear Lord," "O our God," etc., etc. The use of any of these terms is altogether proper. And if, in an outburst of emotion in the course of a lengthy prayer a petitioner readdresses the Deity by use of any of the various terms, it may be quite in order. But God is not forgetful, and can easily remember for a few minutes that we are speaking to Him, so that a readdress is not necessary on that account. And the frequency with which we sometimes hear these appellations of the Deity repeated and repeated throughout a lengthy prayer, surely brings them into the category of empty, unfruitful (as the word "vain" is defined) repetitions.

It should be remembered that a public or audible prayer is for the benefit and edification of the people as well as an appeal and expression of praise and thanksgiving to God, and the

language and form should be of a nature that would be appealing and edifying, rather than the contrary.

The foregoing is not written in a spirit of faultfinding criticism. By no means! But rather with a desire to be mutually helpful. We feel that in the conditions in which we find ourselves now and here, it is needful that we use all the resources that God has placed into our hands to strengthen the cords that bind us together as a body of Christian people. The church of tomorrow must needs be made up of those who are growing up among us and are fast taking our places.

At this point an illustration might help to make clear our thought. Suppose you are working in town, and are planning to take your mid-day meal at some restaurant. You select one that, while not overelegant, is tidy and clean. The food is properly prepared, being neither under nor over done, the variety of vegetables is well chosen, the pie crust flaky, and its contents seasoned just to your taste. Your body is nourished, your spirit cheered, and you feel like going back to hard work, and are not likely to look for some other place to eat next day.

On the other hand, if the meat is either over or under done, the vegetables scorched, and the dessert lacking in good qualities, you may get the same food value as measured in calories and vitamins, but you are not satisfied and refreshed as when everything is appetizing. Furthermore you are likely to look for another place to eat next day.

We feel that the same is true, and perhaps in a greater measure than we sometimes realize, in regard to intellectual and spiritual food.

Ronks, Pa.

MY SAVIOUR KNOWS

By Ruth Diener

For the Gospel Herald.

My mother was ill for thirteen years. The last five years of her illness she needed the constant care of someone. I was the only daughter in the home, so much of this watchfulness fell to my lot. Five and one-half weeks before she went home to glory, I became very ill. The doctor insisted that I needed hospital care. My Saviour knows how my heart ached; because I realized that my vacancy in the home meant a tremendous responsibility for someone else. I lay ill in the hospital for eleven weeks, often too weak to care for myself in any way. This condition surely did take the grace of God to endure it patiently. Yes, my Saviour did know my physical weakness and upheld me in a wonderful way. Painful, intense suffering was my lot, which was only eased by the use of a pain preventive. I realized too that I might lose my hearing. This is an experience which only those who have

lost their hearing can understand. Life is all confusion for one in this condition—headaches, head noises, dizziness, and nervousness, which causes much unpleasantness.

It now has been seven years since I have been released from the hospital. Weakness and pain has caused me much discomfort and concern. My Saviour knows and cares.

One morning a sad, sweet-faced nurse entered my room with this sad message: "Your mother has passed away." My Saviour knew the heartaches, heart-break, anxiety and sorrow through which I passed. There I lay, too weak, too ill, too collapsed to attend my mother's funeral.

Dear reader, if you are called to pass through a serious and prolonged illness, you have a very severe and tedious task before you, after you are released from the hospital. The little strength which I regained came back very slowly. It took much patience and endurance to leave things undone. My Saviour knows and cares. My favorite song was: "Jesus, Saviour, Pilot Me." I quote the last verse:

"When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then while leaning on Thy breast,
May I hear Thee say to me,
'Fear not, I will pilot thee.'"

WHEN MOTHER PRAYED

(Continued from page 478)

have been rejoicing for a fortnight in the glad tidings you have to tell me!"

Many souls are lost for want of persistent pleading with God in their behalf. Time that might be used in prayer is consumed in other ways, and souls and opportunities pass forever from our reach. For those hours of pleading with God, this faithful mother received not only her son for God, but the great work God put into his hands.—China Inland Mission.

CORRESPONDENCE

(Continued from page 481)

faith and win others also for whom Christ died. Will you join us in prayer for this need that if it be God's will it may be supplied? This is the community in which the Carver Church once stood, but was torn down when the Lake of the Ozarks was formed. So the place is not new for our people. May God bless each one who has helped us.

Aug. 29, 1939. Leroy Gingerich.

Smoketown, Pa.

"The Mennonite Parochial School Association, Smoketown, Pa., comprised of approximately a dozen families (of Lancaster Conference Mennonites, Millwood and Weavertown A. M. congregations) opened its first elementary school on Monday, Aug. 28, with an enroll-

ment of 30 pupils (several being absent owing to illness), and Sister Grace B. Lefever, of 1236 E. King St., Lancaster, Pa., as teacher. The prayers of God's people are requested for this work."

Daniel M. Glick, Secy.

Aug. 29, 1939.

Groffdale, Pa.

Dear Herald Readers, Greetings: We are very glad to say that the children's summer Bible school, held at the Groffdale Mennonite Church (about 2½ miles west of New Holland, Pa.) was very well attended. Sister Esther Mellinger was the leader of the school.

The school was held thirteen weeks, every Thursday evening from May 25 to August 17 inclusive, from six to eight o'clock. There were 25 classes and 32 teachers. Some classes had two teachers, as they were very large. The total average attendance of children was 352, and each evening there were around 31 drivers and parents present. This made a total average attendance of 415. The last evening there were around 610 children and parents present.

We are very glad to say that during this time there were 274 outside visitors with us, and every evening some visiting brother gave a talk to the children. They certainly gave many interesting talks, and Biblical truths to the children. It was really wonderful to see how the children responded with answers to the questions given them.

The last evening the children gave a program which proved that they have minds receptive to learning Bible stories, verses, singing, etc. Let us as Christian believers pray that it might bear fruit in their lives in service for Jesus. This is a blessed opportunity to spread the Gospel. May we all take advantage of it and do our part.

The money that was left was given over to the African Medical Fund.

There were 163 scholars who had a perfect attendance record.

May we Christian brethren and sisters everywhere pray that the truths that these children heard, may sink deep in their hearts, and that they may learn to love Jesus as their personal Saviour.

Aug. 31, 1939. Alma R. Burkholder.
Secretary.

Leonard, Mo.

Dear Herald Readers, Greetings:—We are indeed thankful for the way the Lord provides.

On Sunday, Aug. 6, we were glad to have with us in our morning worship Bros. Paul Yoder and Russell Detwiler, formerly of this place, accompanied by four young men from Iowa; also Bro. and Sister Harold Ely, little daughter and nephew of Conway, Kans., and Sister Rebecca Garber of Hutchinson, Kans.

On Thursday evening, Aug. 17, we appreciated having with us Bro. and

Sister Allan Erb of La Junta, Colo., Bro. Jesse Kauffman of Cheraw, Colo., and Bro. Joe Hartzler of Windom, Kans. Bro. Kauffman conducted a children's meeting on "Faith," and Bro. Hartzler brought the evening message.

We are looking forward to our evangelistic meetings in the near future to be conducted by Bro. Geo. Miller. We are trusting that souls may turn from sin and that we as a congregation and community may be strengthened.

We ask an interest in your prayers that we as a little group may be faithful.

Aug. 31, 1939. Margaret Bissey.

Orrville, Ohio

(Martins congregation)

Dear Herald Readers:—We again have many reasons to praise Him for both temporal and spiritual blessings.

Our summer Bible school began May 29 and ended June 9. Good interest was shown, the average attendance being 120 and the enrollment 141. We trust that the seed sown will bring glory to God's name.

July 18-30 our revival meetings were conducted by Bro. S. J. Miller of Pigeon, Mich. These meetings were well attended and good interest was shown. Fifteen young people confessed Christ.

We were very sorry that Bro. Stanford Mumaw was not privileged to attend these meetings, due to the injuries received in the accident a short time before, but we are glad to report that he is improving nicely and can walk around on crutches. We trust that his complete recovery will be speedy.

A number of the young people from our congregation attended the young people's institutes at Louisville, Ohio; Johnstown, Pa.; and Harrisonburg, Va.

Many of our members attended the tent meetings in Wooster which were conducted by Bro. Jesse Short. We are now looking forward to attending the tent meetings in Dalton this coming week which will be in charge of Bro. C. F. Derstine.

Aug. 31, 1939. Cor.

SEPARATION

By Elias B. Martin

For the Gospel Herald.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18:4.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not

the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II Cor. 6:14-18.

Separation from the world has always been one of the principal tenets of the Mennonite Church, and rightly so, since it is one of the most definite of Bible doctrines. Many others started out with the same principle in mind. But somehow or the other they did not adhere so strictly to the Bible teachings, and so they lost out, and have become so amalgamated with the world as not to be distinguished from the world any more. And why should the Mennonite Church follow their mistakes? Why not take an example from them and stick to the teachings of the Bible and keep separated from the world before we become so contaminated that we are beyond recovery?

But what is the world? I hear someone say. When Christ spoke of the world He often included the Pharisees and their followers who claimed to be God's people, but were so steeped in self-righteousness in their supposedly high stage of religion, that they did not see their spiritual blindness.

Is this not also the case with many Christians today? They pride themselves in the fact that they belong to a good church. At the same time they want to be noticed by the world, and so they dress a little more like the world, seek some companionship with the world, and indulge in the more innocent looking sports of the world, and do not see that they are gradually becoming part of the world.

But what does Christ say? "Come out from among them." "Ye cannot serve two masters." You cannot serve both God and the world. They are distinctly separated. Christ said, "My kingdom is not of this world." So you are either in the one or in the other. You cannot be in the water and on the land at one time. What is of the earth is earthly and perishable; it will not last, nor satisfy, but will always leave a craving for more.

The pleasures of this world will for the time arouse the lusts and desires of the flesh, and will temporarily stimulate the mind, and perhaps draw the attention away from the heavy cares of business and in many cases they are used to deaden the soul's longing for spiritual food. But do they satisfy? Afterwards there is a tired body, headaches, sometimes heartaches, regrets, broken friendships, broken spirits; but after all a feverish desire for more of it, to satisfy the overstrung nerves of modern life.

But you say we are in the world, and we need the world to make a living. But what does Christ say? "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?.... But seek ye first the kingdom of God, and his right-

eousness; and all these things shall be added unto you."

But you may further inquire, What is really the world? In the world there is nothing but self, seeking to satisfy self: "the lust of the eye, the lust of the flesh, and the pride of life;" or, in other words, sin. This is what reigns in the world everywhere today. David said, "As a nail in the wall, so is sin between the buyer and the seller:" so deep-seated, impossible to eradicate and, in many cases, even impossible to detect. But at present we are mostly concerned about the pleasures of the world.

This generation in which we live has gone pleasure-mad. We might recite many such cases in history. For instance, the Roman Empire, Jerusalem before its destruction, Judah before its captivity, Sodom, Nineveh, and Babylon, etc., where they were seeking nothing but pleasure to satisfy the lusts of the flesh, etc. But in every case destruction and judgment soon followed. And we have many prophecies which tell us that this will be the case with this generation. So Christ says, "Come out from among them, and be ye separate,... and touch not the unclean thing;" "that ye be not partakers of her sins, and that ye receive not of her plagues."

In our days we have special reasons why we should separate from the world, owing to the unsettled condition of the world, and the repeated threatenings of war. We claim to be a nonresistant people who will take no part in war. In the last World War, in most cases, the name "Mennonite" was sufficient to secure an exemption for our young men from military service. But it seems quite evident that in the next war this will not be the case, but only individual conscience will suffice. Then each one will be separately tested for his own religious or conscientious objections to the service. And it is also quite evident to the close observer that the Mennonites, especially the young people, are closely watched by the world how they conduct themselves. It is only reasonable to expect that those who at present are to be found in worldly places of amusement will then have a hard time to prove that they are conscientious objectors to military service. And they will have nobody to blame but themselves if they have to go through some hard trials and ordeals to try their faith. And please, dear young brother, bear this in mind, that you are not only endangering your own chances of getting exemption, but you are also making it harder for the others who are perhaps innocent and free from the world. Even if the ministers try to free such who are not obedient to the rules of the church, they weaken the chance of the others. The world will know its own, the same as Christ will know His own when He comes for them.

It is not only the young brothers

who are guilty in this. Just recently a Lutheran made a statement which speaks for itself, which I will give in his own words as near as I remember them. "The Mennonites go to court to defend their rights the same as others, and drive in new cars, and clothed in white, so that you cannot know them from the others; then when war comes they want to be exempted. It isn't fair."

There is a much more grave reason why we should separate ourselves from the world. Those of us who take heed to the signs of the times and the fulfillment of prophecies cannot help but see that the time is drawing nigh; yes, perhaps at the very door, when Christ will come to call home His Bride, the Church, which is composed of those who are waiting and watching for Him; those who are free from the world, those who have their sins washed away, and have made their clothes white in the blood of the Lamb. But what are the white clothes? They are the righteousness of the saints, free and "unspotted from the world."

Christ said He will come as a thief in the night. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (v. 44). Paul says in I Cor. 15:52, that this will take place "in a moment, in the twinkling of an eye." Dear brother and sister, do you think that Christ will take time to seek you out of the movies, or the dance hall, or the poolroom, or beer parlor, or bathing beach; or if you are listening in on the radio to a prize fight, or a ball game, or Amos and Andy, etc., etc.? If you happen to be at such a place and engrossed in worldly pleasures, if you will hear the trumpet at all you will take it for just some noise outside. But if you should be enough interested to investigate, by the time you get out into the street everything will be over. Your friends will be gone and you will be left behind.

Those who are looking and waiting for His coming will not be left in ignorance. Jesus gave us a number of signs whereby we can know when the time approaches if we take heed of them. And one of the sure signs is that the people are not heeding those signs, but, as Peter says, believe that the world will always go on as it always has done.

One of the works of the Holy Spirit is to prepare the saints for the Lord's coming. We can see His hand at work already, separating those who are truly born of the Spirit from those who claim to be Christians, but who would also like to enjoy themselves a little in the world, and are not willing to come out from among them. But there is yet time for you if you are one of these.

Christ says we are to come out from among them and be separate, lest we be partakers of their sins and also of their judgment.

Christ also said in Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Also verse 36; "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33).

Those who are watching will be found ready and waiting; they will have freed themselves from all worldly entanglements. It is even possible and very probable that when the time comes, those who are found worthy will be enlightened by the Holy Spirit of the coming of the Lord, so that they will be ready and waiting for Him, ready to be caught up at a moment's notice.

But some will have some engagements, perhaps a party, club, or meeting, or some worldly affair, and so will make excuses when the Spirit whispers to them, and then they will have to be left behind. "Come out from among them." "And be ye therefore ready, for ye know not at what hour the Son of man cometh."

Waterloo, Ont.

Married

Hjirpe—Hummel.—On July 1, 1939, at the St. Johns Lutheran Church in Clearfield, Pa., Roy E. Houser united in marriage J. Edward Hjirpe of Elyria, Ohio, and E. Pearl Hummel of Rockton, Pa. May God bless this union.

Birkey—Zehr.—On Aug. 18, 1939, at the home of the bride's parents near Dewey, Ill., Bro. Raymond E. Birkey and Sister Lela Zehr were united in holy marriage by Bro. Harold A. Zehr. May God's richest blessings attend them through life.

Widmer—Raber.—On Aug. 1, 1939, Bro. Reuben Widmer of Wayland, Iowa, and Sister Annabelle Raber of Elkhart, Ind., were united in marriage at the home of Bro. and Sister Paul Widmer, Bro. Simon Gingerich officiating. May God bless them.

Schrock—Neuhouser.—At the home of the bride's parents near Eureka, Ill., July 9, 1939, Bro. Harold Schrock of Lacon, Ill., and Sister Esther Neuhouser of Eureka, Ill., were united in marriage by Bro. H. R. Schertz. May the Lord richly bless them.

Krabill—Rediger.—On Aug. 27, 1939, Bro. Wilburn Krabill of Washington, Iowa, and Sister Maybelle Rediger of Milford, Neb., were united in holy marriage at the Sugar Creek Church near Wayland, Iowa. We wish them God's choicest blessings.

Schrag—Birky.—On Aug. 19, 1939, at the Hopewell Church near Kouts, Ind., occurred the marriage of Bro. William Schrag of Zurich, Ont., and Sister Bonita Birky of Kouts, Ind., Bro. Dean Birky officiating. May the blessings of the Lord attend them through life.

Birky—Swartzendruber.—On Aug. 20, 1939, at the Pleasant View Church near Hydro, Okla., Bro. Richard Birky and Sister Katie Ann Swartzendruber, were united in holy matrimony, Bro. Alva Swartzendruber, brother of the bride, officiating. May Heaven's blessings attend them.

Schrock—Lassater.—On Sunday morning, Aug. 13, 1939, Bro. Mearl Schrock of Metamora, Ill., and Sister Almada Lassater of Low Point, Ill., were united in the holy bonds of matrimony at the home of the groom's mother, by Bro. H. R. Schertz. May the blessings of the Lord rest upon them.

Cressman—Brubacher.—On Saturday, June 10, 1939, Bro. Clare E. Cressman of Toronto, Ont., and Sister Mary Elizabeth Brubacher of Kitchener, Ont., were united in marriage by Bro. Manasseh Hallman at the home of the bride's parents, Bro. and Sister Jacob G. Brubacher. May God's choicest blessings be theirs through life.

Ritchie—Lehman.—On Sunday, Aug. 27, at the Mountville, Pa., Mennonite Church, in the regular morning services, Bro. Gleason E. Ritchie of the Meckville Mission and Sister Esther E. Lehman of the Mountville congregation were united in holy marriage by Bro. Christian K. Lehman. May Heaven's benediction rest upon them.

Obituary

Yoder.—George Newton, son of I. Newton and Edith Yoder, was born near Allensville, Pa., Dec. 18, 1922; died May 25, 1939; aged 16 y. 5 m. 7 d. His death came as a result of a truck and bicycle collision. The tragedy occurred as he was riding home from school just two days before his anticipated graduation. George's friendly disposition won for him many warm friends. He was a member and faithful attendant of the Allensville Mennonite Church. Funeral services in the home were conducted by John B. Zook of the Locust Grove Church, and in the Allensville Mennonite Church by Eli Zook and Aaron Mast.

"May we find comfort in the thought
That those we love now wait
For us where all is peace and joy
Beyond the golden gate."

Martin.—Naomi, daughter of Benj. W. and Anna Landis, was born near Orrville, O., Dec. 15, 1858; died at her home in Wayne Co., O., Aug. 18, 1939; aged 80 y. 8 m. 3 d. She was married to Daniel Martin on Jan. 20, 1881. Jan. 23, 1898, her husband was ordained to the ministry, who remains to mourn her loss. She also leaves 2 sons (William B. and Amos), 4 grandchildren, two brothers (Martin Landis and B. L. Landis), and other relatives. Funeral services (which were largely attended) were held Aug. 20. The services at the house were conducted by Bro. David Wenger and Bro. Benj. Good. At the church Bro. Moses Horst selected as text I Thess. 4:13-18. Bro. Daniel Brubaker chose II Tim. 4:6-8. Bro. Jacob Burekhart had the opening in German. Bro. Daniel Witmer spoke briefly and Bro. Abram Good had the services at the grave. The family feels very grateful to all who showed their sympathy in their bereavement.

"Mother, dear, your wish is granted,
Sorrow, pain, and grief are o'er,
By the grace of God we'll meet you,
Over on the peaceful shore."

Spangler.—Mary Malisa Shank was born in Putman Co., Ohio, Aug. 8, 1876; died July 27, 1939; aged 62 y. 11 m. 19 d. She was united in marriage to Winfield Spangler on March 10, 1903. To this union six children were born (Oliver and Obal of Oakwood; Mary Klenke of Marine, Mich.; Albert of Cloverdale, O.; Saloma Jenerette of Rittman, O.; Naomi Shampo of Hillsdale, Mich.). In early girlhood she united with the Mennonite Church. She leaves her husband, six children, nine grandchildren and her sisters (Mrs. Emma Good of Continental, O.; Mrs. Barbara Schmidt of Bellefontaine, O.; Mrs. Milly Friend of Paulding, O.; Mrs. Delia Holt of Carding, O.; Mrs. Nettie Huff-

man of Toledo, O.). A brother departed this life ten years ago. A sister (Susie) died February 23, 1939. Funeral services were held July 30 at the Brethren Church of Dupont, Ohio, conducted by Bros. G. H. Brunk and Daniel Augsberger. Text, Rom. 14:12.

"For though from out our bourne of time and place,

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Swartzendruber.—Gideon B., son of Bishop Joseph and Barbara (Brenneman) Swartzendruber, was born in Johnson Co., Iowa, Aug. 30, 1868; died at his home near Parnell, Iowa, Aug. 6, 1939, aged 70 y. 11 m. 6 d. When a young man he united with the Amish Mennonite Church, remaining faithful until death. Nov. 15, 1891, he married Katie Kinsinger. They never had any children of their own, but on a number of occasions shared the comforts of their home with other children. Lillie Roichek of Chicago at one time lived with them. He was one of a family of 11 children. All have preceded him in death except his sisters (Mary, the widow of David Reber; Anna, the widow of Christian Swartzendruber; and Lizzie, the widow of John Schlabaugh). One brother died when 1 year old and one at the age of 21. The rest of the children lived to an older age and reared families. He lived his entire life in Johnson and Iowa counties. He and his wife established their first home on the farm where they have lived ever since and where he died. About a week before his death he took seriously ill with heart disease and was bedfast since then. There were some hopes that he would recover, but on Sunday afternoon he suddenly grew much worse and died almost instantly. He is survived by his widow, his sisters, many nephews and nieces and numerous other relatives and friends who greatly mourn his departure. Funeral services were held Aug. 8 at the West Union Church, conducted by John Y. Swartzendruber, Abner G. Yoder, and Chris Yoder. Interment in West Union cemetery.

Holsopple.—Priscilla, daughter of Abraham and Sarah (Geil) Wenger, was born in Rockingham Co., Va., Jan. 21, 1860; died at the farm home near Versailles, Mo., Aug. 19, 1939; aged 79 y. 6 m. 28 d. When about nine years of age she moved with her parents to Morgan Co., Mo., and settled on the farm which became her home for the remainder of her natural life. On Oct. 16, 1888, she was married to W. W. Holsopple, a minister of the Church of the Brethren. To this union four children were born: Joseph A., of South English, Ia.; John Wilford, who met accidental death at the age of 27; Lewis A., of Morgan Co., Mo.; and Mary Jacie, R. N., who served Christ and the Church for six and a half years in the India mission field. Besides her husband and three children, she leaves one brother (Mike Wenger of Aberdeen, Idaho), two daughters-in-law, and five grandchildren. Early in life she accepted Christ as her Saviour and united with the Mennonite Church of the community, and lived a consecrated Christian life her allotted period of time. She will be remembered by her many friends for her unassuming attitude and kind manner to all with whom she came in contact. The hymns used in her funeral service were all selected from songs she used on her death bed. Funeral services were conducted at the home and at Mt. Zion Church, by brethren Leroy Gingerich and C. B. Driver. Texts, Psa. 116:15 and Matt. 6:20-21. Burial in Mt. Zion cemetery.

Reinhardt.—Mildred Martin Reinhardt, aged 29 y. 4 m. 18 d., was born April 23, 1910, to Mr. and Mrs. Arthur Martin, who then resided near Hopedale, Ill. Part of her childhood was spent in Iowa and Oklahoma. When she was seventeen years old she came with her parents to make their home near Hebron, Ind. On September 20, 1928, she was united in marriage to Orrie Reinhardt. This union was blessed with seven children, two of whom preceded her in death. She leaves her husband and five little

children, namely: Dale Richard, Helen Elizabeth, Shirley Ann, Vera Ruth, and Norma Jean; also her parents and the following brothers and sisters: Ada Gingerich, Harold, Lillian Sutter, John Paul, Evelyn, Ellen Rose, Maurice, Edgar, Lina, Verda, Marilyn, and Victor; also a maternal grandmother, Mrs. Anna Egli of Manson, Iowa. Mildred was an example of quiet Christian courage, was of a very loving and helpful disposition. She was very much concerned about her family, but when she realized she was at the brink of her passing, she had no concern about their future, saying the Lord would provide for them. She thanked those attending her for all they had done for her, and expressed herself as ready to go and quietly passed on, leaving a host of relatives and friends to mourn her departure on Aug. 10, 1939. Funeral services in charge of Dean Birky. Text, Jno. 11:25, 26.

Swartzendruber.—Jacob G., son of George and Mary (Shetler) Swartzendruber was born in Johnson Co., Iowa, April 9, 1863; died at his home in Iowa Co., July 25, 1939, aged 76 y. 3 m. 16 d. When a young man he united with the Amish Mennonite Church, in which faith he continued until death. On Oct. 25, 1888, he was married to Mary Miller. She passed away July 22, 1918. To this union were born 6 children: Ella, Mrs. Simon Kinsinger; Erlis; Mamie, Mrs. Joel Schlabaugh; Perry, who died at the age of nine; Loyal and Edna, Mrs. Ralph Brenneman; all of Wellman, Iowa. Sept. 23, 1920, he was again married to Barbara Hostetler. She, with one sister (Mrs. John Stutzman of Kalona), 2 brothers (John A. of Kalona, and Joseph M. of Wellman), his 5 children, 10 grandchildren and many other relatives and friends are left to mourn his sad and unexpected departure. He was one of a family of 12 children, of whom only 3 survive. He lived his entire life in the community in which he was born. A few years ago he was somewhat afflicted with a heart ailment, but was able to continue active. He was able to be about as usual and was present in the service at the church on the Sunday evening before he died, taking an active part in the program. On the following day he seemed to feel exceptionally well. But early on the following morning he was suddenly smitten and in a few minutes he passed away. Truly we never know what a day may bring forth. Funeral services were conducted by Abner G. Yoder and Harvey Yoder at the Lower Deer Creek Church, July 27. Burial was in the nearby cemetery.

Schrock.—John J., son of Joseph J. and Fannie (Kauffman) Schrock, died at his home at Topeka, Ind., Aug. 27, after an illness of 10 years. Five years ago, he submitted to an operation with no success, and was bedfast for eleven weeks and suffered patiently to the end. He was born near Middlebury, Ind., May 2, 1863; died Aug. 27, 1939; aged 76 y. 3 m. 25 d. He was married to Della Weirich on Jan. 24, 1884. To this union were born 6 daughters and 1 son. He leaves his bereaved wife and five daughters (Amanda, Mrs. Jacob Hershberger of New Paris, Ind.; Christena, Mrs. V. D. Nisley of Gosben, Ind.; Sarab, Mrs. Natban Christner of Topeka, Ind.; Barbara, Ellen and Ida May at home). One daughter (Mrs. Amelia Christner) and an infant son preceded him in death. He also leaves 20 grandchildren, 15 great-grandchildren, and 1 great-great-grandchild, one sister (Mrs. Barbara Lantz), and one brother (Joseph Schrock). He was a kind and loving father and had a smile for everyone he met, always ready to do what he could. He was ready and willing to meet his Saviour and often expressed his wish to go home, where there will be no more suffering and sorrow. We humbly submit to His will.

"Dearest father, thou hast left us:
Here thy loss we deeply feel;
But 'tis God who has called you
To the better home above."

Funeral services were conducted Aug. 29 at the home by David Nissley and Alvin M. Beachey in German and E. J. Birkey, of Oronogo,

Mo., in English. Texts, Psa. 116:15; I Cor. 15:35-47; Jno. 5:24-29. Burial in the Yoder cemetery.

Good.—Solomon, son of the late Joel and Catherine (Halteman) Good, was born in Chester Co., Pa., March 3, 1852; died at the same place Aug. 7, 1939; aged 87 y. 5 m. 4 d. He united with the Vincent Mennonite Church at about the age of 20 years. On Dec. 15, 1881, he was married to Kate E. Bechtel of Berks Co., Pa., who passed away Mar. 16, 1895. He united in marriage with Ellen B. Whisler of York Co., Pa., on Nov. 18, 1897, who died Feb. 6, 1904. On March 14, 1907, he was married to Lizzie B. Conover of Montgomery Co., who passed away Dec. 17, 1930. Surviving him are 2 daughters by his first marriage (Anna, wife of John W. Kolb, and Bertha Huber) and 1 daughter by his second marriage (Minnie, wife of Paul W. Brunk). One daughter, by his second marriage, Martha, wife of Clinton E. Black, predeceased him Feb. 10, 1936. Also 17 grandchildren and 9 great-grandchildren survive. He served the Church as chorister for about 40 years, Sunday school superintendent for several years, a member of the Franconia Mission Board for 18 years, and a trustee of the Church for 37 years. Funeral services were conducted at the home on Aug. 10 by Bro. John S. Mast and at the Vincent Church by Bros. Warren G. Bean and Richard Danner. Text, John 14:3 (selected by the deceased). Interment in Vincent cemetery.

"Let me go where saints are going, to the mansions of the blest
Let me go where my Redeemer, has prepared His people rest;
I would gain the realms of brightness, where they dwell forever more,
I would join the friends that wait me, over on the other shore."

Eicher.—Amanda Mae Brenneman was born at Wellesley, Ont., June 7, 1897; died at her home near Albany, Ore., July 22, 1939; aged 42 y. 1 m. 15 d. She moved with her parents to Nebraska in 1900 and to Oregon in 1915, where she spent the rest of her life except four years, 1921 to 1924, she lived with her husband at Arcbold, Ohio, and during the school year of 1921-1922 she attended two terms at Hesston College at Hesston, Kans. She was married to S. E. Eicher Sept. 12, 1922, who with one adopted daughter (Shirley Maxine) survive her. She is also survived by her aged mother (Mary Brenneman, Albany, Oregon), three brothers (Jacob Brenneman, Tofield, Alta., M. E., and Dan H. Brenneman of Albany), two sisters (Mrs. Kate Martin and Mrs. Mary Kenagy, of Albany), besides many other relatives and friends. Although deprived of the blessing of children of her own, she was much concerned for other children, especially those who were unfortunate or deprived of happy homes. During her married life, she with her husband at different periods of time took into their home and cared for nine of these unfortunate children, besides adopting permanently the daughter who helped minister to her in her latter days. Her love for and aptness in teaching children won her a place as teacher in the Primary Department of the Mennonite Sunday school, where she served faithfully for 12 years, as long as her health permitted. Early in life she developed a weak heart condition which brought on dropsy and other complications. She suffered a great deal during the last eight years of her life, having also suffered a paralytic stroke a little more than a year ago. She was a loving and devoted wife, a faithful Christian, and loyal to her Church. She spent much of her time while she suffered on her bed in Bible reading and was always eager to have the Bible read to her and prayer offered by those who came to her bedside to offer comfort and courage. She often longed to leave this body of suffering and go home, and she passed peacefully away into the haven of rest. Funeral services were conducted at the Albany Mennonite Church by S. C. Yoder, Geo. Kauffman, and N. A. Lind, and burial in Riverside cemetery.

Items and Comments

70,000,000 people in U. S. A. belong to no Church and 30,000,000 children under twelve have no religious education. Is your family included in this? Who will be a missionary to the U. S. A.—Exchange.

The Lord's Work in Russia is not dead. In spite of persecution the Lord's work goes on. We read, "Miracles of grace are taking place constantly, and the spiritual hunger of the masses is 'about ten times greater today than ever before' according to the latest report."—Moody Monthly.

Insurance Companies last year lost \$6,000,000 in premiums and the widows and orphans of the United States were deprived of \$200,000,000 worth of protection and 93,000 applicants were rejected because of liquor deterioration of men. This is compiled from averages. The best insurance for the widows and orphans as well as for the men who have fallen victim to the liquor traffic is the redemption through Jesus Who takes away the habit and makes a man noble and a home happy again.—The Gospel Minister.

Temperance people everywhere have reasons for gratitude toward the 80-year-old governor of Michigan, Luren D. Dickinson. Several weeks ago he caused a ripple of excitement by the way he exposed and denounced drinking in high society and political circles, and he has since then turned the light of truth on many other questionable things that are injurious to Americans. One of his most recent moves is that of denouncing bingo as a form of gambling and directing the police commissioner of Detroit to take appropriate steps in enforcing the law against this as well as other forms of gambling.

September 8-10 is the time set for the 1939 national Fellowship of Reconciliation at Haverford College near Philadelphia. Christian pacifists from coast to coast are expected to be present. The savagery of war and the blessings of peace are to be held up in no uncertain tones. This is good as far as it goes, and our prayers are that the meeting may make a lasting impression upon the minds of all thinking Americans; but to insure lasting peace we need more than mere pacifism. What all Christian nations need is a deep-seated conviction that only as they obey the teachings of The Prince of Peace (Matt. 5:38-45; 26:52; Jno. 14:27; 18:36) can they avert national bankruptcy and find deliverance from the suicidal results of war.

The nations were shocked a few days ago, when the news was flashed over the world that the rumblings of threatened war heard in Europe and throughout the world had finally broken out in an actual war between Germany and Poland. Such a conflict was generally expected, yet many had clung to the hope that war might be averted. As was expected, England and France espoused the cause of Poland, while at the time of this writing Italy and Russia have made no final decision as to what their course would be. In an address to the nation, President Roosevelt declared himself in favor of a policy of neutrality, pledging his best efforts to maintain that position. It is as yet too early to predict what the results of this struggle may be, or how many nations will be drawn into this carnage of destruction before the conflict is ended. By this act of war nearly 300,000,000 people were involved as citizens of nations entering the war, and possibly that many more may be involved before the

struggle is over. We recognize that "with God all things are possible," and the prayers of His people in behalf of peace will be heard.

In the meantime let the people of God be diligent as intercessors before the Throne, submissive to the powers that be, exemplary in Christian living, remembering that "the weapons of our warfare are not carnal." In the midst of these "perilous times" let us remember this admonition: "Cast thy burden upon the Lord, and he shall sustain thee." While it is true that "the weapons of our warfare are not carnal," it is also true that they who at all times and under all circumstances wear "the full armour of God" (Eph. 6:10-18) will also find this armour is "mighty through God."

A BOOK STORE AT SOUDERTON

It will be of interest to the Church at large to know that the Mennonite Publication Board at its regular biennial meeting at Landis Valley near Lancaster Aug. 17, 18, authorized the purchase of the Graybill Book Store (business, stock, and property) at Souderton, Pa.

This now makes five retail stores owned by the Board and under the control of the Publishing house as follows: Scottdale, New Holland, Lancaster, Kitchener, and Souderton. While there are no plans to establish an extensive chain of branch book stores however in the few thickly populated Mennonite centers where there would be several thousand of our constituency within short driving distance of a given point it has been felt that this would be a means of improving our service to such communities.

Brother J. Silas Graybill, who launched this work at Souderton six years ago, will be continued as manager. We are happy to welcome him into the Publishing House family. The business will be formally transferred September 11. The store will be closed at this time for inventory and extensive alterations, probably involving six to eight weeks' time. During this time Brother Graybill with some assistance will endeavor to complete a house-to-house canvass of all homes in the Franconia Conference. The prayers and co-operation of the brotherhood where these stores are located are invited to the end that this move may be the means of better service to the cause of Christ and the Church.

Mennonite Publishing House.

ANNOUNCEMENT

Ontario A. M. Sunday School Conference

The Ontario A. M. Sunday School Conference will be held at the Maple View Church, near Wellesley, Ont., Sept. 9-11, beginning Saturday evening. Come praying.

Peter Nafziger, Sec.

PASS IT ON

When Mark Guy Pearse was a boy he was at school in Germany, though his home was in Cornwall. In those days it was necessary to take train to Bristol, and to travel thence by boat. When he had paid his passage money on the boat, all his money was gone. However, he thought he needed no more, and ate his meals and enjoyed the breezes with a light heart. But when the voyage was nearly ended the steward presented a bill for some extra food. "I haven't any money," replied the boy. "You should not have ordered the things," answered the steward. "What is your name?" "Mark Guy Pearse." The steward shut his pocketbook with a snap. "Why, I know your father. When I was a boy and my mother a widow, your father

gave me five shillings. All he made me promise was, that if I found some one in distress I would pass it on." The steward put Mark into a boat, paid the bill, and gave the boy five shillings for himself. When Mark Guy Pearse grew up, he stood one day by a ticket office, and saw a boy crying. "What's the matter, my lad?" said he, kindly. "I've not enough money for my fare, and my friends are expecting me!" sobbed the boy. "Here's the money," said the minister. "Now come in with me, and I will tell you a story." He told the boy what has just been told. "I'm passing on what was given me. What will you do?" "I'll pass it on," said the boy. This motto may mean more than passing on only such things as tickets and food.—Olive Leaf.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

September 7, 1939

JOHN R. MUMAW, Editor

EDITORIALS

The missionary enterprise of the Mennonite Church rests heavily upon the responses and attitudes of individual people. The Holy Spirit, serving as Superintendent of missions, employs human instrumentality to carry on the great cause of saving the lost. There is no other way to bring the Gospel to the unsaved.

A large body of Christian people are listed as supporters of missions. A smaller group are assigned definitely prescribed fields of labor. And there are a few people who concern themselves with the oversight and supervision of our mission work. Regardless of the position one holds in the system of divine service there are certain fundamental factors which need to be recognized by each person involved.

Vision is the starting point. People are not likely to be concerned about missions unless they have a knowledge of conditions. No passion can be developed in the heart of one whose mind has not been filled with the facts of a need. Missionaries have gone into their fields only after learning of the need.

Conviction usually follows in the wake of facts and figures when a need is presented in the light of our own Christian privileges and spiritual resources. It is not to be supposed, however, that such results can be produced in the life of one who is given to carnality and worldly aspirations. The Christian whose mind is open to truth and the Spirit's leading can always live in the expectancy of genuine conviction.

A call to service may come in different ways. There may be direct impressions brought to the heart and mind of prospective workers through the medium of the Holy Spirit. God often uses other people to suggest a place of service. Providential circumstances are frequently interpreted with

deep significance. All these and others may then be confirmed by the Church and may culminate in a definite call to a particular service.

Faith is a prerequisite to every sincere acceptance of a call to Christian service. A vital faith in God and His Word are indispensable to spiritual progress. When we walk by faith our confidence in divine leading and our reliance upon heaven's blessings will be greatly enlarged. And this is in much demand in all our missionary endeavors.

Consecration, a dedication to God, is a personal experience that is deeply felt to affect the whole life. And who is fit to qualify for service that has not really felt the tug of that spiritual attraction unto God? Who is in a position to serve God that has not separated himself unto Him in a crucifixion of self and of the world?

Sacrifice is the price we need to pay for the rich returns of a consecrated life. He who is not willing to sacrifice can not expect to see great results from his labors. It may not always consist of deprivations, although it is quite frequently just that. It may sometimes require only the courage of testimony. But whatever it is you find necessary to clear the way for missionary success, if it is a sacrifice, let the fires of that altar burn high

that it may be consumed in the Cause.

This is the kind of outline we are eager to prescribe for the missionaries that go into specified fields of labor at home and abroad. But what of the men (and their wives) who send them? Is nothing required of the board of trustees that exercises an oversight of missionary endeavors? May we not expect as much or more from them? Why should they not

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THE CHRISTIAN SPIRIT OF GIVING

GIVE SINCERELY

The widow's mite meant more to God than the people's wealth. "She of her want did cast in all that she had, even all her living" (Mark 12:41-44).

GIVE WILLINGLY

"If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not" (II Cor. 8:12).

GIVE SYSTEMATICALLY

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

GIVE PROPORTIONATELY

"Every man according as he purposeth in his heart, so let him give" (II Cor. 9:7). "As God hath prospered him."

GIVE LIBERALLY

"There is that scattereth and yet increaseth."

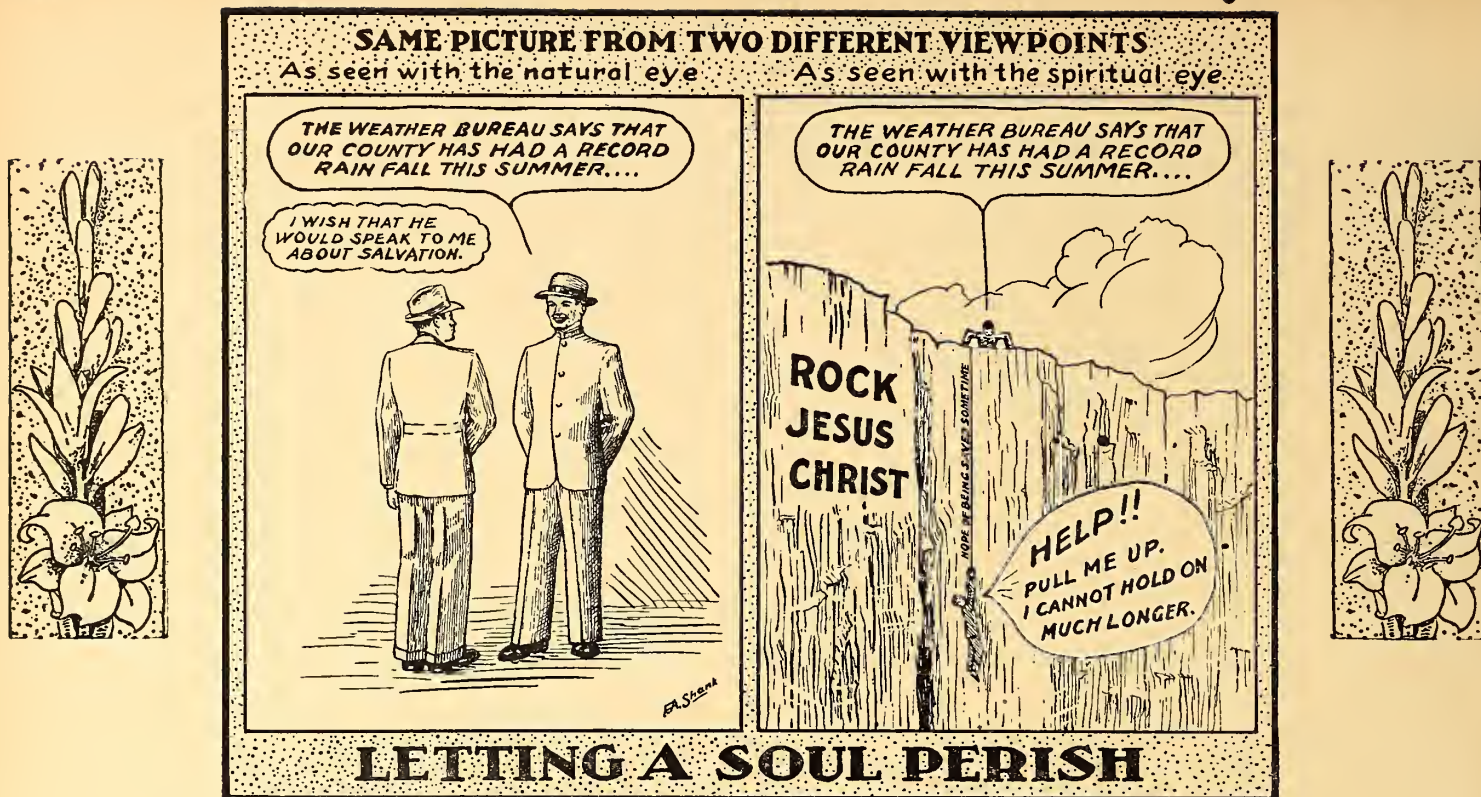
"The liberal soul shall be made fat" (Prov. 11:24, 25).

GIVE HUMBLY

"When thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).

GIVE CHEERFULLY

"God loveth a cheerful giver" (II Cor. 9:7).



LETTING A SOUL PERISH

By Floyd A. Shank

In this busy world where people hurry from morning until night, many precious opportunities for helping perishing souls are lightly passed by. Individuals laboring under a burden of sin often are unable to find anyone who will take a personal interest in their salvation and lead them to Christ. Sometimes when a person goes out of his way to speak to a Christian in whom he places confidence, he receives no spiritual help. He hears about the weather and almost every other subject except salvation. A timid soul in the anguish of sin has often waited throughout an entire conversation without being offered any help to find the Lord. The sinner is left suspended on the uncertain hope of being saved some time, while the Christian, in safety on the rock Jesus Christ, turns away apparently unconcerned. The materialistic conversations of Christians have often drowned out the pleas of perishing souls.

But it is no light thing to let a soul perish. The responsibility

for telling the Gospel story is placed upon Christians (Matt. 28:19, 20). And the only way that sinners can hear of the plan of salvation is through human instrumentality (Rom. 10:14). If a soul is denied spiritual help by Christian people, at whose hands will his blood be required? Those who are failing to testify should hear the words of our Lord, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Though you are busy, it will not take any longer to speak a few words for Christ than to speak about the weather or any other subject. But those who busy themselves in the great work of rescuing perishing souls shall be well repaid: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

ENLISTING THE CO-OPERATION OF THE CHRISTIAN BUSINESS MAN IN THE TASK OF WORLD EVANGELISM

Ezra C. Bender

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

These, the last words of our Master while on earth, should have been ringing in the ears of every Christian for nearly two centuries. This is the Great Commission to every Christian.

Yes, we have heard many missionary sermons preached from this text, and have quite frequently felt that surely this is a message for all Christians and not just for the few who are sent. But then there is no call for us into any definite field of service and we again become absorbed in our secular occupations and wonder, "Is this message for me?"

This message is for me. This call is for every Christian, and there is no excuse for anyone to ignore it. There is no need for me to show the folly of every Christian laying down his secular occupation and going out into some definite mission field, forgetting all other responsibilities. That is not the Lord's plan.

We are living in the world and our responsibility is to evangelize the world, and this must be done in the world. Or, in other words, we must use the world's means of exchange. The symbol for this is money—the world's money. The only way that we can honestly get this is to give to the world our muscles, our brains, our skill, and our time in exchange for it. Therefore, every Christian, even though he is devoting his time and energies to some secular occupation, is just as truly carrying out the Great Commission as is the one who is devoting all his time to some definite Christian service—provided, of course, that his all is on the altar.

This is the Lord's way of working. Just as in the church organization: we cannot all be bishops or ministers or deacons or Sunday-school superintendents or teachers. But all of us have a definite part in the organization, nevertheless. This is a truth that needs to become a part of us in a way that it never has yet: the co-operation of every Christian in this one great task.

The Christian education field with its many different phases is a great and important field. So is the publication field and the work

(Continued on page 509)

THE FOREIGNER IN OUR MIDST.

By J. B. Lawrence

This practical message was written from the viewpoint of a Southern Baptist. While some of the applications are made to his own group much the same thing could be said about the Mennonite Church. We thought Herald readers would be interested in seeing this appear in the Mission Supplement.

—Editor.

(Reprint of a leaflet distributed by Home Mission Board, Southern Baptist Convention)

Fundamentally, the mission task is the making and baptizing of disciples. Fundamentally, the mission fields are fields of spiritual need, a world composed of throbbing, thirsty and hungry-hearted men and women gripped by, enslaved by, and being destroyed by the power of evil.

We do not have to leave the homeland in order to find this world-field of human need. Millions of people here in the homeland are without Christ. Large groups in our own land, numbering hundreds of thousands, have never heard the Gospel. They are cut off from the services of our churches by social, economic, racial and language barriers that effectively insulate them from the activities of our churches.

Millions here in the homeland—the under-privileged in the industrial centers and in the congested sections of our cities, the millions of foreigners in our midst, the American Indian to whom this country originally belonged, the isolated families shut in and shut out by poverty and ignorance—do not have a chance. Our churches and our mission boards do not now have a program that will guarantee the reaching of these millions with the Gospel.

A Mighty Challenge

The foreigners in our midst are a mighty challenge to our missionary zeal. In every state in the territory of the Southern Baptist Convention there are groups of foreigners, large and small, who, because of racial and language barriers, are cut off from the ministry of our churches. They will not have a chance to know Christ if we do not enlarge our missionary program.

Very few of our people fully understand the magnitude and importance of the foreign problem in Home Mission fields. This problem may be realized somewhat by a consideration of the vast numbers of people in our midst who are foreigners.

The population in Home Mission fields is divided approximately as follows:

1. Native white of native white parentage, approximately 30,000,000 people.

2. Foreign and alien people in three groups aggregating approximately 6,000,000, divided as follows: 5,000,000

foreign-born, 600,000 French-speaking Americans, 500,000 Spanish-speaking Americans.

3. Two and one-half million in Home Mission fields in the four Western Provinces of Cuba, 50,000 in the Canal Zone where the Home Mission Board is working.

4. American Indians, 200,000.

5. Negroes, 11,000,000.

In Every State

The 5,000,000 foreigners in the homeland are distributed all through the territory of the Southern Baptist Convention. There is not a single state where we do not have large groups of them. This gives to us a southwide mission task among the foreigners.

For instance, St. Louis has 288,284 foreigners representing practically every nationality in large groups.

Two cities in the South are more than half foreign, El Paso and San Antonio, while New Orleans, Tampa, Houston and Baltimore have one-fourth or more of their population foreign-born or of foreign parentage.

Kansas City and Washington have each more than 85,000 foreigners, while Houston and Louisville have more than 40,000 foreigners.

There are ten cities, outside of those mentioned above, that have 10,000 or more foreigners each. These are Atlanta, Birmingham, Fort Worth, Jacksonville, Memphis, Miami, Norfolk, Oklahoma City, Richmond and Tulsa.

Smaller Groups

We have heard a good deal about the larger groups of foreigners in our midst, the Mexicans, the French-Americans in South Louisiana, the Italians, and others, but the smaller groups have slipped our attention. There are some interesting facts concerning these smaller groups.

There are enough Chinese in Charlotte, Louisville, Birmingham, Miami, Austin, Houston, Shreveport, Fort Worth, St. Louis and San Antonio to have a prosperous mission in each of these cities.

St. Louis has the largest number with 484, Baltimore follows with 438, and San Antonio comes next with 316.

There is scarcely a town of any size in the South that does not have one or more Chinese in it. These Chinese are all planning to go back to China.

A vigorous, well planned mission program, designed to reach and evangelize the Chinese in the homeland, would pay untold dividends to the Kingdom in the evangelization of China through the Christian Chinese returning to China.

The same thing is true with the Russians. We cannot enter Russia today with the Gospel, but we have in the

homeland tens of thousands of Russians that we might win to Christ.

In St. Louis there are two suburban cities with over 40,000 Russian people. In Baltimore there are 42,504. Norfolk has 2,518; New Orleans, 2,449; Houston, 2,346; San Antonio, 1,659; Birmingham, 1,334; Richmond, 1,730; and eleven other cities from one thousand down to one hundred.

Surely these people are a challenge to us, while the doors of Russia are closed, to reach that great nation through the Russian people who live in our midst.

Our Direct Responsibility

These two groups of foreigners are taken more or less at random out of the twenty nationalities which we have here in the South. We might have taken the Japanese, or the Greeks, or the Lithuanians, or the Rumanians, or the Germans, or any number of European or Asiatic races. The facts would have been practically the same. The meaning of these facts is apparent.

The foreigners, Indians, Cubans, Panamanians, and others in Home Mission fields are the direct responsibility of Southern Baptists. We cannot shift this responsibility, for, in the providence of God, these peoples have been thrown in our way, and we must answer to our Master for their evangelization.

That they need the Gospel is evident. They differ from us in their tradition, in their mental make-up, in their racial and social outlook, but their heart-hungers and their soul-longings are the same as ours.

The problem of sin and vice and ignorance is the same in these alien races as it is in all the races of the earth, and the need of salvation is the same.

What shall we do about these foreigners and aliens right here in our midst? Shall we not include them in our mission program?

The winning of foreigners to Christ in our homeland is the open door to the winning of the foreigners in foreign lands.

Foreigners Leaving America

In 1935 for the first time in our history more foreigners left America than came to America. More than 100,000 went back; 46,000 came. Every one of the 100,000 went back a missionary, but what sort of a missionary? If we had won all of these foreigners to Christ, today we would have in foreign lands 100,000 missionaries witnessing for Christ.

This is one approach we have to the foreign fields, and it holds out to us tremendous possibilities. For many years yet to come, no doubt, more foreigners will leave America than will

come to America. These foreigners, if won to Christ while here, will, when they return, help to evangelize the countries from whence they come.

In the last two and one-half years more than 600,000 Mexicans have returned to Mexico from Texas and New Mexico. Out of this number at least 3,000 were Baptists, won to Christ by the missionaries of the Home Mission Board. What became of these Baptists? They have organized and helped to organize a number of churches in Mexico. Wherever they have gone they have been missionaries of the Cross of Christ.

3,000 Missionaries in Mexico

Doctor Trevanio, President of the Baptist Theological Seminary, Monterey, Mexico, said:

"Southern Baptists do not realize what they have done in winning my countrymen, even the peon, to Christ on the Texas side of the Rio Grande. In the rush of the Mexicans back to their native country, at least 3,000 of those going back were Baptists. The last one of them is a missionary. Every Mexican won to Jesus Christ in the United States, when he returns to Mexico, becomes a missionary. Therefore, through your efforts we have 3,000 missionaries in Mexico today."

One evening some years ago Doctor McCall, superintendent of our mission work in Cuba, baptized a young man into the membership of our church in Havana. This young man for six months was in Doctor McCall's class. He also received special instruction in the seminary. He then moved to Columbia, South America, but carried with him his new found faith and his New Testament. He immediately became a missionary, and as he made friends he made Christians.

After several months, Doctor McCall received a letter from this young man saying, "Come over and help us. I have a number of converts but no one to baptize them. Come hold us a meeting, baptize these converts and organize a church."

Doctor McCall went to Columbia, held the meeting, baptized a number of converts, organized a Baptist Church in Columbia, and let this young man in charge as pastor. This is a sample of the overflow of Home Mission work.

Winning Through Love

If we expect to evangelize these foreigners, we must send the Gospel to them by missionaries that love them, that understand them and that can speak their language. The God-called missionary, by the help of the Holy Spirit, can come into their life and be one with them in their sufferings and their sorrows as no other one can. This is the sort of man necessary to reach them. These people from foreign lands do not understand and appreciate the attitude of our church people toward members

of their group and have an aloofness toward the missionary that "comes down" to save them that will make his efforts of no effect. They will only heed the missionary who is willing to come into their group, and for Christ's sake and their salvation, make himself one with them.

There is both religion and patriotism in the work of Home Missions. We are winning our land for its own salvation and we are winning it to Christ for the salvation of the world. Many isms are attacking the foundation of our civilization just now. We must meet these isms with the Gospel of Christ.

If Christianity perishes from our land, then will righteousness be overthrown and wickedness will destroy the nation. Each generation has to be evangelized. We must depend upon those who know Christ to preach the Gospel to those who know Him not. A people who have lost contact with Christ cannot become a missionary force. To win the world to Christ we must constantly and continuously give ourselves to the task of keeping our own land Christian.

EVENTS OF THE SUMMER AT THE TAMPA MENNONITE MISSIONS

By Dora Taylor

For the Gospel Herald.

Early this summer we were happy to see two young people from the Sarasota Colony make a decisive stand for Christ and unite with the Church here before joining their hands in matrimony. They were fully instructed and on April 30 were baptized by Bro. Sauder under the bishop's authorization, and later the same day were married at the Sauder home.

During the latter part of May Bro. Sauder held a week's meetings, especially for the Juniors in our Sunday schools. The facts of sin and salvation were plainly given and the Spirit's power was evident. The last few evenings the invitation was given and five boys and five girls stood, accepting Jesus as Saviour. They are still under careful instruction. We are hoping that when our bishop comes this fall, at least some of them will be ready for and request baptism. Some of them are finding many distractions, but we are holding on in prayer and know that through the Lord's power they can overcome.

Two summer Bible schools were held here again this year; the first one at Ybor City with an average attendance of 64, and later one at Ida Street with 104. The interest was good, especially at Ida Street, where children from many neighboring Sunday schools look forward to our annual Bible school. Six sisters from the North gave splendid help, which we appreciated very much.

Our minister and superintendent, Bro. Sauder was away over one Sunday attending General Conference. Al-

though we missed him we are glad he was able to go and enjoy this feast.

Because of illness among the workers it was impossible to carry out the visitation program in Ybor City, the last month or so. We feel that the summer is drawing to a close and many are not saved. Will you pray with us?

Tampa, Fla.

THE HILLS OF CORDOBA

By D. Parke Lantz

For the Gospel Herald.

It is not my idea to teach history in this short article, but rather to take advantage of this opportunity to express my sincere appreciation of the traditions of a people who have come to be, to me, as dear as those of the land where I first saw the light.

We cannot partake of the hospitality of the Argentine and the friendly co-operation she accords to those who seek her shores, without acquiring a reverent affection for all that embodies the spirit of Argentina.

It will soon be five years that my wife and I first set eyes on the Hills of Cordoba, and beyond, to the north and west, the mountain peaks reared towards the sky in one long chain of varying shades and hues until they dwindled in the distance to a purple cloud.

As strangers, alone and quite unknown we looked on the scene. We faced a future which was a venture of faith in the work of evangelization in extension of the Church in this country.

Here dwell a kindly folk of simple ways, in ranchos built with the granite that is found in large deposits. In spite of the poncho and the old weather-beaten felt hat you feel that you are back in Spain again.

Among such simple people we have made our home for several years, and looking back, I marvel at all that life can give—health, a home among people we love, the beauty of the everlasting hills, the majesty of towering peaks, **Pan de Azucar** to the east and **Los Gigantes** to the west, the sparkling water falling over the stones, the shadows of ravines with their flowers and birds—and we, who were so much alone, now have friends everywhere; in town and hills whom we gladly call our own people.

We are told of a remarkable development in the Hills of Cordoba during the past 20 years. Villages are becoming towns. Villa Cosquin will be a city inside of a year where beautiful residential districts are creeping along the valleys and climb far up the mountain sides.

And today we are permitted to tell some of the great things that HE has been doing in the new district in and around Cosquin.

(Continued on page 508)

SOUTH AMERICA

Seventeenth Annual Report of the Argentine Mennonite Mission

1938

MEMORIES OF TWENTY YEARS AGO IN THE ARGENTINE MISSION

T. K. Hershey

Our Future Home

It was 20 years on Sunday, January 26, 1939, since we spent our first Lord's Day in what was to be our future home. At our invitation, the landlord's wife and three daughters came for a service. The first song we sang in Spanish together with Argentines present was "Nearer My God to Thee." After a few comments in broken Spanish and the distribution of some literature and the New Testament, our audience of five was dismissed. This was our first service in Pehuajo.

Steps Forward

From my diary, I see that on March 6, 1919, I rented a hall at the corner of the block just east of our house. "I am to pay forty dollars a month rent, and twenty dollars for whitewashing the room inside and outside and for painting all the doors and windows."

The 14th of the month arrived, and I wrote in my diary, "I celebrate my 40th birthday by making a pulpit for our Hall. I am making it from store boxes." Then I added, "Should I live forty years more, I would want to spend them all in telling the sweet story of Christ and His love." Twenty of those forty years have become history, and we are still telling the Gospel story.

By the 19th of March, we find we are already making ourselves felt in the town. The Catholic priest on Sunday morning said, "Do not speak to anyone about religion unless he is a Catholic. If you talk religion to a Protestant, he will always get the best of you."

Delay

When about ready to begin our work in the Hall rented for the purpose, we received a telegram from Brother Shank telling us that Sister Shank was dangerously ill with typhoid and desired one of us to come at once. (The Shanks had gone north to Rio Cuarto, Cordoba, for Robert's health, and while there Sister Shank took sick with typhoid.) I left the same evening, arriving in Rio Cuarto, the 24th. Together we cared for her the best we could. God had yet a work for Sister Shank and thus spared her life. Our faith was tried, but God who called us to the field answered our prayers. Thus the launching of our work in a public way was delayed until April 27, 1919.

First Public Services

On the above date, a series of meetings was begun by a Brethren evangelist, Sr. Barrio, preaching every evening until May 4, 1919. His subject the first night was "Who We are and What We Believe." From this date on to May 25, by prayer and personal visitation, we sought to win those who became interested in the Gospel. May 26, we began another series of meetings which lasted until June 1, when Sr. Barrio went home to Rio Cuarto.

Thus it will be seen that the evangelist stayed with us 47 days, during which time we held two series of meetings, visited dozens of homes and distributed thousands of tracts, booklets, Gospels and New Testaments. There were some confessions and immediately an instruction class was formed. Seven of these were baptized on October 10, 1919 and became our first members. From the start, they helped us in kindergarten and Sunday school and for years, they were our school teachers and Bible Readers.

Beginning a new work in a strange land, where you are a foreigner and where the Word must be explained in a tongue not your own, is not an easy task. For this reason, we welcomed Bro. Shank and family who arrived July 3 from Cordoba, where Sister Shank had been sick. The work was then divided and plans were made for extension.

Official Representatives

My diary shows that as early as May 15 a letter from Brother J. S. Shoemaker informed us that the Brethren S. C. Yoder and S. H.

Musselman were appointed to go to Argentina to officially help us start the work. They arrived December 15, 1919. We recall with pleasure the visit of these representatives of the Board. Although we were saddened for awhile when it looked as if Brother Musselman would not be allowed to disembark.

The Argentine Immigration law does not grant entrance to persons over 60 years of age unless accompanied by a relative who will be responsible and guarantee that such will not become a vagabond in the country. Brother Musselman was 62 and had no relative with him. After a day and night of anxiety, much prayer and many visits to the older missionaries, Y. M. C. A. workers, and government officials, we secured a permit from the immigration officer to allow Bro. Musselman get off the ship, but only on the condition that the writer of this article would sign a document making himself responsible for Bro. Musselman's stay in Argentina. I shall never forget how happy Brother Yoder and I were to receive the little note from that immigration officer granting him liberty to enter the country. We were no happier, however, than Bro. Musselman himself when he saw us at a distance wave the note at him. Even the captain of the ship was happy, for he said, "I was so afraid I would have to take that dear little man back to the United States."

Official Steps Taken

Although the work was actually begun—a Church with seven baptized members, Sunday school, Young People's Meeting and kindergarten organized—we felt the Mission should receive official recognition. Accordingly, in our first conjoint meeting with the official representatives, it was moved by Brother Musselman and seconded by Bro. Yoder that the name of the mission shall be "The Argentine Mennonite Mission" with headquarters at Pehuajo.

Property

The next step was the securing of a suitable property for the mission. After looking at several, the present property at Pehuajo was purchased. A cable was sent to the Board asking for \$8,000.00 U. S. currency which was forwarded at once. Converted into Argentine currency, we realized 18,517 pesos. At the present rate of exchange, we would get 34,440 pesos for \$8,000.00, almost double the amount received then.

Not having incorporation papers yet, the property was deeded to Bro. S. H. Musselman. It was bought for 11,500 pesos with an additional cost of 359 pesos for the writing of the deed and other legal documents. At once, we began to repair the two halls (which had been tin shops) and the house which still stands, and to make a cistern. The well water was so alkali that it could not be used for washing. Later, a windmill represented a gift of 856.83 pesos.

The next step was to secure incorporation papers, in order to transfer the Mission property from Brother Musselman's name to that of the Board, and also that the Board could purchase additional properties. Incorporation papers were granted at a cost of 1,395 pesos. The writer was appointed the official power of attorney. Later, Brother J. W. Shank was granted the same power, which means that if one is absent on furlough, there is another who can legally attend to the official business of the Board. It might be of interest to say in passing that the Board now owns property in 11 towns at the estimated value of 213,000 pesos.

Further Memories

In those days when the work was new and there were no intimate friends to whom we could go for counsel, or to whom we could pour out our difficulties and problems, the Lord was very precious. Especially, was He good in giving us seven persons the first year—1919—who immediately helped us to get acquainted with the people and customs of the country. We were thus encouraged and as a result, we find the following in our diary at the close of the year:

"We close the year 1919 with our regular services, teaching a lesson from John 11, after which we met in our home where with Brother Yoder and Brother Musselman, we discussed plans for developing the work. This was followed with a Watch Night Service when many resolutions were made and prayers offered for power from on high to put into practice these resolutions. We separated at 12:15 believing that God not only blessed our meeting this evening but throughout the year that had just closed."

The following prayer was also written: "We thank Thee, our Heavenly Father, for all favors granted and for the blessings Thou

sawest fit to bestow upon us this first year in Pehuajo. We know that what has been accomplished, has been accomplished not because we were able but because Thou wast able. If it be Thy will, bless us again this coming year. And during 1920, grant, O Lord, that many souls may be saved from the wrath to come. Hear us, O God, for Jesus' sake. Keep us humble and ever make us to know that it is not by might, nor by strength, but by Thy Spirit, that we are able to do Thy work here in Argentina. Help us to ever keep ourselves in the background, and we shall give Thee all the praise. Amen. Amen."

LO THESE MANY YEARS—AND WHAT HAVE WE DONE?

J. W. Shank

In April of 1939 we completed the second decade of our actual missionary operations in Argentina. Twenty years have gone. And now we are asking ourselves: What have these twenty years brought forth? We found a field white for harvest. We have been sowing and reaping during all these years, and yet as we look on the field we must say that the work has barely begun. From one center we have spread out over a large area of many centers, each presenting us with its own challenge.

Let us examine the work by five-year periods, beginning, let us say, with 1919, since that is the time when actual operations began. It will be remembered that the first missionaries arrived in September of 1917. But since the first year and one-half was spent in language study and field study, it is better to make our survey begin with 1919:

Statistics of Period 1919 to 1939

	First 5 years 1919-24	Second 5 years 1924-29	Third 5 years 1929-34	Fourth 5 years 1934-39
New missionaries arriving	10	8	2	5
Total number of missionaries at close of period*	10	18	18	23
Argentines entering as permanent workers	3	3	6	2
Total staff of workers, foreigners and Argentines	13	24	30	37
New stations opened, including out-stations	4	5	11	7
Total stations occupied and visited regularly	4	9	20	27
Church buildings erected each period	1	3	1	2
Membership close of period	147	235	477	528
No. Sunday schools	7	18	24	23
Aver. attend. close of period	456	455	735	778

* Including those on furlough.

Miscellaneous items:

A printery was established in 1926.
The orphanage was opened in 1926.
The orphanage truck farm was purchased in 1934.
The new orphanage building was erected in 1936.
The Bible training school was opened in 1929 in Pehuajo and was transferred to Bragado in 1935.

Summing up in brief: There are 27 towns being worked; seven church buildings have been erected; the church membership stands now at 528; there are 23 Sunday schools functioning with an average attendance of 778; the total number of missionaries sent to the field is 25, of whom two are on furlough and two have remained in the homeland; seven day schools and kindergartens with an enrollment of about 250 are carried on during the school year; including the 14 Argentine workers there is a complete staff of 37 who are occupied in the work of evangelization.

I believe almost anyone of our group, if he had been asked to guess whether the Argentine church would reach a higher number in twenty years, would say he expected a much greater number. We expected a much greater staff of native workers, and that would have meant a larger number of towns in which we would be working. We expected a larger number of the better class of people in our churches. As it is we continue to have a large percent of the poorer class. We expected more activity and greater success working in the rural districts. As it is we have an exceedingly small country membership.

Yes, it seems to us that we have done so very little in all these twenty years. Shall we ask ourselves why we have not done more? Is it that we have lacked organization and plan? It is quite possible that we have failed along this line. If we had had more vision, our

plans would have carried us into far greater conquests. Is it that we have not prayed enough and have not surrendered completely? No doubt, all of us would say we have often failed here. We pray that the Lord may help us to improve in our prayer life and in our consecration. Is it that our Christian people have failed us by not living the exemplary life? This, too, is a sore spot. How many we can think of who in years gone by have been traitors to the cause, or who have brought disgrace upon the church! How many who came to seek the loaves and fishes, and when they saw that our business was spiritual, they went their way to the life of sin! How many who misjudged the motive of the missionaries, guiding themselves in their thinking by the selfish priests who have always been more interested in gain than in saving souls!

We can find many reasons why we have not accomplished more. It is not our purpose here to search them all out. But we want to be conscious of the following facts: That the years are passing, leaving always a shorter time in which to evangelize this great land; that we are growing older, and with each added year our efficiency is in danger of decreasing; that as children are being born, a new generation is coming on, and the foundations are being laid for the world of tomorrow; that the Master's command to go and teach still rests heavy upon us and that while we still have faith and hope and love, it is still our blessed privilege as well as our duty to go on, and on, and on.

PANORAMIC VIEW OF OUR FIELD

Elvin V. Snyder

The accompanying map will help somewhat in giving an idea of the field as well as the location of the missionaries and workers. I have also mentioned part of the work as it is distributed among them. It is of course impossible to include everything on a map. But it might further help to visualize the circle of each one's activity by making a list of the outstations which are visited every week by the respective workers.

N. Litwiller and wife: O'Brien and Comodoro Py; with oversight of Mechita and Alberti.

F. Gorjon: Guanaco.

E. V. Snyder and wife: Smith, Moctezuma and La Sofia.

J. W. Shank and wife: Madero; with oversight of Guanaco.

S. Battaglia: Passo.

W. E. Hallman and wife: 30 de Agosto.

A. Luayza: Lonquimay.

P. Cavadore: Maza.

J. L. Rutt and wife: M. Quinto.

C. Barbosa: La Nina and M. de Hoz.

T. K. Hershey and wife: Care of Bible Coach and tent work, and oversight of the district west of Passo.

D. P. Lantz and wife: The district of Cosquin which includes three or four other towns.

Lauvers, Swartzentrubers and Webers: On Furlough.

There are three single sisters, also, who are not marked on the map: Anita Cavadore: 30 de Agosto.

Quintina Gutierrez: Passo and Madero.

Elvira Armanino: Smith and Moctezuma.

Besides these, two young couples are employed by the Mission:

Juan Battaglia: who is our printer.

Ernesto Pineyro and wife: helping in the Orphanage.

INCIDENTS IN EVANGELISTIC WORK

Edna B. Weber

During our stay in Cosquin, Cordoba, we visited frequently in the home of a few of our Sunday school children. The father has been suffering with tuberculosis for some years. The eight year old boy who comes to Sunday school when well enough has a very weak heart as well as one infected lung. The mother has worked so hard taking in washings that her strength is almost gone, and is barely able to earn the living for her family. She already shows symptoms of the treacherous disease.

Seventeen year old Juan, who attended the Mission services when a few years younger, took sick very suddenly with galloping con-

sumption and succumbed to the disease in less than six months. During our last visit with Juan, his parents being present in the dark, dingy room, we explained the way of salvation, read a number of scripture texts, had prayer and sang a few hymns for them. We also gave the testimony of how wonderfully God has changed Brother Abalo, who had been a faithful sufferer, a believer with a bright testimony, and who was happy and ready to go when the Lord called him. Juan listened attentively although too weak to talk. Because the disease was already attacking his throat he could not utter a word, but there was evidence that he, too, was trusting in the Lord as his Saviour. Several days later he passed away and his mother who witnessed his death told us that he went peacefully, trusting in the message that the pastor had given him. Later they found a Gospel of John among his things in which he had written his decision to accept Christ.

Since the passing of Juan the parents are more interested in the Gospel. Mr. Frau used to leave the room when we began reading. He was so hardened and indifferent probably due to his prolonged sickness. We were glad to see a change of attitude even though he has never attended the Mission, nor any evangelical service. The mother is an earnest seeker after truth. She said, "Now I read every word in the Sunday School papers and text cards that the children bring on Sundays. When I go to bed I read the New Testament, but I need someone to explain the texts, so I can believe, too." A few of the questions she asked were: "To whom do we confess our

soul. Smilingly, she told them that now she has peace with God and joy in her heart, and that the Word gives her a wonderful consolation in the midst of her suffering. Her body is gradually becoming weaker but praise God her faith in the Lord is increasing!

When the Lord was blessing the work so marvellously, opposition also presented itself on the part of the nuns in charge of the women's wards. One day I was encountered by the Superior Sister who accused me falsely and threatened to speak to the director to prevent any further visiting. It is inconceivable that a person wearing a distinctive religious garb should manifest such a cruel and ungodly spirit. As soon as I saw three different nuns watching me as though I were a criminal, I surmised that there was hostility awaiting me. The "superiora" was so hot and antagonistic that it was useless to speak. It was only the grace of God that enabled me to be calm and courteous in the face of such lies and insults. Among the things she said were the following: that I was to blame that many women do not go to the confession and communion, nor worship the virgin like they used to, that I had made much propaganda and had influenced them into a wrong religion, that we evangelicals had no business in coming to this country and this institution since the Roman Catholics have sway here.

Yes, we know this is a Roman Catholic country but it is badly in need of the true Gospel of the living Christ. We prayed much for the Lord to reopen this closed door and also made an appeal to the British Ambassador to help us. But official matters in Argentina move so slowly that we did not receive this permission until a few days after we had left Cosquin to help in the work in the Province of Buenos Aires. We expect the present workers to take advantage of this newly opened door.

PERSONAL WORK AMONG THE SICK

L. S. Weber

Gregorio Beramendi was one of the many victims of tuberculosis whose physical condition forced him to move to the higher altitude and drier air of the Cordoba Hills. A few years ago he moved to Cosquin with his wife, who had to care for him as a mother cares for a child. Like many others in Argentina he had rejected Roman Catholicism because of its inconsistencies and corruption without settling his faith in any other religion.

Before falling ill he had purchased a Bible from a colporteur in the city where he then lived, not so much with the purpose of reading it, as to get rid of the persistent seller of the Word of God. After being in Cosquin for some time he donated this Bible to the library of a chess club, because he had no interest in it. In the course of time the mission workers went to this home to read the Bible and pray with them. They were both impressed with the simple message of the Gospel, and confessed that they did not know that the Bible contains such beautiful lessons. When his health permitted him to walk out, one day he passed by the chess club and asked the librarian if he would kindly return him that Book which he had donated. He took it home and read a portion from it every day. His wife was illiterate, and hence at first could not read the Bible, but by persistent application she soon was able to read the Gospel story.

When Senor Beramendi had to be interned in a Government Sanitarium he left the Bible with his wife, who by now was attending the Mission services regularly. During a series of meetings she was converted, and after receiving the usual doctrinal instructions was received by baptism. In the meantime her husband received a tract from one of the workers at the close of which a New Testament was offered to all who would write to the publishers. He made his petition and soon was the happy owner of a lovely New Testament. This he read every day until he finished and then turned back to do it the second time. His physical condition became worse so that he could not continue the reading, but the message of salvation had already reached his heart. Some months later he passed away rather suddenly, but we have every assurance to believe that the weekly visits and the daily reading of the Word helped him to pass on trusting his Saviour.

Frank Johnson was a typical Englishman who once knew the Gospel and had a Christian mother. However, like the prodigal son he had wandered far away. The dreaded tuberculosis attacked his



Sister Weber and Dona Flora Cosquin

sins? How do we receive Christ?" What a Golden opportunity! We had prayed for this.

For sometime it was our privilege to make weekly visits in one of the largest government sanitariums for tubercular patients, "Santa Maria." We only called on those who requested our visits, believers and other interested ones separated from their loved ones from all parts of the republic, including many nationalities, Argentine, Italian, Spanish, French, Dutch, English and German. What blessings and joy we experienced among these suffering, needy ones under the favor of the Lord. There were manifestations of conversions, believers were encouraged and new ones became interested in the Gospel.

Eliza Rodriguez had been a patient in Santa Maria for three years without having one visitor. No wonder she cried for joy when I went to see her the first time. She is a fine Christian girl whose testimony is influencing those about her. The doctor of the ward still remarks about her patience in suffering, her cheerfulness and faith, and tells the rest of the girls they should be like Eliza.

You will be interested in a young lady by the name of Argentina, who formerly was a staunch Roman Catholic. However, she became interested in the Gospel through tracts, and later on through personal contacts, and by reading a New Testament which had been given to her. She has had a real experience of conversion and is not afraid to witness for her Lord and Saviour. She went to the sanitarium with a suit-case full of pictures of saints, images and other things to worship. Since becoming a genuine believer she has disposed of this useless baggage. The nuns told her that she is foolish for changing her religion, that we are led by the devil, and that she would lose her

lungs and forced him to go to Cosquin. When the workers visited him here for the first time in a boarding house and asked him what religion he professed he said, "I have no religion." By continued visits, however, it was soon proven that he had not altogether forgotten the faith of his mother. In due time he confessed his need of a Saviour and rendered his heart to Him. The writer and his wife visited with this family every Sunday, reading and explaining the Bible, and praying with them. We were able to see a change in Mr. Johnson's life, and in spite of his physical sufferings and financial hardships he kept faithful to the Lord. One Sunday when we visited him he seemed to know that it would be the last, and after the usual reading and prayer, he also joined in a prayer of confession and willing submission. He first prayed in Spanish for the benefit of his daughter-in-law, who does not understand English. Presently he changed to his mother tongue, and between coughing spells poured out his heart to the Lord, not forgetting his wife and children who would soon be left alone. A few days later the news arrived that the end had come and that he had passed away peacefully to be with the Lord.

Does it pay to carry the Gospel to the sick and suffering? Would these two men, and many others, have come to know the Lord without this blessed message? Praise God for the privilege of carrying His redeeming Word of hope to the sick and dying.

OUR CLINIC: ITS DEVELOPMENT AND PURPOSES

Selena N. Gamber

In our visitation work we sometimes find sick ones in dark, dingy rooms suffering without any nursing care and frequently without the service of a physician. This condition exists among believers as well as non believers. There usually are a number of friends and relatives present trying to give relief to the sufferer. These would-be healers usually work on the basis of their past experiences; consequently, a great variety of treatments and remedies are given. Some of these give relief while others add to the distress of the patient. Most of these people are ignorant of the simple rules of personal hygiene and in cases where a doctor does prescribe, it depends pretty largely on the consensus of the group present whether their opinions are to be sacrificed for the doctor's orders. The patient's willingness to submit is controlled by a desire to be courteous rather than by a conviction of what is best for him. The doctor's visit is short but friends remain all day, consequently it is easier to ignore his orders without immediate offence than the suggestion of friends. Eventually, the doctor learns that his efforts are in vain and loses interest.

There are capable men in the medical profession who would be willing to give their services to such at a small cost provided they would be in a place more favorable to their recovery. Frequently they suggest that the patient be taken to the hospital. Many people prefer remaining in their home surroundings to be placed in a local hospital. Some because they cannot bear the pain of family separation and others because of hospital fears and prejudices. Sometimes these fears are justified while in other instances they are not. However, for the Christian there are trials and tests of faith in the majority of these institutions.

This situation is responsible for what we call our clinic. This institution more nearly resembles a "nursing home" than the clinic with which we are familiar at home, but for want of a clearer Spanish expression of our purpose we continue to call it "La Clinica." We have felt responsible to provide more adequate nursing care in a place favorable to Christian growth for our sick Christians. Our experience of nine months in this work has had the hearty co-operation of efficient physicians and brought blessings both spiritual and physical to those who came to us to be nursed back to health.

We also go into homes to help give treatments to those who can be treated properly there and to teach members of the household how to care for their sick. People are willing to learn and gladly accept the help we can give. To the present date we have had to limit our services to Christians but we hope to proceed with this method of witnessing for our Lord among non-Christians. We have just one nursing center which is located at Pehuajo but are looking to the Lord to make it possible for us to show forth His love through Christian nursing in other towns in which we have permanent work.

COLPORTAGE WORK IN THE CORDOBA HILLS

D. Parke Lantz

Colporteurs are travelling agents or representatives of a Religious Society engaged in distribution of Bibles and Religious Books. Not many years ago an agent of the British and Foreign Bible Society who has distributed Bibles in most of the Argentine Provinces verified the statement "In spite of many attempts to carry the Bible to the Hills of Cordoba there are yet many places and people in towns and country who have not seen the whole Bible."

Men filled with love for lost souls have gone to the Hills on burro, mule and horseback, in sulkies, carts, autos, and Bible coaches. They took Bibles, Testaments, Tracts and Religious Books which were sold at cost and for which many times chickens, fruit or vegetables were exchanged.

The American Bible Society sent out F. G. Penzotti as colporteur and he spent many years of his life in selling and giving away thousands of copies of the Scriptures. His son, Pablo, is now the Secretary of the Society in the River Plate District and carries on the work.

Colporteurs find opportunities to make contacts with business and professional men, civil and military officials, farmers, ranchers and gauchos (cowboys). Many of these seem to appreciate the sacrifices which are made in order that the people as a whole may be enabled to secure a copy of the Holy Scriptures in their own language.

Of course, there are many who do not realize that the Gospel is "the power of God unto salvation to every one that believeth" and these are generally the ones to oppose the colporteur in his work and influence others against accepting portions or tracts and even prohibiting some from buying, as they claim some evil may befall them if they buy, or read. A rich widow who owns a great many houses will not rent to a believer as she does not want any evangelical Chris-



A home in Cosquin

tians to live in her town. But in these latter days we know that the elect shall suffer persecutions; therefore, let us pray more fervently for all those who may be seeking to know God and His way of salvation by faith in Him.

During the last four years an Irish Christian, Mr. George Langran, and his friend, Mr. William Jack, a Scot, have gone through the Hills but did not have time to work here as they were going still farther north. Other representatives of the Bible societies have been here to visit and they have provided some Bibles and Testaments free, also portions of the Scriptures. We get a number of tracts free from the Bible House of Los Angeles who also have sent us many Underscored New Testaments, which are very useful in teaching converts or those who are newly interested in the Word. We do more with Testaments than with Bibles as they are cheaper, easier to carry in the pocket and we recommend reading the Gospel of Luke first to all who buy either portions of or the whole of the Bible.

We are very grateful to our heavenly Father and to a number of friends who, since we took charge of our first station, have provided funds for a Ford auto, tires, gas, oil and repairs. The old Ford is gone and we are trusting that the Lord will provide a new one in His time and way. With the new car equipped with platform, loud speaker and supply of Bibles and other Religious books we will try to reach the towns of the Hill District. With your prayers as-

ending to the Throne of Grace we are sure that the labor will not be in vain but that many souls will be enabled to see the realities of Eternal Life, abundant and victorious. And our joy, as well as yours, will be to hear the voice of our Saviour saying, "Behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12.

BIBLE READING IN THE HOMES OF TRES LOMAS

Beatrice H. Hallman

"But seek ye first the Kingdom of God, and His Righteousness. . . ."

Every home here in this country town has received at least some portion of the Bible. As in all countries, even in Christ's time, the Gospel is most joyfully received by the poor and the very poor. Out of the 57 homes on our Bible Readers' list, only three or four could be classed with our "middle class" homes of the U. S. A. The purpose of this most needy work is to reach many who cannot come or who will not come to our Mission, such as mothers of small children; women whose husbands will not allow them to come; those who cannot read; the sick; the shut-ins, etc.

A few days ago our list was revised again and two names were stricken from it. Some time ago the city had a "clean up" which closed down the large house of prostitution at the edge of town. Since then private homes are carrying on this infamous business! The two homes taken off our list proved to be members of the above group. We are glad that we were able to testify to them of His saving grace and to give them Gospels and tracts. Nevertheless, Bible Reading has to be discontinued in order to keep our name clean because as a people we can not tolerate such abominations.

Our full-time Bible Reader is a young Creole mother of two children who are star Sunday school pupils. She offered her services to us as she said she wishes to tell others of the joy in her heart! She is never embarrassed by fun-making friends but turns the occasion into one of testimony. One day as Sister Olivera passed the home of a former friend, several young women were standing at the gate. One of them called out: "Oh, here comes Celia, the Saint, with her Bible under arm!" "Good afternoon, girls," she answered, "Really you flatter me, although I am far from being a saint. Now, if you had said here comes that bad woman, Celia, who is always running around, then I would have been ashamed, indeed. Now, since I am here, let's go into the patio and I shall read you a portion from this Bible under my arm." There was a real opportunity for Bible Reading and it was wisely taken advantage of by our sister, as these young women would be ashamed to be seen coming to our Mission!

A few words about the homes themselves might be of interest to some of you. A few homes are made of bricks and plastered inside and outside; the inside walls of these homes are whitewashed some color as rose, or pale blue, or simply white with stenciled border at top and close to the bottom. A few of the better homes have painted walls or a calomine which is put on in a stippled effect which gives the impression of wall paper. Wall paper is not used here in the interior and very little of it is seen elsewhere. The floors of these better homes are either of wood, or are attractively tiled. The roofs of the majority of homes are flat and made of corrugated sheeting. Only a few of the wealthy homes have tiled roofs. A chalet style house is seen occasionally which is a relief for those who tire of the flat roofs. But the homes we go into are all small ones of two or three rooms and kitchen; some have only one tiny room and a tinier one for kitchen use. They are usually made of sun-dried bricks; whitewashed outside and in but without plastering. The floors are of dirt packed down hard. These rooms are in a row or may form an L-shape with each room opening out into the patio (yard or court). Usually there is no communication from one room to the other than by going outside. The dirt floors may or may not be level, but they are usually neatly swept (in the middle at least) and sprinkled with water to keep down the dust and to make it cooler in summer.

We enjoy going into these homes with His Word. Before going out each day our Reader comes here for prayer and to outline the day's work. She loves her work and we covet your prayers in her behalf!

THE PRINTERY: AN ASSET TO MISSION WORK

W. E. Hallman

Ever since the Lord asked Moses to write the Ten Commandments on table of stone, the written word has been of inestimable value in the shaping of human life and conduct, and in leading lost souls to salvation. In fact, it would be difficult to imagine how Christianity could have spread as it did had it not been for the written or printed word. With the development of the printing press came a more rapid spread of Christianity coupled with many vigorous revivals; a greater emphasis on the practical side of Christian living and through the greater accessibility to books by great Christian leaders.

Parallel with the development of all our great modern conveniences has come the use of these inventions for evil ends. Literature which is degrading in its influence flows from high speed presses in practically every country. All religious heresies depend largely on the printed page for their publicity.

Our printery here in Argentina is combating these evil influences by sound Christian literature. We print 14,000 *El Camino Verdadero*, (The True Way) each month, and during this past year, 1938, we printed 110,000 other pieces of literature, most of which were in tract form. We also print our own Church organ, *La Voz Menonita*, (The Mennonite Voice), which is a monthly magazine, and which is subscribed for by 450 of our members. Aside from this there is the usual "job work" from our organized churches for special needs, for example announcements of evangelistic campaigns, and also an assortment of printed forms incidental to the business of the Executive and Financial Committee of our Mission.

It is obvious beyond the slightest doubt that the character and volume of the above mentioned work is a tremendous asset to our Mission work in this Republic. It would be very much more expensive were we to have this amount of work done by other printing establishments; and at the same time it is doubtful whether we would use the variety and quantity of literature that we now use. Then there is also the very valuable intangible asset of prestige which the fact that we have our own printery carries with it. This fact lends the idea of permanence and security to our work which would otherwise be impossible. Through the distribution of tracts printed here in our printery, first contacts have been made with the Gospel that have resulted in the salvation of souls. Should all this printery and tract work have resulted in the salvation of only one precious soul, I would still maintain that this feature is the most important of all the assets already mentioned.

As you finish reading this short article will you please pray with us for greater results from the printing and distribution of Evangelistic literature in Argentina. When you read appeals made for financial assistance in this phase of the work, will you please give as the Lord directs? Will you please help in every way possible; but above all, will you please PRAY for the effective printing and distribution of the "printed page."

SUNDAY SCHOOLS IN THE CORDOBA HILLS

Lillie F. Lantz

We are beginning to call our Sunday school the "Bible School" and in Spanish we say "Escuela Biblica". This name fits whether we hold the school on Sundays or on some week day as is often the case.

A Bible School in the Cordoba Hills is about as formal as those in North America. They are opened and closed punctually and last about one hour. Just now in the summer they open at 6:00 p.m. and in the winter at 4:00. Adults and children begin arriving half hour earlier and until the meeting begins with a song, some are reading the lesson or Bible or with meditation and praying.

We use a small book of 80 hymns selected from the 491 Hymnal published in Spanish by the American Tract Society of New York having many special hymns for children and for evangelistic meetings. One of the lesson leaves we use comes from the same place and is the "Manzanas de Oro" (Apples of Gold) which every one seems to appreciate a great deal, as it prints the Sunday School Topic, Bible Readings for the exposition of the lesson, Golden Text, Central Truth, Devotional, Text and Exposition and Daily Readings besides small articles and stories for the children.

The smaller children receive picture cards with the Golden-Text and an explanation of the lesson printed on the back, in Spanish of course.

In Cosquin we are holding our Bible school on the porch shaped like the letter L. The adults occupy one wing and the children the other. In the summer everyone is pleased because it is real nice and cool. In the winter the children are taken into a room after the opening devotional which consists of several songs, the Lesson Text and prayer.

I look after the children's group and Bro. Lantz teaches the adult group. After the lesson is over the birthday and regular offerings are given. Then all say the Golden Text. After another song and prayer, the meeting is dismissed; everybody receiving a lesson leaf to take along home. The scholars come from a variety of homes, some are very poor, especially if the father happens to be sick and unable to earn his living, others seem to have enough for themselves and also some to spare. Several of the adults are in Cosquin because the climate helps in the cure of their ailments. Others have been born here and never heard the Gospel until our Mission was opened in June of 1935.

One of the great problems we are facing is not only how to interest the children in the Word of God so that they may have faith in Him, grow in grace and knowledge and become future citizens that will be useful but, how to get them to attend the school when their parents and friends, as a rule, are not interested in spiritual matters and are apt to discourage attendance. So, we find that we must make friends, first of the children then of their parents and their friends. We interest them by giving some picture cards, tracts, lesson leaflets, calendars or mottoes. Then in the meetings we have some object lesson, picture or blackboard talk.

Jesus was very much interested in the children and took time to deal with and to teach them and also show His disciples that they should bring them to Him. Should we not do likewise? Many times we are able to reach adults through the children. The Word of God has power today to draw souls to Him. A little child shall lead them to the Word and the Spirit will bring the Word and conviction to the struggling sin sick and lost sinner.

The boys here are usually occupied in running errands so that they may earn a few centavos with which to buy bread for the rest of the family. Often it seems that Sunday is the day for most of the errands as they are running from morning until night. The girls come more regularly and seem more interested. Last week little Maria told me that her big sister had destroyed her picture cards and asked for some more. I gave her some and on Thursday she came with some nice little books she had made. Pray for the Sunday school children in Argentina.

CAST THY BREAD

Ecc. 11:1

A. Swartzentruber

Solomon here presses it upon rich people to do good to others, and to abound in liberality to the poor which would some day abound to their account. Probably alluding to the husbandman, who goes forth, bearing precious seed, (seed or bread-corn which he has saved for seed time) knowing that without that he can have no harvest the next season. What we sow that shall we also reap, so only if we sow bountifully may we expect a good harvest. But why should we cast forth the seed in places where we are not certain of a harvest? Why should we cast the bread upon the water when we can see no one who would receive it? Why should we preach the Word of Life when people show so little interest in it? These are some of the questions that come up in our minds sometimes and even in our discussions. But, though thou cast thy Bread upon the waters, and it seem lost, and thou art likely never to hear of it again, yet, someone will find it even though it be after many days, as the husbandman finds his seed again in a plenteous harvest. The return may be slow, but it is sure, and will be so much the more plentiful.

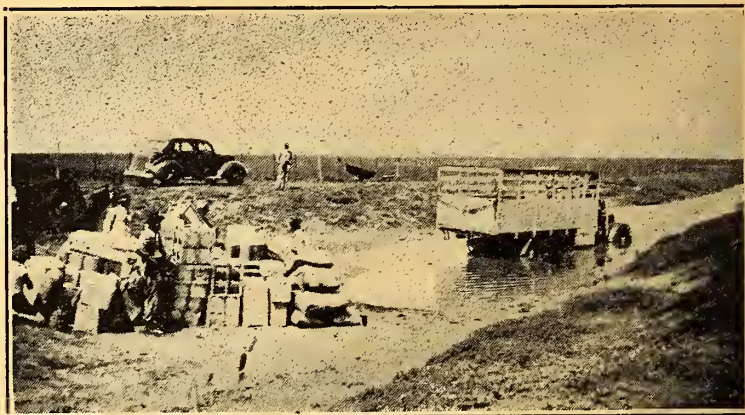
Some say, or think, that their sphere of usefulness is so small. They cannot do the things they see others doing, and therefore they think it scarcely worth while trying to do anything. But every man should labor to be a blessing wherever the providence of God has

cast him, or is leading him. We must take advantage of every opportunity to do good even if we cannot see any promise of results.

I read about a young lad in England who was walking along carrying some bags. He was going for a boat to sail for America. A lady saw him and gave him a ride in a bus and paid his fare. After many years that lad returned to England, a man, and was walking along the same street, when he noticed an elderly lady trudging along carrying a heavy parcel. He stopped and gave her a ride, and was surprised to find she was the same woman who had shown him kindness years before. She was poor now and this was his opportunity to be kind to her.

The other day a man came to the door asking to see me. Upon inquiring as to what he wanted he said he came to greet me and see whether I would recognize him. He used to come to Sunday school before I could speak very much Spanish. (15 years ago) He is a married man now and lives over 200 miles from here. He says that in all the different towns where his work has taken him, he has always investigated to see if there was an Evangelical church. He is not a member of any church yet, but says that in all his experiences and difficulties of life there is nothing worth as much to him as those things he learned here in Sunday school when a boy. He was hungering for someone to talk to him about spiritual things. He came several times to visit us and we hope we may have helped him some. We have made arrangements to get him in touch with a good pastor in the city where he lives and hope he may be directed in the right channel.

As missionaries we hold forth the Word of Life day after day



A truck that had to unload on the Tres Lomas road.

without seeing any results. But, then, again we see some of those with whom we have been working and for whom we have been praying, trying to get them in touch with the Master, come to the meetings and decide to accept Christ as their Saviour. This inspires us to keep on breaking the Bread of Life in season and out of season and trust the Lord for the returns.

Dear Brother and Sister, you who are praying daily for the missionaries; you who are giving of your Bread to be cast across the waters, certainly you shall reap your reward. Even though you may not know definitely now what has become of the Bread you have cast on the waters. Remember that we are coworkers together with you. And, if we are all inspired and directed by the same Spirit and are working to His honor and glory success is sure to come. His Word cannot fail, neither does He fail to bless every honest effort.

"Let us not grow weary in well-doing for in due season we shall reap if we faint not."

THE HAND OF GOD FROM U. S. A. TO ARGENTINA

Timothy H. Brenneman

"Commit thy way unto the Lord, trust also in Him; and He will bring it to pass."

There are three factors to be considered when it comes to deciding whether or not a Christian is being called by God to a definite service. The first of these is the convictions of the individual person concerned. In his heart there should be a deep-seated and growing conviction that God has chosen and called him to dedicate his life to a certain

task. These convictions should come as a result of a vital Christian experience, of religious teaching, of a knowledge of God's program for the Christian in the world, and of the individual's knowledge of his own aptitudes and abilities. The second factor is circumstances. Here there needs to be a word of caution lest we interpret those circumstances as being the voice of God when in reality we have allowed ourselves to become the victim of our environment. Nevertheless, God does cause events to occur which are intended to help Christians understand His will and these need to be taken into account. Christian work to be most effective and lasting should be done in the name of the Church. This is the third factor to be considered. If the Church of which an individual is a member has the same inner convictions as the person involved and outward circumstances favor the same course then there is reason to believe that the hand of God is directing and that He is using these means to reveal His will and plan. In addition to all this there must be a complete surrender to the will of God and a willingness to do **anything** that He might ask even before His will is definitely made known. This requires a confidence in God that believes He will not ask the impossible and that He will also give grace to perform the task.

The writer and his companion had convictions for some time that God was calling them to enter direct Christian work. Just what that work was to be was unknown. They also felt the need for a more adequate preparation. Circumstances arose which seemed to indicate plainly that they should proceed to obtain that preparation in the faith that when the time came God would call them through the Church. During those years of training their constant prayer was that the divine will for their lives would in some way be unmistakably revealed to them.

Then the call came for more workers in Argentina. Would we be willing to go? "Why should we not go?" This is the question we honestly asked ourselves, and every answer that we could think of was in the final analysis a selfish one. We could only feel that the answer to our prayer had been given and that we could not say no and still be resigned to the will of the Father. So we were duly appointed and the date for sailing was set. A passport was secured and other preparations were made. But about a month before we were to leave, the Argentine consulate in New York refused to vize our passport saying that new regulations had been passed in Argentina requiring landing permits of all persons entering that country. He also stated that these permits must be obtained by friends in Argentina who in our case would be the missionaries on the field. Providing there were no delays, there was barely time enough to get our permit by airmail. Bro. Litwiller, Secretary of the Argentine Mission, did all in his power to obtain the necessary papers but was finally told that they must be secured in the United States. He gave up hope of our sailing on the appointed date. Nevertheless, we went to New Orleans two days before the ship was to leave in the hope that some way would be provided whereby we would be permitted to sail. Arriving in that city we found that God was overruling in a remarkable way, for the officials there graciously vized our passport and even wished God's blessing upon our work. Our baggage, which we had sent on ahead, had already been loaded on the ship. Why they treated us this way we do not know. Others at the same time were having great difficulty entering the country and some were entirely forbidden.

At Rio de Janeiro we sent an airmail letter ahead to notify the missionaries that we were on the way. This letter arrived one day before we landed. Imagine Bro. Litwiller's surprise when he arrived at the wharf and found us already on shore, for he had expected we would encounter difficulty in disembarking. He had his pocket full of papers which he had obtained from the immigration department and which he thought might aid us in getting permission to land.

We learned upon landing that many prayers had been offered by the Argentine church in our behalf after they had been informed of the difficulty we were experiencing. Our coming, they affirmed, was a direct answer to these prayers. As for us, the only explanation we could offer was that God who had so definitely called us to this field also opened the door and brought us here. This experience has been the means of strengthening our faith as well as that of the other missionaries and we trust that in the future it will make us more willing to trust Him even when the path ahead is uncertain.

THE ORPHANAGE

Nelson Litwiller

Report for the year 1938

1. Sickness and Health

The year 1938 opened rather sadly for us. At that time Margarata Gallo was desperately sick. She passed away near the end of the month. A bit later our quintero, Don Carlos, took sick and died. I was called home from last year's conference on that account. Since then most of the inmates have had quite good health, with the exception of chicken pox and a few minor ills.

During the year we arranged to become subscribing members of a Sanatorium association. The expense is nominal considering the fact that we get all examinations, operations, first aid work and even a limited number of calls of the doctor in the home without extra fee.

2. Growing Children

Ernesto, who came into the home as a baby, has a big man's voice and is quite large. He is fifteen. Yolanda is also fifteen. Rolando is near sixteen and Carlitos is near nineteen. The last two mentioned are giving their good-bye to the home. As the children grow older there are problems regarding their future. It is not very convenient for a boy to learn a trade in town while living at the home. To do that they should leave the home. On the quinta we can not teach them any more than some of the rudiments of farm work. For girls who wish to learn certain arts or go to higher schools it is also difficult living at this distance from town. It is not very wise to have them go back and forth so far.

3. Religious

Carlitos and Yolanda are members of the Church. Rolando and Elsa are taking the studies preparing for baptism. The other children are always keen to go to church. We can scarcely keep one at home when it is necessary. At the home we have our regular nightly worship hour. Even the littlest ones like to select songs to sing and pretend to sing out of the book. They are most delighted when an hour is set aside for Bible stories and other stories to be told or read. They are all getting religious impressions. We do not know how much is taking hold of their lives.

4. School

During the year eight went to the common school and one to Nacional. Two boys completed the sixth grade, Ernesto and Rolando. Rolando would like to continue in Colegio Nacional. He is rather too weak in mathematics to make a success of it, we fear. Ernesto will likely not care for much more schooling. He will probably be a farmer.

5. Work

There are so many hands around the place and yet the work is never all done. The little girls pitch in quite well and take a pretty heavy load of work; scrubbing, cleaning, dish washing, washing clothes, ironing and mending. The boys have their responsibilities; some with the larger animals, some grinding corn and cutting grass for the fowls, cutting and carrying in wood, weeding and hoeing, milking, watering, mowing the lawn, scrubbing their own rooms and making their beds. We bigger folks never find much time to sit around. The work is always calling us. We are fond of work, but there are times when we long to get away for awhile to some quiet place where we can relax.

6. Crops

Such lovely potatoes! We want you to try some. We expect about sixty-five bags this year. They all come from our own seed grown last year as late potatoes. Our fruit is light. We have canned scarcely any. There is just a little at a time and the sale for it is good. Anyway we have not time to can it. Sweet corn is not well grained but it is good. The corn crop was so badly burned that it will probably make one-fourth of a crop. Melons are very plentiful.

7. Food

One of our chief concerns on the quinta is to provide all that is possible so as not to buy any more than necessary. Thus far we have had about all the potatoes, sweet potatoes, beans and peas we wanted. This year our quintero keeps us better supplied with fresh vegetables

than we were other years. Our chickens have been a constant source of food supply. We use lots of eggs and milk. We preserved fifty dozen eggs when they were worth less than fifty cents a dozen. Now that eggs have gone up, we are using the preserved ones. The children are good eaters. Their favorite foods are corn bread, with milk or raw peaches and milk.

8. Discipline

This is our hardest job. We have never learned to like it. I left teaching in the common schools and high schools because I did not like to be bothered with discipline. The work at the home has not made me like it any better. After one is fifty he feels more like petting a cute little grandchild than taking a stick after a youngster who really needs a good "hiding". My wife keeps after the discipline better than I do, but it tells terribly on her nerves, and on her general health. If we could eliminate lies and deception, we would feel we had made a wonderful step toward real triumph.

CALENDAR OF EVENTS FOR 1938

Lois Litwiller

January

- 1 Baptism, communion and watch night service at Bragado.
- 27-30 Revival meetings were held in Cosquin with the Romanenghi brothers in charge. Open air meetings in the public square.
- 28 Margarita Gallo dies. The first death among the children of the home in twelve years. Funeral in the afternoon.

February

- 3 Executive Committee meets in Bragado.
- 7 J. W. Shank and wife and Sister Gamber visit congregation in Tres Lomas.
- 9 100 kilos of new type were purchased today for the printery.
- 10 Because the custom officials asked 313.00 pesos for the scriptural calendars that heretofore were received free, we left them in the custom house.
- 13 T. K. Hershey seriously ill with indigestion. Through prayer he was out in a few days.
- 21-28 The Cosquin workers make a 2,000 kilometre motor trip to the Annual Conference in Santa Rosa.
- 25-28 The Annual Conference at Santa Rosa.

March

- 1 Most of the missionaries stop at Pehuajo for a short Council and Executive Committee meeting, on their way home from Santa Rosa.
- 2 Auditing Committee meets in Pehuajo.
- 7-16 Meetings in the tent in Carlos Casares. Bros. Litwiller, Cavadore, and Gorjon, evangelists.
- 11-13 Litwillers and Swartzentrubers attend the Annual Conference of the Evangelical Union in Tandil.
- 14-22 Sister Gamber visits the work in Cosquin and gives helpful suggestions for the physical welfare of the workers.
- 15 A great commotion at the Orphanage. Two start to Bible school, two to high school, and eight to grade school.
- 17 E. V. Snyder holds meetings in Pehuajo.
- 20-22 N. Litwiller continues with meetings in Pehuajo.
- 25-31 Evangelistic meetings in Madero. Carlos Barbosa and F. Gorjon did the preaching.
- 31 Mr. Ford Hendrickson, a missionary to the Paraguayan Indians, visits C. Casares.

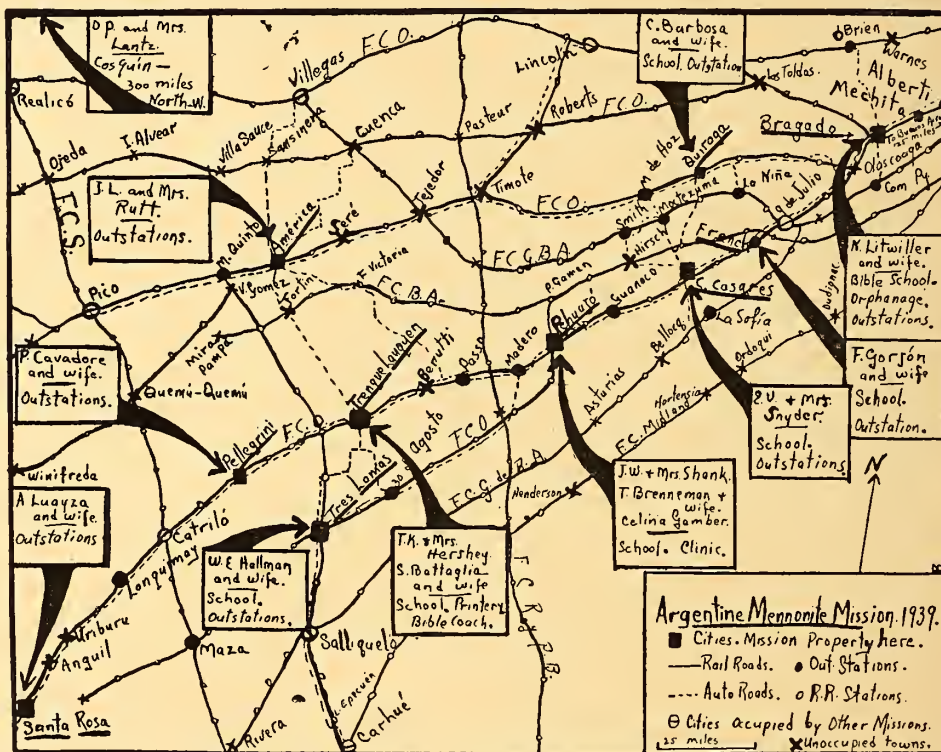
April

- 2-10 F. Gorjon holds meetings in Tres Lomas: 15 confessions.
- 2-3 Mr. Ford Hendrickson preached in Pehuajo.
- 4 Bro. R. Abalo, one of the first members at Cosquin, passed away after giving a faithful testimony.

- 4-10 Special meetings in Bragado with Mr. F. Hendrickson.
- 14 Executive meeting in Bragado.
- 15 Communion in Bragado.
- 16 Communion in Pehuajo.
- 17 Communion in Tres Lomas. Several were also baptized.
- 18 Received a visit at the Orphanage from the Jewish missionaries, Arthur Glass and wife, from Buenos Aires.
- 21 T. K. Hershey visits and preaches in Quiroga.
- 28 Selena Gamber arrived at Pehuajo to begin her work in the clinic and medical dispensary.

May

- 2 E. V. Snyder holds meetings in Mechita.
- 2 Communion in America. A girl from the Adventists was received into the Church.
- 3 Building Committee meets in America.
- 7-8 J. C. Varetto talks on Spain in Bragado.
- 10-11 J. C. Varetto in C. Casares. Talks on Spain.
- 14 Varetto talks on Spain in Tres Lomas, when 350 pesos were raised for relief in that country.
- 14-15 Mr. B. Epp, missionary to the Indians in Paraguay, visits Bragado.
- 17 Executive Committee meets in Bragado.



- 20-22 Mr. Dumbar, Pentecostal missionary, visits Bragado.
- 30 A permanent shed was built in Trenque Lauquen for the Bible coach.

June

- 13 A farewell meeting is held in Bragado for Elsa Shank.
- 16 Elsa Shank, after two and a half years of service on the field, sails for New Orleans. Her future plans—marriage and continuance of her work in the Mexican Mission in Chicago.
- 20 Timothy and Rowena Breuneman appointed as new missionaries and D. Parke Lantz and wife, reappointed for Argentina.
- 30 Today Elinor Elizabeth Hallman came to stay in the home of her parents, W. E. Hallman and Beatrice Hallman. She was born in Trenque Lauquen.

July

- 21 Executive Committee meeting in Bragado.
- 30 Bro. and Sister Weber join the other missionaries as Harold Bender, from the United States, visits the main stations of our Mission.

August

- 1 H. S. Bender arrived at Bragado.
- 2 Harold Bender in C. Casares.
- 4 Ministers' Meeting in Pehuajo. Harold Bender spoke to us.
- 5 Bro. Bender meets the missionary group, also in Pehuajo. There were profitable round table discussions.
- 7 Harold Bender preached in Pehuajo tonight.
- 10 Litwiller and Swartzentruber were to Buenos Aires to say farewell to Bro. Bender as he flew away from Argentina.
- 13 Executive Committee meets in Bragado.
- 15 Sister Weber speaks at the Women's Meeting in Bragado.
- 24 Bro. Lopez dies in Tres Lomas. His last words were: "I know my sins are all forgiven. He is calling me to my mansion."

September

- 13-18 Special meetings in Bragado with Bro. Luayza.
- 23 Executive Committee meets in Bragado.
- 27 Bro. Hershey begins meetings in Pellegrini. They ended with several confessions.
- 27-30 Bro. Swartzentruber held meetings in a new town. Good interest and twelve confessions.

October

- 7 Hersheys receive cablegram that their son, Lester, was sailing for Spain to aid in relief work there.
- 11-14 Workers' Institute at Bragado. Closed with several confessions during the evening services.
- 16 J. Harrison, Evangelical Union Missionary, visits C. Casares.
- 21 Bro. Hershey visits the work in Cosquin.
- 23 Bro. T. K. Hershey received six persons by baptism and one upon confession of faith, before celebrating an inspiring communion service, in Cosquin. There were also several confessions.
- 24 J. W. Shank begins evangelistic meetings in C. Casares. Closed the 30th.
- 27 Hershey and Swartzentruber buy property in Pellegrini.

November

- 4 Graduation of Bible school students in Bragado.
- 7 E. V. Snyder begins evangelistic meetings in Pehuajo. Closed the 13th with three confessions.
- 9 C. Barbosa begins meetings in Tres Lomas. Closed the 15th with a number of confessions.
- 11 Today a regional conference is held in Tres Lomas. It included the Pellegrini, Tres Lomas, and 30 de Agosto congregations.
- 12 The Brenneman and Lantz families leave New Orleans on SS. "Delsud".
- 16 With Bible Coach and Tent, Pablo Cavadore, R. Romanenghi start an evangelistic campaign in Maza.
- 18 C. Barbosa begins meetings in 30 de Agosto. Closed with good interest and a few confessions.
- 25 Executive Committee met in Buenos Aires to comply with government orders.
- 26-29 Bro. A. Swartzentruber held meetings in French.
- 30 Bro. J. W. Shank begins meetings in Moctezuma. Closed December 3rd.

December

- 6 The Lantzes and Brennemens arrived in Buenos Aires today.
- 9 Bro. and Sister Lantz return to Cosquin after their furlough. The members and workers give them a hearty welcome.
- 12 Bro. Litwiller begins special meetings in Santa Rosa. Closed the 19th.
- 14 Sister Swartzentruber addressed a special women's meeting in Tres Lomas. Christmas program in Bragado.
- 23 Christmas program in Bragado.
- 24 A splendid Christmas program was rendered in Tres Lomas before an immense crowd, in and outside of the church.
- 25 After an interesting Christmas program the Webers turned the Cosquin work over to the Lantzes.
- 27 Farewell meeting for Bro. and Sister Weber in Cosquin.

DIRECTORY AND STATISTICAL TABLES

I

Mennonite Board of Missions and Charities

Administration Offices, 1711 Prairie Street, Elkhart, Indiana.
 President, J. N. Kaufman, Route 5, Peoria, Illinois.
 General Secretary, S. C. Yoder, 1139 S. Eighth Street, Goshen, Indiana.
 General Treasurer, D. D. Miller, 1711 Prairie Street, Elkhart, Indiana.

II

Field Executive Committee

President	T. K. Hershey
Vice-President	E. V. Snyder
Secretary	N. Litwiller
Treasurer	J. W. Shank
Other Members	J. L. Rutt, D. Parke Lantz

III

Department Secretaries

Religious Education	E. V. Snyder
Secular Education	J. W. Shank
Spanish Publications	T. K. Hershey
English Publications	Mae Hershey
Building and Survey	T. K. Hershey

IV

Standing Committees

Arrangements	Snyders, Shanks
Auditing	D. Parke Lantz, E. V. Snyder
Bible School	N. Litwiller, E. V. Snyder
	J. W. Shank
Bible Coach and Tent Clinic	T. K. Hershey, E. V. Snyder
	Selena N. Gamber, Emma Shank
	J. W. Shank
Furniture	N. Litwiller, J. W. Shank
	J. L. Rutt
Historical Research	J. W. Shank, T. K. Hershey
	E. V. Snyder
Orphanage	N. Litwiller, Ada R. Litwiller
	E. V. Snyder, J. W. Shank
Partial Self-support	J. W. Shank, T. K. Hershey
	D. Parke Lantz
Policy	J. W. Shank, T. K. Hershey
	E. V. Snyder
Restudy	N. Litwiller, J. W. Shank
	D. Parke Lantz
Rest Home for Missionaries and Workers	T. K. Hershey, J. W. Shank,
	E. V. Snyder
Sewing Circle	Emma H. Shank, Mary H. Rutt,
	Mae H. Hershey

V

Pastors' Meeting

President	J. W. Shank
Secretary	E. V. Snyder

VI

The Publication Board

Manager of Printery	T. K. Hershey
Editor of La Voz Menonita	Albano Luayza
Editor of El Camino Verdadero	E. V. Snyder

VII

Missionary Directory for 1939

T. K. Hershey	Trenque Lauquen, F. C. O., Arg.	Sept., 1917
Mae H. Hershey	Trenque Lauquen, F. C. O., Arg.	Sept., 1917
J. W. Shank	Pehuajo, F. C. O., Argentina	Sept., 1917
Emma H. Shank	Pehuajo, F. C. O., Argentina	Sept., 1917
D. Parke Lantz	Cosquin, F. C. C. N. A., Argentina	June, 1921
Lillie F. Lantz	Cosquin, F. C. C. N. A., Argentina	June, 1921
*W. G. Lauver	Belleville, Pa., U. S. A.	June, 1921
*Florence B. Lauver	Belleville, Pa., U. S. A.	June, 1921
Selena N. Gamber	Pehuajo, F. C. O., Argentina	Oct., 1923
*A. Swartzentruber	St. Agatha, Ontario, Canada	March, 1924
*Edna Swartzentruber	St. Agatha, Ontario, Canada	March, 1924
J. L. Rutt	America, F. C. O., Argentina	Feb., 1925
Mary H. Rutt	America, F. C. O., Argentina	Feb., 1925

N. J. Litwiller	Bragado, F. C. O., Argentina	Sept.	1925
Ada R. Litwiller	Bragado, F. C. O., Argentina	Sept.	1925
E. V. Snyder	Carlos Casares, F. C. O., Argentina	Nov.,	1928
Mary F. Snyder	Carlos Casares, F. C. O., Argentina	Nov.,	1928
*L. S. Weber	Markham, R. 1., Ontario, Canada	Nov.,	1931
*Edna B. Weber	Markham, R. 1., Ontario, Canada	Nov.,	1931
W. E. Hallman	Tres Lomas, F. C. O., Argentina	Nov.,	1937
Beatrice H. Hallman	Tres Lomas, F. C. O., Argentina	Nov.,	1937
T. H. Brenneman	Pehuajo, F. C. O., Argentina	Dec.,	1938
Rowena L. Brenneman	Pehuajo, F. C. O., Argentina	Dec.,	1938

* On furlough.

VIII

Supported National Workers

1. Albano Luayza	Alberti, F. C. O.
2. Querubina R. de Luayza	Alberti, F. C. O.
3. Pablo Cavadore	Catrilo, F. C. O.
4. Marcelina M. de Cavadore	Catrilo, F. C. O.
5. Anita Cavadore	30 de Agosto, F. C. O.
6. Santiago Battaglia	Trenque Lauquen, F. C. O.
7. Amalia M. de Battaglia	Trenque Lauquen, F. C. O.
8. Carlos Barbosa	Quiroga, F. C. O.
9. Celina de Barbosa	Quiroga, F. C. O.
10. Feliciano Gorjon	
11. Maria P. de Gorjon	Passo, F. C. O.
12. Quintina Gutierrez	Smith, F. C. Prov.
13. Elvira Armanino	

IX

Churches and Outstations

Location	Opened	Membership	Pastor in Charge
Pehuajo	1919	43	J. W. Shank
Trenque Lauquen	1920	103	Santiago Battaglia
Santa Rosa	1922	25	T. K. Hershey—Oversight
Carlos Casares	1922	70	E. V. Snyder
Francisco Madero	1924	18	J. W. Shank
Tres Lomas	1925	50	W. E. Hallman
Bragado	1926	45	N. Litwiller
America	1927	19	J. L. Rutt
Meridiano Quinto	1927	....	J. L. Rutt
Mechita	1928	14	Albano Luayza
Passo	1929	6	Santiago Battaglia
Pellegrini	1930	11	Pablo Cavadore
30 de Agosto	1930	13	W. E. Hallman
Maza	1931	8	Pablo Cavadore
Moctezuma	1931	11	E. V. Snyder
Smith	1932	7	E. V. Snyder
Guanaco	1932	9	Feliciano Gorjon
Martinez de Hoz	1932	....	Carlos Barbosa
Aiberti	1933	8	Albano Luayza
Quiroga	1933	20	Carlos Barbosa
Lonquimay	1934	19	T. K. Hershey—Oversight
O'Brien	1934	6	N. Litwiller
Comodore Py	1934	....	N. Litwiller
La Sofia—Ordoqui	1935	....	E. V. Snyder
Cosquin	1935	12	D. Parke Lantz
French	1935	11	Feliciano Gorjon
Bialet Masse	1936	....	D. Parke Lantz
La Nina	1938	....	Carlos Barbosa

X

Church Statistics—1938

Particulars	1937	1938
Missionary pastors	6	6
Ordained Argentine pastors	3	3
Unordained Argentine pastors	2	2
Members at beginning of year	575	544
Total received during year	26	42
Total lost during year	55	58
Net gain or loss	31	16
Membership at close of year	544	528
Contributions during year in pesos	4,421.50	5,675.50

XI

Sunday School Statistics

Number of Sunday Schools	24	23
Average attendance per Sunday	797	778
Number of teachers and officers	65	64
Total offering in pesos	1,259.20	1,191.10

XII

Literature Distributed

Bibles sold and donated	105	68
New Testaments sold and distributed	365	87
Portions of Scripture and Tracts (approx.)	185,355	194,340

XIII

Argentine Local Board Treasurer's Report

(1938)

Former balance		58.10 pesos
Last year's quotas paid up	454.70	
Received from churches for 1938	2,784.75	
Special Conference offering	73.00	
Received for Conference meals	288.90	
For Spanish Relief	1,008.10	4,549.45
Total		4,607.55 pesos

Expenditures

Expense of the Conference	301.90	
Printing of report	3.00	
Paid to Extension fund	3,291.00	
Sent for Spanish Relief	1,008.10	4,604.00 pesos
Closing balance		3.55

Financial Statement of the Argentine Mennonite Mission

Treasurer's summarized report for the year 1938 (in Argentine pesos).

Assets

Former balance, January 1, 1938	13,175.50	
Received from General Treasurer	54,954.45	
	68,129.95	68,129.95 pesos

Disbursements

General Mission	11,919.45	
Native Workers	12,152.25	
Orphanage	3,600.00	
Publication	1,782.00	
Bible School	703.40	
Bible Coach	1,204.50	
Various authorized by Ex. Committee	1,080.05	
Steamer fares	864.00	
Sewing Circle and charity	138.65	
Paving in Carlos Casares	4,419.92	
Miscellaneous	1,186.80	
Balance of Bragado building	14,985.00	
Building repairs	5,772.23	
Total disbursements	59,808.25	59,808.25 pesos
Treasurer's bank balance		8,321.70
Total		68,129.95

Respectfully submitted,

A. Swartzentruber, Treasurer.

Auditor's Certificate

Pehuajo, F. C. O., Argentina
January 17, 1939

To the Mennonite Board of Missions and Charities,
Elkhart, Indiana:
Dear Brethren:

We, the officially appointed auditors of the Argentine Mennonite Mission have carefully examined the books and records of the Mission Treasurer for the year 1938, and we hereby certify that we have found them correct in every detail, and in accordance with the reports sent to the General Treasurer, as well as with the accompanying financial statement. We have also gone over the records of bank deposit slips and balances and certify that the above-mentioned balance is actually on hand in the Buenos Aires Branch of the National City Bank of New York.

The Auditors,
Elvin Snyder
L. S. Weber

PRAISE TO GOD

The seed, the sheaf, the waiting soil,
The sunlight and the shower,
The scholar's zeal, the labourer's toil,
The Book's victorious power,—
All, all are Thine, to Thee alone
Ascribe we all the glory,
That myriad tongues from zone to zone
Now speak redemption's story.

—Dr. H. F. Moule.

AFRICA MISSION PAGE

SHIRATI STATION

Musoma, Tan. Ter.
East Africa.
August 8, 1939.

Dear Prayer helpers, Greetings in Jesus' name:—"But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18).

This finds us still at Shirati, although we are in the midst of the dry season with ideal weather for building operations and even though the chief and many of his people in the Nyabasi district are asking why we are so delaying to come to them after having promised them that we would come and start building the 5th station after the rainy season, even though these people are so anxious that we come to help them: yet the Lord's way is the best way, and we mean to wait upon Him, for He is never too late. But we are so prone to become impatient and sometimes are tempted to run ahead of Him—it never pays!

On last Sunday morning (Aug. 6) there was a call at our door at 6:30 o'clock. As I answered it I found it was Simeon (one of our native Christian brethren who is a member of the native Church council) who came to bring us the news that his little nephew the son of his brother Zedekia about 18 months old had just died, and that I should help to make the funeral arrangements. The first question was, May we have a box for a coffin? These Christians have a desire to depart from the customs of the heathen in many ways, although they do meet with tests sometimes. The heathen practice is to bury their dead, placing a blanket or a cattle hide in the bottom of the grave for the body to lie on, and then they usually provide a white muslin sheet to cover the body, after which the ground is put on. A box was provided, and then the location for burial was the next question. (The heathen custom is to bury not more than ten yards away from the front door of the hut.) I encouraged them to bury in the Church cemetery which was just recently cleaned and a hedge planted around it, but they were undecided. So I left them and went for breakfast. As I was about finished, one of the Christian brethren came and said that I should come and help them to choose a location in the cemetery. Then as the grave was being dug, we proceeded with our Sunday school and morning services (128 being present) and after the morning services the whole congregation went out to the cemetery and there waited until soon two brethren came carrying the little box and the father of the little boy following alone. But soon his wife and their two remaining children came too.

They then placed the little box in the grave, after which the congregation sang that beautiful hymn, "Low in the Grave He Lay;" in the Luo language. This was their own selection and it was quite fitting and impressive. After this the message was given followed by prayer and another hymn and then the grave was closed; the father of the child assisting in the same. This marks the first Christian burial in the Church cemetery at Shirati.

—C. M. Ferster.

Shirati

THE OXFORD GROUP IN
NAIROBI

"Wilt thou not revive us again: that thy people may rejoice in thee? Yea, the Lord shall give that which is good." Psa. 84:5, 12a.

While waiting in the city of Nairobi for a doctor's report, I had the privilege of attending a Sunday afternoon prayer meeting composed of a group of men representing different vocations and nationalities. Their mutual burden was "A revival in Nairobi." Since October 1938 their supplications have ascended weekly to the God who hears and answers the prayers of His children. The "Back to God Mission" will begin publicly on October 1, 1939 by the introduction of a series of evangelistic meetings accompanied by intense personal work. Already God's Spirit is working: The Oxford Group, making great advances everywhere, was forced to close their doors to these men because their persistent testimonies to the saving power of the blood created confusion in the meetings. The Oxford Group minimizes the work of Jesus placing more emphasis on the virtues of honesty, purity, love and unselfishness. Any person whether he is a Mohammedan, Hindu or heathen African can join the Group if he promises to obey the Four Absolutes as given above. Faith in Christ is not an essential.

"I am the door: by me if any man enter in he shall be saved..." Jno. 10:9.

An Indian evangelist reports that the Indians in Nairobi are becoming interested in the Gospel. They have been asked to be taught the Word and further say, "We have no religion." The cry of most Indians when approached is, "We have our religion why bother us."

The future only will reveal the result of these persistent prayers. If this little account inspires others to persevere in prayer for a revival, the object in writing will have been achieved.

"AND GOD is able to do exceeding abundantly above all that we ask or think." Eph. 3:20. —J. Eby Leaman.

A FUNERAL IN THE
COMMUNITY

"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Another example of the uncertainty of life was forcefully given the Shirati community as an object lesson. On Saturday Aoko was apparently enjoying perfect health, for she accomplished her duties in the home and field as usual. By sunrise Sunday she had crossed life's border line, into an eternity without Christ. The exact cause of her death was unknown, but the fact that she had been taken away so suddenly was a sounding alarm to many.

The history of Aoko is interesting but pathetic. She was the wife of Kisera, an unbeliever. Several years ago Aoko confessed Christ. She was making unusually rapid progress in the Christian life, giving the assurance that she would be a fine Christian wife and mother, an example so much desired in a heathen village. About the time she was ready for baptism several unfortunate events occurred in her life which she was unable to overcome. One Sunday morning her husband returned home from a safari while she was yet in church services. He, being very angry because dinner was not yet prepared, beat her unmercifully when she returned home. This was a source of discouragement which led to irregular church attendance. Some time later two children were lost to the family circle. Indifference increased. The climax was reached when Kisera married a second wife. Aoko's testimony and Christian zeal vanished, and she no longer enjoyed fellowship with the Lord and His children.

Aoko closed her eyes in death. Kisera and five unbelieving brothers were there to witness that summons. Rarely are all the brothers together in the village, but God so arranged that they should all be present at the time of Aoko's departure. It was an object lesson that spoke to hearts much louder than any sermon. The Spirit convicted.

Kisera asked for a Christian burial, for which we rejoiced. While several of our Christian boys were preparing the grave Kisera, with a heavy burdened heart, told Dr. Shenk that he was tired of the ways of the heathen. He admitted that he believes in God, and now we are praying that he will have a heart experience of God, and not merely a mental belief. It was with weary burdened hearts that the brothers placed the corpse into the grave. We trust this experience will lead the husband and all the brothers to acceptance of the Saviour.

Friends, isn't it sad that Aoko was
(Continued on last page)

INDIA MISSION PAGE

Sundarganj

BIBLE INSTRUCTION IN THE
SCHOOL

With the opening of school the Bible classes have again been reorganized and have their regular place on the schedule. We have men well qualified spiritually and by training in charge of the various sections. The students of the middle and high schools are divided into eleven different classes. Christian, Hindu, and Mohammedan boys are all taught in the same classes except that the Christian boys of classes nine and ten are taken separately and are given a course much more suited to their needs. In the ninth class, the first year high school, boys come to us from other middle schools who have never had any Bible instruction at all. We therefore have a course in the Life of Christ based particularly on Luke for them. The Christian boys who have been through the Bible classes of our own middle school and have also done the special courses of our intermediate Bible year are very far advanced in Bible knowledge beyond those who have never even read John 3:16, perhaps have never even heard it.

The Christian boys of the ninth and tenth classes have a course that includes many of the great characters as well as great passages and books of the Bible such as Abraham, Jacob, Moses, Jeremiah, Paul, Peter, John the Baptist, and others, along with passages such as selections from Job and the Psalms, Isaiah 40, 44, 52-61, the book of Amos, Philippians, James, Romans 1, 8, 12, 14, Rev. 1-3, etc.

I myself teach the boys of the high school senior class. We take up general religious ideas first, followed by a study of the creation and fall of man as recorded in Genesis, and then we turn to the Gospel of John. I have found this a natural and effective approach to the nonChristians of that class. They come from the best and proudest families of Dhamtari and represent the very citadel of nonChristian thought and influence. It is a great opportunity to have boys like these in the same class day after day to instruct them in the mysteries of the Gospel, but it represents at the same time a terrific task and a hard problem. I have learned to lean heavily on the direction of the Spirit in my dealings with them. A few days ago one of the boys asked this question: "Why do you believe that the Bible is true? How do you know that the Hindu scriptures are not also true?" How would you answer such a question so that a Hindu would be satisfied and would be led a step closer to believing the Bible himself? Only the Spirit can lead us in problems like this.

In the intermediate Bible year, in which all our Christian boys study be-

fore they take up High School, Compounding, or Normal training, we have a regularly outlined course of Bible subjects such as Doctrines, Introduction, Epistles, O. T. History, Religious Education, Life of Christ, followed in the later Normal years by Romans, Hebrews, Church History, and Methods of Teaching Scripture in the Primary School. Thus we try to accomplish our two-fold task of bringing the children of nonChristian families to a knowledge of God through Jesus Christ, and of making the Christian boys "thoroughly furnished unto every good work."

A YOUNG CONVERT BAPTIZED

A few weeks ago a young man named Agrahiz was baptized in the Sundarganj Church. His parents had become Christians at Sankra some years ago, but he never accepted Christ. We have been in contact with him for a number of years in his village of Kumhar Khan and only recently has he come to a full acceptance. Pray for him. He owns fields in his village and stays on there as a farmer.

CONVERTS FROM THE BOHORA
SECT OF MOHAMMEDANS

On July 2nd Bro. and Sister Nazir Ali, who had come to Dhamtari from Jubbulpore to assist in the teaching at the Academy, became members of our Church. They are recent converts from the Bohora Sect of Mohammedans and their simple Christian faith and experience have been an inspiration to many here. The Bohora sect is one of the strictest and most orthodox of all the Mohammedan sects and converts from among them have been very, very few. Nazir Ali's brother was the very first from this sect that ever became a Christian in India. He was working on a ship as cook and deserted the ship in Philadelphia in 1913. He held various jobs on the railway and in rock mines and after some years, largely through the influence of a negro taxi-driver in Philadelphia, became a Christian. He then attended school at Northfield, Mass., and finally completed a full theological course at Princeton, taking also a Ph.D. degree at the graduate school of Princeton University.

In 1930 he returned to India and began to teach in the Leonard Theological College of Jubbulpore. He naturally took a great interest in his brothers and sisters and later succeeded in converting them all. One sister has since been won back by her husband and Bohora relatives but the remaining ones have stood firm. What a testimony to his faith in Christ to have accomplished so much in his own household! One sister, a widow, has stood firm even though her husband's people have taken

her two children and will not even allow her to see them. She is at present in the first high school class in Jubbulpore as a grown up woman trying to make up for the education and training she was denied as a Mohammedan, and to prepare herself for Christian service. She spent the summer holidays with her brother at Dhamtari.

Miriam Bai, Nazir Ali's wife, was won to Christ a few years after her husband, but before any of his sisters came. So she has the honour of being the first Bohora Mohammedan woman that has ever become a Christian in India. She has also a warm and vital experience and a simple, childlike faith that is an encouragement to all who know her. We are very happy to have them join us in Dhamtari and to have them give their lives and service for the Cause at this place.

* * * *

A new law requiring that all aliens in India register themselves at the local police station has just been put into effect. This is interpreted by many as a measure taken in anticipation of war that seems imminent. If we leave the police district for a period exceeding 24 hours we are required to report and give information regarding our movements. May God grant that the war that is so threatening may yet be averted.

—J. D. Graber.

Balodgahan

BACK WITH THE BIBLE WOMEN

I have been away to the hills in Darjeeling during the month of May and part of June to escape some of the heat of the plains. This was quite a change. I returned home June 15th.

The rainy season began late this year so the farmers were detained in sowing their rice. But since this last week we have been having good rains, all the sowing is done. Most of the fields are a beautiful green. In the gardens, also, the corn, beans, radishes, lettuce, squash, and a few other rainy season vegetables are growing nicely.

The Bible women, who had vacation in May, are going regularly to the villages. One of my single Bible women was married in May, and is now working in Dhamtari where her husband has work. I accompany the women to the village when the weather permits.

We ask an interest in your prayers.

—Sarah Lapp.

GARJAN MEMORIAL SCHOOL

The school opened on the 4th of July with an enrollment of 144. We have about as many now as the school building could accommodate. The boarding also is full with an increase of 10 over last year.

It is gratifying to have a staff, with the exception of one, of men and wom-

en who have grown up in our own Mission. A very necessary addition to the staff is a trained nurse, one of our own girls. We wonder now how we managed to get along without her.

It was a real privilege to us to have Dr. and Mrs. Yoder with us a few days soon after school opened. They gave very helpful messages to the school and Dr. Yoder also gave physical examinations to all the school children and a number of other people. Owing to the much trachoma among the school children it is important to take measures against it as early in the school year as possible. It can easily be the cause of retardation in school work. The nurse is busy with eye, ear and other treatments since the doctor's work is finished.

—Mary M. Good.

Sankra

PRAYER CHANGES THINGS

Since the school children have all gone back to school again, our congregation looks rather small, but the interest has been quite good of late. Some of the families who acted very unfriendly to the new pastor for a while are beginning to change their attitude. Several of us have been going to the homes of these families every day to have prayer with them. We are happy to testify that prayer changes things.

The rainy season has at last started, but so far we have had only local showers. Many farmers have had to sow their fields twice because the grain spoiled in the ground.

Mrs. Friesen left for the hills June 27th. The Lord willing, I expect to leave July 17th. Our pastor, Bro. Prasad, who also has had a few weeks vacation, will be back tomorrow.

For a few weeks the attendance at the roadside clinic fell down quite a bit on account of the field work. But this is picking up again, too. This week we had 148 lepers present. During our absence the Indian staff will take care of the work.

We very much need the prayers of God's children at home.

—P. A. Friesen.

Shantipur

AMONG THE LEPERS

There are five women and two men here in the Leper Asylum who want to be baptized. We are always happy when people believe and turn to the Lord. Some of these people are not able to grasp many of the teachings of the Bible immediately, but they do understand the meaning of Christ's sacrifice and the need of accepting Him for Salvation. And little by little they learn a number of other teachings of the Bible. Most of these people who are here are not wanted by their relatives because they have this dreaded disease. They count this as their home and want to stay here to be among the followers of

Christ. I often think of the joy they can have in heaven where their bodies will be just as clean and pure as others' bodies. While here in this life they have no hope of being like other people anymore, after death they will not be separated or troubled by disease, but will enter into joy.

There are a few who will probably become free of the active disease before long. Then they will go out into active normal life again. I asked one girl in this case if she does not believe in Jesus and would not like to become one of His disciples and be baptized. She answered nothing, but hung her head. She is married to a Hindu boy although she has not gone to live with him as yet. To become a Christian now would cut her off from her families, as far as she can know, and relegate her to live here in the asylum or without her family. It is a very difficult situation. She is intelligent and knows the Gospel, and believes. But to face what it would mean to be baptized is more than most of us needed to face. She and others need our prayers.

We hope to start a Bible class at Mangal Tarai on Sunday. Spiritual nurture is one of the problems there. Having two stations over twenty miles apart makes it impossible to do all that should be done at both. We try to get to Mangal Tarai every Sunday, but it is not always possible. And the services are rather weak there when they are left to themselves. We hope the Bible study will be a means of quickening their Spiritual interest in the Word of God.

The Mangal Tarai farmers have sown nearly all of their seed, but like the rest of the places about here, they need more rain. Much of the rice is up and growing nicely, but it needs more water. However rain has fallen the past few days, and we hope no damage has been done to the crops. The farmers there have about twice as much land under cultivation as they had before, and they seem happy.

S. Jay Hostetler.

Medical Station

RESULTS OF PERSONAL TESTIMONY

We are enjoying cool weather for the past ten days. The rains soon bring relief from the heat. At present we are having rain. The air is still; there is no thunder and lightning; the rain is falling gently even quite fast. It reminds me of a welcome rain in Alberta when we boys would spend the day in the haymow tusseling, jumping or climbing ropes.

Usually during rains our work is lighter than at other times. At present, however, the wards are nearly all occupied. The daily dispensary patients are not so many. We are encouraged because patients are more ready to stay in the wards than they used to be. A num-

ber of serious operations have been done this week. The patients are all doing well.

Christian work by way of personal testimony is also done with each patient every day. The entire staff takes an active part. We praise God for the present staff of workers. Just recently three compounders, all of whom were trained here, united with the Church. Mr. Vishwanat, who is laboratory technician, and Mr. Chaudray were received by letter. Mr. Robert, having been baptized as an infant, was given adult baptism. Pray for them and for us all that God may use them and us to His Glory.

On the Sunday that we observed the Lord's supper and feet washing at Sundarganj, we gave communion to twelve Christian patients in the wards. This took place in the afternoon. The other workers and para people came out also, and standing at a short distance from the wards, sang songs suitable for communion service all during this ceremony. All received a wonderful blessing from this service.

There are several of our number in the hospital at present. Malaria is very prevalent and of a severe type this year. One Christian young man became so weak that we gave him daily intravenous glucose in large amounts to sustain his nourishment. He is now almost well.

Last evening Constance, our second daughter, came to her mother and said, "Mamma, there is something awful in my nose." Investigation proved this to be a wad of paper, which she readily admitted having put there. With the help of Miss Shantz accompanied by the vociferous objections of a little girl, we removed this without difficulty. She now says that she isn't going to put anything there any more.

Some of the missionaries and children have had fever. They are all well now.

We are glad to have five Christian boys in our new compounding class. They are all from our Church. These boys meet with peculiar temptations, especially in the first years of training. Pray that they may be directed aright, and they may become useful to the Church and to their people.

"Hitherto hath the Lord helped us" and "My Grace is sufficient for thee for my strength is made perfect in weakness" are two precious promises upon which we are relying, assured and calm. Pray for us and the work here.

—Fred S. Brenneman.

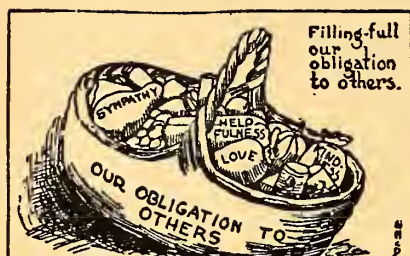
Mohadi:

PERSECUTED BELIEVERS

At Nawapara, where we had spent some time on tour in April, some of the people are pretty much moved. A number want to be baptized soon. There is a group of inquirers, the leader of whom

(Continued on page 508)

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"She hath done what she could"
(Mark 14:8).

* * * *

We are glad to have our circle corner again this month. Several reports were crowded out because there is not enough room.

* * * *

We are glad to know that our sisters have been working along faithfully. The India shipments are to be packed and shipped in the early part of this month. We are grateful for your fine co-operation in preparing this work.

* * * *

The sisters' meeting at the General Conference near Allensville, Pa., was very interesting and helpful. More and more of our sisters look forward to these meetings as a source of inspiration and help in their work. Among the things of interest at the meeting this year was the attendance of the sponsors of our cutting rooms. We are glad to know them, and we trust that our better acquaintance with them will be of mutual benefit.

* * * *

We hope you will read carefully and thoughtfully Sister Helmick's article on this page. We trust we may all be helped and inspired by it.

THE CONSECRATED LIFE LIVES ON

Theme: Worthy Womanhood

By Mrs. Chester Helmick

For the Gospel Herald.

It is a well-known fact that true womanhood is on the decline in our beloved country. The time has come when it is a common thing to see young women, yes, even girls, smoking the poisonous cigarette and drinking beer and other drinks even stronger. It seems all modesty is gone. Fashion calls for such scant clothing that the body is scarcely covered. During the World War the American woman tried to take the man's place while he served in the army or navy. They became equal in the political world. It no longer seemed a shame for them to dress, act, and look like a man. To be a homemaker, a mother, and serve in her humble capacity, seems a lost art.

When woman fails to recognize her place in God's plan she naturally goes down and down. Many detailed things could be mentioned, things that we all see every day of our lives. Surely we as young mothers of the church today need to guard ourselves and our children closely. Our present school system is really a problem to us who are trying to teach our children honesty, pure character, separation from the world in their social life and attire. Our children are so cleverly worked into plays that call for very immodest attire, and oftentimes in connection with the play a seemingly innocent childish dance is required. Yes, they look innocent and usually are quite fascinating, but oh, dear people, the devil knows his job very well. He thinks, "If I can only get them started, I will have that much accomplished." We as mothers are no doubt inclined to feel happy over our child's accomplishments, but how do we know where it will end? Many of us can look back in childhood days and see our dear mothers engaged in housework as well as many outside duties, gathering different kinds of fruit, cultivating the garden, helping with chores around the barn, but they did not deem it necessary to wear men's clothing. They did just as much work as we, and oftentimes much more, for they had no electrical conveniences as we young mothers have today. It affords a person much pleasure and appreciation of having always seen your dear mother in her God-given place and attire. Their influence will live on in our lives challenging us to a higher, nobler cause, and I would to God the influence would follow her grandchildren, for seemingly they are in dire need of it. Napoleon once said, "What France needs is consecrated mothers, then she will have consecrated sons and daughters." Think how badly America needs consecrated mothers, sons, and daughters.

Today we are enjoying fruits of such mothers that God saw fit to mention by name in the Scriptures. Though all were not mothers, they were devout women who took their place or fulfilled their purpose in life. They were willing to be consecrated to God's service. Their works do follow them. Romans 12:1 was really a part of their lives. Influence is a strong power all of us possess either for good or evil. It clings to us, it cannot be shaken off. It is powerful in every look of our eyes, every word of our lips, and every act of our lives.

There is a little spring on the side of one of the mountains in West Virginia bubbling up out of the ground so clear and pure. A single ox could drain it in one day when it is hot and dry. It finds its way down the mountainside under large rocks, over small stones, in and around the green ferns until it reaches the creek, then on into the Potomac,

on to Chesapeake Bay, on into the ocean. It touches the lives of many people who live in homes on its banks. It touches the farms, the cities, and villages along the way. Many a panting dog, thirsty deer, flitting little birds and bees, yes, and the weary hunter has had his thirst quenched by its waters. Just so the consecrated life lives on and on, affecting lives all along the way. Our lives spread wider and wider. Along the banks souls are touched. Some are comforted, some cheered, some saved. The cautious words of comfort, encouragement, cheer, and love dropped from the lips in casual company will deepen the individual's respect for godliness, will draw the half-converted soul to repentance, will cheer the lonely and discouraged, will help to heal the sad, broken hearts left by disappointments and sorrow. So the consecrated life is made up of so many little things. Little things are not to be despised. Little acts are the elements of true greatness. If we don't become great rivers, bearing great vessels of blessings to the world, we can be a little spring, clear and pure, singing through life and giving a cup of cold water to some weary one passing by. It would be impossible for us to count the many little things parents do for their children. Because of their love and concern for their family they don't try to remember. It is just natural for consecrated parents to be that way.

Father and mother have gone now. Their work is finished as far as material things are concerned, but their testimony is still living. A son has drifted out into the cold, wicked world. Life seems empty and certainly not worth while. He begins to wonder what to do; he is perplexed. Slowly but surely memories of home begin to sweep o'er his soul. He remembers that sweet Christian sister he had whom God called home when she was in her twenties. He recalls the sweet melodies of song about God's mercy and love to all mankind as she unconsciously sang in and around the home. He sees her form as she sits in services in the little church by the shady roadside. He remembers how faithfully she taught that little Sunday-school class in the mountain mission, what an inspiration she was to her pastor; how she served in the capacity of young people's meeting, chorister work, hostess to cottage prayer meetings. He recalls how faithful she was in whatsoever she was doing. These scenes and memories began to tug at the brother's conscience and heart. He reasoned with himself if "I will only let God He will use me too like that. He will give me an overcoming and victorious life too." Then he recalls the scene of the family altar; how father read from God's Word in no uncertain fatherly tones; how mother's head was slightly bowed, meditat-

ing on God's Word; how they all knelt, each child praying in turn. Mother's and father's prayer was wide and far-reaching. They were always so thankful for the innumerable blessings God bestowed upon them, thankful to God in all things. They remembered the saints who needed encouragement, the sinner who needed salvation, the lukewarm who needed to be revived, the bishop, minister, or deacon who needed special strength for their many tasks, the missionaries in home and foreign fields, the government officials of their fair land, the neighbors and friends. They asked for the guiding of the Spirit that they might be worthy parents so as to rear their children to the honor and glory of God.

Then comes ringing in the son's ears the pleading voices of parents to God to keep their children pure, and oh, if they should go astray that somehow, in some way, they would return. They asked it all in the name of Jesus Christ their Lord. He remembers the time he was very ill. Mother sacrificed her time, energy, comforts, and even part of her health, so as to minister to his physical needs. She did it so willingly, always so cheerful, never doubting, and with a prayer continually on her lips for the recovery of her son. Father, sister, and brother did their part as all consecrated families do. All of this is too much for a heart that has grown cold, for a conscience that is partly seared, and a mind that even doubted. Though these loved ones have passed on into eternity, the influence of such lives pulls—tugs, and the wayward son returns to God and is again restored to normal spiritual health. He never ceases to thank God for that blessed home training. Many a wayward daughter has gone through this experience, too.

The uttermost parts of the world are feeling today the inestimable influence of the consecrated Bible leader. Paul's many quotations are an inspiration unto salvation. Peter's enthusiasm spurs us on to always be ready for action when opportunities present themselves. Stephen, the martyr, gives us courage and faith in time of persecution. From Abraham, the spiritual pilgrim, we gather the gleanings of undaunted faith, love without dissimulation, and all unselfishness. Job's suffering was a means used to perfect his character. Though he lost his children, and his own wife turned against him, he remained a godly father. David, the sweet singer of Israel, gave us spiritual song used in the church of all ages. Daniel, the model young man, though unjustly persecuted, his hardships became the steppingstones to honor in the midst of corruption.

We can still live pure lives. From Hannah's life we mothers can learn how to be an ideal mother. Dorcas teaches us how to be benevolent seamstresses. Esther was a woman of beauty, but we

cannot imagine her wearing all kinds of makeup from head to foot and back to tips of fingers; self-sacrificing, showed heroism and tact. Mary Magdalene was so grateful for salvation she showed her gratitude by ministering to Christ, by her presence at the cross and sepulcher. She was the first to whom Christ appeared after His resurrection. How, and how much do we show our appreciation? We could go on and mention many more such characters.

The writer is taking this privilege to mention by name just some of our beloved and worthy leaders. So often we quote characters whom we only know by reading of them, when in our own ranks are men of sterling qualities. We as younger soldiers of the cross know Bro. J. S. Coffman only by testimonies of many older saints who knew him personally, and by reading, "Life and Labors of J. S. Coffman," by M. S. Steiner. It is worth any person's time and energy to read this book. There are so many of us who pay so little for our salvation, and it doesn't take many reverses in life to throw us off the track. Those who are misunderstood, misused, will do well to follow in the steps of this saint, but be sure they follow Christ as he did. He says he learned in the bitter school of experiences what would have been impossible for him to learn in any other way. Through all his upgrade traveling, his physical handicap, he remained resigned to God's will. He expressed his regret that he was not stronger and could not do more work. His testimony was, "I will leave it with the Lord." Sometimes he felt he had given up health, home, friends, and very soon would give up life with false accusations heaped upon him, and be buried away in oblivion. He says, "By God's grace I can do it." Christ did the same for all of us. Now is the influence of this pilgrim evangelist dead? No, it is living in the lives of many this day. Many a life is inspired to press on toward that prize of the high calling of God in Christ Jesus. It is the testimony that some were so moved on hearing of his death that they surrendered to the Lord. Believers were convinced that a fully surrendered life was the greatest possible blessing to the world. Why lives like this are cut short will be revealed only in eternity.

In the lives of so many, and especially boys and girls, lives the sweet memory of Bro. J. A. Ressler, better known to most of us as Uncle J. A. How marvelously he won his way into the hearts of innocent children. They have the greatest admiration for him. In India his voice is still heard in the hearts of natives. Little heathen children grew up but they, back in their memories, recall the soft pat on the head from a kind and tender hand, they see that cheery warm smile as he told them the story of Jesus who loves them just as much as any one in this big,

wide world God made. The young ministers and ministers' wives who were privileged to work with him in his last days, during his bishop oversight, remember his kind words of encouragement. He dealt gently but sure. His unselfishness was so often manifested. He was fatherly, often referred to young ministers as his boys. He was not afraid to declare the truth. We can recall the statement he used to make after communion, "We once more have renewed our covenant with God." Looking forward to his visit with his beloved companion at communion time, was such a pleasure. Those who attended his last rites testify to the fact that it is an experience that shall live through their lives for good.

In his humble, quiet, yet unassuming way, Bro. Noah Miller moved and worked with, and among, his people and fellow workers. He fulfilled every engagement as nearly as possible, often leaving his home duties while even in the midst of them. To him first things came first. Young men who are filling their place in responsible church work, are testifying now to his kindness and interest toward them when they were just a little more than boys. He willingly took life as it came, never complaining. There were times when away from home he did not enjoy the comforts of life, yet if someone would have just thought, it could have been so, but he said not a word. As long as he was doing God's will he was happy.

Bro. Geo. R. Brunk, the mighty defender of the truth, shall live on and on. He held no fear of the evil workers of darkness. To preach the Gospel of Jesus Christ and Him crucified was not only a privilege and duty to him, but a pleasure. He was not ashamed of the Gospel of Christ. The church work weighed heavy upon his shoulders. His sterling qualities as a leader were always so much appreciated. His family is a testimony as to the kind of father he was. To many young men and women the echo of his kind voice is heard within the walls of E. M. S. They recall the many truths he taught in such a persuasive and emphatic way. His counsel and word of encouragement brought comfort and peace to troubled souls. So we could go on and on, mentioning many more such characters. Let us live such lives bringing honor and glory to God to the saving of souls; in all our ways acknowledge Him and have our way directed by Him.

Pinto, Md.

Duty's path always opens for us as we go on; not before we start, but as we obey and move forward.—Gospel Banner.

Our lives should shine forth in the life of Christ as He lived it while here on earth.—Richard Danner.

REPORT

Of the first meeting of the State Sewing Circle of Illinois, held at Metamora, Ill., June 24, 1939.

Forenoon Session

Key texts used for the day were I John 1:7 and Phil. 4:8.

The meeting was called to order by the president Sister Alma Yordy.

Song service by chorister, Hilda Ringenberg.

Devotional, by Sister J. D. Hartzler. Scripture reading, Psalm 145, commenting on verse 18.

Topic, "The Sewing Circle Work," Sister John Roth. An interesting history of the past circle work and some helpful suggestions for the circle work in the future was given.

"Walking with God," by Dr. Esther Hodel. Walking with Him is feeling He is with us all day long. (1) Awareness of God, closeness, support; (2) makes us unafraid of problems in life, also death; (3) as Enoch, "He walked with God and he was not, for God took him." If we walk with God we are not; take away our selfishness, and we grow more like Him because we ourselves have been removed, and what God asks us to do we do justly.

Special music (duet), "Abide in Me," by Conrad sisters.

Closed with prayer.

Afternoon Session

Chorister, Sister Emory Schrock.

Devotional and prayer, led by Sister Alta Heiser, Psalm 23.

Business meeting and-reading of all reports.

Special music (trio), "Jesus, Rose of Sharon," by Conrad sisters.

Topic, "Girls' Work," by Sister Luella Sanders. In girls' work, a great help in preparing them for senior circle work. Mothers can be a help in creating interest. A wonderful help in leading devotions, also realize the greatest blessing received is when the greatest sacrifice was made.

Special music (trio), "Jesus, Saviour, Pilot Me," by Hopedale sisters.

"Mothers Co-operating with the Ministry in Solving Problems of the Church," by Sister M. C. Lehman. (1) Parents must live the lives they live before the children; (2) mold children to be helpers rather than trouble-makers. Ministers and mothers should agree on same things; minister should be in touch with home and Church. Children should know the problems of the Church, and should know God's work is sufficient for all problems. Purity and high moral standards of living are needed in this time and age to create a background that will stand the test. Home is a factor in teaching religious truth. Most powerful method is taking all our needs to God, who can take them all in His hand. Leave our burdens at His feet and He will work them out.

With the interesting program during the day, a larger interest for sewing circles was created among all present, and it was decided to have another all-day meeting next year.

Closing prayer.

Clara Naffziger, Secretary.

Flatter not thyself in thy faith to God, if thou lackest in charity to thy neighbor; and think not that thou hast charity for thy neighbor if thou fail in faith to God.—Quarles.

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—Livingstone's resolution in young manhood.

THE HILLS OF CORDOBA

(Continued from page 492)

We praise HIM for supplying our personal needs as well as the needs of several of the converts and believers as sometimes the checks delay in arriving, it may be the boat, train or even the postman, but He has never failed and never will. HE always gives strength to carry on.

We rejoice in a Heavenly Father who watches over us and has HIS angels to encamp round about them that fear HIM and delivers them. Altho surrounded daily by disease and death HE has freed us from all.

It gives us joy to tell you about some souls that have found the LORD, have found peace and rest in the Saviour and are now taking studies preparing for baptism when Bro. T. K. Hershey comes again to the Hills. We are also glad for the group of interested ones who come out to the meetings, three and four times a week, some to private homes and at regular times to the mission home. We are glad that so many come and that the room is about all taken up and we must have some of the meetings in the open porch and even for this we are glad.

We are thankful for the way that our Tract and Book Fund has been replenished by sacrificing and loving believers who have realized that it is necessary to take the Gospel story and deliver portions to them for whom nothing had been prepared.

With grateful hearts we want to continue in this work, wherever HE leads us and, we ask you to pray earnestly for the down pouring of HIS HOLY SPIRIT on the workers and believers in the Argentine so that the testimony may be carried even to the far off corners and that at last HE may "present to HIMSELF a glorious church, not having spot nor wrinkle nor any such thing; but that it should be holy and without blemish."

Pray and again we say PRAY.

Cosquin, Argentina.

INDIA PAGE

(Continued from page 505)

is the head-master of the village school and another is the land-officer of the village, and another is the town crier. There are several others. The news of their intention to become Christians has caused commotion among the Hindus and Mohammedans. The head-master has been put out of the school and the land officer is about to be put out. The immediate cause of these men losing their jobs is a quarrel that took place between them and one Mohammedan in the village. The cause of the quarrel is their wanting to become Christians. These men continue to be believers and say they will be baptized at some near future time. They enjoy

singing Gospel songs and reading the Bible and praying.

Last week we made the trip to their village which is about 26 miles from here. This is the rainy season and so the trip was rather difficult. The people were very glad to have us come. When we left, they asked us to remember them in our praying.

In all there are about eight families who want to become Christians. We must not forget that there are still a dozen and one possibilities between their present decision and their first stand. But there are also no impossibilities with God. So will you help us to pray for their Salvation and their ability to stand the persecution they are now suffering.

—Lloy A. and Elizabeth Kniss.

EDITORIAL

(Continued from first page)

live on the same levels of spiritual attainment as those whom they engage?

The general program of our missionary efforts could be greatly enlarged and strengthened if each member of our mission boards would acquire the kind of information and the summary of facts that puts force and enthusiasm into the lives of our missionaries. We need more vision among the men on our boards; the kind of vision that begets conviction. Would it not be well for our mission boards to spend more time in prayer appealing to God for more faith? We need men of faith to send out missionaries of faith. It would be more than a mere satisfaction of mind to our missionaries to discover in their boards a group of men whose consecration deeply affects their whole life. It would be a power to them. And with greater sacrifice at home plus the existing sacrifice on the field we could expect the streams of missionary blessing to enlarge in our present stations and to overflow into new and needy fields beyond.

"HINDRANCES IN MISSION WORK"

1. Lack of missionary zeal.
 2. Indifference to spiritual matters.
 3. Self-satisfaction.
 4. Fear.
 5. Unwillingness to be used.
 6. Selfishness.
 7. Self.
 8. Spiritual "near" or "far-sightedness."
 9. Sin.
 10. Satan.
 11. Ignorance.
 12. Lethargy.
 13. Procrastination.
 14. Prayerlessness.
- Any one or all of the above may be responsible for another great hindrance often felt in Mission work:
15. Lack of funds.
- S.

ENLISTING THE CO-OPERATION OF THE CHRISTIAN BUSINESS MAN IN THE TASK OF WORLD EVANGELISM

(Continued from page 490)

of the pastor. But these and any others are just contributory to that one great task of evangelizing the world. If that is not their ultimate aim they are not fulfilling their purpose.

But coming more definitely to my subject—Enlisting the Co-operation of the Christian Business Man in the Task of World Evangelism. Before we can expect any extensive realization of this great need there must be some changed attitudes, attitudes of some business men and attitudes of some church leaders. Let me cite you two incidents which made an impression upon me while yet a boy, which illustrate these two attitudes.

The one was a talented young man who was active in Sunday school work, serving in various capacities. At the time of reorganization he was nominated again for the office of superintendent. He stood before the Sunday school and plead to not be re-elected because his business occupied him so that he would not have time for Sunday school. No wonder that today this man has no conscience against Sunday fishing trips and many other desecrations.

The other was a talented young man who was also an active Sunday school worker. The more he advanced in business the more some certain church leader sought for some means to get him out of active church work. No wonder that that man is absolutely inactive in things religious today.

This is the burden of my message today: Business men, recognize your responsibility placed upon you by the Great Commission, and that your talent is not given you for selfish purposes. Church leaders, recognize your great need of his business ability as well as his money to bring the good news to the entire world. We have successful business men, and some of them wealthy, who have gained their wealth by just as honest and conscientious methods as the farmer receives his returns from the soil or the laborer by his muscle and skill. There are men who have acquired millions by absolutely honest methods. But so many of them become selfish and forgetful about their responsibility as stewards. Oh yes, they give much, but so selfishly. They give libraries that will bear their name—or schools. They give for scientific research. But their name must be called out loudly in connection with it. Not far from home there is a high school building donated by a wealthy man. But it must always be called the J. Leonard Replogle High School. A similar case nearby, the Bob Smith High School. How far this is from the Bible teaching on giving. They give to worthy causes. Man has been greatly blessed by these gifts. But they want the honor for themselves.

Here is a teaching that our blessed Lord gave while here on earth that all of us need to ponder: "Make to yourselves friends by means of money that when it fails they may receive you into eternal tabernacles." This, of course, is a free rendering of Luke 16:9, but I believe it is the teaching the Master meant. We cannot take our gold and silver into heaven. They have all there that they need. They use it to pave streets, even as we use brick and stones here. But we can take souls into heaven and receive full value for them. Let us exchange our gold and silver while in the world for souls. Then our money will have eternal value.

When this important teaching takes hold upon us let us tell it to others. Preach it from the pulpit. Teach it in the class room. Tell it to our children. Then we shall have made a great step in enlisting the co-operation of the Christian business man in world evangelism.

In this task of evangelism the Christian business man's money is needed. It takes money; much money. But his business ability is needed even more than his money. Dare I say that there have been real failures in missionary ventures because of the lack of business ability in those who undertook the work. There are many spirit-filled ministers and missionaries who are able to win souls to Christ but who are hardly able to properly conduct the business necessary for the upkeep of their own homes. This is not saying anything to their discredit, for the Lord does not endow Men alike. But the Lord so endows us that tremendous things may be accomplished if we co-operate. I feel sometimes that we make a great mistake by taking men who are called to preach and are able to preach and place upon them responsibilities of a different kind—responsibilities that could so ably be taken care of by consecrated laymen. By so doing, often a blessing is taken from two. The minister is deprived of the blessing

of a successful ministry and the layman is deprived of the blessing of doing that work which he so ably could. God's detailing the work for the care of the tabernacle should be a lesson for us. The Kohathites, the Merarites, and the Gershonites each had their specific work to perform. For one to undertake the work of the other would have been a very serious offence.

The apostles in the early Church gave us a wonderful lesson in detailing responsibility when there was a murmuring of the Grecians against the Hebrews because their widows were neglected. They did not say, "Well, we will appoint Thomas or one of the other apostles to have charge of this work. We know that Thomas has a great responsibility as an apostle, but what else can we do. This is an important work and surely it dare not be entrusted to any other than an apostle." No, they said: "It is not reason that we should leave the Word of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

The apostles were not slow to see the importance of directly handling the Word of God. They also recognized that there would be great loss if they devoted a part of their time to business. They assumed that there were laymen that possibly could take care of these details even better than they could. But let us notice that they were not in the least careless about this matter. Honest report. Full of the Holy Ghost and wisdom. In our enlisting of the Christian business man, let us be sure that they are such that are of honest report and full of the Holy Ghost and wisdom. If we err in this there will be havock in our missionary program.

That leads us to this question: Are there Christian business men in our church who are of honest report and full of the Holy Ghost and wisdom? There are some people who question, but I believe there are many and that there would be still many more if they would have proper pastoral guidance and help. Some of our well-to-do men in the church know nothing of visits from pastors or church men except it be for money for some cause. No wonder some of them look at the church rather suspiciously.

The task of world evangelism requires the co-operation of every Christian. Men in all walks of life are needed. Every Christian must be a missionary. Help the Christian business man to see that he can play a vital part in this great task. Use him. Show him that it is his talent as well as his money that the Church needs. Break down that gap between the ministry and laity.

Shall we begin to enumerate places where the Christian business man is needed? Methods of financing, purchasing of buildings and supplies, erecting buildings, means of transportation, ways and means of expansion, dealing with foreign and city authorities, and thus we could continue.

Oh, you say that is putting the work down to cold formalism and ruling out the Spirit. God forbid. We feel that the Lord can use consecrated, untrained men. The Holy Spirit can and will guide consecrated trained men more freely than others.

Today Jesus Christ is in heaven; the Holy Spirit is here. The work of evangelism is the work of the Holy Spirit. The Holy Spirit must do His work through men that He indwells. He indwells every believer. Let us open the way so that He may use every believer freely.

"MUST I GO AND EMPTY HANDED"

"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet.

Cho. "Must I go and empty handed,
Must I meet my Saviour so?
Not one soul with which to greet Him,
Must I empty handed go?

"Not at death I shrink nor falter,
For my Saviour saves me now;
But to meet Him empty handed
Thought of that now clouds my brow.—Cho.

"Oh, the years of sinning wasted,
Could I but recall them now,
I would give them to my Saviour,
To His will I'd gladly bow.—Cho.

"Oh, ye saints, arouse, be earnest.
Up and work while yet 'tis day.
Ere the night of death o'ertakes thee
Strive for souls while still you may.—Cho.

FINANCIAL REPORT

GENERAL

L S Glick	2 75
A & W Ind	5 00
Forks Cong Ind	20 10
Burr Oak SS Ind	3 20
Sharon Cong Ohio	9 54
Rock SS Pa	26 00
A Brother & Sister Mich	5 75
Mattawana A M SS Pa	9 50
Providence Cong Va	15 35
Oak Grove & Pleasant Hill Congs Ohio	62 80
L E Miller	5 00
Schellsburg Cong Pa	1 50
Pinto Cong Md	2 49
Kaufman Cong Pa	6 30
Glade Cong Md	80
E Union Cong Ia	27 29
Manson Cong Ia	41 94
Zurich SS Ont	7 26
John 3:16 Ont	18 73
Mrs M C Cressman	50 00
Filer Cong Idaho	11 58
Eli H Zook	2 50
Leetonia SS Ohio	14 07
Bethel SS Medina Co O	33 00
Plain View SS Ohio	45 00
Oak Grove SS W Lib O	33 62
Bethel SS W Liberty O	24 55
South Union Cong Ohio	59 57
Martins Cong Ohio	51 34
Meadville Cong Pa	3 76
	600 29

INDIA

General

Scottdale SS Pa	7 38
Detroit Miss Cong Mich	3 41
Canton Miss Cong Ohio	10 16
Sue F Landis	5 00
Locust Grove Cong Pa	71 38
Reiff Cong Md	190 85
Providence Cong Va	4 00
Belleville Cong Pa	50 00
A Brother Pa	43 00
B S Jr III cl girls Va	1 00
Weavers SS Va	27 27
Bank SS Va	12 50
Salem Cong Nebr	7 93
E Fairview Cong Nebr	13 56
E Chestnut St SS Pa	19 46
E Chestnut St Cong Pa	25 15
Landisville SS Pa	30 26
Metamora SS Ill	25 19
Willow Springs Cong Ill	14 00
Pleasant Grove SS Ill	100 00
Metamora Cong Ill	24 58
Wideman Cong Ont	20 19
Snyder Cong Ont	10 52
Floradale Cong Ont	13 90
St Jacobs Cong Ont	89 00
Hagey Cong Ont	7 00
Line Lexington Cong Pa	87 00
Zion Cong Ore	22 81
Palmyra Cong Mo	5 54
Hannibal Miss Cong Mo	4 00
E Holbrook Cong Colo	10 00
La Junta Cong Colo	12 24
Central SS Elida Ohio	12 50
	980 78

Missionary

A Brother & Sister Ind	13 00
Friends Ohio	150 00
Maple Grove Cong Pa	22 04
Freeport S C Ill	10 00
Oak Grove & Pleasant Hill SS Ohio	27 30
Manson Cong Iowa	17 54
Blooming Glen SS Pa	112 50
Spring Valley Cong Kans	25 00
Sycamore Grove Cong Mo	48 32
Bethel Cong Mo	11 54
Penna Cong Kans	9 75
Goshen Cong Ind	38 33
Clinton Frame SS Ind	112 50
Belmont Cong Ind	12 66
Prairie St Cong Ind	25 81
W Clinton SS Ohio	32 49
Martins Creek SS Ohio...	25 00

Mennonite Board of Missions and Charities

July, 1939

Lockport SS Ohio	28 92
Pleasant Grove S C Ill	5 00
Berlin S C Ohio	15 00
Oak Grove S C W Lib O	30 00
Midway S C Ohio	20 00
Bethel Sisters W Lib O	20 00
South Union S C Ohio	5 00
Orrville S C Ohio	5 48
	823 18

Missionary Children

Weaver SS Pa	45 00
Masontown SS Pa	11 73
Scottdale SS Pa	5 50
Sycamore Grove & Bethel DVBS Mo	4 80
Cullom SS Ill	10 50
Waldo SS Ill	75 00
Warwick River SS Kindergarten cl I Bible S Va	1 50
LaJunta Y P B Mtg Colo	6 00
Oak Grove SS Jr & Int Depts Ohio	8 06
	168 09

Evangelist

A Sister	29 00
A Brother & Family Colo	8 00
Manheim Bible Study cl Pa	50 00
Millersville SS Lydia Sauder cl Pa	25 00
Strasburg Cong & SS Pa	26 96
Waterloo Y P M Ont	25 00
Wideman Y P M Ont	25 00
Hagey-Wanner Y P M Ont	30 00
J H	10 00
	228 96

Bible Women

Scottdale SS Pa	17 75
A Sister Ont	25 00
L D Hunsicker cl Pa	12 50
Howard-Miami SS cls Ind	11 00
	66 25

Educational

Mellinger SS Fund Pa	45 00
Freeport V B Sch Ill	17 00
T K Moyer cl Pa	25 00
Ft Wayne SS Ind	3 00
Leo SS Ind	12 00
Nappanee SS Ind	8 00
Howard-Miami SS Ind	20 00
Middlebury SS Ind	7 00
Hopewell SS Ind	12 00
Clinton Frame SS Ind	12 00
Belmont SS Ind	1 00
Pleasant View SS Ind	3 00
Prairie St SS Ind	15 00
	180 00

Orphan

A Brother & Sister Ind	9 00
Forks SS Ind	19 70
Kans City Cong Y P Ks	9 00
Sue F Landis	5 00
Conestoga SS Mast Stoltzfus cl Pa	11 00
Plainview SS 2 sisters classes Ohio	22 00
Mr & Mrs A J Hostetler	36 00
A Brother & Sister Pa	20 00
Mrs Jason G Boller	9 00
Plum Creek Cong Nebr	11 00
W Union SS Pri Dept Ia	10 85
Alpha Cong Minn	10 25
Manheim SS Pa	18 00
Elizabethtown SS Edna Ebersole cl Pa	9 00
A Sister Pa	9 00
Bossler SS Pa	11 00
Millwood SS children Pa	9 00
Mt Joy SS Samuel Smith cl Pa	44 00

Strasburg SS Begnrs cl Pa	9 00
Metamora SS Martha Nofsinger cl & Lena Schertz cl Ill	36 00
Waldo SS Ill	29 00
Shore Cong Ind	14 86
Shore SS Ind	15 00
Belmont SS Ind	36 00
Middlebury SS cls Ind	18 75
Bethel SS Medina Co Ohio:	

Class 2	11 00
Classes 3, 5, 6 and 10	11 00
Class 4	9 00
Class 7	11 00
Class 8	11 00
Class 9	11 00
Martins Cong Old Sis cl O	2 75
	498 16

Widow

Bethany SS Mich	5 50
Scottdale SS Pa	5 50
Sue F Landis	5 00
Mattawana A M SS Pa	5 50
Freeport SS cls 12 & 14 Ill	22 00
Walnut Creek A M SS cl 12 O	22 00
A Brother & Sister Pa	5 50
Portland SS cl 14 Ore	5 50
Shore SS Ind	8 80
Bethel SS Mothers Cl O	5 50
Martins Creek SS cl 13 O	11 00
Martins Creek SS cl 12 O	6 00
Bethel SS Med Co cl 1 O	5 50
	113 30

Medical

Fairview SS Mich	55 00
Oak Grove SS Mrs D P King cl Ohio	22 00
A Sister Strasburg SS Pa	10 00
Larned SS Kansas	40 00
Catlin SS Kans	10 00
Midland S C Mich	15 00
South Union S C Ohio	10 00
	162 00

Lepers

Sue F Landis	5 00
Landis Valley SS Grace Redcay cl Pa	5 00
Kitchener SS G Weber cl Ont	8 65
	18 65

New Missionary Equipment

Brothers Ore	5 00
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Personal

Doylestown SS B St cl Pa	10 75
Warwick River SS SBS Jr III cl Va	2 50
	13 25

Hospital

Freeport S C Ill	20 00
Total for India	3,277 62

SOUTH AMERICA

General

Scottdale SS Pa	10 37
Detroit Miss Cong Mich	3 40
Canton Miss Cong Ohio	10 16
Sue F Landis	5 00
A Friend Kans	7 00
Providence Cong Va	2 00
Mr & Mrs K	45 00
Belleville Cong Pa	50 00
Samuel R Hoover	5 00
Weaver Cong Pa	8 04
Oak Grove Cong Md	4 00
Stahl Cong Pa	11 98
Pleasant Grove Cong Pa	4 00

E Fairview Cong Nebr	16 83
Salem Cong Nebr	16 03
E Chestnut St SS Pa	20 00
A Bro & Sis Hanover Pa	50 00
Science Ridge SS Ill	20 75
Roanoke Cong Ill	15 00
Pleasant Grove Cong Ill	7 00
Highway Village VBS Ill	2 20
Lower Salford SS Pa	57 57
Souderton SS Pa	23 31
La Junta VBS Colo	0 68
Palmyra Cong Mo	2 76
E Holbrook Cong Colo	10 00
Letha Enns SBS Cl Colo	1 25
La Junta Cong Colo	12 24
Central SS Elida O	12 50
	434 07

Missionary

Denbigh SS Jr IV SBS cl Va	3 00
Central Cong Elida O	75 00
Oak Grove & Pleasant Hill Cong O	27 30
Mt Clinton SS Va	17 00
Bank SS Va	14 00
Bossler SS Pa	23 89
Poole A M Cong Ont	75 00
Zurich A M Cong Ont	14 00
East Zorra Cong Ont	75 00
Souderton SS Pa	37 50
La Junta Cong Colo	8 02
Pleasant Valley SS Kan	20 00
	389 71

Missionary Children

Elizabethtown SS Samuel Keener cl Pa	6 25
Niagara Dist SS's Ont	30 31
Baden SBS Ont	11 55
Wideman SS Girls' cl Ont	7 50
	55 61

Evangelist

E Chestnut St SS Mrs O G Hess & Anna B Leaman cls Lancaster Pa	12 50
Scottdale SS Pa	12 50
W Union Cong Iowa	79 64
E Union Cong Iowa	50 00
Shore Cong Ind	13 13
Ft Wayne SS Ind	7 00
Leo SS Ind	28 00
Nappanee SS Ind	17 00
Howard-Miami SS Ind	40 00
Middlebury SS Ind	18 00
Hopewell SS Ind	23 00
Clinton Frame SS Ind	28 00
Belmont SS Ind	2 00
Pleasant View SS Ind	7 00
Prairie St SS Ind	30 00
	367 77

Bible Reader

E Scottdale SS Tchrs Pa	12 00
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Orphan

Landisville SS Women's cl No 9	5 00
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Clinic

Mr & Mrs Paul Kortemeier	10 00
Midway & Columbiana SC O	20 50
	30 50

Bible Coach

Brothers Oregon	5 00
A Brother Md	10 00
	15 00

Personal

Assoc SC's Franconia Dist Pa	72 00
Total for S America	1,381 66

AFRICA

Amos R Kurtz	5 00
Sue F Landis	5 00
Samuel R Hoover	5 00
Scottdale SBS Pa	19 68

Masontown Cong Pa	12 73
Roanoke VBS Ill	6 97
Palmyra Cong Mo	2 00
La Junta Cong Colo	19 03
Plain Cong Pa	80 34
	155 75

CITY MISSIONS

Altoona Pa

Pleasant Grove Cong Pa	8 00
Masontown Cong Pa	8 66
Blough Cong Pa	7 47
Allensville Cong Pa	43 59
Stahl Cong Pa	9 38
SW Penna SS Conf Pa	9 29
Thomas Cong Pa	10 30
Oak Grove Cong Md	4 99
Masontown Cong Pa	5 00
Kaufman Cong Pa	12 55
Morrisons Cove Congs Pa	5 50
Scottdale Cong Pa	17 52
	142 25

Canton Ohio

Kidron Cong O	2 00
Kidron Bible cl O	2 00
Oak Grove & Pleasant Hill Congs O	10 00
Martins Cong O	2 00
Walnut Creek Mis Mtg O	10 50
Walnut Creek SBS O	5 00
Farmerstown Mis SS O	9 13
Canton Cong O	12 29
Canton SS O	4 80
Marion Lehman	1 00
Mrs John Sommers	2 00
Lorene Troyer	3 00
Vera Oswald	1 00
West Clinton SS O	20 00
	84 72

Chicago Illinois

John Shank	1 50
Friends	2 00
Ruth Oyer	1 00
Miriam Schertz	12 00
Ben Gerig	12 00
Mary Herr	2 50
Telephone Rental	2 80
Willard Richer	1 00
Morrison SS Ill	6 00
	40 80

Detroit Mich

Crown Hill Wks Mtg O	5 80
Brutus Cong Mich	10 00
Detroit Cong Mich	4 47
Mark Hertzler	3 00
Beech SS Ohio	36 49
	59 76

Detroit Bldg Mich

Emma Hazlett	5 00
Joe Swartzendruber	20 00
Brutus Cong Mich	5 00
Elkhart SS Old Men's cl Ind	5 00
Shore Cong Ind	33 25
Crown Hill Cong O	19 61
	87 86

Finland Bldg Pa

Souderton YPBM Pa	30 00
Rocky Ridge Cong Pa	10 00
	40 00

Finland Bench Fund Pa

Finland Workers Pa	65 00
A Member Finland Pa	10 00
A Brother Souderton Pa	25 00
	100 00

Ft Wayne Ind

Brother Wenger	1 00
A Brother	2 00

Hopewell Cong Ind	16 73
	19 73

Hannibal Missouri

Pleasant View SS Okla	13 21
Protection Cong Kans	6 94
Hesston College Cong Ks	19 67
Pleasant Valley Cong Ks	17 50
Cherry Box Cong Mo	4 10
Crystal Springs Cong Ks	14 65
Yoder Cong Kans	41 11
	117 18

Hutchinson Kansas

Salem Cong Nebr	5 81
Pa Cong Kans	10 00
Spring Valley Cong Ks	10 17
Limon Cong Colo	2 50
	28 48

Iowa City Ia

Liberty Cong Iowa	14 40
Plum Creek Cong Nebr	11 60
L Deer Creek Cong Ia	42 55
Chappell Cong Nebr	4 00
E Fairview Cong Nebr	17 09
	89 64

Iowa City Bldg Iowa

Alpha Cong Minn	10 00
East Union Cong Ia	8 92
	18 92

Kansas City Kans

Morris SBS Kans	2 15
Kansas City WDBS Ks	5 62
Katherine Rickert	1 00
Emil Torkelson	3 00
Kansas City Cong Kans	4 00
Mr & Mrs H D Miller	12 50
Margaret Mininger	1 00
Nebr SS Conf	10 77
E Fairview Cong Nebr	20 16
	60 20

Lima Ohio

Martinscreek SS O	5 61
Walnut Creek SS O	10 50
Bethel SS O	13 48
Bethany Cong O	16 36
Central Cong Elida O	15 13
	61 08

Los Angeles Bldg Calif

Maple Grove Cong Ind	29 00
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Norristown Pa

Deep Run Cong Pa	25 00
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Peoria Illinois

Barbara Stalter	1 00
Flanagan Cong Ill	5 00
Peoria Cong Ill	25 00
Mr & Mrs Paul Kortemeier	17 68
Hopedale Cong Ill	30 00
Waldo Cong Ill	29 78
	108 46

Philadelphia Colored Mission Pa

A Friend Pa	60 00
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Portland Oregon

112th Quarterly Mission Mtg Oregon	51 06
Nampa Cong Idaho	8 00
Fairview Cong Oregon	58 23
Portland Cong Oregon	2 32
Albany Cong Oregon	5 23
	124 84

Toronto Ont

Wideman Cong Ont	11 25
Floradale Cong Ont	9 18
Hagey Cong Ont	7 00
	27 43

Total for City Missions 1,325 35

CHARITABLE INSTITUTIONS

Children's Home K C

Farm Income	2 00
Special Support	111 00
Mrs Atlee Hostetler	1 00
Birthday offg Canton Ks	1 50
C T Miller	2 00
Mary Swartzendruber	1 00
Liberty Cong Iowa	1 50
Cls 9 & 10 Pigeon Mich	1 00
Bible School Class	1 00
Abe Mast	3 00
A friend	1 00
Zion SS Okla	20 00
Masontown SBS Pa	5 40
Nebr SS Conf	10 76
East Bend Cong Ill	50 61
Clinton Frame SBS Ind	9 67
Lake Region SBS Minn	1 00
	223 44

Orphans Home Ohio

Farm Income	102 46
Special support	334 50
J L Troyer Estate	1,000 00
Providence Cong Va	0 50
Thomas Cong Pa	8 45
Clinton Frame SBS Ind	9 67
Ft Wayne SBS Ind	4 63
Lake Region SBS Minn	1 00
	1,461 21

Home for Aged Ill

A Brother Ill	25 00
Maple Grove Cong Pa	13 00
East Bend Cong Ill	50 61
Special Support	322 20
Produce Sold	4 78
Maintenance	18 00
Contribution	2 06
Livestock	5 10
	440 75

Old People's Home O

Jacob S Kauffman	25 00
Kidron Cong O	15 20
Mrs Arthur Bodager	15 20
Wm Brown	14 00
George Ressler	5 00
S K Yoder	5 00
Produce Sold	1 62
Funds solicited by S. E. Allgyer	22 50
Providence Cong Va	2 00
Shore Cong Ind	15 82
Ivan Stauffer	6 00
Brothers Oregon	5 00
	132 34

La Junta Hospital—Livermore

Ind-Mich Dist Bd	80 00
Goshen College SC Ind	25 00
Bowne SC Mich	2 00
Salem SC Ind	5 00
Clinton Frame SC Ind	25 00
Pleasant SS Josh 24:15 cl Pa	10 00
Shelly Livermore	5 00
	152 00

La Junta Hospital Colo

Thomas Cong Pa	8 15
Roanoke Cong Ill	15 00
A N H	10 00
	33 15

La Junta Hosp—Nurse Support

Pleasant Grove SC Ill	5 00
Pleasant Hill SC Ill	0 45
Alpha SC Minn	2 40
Lower Deer Creek SC Ia	1 90
South Union SC Ohio	5 00
Yoder SC Kans	10 00
East Holbrook SC Colo	4 65
La Junta SC Colo	5 85
Protection SC Kans	3 00
Manitou SC Colo	5 00

Hesston SC Kansas	0 75
Salem SC Ind	3 00

47 00

La Junta Hospital—Sheet & Blanket Fund

Pleasant Valley SC Kans	5 00
Yoder SC Kans	2 00
East Holbrook SC Colo	3 10
La Junta SC Colo	10 00
Protection SC Kans	2 00
Manitou SC Colo	5 00
Hesston SC Kans	0 55
Salem SC Ind	3 00
	30 65

Millersville Orphanage Pa

Souderton Cong Pa	20 00
Sue F Landis	5 00
	25 00

Home for Aged Lancaster Pa

Sue F Landis	5 00
Total for Charitable Institutions	2,550 54

ANNUITY

A Bro Okla	350 00
A Brother Ill	1,300 00
	1,650 00

OTHER FUNDS

Mission News Bulletin

Anna Hoover	1 00
Harry R Kuhns	1 00
	2 00

Mexican Border Work

Eugene Charles Auerbach	1 00
Amos R Kurtz	2 00
Brothers Oregon	5 00
Schertz Brothers	75 00
Bowne Cong Mich	20 00
	103 00

Jewish Evangelization

Amos R Kurtz	1 00
Amos R Kurtz	2 00
Red Top Cong Mont	3 30
Spring Valley Cong Kans	12 50
SW Pa Dist SC's	10 00
	27 80

Mennonite Archives

N Lima Churches Ohio	20 70
Morrison SS Ill	17 41
Maple Grove Cong Pa	14 18
Hopewell Cong Ind	11 00
Latschar Cong Ont	8 00
Conestoga Cong Pa	35 50
Salem Cong Nebr	7 84
Central SS Fulton Co O	38 76
	153 39

Board of Education

Masontown Cong Pa	6 16
Morrisons Cove Cong Pa	3 33
Scottdale Cong Pa	9 23
Kaufman Cong Pa	7 20
Schellsburg Cong Pa	1 30
Hagey Cong Ont	5 00
	31 92

E M S Va

Martinscreek SS Ohio	10 15
Masontown Cong Pa	3 09
Morrisons Cove Cong Pa	1 67
Scottdale Cong Pa	4 62
Kaufman Cong Pa	3 60
Schellsburg Cong Pa	1 00
	24 13

Hesston College

Manitou Springs Cong Colo	5 17
Yoder Cong Kans	23 91
	29 08

District General		Warwick River Cong Va		SW Pa Conference Fund		Yellow Creek Cong Ind	
Red Top Cong Mont	5 97	Weaver SS Va	31 98	Weaver Cong Pa	4 02		47 50
Spring Valley Cong N Dak	10 53	Mt Clinton SS Va	15 25	Blough Cong Pa	20 25		58 03
Lake Region Cong Minn	5 96	Mt Pleasant Church & SS Va	84 44	Stahl Cong Pa	3 35	Kentucky Flood	
Coalridge Cong Mont	6 03	Bank SS Va	20 70	Kaufman Cong Pa	10 25	Sue F Landis	5 00
Fairview Cong N Dak	6 50	E R Brunk	100 00	Pleasant Grove Cong Pa	2 00	China	
Rock Hill Cong Pa	191 89			Thomas Cong Pa	9 80	Sue F Landis	5 00
Bovertown Cong Pa	12 66		1,503 38		49 67	General	
Towamencin Cong & SS	62 63	Dak-Mont Summer Bible School		Johnstown Bible School		East Zorra Cong Ont	30 15
Abram Gadshaw Cl Pa	3 95	Coalridge Cong Mont	7 87	Schellsburg Cong Pa	1 50	Total for Relief Funds	98 18
Deep Run Cong Pa	130 00	Fairview Cong N Dak	10 00	Pinto Cong Md	2 49	SUMMARY	
Line Lexington Cong	5 00		17 87	Kaufman Cong Pa	6 30	Dak-Mont Dist Bd	81 64
J C Kulp	10 00	Dak-Mont Winter Bible School		Glade Cong Md	0 87	Franconia Dist Bd	1,343 13
Skippack Cong Pa	1 00	Lakeview Cong N Dak	1 25		11 16	Ill Dist Bd	554 69
Haycock Mission Pa	28 28	Dak-Mont Home Support		Mission Literature		Ind-Mich Dist Bd	971 65
Doylestown Cong Pa	36 07	Red Top Cong Mont	18 23	Stahl Cong Pa	2 68	Iowa-Nebr Dist Bd	460 95
Rocky Ridge Mission Pa	30 00	Rural Missions		Kaufman Cong Pa	10 57	Lancaster Dist Bd	450 97
Skippack Cong Cl	30 00	Coalridge Cong Mont	4 00		13 25	Mo-Kans Dist Bd	622 86
Mrs Wm Krout cl Pa	10 00	Burr-Oak Cong Ind	4 40	S C General Expense		Ohio Dist Bd	565 38
Doylestown SS Pa	30 93	Berea Cong Ind	8 00	Ill State SC Mtg	10 00	Ont Dist Bd	704 79
Maple Grove Cong Ind	28 25	Calvary Cong Kans	5 73	Sewing Circle Letter		Pacific Coast Dist Bd	161 68
Holdeman Cong Ind	27 60	Spring Valley Cong Kans	10 00	Mrs J P Sutter	0 20	SW SS Conf Dist	133 13
Fairview Cong Mich	21 12	Biehn Cong Ont	20 00	West Liberty SC Kans	1 00	SW Pa Dist Bd	434 50
Clinton Frame Cong Ind	49 50	Biehn SS Ont	30 00	Dorcas SC Kitchener Ont	2 60	Va Dist Bd	542 09
Emma Cong Ind	16 00	St Jacobs Cong Ont	32 25	Mrs S D Hostetler	0 90	General SC Committee	306 33
Howard-Miami Cong Ind	28 56	Springs Cong Pa	13 98	Mrs M C Miller	0 20	Menn Bd of Missions & Charities	5,895 90
Middlebury Cong Ind	21 67	Pinto Cong Md	4 04	Baden SC Ont	1 80		13,229 69
Bethel Cong Mich	18 00	Casselman Cong Md	5 00		6 70	India	3,277 62
Hesston College Cong Ks	13 40		137 40	Booklets of Prayer		South America	1,381 66
Sycamore Grove Cong Mo	17 61	Mission Aid Fund		West Liberty SC Kans	3 00	Africa	155 75
Manitou Springs Cong Colo	2 90	Providence Cong Pa	8 00	Willow Springs SC Ill	2 20	City Missions	1,325 35
Gulphaven SS Miss	25 12	Colportage and Tracts		Metamora SC Ill	3 00	Charitable Institutions	2,550 54
Larned Cong Kans	5 00	J Ernst	1 00	Sterling SC Ill	0 80	Annuity	1,600 00
La Junta Cong Colo	36 41	Ind-Mich SS Conference			9 00	General & Other Funds	2,790 59
Sycamore Grove Cong Mo	19 03	Ft Wayne SS Ind	5 50	Total for Other Funds	2,190 30	Relief Funds	98 18
Bethel Cong Mo	3 48	Ind-Mich Conference Fund		RELIEF FUNDS			
Kitchener SS T Kolb cl Ont	8 35	Burr-Oak Cong Ind	3 00	Spain		Respectfully submitted and	
W H Lehman	8 00	Rural Evangel		Sycamore Grove and Bethel DVBS Mo	4 28	Gratefully acknowledged,	
Hopewell Cong Oregon	8 53	Howard-Miami Cong Ind	9 00	John Slagell	6 25	D. D. Miller, Gen. Treas.,	
Blough Cong Pa	14 93	Mo-Kans Conference Expense				P. O. Box 574	
Glade Cong Md	2 65	Hesston College Cong Ks	13 57			Elkhart, Indiana.	
Springs Cong Pa	10 00						
Pinto Cong Md	1 60						
Kaufman Cong Pa	26 95						
Mt Pleasant Church & SS Va	43 16						
Springdale Cong Va	23 66						
Hildebrand Cong Va	21 75						
Mt View Cong Va	13 72						

AFRICA MISSION PAGE

(Continued from page 503)

called away before she made a full surrender to the God who loved her soul? She, the mother of three small children, had to leave home and family, and must face a just God without preparation for eternity. God must use severe methods sometimes to call people to Himself. Surely this has been a warning for many to give their hearts to Him while it is yet the day of opportunity.

There have been three sudden deaths of people closely connected with the mission since the departure of the Mosemanns. Life is uncertain; the promise of tomorrow is not given. Therefore it behooves us all to accept the provision of salvation today. These deaths are a lesson, not only to the Shirati natives, but also to you, dear reader, if you are yet unsaved. Accept the loving Saviour today, for you too may suddenly be called to depart from life, and your opportunity for salvation be closed. What of your soul? Do you choose an eternity without Christ? "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh."

—Elva E. Leaman.

"FORWARD"

"Speak unto the children of Israel, that they go forward" (Ex. 14:15). This was the challenge that the Lord through Moses presented to the children of Israel. It was the challenge of a forward movement. The same call comes to us as Christians in the Gospel dispensation as we find it expressed in the Great Commission of our Lord: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). The Christian religion is a religion of "Go," and the first two letters of the Gospel are also "Go."

It is a law of life that unless a person goes forward he is going backward. There is no such thing as standing still physically, mentally, or spiritually. We may not be conscious of the fact that we are going backward in some way but eventually we will find out. A person may be feeling well, even while some virulent disease is attacking some vital part of his body, and not be conscious of failing health. But he will find out when he is rushed to the operating room and skilled surgeons try to bring him back to where he had been physically. We may not be aware of how we are drifting mentally, until we check

up and take some sort of test to show our mental alertness. And so it is true that people may drift spiritually so imperceptibly that they hardly know it, and their friends hardly sense it, until they break out into some sin that tells the sad tale of a failure to grow in grace and to go forward in the service of the Lord.

And what is true of individuals is also true of churches and mission boards. There must be a going forward, a growth in spirituality and service, if these bodies are to maintain their place in the interest of the people of God and to carry out the program of the Lord in carrying the Gospel to all the world. The opening up of work in the city of Johnstown is a distinctly forward movement. We believe the Lord has been leading and that He will continue to lead and bless in the work if we are yielded to Him and give our means, our service, and our lives to Him in full consecration. To the Church of Christ comes the word of the Lord just as forcibly as it did to the children of Israel: "Go forward."—J. L. Horst in "Mission News."

"Which hope we have as an anchor of the soul."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTTDALE, PA., THURSDAY, SEPT. 14, 1939

(Herald of Truth
Established 1864)

No. 24

EDITORIAL

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

These words were first uttered by our Lord and Saviour. They are still true. The more fervent our prayers in behalf of the desired laborers, the more people there will be who are ready to say, "Here am I, send me."

And we need not go outside our own communities in order to become enrolled as laborers in the vineyard of the Lord. While the voice of the laborers is to reach the "uttermost part of the earth," the place to begin is right at home. Prove your worth and your loyalty at home, and you thereby prove your worthiness to be sent into other and (perhaps) more needy fields.

Plagiarism.—On another page we print a pointed article on "The Limits of Plagiarism." As Bro. Derstine says, we should be diligent in reading and considering what others have to say about different things, and at the same time we should be honest enough to give due credit to the sources of our information, whether we quote them by pen or by word of mouth. And while we learn nothing that others have not known before, this is no excuse for plagiarizing the thoughts of others and passing them out as our own. Writing articles or preaching sermons that may be found (in substance if not in almost exact words) in other books or periodicals, and handing them out as though they were our own productions is the same kind of a sin as is the stealing of another man's stock and leaving people under the impression that we got possession of it by honest means.

"A Conscience Void of Offence."—This is Paul's testimony on this sub-

ject: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." So saying, he gave voice to the convictions and burden of every consecrated child of God. The two things that keep the Christian man where he ought to be are (1) the Word of God, (2) a clear conscience that adheres to the Word of God as the rule of his life. During the late World War a distinction was sometimes made between the man who was a member of a nonresistant church and the man who was a member

FAMILY ALMANAC

Since it will soon be time for this annual publication to go to the press we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial List. Kindly appoint yourself a committee of one to send in information concerning the following:

1. Newly ordained bishops, ministers, and deacons.
2. Ordained persons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate your sending in this information at once, so that we may get this list as accurate as possible before going to press. Address, Family Almanac, Scottdale, Pa.

of another church but he himself was a believer in the nonresistant faith. In our humble opinion, that distinction ought not to have been made. The main question is not, What church do you belong to? but What do you believe? and What is your life? If it is your conviction that the true follower of the Prince of Peace ought not to be involved in any form of carnal strife, you owe it as your duty to God to hold this conscience sacred no matter what the cost. In other words, "To him that knoweth to do good, and doeth it not, to him it is sin." Let this be our attitude: God being my helper, I mean to do right

OLD-FASHIONED MENNONITISM

VII. The Insurance Problem

Had this editorial been written when our oldest members were mere boys and girls, we would in all probability have called it "Life Insurance;" for that was then the only insurance problem that gave our people any trouble. But other forms of insurance came on the scene, so that the problem is becoming more and more complicated.

The key text for this subject is that found in Psa. 118:8, known as the middle verse in the Bible; namely, "It is better to trust in the Lord than to put confidence in man." It reminds us that both God and men are bidding for our confidence and support. It is the promise of God that "I will never leave thee nor forsake thee" (Heb. 13:5); giving us the assurance that "Lo, I am with you alway; even unto the end of the world" (Matt. 28:20). Is it concern for those left behind that gives us trouble? The divine assurance is, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). Again we are admonished to "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22). David testified to the faithfulness and power of God to make His promise good, saying, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

Notwithstanding these emphatic promises of God, it is the business of

under any and all circumstances, and never knowingly do wrong. Whether the test is nonresistance, or nonconformity to the world, or uprightness in business, or anything else pertaining to life and godliness, let us by the grace of God seek to "have always a conscience void of offence toward God, and toward men."

a commercialized world to make people feel unsafe unless they have their lives, property, business, employment, etc., heavily insured. What matters it if less than half the premiums paid the insurance companies or associations find its way back into the pockets of the policy-holders? If these companies can make a comfortable profit out of the business (to say nothing of the still more serious matter of leading people to disbelieve the sure promises of God) they have won their point.

Not only has God abundantly promised to care for His own, but He has given us positive instructions concerning our personal duties; to ourselves, and towards the needy. We are commanded to be, "not slothful in business, fervent in spirit, serving the Lord" (Rom. 12:11); that "if any would not work, neither should he eat" (II Thess. 3:10). The wise man added his testimony, saying, "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). Volumes might be written along these lines, but lack of space forbids. In case there are needy ones among us, God has provided two means whereby such needs might be supplied: (1) by near relatives (I Tim. 5:4-8); (2) by the Church (Acts 11:27-30). Now, much more than in former years, there is too much time spent in studying world methods of supplying the wants of the needy, and not enough time spent in searching the Word of God as to His will and directions in supplying such needs. Other things being equal, the more completely we follow Bible methods of caring for the needy, the less acute will be our insurance problems. When people depart from the ways of the Lord, the more acute will become their "problems."

In days gone by, when members were reduced to penury and want through fires, tornadoes, sickness, crop failures, etc., those whom God had blessed with plenty were ready to reach into their own pockets and share with those in need. Later, when this feeling of brotherhood began to wane, they needed some Church rules to determine how much was due from each one. And still later, when these rules became such a heavy burden that members were reluctant to pay their allotted share, they cast aside these rules and went direct into worldly organizations for protection and insurance.

There are several advantages connected with the Biblical and former ways of caring for the needy among us:

1. There is economy in it; as less than half the money paid in premiums for insurance gets back into the pockets of the policy-holders.

2. It fosters a trust in the promises of God to care for His own; reminding us of the testimony of the psalmist that "It is better to trust in

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

We have heard it said we Christians are not real children of God, but are just adopted into His family. Is this correct? Where the word adopted is used in the English, what is its equivalent in the German? D. S.

It is in order that one always study and meditate upon the great truths of the Bible and of salvation with a reverent and modest attitude of mind. For man's mind and thought can after all grasp comparatively little of the things of God. God and His mighty works are too great to be comprehended by the feeble human understanding. His work in saving the souls of men is miraculous, more wonderful and inexplicable yet than the physical miracles which Jesus did when He lived among men. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

When God saves a soul from sin and eternal destruction, a great miracle is done. It is an event, or a process, or a transaction, or whatever we choose to call it, that has no exact parallel in any other sphere of life and experience. Salvation is such a marvelous experience that the soul can never find words or thoughts adequate to express it in full. By the act of believing the soul takes hold on God and then God through His grace and power does something for that soul which is really unique, indescribable, supernatural. In contemplating it one can only exclaim

the Lord than to put confidence in man."

3. It fosters the habit of thrift and economy, and with it the spirit of self-support which is conducive to the development of true manhood and womanhood.

4. To give to the needy because of a feeling of charitableness and desire to help, develops something in us that is seldom (if ever) developed by giving because we have previously bound ourselves by agreement to do so.

By following Bible methods of giving to the needy we follow the methods conceived in the Mind of the Infinite rather than in the minds of fallible men.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Freely ye have received, freely give."

Topic for next week, **Biblical Non-resistance.**

with Paul, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)!

The inspired writers of the Scriptures tell us about this miraculous salvation. But in doing so they had to use human language and human thought forms. It was the best they could do to bring some knowledge of God's work of salvation within reach of the human understanding. Yet human thoughts and human ways of speech always fall far short of expressing the real facts of spiritual truth as they are in God, just as Isaiah expressed it.

The inspired writers therefore picked out various facts from human experience, things from surrounding life of which people had some knowledge, and they used these to make clear to men some of the important aspects of the believer's experience of salvation; how he is saved, and what his relation to God is. These we know as comparisons, analogies, parables, illustrations, figures of speech, and so forth. They must be understood for what they are, and interpreted to teach only what they were intended to teach. We may note some of the analogies used in Scripture to bring out the wonderful miracle of salvation from sin.

Jesus compared it to a birth, calling it a rebirth or a birth from God, a birth from the Spirit (John 3:3). From this teaching is derived the thought that Christians are children of God. They are children of God because they resemble God in character and in benevolent conduct (Matt. 5:44, 45); they bear the family likeness as earthly children resemble in features their parents.

The apostle Paul compared the experience of salvation to the adoption of a person who is not a natural child by someone into his own family. The Romans and the Greeks then had laws regulating such adoptions, and Paul in writing to people among whom these laws were well known referred to such forms of legal adoption as an illustration of the relation the believer has to God, a relation that carries with it high spiritual privileges, and prospects for further inheritance in the future (Rom. 8:15).

Paul used another analogy taken from the judicial life of his day to make clear to people in the Roman empire how God saves a soul from sin. As a condemned prisoner is set free by a merciful judge, as he justifies or makes him right in the eyes of the law once more, so does God pardon the guilty soul for Christ's sake and make him righteous. This legal analogy is the basis of the doctrine of justification (Rom. 5:1).

Still another way the same apostle illustrated the experience of salvation from sin was by comparing it to the closing events of Christ's life. He

speaks of the believer as dying to sin and to his old way of life, being crucified with Christ, being buried with Him in baptism, and then rising to a new plane of life in the Spirit and being exalted to a new and blessed relationship with the Father (Gal. 6:14; Rom. 6:4-11; Col. 3:1).

Again, Paul illustrated a phase of this same marvelous, miraculous experience of becoming a Christian by comparing it to a changing of one's costume to represent a different character, a putting off of the old man with its evil deeds and practices, and putting on the new man, a new character of righteous and pure habits. The believer puts on the Lord Jesus Christ in his new character (Rom. 13:14; Gal. 3:27; Col. 3:8-14).

The parable of the Lost Son in Luke 15:11-32 illustrates another truth about the salvation of the soul, the fact that the sinner is really a son in rebellion against his Father, and to be saved he returns to the Father's house for pardon and rehabilitation.

These are some of the analogies and comparisons drawn from earthly life and used in Scripture to convey to man's mind what salvation is like. Others could be cited. The important point to bear in mind is that they are only analogies, and as such no one of them as a whole corresponds to the spiritual reality they illustrate. Each one emphasizes one or a few special phases of the spiritual reality. It is unsafe to take any one of these analogies as a literal description of spiritual fact. Especially is it dangerous to draw deductions from the earthly analogy and say the same inference must be true of one's spiritual experience.

For example, to say one is born of God spiritually just as one was born biologically of human parents is true, for Jesus said so. The comparison emphasizes the point that the believer has a new and divine life, a new spirit within him, and that he will be like his Father in his life and character. But the analogy does not hold true in all the detailed inferences that might be drawn from it. In natural birth the individual makes no choice himself regarding his being born, nor when once born can he ever undo the biological fact of his human birth. On the other hand, the Scriptures teach that the Christian's spiritual birth depends for its beginning on his own choice in repenting and believing. Likewise his new birth from God, his standing as a child of God depends upon the individual's maintaining an attitude of faith and trust in God all the time, for the Scriptures teach that through unbelief it is possible to lose one's fellowship with God, one's sonship.

This briefly illustrates what we mean by saying that all earthly analogies used for making clear certain phases of spiritual truth are imperfect and can-

not be made the basis for drawing further conclusions about the spiritual facts. Such deductions are correct only when there is direct and plain Scripture teaching that supports them. This can be said for each of the other analogies and parables mentioned above. They conflict with each other only when we try to make them teach more than they were meant to teach. In the case of adoption, the analogy is found only in Paul's writings, and it brings out the truth of God's mercy and love in receiving sinful, unworthy human creatures into His family and giving them many wonderful privileges and making them His direct heirs in glory. The German word used for adoption in the Scripture is "Kindheit," meaning the state of being a child or son.

There is therefore no real conflict between the ideas that believers are children of God by birth and also His children by adoption. Both statements are human comparisons, and each brings out one special side of the amazing spiritual truth of the believer's miraculous relation to God. The first emphasizes the work of God's Spirit in the believer to make him like his Father in character and in life (see Jno. 1:12; 3:5-7; I Jno. 3:1-10). The comparison of this same spiritual experience to an adoption emphasizes the wondrous privileges which the believer enjoys as God's child and the blessed hope of a glorious inheritance in the future (see Rom. 8:12-17). A simple, living, trustful faith is always the means by which the believer appropriates and makes effective for himself all the blessings of salvation which these various analogies are used to bring out. E. Y.

THE LIMITS OF PLAGIARISM

By C. F. Derstine

For the Gospel Herald.

The question of "Plagiarism" confronts every conscientious and thoughtful Christian worker, as well as writer. Plagiarism is the act of stealing and using another's ideas, words, etc.—in other words, literary theft. There must needs be a "limit" to this crime, or else every man who speaks, or writes must be such a criminal. Absolute originality is an unknown factor; no such accomplishment has ever yet been known. For any man to claim absolute originality would be enough credentials to grant him membership in the "Ananias Club."

Nevertheless, there are limits in the use of material, that rightly belongs to another. For one to use the material of another, and pass it off as the product of one's own study, the writings of one's own pen is wrong, and unfair to the other person. This is a low form of cunning. This kind of speaking and writing is like the drone in a bee hive, who seeks to live by the labors of the others. To pilfer honey ready prepared

from the hive is unfair to other writers, as well as to the readers. It unmakes a man. It makes him lazy. Such laziness in time will out. To borrow all our thoughts only shows the poverty of our own thinking.

No minister, whose outlines are borrowed, without adding or subtracting from the same, will grow in strength of mind and soul. The hidden powers in his life will never emerge to the surface. Other men's writings ought to be a good place from which to begin thinking, but should never be the terminal of our thinking. To write an essay verbatim from the writings of some other, then to read the same as the product of our own pen, may be helpful to the listener, but it leaves the reader "poor indeed."

There is something like plagiarism, literary theft, for which men are hailed into court. This is beside our subject and consideration.

Let us consider the other side of the subject. Heine says: "there is nothing sillier than this charge of plagiarism. There is no sixth commandment in art. The poet dare help himself wherever he lists—wherever he finds material suited to his work. Goethe understood this very well, and so did Shakespeare before him." Any person who has studied, read a great deal, will always find ideas smuggle in unconsciously. O. W. Holmes once wrote: "Innocent plagiarism turns up everywhere." The more extensive our study and research, the more that is borrowed from the other person. This is true in every sphere of life.

Altogether, too often young ministers, young writers are greatly handicapped, because of an intense desire to be original as well as to avoid the crime of plagiarism. They move in the circle of their own shallow thinking, and end their careers like ducks on a cold winter night, who circle round and around, until in the early morning they have scarcely space in which to turn around.

Personal pride keeps others from profound study of the writings of other men. This enlarged sense of the ego robs them of the opportunity of improving their own personality, by contacts with diverse characters and writers. One should widen the horizon of viewpoints by the study of all of them. For instance, there is something to learn from Calvin, the great Presbyterian theologian, the same is true of the great Methodist theologian Arminius, but one does not need to accept the conclusions of either of these men as the final status quo, the ultimate truth. Personally, I have listened to men quote either of these men, who did not realize that the other taught the same truth in another book, which they wrote.

(Continued on page 523)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(Mill Run Station)

Dear Herald Readers:—It has been sometime since you have heard from this little corner of the Lord's vineyard.

Our Sunday school attendance has been good during the warm weather. This summer has been a busy time for us.

We had two Bible schools and attended our church conference at Scottdale, also had the privilege of being partakers of the General Conference at Allensville.

The day following Conference we were made happy to have Bro. and Sister James Bucher and Sister Amy Yoder return with us for a week's revival at Mill Run. This was unexpected; so as soon as we arrived at Mill Run we announced the meetings through Bro. Bucher's loud speaker which he has attached to his car. This proved quite a help in making the meetings known through the community.

The Lord surely used Bro. Bucher to bring heart-searching messages. Christians were admonished to become more steadfast in the faith and sinners were warned of the coming judgment and urged to repent. Several nights Bro. Bucher preached through the loud speaker for the benefit of those who would not come out to the meetings. Quite a crowd gathered around to listen; others heard the message in their homes.

The Holy Spirit was in our midst and conviction was manifest throughout the meetings. Many hardened their hearts, but we praise God for four little boys who answered the call. These lambs can be a great help in the Lord's work if they remain faithful all through life. It surely pays to make the way of salvation plain to the little ones. We rejoice to see them stepping out of childhood into the Christian life. They are little missionaries in their homes already. Pray for them. Also a young mother, who used to be a member has come back to the Lord. She is in the hospital and could not attend the meetings.

Mary Lauver, a former Altoona worker also labored with us during the revival. We appreciated her interest and help. We surely had a blessed time together.

The Lord has also been blessing us in temporal things. This spring we were talking how the mission buildings were in need of paint. We told the

Lord about our need. One day a few weeks later, the paint arrived, including the oil and turpentine. Naturally we were quite excited; we didn't expect the Lord to answer so soon. It reminded us of the song we sometimes sing, "It's almost too good to be true." How true it is that while we are yet speaking, the Lord answers. We are now living in a white cottage trimmed in green. Our chapel also is painted white. We praise the Lord for those who made this possible.

Mill Run is a growing community and seems to be a promising field, if the Lord tarries. At the present time it has a population of about 300 people. What a challenge it brings to us.

A few of our number have lately been deceived by Satan and have left the fold. Will you join us in prayer for them? Yours in His service,

Sept. 5, 1939.

Mina Glick.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Christian Friends, Greetings:—We have been enjoying fellowship around Him with a number of visitors recently. We praise Him for the rich spiritual blessings He has been giving to us through them. We are always happy to have Christian friends stop here.

Aug. 6-8, Bro. and Sister Milton Brackbill of Paoli, Pa., were with us. Each of those evenings Bro. Brackbill spoke to the congregation here.

On the evenings of the ninth and tenth, Bishop Perry Blosser from Iowa preached for us. In the second of these meetings, a little girl, Flossie Knicely, accepted Christ. She has since made known her desire of being baptized into this body.

Aug. 11, Bro. and Sister Ephraim Grieser and Bro. and Sister Clarence Wyse of Ohio, stopped all night with us enroute to General Conference.

Saturday and part of Sunday, Aug. 12 and 13, Bro. and Sister Jacob Shenk and their two boys from Harrisonburg, Va., were here. With them were Sister Katie Wenger of Linville, Va., and Sister Mary C. Shenk of Denbigh, Va. The latter conducted children's meeting for us Sunday evening.

Bro. David Peachey of Belleville, Pa., was here several weeks in August.

Sunday evening, Aug. 13 two young people, Celia Hurst and Arlie Williams, were received into church fellowship by water baptism. Pray for them that they may be kept and used of God to reach other young people.

On the evenings of Aug. 15 and 16, and on Sunday morning, Aug. 20, Bro. and Sister Frank Raber of Detroit Mission worshipped with us. Bro. Raber preached for us on those three occasions.

Sister Minnie Eberly, who has been on vacation since Aug. 8, is expected back in the early part of Sept.

Sister Anna Showalter returned here Aug. 11, but was called home again Aug. 31 by the critical illness of her mother who died that day. This bereavement is the more keenly felt by the family because the father passed away only several months ago. We believe that readers of this letter will want to remember the family in prayer during this time of great sorrow.

We do appreciate the interest and prayers of God's children in other places. It is encouraging to know that you are praying with us for the work at this place. Yours for His glory,

John and Emily Shenk.

Sept. 4, 1939.

Wichita, Kans.

(1837 Woodland Ave.)

Greeting in the Name of the Master:—It has been almost a year since a group of students from Hesston College came to Wichita to canvass the Woodland district. It was found by that survey that there were a number of children in the neighborhood, not attending Sunday school anywhere. Since that time a group from the College has been in constant touch with the Church at Wichita. The group worked under the auspices of the District Mission Board and the Christian Workers' Band of the College.

The question has been asked many times since, "How are things going in Wichita?" We cannot but answer, "The Lord hath done great things for us, whereof we are glad." Our primary purpose in coming was to encourage and build up the Sunday school. Success immediately rewarded the efforts of our visitation. From an average attendance of from 15 to 20 it soon mounted to 30, then 40 and 50, until it had reached a peak of 73. Almost as swiftly as it advanced the attendance declined to find a level of 50 to 60. There are those who must be constantly invited and urged to attend. Others are here without fail. We feel that quite a number will qualify for the perfect attendance awards. At the end of school year the work already showed signs of health and permanency. By request of the congregation and the District Mission Board, we came here about June 1 to take charge of the work. We desire to express here our sincere appreciation to the students who assisted us during the school year. Special mention is due Bro. Earnest Kauffman who helped us in practically all of our visitation and Sunday work through the greater part of the year.

Our first project of the summer was a summer Bible school. Good interest was shown with an enrollment of about 60 pupils. During the summer two members have been received into fellowship of the Church by confession. Both had been members in the past but had backslidden.

Bro. Allen White and family of Pea-

body, Kans., and Bro. Ralph Meyers and family of Hutchinson, Kans., both machinists, have moved to Wichita for work, whom we appreciate very much. Wichita offers substantial jobs for precision machinists.

We are planning to have our first revival this fall in October if possible, in charge of Bro. E. E. Showalter of La Junta, Colo. We solicit your prayers in behalf of these meetings.

Sept. 4, 1939.

Mark Ross.

ARGENTINE WEEKLY NEWS LETTER

(July 30)

Dear Folks at Home:—Our winter has been damp and mild. There has been a lot of gripe, mostly mild cases. On the whole the missionary family has been quite well, for which we are very grateful to our Great Physician.

Bragado and Alberti.

Bro. Luayza has been very much encouraged by the increased attendance in the town of Alberti where they are now stationed; especially so for the fine group of young people who manifested interest in the Gospel messages given during a series of meetings with Bro. Litwiller in charge. Later Bro. Snyder was called to give a few lessons on Gospel singing and elementary music. A young people's meeting was organized along with a sister town, Mechita. Pray definitely that these beginners may be led to accept the Fountain of Truth found in Jesus Christ.

From Bragado has come the very interesting news how an unbelieving person found Christ through the reading of the Bible in three months. She began reading at the request of one of the Christians with no thought of appreciating the sacred message. But the Spirit of the Lord led her soul to the "fountain of life, where she could drink freely and thirst no more." Now she can claim salvation and a profound longing for the things of God. Bro. Hershey had the unique pleasure of presenting her with a beautifully bound thumb-index Bible as a reward. This was done at a women's meeting at the Bragado Church. When this lady was asked to give her testimony for the Bible, she replied that she had learned that Jesus Christ was her Saviour; that He came "to seek and to save that which was lost." It is her one great pleasure now to attend the services at the mission regularly.

Those of you at home who are making these Bibles possible continue to pray that His Spirit will continue to bless the seed sown to souls in urgent need of His saving grace. Your prayers are needed.

While visiting in the town of French recently Bro. Snyder and I were very much impressed to see one of the oldest

members of our mission (a lady supposed to be over 100 years old) walking to the meeting after 8 o'clock at night to the farewell held for the native pastor that evening. She was feeling her way along with her stick in hand, accompanied by a few young children. I suppose her grandchildren. The night was bitter cold, but she ventured out all the same. She certainly is a marvel. She had lived 100 years without a knowledge of Christ in a civilized country but now can sing in the happy band of the Redeemed knowing that He has pardoned her sins and provided her salvation.

America

Elena Marenzi, one of our young girls, is now on the way to recovery. We surely praise the Lord for her miraculous recovery. She has suffered greatly, but through it all His Grace has been greater. "God works in mysterious ways, His wonders to perform."

Bro. and Sister Rutt report an encouraging increase in attendance at the services. Pray for them, that therepeated attacks of Satan in the lives of some interested people may be overcome by His power and Grace. "He is able."

We solicit your most earnest prayers in behalf of our native workers and Christian people, that they may be led into a deeper appreciation of the Christian life; also that this life might be made more practicable and powerful for overcoming sin and error in individual lives. We remember especially a couple of cases where fallen members have been advised by their own physicians to give up smoking. We have answered calls to prayer in their behalf, but a greater will to overcome sin in their intimate lives is needed before victory can be claimed. Pray for our young people. They have many temptations.

Cosquin, FCCNA.

"Yesterday afternoon after the converts' class, we went to the Johnston Boarding House to have a short service with the three sick believers who board there. One had a relapse and has had a series of injections, but keeps on working at his mottos and texts burnt on wood which we are trying to sell for him. We are thankful that money has been supplied for the remedies needed.

"A sick believer from Laboulaye was brought by her husband to Cosquin to be interned in the Sanatorium. But as there was a good bit of red tape and waiting, he left her in the hotel until she could get a bed, returning to his work where he earns about \$25 per month. He did not expect her to have to stay more than a few days, but now it is over two months and yet she has not heard any news. As her husband left her without money we paid her hotel bill and have taken her to the

Johnson Pension where she feels more at home. We are glad that she could be taken care of by the small band of Christians here.

Lillie and D. Parke Lantz."

May the Lord bless you all in your labors of love for Him and until He returns. We are yours in His blessed service,

Mary F. Snyder.

Carlos Casares, F. C. O.

THE WOMEN AND CHILDREN OF COSQUIN

By Lillie F. Lantz

For the Gospel Herald.

There are different classes and types of women here in the hills, just as there are elsewhere, even where you live.

Many of the girls and women who were born and raised here are much like their parents and grandparents, their religious ideals are to attend mass, obey the priest, burn candles in honor of saints and images that they may own and adore, being very superstitious; even believing that an enemy may bring bad luck to pass for them or one of their family.

For example, just the other day a woman dressed in deep mourning, a thick shawl around her head, and the sun's rays beating on her head so she could hardly stand it, was standing at our back gate, with a small 5-year-old girl also dressed in black, crying and begging me to buy some honey. This was her story: About a year ago her husband died, leaving her with 5 small children. The oldest daughter, 17 years of age, was hired out and her earnings were for the support of the rest of the family. But more than a month ago she died very suddenly, after a sickness of a few days only. Now the mother claims some one has caused all this bad luck to fall upon her. We explained the way of salvation to her and gave her some literature, inviting her to come to the Mission to learn more of the Gospel.

Then we had the case of a family we have known and visited for more than three years who lived in the country on the other side of the river. On Sundays the mother, when able to do so, would come in the cart with the smaller children (there were ten of them) to the afternoon services.

In December we visited the home with Bro. and Sister Weber. The whole family seemed to be very friendly, and when we talked about the coming again of our Lord the mother said, "Please, God to send Him soon." Several of the children had measles, and a week later the mother also took sick, later developing in bronchopneumonia from which she died. We are sure that she fully trusted in her Saviour, but the husband and some of the relatives seem

(Continued on page 524)

Family Circle

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

TWO WORKERS

Two workers in one field
Toiled on from day to day;
Both had the same hard labor,
Both had the same small pay.
With the same blue sky above,
The same green grass below,
One soul was full of love,
The other full of woe.

One leaped up with the light,
With the soaring of the lark;
One felt it ever night,
For his soul was ever dark.
One heart was hard as stone,
One heart was ever gay;
One worked with many a groan,
One whistled all the day.

One had a flower-clad cot,
Beside a merry mill;
Wife and children near the spot
Made it sweeter, fairer still.
One a wretched hovel had,
Full of discord, dirt, and din;
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiled on from day to day;
Both had the same hard labor,
Both had the same small pay.
But they worked not with one will,
The reason let me tell;
Lo! the one drank at the still,
And the other at the well.

Sel. by a Sister.

A SPIRITUAL HOME ATMOSPHERE

By Paul M. Roth

For the Gospel Herald.

All homes have an atmosphere. Many have a home atmosphere, but only a comparatively few have a spiritual home atmosphere. The home atmosphere determines whether or not a so-called home is a home, but the spiritual atmosphere in the home determines whether or not the home is Christian. You will now agree that comparatively few homes are Christian; also that many homes are places where children are born, and given certain duties, and privileges and opportunities. Furthermore, you will agree that many so-called homes are almost anything else but homes.

What is this spiritual home atmosphere that is so essential if there is to be unselfishness, harmony, and peace found in every individual member of the home? If the spiritual virtues mentioned are to be found in every individual in the home it will be necessary for each one concerned to share in the responsibility to maintain and preserve a spiritual atmosphere. It concerns every individual member—what principles they uphold, what beliefs they follow, what choices they make, what attitudes they have; not only in precept, but in example and practical everyday living. Each moment of the

day from morning to night there is a predominating spirit felt in every home. It may be a spirit of selfishness; it may be a spirit of discord, or even a spirit of unrest. If any of these are found in a home, the atmosphere is not spiritual. Likewise it may be a spirit of helpfulness, a spirit of harmony, or a spirit of peace. The latter characterizes the home where the Spirit of God is.

A perfect spiritual home atmosphere is found when the Holy Spirit is the predominating person influencing the life and living of each member within the home. Yes, it is possible to have a spiritual home atmosphere with only a Christian mother or Christian father who allows the Holy Spirit to lead, guide, direct, and control all they practice or speak, but it is difficult to maintain the spiritual atmosphere unless the co-operation of the entire family is enlisted.

We know of few things more beautiful on this side of heaven than a home where father and mother have developed a spiritual atmosphere and have the full support of all the children in desiring to preserve as well as assist in promoting this same spirit within the home.

Many different personalities make many different homes; different personalities may enter into the making of a particular home; but only different personalities controlled by the same only Holy Spirit can create a spiritual home atmosphere.

We have already noticed what a spiritual home atmosphere is, and what is necessary to have to produce it. We will answer two other questions which naturally follow: (1) Why is it so important that our homes have a spiritual atmosphere? (2) How can our homes have the Holy Spirit as the predominating person, influencing the life and living of each individual member? These questions will be answered by brief statements rather than detailed discussions.

The following ten reasons are given to show the importance of our homes having a spiritual atmosphere:

1. It is God's will that all shall be saved, and it is the Holy Spirit working on the heart and in the life that brings men and women and boys and girls to Christ.

2. Our children are with us in our homes at the most influential period of their lives. Are their minds directed to God's Word?

3. Home is the proper place to lay the foundation for spiritual building.

4. There are few places our children go where there is a spiritual atmosphere—Sunday school and church once a week; perhaps Summer Bible School, possibly Week day Bible School, etc.

5. Spiritual truths received outside the home in Bible study or association with others need nurturing and especial care. Home is the proper place

for continued development, and spiritual encouragement.

6. The spiritual growth of our children needs to keep pace with, and even exceed the mental and physical growth in the body.

7. Should not the parent rather than someone else have the greatest spiritual concern for the present and future welfare of the child in the home?

8. Christian virtues such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance will manifest themselves within such a family.

9. Pride, selfishness, contention, strife, unrest, envy, hatred, malice, jealousy, evil speaking, fault-finding, backbiting, etc., will find no place in such a home.

10. Each will be working for the good of others, and the glory of God.

The majority of our parents who read this have already accepted the Christian faith. Many of the children in these homes have been won into the fold of Christ. In such homes one would expect to find a spiritual home atmosphere; but sometimes we (and possibly members of this home) are sadly disappointed. Most of these homes wish that conditions were different. Many would do differently if they could or knew how. Sometimes there are some who have become victims of circumstances and just don't care; nevertheless there are noble Christian fathers and mothers, as well as children who desire a Godly home where spirituality is in evidence at all times from morning to night.

The following is given in answer to the question of how to have a spiritual home atmosphere by having the Holy Spirit as the predominating person:

1. To those who are not Christian it is impossible to have a spiritual home atmosphere without accepting Christ as a personal Saviour.

2. The many who have embraced Christian principles and teachings need to realize it is a duty and personal responsibility to be a light to the world. The first and best place to shine is in the home.

3. To those who desire to have a spiritual home atmosphere and are yet failing we would point you to the apostle Paul's letter to the Roman Christians where he gives to them the practical teaching in chapter 6 of how to live the Christian Life:

(1) **Know** that you are baptized into Christ's death. (v. 3) "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (v. 3).

(2) **Reckon** [count it to be true] yourselves dead unto sin and alive unto God.

(3) **Yield** yourselves unto God. Give yourselves over into His power. Allow Him to use all of your person for His glory! Masontown, Pa.

SUNDAY SCHOOL LESSON

(CONTENTS.—Solomon to Isaiah)

Lesson for Sept. 24, 1939.—Isa. 7:14; 9:1-7; 11:1-5.

ISAIAH: Foretelling the Birth of the Messianic King

Golden Text.—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Introductory.—Isaiah is generally known as the Messianic prophet. Though the other prophets also made mention of the coming Messiah, He is set forth more clearly and more often in the writings of Isaiah than in any of the other prophets. In the lesson before us we have but three among many references, yet these are enough to give us a profitable hour in the Sunday school.

The Sign (7:14).—"The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel." From the time that God promised Adam and Eve that a Redeemer (Gen. 3:15) should appear in due time, the people of God were looking forward to the time of His appearance. Many false claims to this miraculous birth have been made, but to none save Mary the mother of Jesus have the "many infallible proofs" been given that makes this birth a matter beyond reasonable dispute. Witnesses: Mary herself, the angel, Elizabeth, Joseph, the shepherds of Bethlehem, the wise men from the East, Simeon and Anna, etc., etc., etc. The distinction of being the "only begotten Son" of God, born of a virgin, without human father, belongs alone to Jesus of Nazareth, the Babe of Bethlehem. Another sign, the Star of Bethlehem, appeared to the wise men from the East, which brought them to the land of His nativity to do Him homage.

The Light from Heaven (9:1-5).—In the midst of threatening war-clouds from powerful nations around them, the children of Israel needed something to draw their minds away from the things of earth and to set their affections upon things above. Isaiah had a story to produce this effect. He tells of something better than the afflictions that vexed the people of Israel at that time. Looking seven centuries into the future and seeing the promised Messiah at hand, he announces that "the people that walked in darkness have seen a great light." This was figurative language, of course, but it typified the great Light from heaven, even Jesus the Son of the living God, who came into the sin-cursed world to bring them the Light from the glory world. When the angel of the Lord appeared to the shepherds of Bethlehem and a bright light shone round about them, he told

them of a still brighter Light in a manger in Bethlehem. When the wise men from the East saw that star, they recognized it as typifying a still brighter Star in the land of promise. That Light is still shining. Jesus Himself has gone back to the Father, but the Comforter is with us, and the light of His Word is illuminating the souls of all who recognize Him as Saviour and Lord.

His Name (6, 7).—Isaiah goes on to tell more of this Light: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." Words fail us when we undertake to describe this Wonderful Being. It was true at that time, as it is at the present time, that "the people that walked in darkness," but looked upon Him with the eye of faith, "have seen a great light." All hail to the King Immanuel, with whom the people of God in all ages "shall reign with Him forever and ever."

The Prince of Peace (11:1-5).—Isaiah here gives us a further description of this wonderful Being. For one thing, he comes a little nearer home when he tells of His maternal lineage: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This wonderful Being has all the attributes of a perfect human, at the same time being "The mighty God." Telling of His qualities, the prophet says:

"The Spirit of the Lord shall rest upon him,
"The Spirit of wisdom and understanding,
"The Spirit of counsel and might,
"The Spirit of knowledge and of the fear of the Lord;

"And he shall make him of quick understanding in the fear of the Lord;

"And he shall not judge after the sight of his eyes,

"Neither reprove after the hearing of his ears;

"But with righteousness shall he judge the poor,

"And reprove with equity the meek of the earth:

"And he shall smite the earth with the rod of his mouth,

"And with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins,

"And faithfulness the girdle of his reins."

Blessed be God the Father, God the Son, and God the Holy Ghost. Let us "serve him acceptably, with reverence and godly fear."—K.

BIBLE MEETING TOPIC

SCENES FROM THE PROPHETS—
THE MAN WHO LEARNED TO
OBEY. (Jr.).—Jonah 2, 3

Topic for September 24

MOTTO

"Salvation is of the Lord."

OUTLINE STUDY

I. How God Taught the Disobedient Prophet.

1. God's command.—Jonah 1:1, 2.
2. The storm at sea sent of God.—1:2-16.
3. The fish prepared to swallow Jonah.—1:17-2:10.
4. God's second command.—3:1, 2.
5. Jonah obeys and preaches.—Jonah 3:3, 4.
6. The Ninevites repent.—Jonah 3:5-9.
7. God spares the city.—3:10.
8. Jonah is displeased with God's mercy to Nineveh.—Jonah 4:1-4.
9. God prepares a gourd to protect Jonah. 4:5, 6.
10. God prepares a worm to destroy the gourd.—4:7.
11. God prepares a wind.—4:8.
12. The sun causes him to faint.—4:8.
13. God teaches Jonah the lesson of higher mercy.—4:9-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Obey."
2. Lessons from Jonah.
 - a. Lessons on disobedience.
 - b. Lessons on God's greatness.
 - c. Lessons on God's mercy.

- d. How God taught Jonah.
- e. Lessons on repentance.
- f. True obedience.

For Seniors.

1. Messengers of God's Warning and the Purpose.
2. God Training a Prophet.
3. What Men Learn from God's Dealing with His Own.

PERSONAL THOUGHT

Teach us, Lord, the larger thoughts which are in Thy ways that our hearts may be filled with larger thoughts in the ways we walk in.

SEED THOUGHTS

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.—Sel.

God is everywhere present by His power. He rolls the orbs of heaven with His hand; He fixes the earth with His foot; He guides all creatures with His eye, and refreshes them with His influence; He makes the powers of hell to shake with His terrors, and binds devils with His word.—J. Taylor.

There are regions beyond the most nebulous outskirts of matter; but no regions beyond divine goodness. We may conceive of tracts where there are no worlds, but not of any where there is no God of mercy.—J. W. Alexander.

This makes salvation great—I shall know how great, when I can measure the distance between the eternal and the perishable, omnipotence, and feebleness, immortality and death.—Sel.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 14, 1939

Field Notes

Bro. James Bucher of Upland, Calif., conducted revival meetings at Mill Run chapel near Altoona, Pa., Aug. 25 to Sept. 1.

N.

An interesting letter from the Portland, Oreg., Mission came too late for publication in this issue. It will appear in next week's Gospel Herald, the Lord willing.

The annual Bible conference for the Johnstown, Pa., district is to be held this year with the Stahl congregation during Thanksgiving week.

The little flock at Linn, Mo., was much encouraged by three helpful messages given by Bro. Leroy Gingerich of Versailles, Mo., Sept. 3.

A. B.

Bro. M. C. Lehman of Goshen, Ind., preached for the congregation in the Scottdale Mennonite Church last Sunday morning and evening. He left Monday forenoon for points farther east.

The eleventh annual instruction meeting is to be held at the Landisville, Pa., Mennonite Church on Saturday evening and all day Sunday, Sept. 18 and 19. Speakers: J. L. Stauffer, Elias W. Kulp.

Request for Prayer.—That America be kept out of the war. This request comes from a number; and it is to be hoped that the volume and fervency of this prayer may increase until the prayer is definitely answered.

Bro. John R. Mumaw of Harrisonburg, Va., closed a series of meetings at the Holdeman Church near Wakarusa, Ind., on Sunday evening, Sept. 3. A number of precious souls found their Lord during the meetings.

Evangelistic meetings were held in the Mennonite mission in Johnstown, Pa., last week with fairly good interest and attendance. Bro. W. G. Lauver in charge. The meetings were to have closed on Tuesday night of this week.

Word reaches us that Sister Saylor, wife of Bro. James Saylor of Hollsopple, Pa., has recently undergone a severe operation for the removal of a cancerous growth. Many are the prayers ascending in behalf of her permanent recovery.

The quarterly instruction meeting is to be held at the York, Pa., Mission Sept. 16 and 17. Instructors: Ernest Gehman, Martin Miller. The Sunday evening session is to be held at the Highlandtown school building.

H. F. L.

Change of Address.—Bro. Paul Erb and family, from Hesston, Kans., to Goshen, Ind. The reason of this temporary change of address is that Bro. Erb is being used during the first semester as a member of the Goshen faculty.

The third anniversary service is to be held at Fairview Mennonite Church in the Maryland mountains south of Grantsville, Md., Sept. 24. Among the speakers are Bro. Myron Livengood of Pinto, Md., and Paul M. Roth of Mason-town, Pa.

The following announcements for the coming week-end are made for Bro. Rhine Alderfer of Mainland, Pa.; Saturday evening, Byerland, Pa.; Sunday morning, New Danville; Sunday evening, Sunnyside Mission near Lancaster.

D. S. H.

The Executive Committee of the Mennonite Board of Education held a meeting at Goshen, Ind., on Wednesday of last week. Among other things it was decided to begin work at once on the new library building in connection with Goshen College.

The following announcements are made for the Stahl congregation near Johnstown, Pa.:

Sept. 24—inquiry meeting.

Sept. 27—beginning of a series of meetings in charge of Bro. Jesse Short.

Oct. 8—communion services.

Sunday, Sept. 10, was the time set for the beginning of revival meetings at Oak Grove Church near Grantsville, Md., in charge of Bro. J. M. Nissley of Altoona, Pa. In his absence, Bro. Jacob B. Brubaker of Cocolamus, Pa., was to fill his appointments in Altoona on the tenth.

If previous arrangements were carried out, the faculty and administration of Goshen College held an all-day meeting Sept. 7, the forenoon to be devoted to a fellowship meeting and the afternoon to a discussion of the theme: Developing a Christian Community around a Liberal Arts College.

The Eastern Mennonite School reports an initial enrollment of 232 for the first semester. This is somewhere in the neighborhood of fifty more than they ever enrolled at the beginning of the year in the past. May the increased attendance portend increased power for good and achievements for the Master during the coming year.

A brother writes us from Hesston College and Bible School: "Our enrollment has gone over the 150 mark, with 15 or 20 coming a few days late. Our final will perhaps be slightly higher than last year." This, considering the shortage of crops in some of the regions where this school gets its support, is quite encouraging. May God bless and prosper the work.

Bro. S. G. Shetler of Johnstown, Pa., writes under date of Sept. 4: "This finds us in the midst of a revival in the Morgantown congregation. Yesterday we had an all-day meeting with a large attendance." Concerning his health condition he writes: "I spent three days at the Cleveland Clinic and received very much help for my throat." May his recovery be speedy and permanent.

Recent visitors in the Publishing House included the following: L. A. Weaver and wife, Kansas City, Kans.; John L. Ruppert and wife, Spring Grove, Pa.; M. C. Lehman, Goshen, Ind.; Goldie Hummel, Rockton, Pa.; Lois Wingard, Johnstown, Pa.; Elizabeth Buckwalter, Lancaster, Pa.; Anna Lois Bucher, Dallastown, Pa.; Samuel E. Miller, Middletown, Pa.; Howard H. Charles, Joseph H. Garber, Lititz, Pa.

Correspondence

Albany, Oreg.

(Albany congregation)

Dear Herald Readers:—With the abundant crops of grains and fruits which have been harvested, we enjoyed real spiritual blessings, for which we praise the Lord.

During the month of July the Pacific Coast district young people's institute under the leadership of Bro. S. C. Yoder was held here. The Institute was quite successful; but owing to the very busy season at that time of the year, many young people who were employed were deprived of the privilege of attending for which we were very sorry.

On Aug. 14-25 we held our summer vacation Bible school with a 2-week term under the supervision of Bro. S. E. Eicher, with an enrollment of 111. Average attendance, 86. As usual, a program was rendered on the last evening by the school. This was attended by many from the city and community, parents of the children. Many were from non-Mennonite and some from Non-Christian Homes.

We are now looking forward with great expectation to our revival meetings, which will be held the first part of the year with Bro. A. C. Good of Sterling, Ill., as evangelist.

May we together praise the Lord for His goodness and for His wonderful works to the children of men.

Orpha Brenneman.

Sept. 1, 1939.

Maugansville, Md.

Dear Readers of the Gospel Herald:—This summer, from July 31 to August 11, summer Bible school was held at the Hagerstown North Side Mission. Bro. Roy Koch from St. Jacobs, Ont., was the instructor and the teachers were as follows: Iva Smucker and Irene Eschleman of Ohio, Ella Cressman, Solome Bowman, Mary Ann Hoffman of Canada. The following local teachers assisted: Martha Grove, Lois Diller, Garnette Martin, Ida Shank, and Ida Jo Witmer, Russell Baer and Robert Lamar. The entire enrollment numbered 190 and the average was 160.

If the Lord is willing, we all hope they will be back next year.

The Lord is continuing to bless the regular Sunday School work at the Mis-

sion and the attendance is steadily increasing.

We ask you to remember the work in your prayers.

Sincerely,

Sept. 3, 1939. Mrs. J. Allen Martin.

Canton, Kans.

Dear Christian Friends, Greetings:—We have enjoyed many blessings this summer.

The work at Battle Hill school is just about the same as has been for the past year. An average of twelve from that community attend Sunday school regularly. This work is in charge of Bro. and Sister John Wenger, and Bro. and Sister Herman Sommerfeld.

On the evening of Aug. 27, Dr. George Klassen of Hillsboro, Kans., lectured on Nonresistance.

We were much encouraged by the visit of a number of Christian friends and the messages of inspiration given us by Bro. R. P. Horst of Kansas City on Sunday morning, and Bro. Noah Landis of Jackson, Minn., Sunday evening, Sept. 3.

Bro. and Sister Edward Yoder and children visited Battle Hill Sunday school. Bro. Yoder, in reviewing the Sunday school lesson, gave many inspiring suggestions of a deeper experience in Christian life. We heartily invite them to come again, and praise God they allowed themselves to be used in His service.

We also invite each of you to worship with us, if you come to Canton, for we feel we are strengthened by Christian fellowship. A sister in Christ,

Sept. 4, 1939. Margaret Bitikofer.

Conway, Kans.

Greetings in Jesus' Name:—We have enjoyed the presence of many visitors this summer. Among them were Bro. Elam Stauffer's, who helped us receive a glimpse of the mission field in Africa. Bro. Ralph Hostetter of Harrisonburg, Va., accompanied them.

On Aug. 16 Bro. and Sister Allen H. Erb and Bro. Jesse Kauffman of Colorado were present for a preaching service. Bro. Erb delivered a challenging message on our personal responsibility for the lost. Bro. Hartzler went along with them to General Conference in Pennsylvania.

Aug. 13, Bro. and Sister Calvin Holderman, newly appointed missionaries to South America, gave us a visit and took part in the evening service. We hope and pray that the way may soon be opened for them to carry out their plans for entering the mission field.

Bro. Noah Landis of Minnesota brought the morning message, Sept. 3.

Our summer Bible school doubled in enrollment and interest this year. We praise God for this.

Sister Dorothy Troyer has returned to the Kansas City Mission after a month's vacation. Sister Vera Yoder

has gone to La Junta, Colo., to take nurses' training. Sister Mae Hostetter was at home a few weeks this summer. She also is taking nurses' training.

Bros. Waldo Miller and Lester Zimmerman will be in school at Hesston this year. Bro. Menno Troyer and family will be at Goshen College this school year.

Bro. and Sister Richard Birky will live in Bro. Troyer's house during their absence. We extend to them a hearty welcome.

Sister Edna Zook is working at the mission in Kansas City. Sister Estella Zook is also in Kansas City helping at the Children's Home.

May God bless each one who has gone out from us and is now engaged in the Lord's work. We remember also those who are left at home to carry on the responsibilities here. We trust that by God's help and blessing and leading, His work here will continue to prosper. We appreciate your prayers.

Yours in His service,

Sept. 5, 1939. Charity Troyer.

New Castle, Pa.

Greetings in the Master's Name:—Here is a report of the Maple Grove Bible school held at New Wilmington on Aug. 14-18, in charge of Bro. Milo Kauffman, of Hesston, Kans.

The enrollment was 148; lowest attendance, 151; highest attendance, 178; average attendance, 164. 126 pupils had perfect attendance. The attendance was very good; interest excellent.

Also, Bro. Milo Kauffman held revival meetings during the week in the evenings. He brought us Spirit-filled messages from the Word. Christians were richly admonished and encouraged to press on, and the unsaved were warned to turn from their sin to God. As a visible result of these meetings, there were ten young souls who confessed their Saviour.

We are grateful to our heavenly Father for all these blessings and trust the seed sown may bring a harvest to His glory.

By Bible School Committee.

Sept. 5, 1939.

SPECIAL MEETINGS

West Liberty, Ohio

A special meeting for men with ages from eighteen to forty-five was held Sept. 6 at the Bethel Mennonite Church.

The subject of nonresistance as applied to military service was discussed by Bro. S. E. Allgyer of West Liberty. Bishop Allgyer took a leading part in helping the Mennonite conscientious objectors who were drafted for the World War. His many contacts with army officers and visits with our young brethren at various camps gave him a background of experience that made his talk both interesting and informational.

He told a large audience of young brethren what they may expect if this country enters another war. He also advised our young men to study their Bibles on the subject of

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Miscellaneous

WORSHIPING GOD WITH A JOYFUL HEART

By Mae Millslagle

For the Gospel Herald.

To me it seems almost impossible truly to worship God without a joyful heart, since worship is primarily an expression of honor to God by prayer and praise. If we are truly praising God, it must come from the heart. It would naturally be joyful, since it is praise. The Word of God is full of joyful words of praise of God. The Word of God has power to produce joy, and what better way to begin our worship than by reading from God's Word. In Jeremiah we read, "Thy words were found and I did eat them, and thy word was unto me, the joy and rejoicing of mine heart."

In Psalm 9 we find these words, "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."

Again in Psalm 33, we read, "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Psa. 81:1). In Psalm 92 we find the psalmist exhorting us to give thanks unto God and sing praises to His name.

So it is all through the Bible, we find words of joyful praise and adoration. The Christian life is fundamentally a joyful life. "For the joy of the Lord is our strength." What then are the conditions upon which true happiness depends? "If ye know these things, happy are ye if ye do them."

The harmony of faith and life is the secret of inward joy and power. In Psa. 16:11 we find the words, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." It is fellowship with God which is the source of our joy. Our peace and joy are no longer dependent upon the many outward things. We find rest in God. True joy is inward, not outward, and does not depend upon what we have but what we are. It cannot be found by direct seeking, but by setting our faces toward the things from which it flows. We must climb the mount if we would see the vision. Joy is not solitary but social, and we can never have it without sharing it with others. It is the result of God's will for us, not of our will for ourselves. And so we can only find it by giving up our lives in submission and obedience to the control of God. This is the divine doctrine of happiness as Christ taught it. Man's chief end is to glorify God and to enjoy Him forever.

The one note that is most often missing in the Christian life and Christian service is the note of spontaneous joy. Jesus said in John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." There is no joy on this earth from any worldly source, that glows in the heart, like the joy of a believer and worshiper of Jesus Christ as he feeds upon the Word of God.

We must surrender our life unto God in order to live a consecrated Christian life. The result of a fully surrendered will is a heart overflowing with joy. This is the only way to find fullness of joy. Many so-called Christians have only enough religion to make them miserable. They can no longer enjoy the world and they have not entered into the joy of the Lord.

The religion of Jesus tells us that cheerful piety is the best piety. Of course there are times when we all feel oppressed, sorrowful, and suffering, but the quickest way to regain a joyful heart is to worship God. He is always waiting for us to go to Him with our cares and worries, and He quickly takes them all away and gives us grace to bear all our burdens. Sometimes it seems to me as if the trials and burdens we must bear make the moments we spend in worship so much more precious and joyful.

When we think of all our God has done for us, we cannot help being joyful. It is one of the privileges of a Christian to be able to worship God with a joyful heart, rather than a fearful heart. People who worship idols quite often worship their gods through fear of what may happen if they do not worship them.

We are most happy when in direct contact with God our Father. In Psalm 35 we read, "And my soul shall be joyful in the Lord: it shall rejoice in his salvation." Again in Psa. 63:5, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."

Let us always worship with joyful hearts, and if we worship wholeheartedly and joyously, our lives and those of others around us, are sure to be brightened and enriched.

Scottdale, Pa.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

In the south-central part of Pennsylvania are two dark-green, tree-covered mountain (Elev. 1200 ft.) ranges, running parallel to each other for about thirty miles. Between them is the wedge-shaped, scenic, and fertile Kishacoquillas valley, about six miles wide at the northeast and tapering to a 'gap' at the southwestern end. At a point where this valley narrows to about three miles is the place where the Men-

nonite General Conference was held Aug. 21-24, 1939.

A large, (100 x 170 x 40 ft.) light-colored tent was erected in a level grass field across the way from the frame Allensville A. M. Church building. At the one end was a raised platform, long and wide, with desks and benches for the officials and speakers. The rest of the tent was filled with temporary plank benches. Directly in front of the speaker's table was a sensitive microphone wired to carefully tuned loud speakers suitably placed inside and outside of the tent. A number of temporary outbuildings nearby were used as an information 'booth,' book store, wash rooms, etc. A long, brown narrow tent, housed the kitchen and cafeteria. About a hundred small tents served as sleeping quarters for some of the delegates and visitors.

About 5,000 brethren and sisters, old and young, from many walks of life; Church leaders and interested laymembers, from many states and Canadian provinces (with them some of our missionaries from India, South America and Africa) assembled at this place to pray, 'confer,' advise, and wrestle with problems that confront the Church.

It was on a Wednesday, (the weather clear, warm and pleasant) of the week that we attended some of the meetings. The moderator, Bro. Abner G. Yoder of Parnell, Iowa, called the meeting to order promptly at nine A. M. Bro. Leidy Hunsicker of Blooming Glen, Pa., led the congregation in singing appropriate hymns. For the devotional Bro. Joseph Hartzler of Flanagan, Ill., read portions from the 62nd Psalm and Acts 15, then led us in prayer. The secretary, Bro. J. A. Heiser of Fisher, Ill., called the roll. Considerably more than the needed quorum of delegates and proxies were present. Reading carefully and distinctly, so every one could hear, Bro. Amos Hostetter of Topeka, Ind., gave the minutes of the last Conference held at Turner, Oreg., two years ago.

Bro. Harry Diener of Hutchinson, Kans., preached the Conference sermon, using John 12:32 for his text. He told us in no uncertain manner that—"We are living in a normally, abnormal time.... The Cross doesn't drive; it draws.... Religion is more than a cloak to be put on.... It's not what you hear but what you do that counts for Christ.... The Sermon on the Mount will fit everywhere; in social; industrial; or business conditions of life.... How can we say 'Jesus Satisfies' when we feed on the follies of the world?"

The sermon was a stirring exposition of the exemplary life that Jesus lived while on earth. It struck a sympathetic and responsive chord in the heart of every Christian who heard it, especially those of like precious faith with us.

All through his discourse, Bro. Diener upheld and magnified the matchless love, the goodness, and the greatness of our Lord and Saviour Jesus Christ.

Following are some of the responses to the sermon:

"We are glad for the message brought to us." A. G. Yoder.

"We should live blamelessly and be lights in this world; being careful not to become 'short circuited.'" H. B. Ramer.

"Obey every conviction." N. H. Mack.

"Protestantism makes too little of the suffering of Christ." Ray Yoder.

"Spiritual life is that which was born and is living in the Spirit." John Lapp.

"The best way to lift up Christ is by living out His teachings in loving obedience." Amos Swartzendruber.

"Christ can work most effectively through a crucified people." J. N. Kaufman.

"The Sermon on the Mount is the practical expression of the Christian Life." C. C. Cressman.

"Jesus exemplified the things He taught." E. B. Frey.

"The first recorded words of Christ were 'I must be about my Father's business.' His last ones 'It is finished.'" William Jennings.

"May we hold up Christ in the true sense." Fred Gingerich.

"Our sufficiency is in God." A. C. Brunk.

Looking over, admiring, and mingling with this vast audience of Christian folks; noting and experiencing the wholesome and pleasant atmosphere, the spirit of good-will and Christian fellowship that was pervading; we were made to think and to agree with the psalmist when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." How profitable it would be if we could reflect to the world the blessings of God in an unalloyed condition.

We were glad to see the doctrine of nonconformity to the world upheld and exemplified in a visible and practical manner by so many of our members (especially the sisters) adhering to the 'plain garb' in harmony with the regulations of the Church. We continue to hope that the line of demarcation between the Church and the world will remain sharp, distinct and visible; and that the Church leaders and members of the Mennonite denomination who have been negligent to teach and to practice this important doctrine will come to realize the unfavorable drift before it is too late.

We were favorably impressed with the good interest and attention shown by those present. There was very little visiting and few people outside of the main tent while Conference was in session and the messages given. That should be an encouragement to the leaders of the Church. We hope that the good influence and decisions emanating from these meetings will reach and prove a blessing to every member of the Mennonite Church wherever they may be in the cities, rural sections or in foreign lands on distant continents. As a laity we should

show our appreciation for what the leaders are doing in our behalf, by praying for and co-operating with them.

The local brotherhood are to be commended for the efficient manner in which they handled, fed, and housed such a large gathering. In a private conversation with one of the traffic officers from the state highway patrol, we gathered that they had an easy task in spite of so many out-of-state folks present. All seemed to know what was expected of them and were considerate and law-abiding.

May the Lord richly bless everyone that was present at this General Conference, especially those who allowed themselves to be used; also those who have been newly appointed to plan for the next meeting, should the Lord tarry.

Lancaster, Pa.

PLAGIARISM

(Continued from page 515)

Some of the shallowest messages I have listened to have come from the lips of men who studiously seek to be original in all their utterances.

Ruskin gives some practical considerations: "Touching plagiarism in general, it is to be remembered that all men who have sense and feeling are being continually helped; they are taught by every person whom they meet and enriched by everything that falls into their way. The greatest is he who has been oftenest aided; and if the attainments of all human minds could be traced to their real sources, it would be found that the world had been laid most under contribution by the men of most original power, and that every day of their existence deepened their debt to their race, while it enlarged their gifts to it."

To make stupendous claims of originality makes a man more of a plagiarist and criminal, than to honestly admit one's debt to others, all through the years.

One of the most illuminating editorials on this problem that the writer has ever read came from the pen of Dr. J. B. Chapman, Kansas City, Mo., in the "Preacher's Magazine":

"I am not as old a preacher as I hope to be sometime, but I have been paying pretty careful attention to preaching now for twenty-seven years, and time has not served to give me any greater respect for the man who makes loud profession of being 'original' in the substance and arrangement of his preaching material. Not that I would question the preacher's veracity who claims that he takes nothing consciously from others, but that I feel sure he would have had a much more effective ministry if he had done so. For in most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. Culpepper said that when he started out as a young man to be a preacher, he determined to be original

or nothing, and he soon discovered that he was both. Revising his theories and tactics, Culpepper later said that he proposed to use at least as much judgment as an old sow, and he had observed that when someone throws corn over the fence the old sow hastens to get as much of it as she can.

"And come to think of it, what is there that a preacher can claim as original, any way? If his doctrines are orthodox, it is because he has drawn them from the Bible and from the interpretations of the fathers; and if he got them there, they are not his own. If he is expert in logic and rhetoric, he learned these arts from teachers and from books. If he is an adept in homiletical arrangement, someone showed him how to do it. If he is a master of language and diction, he owes his accomplishments to others.

"Plagiarism as a fault and a crime is possible only to one who makes profession of originality, for he alone attempts to take to himself credit which should at least be shared with others. If a preacher appropriates the material and arrangement of others and then claims exclusive right he is both a thief and a liar. But if he makes such use of the work of others as he can in his effort to be an effective preacher and makes no superior claims regarding the matter, but rather confesses himself debtor to all whom he has ever met, and special debtor to those who have contributed directly to his store of things old and new, he is both honest and truthful.

"Why do men write books and publish papers if one is not to be permitted to use the gold that he digs from these mines? Why do men waste their time and mine in talking, if they do not want me to remember what they say? And do men who write and speak expect me to believe that they did not learn what they are saying from someone else? Do they expect me to believe that wisdom was born with them? They may not always be conscious of copying, but I can find the most of what I hear them say in books and in magazines, or I can find them others who said in substance the same things they are saying and said them before the present speaker ever said them.

"I have heard many a preacher preach on 'Christian Perfection,' following exactly the outline which Ralston gives in his 'Elements of Divinity.' And you know that chapter was made up from Ralston's sermon outline on the subject. It is possible that many whom I have heard did not get their outline right from Ralston, but they got it from someone else who got it from him. And my own personal belief is that these preachers did well to use this outline, for it covers the ground and is better by far than the majority of us could make for ourselves.

"There should be no dodging of the issue involved here. There should be no 'soft pedaling' and white lying. There should be no false standards uplifted for the hindrance of young preachers and for the hurting of older men's consciences. The right and sensible thing, we believe, is for the preacher to make all the use he can of everything that comes to his hand for making him a more effective preacher. When he hears someone say a good thing, he should try to remember it and say it himself sometime. If he reads a good thing in a book, he should 'run it through his own mill' and make it his own. If he finds a sermon outline which suits his own mold, or if he finds a single point that will work into his own processes, he should appropriate it. The business of disseminating the truth of the Gospel is not a commercial affair and there is no place for patents and copyrights. After the preacher has learned all he can from others and dug out first hand all he can and then has delivered what he has gathered in his most effective manner he is still a poor enough preacher, of so wonderful a Gospel. But if he goes about trying to be 'original,' passing up material and methods

which would help him in his work, he is a slave to artificiality and the morbid victim of the shallow criticisms of pretentious theologues."

J. A. G. Rice has well said, "Originality is generally undetected plagiarism." It pays to find the writers, whose personality and style merge with one's own. However, lest one gets into a rut, it pays to study the writings of diverse types. This helps to deepen and broaden one's understanding of the truth. There is a depth and breadth to the Word of God that calls for the sanctified study, research of many minds in the Christian Church. The literature of our own denomination ought to have a first consideration, and thorough understanding, and loyal adherence.

Kitchener, Ont.

MISSIONS

(Continued from page 517)

to feel that God's hand has been heavy upon them.

In our visitation work we sometimes find those who question God. Why? Because that good mother was taken away from her family which has need of her, and other bad women who do not care for their family are left here. Naturally this is harder for us to answer because they do not understand the Scriptures and their spiritual mind is darkened. Pray for them. Many women would like to attend the Mission, but because of their neighbors, relatives, and friends they are ashamed. Only God can do the impossible and change their hearts and thoughts.

Now something about the children of Cosquin. Here we see all kinds and colors. Some are very dark and others are light and chubby and dressed very clean and neat. They are bright, and willing to attend the Sunday school, but because of their friends or parents are not allowed to come. Many are from other cities of the Argentine, their parents coming for their health. They are interested in horseback riding, swimming, football, moving pictures, etc. They usually attend the Roman Catholic Church until they take the first communion. Then, like the majority, they only go on special occasions. What can be done to win these children to the Lord? We had 35 nice children coming to the mission Sunday school when, all of a sudden, all quit coming. Now what would you do? This is one of our great problems.

The other class are little street urchins, poorly clad, thin, and hungry looking. On Thursday 15 of these came running all excited, asking if we were giving out clothing. Some one had told them that we did. We did not have any. You ask, "What did you do?" We invited them in and taught them something of the Word of God and invited them to come back again. We

would like to feed and clothe these poor ones as Christ said, "Inasmuch as ye have done it unto one of these, ye have done it unto me." So with your prayers and help we can relieve these needy and sick and point them to Jesus.

Cosquin, F. C. O., Argentina, S. A.

SPECIAL MEETINGS

(Continued from page 521)

nonresistance. Conscientious objectors in the last war who could not give "a reason of the hope" that was in them met with trying experiences. Brother Allgyer gave a number of Scriptural texts which teach that Christians should not engage in carnal warfare. He made the statement that the Church cannot make the decision for any individual member. Since the constitution of the United States guarantees the citizens of this country the right to worship God according to the dictates of their conscience, taking a stand as a conscientious objector is an individual matter based upon the conscience of the individual. However, Brother Allgyer said that the conscientious objectors during the World War who were members of a nonresistant Church got through much more easily than those who were members of denominations which did not teach against entering military service. He also told of some of the experiences of Mennonites during the World War that would be helpful to the younger generation.

Brother Allgyer stated that during peace is the time to educate our young brethren on the subject of nonresistance because that during the time of war teaching against military service is often misunderstood by the government. During the World War Mennonite ministers in some localities were fined and imprisoned for advising their young men not to fight. The writer who is in the "draft-age" believes that he is expressing the desire of the young men of our Church when he sends out a plea for a meeting similar to the one at West Liberty to be held in every Mennonite community in the United States and Canada.

Floyd A. Shank.

Annville, Pa.

Report of Harvest Home and Sunday School Meeting, held at the Kralls Mennonite Church near Buffalo Springs, Pa., Aug. 26, and 27, 1939.

Organization.—Mod., Joe Wert; Chors., Christ Mosemann, Lloyd Weaver; Secy., Anna Stover.

Program and Speakers.—(Saturday evening) Devotion (Matt. 5:1-12), Simon Bucher; Inspirational Song Service; The Obligation of the Church to the Young People, Noah Risser; The Obligation of the Young People to the Church, William Martin. (Sunday morning) Devotion (Phil. 3), William Martin; Sunday School Lesson, Christian Mosemann; (Harvest Home Service) 1. Our Relation to Our Material Blessings, J. W. Weaver; 2. Our Relations to Our Spiritual Blessings, Martin Hershey. (Sunday afternoon) Devotion (Eph. 5), Landis Brubaker; Children's period, Lloyd Weaver; Sunday School's Part in Training Workers for the Future Church, Martin Hershey; a Life to Live and a Life to Shine, John W. Weaver; Grace for the Second Mile, William Martin. (Sunday evening) Devotion (Luke 2), Martin Weaver; The Unchanging Gospel in a Changing World, Noah Risser; Evangelistic Sermon, Martin Hershey.

Thoughts Gleaned.—Young people are a great asset to the Church. The earlier we can train a child's thought life the easier it will be for the child. God holds us responsible for what our children read. We need to lend a helping hand to the Church. Faith, love, and

obedience are the foundations for the Church. Young people must be firm and know whom they believe. The Church is the safest place for every young person. Everything is given to us as stewards. God expects us some day to give an account of our stewardship. We shouldn't worry where we can get the most money, but should spend the most time on our knees to find out where it can be used to the best advantage. Giving to the Lord in the right and proper motive, is laying up treasures in heaven. As far as the temporal blessings are concerned we all receive them alike. The spiritual blessings it is only equal to the child of God. Blessings in fellowship with saints of the Lord is only a foretaste of what is to come. If there is defeat it is not with God, but with the individual. It is one thing to win them, but another thing to hold them, and build them up. Prayer has much to do in training young people for future workers. It is impossible for us to live a life pleasing to Him unless we are born again. There is not anything more beautiful in this world than a life "hid with Christ in God." The best place to go is to God in prayer, and tell Him of the life we want to live. Through Him we can shine. Shine—not to be conspicuous, but in the little corner where you are. Hitch your wagon to a star, and keep on the ground trying to win poor, lost souls by your royal shining life. Love is something that will do anything with many disadvantages. Love will compel us to go the second mile if necessary. I am not what I ought to be, but I am what I am by the Spirit. There is only one unchanging Gospel, it is heart-searching, soul-saving.

Secretary.

Altoona, Pa.

A Nonconformity and Nonresistance conference was held at the First Mennonite Church Aug. 19 and all day Sunday, Aug. 20, 1939.

Program and Speakers.—Living Faith, E. F. Hartzler; "Be strong and of good courage" (Josh. 1:9), Silas Weldy; Sermon, "Building up Our Faith," James Bucher; Biblical Basis for Nonconformity, E. F. Hartzler; Children's Meeting, Mrs. James Bucher; Sermon, "Be ye transformed" (Rom. 12:2), Norman Hobbs; Nonconformity in Apparel, James Bucher; Nonconformity in Everyday Life, J. M. Kreider; The subject, Biblical Basis for Nonresistance, was prepared by J. S. Hartzler and read by Isaac Bair; Experiences as a Conscientious Objector, Philemon Frey; Practical Nonresistance, Newton Weber; Various Testimonies on the blessings Received in Observing these Doctrines; Sermon, A God-directed and Spirit-directed Life, James Bucher.

Organization.—Moderator, J. S. Lehman; Chors., J. S. Lehman, Newton Weber, Silas Weldy; Devotional periods conducted by Warren Moyer; Eli Frey; Clayton Rohrer.

Thoughts Presented.—We must come the Lord's way if we want to be saved. We live in a hurry and we die in a hurry. The faster we go the less time we have for God. God would strengthen our faith if we would hold still. We pray the Lord to keep us humble and the Lord says, "Humble yourselves." God put enmity between the children of God and the children of the Devil. Some people pay half-price but want a full blessing from God. We advertise our kingdom by the way we dress, whether we belong to the kingdom of God or of the devil. Regulations may change, but Bible principles never change. We should have nonresistance in time of peace. We are to keep our hands off God's program. The safest place to be is in the center of God's precious will. Some people don't have green pastures because they don't let the Lord lead them. Not all open doors are the will of God. The devil has some ships just coming along to go to Tarshish.

Secretary.

MINUTES OF THE VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference met in its twenty-ninth annual session at the Springdale Church near Waynesboro, Virginia on August 3 and 4, 1939.

The meeting was called to order by the Moderator at nine o'clock Thursday morning.

The song service was led by Boyd Shank.

The devotional period which consisted of the reading of Acts 15:1-18 and prayer was conducted by William Jennings.

The address of welcome was given by the home bishop Brother Joseph R. Driver.

Upon request of the Moderator, John L. Stauffer, the bishops gave their membership reports. The following totals were announced:

Middle District	1475
Lower District	1071
Upper District	363
Southeastern District	399
Warwick	227
Fentress	172
Halifax District	36
Tennessee District	27
Total	3361

The names of the following committees appointed by the Arranging Committee were read by the Secretary.

Resolutions—Henry B. Keener, George R. Brunk, Ernest G. Gehman.

Nominating—Timothy Showalter, Clayton Bergey, John E. Kurtz. The conference sermon was delivered by Bishop Noah H. Mack of Millersville, Pa. He used for his text Matt. 28:18-20 and Jude 3, 5. The outline of his message follows:

All power is given—Upon this authority the commission has been given to the apostles and the successive Christian leaders of the church.

"If thou canst believe"—There is an unlimited power of faith on earth.

Go—preparation has been made. Redemption has been provided in Christ Jesus. Christian people have ability to preach and teach the Gospel.

The church and her missionary vision—There has been a growing missionary spirit in the church. There is a strong missionary pulse in the church of today.

The church and her local circumstances—There are strong temptations assailing Christians. The righteous are charged with the responsibility of building on a good foundation.

Teach—To make the Gospel known—people need to know what to believe. To establish people in the faith—to counteract modern heresies; to warn against worldliness.

Concern for the Churches—For the mission churches. For the churches at the home base. Implanting ideals and teachings in the lives of children.

Conclusion—"There must first be a willing mind."

After this message was delivered testimonies were given by all the bishops present and the following ministers: Amos Kolb, William Martin, Orie D. Yoder, Daniel Shenk, Joseph Geil, D. S. Brunk, J. S. Martin, E. C. Shank, Moses Slabaugh. A rising vote of the congregation gave expression of approval to the message.

The benedictory prayer was led by A. B. Burkholder.

Thursday Afternoon

Song service was led by Chester K. Lehman.

The devotional period was led by Leonard H. Jones who read I Tim. 4:1-8 and led in prayer.

The Secretary then read the minutes of the forenoon session.

The Moderator announced the death of Brother A. H. Showalter who was a minister in the Upper District. At the same time he stated that one minister was ordained within the year in the person of Moses Slabaugh who is located at the Harrisonburg Mission. Upon a motion that was unanimously passed he was accepted as a member of Conference.

The minutes of the preliminary session of Conference were read by the Secretary.

The Rules and Discipline of the Virginia Mennonite Conference were read before the open Conference.

The Moderator invited the visiting ordained brethren from other Mennonite conferences to participate in the deliberations and discussions of this session of our conference.

504. It was moved and seconded that we adopt the recommendation submitted by the Committee on Arrangements affecting the constitution of the Virginia Mennonite Board of Missions and Charities. Section 3 of Article IV shall be revised to read: "Board members shall be elected for one year or until their successors are duly elected, and the majority of them shall be conference members who shall all be nominated by the Arranging Committee and shall be elected by ballot in a regular session of Conference. Carried.

505. The Secretary-Treasurer of the Automobile Aid Plan read an article from their constitution regulating the method of electing members to their Board. It reads: The various districts of the Virginia

Conference shall be represented on the General Board as follows: two from the Northern District, three from the Central District, two from the Southern District, two from the Southeastern District, one from the Halifax District, and one from the Tennessee District (the last to be optional to the district). These members shall be elected to the Board by vote of Conference from a slate of nominees submitted by the districts and approved by the Committee on Arrangements. It was moved and seconded that we amend this article to correspond to the plan of election recorded above concerning the Board of Missions and Charities. Carried.

The slate of nominees for the election of members to the Board of Missions and Charities and to the General Board of the Automobile Aid Plan was presented and approved by the conference. The election resulted as follows: Members of the Mennonite Board of Missions and Charities, Lewis Showalter, Samuel Shank, E. R. Brunk, R. W. Benner, Hiram Weaver, Jason Weaver, E. F. Heatwole, Clarence Huber, Henry Shenk, Roy Wenger, William Jennings. Members of the General Board of the Mennonite Automobile Aid Plan, Timothy Showalter, H. D. Weaver, John E. Kurtz, Daniel W. Lehman, John D. Burkholder, Jr., Jason H. Weaver, Alvin Heatwole, J. Harvey Yoder, Abram Wenger, Henry Good.

Bishop J. R. Driver asked for the privilege of ordaining two ministers and one deacon in the Upper District. It was moved and seconded that the request be granted. Carried.

The report of the Virginia Mennonite Board of Missions and Charities was read by their Secretary-Treasurer, Elmer R. Brunk. The report was accepted.

The report of the Automobile Aid Plan was read by their Secretary-Treasurer, John E. Kurtz. The report was accepted.

506. Upon motions that were seconded and passed the following recommendations submitted by the Automobile Aid Plan were adopted.

1. That the constitution shall include under Article XI another section which shall read: Changes of this constitution shall not become effective until 30 days after an official notification has been sent out to all members of this Aid Plan.

2. That the following statement shall be included in the Constitution and By-Laws: When a member of the local committee is involved in an accident, the remaining members of the committee shall ask the ministerial council in their district to appoint a disinterested brother to help make settlement of the accident.

3. That all vehicles carrying truck license shall be assessed one and one half the base rate.

It was moved and seconded that we reconsider the matter of distribution of assessments of the Automobile Aid Plan. Carried.

It was moved and seconded that a motion passed last year (but which was not recorded in the minutes) shall stand for the past year. (In substance the motion was that we suspend Article IX of the constitution and equalize the assessments for the time being). It was moved and seconded that we amend the main motion to read "shall stand for the time being." Carried. A vote on the main motion as amended was carried.

Topic 1. Issues Involved in Applying the Principle of the Unequal Yoke. The discussion was given by Hiram Weaver.

A report of the Virginia Mennonite Aid Plan was read by their Secretary-Treasurer, Roy Heatwole. The report was accepted.

The benedictory prayer was offered by Dewey Emswiler.

Friday Morning

The song service was led by Amos D. Wenger.

The devotional period was conducted by Orie D. Yoder of Oyster Point, Va., reading Revelation 3:7-13 and leading in prayer.

The minutes of the Thursday afternoon session were read.

507. The report of the representative to the Publication Board was given by Chester K. Lehman. Accepted. His report included a recommendation asking the various districts to take steps toward availing themselves of the provisions made to **introduce the Gospel Herald into every Mennonite home.** It was moved and seconded that we adopt the recommendation. Carried.

508. Another recommendation suggested giving consideration to the matter of using the **doctrinal quarterlies** in our Sunday schools or in some other suitable meeting. It was moved and seconded that we leave the matter of using the doctrinal quarterlies to be worked out by each district. Carried.

A report of the General Board of Education was given by John L. Stauffer. Accepted.

The treasurer's report was read and accepted.

A report of the General Board of Missions and Charities was given by Jason H. Weaver. Accepted.

A report of the Church Polity Committee was presented by John L. Stauffer. It was accepted and the committee (John L. Stauffer, S. H. Rhodes, and Chester K. Lehman) was retained.

The committee on Jewish work reported to the Conference through its chairman, R. W. Benner. Accepted. The Committee on Arrangements gave favorable consideration to the request of Brother John L. Stauffer to be relieved from the Jewish Work Committee and suggests that the committee be enlarged to include the following brethren: R. W. Benner, S. H. Brunk, John F. Garber, and Moses Slabaugh. It was moved and seconded that we adopt the recommendation. Carried.

The Nominating Committee gave their report which was accepted by the Conference. The balloting indicated the following election:

Moderator, John L. Stauffer; Assistant Moderator, Truman Brunk; Secretary-Treasurer, John R. Mumaw; Members on the Executive Committee, S. H. Rhodes, J. R. Driver; Member on General Conference Arranging Committee, J. R. Driver; Member on General Mission Board, Hiram Weaver; Member on Publication Board, Ernest G. Gehman; Members on Board of Trustees of Eastern Mennonite School (four years), Timothy Showalter, J. R. Driver, E. R. Brunk, Truman Brunk; Christian Workers' Conference Committee, George R. Brunk, Chester K. Lehman, H. B. Keener, J. R. Driver, John R. Mumaw; Conference Sunday School Secretary, Ray Emswiler.

The committee appointed to compile and publish the Minutes of the Virginia Conference gave their report. Accepted. Their recommendation to distribute the books proportionately among the districts (Fentress District, 10 keratol, 50 cloth; Warwick District, 20 keratol, 100 cloth; Upper District, including Tennessee and Halifax Districts, 40 keratol, 145 cloth; Lower District, 50 keratol, 200 cloth; Middle District, 75 keratol, 300 cloth) was also accepted. It was moved and seconded that we release the committee with a vote of thanks. The motion was carried by a rising vote.

H. B. Keener, the conference evangelist, gave his report. Accepted. The report of the Conference Sunday School Secretary was read and accepted.

The Committee on Marriage and Marital Relations gave their report as follows: "The committee appointed to make a study of marriage and marital relations has spent considerable time acquainting themselves with the problems involved and their implications. We have presented a report at the preliminary session of Conference recommending the continuance of a committee for further study with the view of presenting a report to the open conference at a later date. We realize the gravity of the task assigned to us and solicit the prayers of the church in our behalf and for the preservation of the purity of the church. The report was accepted. It was moved and seconded that the same committee (H. B. Keener, Chester K. Lehman, and John R. Mumaw) be retained to continue this study. Carried.

The Secretary raised the question of spreading reports on the minutes of Conference. It was moved and seconded that we ask the Executive Committee to bring in a recommendation at the next conference. Carried.

A report of the Industrial Problems Committee was read and accepted. It called attention to a vacancy on the committee caused by the death of Amos H. Showalter. Upon the recommendation of the Committee on Arrangements, Fred A. Driver was appointed the third member of the committee. The same report recommended that the Conference hear a report from John L. Stauffer on his contact with federal authorities relative to our position on unionism as a representative of the General Conference Problems Committee. His verbal report was accepted.

509. Topic No. 2. The Proper Christian Attitude Toward the Convictions of Others. This was discussed by Amos Kolb of Spring City, Pa. Upon motion the following resolution was adopted:

RESOLVED (1) that we recognize the existence of honest differences of opinion between ourselves and other conference districts or other religious groups, as well as within our own group; (2) that we should seek for unity based on the principles and teachings of the New Testament; (3) that in our attempts to bring about oneness of mind we should work in the spirit of love and Christian forbearance, using tact and good judgment; and (4) that in all this we realize it our highest duty to preserve in its entirety the faith once delivered and in no wise to compromise the plain teachings of our Lord and His Apostles. Phil. 2:2-5; Eph. 4:1-6; Jno. 17:20-23; Matt. 7:24-27; Jude 3; Rev. 22:18, 19.

510. The Ministerial-Support Committee's report was read by John H. Alger and accepted by the Conference. The plan of organization was read paragraph by paragraph, the Conference offering changes on a few points. It was moved and seconded that we adopt the plan as presented with the suggested changes. Carried.

A report of the Board of Trustees of Eastern Mennonite School was given by its chairman, John H. Alger. Accepted.

The president of Eastern Mennonite School, John L. Stauffer, gave his report of the past year's work and stated plans for the coming year. The report was accepted.

A paper on Christian Ideals was read. It was moved and seconded that the recommendation of the Committee on Arrangements to appoint a committee to study these ideals and to bring them before Conference next year in shape for publication in an attractive leaflet be adopted. Carried. The Conference approved the appointment of the following brethren to compose that committee: J. R. Driver, J. Ward Shank, R. W. Benner, George R. Brunk, John R. Mumaw.

Bishop S. H. Rhodes reminded the Conference of a permission that was granted to the Middle District to ordain a minister for the West Virginia field in 1932 and asked permission to ordain one or two deacons in West Virginia. The request was granted.

511. Question 1: Would This Conference Agree to Have the Opening Session of Conference Held Wednesday Afternoon? The question was opened by John F. Garber.

It was moved and seconded that we authorize the Committee on Arrangements to provide for the convening of future conferences on Wednesday afternoon and that the Fundamentals Meeting formerly held at this time shall take the place of an evening preaching service. Carried.

John L. Stauffer requested the privilege to hold another Young People's Institute at Eastern Mennonite School next summer. The request was granted.

512. A recommendation of the Committee on Arrangements suggested that an annual offering be lifted in each congregation for the conference treasury. It was moved and seconded that we adopt the recommendation. Carried.

513. An appeal from the Young People's Christian Association of Eastern Mennonite School addressed to the Executive Committee requesting the privilege of engaging in *itinerary evangelism* with a trailer house was read before the Conference. It was moved and seconded that we table the question. Motion was lost. Upon a motion that was duly seconded the following resolution was passed.

RESOLVED, that we appreciate the interest of our young people in the multitudes of unsaved who are scattered throughout the surrounding mountains and in the rural field and that we approve for two years the plan for furthering itinerary evangelism through the providing of a gospel trailer. Since this is to be conducted by the Young People's Christian Association of Eastern Mennonite School we place its control in charge of the Religious Welfare Committee and we specify that a minister shall accompany the group whenever the trailer travels.

Upon motions duly seconded the following resolutions were adopted:

RESOLVED, that we have John L. Stauffer's article entitled **PROPER AND IMPROPER ATTIRE**, which appeared in the Gospel Herald of June 29, 1939, printed in pamphlet form as embodying the message by Brother Stauffer on Topic 1 of the 1938 Conference. This corrects the failure to record a request concerning the discussion of Topic 1. The unrecorded resolution which was tabled had reference to another phase of the non-conformity issue, which is covered in part by the Statement of Christian Ideals referred to above.

Inasmuch as it has pleased our heavenly Father to remove from our midst a faithful conference member, Brother Amos H. Showalter, therefore be it:

RESOLVED, that we bow in humble submission to His will and that we extend to the bereaved family our sincere sympathy, and that we petition the Lord of Harvest to send forth more laborers into His harvest in His own good time and will.

RESOLVED, that we the members of the Virginia Mennonite Conference and associated meetings assembled August 1-4, 1939, express our hearty gratitude to the Springdale congregation for their kind and efficient hospitality during these sessions.

The minutes of the Friday session of Conference were read and the entire record of minutes for this conference was adopted by vote of the Conference.

The Moderator announced the next conference to be held at the Zion Church, Lower District.

The benedictory prayer was led by Noah H. Mack.

Adjournment.

The following members of Conference and visitors from other Mennonite Conferences were present:

BISHOPS—William Jennings, Concord, Tenn.; Joseph R. Driver, Waynesboro, Va.; S. H. Rhodes, Harrisonburg, Va.; Lewis Shank, Broadway, Va.; John L. Stauffer.—5.

MINISTERS—R. W. Benner, Harrisonburg, Va.; Clayton Bergey, Fentress, Va.; Aldine Brenneman, Harrisonburg, Va.; George R. Brunk, Denbigh, Va.; Samuel H. Brunk, Fentress, Va.; Truman H. Brunk, Denbigh, Va.; A. B. Burkholder, Harrisonburg, Va.; Perry A. Burkholder, Waynesboro, Va.; John F. Garber, Harrisonburg, Va.; Ernest G. Gehman, Harrisonburg, Va.; Joseph W. Geil, Broadway, Va.; Wilmer Geil, Broadway, Va.; Amos D. Heatwole, Job, W. Va.; Dewey Emswiler, Cootes Store, Va.; E. F. Heatwole, Waynesboro, Va.; Melvin J. Heatwole, Dayton, Va.; A. W. Hersherberger, Harrisonburg, Va.; Leonard H. Jones, Dale Enterprise, Va.; H. B. Keener, Singers Glen, Va.; Oliver H. Keener, Harrisonburg, Va.; John E. Kurtz, Harrisonburg, Va.; Chester K. Lehman, Harrisonburg, Va.; J. Snively Martin, Hinton, Va.; John R. Mumaw, Harrisonburg, Va.; E. C. Shank, Waynesboro, Va.; Perry Shank, Broadway, Va.; Samuel Shank, Linville, Va.; J. Ward Shank, Broadway, Va.; Daniel Shank, Denbigh, Va.; Lewis Showalter, Broadway, Va.; Timothy Showalter, Broadway, Va.; J. Paul Showalter, Broadway, Va.; Moses Slabaugh, Harrisonburg, Va.; Otis Snead, South Boston, Va.; J. E. Suter, Harrisonburg, Va.; Joseph H. Weaver, Waynesboro, Va.; Amos D. Wenger, Fentress, Va.; Hiram Weaver, Harrisonburg, Va.; James T. Shank, Mt. Crawford, Va.—39.

DEACONS—John H. Alger, Broadway, Va.; Elias Brunk, Harrisonburg, Va.; Fred A. Driver, Waynesboro, Va.; C. M. Grove, Lyndhurst, Va.; Enos Heatwole, Dayton, Va.; H. S. Holsinger, Linville, Va.; S. E. Hostetter, Denbigh, Va.; Clarence Huber, South Boston, Va.; Simon Huber, Harrisonburg, Va.; Boyd L. Shank, Bridgewater, Va.; James H. Shank, Mt. Crawford, Va.; Jason H. Weaver, Stuarts Draft, Va.; Jacob P. Wenger, Harrisonburg, Va.; Roy Wenger, Fentress, Va.; Timothy Wenger, Fentress, Va.—15.

VISITORS—Bishops: Noah H. Mack, Millersville, Pa.; John E. Lapp, Lansdale, Pa. Ministers: William Martin, Menges Mills, Pa.; Amos Kolb, Spring City, Pa.; Orrie Yoder, Oyster Point, Va.; D. S. Brunk, Harrisonburg, Va. Deacon: Henry Eschleman, Lititz, Pa.

John R. Mumaw, Secretary.

Married

Roth—Bender.—Alvin N. Roth and Madeline Bender were united in marriage on June 7, 1939, at the Maple View Amish Mennonite Church, near Wellesley, Ont., Bishop M. O. Jantzi officiating.

Moshier—Zehr.—On Aug. 8, 1939, at the Croghan, N. Y., A. M. Church, Bro. Erwin R. Moshier and Sister Esther B. Zehr were united in the holy bonds of matrimony by Bishop Jacob Gingerich. May God's blessings attend them through life.

Short—Miller.—On Friday evening, Aug. 11, 1939, Bro. Floyd Short and Sister Janet Miller, both members of the Midland, Mich., congregation, were united in holy marriage at the home of the officiating minister, Bro. Clarence Yoder. May God's blessings attend them through life.

Herr—Houck.—On June 6, 1939, Bro. John M. Herr of the Strasburg congregation and Sister Esther L. Houck of the Paradise congregation were united in holy marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May God bless them in this new relationship.

Birkey—Zehr.—On Aug. 18, 1939, Bro. Raymond Birkey and Sister Lela Zehr, both members of the East Bend congregation near Fisher, Ill., were united in holy matrimony at the home of the bride's parents, Bro. Harold Zehr officiating. May God's blessings attend them as they journey through life.

Cender—Heiser.—On Sept. 5, 1939, Bro. Alva Cender and Sister Edna Heiser, both members of the East Bend congregation near Fisher, Ill., were united in marriage at the home of the bride's parents, Bro. J. A. Heiser, father of the bride, officiating. We wish them God's blessings as they journey through life.

Gamber—Herr.—On June 17, 1939, Bro. Arthur B. Gamber of Landis Valley congregation and Sister Edna Mae Herr of the Mount Pleasant congregation were united in holy marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Rohrer—Hershey.—On Aug. 19, 1939, Bro. Clarence W. Rohrer of the Stumptown congregation and Sister Alma M. Hershey of the Old Road congregation were united in holy marriage at the home of the bride's parents by Bishop A. L. Martin of Intercourse, Pa. May God bless them in this new relationship.

Schertz—Springer.—On Aug. 19, 1939, at the home of the bride's parents occurred the marriage of Bro. Leroy Schertz of the Roanoke, Ill., congregation and Sister June Springer of the East Bend congregation near Fisher, Ill., Bro. Ben Eash officiating. May God richly bless them as they journey through life.

Obituary

Lineaweaver.—Frank P., son of the late Wm. and Jane Shay Lineaweaver, was born Nov. 3, 1875, near Lebanon, Pa., died Aug. 14, 1939, at his home in Lancaster Co., Pa., aged 63 y. 9 m. 11 d. He was sick only 5 days with influenza and pleurisy. March 9, 1915, he was united in marriage to Emma S. Leaman. He leaves his sorrowing wife, 1 brother and 4 sisters (Henry, Mrs. Savilla Aikens, Mrs. Harry Felty, Mrs. Hallie Keener, and Mrs. John Walters), and a host of other relatives and friends. He was a member of Habecker's Mennonite Church. Funeral services were conducted Aug. 17, at the home, by Bro. Christian K. Lehman with further services at Mellingers Mennonite Church conducted by Bro. Christian K. Lebman. Text, Job 14:10. Interment in adjoining cemetery.

Denlinger.—Hannah E., daughter of the late Jacob and Susanna (Ranck) Eby, was born in Lancaster Co., Pa., May 31, 1873; died Sunday morning, Aug. 20, 1939, after a lingering illness of over three years. She is survived by her husband (Noah B. Denlinger), 2 sons and 1 daughter (1 daughter deceased), 12 grandchildren, 2 brothers, and 2 sisters. Services were held Aug. 23 from her late home in Paradise, Pa., and at the Paradise Mennonite Church.

"The call was sudden, the shock severe,
We little thought her end so near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Custer.—Emanuel, son of Samuel and Sophia Custer, was born in Somerset Co., Pa., Sept. 24, 1848; died at his home in Clarksville, Mich., Aug. 24, 1939; aged 90 y. 11 m. He moved to Michigan while a young man, and has resided in Clarksville and vicinity the rest of his life. He leaves his faithful companion, 1 daughter (Mrs. Gladys Hanson), 8 grandchildren, 7 great-grandchildren, and many friends. He had been a member of the Bowne Mennonite Church for many years, and was her oldest member at the time of his death. His wife Polly was unable to attend the services at the church, so a short service was held at the home also. Funeral services were conducted Aug. 27, by Bro. T. E. Schroek. Burial in adjoining cemetery.

Stehman.—Sister Anna M., daughter of Pre. Ephraim and Mary (Meckley) Nissley (deceased), of Mt. Joy, Pa., was born Oct. 13, 1873; died Aug. 24, 1939; aged 65 y. 10 m. 9 d. She was married to Phares Stehman (deceased). To this union was born 1 daughter (Mary) on Sept. 1, 1907, living only 3 months. Sister Anna was greatly concerned about the Church and of the loyalty of its members. Surviving are 2 sisters (Emma M. Nissley, with whom she lived the last ten years, and Mary M., wife of Christian B. Brubaker, Manheim, Pa.), and 1 brother (Joseph M.), pastor of the First Mennonite Church in Altoona, Pa. Previous to her death she made arrangements for her funeral. Services were conducted at the house on Sunday, Aug. 27, by Bro. Amos Hess. Bros. Henry Lutz and Henry Garber conducted the services at the Mount Joy Church. Text, Phil. 1:21. Interment in the Kraybill's Cemetery. Our loss is her gain. "Blessed be the name of the Lord."

Miller.—Elizabeth, daughter of Levi and Martha Shteler, was born at New Berlin, Ohio, April 30, 1906; died at St. Anthony's Hospital, Columbus, Ohio, Aug. 13, 1939; aged 33 y. 3 m. 13 d. She united with the Mennonite Church on April 11, 1934. Oct. 26, 1926, she was united in marriage with Noah Miller. She shared freely with her husband in toil and labor. No task was too hard and no burden too heavy for her to share so as to minister to the needs of her family. She always thought of their need before her own. To this union were born 4 sons (Raymond, Lloyd, Weldon, and James), and 1 daughter (Irene). Besides her bereaved husband and 5 children, she leaves 3 sisters, 9 brothers, and many other relatives and friends. Funeral services were held Aug. 15 at the home in charge of Abram Kaufman. Services in the Sharon Mennonite Church followed and were in charge of N. E. Troyer, S. E. Allgyer, and Abram Kaufman. Text, 11 Cor. 5:1. Burial in church cemetery.

"Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest as calmly
When our work like hers is done."

Sommers.—John S. Sommers died at the home of his son, William Sommers, in Amboy, Ind., Aug. 12, 1939, aged 72 y. 10 m. 10 d. Death resulted from a two-days illness of complications. He was born in Holmes Co., Ohio, Sept. 22, 1866, and was a son of Samuel and Elizabeth Sommers. At an early age he came to Indiana and located in Howard County. He was married to Clara Shank, Jan. 3, 1891, and to them were born eleven children. Since their marriage they had lived most of the time in

Howard County and had engaged in farming. He was a member of the Mennonite Church. The wife preceded him in death May 22, 1929. Two sons (Paul and Carl) and 1 daughter (Elsie) died in 1918. Another daughter (Mrs. Erma Kronenberg) died Feb. 17, 1927. Surviving are 7 children (Frank, Ft. Wayne; William, Amboy; Mrs. Maude Speicher, Elkhart; Monroe, Kokomo; Melvin, Bunker Hill; Mrs. Mabel Workman, North Manchester; Mrs. Lula Whitehead, Elkhart); 36 grandchildren, 2 great-grandchildren, 1 sister (Mrs. William Sweitzer of Dundee, O.), and 1 brother (David Sommers of Vestula, Ind.). Funeral services were conducted by Bros. J. S. and A. G. Horner. Text, 1 Pet. 1:3, 4.

Wenger.—Magdalena, daughter of Isaac and Catherine Hunsberger, was born in Ontario, Aug. 25, 1855; died at her home in Wakarusa, Ind., Aug. 31, 1939; aged 84 y. 6 d. She had been in declining health for the past three years and was confined to her room for about the last six months. She suffered much during this time, but with remarkable patience bore her suffering, often expressing a desire to depart. In 1878 she was married to Jacob Wenger and all their married life was spent in or near Wakarusa. He died in 1921. To this union were born 3 children who survive: Mrs. Joseph Fredrick, and Noah Wenger of near Wakarusa, and Goldie at the parental home. There are 10 grandchildren and 14 great-grandchildren. Sister Wenger was the first of a family of 6 children to be called out of this life into the eternal world, although 4 of them had reached the four-score years in life. She leaves 1 sister (Mrs. John Martin), 4 brothers (Daniel, Joseph, Fred, and Jacob Hunsberger, all of near Wakarusa), and many other relatives and friends. In early life she united with the Wisler Mennonite Church and about forty years ago changed her membership to the Yellow Creek Mennonite Church and in this faith she remained until death. Funeral services were held Sept. 3 at the home and at the Yellow Creek Mennonite Church by D. A. Yoder and C. A. Shank. Text, Job 14:12. Interment in the cemetery adjoining.

Book.—Abram L. Book, son of the late Daniel and Maria (Leaman) Book, was born Dec. 8, 1858; died July 17, 1939; aged 80 y. 5 m. 17 d. He was still very active and well for his age. He became ill very suddenly while riding with his son in his automobile; after which he was taken to the Lancaster General Hospital and died one and a half days later from a heart attack. He was a member of the Strasburg Mennonite Church for many years. He was a retired farmer of West Lampeter township. Besides his wife, Lizzie (Haverstick) Book, he is survived by the following children (Edna, wife of Aldus E. Sheaffer, Brownstown; Maria, wife of Enos R. Buckwalter, East Lampeter; Leaman L. Book, Lancaster; and John H. Book, West Lampeter); also by 15 grandchildren and 1 great-grandchild; a sister (Mrs. Amanda Herr, West Lampeter) and a brother (David L. Book, Lampeter). If he had lived until Feb., 1940, he and his wife would have celebrated their golden wedding anniversary. Funeral services were held from the late home and the Strasburg Church by Bros. Jacob Harnish and Christian Brubaker. Bro. Harnish used as his text, Prov. 14:23. Burial was in the adjoining cemetery.

Editor's Note: The above notice appeared in these columns several weeks ago. By request it again appears because a mistake was made in the text used in connection with the funeral service.

Yoder.—John A., son of Samuel and Catherine (Naftzinger) Yoder, was born in Wayne Co., Ohio, May 19, 1861. He was the youngest son of a family of 11 children and the last remaining member of the above mentioned Yoder family. He lived most of his life in this county, with the exception of a few years in Johnson Co., Mo. He was always active in the interest and welfare of the community and the Church. For many years he served the Church as S. S. teacher and Supt., and was much interested in

Items and Comments

all the activities of the Church. He was united in marriage to Sister Sadie N. Neuhauser of Knox Co., Tenn., Jan. 4, 1885. To this union were born 3 children (Crissie, Nellie, and Roy). Crissie (who was married to Charles Shank and was a missionary in India for a number of years) preceded her father in death Oct. 12, 1929. There remain to mourn his departure his dear life companion, 1 daughter, 1 son, 8 grandchildren, with many nephews and nieces and other near relatives. Bro. Yoder accepted Christ as his Saviour and Lord at the age of 21, united with the Mennonite Church, and worshiped with this body of believers as a faithful and loyal brother until death. In his sickness he was patient and calm, expressing his desire to depart and be with Christ. His call came in the morning of Aug. 23, 1939. Age, 78 y. 3 m. 4 d. Services were conducted by the brethren Wm. G. Detweiler, Jesse Smucker, and J. S. Gerig. Interment in Oak Grove Cemetery.

"Asleep, awake, by night or day,
The friend I seek is seeking me;
No wind can drive my barge astray,
Nor change the tide of destiny."

Driver.—Abraham Daniel, son of Jacob and Annie Driver, was born near Mt. Clinton, Va., March 13, 1864; died in La Junta, Colo., Aug. 31, 1939; aged 75 y. 5 m. 18 d. At the age of twenty-one he went to Morgan Co., Mo., where two of his uncles were located. There in the year 1893, he was united in marriage with Lydia Kauffman. To their home 7 children were born, all of whom, with their mother, survive, except Eunice Elizabeth who died in her infancy. Edith resides in California; David, Alice (Mrs. Charles Snyder) and Vernon in La Junta, Colo.; Florence, at Larned, Kans.; and Harvey at Wauseon, Ohio). He is also survived by 2 brothers (J. L. of La Junta and Will of Mt. Clinton, Va.), and 1 sister (Mrs. Betty Beery of Mt. Clinton, Va.). He was an active, and extensive farmer and stockman in Morgan Co., Mo., until 1921. In that year the family moved to Hesston, Kans., to give their children the education advantages of the church school located there. In 1929 they moved to La Junta where he peacefully passed away of a heart at-

Sunday, Dec. 10, has been set apart by the American Bible Society as Universal Bible Sunday. The theme chosen for that occasion is, "The Truth that Makes Us Free." Every Sunday should be made a universal Bible Sunday in all the churches. Special days have their place, but Sunday is a special day kept in memory of our risen Lord, whose Gospel should be exalted each Lord's day in all the assemblies of God and in every Christian home.

* * * *

45,000 Christians in South India have adopted a sixteen point program: No illiteracy—no filth around home—clothes clean—no tobacco—no expensive feasts—no liquor—no excessive interest charges—no debts contracted through marriage—all disputes settled out of court—a co-operative in every village—no recreation that cannot be taken in the name of the Lord Jesus—one-tenth of each one's income to the Church—caste remnants wiped out—family prayers in every home—punctuality stressed—salute every one in a respectful Christian manner. Would this help in America?—The Gospel Minister.

* * * *

The one hundredth anniversary of the death of William Carey, the founder of

tack. He was vitally interested in the work of the Mennonite Church and was a generous contributor to the missions and to the various projects of the Church. He was a lover of good music. His singing will long be remembered by his family and many friends. He led an active life until the last six months, when he was suffering from heart trouble, kidney trouble, and hardening of the arteries. During his sickness he suffered intense pain at times. Through this he was a good patient and very appreciative of the care given him, especially by his devoted wife. It was in answer to his prayers that his Saviour relieved him of his earthly life without a struggle or pain. Funeral services were held from the La Junta Mennonite Church in charge of Allen H. Erh, assisted by A. M. Leatherman and J. A. Heatwole. Burial in the La Junta Cemetery.

modern missions, was recently celebrated in England. The Sunday School Times says of this great missionary: "Greatest of pioneers, he mastered thirty of India's languages, and superintended the translation of Scriptures into all of them. He wrote various Indian grammars, and his three massive dictionaries—Bengalie, Marathi, and Sanscrit—were unmatched even in any European language. He also farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized, visited the sick, and as an avocation engaged in botanical research." He was a cobbler when called to his task.—D. Carl Yoder.

* * * *

While the war is raging in Europe, readers of the daily news should be on the alert lest they be misled through propaganda. It is natural for partisans on both sides of the controversy to give the news such a coloring as to leave the most favorable impression concerning their own side, and the worst possible impression concerning the other side. This was especially noticeable during the World War, and the same tactics are being used in the present struggle. Think several times before you make unfavorable comments about Hitler, Mussolini, Chamberlain, Roosevelt, Daladier, and others in positions of leadership and responsibility. This advice is needed not only by professional gossipers but also by honest people who may be unconsciously influenced by dishonest propagandists.

* * * *

Twenty-seven delegates representing six of the principal Bible Societies of the world, responsible for the annual circulation of more than 21,000,000 copies of the Bible and its Portions throughout the world in several hundred languages, were guests of the Netherlands Bible Society at a conference held July 24-27 at Woudschoten, Zeist, Holland. The Societies represented were the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, the Norwegian and the French Bible Societies.

Less than one-fifth of the people of the world actually possess the Scriptures, it was reported at the Conference, although the Scriptures have been translated, in whole or in part, in more than one thousand languages spoken by nine-tenths of the world's population.—American Bible Society.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—A. Tholuck.

There is no other way of becoming a Christian but by being born from above. This doctrine, then, is the door of entrance into Christian discipleship. He who does not enter there, does not enter at all.—Evans.

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of

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, SEPT. 21, 1939

(Herald of Truth
Established 1864)

No. 25

EDITORIAL

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We marvel at the depth, breadth, and height of this marvellous gem taken from the language of inspiration. The grace of God, how we should live, the Christian's hope, our wonderful deliverance from sin, and the Christian's zeal for righteousness are all included in this Spirit-stirring declaration. If ever there was a time when this declaration should be fondly cherished by all the people of God, that time is right now. Praise God for His wonderful grace.

Another message from God which we should fondly cherish at the present time is that which the shepherds of Bethlehem heard on the night of our Saviour's coming to earth. This message, given by God through the heavenly host, presents God's will concerning man: "Glory to God in the highest, and on earth peace, good will toward men." It holds forth man's twofold privilege and duty: (1) supreme glory to God; (2) peace with and good will toward fellow men. Or, as the writer of Hebrews puts it, "Follow peace with all men, and holiness, without which no man shall see the Lord."

"This new lipstick will never dry your lips," says an advertisement in a recent periodical. But it does make frightful looking faces. The advertisement is a confession that the ordinary lipstick is injurious to the skin; and we are not sure how much better is the new

article thus advertised. Let that be as it may, the natural beauty which God bestows can never be equaled by any artificial substitute invented by men. The most becoming ornament for Christian people is "the ornament of a meek and quiet spirit, which is in the sight of God of great price." The more completely we yield ourselves to God, the more completely satisfied we are with the way that God made us.

Pastoral Letters.—An increasing number of our ministers are favoring their congregations with monthly letters, sent into the homes of all the members, laden with helpful thoughts pertaining to the welfare of the Cause in the community. The more we think of this plan, the more we see in it. These letters are not to take the place of pastoral visits, but rather to supplement them. They are but one among a number of things that help to strengthen the tie between ministry and laity and awaken an interest in the cause of Christ and the Church.

We might assume the air of a critic and say that such letters may become a mere formal affair, or perhaps a means of "lecturing or club-throwing" or something else that would make them more harmful than helpful. But the same may be said of any other laudable form of religious activity. It is to be taken as a matter of course that the ministers writing them are themselves upon the altar of the Lord and burdened for the welfare of all the members of the Church; that they possess sufficient literary ability to put up a readable letter; that these monthly messages, written out of a heart of love, are both instructive and uplifting in their influence upon the loyal part of the membership and thought-provoking for those who are not as fully consecrated as they ought to be. Where these things are kept in mind, these monthly messages are worth the time and expense it takes to send them out. If you are not sure, try it.

OLD-FASHIONED MENNONITISM

VIII. Biblical Nonresistance

Every war is a testing time for people of the nonresistant faith. In Anabaptist days the nonresistant followers of the Prince of Peace were grilled between the upper and nether millstones of Catholicism and Protestantism. Adhering strictly to the nonresistant faith, our Anabaptist and Mennonite forefathers suffered severest persecutions from both these sources, and many died as martyrs to their faith. But the Church survived, and in course of time America became a refuge for these persecuted Christians. Since the first permanent Mennonite settlement in America, in 1683, every war in which the United States has been engaged—the War of the Revolution, the War of 1812-14, the Civil War, the World War, etc.—brought its trials to the Mennonite Church, but so far the Lord has delivered it from oppression and the Church has retained its non-resistant faith.

In every one of these struggles there have been temptations to compromise. In the Civil War, for example, one of the nonresistant faith who was drafted had the opportunity to hire a substitute—in other words, kill enemy soldiers by proxy. During the World War our non-resistant boys were offered so-called noncombatant service—in other words, getting things ready and keeping things in shape so that those on the firing line could fight more effectively and destructively. During peace times there was the lure of pacifism—in other words, extol the blessings of peace and proclaim loudly against the savagery of war, until war breaks out, then join in the support of war to end all other wars.

In all these tests, the Mennonite Church has in the main held to the true nonresistant faith; endeavoring to live a peaceable life, submissive to the powers that be, holding aloof from every form of carnal strife or warfare. This

is not saying that individual members, or at times congregations or factions, were at all times free from carnal strife, but it is saying that the Church as a body held to the nonresistant faith, remaining true to it as far as the individual members had the light.

But it should never be forgotten that a tenet of faith is not right merely because some church espouses it. On that ground polygamy would be right because Mormons, Mohammedans, and some other religious sects defend it; no-hellism would be right because the Russellites loudly proclaim it; and other heresies would be right for similar reasons. If nonresistance is not Biblical, then neither the Mennonite nor any other church should espouse or promulgate it. That brings us to the question, "What saith the scripture" on this doctrine?

One of the Ten Commandments reads, "Thou shalt not kill." Seven hundred years before Christ was born the prophet Isaiah referred to Him as "The Prince of Peace." When Christ finally appeared on earth the heavenly host proclaimed the doctrine of "Glory to God in the highest and on earth peace, good will toward men." After He was in the ministry He taught the doctrine of nonresistance (Matt. 5:38-45; 26:52; Jno. 18:36). The apostles likewise followed in His steps, both teaching and practicing nonresistance (Rom. 12:17, 21; Heb. 12:14; Jas. 4:1-3; 1 Pet. 3:15-18). Here are a few samples from their teachings: "Resist not evil;" "Do good to them that hate you;" "Love your enemies;" "They that take the sword

shall perish with the sword;" "If thine enemy hunger, feed him;" "Do violence to no man;" "The weapons of our warfare are not carnal;" "The servant of the Lord must not strive;" "Avenge not yourselves;" "Follow peace with all men." So decisive is this teaching on the part of Christ and His disciples, that the doctrine of nonresistance has been adopted as a tenet of faith by the Mennonite and other nonresistant churches, accepting it as Church doctrine because it was first a Bible doctrine. To reject the doctrine of nonresistance would mean the ignoring of many positive and emphatic Scriptural admonitions.

It will be noted from the above Scriptural quotations (and many others of a similar nature) that war among nations is but one among a number of forms of carnal warfare to which these texts apply. They who are truly nonresistant when it comes to taking part in carnal warfare among nations to be consistent should be truly nonresistant in other forms of carnal strife. The same instructions apply to suits at law, to strife among labor factions or between labor and capital, family quarrels, war among factions in churches, fist fights, tongue fights, or any other fights (save the "good fight of faith") that can be named.

Truly, "The servant of the Lord should not strive." Every true soldier of the Cross should be able to say, "The weapons of our warfare are not carnal, but mighty through God."

Topic for next week, **Christian Apparel**.

THE EARLIER WRITINGS OF MENNO SIMONS AND THE AIMS OF THE MENNONITE CHURCH

By John Horsch

For the Gospel Herald.

The writings of Menno Simons consist of twenty-four books and pamphlets. Menno was the most notable religious writer of his time in the Netherlands and North Germany.

The First Books of Menno Simons

Menno Simons wrote his first book, a refutation of Münsterite errors, before his renunciation of the Church of Rome. Within five years after his conversion and baptism he wrote the following books and booklets:

- The Spiritual Resurrection
- The New Birth or Regeneration
- Meditation on the Twenty-fifth Psalm
- The Reason Why I Do Not Cease Teaching and Writing
- The True Christian Faith
- The Foundation (Fundamentals of Christian Doctrine)
- Christian Baptism

The Meditation on the Twenty-fifth Psalm is written in the form of a pray-

er of penitence. It is largely a contrite confession of his sin in the period of his life when he, in order to avoid persecution, hesitated to take a definite stand for the evangelical truth. In point of general interest this book takes a prominent place among Menno's writings.

One of the most important of Menno Simons' earlier books is **The Foundation**, a treatise on the fundamentals of Christian doctrine and life. It was written probably in 1538 and printed in the following year. In the preface of this book Menno in all humility entreats the authorities that he and his brethren be given at least the same consideration as they gave thieves and murderers whose cases, he says, are thoroughly investigated before sentence is pronounced upon them. He urges upon the magistrates the need of making themselves acquainted with their teaching and practice, and to compare them with the Scriptures.

Taking First Things First

Menno Simons' earlier writings are of particular interest, giving definite information, as they do, regarding the aims and objectives of the Mennonite Church. In his early writings Menno gives special attention to the most vital points of the Gospel, such as repentance, faith, conversion, and consistent Christian living. To these subjects he gives far more space and emphasis than any one of the religious writers representing the state church Protestantism of that day. The question is natural, How is this remarkable fact to be explained?

We observe first that Menno draws a dark picture of generally prevailing religious conditions in that period. The question has been raised, Do the facts warrant such an unfavorable picture? Or is the description overdrawn? We shall give attention to a brief consideration of this question.

Prevalent Conditions in the Roman Catholic Church

There was in the first place the Roman Catholic Church. During Menno Simons' lifetime this was the dominant church in Holland. We all are acquainted to a degree with this church as it exists today. And yet it would be a mistake to judge the Roman Catholic Church of Menno's time by present-day Catholicism. Before the rise of Protestantism corruption and immorality were so prevalent in the Roman Church that the need of a reformation was widely and freely recognized within that church. Indeed, definite efforts were put forth by the Roman Catholic hierarchy toward a reformation of the church. These efforts were unsuccessful. Between the years 1409 and 1433 three great General Councils of the Roman Catholic bishops were held for the purpose of reforming the church. Today even Catholic historians in general admit the prevalent corruption and immorality at that time.

An Attempt at a Reformation

The rise of the Protestant Reformation movement in the following century convinced the pope and the bishops that turning a new leaf had become an absolute necessity. After much preliminary effort a General Council of the Roman Catholic bishops was called by the pope to convene in the Italian city of Trent. This was about the time of the death of Luther. The Council of Trent was in session for over six years. It resulted in a definite change for the better as concerned taking measures against corruption and immorality. As for doctrine and religious practice, scarcely any change was made. In point of doctrine the Roman Church is today the same as it was four centuries ago.

There is good evidence, then, that Menno Simons' unfavorable description of conditions in the Roman Church

of that day is not overdrawn. It is to be recalled that the church membership comprised the whole population, regardless of their personal religious standing. Those who gave grave offence by sin and transgression were nevertheless believed to have been regenerated through baptism in their infancy, and that they thus were given the right to the Christian name. Ample provision was made for them for obtaining absolution and forgiveness by the priests.

The Protestant State Churches

We notice further that the first Lutheran and Reformed churches were established in the same year as the Mennonite Church, namely in 1525. Both the Lutheran and the Reformed churches were state churches, that is to say, they were united with the state. The inception and establishment of these churches was considered to be the task of the civil authorities. The civil rulers of a number of states accepted the Lutheran creed, and the heads of other states the Zwinglian (Reformed) creed. In each instance they established their accepted creed in their particular realm. The civil authorities simply gave orders to the priests to conform in doctrine and practice to the new creed. The people had no voice in the matter. They were compelled by the civil rulers to accept these changes. Dissent from the established creed was not permitted. Dissenters were severely persecuted in Protestant as well as in Roman Catholic countries.

As just intimated, the priests were given orders to cease saying mass and to preach the Gospel. It was an easy matter to give such orders, yet some of the priests had strange notions about the meaning of the Gospel. The doctrine of justification by faith, for example, was often misunderstood. It was interpreted by many to mean that sin had lost "its exceeding sinfulness" (Rom. 7:13).

Strange as it may seem, Luther taught both justification by faith and (in agreement with Catholicism) also baptismal regeneration. As concerns the doctrine and practice of baptism, there was no difference between the Roman Church and the Lutheran churches. The people of the Protestant states, who had been Roman Catholics, were recognized as members of the Protestant state churches by virtue of the fact that they had been baptized in their infancy.

Protestant State Churchism in German speaking Switzerland

Between Ulrich Zwingli, the founder of the Reformed Church, and the Mennonites there was, on a point or two, a somewhat closer doctrinal affinity. Zwingli, in his earlier years as a reformer, held that it were "far better" to discard infant baptism. The Reformed Church did not teach that baptism is the instrument of regeneration. Nevertheless Zwingli finally decided for

a radical union of Church and State, and therefore also for the practice of infant baptism, and against the practice of church discipline. The mandates of the Zwinglian government of the canton Berne against the Swiss Brethren contain abundant evidence of offence caused by the inconsistent lives of both the clergy and membership of the Protestant state church.

Menno Simons was of the opinion that general religious and moral conditions in the new state churches were not an improvement upon conditions that had prevailed formerly in the Roman Catholic Church. Today this opinion is held by all serious students of church history, including the historians of the Protestant churches. Luther himself, in fact, toward the end of his life, in many of his writings declared that the people had become more and more indifferent and unconcerned since the introduction of the Reformation, and that their moral condition was more deplorable than ever.

The Most Fundamental Differences

The evangelical Anabaptists saw the inadequacy of a mere reformation of the Roman Catholic Church, such as the leaders of the state church type of Protestantism had undertaken. They keenly realized that Protestant state churchism failed to take certain portions of Scripture seriously. The principle of unconditional church membership was recognized by the evangelical Anabaptists as a destructive error. They were fully aware that religious profession and the observance of religious rites are not by any means the foremost Gospel requirements.

Instead of approving of the custom of compelling the whole population to hold membership in the Church, the evangelical Anabaptists saw clearly that there are definite Biblical conditions to be met for candidates for baptism and church membership. They held that the Biblical baptism is a testimony and indication before the world of Christian faith and discipleship, and of definite acceptance of Christian obligation and duty; and that therefore infant baptism is out of place. The doctrine of baptism as the instrument of regeneration they rejected as unscriptural.

Emphasizing that Which is Most Important

It is largely for reasons such as these that Menno Simons' program, as presented principally in his earlier writings, differs so widely in content and emphasis from the writings of the leaders of the state church type of Protestantism, Luther, Zwingli, and Calvin, though, there were, as a matter of fact, other important differences. While Menno Simons' early writings treat clearly and distinctly of the New Testament teaching on the Christian ordinances, he gives far more space and lays greater stress on the things without

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What does effeminate mean? and how is it an abomination?

What is the difference between a communicant member and one in full fellowship in the Church?

What is the difference between acknowledgment and confess? —A Reader.

1. **Effeminate.** Having marked woman-like traits of character; wanting in manly strength or aggressiveness.—Webster. As for abomination, we see nothing in it, save when a woman gets out of her sphere to act mannish, or a man gets out of his sphere and becomes effeminate in his ways and attitude. Both are at their best when they stay in the sphere for which God created them.

2. There is no difference—unless by the question is meant to draw out the difference between a member whose life is such that he is merely tolerated as a member and permitted to commune, and the member who is wholly upon the altar of the Lord, in full fellowship with God and man.

3. To acknowledge means to give recognition to some fact or condition or action (good or bad), while to confess means to admit or acknowledge one's actions or faith (whether good or bad)—in its usual sense an admission of guilt or blame. Confession of sin does not necessarily mean penitence. The words, "I have sinned," are found in the Bible a number of times, but only in a few cases did the one making the confession actually repent of his sin. To acknowledge our wrongs simply deepens our guilt, unless we accompany such acknowledgment with a godly sorrow for the sin or sins committed and an honest effort to make such wrongs right.

which the Christian rites and profession are but mere form. He lays particular emphasis on the fact that the most vital Gospel requirements are repentance, personal faith, consecration, and consistent, holy Christian living.

Menno Simons frequently refers to the inconsistency of baptizing the unknowing, unconscious infants. Needless to say, those baptized in their infancy had no knowledge of their own baptism, except as they, either directly or indirectly, obtained information from others who had witnessed the act. Such information, however, was not in every instance obtainable, since baptismal records had not been kept by the priests. Some of the evangelical Anabaptists had no definite evidence that they were ever baptized in infancy, and if this was not the case their baptism on the

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(2235 N. W. Xavier St.)

Dear Herald Readers, Greetings: As city wide revival campaigns are somewhat in the experimental stage in our Church, especially when they are conducted in a city as large as Portland, I feel that it is highly in order that I should write an article telling briefly about our campaign in this city.

To conduct an activity of this size it requires considerable planning ahead. Two years ago plans were started for this campaign. So Bro. C. F. Derstine was engaged as evangelist and Bro. E. M. Yost as song leader. The local congregation pledged itself to raise \$250.00 to start this work and with united effort and willing hearts the sum total raised by August 1st amounted to \$300.00. We were reminded of the words of Nehemiah, "For the people had a mind to work."

The week prior to the beginning of the campaign much advertising was done by newspaper, place-cards in show windows, handing out hand bills and blotters, and personal inviting. Brethren from the country assisted in setting up the tent and getting it ready so that by Sunday, Aug. 6, our anticipations became a reality and the services started. The Lord said, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." We expected great things of the Lord, and He truly blessed the work.

Bro. Yost was unable to come because of sickness in his family, so Bros. D. H. Ebersole and Earnest Bontrager took care of the singing. Three other young men from Hesston College—Vernon Roth, Donald King, and Reuben Yoder—with the help of local singers, furnished quartet music and we appreciated their help in many other ways. We were truly sorry that Bro. Yost could not come. In addition to song leading, we planned to have him give his time during the day doing personal work.

I'm sure you are the most interested in the results of the meetings. Results cannot be known, but we are happy to tell you of some of the decisions that were made. Six of our Sunday school children confessed the Lord. Although they were from ungodly homes, their parents do not discourage their stand.

A mother and her grown daughter who were visited in their home accepted Christ. In a recent visit when the plan of salvation was unfolded to them from Adam to Christ, they listened with rapt

attention. The mother being in ill health and the daughter working nights, they haven't been able to attend any of our services. We are praying that some arrangements can be made so they can fellowship with us in regular Sunday services.

One night a young man about thirty years old "happened" into the tent. He was a transient, tired of life. He had seen better days. His father at one time was a noted doctor in this city and the young man had a university education. He said he had raised his hand for prayer twice before this, but nothing was ever done for him. When he was befriended, he appreciated it very much and accepted Christ's pardon for his sins. He went away eager to live for Christ and to find work. So far we have been able to keep in contact with him.

Two elderly women, having become dissatisfied with their modernistic churches, have expressed a desire to learn more about our Church doctrines. One of them wishes to join the instruction class. Contacts were made with others whom we expect to visit. Also we formulated a long list of addresses of persons we are putting on our mailing list. These we expect to send "The Way," and also keep them informed about special meetings.

We feel that one great blessing this campaign has been to the work here is that the public has become better acquainted with our Church. They know that we stand for Bible principles rather than that we are a group of religious fanatics. We ourselves have been made to appreciate our Faith more. (These together will result in a greater work for the Lord.)

Members from our country churches showed their faithful co-operation by keeping our pantry well supplied with eatables while attending the meetings. We appreciated this, because there was usually a large table spread.

Our largest attendance was about 700. In all, the attendance was very satisfactory and there was little disturbance. Many said they wished the campaign would last longer so we believe that if such a campaign is attempted in the future, it will have even a more hearty support than this one.

We know we need the power of God in order to follow up this work. We need wisdom, tact, boldness, and understanding. Will you pray for us?

Marcus and Salome Lind.

Sept. 5, 1939.

Strasburg, Pa.

(Sunnyside Mission)

Jesus says, "Ye have not chosen me but I have chosen you" (Jno. 15:16).

Why has He chosen us? If you will read the remaining part of the verse you will find that He has called or chosen us because He wants us to bear fruit; fruit that is permanent. If we are abiding closely in Christ there will be great

results—that of answered prayer and He will supply our needs. We praise the Lord for doing continually this very thing for us here at Sunnyside.

There may be some of you who do not get our reports through "The Messenger" and do not have an opportunity to visit us. We hope to reach you through this paper for we do not want you to forget us. We need all your help. I often wonder just how much the Lord would really accomplish at Sunnyside if it were not for your sincere prayers.

Formerly we held our Sunday school in the afternoon. This spring it was changed to the forenoon and we surely feel it was a profitable move. Many times our attendance is almost again as much as in the previous year. Interest is also much better. I find a remarkable change in my class.

Another special effort will be put forth in behalf of the unsaved when Bro. Frank Lehman will conduct a series of evangelistic meetings, beginning Oct. 4. Most truly do we crave your prayer support. There are many here that need salvation. Most of them realize their need. Quite often they question us about things concerning the Christian life. But they are just not willing to separate themselves from the world. Our Christians also need strengthening. The Lord needs Christians here that are more consecrated. **Will you pray for the work?**

On Sunday afternoon, Sept. 24, we are looking forward to have with us Bro. Ezra Brubaker and his singing class from Elizabethtown; also some folks from the Steelton Mission. Come and enjoy the song service with us. If you cannot be with us at our morning service, remember we have Sunday evening service; also prayer meeting on Wednesday evening. Your visits and prayers are always much appreciated.

Sept. 11, 1939. Kathryn A. Hess.

Hannibal, Mo.

(Mennonite Gospel Mission)

Greeting in our dear Saviour's name

"Every promise in the Book is mine,
Every chapter, every verse, every line,
And I'm trusting in His love divine,
Every promise in the Book is mine."

That's a song that we love to sing at our little Mission here. On Sept. 3 we had our record attendance in Sunday school. There were 117 persons present and only the workers from former Mennonite homes. The oldest person present was 84.

On Wednesday of last week we had an outing for the Sunday school pupils at the Mark Twain Cave. The simple feast of sandwiches, ice cream, oatmeal cookies, apples, and grapes was enjoyed by all. A program of inspirational talks and the singing of choruses was given under the shade trees.

Bro. Sam Rodgers is to be commended for his faithful work at the city jail

One man got down on his knees and confessed his sins recently, but as yet has failed to come to the services as he promised to do. Man's promises are often broken, but God's never!

Last night we had a very interesting young people's meeting program on "The Blessings of Witnessing for Christ." The young sisters who have charge of the home department work told of their work with the shut-ins. One of our sisters who lived in sin for many years and found Christ at the age of 49 told how she testifies in her home and to her neighbors. The brother who had his jaw broken by an angry man five months ago told how he testified by the power of Christ while in the hospital. Paul Buckwalter, who is giving splendid and much appreciated service here, told how Christ helps him to testify and witness for Him everywhere he goes; in the home, on the road, in the field, and in school.

The monthly mother's meetings are a genuine blessing. This month we are invited to a home which we never have been in before. Whenever I come home from these meetings of fellowship with the dear sisters, I must tell the rest of the family all the good things that we talked about. I am full and running over.

Last evening there were eight persons in the service that had once been members of the Church and were overcome by sin. That touched our hearts, to see and know that they are still interested in the salvation of their souls even though they were overcome by Satan's stealthy tricks. One woman said, "Oh, Bro. and Sister Kauffman, do come and see me. You can't imagine how lonesome I get when you do not come for a while."

Bro. Ephraim Miller, Sisters Cleo Miller and Ruth Green, and Bro. Kauffman attended the Iowa-Nebraska Conference at the West Union Church last week.

Bro. Jacob Buckwalter and Jimmie Peers of Philadelphia, Pa., took part in the Tuesday evening meeting. Bro. and Sister Walter Beachy, Lydia and Joseph Beachy of Kalona, Iowa, worshiped with us Aug. 27.

One of the hard tasks a city missionary is called upon to perform will be Bro. Kauffman's task this afternoon, when he preaches the funeral of a sweet little four-month-old baby boy, who was smothered to death by his drunken parents. What would you say?

Now thanks once more to all the kind friends who are helping to spread the Gospel story by supplying our needs of every kind from a dish rag to new song books we need before our revival meetings in October. Without you we could not be here. If the Lord should lay a burden upon your heart to pray or to send an offering, will you not obey and receive a blessing? There are some pressing needs at this time which we

are looking to the Lord for; as our winter's fuel, expenses on the car, etc. We are trusting Him who never fails.

By the time this reaches you Bro. Kauffman will be engaged in revival meetings at Midland, Mich. We solicit your prayers here and there.

Sincerely,
Sept. 11, 1939. Carol Kauffman.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—Our fall term of school has begun. Sister Frey, who has taken one month's course in school work in Greeley, has returned to duty. Also Sister Edna Amstutz and Sister Ada Burkhart, who have been on vacation, have resumed their duties. Sister Adeline Aschliman has returned to her position as teacher. Sister Agnes Aschliman has begun duty as dietician. Sisters Adelia King, Inez Kuhns, and Annie Unruh are three new workers in our laundry and kitchen.

There are fourteen members in the Freshman class of nurses. Their names and addresses are: Evelyn Egli, Manson, Iowa; Faye Gibb, Limon, Colo.; Ruth Graber, Washington, Ind.; Kathryn Grieser, Conneaut Lake, Pa.; Phebe Hershberger, Goltry, Okla.; Hisako Mary Mayeda, La Junta, Colo.; Helen Moser, Orrville, Ohio; Marie Naffziger, Crystal Springs, Kans.; Josephine Naffziger, Crystal Springs, Kans.; Martha Neuhauser, Eureka, Ill.; Beulah Roth, Portland, Oregon; Edna Schultz, La Junta, Colo.; Ellen Slagell, Hydro, Okla.; Vera Yoder, Windom, Kansas.

Vesta Holdeman, Helen Yoder, Thelma Hostetler, and Maude Hartzler have finished their course in nursing. Maude Hartzler and Thelma Hostetler have left for their homes and Helen Yoder and Vesta Holdeman are working here.

We ask an interest in behalf of our work.

Fraternally,
The Workers,
By Allen H. Erb.

Dear Herald Readers:—Greeting in the name of Him who "went about all Galilee teaching in the synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people."

Last month we admitted 40 male patients and 59 female patients, a total of 99. The average daily number of patients was 51.67. There were reported 285 efforts in personal work. Twice a week they get chorus singing in the halls and once a week we have Sunday school and preaching service. We trust that by these various means the word of salvation may reach the souls that are sick.

We had our regular monthly Board meeting on Friday night. Bro. Jess Kauffman of Cheraw is the newly elect-

ed member, elected by Conference. We have a very sweet little girl Japanese patient. Her brother accidentally ran over her with a truck, fracturing the pelvic bone. Probably this is the only direct contact our church has now with the Japanese people.

We heartily invite all people traveling Westward to come by way of La Junta and stop and visit our hospital. Asking a continued interest in your prayers.

Sept. 12, 1939. Allen H. Erb.

Kansas City, Kans.

(2409 Farrow Ave.)

"Keep your passion, pray, and plug away." Thus reads the postscript of a letter received here this morning from a young warm-hearted friend of the Mission who formerly held his membership here. This brother knows much about the work here, he is an intercessor and a whole-hearted supporter. Such letters and words of encouragement mean more to those on the firing line than many people realize. Sometime ago, after Sister Mininger and I had befriended someone in trouble, this person sent us the following beautiful poem:

"A little word in kindness spoken
The motion of a tear
Has often healed a heart that's broken
And made a friend sincere."

Much of interest has happened here since the last Mission notes from Kansas City appeared in the Herald. The field is large and ripe with much grain going to waste.

Bro. Ezra Holdeman of Greensburg, Kans., was visited by the writer and others while he was a patient in the Bell Memorial Hospital. He has since returned to his home. Yesterday afternoon Sister Mininger visited a mother in Bethany hospital—one of her former Sunday school pupils at Morris. Last evening the writer visited a man in the Research hospital. Last week Sister Dorothy Troyer visited a lady in the Vineyard Park hospital. This lady's mother is a pupil in the new branch mission Sunday school in Quindaro. These all expressed appreciation for such kind remembrance. A poor mother asked us just lately to visit her son in St. Luke's Hospital. Some weeks ago an account appeared in the "Kansas City Star" saying that fifteen-year-old Billy Nadine Edge was run over by a train, had one of her limbs amputated, and was taken to the University of Kansas hospital. Our Mission workers visited and befriended her while she was a patient in this hospital. Naturally her heart was touched because of this. She has since returned to her home. We stopped at her home last Sunday. It was a pitiful sight to see her come walking towards us on a pair of crutches. She told us how that she started to walk to Sunday school that morning and finding that she was unable to walk all the way, she returned

(Continued on page 541)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

LIFE

There is a spot to me more dear,
Than native dale or mountain;
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not where kindred souls abound,
Though that is almost Heaven,
But where I first my Saviour found,
And felt my sins forgiven.

Hard was my toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath the waves commotion.
Darkly the pall of night was thrown
Around me, faint with terror;
In that dark hour how did my groans
Ascend for years of error.

Sinking and panting, as for breath,
I knew not help was near me,
And cried, "O save me Lord, from death;
Immortal Jesus, hear me!"
Then quick as thought, I felt Him mine,
My Saviour stood before me,
I saw His brightness round me shine,
And shouted, "Glory, Glory!"

Oh, sacred hour! Oh, hallowed spot!
Where love divine first found me;
Wherever falls my distant lot,
My heart shall linger round thee;
And when, from earth, I rise to soar,
Up to my home in Heaven,
Down will I cast my eyes once more,
Where I was first forgiven.

—Author Unknown.

THE FAMILY ALTAR

The Importance of Daily Family Worship Carefully Considered

Our observations in our travels in various parts of the country convince us that the old-fashioned family altar is in decay. In many cases where it is observed it is done in such a way that it appears to be a secondary matter.

The Ideal Family Altar

The ideal family altar is characterized by certain principles carefully adhered to. Some of these are: First, a suitable time of day; Second, all the family present; Third, a portion of Scripture carefully read and, occasionally, commented on and applied; Fourth, prayer by all members of the family.

As to the time of day, we believe the morning, just before or just after breakfast is the ideal time. This is a regulator as to the time of the entire family getting up and being on hand at the breakfast table. It seems to start the day off right and on schedule time. Worship the last thing at night is often interfered with by callers who remain late, by meetings from which the members of the family return late, by the fact that small children should be in bed, and, if kept up, are often too sleepy to take part intelligently.

As to all members of the family being present, there is often difficulty experienced in this because of the varied occupations of different members of

the family. These days of centralized schools require the children of school age to leave home at an early hour, when on a bus route, and if worship is held in the morning they are on "pins and needles" lest they miss the bus, and therefore hurry through their prayers, and in some cases, when a little late, have to be excused from family worship in order to make the bus. Then, sometimes, in these intensely commercialized days, some members of the family work on a shift that brings them home at midnight or after, and they cannot well get up for prayers with those who leave early for their work or for school. But, when one properly considers the importance of family worship, this matter can be arranged. All the family manage in one way or another to get their meals and their sleep. If we consider family worship as important as these other things (and who will say it is less important?) a way will be found whereby every member can have the benefit of family worship. One way would be to have prayers both in the morning and at night. One shift of the family could worship in the morning and the other shift at night, the father or the mother leading, one in the morning and the other at night. Even prayers at noon can be arranged.

In some families the Bible is read in family worship by course from Genesis to Revelation. This is a good way, but has its draw backs when one comes to the genealogies of Chronicles and some other portions of the Bible utterly incomprehensible to the children. We advocate the reading of the Bible from cover to cover by the individual Christian, but there are some portions better read in private than in public, by the individual rather than in the family. The daily readings selected by the Sunday School Lesson Committee are used by some, but one objection to these is that they are generally too brief, and also are too disconnected. A wise parent can make a much better selection and should be as connected in his selections as possible. Some books, like the Gospels and Acts, can be read chapter by chapter consecutively a chapter a day. This also applies to the Psalms, and many other portions of the Bible, especially the Epistles.

It is a good plan to teach children, as soon as they can lisp words, to take part in family prayers. It is a pleasure to be in a family where the father reads and prays, then the mother prays, and then the children according to their ages follow one by one. While the children's prayers may sometimes not be very intelligent, the habit formed will greatly tend to their intelligent service in later life. If they learn to commune with God before they come to accountability, before they have committed their first wilful sin, when that time comes they will be the more apt to seek and find Jesus as Saviour from their committed

sins. They will feel more keenly the loss of their childhood innocence, and the more readily seek forgiveness that peace may be restored.

The Importance of the Family Altar

In only a comparatively few homes where our travels have taken us this summer have there been what we consider ideal conditions regarding family prayers. In one home where we were entertained we could not find that the family had prayers at any time. Here we took upon ourselves to maintain family prayers while we were there, but only the father and mother were present. Other members of the family were absent or purposely absented themselves. In other places we were asked to conduct the family worship and, after we had read a portion of Scripture and prayed, the family at once arose from their knees and went about their various duties. In some places the practice is to read at the table just before breakfast, but, with breakfast hot and ready to eat, there is not much inducement to lengthen out the worship period, and, as a rule, when one has prayed breakfast begins. We have known places where the children romped in the yard while family worship was going on, the father and mother seeming indifferent to the fact that their children needed the devotion perhaps more than any one else about the place. By all means every member of the family, and also the hired help, should be present for family prayers. Unserved hired help can hardly be expected to offer vocal prayer, but they can be present to hear the reading of the Scriptures and the prayers that are offered, and these things are calculated to impress them with the importance of the exercise, and some word from the Bible or in the prayers may be the means of awakening them to their need.

A noted preacher tells how, when one of his sisters returned from some modernist school, she excused herself from family prayers at her father's home. But this happened only the first time. When the family assembled the next time, the father told his daughter that she was in his home, that he had given her all she had, including her schooling, and that she should now sit down and hear her father read the Bible and pray. The daughter knew too well her father's disposition and authority in his home to resist. That attitude on a father's part is more likely to win the soul of a child than carelessly letting the child have its own way. If her father had allowed her to excuse herself every time, she would have easily come to believe that the family altar was an unimportant part of the day's activities.

Reader, if you are the head of a family, keep up the family altar. It may be the one thing that will save your children. If you do not have one, start one today.—The Gospel Minister.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for October 1, 1939.—Matt. 2: 13-23.

THE INFANCY OF JESUS

Golden Text.—And they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. 1:23.

Introductory.—With this lesson we begin a six-months study of the life of Christ as set forth in the book of Matthew. The official title given this series of lessons is, "The Kingdom of Heaven: Studies in Matthew." It is a most interesting and profitable series, which no one can afford to miss or neglect. In the part of the chapter just preceding our lesson text proper, Matthew tells of the visit of the wise men from the East who were seeking the whereabouts of the infant King, whose presence on earth had been revealed to them by the Star of prophecy. Herod manifested his usual scheming, treacherous, selfish, murderous disposition by making the wise men believe that he like them was interested in this new-born King and, after inquiring of the chief priests and scribes as to where Jesus should be born, directed the wise men to go to Bethlehem and after they had found Him to tell him where He was, so that he also might come and worship Him. They went as directed, were led by the Star of prophecy to the house where the infant King was, but after they presented their gifts and were ready to return home, God directed them to return home by another way.

1. **Joseph Warned in a Dream (13-15).**—After the wise men had departed, God appeared to Joseph in a dream and told him to take the young Child and His mother and flee into Egypt. Joseph obeyed, fled into Egypt, and remained there until after the death of Herod.

2. **The Slaughter of Innocents (16-18).**—Great was the wrath of Herod when he learned that the wise men had returned to their homes without reporting to him where they had found the infant King. But as he had thus far had his own way, he was determined not to be thwarted in his purpose on this occasion. In his rage he ordered all the male children in Bethlehem and vicinity under two years of age to be slain. He had made the time long enough and the territory included extensive enough that he was sure that the object of his murderous design would be included among the innocents murdered. But resourceful as he was, he was no match for the Almighty. Terrible as was the murder of these innocent children, the Child whom he especially wanted murdered was then safe in Egypt. "If God be for us, who can be against us?"

3. **The Family Returns to Israel (19-21).**—After the death of Herod, God again appeared to Joseph in a dream, telling him that Herod was dead and commanding him to return to the land of Israel. Here we are impressed with two things: (1) the faithfulness of God in caring for and protecting His own against all harm and evil; (2) the faithfulness of Joseph in trusting the Lord and obeying His voice. God is faithful at all times, and we never make a mistake in taking Him at His Word; but man sometimes fails to trust the Lord and thus misses the blessings of obedience. Had Joseph been unfaithful at this time, we would have a different story before us. But because he was faithful in trusting and obeying the Lord, his Egypt experience and subsequent return to Palestine forms one of the most pleasing and inspiring narratives ever given to man. Joseph's faithfulness here meant not only blessings and safety for his own family but also for all humanity that proves itself alike faithful. Joseph obeyed God, and the family returned to Palestine.

4. **Locating in Nazareth (22, 23).**—But there was a circumstance which kept Joseph and his family from returning to Bethlehem. Learning that Archelaus was reigning in the place of his father Herod, Joseph turned aside and went into the land of Galilee. The explanation of "Notwithstanding, being warned of God in a dream," is not the

same, by all commentators. Some interpret this as meaning Joseph went to Nazareth because the Lord thus directed him, while others think that he went to Nazareth in spite of the assurance from God that it was perfectly safe now to return to Bethlehem, as "they are dead which sought the young child's life." Whichever of these interpretations you may choose to accept, it is clear that the going to Nazareth was foretold in prophecy, as we read: "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

5. It is remarkable how many prophecies were fulfilled in the events recorded in this lesson. And these prophecies are such that it is inconceivable that they could all have originated in the minds of men who were not inspired. Let us name a few: "They shall call his name Emmanuel, which being interpreted is, God with us;" "Out of Egypt have I called my son;" "He shall be called a Nazarene." Looking at these prophecies from our viewpoint, they look simple and natural enough; but looking at them from the viewpoint of those who lived centuries before our Saviour was born, it is unreasonable that these and many other prophecies pertaining to the life and teachings of Jesus would have been prophesied of the same man. In the prophetic message the whole life of Jesus, from His birth to His triumphant ascension to glory, is portrayed in such minute detail that the only logical conclusion is that these prophecies were all uttered and "given by inspiration of God."—K.

BIBLE MEETING TOPIC

PRAYER.—Luke 11:1-13

Topic for October 1

MOTTO

"Pray without ceasing."

OUTLINE STUDY

I. The Throne of Grace.

1. Through our great High Priest.—Heb. 4:14-16; 10:19-22.
2. He is our peace.—Eph. 2:14-18; Jno. 14:13, 14.

II. The Petitioner is Accepted when He—

1. Prays in the Spirit.—Eph. 6:18; Jude 20.
2. Asks in faith.—Jas. 1:6; Heb. 10:22.
3. In a forgiving spirit.—Matt. 6:12.
4. With holy hands.—I Tim. 2:8.
5. Earnestly.—Jas. 5:17.
6. In penitence.—Dan. 9:4-11.
7. In purposed obedience.—I Jno. 3:22; Jno. 15:7.
8. Asks according to His will.—I Jno. 5:14.

III. Prayer is Hindered.

1. When asked amiss.—Jas. 4:3.
2. With iniquity in the heart.—Ps. 66:18.
3. Deaf to the cry of the poor.—Prov. 21:13.
4. Unkindness in the home.—I Pet. 3:7.
5. By wavering.—Jas. 1:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. Praying to God.
 - a. Fitness for prayer:
 - Through Jesus' blood.
 - In a right spirit.
 - With a heart of humility.
 - With a forgiving heart.
 - With obedience.
 - With holy hands.
 - In faith.
 - According to God's Word and promise.
 - b. The model prayer.
 - c. Thanksgiving and prayer.
 - d. What to pray for.

For Seniors.

1. The Need of Prayer.
2. Conditions for Prayer.
3. The Duty and Blessing of Prayer.

PERSONAL THOUGHT

We have a "throne of grace" prepared especially for the needs of souls who seek mercy and grace. Let us come boldly to this throne according to our privilege.

SEED THOUGHTS

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). If you don't get your prayers through, it is because you are not abiding.—Sel.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.

Subscription Price, \$1.50 per year in advance.

Sample copies sent free on application.

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Associate Editor John L. Horst

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Address all communications intended for publication to

GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, SEPTEMBER 21, 1939

Field Notes

Thirty-seven public confessions are reported from the recent meetings held near Hartville, Ohio. We praise the Lord.

Bro. J. S. Mast of Elverson, Pa., conducted a short series of meetings at the Providence Church near Oyster Point, Va., last week.

Bro. William Jennings of Concord, Tenn., is scheduled to conduct a series of evangelistic services at the Lansdale Mission, Sept. 25 to Oct. 1. R.

Bro. J. B. Smith of Elida, Ohio, has been secured to deliver a course of lectures on Revelation at the Clinton Frame Church near Goshen, Ind., Sept. 24-30.

The enrollment at Hesston College and Bible School had passed the 160-mark, last report, with prospects for about ten additional students for the first semester.

Plans have been made for evangelistic services at the Hutchinson, Kans., Mission every evening from Oct. 4 to Oct. 15, in charge of Bro. S. J. Miller of Pigeon, Mich. D. H.

A brother writes us from Souderton, Pa.: "On Sunday evening, Sept. 24, there will be an inspirational song service at the Spring Mount Mission. Everybody invited."

Change of Address.—Bro. and Sister Elam W. Stauffer, from Manheim, Pa., to Musoma, Tanganyika Ty., East Africa. Mail may reach them as follows: Until Sept. 25, Manheim, Pa. Sept. 25-Oct. 3, Los Angeles, Calif. After Oct. 3, Musoma E. Africa.

A brother writes us from Meadville, Pa.: "Bro. Swartzendruber of Delaware was with us yesterday (Sept. 10). Gave us a good message at the church in the morning and at the mission in Meadville in the afternoon."

The congregation in Wichita, Kans., is looking forward to a series of meetings, Sept. 24-Oct. 9, in charge of Bro. E. E. Showalter of La Junta, Colo. The prayers of God's people in behalf of these meetings are solicited.

On our waiting list are a number of conference reports, reports of special meetings, correspondence letters, and other material that we want to publish as soon as we can find room. Thanks for your generous support in the way of interesting news items.

A brother writes us from Goshen College under date of Sept. 9: "The present enrollment at Goshen College stands at 250 full-time students. Prospects are for about ten more regulars and 40 part-time students. Bro. E. E. Miller gave the opening address this morning."

"It looks as though we should have a good year," writes Bro. Milo Kauffman concerning prospects for Hesston College for the year 1939-40. The enrollment is still increasing and the new members of the faculty are taking hold of their work in a way that should bring favorable results.

Youth Missionary Projects.—Will those who have promoted youth missionary projects during the summer report briefly their work for publication in the Youth's Christian Companion in the interest of Missionary Day. Send your information at once to the Youth's Christian Companion, Scottsdale, Pa. C. F. Y.

Last week was spent in a series of meetings at the Rock Hill Church near Telford, Pa., with Bro. John E. Lapp of Lansdale, Pa., in charge as evangelist. There was a good interest manifested, and a number of precious souls came out on the side of the Lord. The meetings were to have closed on Sunday evening, Sept. 17.

The Mennonite School Association of Smoketown, Pa., opened their first elementary school (the Locust Grove School) on Monday, Aug. 28, with an attendance of 30 pupils, several being absent on account of sickness. Sister Grace B. Lefever of 1236 E. King St., Lancaster, is the teacher. The prayers of God's people for this work are requested. D. M. G.

The Lord willing, the quarterly Bible meeting is to be held at the Coatesville, Pa., Mennonite Mission on Saturday evening, Oct. 7, and Sunday, Oct.

8; with Bro. John H. Mosemann as instructor for Saturday evening and Sunday morning and Bros. J. C. Clemens and John S. Hiestand for Sunday afternoon and evening. Everybody welcome. F. S.

Counsel meetings were held last Sunday at the Blough and Kaufman congregations, in the Johnstown, Pa., district. Communion services are announced for these churches as follows: Kaufman, Oct. 1; Blough, Oct. 15. Also, a series of meetings is announced for the latter place, to be held Oct. 3-12, in charge of Bro. Nelson Kauffman of Hannibal, Mo.

Bro. S. E. Allgyer of West Liberty, Ohio, is kept busy, for the time being, looking after the interests of the congregations under his care. Sept. 3, he conducted a communion service for the congregation near Plain City, and a week later performed a similar service for the Bethany congregation near Elida. Other similar meetings, at other places, are ahead.

Bro. C. B. Shoemaker of Scottsdale spent the past week at Souderton, Pa., in the interests of the purchase of the Graybill Book Store by the Mennonite Publishing House. The store will be closed temporarily for enlarged alterations. In the meantime Bro. J. Silas Graybill will do house to house visitation among the brotherhood of the Franconia Conference in the interests of Gospel literature as published by the church. Our field man Bro. Floyd Shank will assist in this work at least a few weeks.

Summer Bible School Reports.—District Sunday school secretaries (or other responsible parties) should mail at once their district reports of the summer Bible schools held this summer. The compiled report of schools will be published in the Yearbook, and be used for promotional work in other ways. Kindly mail your report at once to C. F. Yake, secretary of Summer and Week Day Bible Schools, Scottsdale, Pa. C. F. Y.

Among recent visitors in the Publishing House and with friends in Scottsdale are the following: Dorothy Hostetler, V. E. Lehman and wife, Mrs. D. O. Lehman and daughter Glena, Orrville, Ohio; Clare L. Mumaw, Dalton, Ohio; William Miller and family, Goshen, Ind.; Amos N. Zimmerman and wife, Akron, Pa.; Mrs. Michael Sensenig, Edith A. Martin, Ephrata, Pa.; Daniel Shenk and wife, D. D. Shenk and wife and sons Donald and Maurice, Denbigh, Va.; Amos L. Neff and wife and son Charles A., Chicago, Ill.; Ernest Brookbank and wife, Philip Hanover, Juniata, Pa.; Calvin A. Long, Mt. Union, Pa.; Roy Umble and wife, Ruth Bender, Pittsburgh, Pa.

The workers in the Publishing House were glad to have with us, during the worship period on Friday morning of last week, Bro. Daniel Shenk of Denbigh, Va., accompanied by Sister Shenk and their son Daniel and wife and two sons. Bro. Shenk has been a faithful veteran of the Cross for many years, and although far past eighty, he is still active in the ministry.

We are in possession of an interesting program of the seventeenth annual Bible meeting to be held at the Strickler Mennonite Church near Middletown, Pa., Oct. 7 and 8. Among the speakers listed on the program are Bro. Oscar Burkholder of Breslau, Ont., Brother Simon Bucher of Annville, Pa., and Bro. William Martin of Menges Mills, Pa. The latter is to begin a series of evangelistic meetings immediately following this Bible meeting.

Sailing Date for Missionaries.—Oct. 3, is the date set for the sailing of our missionaries to Africa. They are to sail from Los Angeles, Calif., on the SS Argentina Maru, O. S. K. Line. Agents, Williams, Dimond and Co., in whose care mail intended for the missionaries prior to Oct. 3 should be addressed. In the missionary party are the following: Bro. and Sister Elam W. Stauffer, Sisters Vivian Eby and Rhoda E. Wenger. All mail intended for them should be addressed early enough to reach Los Angeles prior to Oct. 3.

Correspondence

White Cloud, Mich.

Greetings in Our Dear Saviour's Name:—During the latter part of June we had our church reorganization service, when the following were selected to fill places of responsibility in the Lord's work at this place: Church Trustee, Bro. Manasse Schmucker (3 years). The other two trustees were carried over from last year. Local Mission Board Members: C. L. Brimmer, Dan Schmucker, and Edw. Jones; Church Chorister, Elizabeth Schmucker; Usher, Nelson Waybill; Y. P. M. program com.: Dan Schmucker, C. L. Brimmer, and Edw. Jones. Y. P. M. Mod., Dan Schmucker; Church Cor., Cleo Jones; S. S. Supts., C. L. Brimmer, Dwayne Nelson (but in his absence while away to college, Bro. George Dunham has been selected), S. S. Chor., Carol Waybill, Elizabeth Schmucker. Prim. Supt., Elizabeth Schmucker; S. S. Sec.-Treas., Leroy Dunham, Elizabeth Schmucker.

During the fore part of July Bro. Eli Bontrager of Ashley (formerly of Midland, Mich.), visited in our community and brought us several good messages.

During the months of July and August the following visited at this place:

Bro. and Sister Albert Wise and son Homer and wife, Bro. and Sister Ray Wise and family, Bro. and Sister Ray Bontrager and son Archie, Midland, Mich. Bro. Albert Wise brought us a much appreciated message, and Bro. Ray Bontrager assisted in the song service when he was here. Bro. and Sister Josie Nelson of Shipshewana, Ind.; Sister Dorothy Mast of Millersburg, Ohio; Bro. David Jones and children, Topeka, Ind.; Bro. Frank Nusbbaum and family, Sister Emma Beachy of Middlebury, Ind.; Mrs. Phebe Samson and two children of Kent City, Mich.; Bro. and Sister Johnson, Bro. and Sister Klingelsmith of Chief, Mich. We appreciated the visits of all. Come again. Aug. 26 Bro. and Sister Slabaugh of Midland were with us in the interest of the Publishing House. Our Sunday school purchased several new books to add to our library.

A goodly number of our members were privileged to attend the Indiana-Michigan Sunday School Conference held at Elmdale with the Bowne congregation and quite a number were privileged to attend the General Mission Board meeting held at Fairview, Mich.

We expect Bro. Edwin Yoder and daughter and son-in-law (Bro. and Sister John A. Friesen) to be with us Sept. 22-24, at which time we expect to have our communion service, with Bro. Yoder (our bishop) assisting us and Bro. and Sister Friesen bringing us missionary messages. Bro. and Sister Friesen are two of the newly appointed missionaries to India.

During the latter part of October we expect to have our evangelistic meetings with Bro. John Gingerich of Elkhart, Ind., as evangelist.

Two of our young men (Bros. Jewel Miller and Dwayne Nelson) are attending Goshen College this year. Sister Winifred Nelson is teaching in high school at Sterling, Ohio, this year.

Remember us and the Lord's work at this place. Cor.

Orrville, Ohio

Evening services during the month of June were given by visiting congregations and ministers. The following are those who brought us messages. June 4, Kidron congregation; June 11, Bro. Wm. G. Detweiler, Smithville, O.; June 18, Harmony Quartette and Bro. David Steiner, North Lima, O.; June 25, Salem congregation and Bro. Rudy Stauffer, Wooster, O.

In the morning services of July 2, Bro. Perry Burkholder of Waynesboro, Va., preached for us. Bro. Burkholder and family were visiting his niece and family, Bro. and Sister Melvin Hostettler.

In the evening of July 16 those of the child study group who had completed the course based on the text, "An Introduction to Child Study," gave a

résumé of the study with the teacher, Sister Mary Royer, as leader. In that way much that was valuable and inspirational in this course was brought to the congregation in general. This same program was given the following Sunday evening to the Walnut Creek congregation near Walnut Creek, Ohio.

On July 30, our people were favored by the presence of Bro. G. J. Lapp in both our morning and evening meetings. A deeply spiritual message based on the text, "And Jesus increased in wisdom and stature, and in favour with God and man," was brought in the morning. In the evening message he gave us an idea of our work in India and also the general trend in that country.

Bro. P. R. Lantz of Wooster, O., preached for us on August 20, in the absence of our pastor, Bro. I. W. Royer. During the week previous, Bro. Royer had gone to the meeting of the Publication Board and later also attended the General Conference at Allensville, Pa.

A number of our young folks have left us for school work. Sister Mary Royer, whose health again allows her to resume her teaching, has returned to Goshen College, and also four of our young people who have enrolled as students. Our Sunday school was sorry to lose one of its teachers, Sister Helen Moser, who has gone to La Junta, Colo., to take up nurses' training. With each one of these young people go our prayers and wishes for success in their work.

Sept. 8, 1939.

Cor.

Parnell, Iowa

(West Union congregation)

Bro. Ralph Smucker brought us the morning message on Sunday, Aug. 20. Subject, The New Birth.

Bro. Joseph Steckley, with his mother and family of Pigeon, Mich., worshiped with us on Sunday, Aug. 27.

Sister Sadie Hartzler is as yet confined to Mercy Hospital, with a fractured limb, the result of a fall.

Our district conference has passed into history, all too soon. Nice weather, large crowds, good conduct, no mishaps, were some of the things to be noted. The regret, expressed by many, that conference is past, is evidence that we enjoyed a good time together; such as we may never expect again. And while the world was feasting on fairs and other pleasure resorts, we trust that we as a body of people have been filled with such things as satisfy the longing of the soul. We were saddened because of the vacancies caused by aged men passing on, but we are much encouraged to note that the vacancies are well filled by younger brethren whom God has called and made willing to shoulder the burdens. The Lord be praised.

On Sept. 10 a goodly number of our young people rendered a service in song at the County Home and Mercy Hospital.

(Continued on page 540)

Miscellaneous

I'LL DO THE BEST I CAN

I may not go to India,
To China or Japan;
To work for Jesus, here at home,
I'll do the best I can.
I'll tell of His great love to me,
And how I love Him too,
And, better, far, I'll show my love
In all that I may do.

The little water-drops come down
To make the flowers grow;
The little rivulets flow on
To bless where'er they go;
The little seeds make mighty trees
To cool us with their shade.
If little things like these do good,
To try I'm not afraid.

I'll be a missionary now,
And work the best I may,
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea;
My offering, too, I'll send,
And all within my power I'll do,
This great, bad world to mend.

—Olive Plants.

MEDITATIONS

By J. M. Smucker

For the Gospel Herald.

(The following was written some time before the outbreak of the war now raging in Europe.—Editor.)

"There is not enough wisdom in all the brain trust in creation plus all the arrogant employers' associations, class unions, labor unions, national cabinets, parliament, and conferences to clean up the present mess into which the world has got itself."

Some greater Power, some fuller Knowledge, some greater Force is absolutely necessary; not the triumph of capital, not the triumph of labor, but the triumph of Christ will save civilization.

For we know that God is still running things. We will wait to see what He will do. The nation's bulwark is not in her politicians and office holders, but in the great body of loyal, patriotic citizens.

The highly complex international situation requires more than the brain trust to diagnose and fathom its every angle, that it may find a solution to avoid immemorial feud, and resentment with the nations in Europe and Asia at swords' point under autocratic rule waiting each other from every vantage point with jealous eye to find some advantage to meet the aggressor.

In 1890 there were 200,000 in high school. In 1937, over 5,000,000 attended high school.

The end is not yet. The youth problem is tremendous. What are our young people doing? One-fourth of a million going from East to West in a struggle of darkness and confusion and possibly with only a gleam of hope that must come from the Supreme Ruler.

Never in recorded history has the individual borne so grave a responsibility for the welfare of humanity. We must choose between advancement of selfish interests and permanent interest of society. There are many today who are suffering martyrdom at the stake for conscience' sake.

Either democracy and religion will survive in our day and the world remain civilized and happy, or they will be destroyed and humanity will be thrust back to the jungle of barbarism.

The half-good people who consent to evil are far more numerous than those who originate evil and in the long run are chiefly responsible for perpetuating it. Without the patronage of half-good people, Sunday amusements could not pay.

The overwhelming sentiment is for peace. Nobody wants war. All the little militarists in God's creation cannot dominate an Almighty God.

What will happen next? The green light is ahead of us and millions of humans are back of us. We must not stop. We need more simplicity, more love for our fellowman, a broader vision for the future, and we will be living personal witnesses for Christ-like zeal and love for our future.

Orrville, Ohio.

REVERENCE

By Melinda L. Dettwiler

For the Gospel Herald.

Reverence is a word that seems to be either badly misunderstood or sadly ignored. It is sad indeed when we see the lack of it on every hand, in so many different ways.

I believe that there should be reverence shown during prayer; wherever we may be, in the home or in the house of public worship. Also, we should have enough reverence for the elders of the Church to heed their advice and admonitions given us from time to time, fully conforming to the standards of the Gospel and of the Church. I am sure that the faithful elders more often feel like weeping than eating or sleeping. I know that I do, many times, when I think of the things that are followed after, that are for the world and not intended for us; such as worldly amusements and fashions of the world.

My desire to help maintain the Gospel standards has been intensified when the Lord showed His healing power in answer to the prayer when I was anointed and for which I thank the Lord. I sincerely believe that we who want to spread the Gospel should gladly show our reverence by Christian conduct and modest apparel. Then the Lord will bless our efforts.

Kingman, Alberta.

We are pilgrims, not settlers; this earth is our inn, not our home.—J. H. Vincent.

WORSHIPING GOD WITH A PURE HEART

By Norma Saunders

For the Gospel Herald.

Worshiping God is just having communion and fellowship with Him. How can a man who is a sinner, who is unclean, dare think of talking to a Being who is holy and pure? Yet God does want to commune with people. He used to visit with Adam and Eve every evening in the garden of Eden. But as soon as sin entered and their hearts became unclean, they were afraid when they heard God walking in the garden in the cool of the evening and they hid themselves. From that day to this God warns people to approach Him with pure hearts. A little girl was watching her mother peel potatoes. Presently she came to one which looked nice, but when it was cut open it had a black center.

"Mamma," said the little girl, "That isn't a Christian; it hasn't a pure heart."

When the Ten Commandments were given the people were to wash and purify themselves before they drew near to the mountain. Later God told Samuel that "man looketh on the outward appearance, but the Lord looketh on the heart." King David realized this when he asked, "Who shall ascend into the hill of the Lord?" and then he answers, "He that hath clean hands and a pure heart."

When Jesus came to earth He said much about having a clean, pure heart. He said, "Blessed are the pure in heart; for they shall see God." If we wish to see God, our hearts must be pure. The Pharisees, who were so particular to make clean the outside, were told that they were like whited sepulchers; that the outside was beautiful, but inside they were full of uncleanness. Jesus told the story of two men who went to pray. The one's heart was impure and full of pride. Him God heard not at all. The other prayed for mercy on a sinner. He went home justified. Christ not only taught that a pure heart was necessary to worship God. He also had a pure heart. The Bible says He was separate from sinners and undefiled. "Mamma," said a little girl, "I think Jesus was the only man who was good enough to live His inside out." It is He who offers cleansing to unclean hearts.

The only sinners' prayers God promises to hear is one for pardon and cleansing. The Bible says, "If I regard iniquity in my heart the Lord will not hear me." Jesus told the Samaritan woman that God wanted worshipers who worshiped Him "in Spirit and in truth."

The person who comes to worship God—whether that be in song, by prayer or in other ways; with hatred, pride, envy, jealousy, or impure

thoughts in his heart—knowing he has lied and cheated or been unkind, is like a person painting the outside of a pump to make the water in the well taste good. It would be better to get the well cleaned first. There is no need to try to worship with anything but a pure heart, for "there is a fountain opened up for sin and uncleanness" where we may wash and be clean. Then "Let us draw near with a pure heart, in full assurance of faith, having our hearts sprinkled from an evil conscience."

"Draw nigh to God, and he will draw nigh to you." "Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

If God does not hear my prayer, I will pray like David, "Create in me a clean heart, oh God," then I can talk with Him as friend to friend. For the pure in heart shall see God. Now and hereafter.

Hubbard, Oregon.

HELP FOR SUMMER BIBLE SCHOOL WORKERS

By C. F. Derstine

For the Gospel Herald.

Quite often the making of relief maps is quite a task. The use of pulp, water and plaster paris, with the hot glue is a somewhat sticky job. With S. B. Schools held in our Church buildings this is sometimes objectionable. Recently, it was my good fortune to contact the "Model Engineer" of the Canadian Pacific R. R. After admiring his fine job of landscaping, and his fine imitation of soil, I asked him whether he would disclose the secret of his good workmanship. He replied, "Delighted to do so." Consequently, I took out my pencil and pad.

To make a good landscape job on cardboard, wood, or stout paper, mix a can of Silicate of Soda (Water Glass.) with $\frac{1}{3}$ part water. Then add rough beach sand to a reasonable consistency and spread over all surfaces. Allow it to dry. Then paint with alabastine colors. If the job is to be of the very best, such as a permanent "Relief map," add some plaster of paris to the mixture. This makes for a better looking and lasting job. The following colors of alabastine: Pale blue for water, brown for earth, and green for grass and trees. Dark green to illustrate trees and shrubbery. Light green for grass. Another feature that adds to some "Relief Maps" is to soak tiny bits of sponges with dark green colored alabastine, then glue them fast, to illustrate shrubbery and trees.

Kitchener, Ont.

A bad egg takes up as much room as a good one, but the one next to it had better be careful how it jostles that one.

A REMINISCENCE

By M. B. Fast

For the Gospel Herald.

As some readers still know, I was born in Russia and came with my parents to this country in 1877. We settled on the open prairie in Jefferson Co., Neb. In 1879 I came under conviction, found forgiveness of all my sins, was baptized upon confession of my faith May 23, 1880, and received into the Krimmer Mennonite Brethren Church—over 59 years ago.

Soon after we came to this country, I saw a girl that I wished the way would open so that we could go together, but we never met and we never saw each other. But later she came under conviction too, and also was baptized and joined the same church. But our elders said we must not do as the young folks in this world, and we believed and obeyed them.

After 3 years I asked her parents for consent to see her, which was granted. Feb. 24, 1884, we were married by our bishop. A year later Agnes was born. She grew up and always was cheerful and obedient. When she was 16, she also was converted, baptized, and taken into our church. She learned well, but never went to high school. In 1902 we lost our home and all, but we never felt that she wanted her own way, but worked hard and stayed with her parents until she was married in our Chicago Mission Sept. 9, 1915, to J. H. Richert, a young preacher of the M. B. Church. To that union 2 children were born, Paul and Esther. Agnes saw them graduating from Grammar, high school, and Bible school. Both also came under conviction, were converted, and joined the M. B. Church.

Agnes was always willing to help in Sunday school and in Church work with her husband. A little over a year ago she felt some pain in her breast, and after examination the doctors said it was cancer. All private advices and treatments were of no help. Agnes did not complain much, but we think she suffered very much. Her husband, children, her old father, and the Church in general sympathized with her (not only in words but in prayer), visiting her with fine flowers.

On the last Sunday between Sunday school and the sermon, her class was taken from church to her home. They wanted to sing for their dear teacher, but when they came in and saw how she suffered, they tried to sing but it was more weeping than melody.

Her husband thought till the last morning that the Lord would perform a miracle and spare his dear companion, and he went into the closet and locked the door and wrestled with his God and he commended her to the Saviour, and 4 hours later Agnes went to her final reward. Everything was very quiet. We felt the Lord was present.

On June 27 the funeral was held, first in the yard of their home, then in their large new church. About 1000 were present. Bro. Siemens spoke in the German and Bro. Bestvater in English.

Her age was 54 y. 5 m. 6 d.; having been married 23 y. 9 m. 14 d. Jesus told the thief on the cross, "Today shalt thou be with me in Paradise." That paradise is large enough to take us all in, praise His holy name!

Reedley, Calif.

Some Good Examination Questions Helpful in the Construction of a More Competent, Attractive and Victorious Personality.

The person who desires the more abundant life asks himself questions like the following: Do I meet misfortune with courage? Am I careful, industrious, and honest? Am I a friend to those in need regardless of race or station in life? Do I occasionally read a good book? Do I find satisfaction in what others may call simple things; such as children, animals, flowers, trees, and sunsets? Am I loyal to my employer and do I serve his best interests? Do I cultivate a spirit of good will toward those who shamefully treat me? Am I constantly widening the circle of my friends? What measures do I adopt to conserve or regain physical and moral health? Do I resent well-meant and deserved criticism?—D. Carl Yoder.

THE EARLIER WRITINGS

(Continued from page 531)

confession of faith was not a repetition of baptism. In the Protestant state churches the pastors were consequently ordered to keep strict record of baptisms. The idea that baptism has a magical, sorcerous effect, Menno treated with contempt.

A Rite Supplemental to Infant Baptism

It should be observed that in the instance of unconscious infants the idea of baptism as a vow is entirely annulled, and yet the rite of confirmation was supposed to be a renewal of the baptismal vow. In the Roman Catholic Church this rite was always considered necessary as supplemental to baptism; it was in fact one of the seven sacraments of that church. Protestantism in its earliest stage discarded this rite as unscriptural. Nevertheless, in consequence of their controversy with the Anabaptists, the Protestant leaders believed it best to reconsider this matter. The fact was brought home to them forcefully that the thought of a vow is foreign to the baptism of newborn babes. As a concession to such as had come under Anabaptist influence, Martin Butzer of Strasburg decided to reintroduce confirmation as a needed

supplement to infant baptism. Within a few decades this rite was generally observed in the Protestant state churches.

In passing it may be noticed that in later centuries there arose denominations which did not hold the biblical view that baptism is the rite of initiation into the Christian church. They continued to baptize the infants but did not consider them members of the church.

Scottdale, Pa.

WHICH SUNDAY?

Sunday is the Lord's Day. It is the first day of the week, the day on which the Son of God was raised from the dead after accepting the wages of our sin that we might be saved. This Lord's day of the Christian is different from the Jewish Sabbath, or seventh day; but it is a holy day of precious privilege and opportunity for the worship and service of God. Men are trying to destroy it. The Lord's Day Observance Association of England has issued a striking circular appealing to Christian people, under the title, "Which Sunday Shall We Have?" It asks these questions: "Shall Sunday be, as in the past, the recognized Day of Rest in our land? Shall Sunday be a day different from the other days of the week, with opportunities to pause in the rush of life and listen to the 'still small Voice of God'? That is to say, shall Sunday be in reality the LORD'S Day, when after six days of toil and stress men and women can rise from the dusty ways of the earth to the higher heights of worship and communion with our Father in Heaven? The alternative which the Sabbath breakers would establish in our midst is a Sunday given up to theater plays, cinema performances, vaudeville shows, prize-fights, motor races, fairs and circuses, and so on. This 'New Sunday,' as it is called, means extending the amusement industry to seven days' trading every week; riveting the chains of Sunday slavery around the necks of thousands of toilers; and, saddest of all, hindering the progress of the Gospel in our land."

The peril of England is the peril of America and of all so-called Christian lands today. We may not be able to change this until the Lord comes, but true Christians everywhere can bear a true testimony to the holiness of the Lord's day by their personal practice and example.—The Sunday School Times.

CORRESPONDENCE

(Continued from page 537)

Our congregation is looking forward to a series of meetings, some time in September, in charge of Bro. S. J. Miller of Pigeon, Mich. Would it be too early to include in our prayer list some

lost ones whom we are burdened to see saved?

On Aug. 27 Bro. Isaiah Litwiller was chosen a committee member for our young people's meetings.

Sept. 10, 1939. C. J. Gingerich.

Hutchinson, Kans.

(Yoder congregation)

Dear Herald Readers, Greetings:—We have been blessed with a very nice summer.

On June 25 we had very interesting services. Bro. S. P. Shrock from Oregon preached for us in the morning and Bro. Allen Erb of La Junta, Colo., preached in the evening.

Sunday evening, Sept. 3, we were privileged to have Bro. M. M. Troyer of the West Liberty congregation bring to the young people especially, a very timely and interesting message on "Yea, I have a goodly heritage."

A number of our young people are attending school at Hesston again this year.

On Sunday evening, Sept. 10, a group of the Christian Workers' Band gave a program to the congregation at Wichita.

Every other Sunday there are usually about three groups of young people doing visitation work in the afternoon in homes in Hutchinson, also quartets sing at the hospital and jail the same Sundays.

This is very helpful and enjoyed, both by our groups and by the ones that are visited.

May we have a greater burden for lost souls.

Sept. 11, 1939.

Cor.

Montgomery, Ind.

Dear Herald Readers:—We thank God for both temporal and spiritual blessings.

During Aug. 30-Sept. 10, Bro. Jesse J. Short of Archbold, Ohio, was in our midst holding evangelistic meetings. With the exception of several reconsecrations and encouragement given to the faithful there were no visible results nevertheless it is written, "My word shall not return unto me void." We indeed appreciated the brother's efforts. May God bless his labors for the Master.

Dear reader, are you too only providing for your body and neglecting your soul which will live forever? Just in the recent past one in our family retired in the evening and was called to face eternity before morning. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Sept. 11, 1939.

Cor.

Culp, Ark.

Dear Herald Readers:—We are still having it quite hot and dry here. However, though we have drouth in nature, yet in the spiritual realm the rains continue. The sown seed continues to grow. Three more took their stand for

the Lord recently and are now under instruction for church membership. The Lord's hand is not shortened and the Spirit does its work. Pray for these and others who are under conviction also.

Sister Douglas has gone to La Junta Hospital for treatment. We expect her back in a few days.

Earl Wyatt, one of our young men has gone to Hesston to school. A few others are away cotton picking.

Recent visitors here were a carload of six young brethren from Yoder, Kans., and two brethren and another man from Greenwood, Del.; also Margaret Risser of Canton, Kans., and Louise Heinrichs of Goessel, Kansas, spent a few days here. We appreciated their short stay with us.

We also appreciate our cozy little mission home and want to thank all who helped to make it possible. It stands now without a deficit and we call it finished, though there are still a few small things that should be done and will be as the means are provided. May your prayers continue in our behalf.

Yours sincerely,

Sept. 13, 1939. Nelson Histan.

West Liberty, Ohio

On Aug. 20 Bro. Ed Yoder of Hubbard, Oreg., preached for the Oak Grove congregation and on Aug. 27, Bro. L. A. Kauffman of Surrey, North Dakota preached at the same place. Both of these Brethren attended at Oak Grove when they were boys. They certainly were welcome visitors, and their messages were appreciated.

Bro. Hiram Weaver of Harrisonburg, Va., was here at the Oak Grove Church Sunday, Sept. 3. He preached on Sunday morning, and on Sept. 4 (Labor Day) he spoke three times at the 128th Quarterly Mission meeting, held at this same place. His presence and messages were greatly appreciated.

Sept. 14, 1939.

Cor.

Newport News, Va.

(3609 Huntington Ave.)

Dear Herald Readers, Greetings:—On Aug. 6, our hearts were made glad by the addition of three souls to the small flock at this place. One was received by baptism, and two upon confession of faith. Will you pray for them? There are three or four others who have expressed their desire to unite with us, for which we praise the Lord. However, they are all young boys and girls, and will need careful instruction.

The writer, with Sister Delp, enjoyed a two weeks vacation, Aug. 21-Sept. 4. This time was spent in attending General Conference, and visiting friends and relatives in central and eastern Pennsylvania. We praise God for the privilege of Christian fellowship. It is so inspiring and uplifting to meet with those of like precious faith.

Last Thursday night, (Sept. 7) Bro. John Garber of Harrisonburg, Va.,

preached for us. He brought us a stirring message on end-time signs. This Thursday evening begins our Bible study class. We hope that by definite Bible teaching we may help to establish our converts and members in the faith, and so help them to counteract the many temptations of the world.

As war clouds grow blacker and blacker, as propaganda of all kinds is afloat, and feelings of people run high, will you pray very definitely for us that we, in spite of all that may come to pass, may continue faithful in giving men the simple nonresistant gospel of Jesus Christ?

Yours for the cause of Christ,
Sept. 14, 1939. Earl Delp.

WONDEROUS LOVE

God loved the world of sinners lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

E'en now by faith I claim Him mine,
The risen Son of God;
Redemption by His death I find,
And cleansing through the blood.

Love brings the glorious fullness in,
And to His saints makes known
The blessed rest from inbred sin,
Through faith in Christ alone.

Believing souls, rejoicing go;
There shall to you be given
A glorious foretaste, here below,
Of endless life in heaven.

Of vict'ry now o'er Satan's pow'r
Let all the ransomed sing,
And triumph in the dying hour
Thro' Christ the Lord, our king.

—Sel. by Tillie Yoder.

MISSIONS

(Continued from page 533)

home again. Naturally we were glad for this interest manifested, and we assured her that we would gladly provide transportation for her next Sunday morning.

Last week Sister Mininger, Sisters Edna Zook, Magdalene Wiebe, Martha Detweiler, and Edith Ebersole had the privilege of enjoying the Iowa-Nebraska Conference held at the West Union congregation in Iowa. While there we made our headquarters at the hospitable home of Bro. and Sister W. S. Guengerich at Wellman. It will be remembered that Bro. Guengerich is chairman of the Local Board of the Kansas City Mission and that Sister Guengerich was one of our loyal co-workers with us at the Mission for something like seven years. After this visit, Sister Mininger remarked, "It was just like going to visit my daughter." Another sister, upon meeting Sister Mininger, with tears in her eyes remarked, "We surely did pray for you while you had been sick." Such interest in the work and workers here is both needed and appreciated. The strengthening and

unifying effects of Christian conferences are hard to be estimated.

Recent visitors here have been: Alta Heiser, Freda Teuscher, Mrs. Mary Teuscher, Mr. and Mrs. Melvin Teuscher of Fisher, Ill.; A. F. Willems, Joe Unruh, Menno Holdeman, E. M. Yost, Mr. and Mrs. Ezra Holdeman of Greensburg, Kans.; L. L. Swartzen-druber and family, Hesston, Kans.; Mr. and Mrs. Roy A. Zook, Inman, Kansas; Bertha Troyer, Conway, Kans.; and M. M. Troyer and family, Goshen, Ind.

Since starting with these notes, the writer was interrupted by a telephone call from the Research Hospital, Kansas City, Mo., informing me that one of our friends, Mr. Valentine, who has been a patient there for a month or more, is ready to return to his home at five o'clock this evening. I assured him that I would be on hand to gladly perform this bit of service for him and take him home.

Among the sick of our friends and members of the congregation at present are Sisters Ethel Johnson and her grandmother, Carrie Hughes (these, by the way, have moved recently to 1603 S. 29th St., Kansas City, Kans.); Mrs. Alfred Olsen of Morris, and Mr. Valentine.

Friday, Sept. 15, Bro. and Sister Geo. J. Lapp, missionaries on furlough from India, will be with us (D. V.) for a service at the Mission in the evening.

October 4 is the date for the opening of our week-day Bible school for the fifteenth year. We especially feel our need of your help by way of the Throne in this tremendously important work having such far reaching possibilities.

Oct. 16-29 is the time for our evangelistic meetings to be held with Bro. S. J. Miller, Pigeon, Mich., as evangelist.

Bro. Allen Weaver of our congregation has gone to Harrisonburg, Va., where he has enrolled as a student at E. M. S. If previous plans carried, Sister Iona Miller is also a student there. The following persons who are members of our congregation are students at Hesston College and Bible School: Mildred Weaver, Ethan Horst, Elizabeth Longnecker, Katherine Rickert, and Verda Guengerich. We naturally miss these folks and pray that after they return they will be equipped for more efficient service for the work of the Master.

Sister Yoder, wife of Deacon John B. Yoder, Garden City, Mo., returned to her home on Sunday, Sept. 10 after having been a patient in the Menorah Hospital, Kansas City, Mo.

Sept. 3, Bro. and Sister R. P. Horst visited among the brotherhood in central Kansas. Bro. Horst preached at the Spring Valley Church in the morning and at the Pennsylvania Church in the evening of the same day.

While the writer was out of the city recently, his loyal co-workers, brethren

R. P. Horst and Wm. Smith, filled not only the usual preaching appointments at Argentine and at Morris, but in addition to this, each of them conducted a Gospel service at the Wyandotte County Jail on Sundays and Brother Smith had charge of two funerals.

In a former communication from here, mention was made of a new branch mission station having been opened in Quindaro, the northwest section of Kansas City, Kans., in a rented dwelling at 2404 Farrow Ave. A summer Bible school was first conducted here which resulted in the opening of a Sunday school. The adult class of this Sunday school meets in the front room of the Mission home just across the street from the new mission. The reader can scarcely realize what a joy it affords the writer to make plain the way of salvation and to reveal the treasures of God's Word to his adult neighbors and friends, many of whom had not been going to church or Sunday school. The average attendance at this Sunday school for the four last Sundays was sixty-six. The warm, whole-hearted and sacrificial co-operation of the Mission congregation in this project is most heartening. One lady in this adult class, who happens to be an invalid, remarked that usually when she goes to church it is too much excitement for her, but at this Sunday school everything was so calm and peaceable that it was soothing to her nerves. She also said that the Scripture was made plain enough so that she could understand it.

We would urge that those who love the Lord and His cause continue to pray for us as we try to spread the Gospel at the command of the great Lord of the harvest.

Usable song books, back numbers of the Gospel Herald, Christian Monitor, Youth's Christian Companion, and Words of Cheer could be used to good advantage in connection with our new station here.

No, we have no elaborate mission buildings in connection with the Kansas City Mission but our combined Sunday school attendance last Sunday was 272.

For wisdom, strength, and means to carry on, we are looking to Him Who has commissioned us and who has "never failed us yet."

Yours for the lost of Kansas City,
Sept. 12, 1939. J. D. Mininger.

Lancaster, Pa.

(Dillerville Mission)

We praise the Lord for the leading of the Holy Spirit in this little station. Surely we can say with the psalmist David, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth" for thou hast magnified thy word above all thy name.

Our summer Bible school closed at E. Chestnut St., after a period of two weeks. The children were taken from

this place by bus; the average attendance about 26 from this station. The Lord only knows the fruit that will come from this teaching which they have received.

The attendance at public services at this place has increased some since the warm weather has ceased. We are thankful for each visitor that comes and joins us in our worship services and Sunday school, especially for the teachers who are willing to substitute when the regular teachers cannot be there. At this time Sister Edna Smoker is substituting for a sister who underwent an operation. We are glad to say the Lord has healed in a marvelous way and she is on the way for a speedy recovery. We are hoping to have her back in the near future.

Last Sunday, Sept. 10th Bro. William Eckman (at the age of 81 yrs.) was received into church fellowship by water baptism.

On Sunday evening, Sept. 10, Bro. Joseph Lehman preached for us in the absence of our home ministers.

We are back to our regular services again. Prayer meeting Tuesday evening at 8:15. Sunday school 9:15 A. M. and Preaching 7:15 P. M. Everybody welcome.

Sept. 13, 1939. The workers.

WEEKLY NEWS LETTER FROM ARGENTINA

(August 9, 1939)

Dear friends of the Argentine Mission, Greetings in Jesus' Name:—"Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant."

We rejoice in again being able to greet our friends, in the sentiment of the above verse, through the medium of the Gospel Herald.

Monday evening at prayer meeting, after a portion of Scripture was read and a few comments were made, the opportunity was given to those present to tell of answers to prayer and victories attained, or any other special reason to praise God. One after another arose to their feet until very nearly all had expressed some special reason for which they were praising the Lord. I will only tell of one testimony; one which I shall never forget. A mother, five of whose children have found salvation in our little church, has been praying for years for her husband. He is an Italian (from North Italy—known as a white Italian) and loves his wine. But the main point of contention has been his nagging and jeering attitude toward the evangelical Christian religion, often making it next to impossible for his wife to come to church. This year Senora Rapetti intends to earn a Bible for herself by reading it in one year, according to our

plan. However, her eyes began to fail her and so she asked her husband to read to her (and incidentally save the expense of buying glasses). Miraculously he accepted, not realizing that he was exposing himself to the work of the Holy Spirit. She said that at first she noticed very little change in him, and he accepted his daily reading as a matter of course. But recently she has had great reason to praise her Lord, for she says his attitude is altogether different. He really enjoys his daily task, and looks upon the religious activities of his family as being a wholly worth while part of life. Now she comes to church with a smile on her face, where before there were the marks of tears, the result of mental cruelty from her husband. Will you not all kindly join in praying with us that the Holy Spirit may continue the work which He has begun, and that the human obstacles in the path of His unfolding progress may be conquered, until this sin burdened father of a Christian family comes to a saving acquaintance of his Creator and Saviour.

There is hardly a day passes but what some one of a poor family comes asking to take another sick member of the family to the hospital or to the doctor's office. El coche del pastor (the pastor's car) doesn't cost anything to take them, whereas the three taxis here in town charge prohibitive fees. Often a detour is made on the way home past the pharmacy where more precious pesos are "shelled out"—and, if the family is sickly, it hasn't a chance to get ahead. Much sickness could be avoided by simple preventatives and ordinary sanitary precautions. However, it requires courage to change the habits of generations, and new ideas are held in suspicion. I'm talking just now about the poor classes; for the people of means learn and read and change ideas as fast as they do in any other civilized country. If there are only two wealthy people in these smaller interior towns, the one is the doctor, and the other is the druggist. I am again reminded of the saying that I heard in my school days, "There's lots of money in chemistry." What with the Chamber of Deputies of Argentina made up largely of wealthy doctors it is easy to understand why homeopathic medicines were outlawed several weeks ago, and why there are only two osteopaths in all this republic, both of whom are practicing illegally in Buenos Aires, supported by the English and American communities.

The Executive Committee held a meeting last Friday, Aug. 4, at Bragado, and judging the long day's work by the size of the report of the minutes, they could not have belonged to any of John L. Lewis' labor unions.

The Gorjóns were installed in their new station last Sunday, and are enthusiastic about their new responsibilities in a larger town, and are praising

the Lord for the regained health of Sister Gorjón.

A news letter is supposed to be more or less regular letter size, so I'll close. We wish for all of our regular readers an abundance of God's blessings, and petition the continued help of your prayers.

Sincerely in His service,
Wm. E. Hallman.

SPECIAL MEETINGS

Bachmanville, Pa.

Report of Harvest Home and Sunday School Meeting held at Stauffer's Church, Sept. 9 and 10, 1939.

Organization:—Mod., Simon Bucher; Chor. Reuben Miller; Secy., Myra Risser.

Program and Speakers:—(Sat. afternoon) Devotion, Jacob Hess; Harvest Sermon, Parke Book; The Spirit and the Word as a Guide in Unified Teaching, Sanford Shetler. (Sat. evening) Devotion, Ira Miller; Why are Special Efforts to bring about a Spiritual Awakening so Important Today? Sanford Shetler; Evangelistic Sermon, Parke Book; (Sun. morning) Sunday School, Simon Bucher; Spiritual Birth and Growth, Sanford Shetler; Clean and Constant Living, Parke Book; (Sun. afternoon) Devotion, Christian Zimmerman; Children's Meeting, Christian Charles; The Blessings of Christian Marriage, Parke Book; The Tragedy of Unchristian Marriage, Sanford Shetler; Jude 11, John Mosemann; (Sun. evening) Devotion, Martin Weaver; Personal Evangelism, Sanford Shetler; Evangelistic Sermon, Parke Book.

Thoughts Gleaned:—A bountiful harvest brings joy. Do you rejoice in your salvation? The climax of our joy comes when, as instruments in the hand of God, we can be used in bringing some lost soul to God. The Spirit and the Word make unity possible. It is the spirit of the world to tell lies. The devil quoted Scripture and made lies out of it. What people are hungry for today is the truth. We need a great spiritual awakening today because of sin in the world. Unless Jesus Christ is preached the world is doomed to a very bitter fate. Eve was deceived, but Adam yielded. The Lord Jesus Christ is going to have a remnant. Life and activity, activity and growth, go hand in hand. We become cleansed as we take the Word of God into our hearts. We can befriend the world, but we cannot fellowship with the world. Not abiding in the doctrine of Christ is sin. A home without Jesus Christ as the Head is not a Christian home. Unchristian marriage is tragedy because it puts God second; is tragedy because it harms children. The way of Cain is the way of envy, the way of selfishness and hatred, the way of violence, the way of hypocrisy, the way of the flesh, and the way of pride. Eve, the moment she sinned, became a tempter. "Beware of covetousness." Power will only come through the Holy Ghost. A person who gets power will witness. Five facts that all must face are the fact of God, the fact of Life, the fact of Death, the fact of Judgment, and the fact of a Destiny. Praise God for the deliverance that we have through our Lord Jesus Christ.

Secretary.

Manheim, Pa.

Report of Harvest Home and Sunday school meeting held at the Chestnut Hill Mennonite Church near Silver Springs, Pa., on Saturday, Aug. 5, 1939.

Organization.—Mod., Hiram Kauffman; Chors., Henry Stauffer, Daniel Good; Secy., Amos W. Shertzer.

Subjects and Speakers.—(Morning session), Devotion (Psa. 116), Jacob Charles; Harvest

Sermon, Henry Lutz; Laying All on the Altar, A. J. Metzler; Ideals of a Christian Home, John S. Hess. (Afternoon session), Devotion (Eph. 6), Landis Shertzer; Children's meeting, Christian Lehman; A complete Sunday School, Frank Lehman; Obedience and the Blessings Derived from It, Christian Lehman; "In Honor Preferring One another," A. J. Metzler. (Evening session), Devotion (Col. 1:1-11), Christian Lehman; The Overpowering Presence of Christ, Frank Lehman; Sermon (I Tim. 4:12), A. J. Metzler.

Thoughts Gleaned:—We should magnify His Name. We are dependable creatures and should acknowledge it. We need at all times to be thankful. "O that men would praise the Lord for His goodness." Because of our great heritage we should give all to God. We should watch our thought life, sins that none but us and God know about. If we lay all on the altar we are not careless, but care-free. There is no substitute for a Christian Home. True love always seeks to help others. God sets such a high standard that we cannot reach, thus we are always striving. We prove our love to God by our obedience. "We ought to obey God rather than man." We must have a doctrinal foundation for our Christian experience. If we get a vision of God, the higher our esteem for God goes and the lower our esteem of ourselves drops. The power of Christ is just as great now as when He was here; only in the person of Holy Spirit. The only way to avoid despising our youth is to live a life above reproach.

Secretary.

Married

Esh—Zimmerly.—Bro. Algie Esh and Sister Elma Zimmerly, both of Orrville, Ohio, were united in marriage at the home of the bride's mother, Sister Anna Zimmerly, Aug. 20, 1939, Bro. Noah Hilty officiating. May the Lord richly bless this union.

Book—Shelly.—On Aug. 17, 1939, Bro. Nolan Book of Sterling, Ill., and Sister Evelyn Shelly of Freeport, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Oscar Shelly, Bro. A. C. Good officiating. May the Lord bless them through life.

Kreider—McWethy.—On July 30, 1939, Bro. Charles Kreider of the Science Ridge congregation, Sterling, Ill., and Sister Ethel McWethy of Dixon, Ill., were united in marriage in the Church of the Brethren, Bro. R. E. Tompson officiating. May the Lord bless them through life.

Ruppert—Bair.—On Sunday evening, Sept. 3, 1939, in the Hanover, Pa., Mennonite Church, Bro. John L. Ruppert of Spring Grove, Pa., and Sister Alma M. Bair of Thomasville, Pa., were united in holy marriage by Bro. Richard Danner. May the blessing of the Lord attend them through life.

Derstine—Freed.—At the home of the bride's parents on Sept. 2, 1939, Bro. Noah T. Derstine of Perkaspie, Pa., and Sister Ruth D. Freed of Souderton, Pa., were united in marriage by Bro. Jacob M. Moyer of Souderton. May the blessings of the Lord attend them through life.

Siegrist—Harnish.—On Aug. 16, 1939, Bro. Jason B. Siegrist of Stumptown congregation and Sister Catharine H. Harnish of New Danville, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. D. Stoner Krady of Willow Street, Pa. May God bless this union.

Eberle—Conrad.—On Aug. 30, 1939, Bro. Clarke Eberle of Defiance, Ohio, and Sister Gladys Conrad of Sterling, Ill., were united in marriage at the home of the bride's sister, Bro.

and Sister R. N. Long, Bro. A. C. Good officiating. May the blessings of the Lord attend them through life.

Witmer—Rich.—On Aug. 10, 1939, Bro. Harry Witmer of Dixon, Ill., and Sister Beulah Rich of Crawfordsville, Iowa, were united in the holy bonds of matrimony, at the home of the bride's parents, Mr. and Mrs. Joseph Rich, Bro. A. C. Good officiating. May the Lord bless them through life.

Glick—Heckman.—On June 18, 1939, at the home of the bride's parents, Bro. and Sister John Heckman of McAllisterville, Pa., Bro. Jesse B. Glick of Belleville, Pa., and Sister Margaret E. Heckman of McAllisterville, were united in holy marriage by Bro. W. W. Graybill of Richfield, Pa.

Graybill—Shelley.—On June 1, 1939, Bro. J. Walter Graybill of the Cross Roads congregation, Richfield, Pa., and Sister Orpha E. Shelley of the Delaware congregation near Thompsonstown, Pa., were united in holy marriage by Bishop W. W. Graybill, father of the groom. May the Lord bless this union.

Martin—Stoltzfus.—Bro. Jacob E. Martin, Jr., of the Marion congregation near Chambersburg, Pa., and Esther A. Stoltzfus of the Conestoga congregation near Morgantown, Pa., were united in marriage on Sunday afternoon, Aug. 20, at the Conestoga A. M. Church. We wish them rich blessings from Heaven.

Stutzman—King.—On Sept. 4, 1939, Bro. Ralph Stutzman and Sister Alice King of Garden City, Mo., both members of the Sycamore Grove congregation, were united in holy matrimony in the home of the officiating bishop, Bro. I. G. Hartzler of East Lynne, Mo. May God bless them in their home and church they represent.

Brenneman—Hartzler.—At the home of Clifford Stutzman's near Peabody, Kans., Bro. J. James Brenneman of Tofield, Alta. (now attending Medical College at Omaha, Neb.), and Sister Maude Hartzler of Belleville, Pa. (who graduated from the Nurses' Training School at La Junta last June), were united in marriage Sept. 9, 1939, Bro. Milo Kauffman officiating. May the blessings of our heavenly Father be upon them as together they serve Him.

Koch—Shantz : Cressman—Shantz.—On Sept. 6, 1939, a dual wedding was solemnized at the Geiger Mennonite Church, when Bro. Orton Koch of the St. Jacobs, Ont., congregation and Sister Irene M. Shantz, and Bro. Horace Cressman of the Breslau, Ont., congregation and Sister Mary C. Shantz were united in the holy bonds of matrimony. The brides, who are sisters, are both members of the Geiger congregation. Bishop Moses H. Roth officiated. May God abundantly bless these unions and guide them through life.

Obituary

Tucker.—Riley Roy, son of Mr. and Mrs. Edgar Tucker, was born Aug. 31, 1874, in Van Wert Co., Ohio; died Aug. 13, 1939, near Elida, Ohio; aged 64 y. 11 m. 13 d. On Aug. 11, 1897, he was united in marriage to Ella Ada Mosier. This union was blessed with 6 children (Henry of Lima, O.; Harry of Delphos, O.; Frank of Elida, O.; Sarah of Lima, O.; Mrs. Etta Sroufe of Lima, O.; Mrs. Mary Smith of Elida, O.). He leaves his faithful companion, 6 children, 11 grandchildren, and many friends and relatives. One grandchild preceded him in death. About two years ago he accepted Christ as his Saviour and united with the Pike and Salem Mennonite congregation. The family has lost a loving and devoted father, the neighborhood a good friend, and neighbor. We all humbly submit to our heavenly Father in calling him so suddenly from this life to the life to come. Funeral services were held Aug. 16, 1939 at the Pike Church,

by Brethren O. B. Shenk and Ben B. King. The remains were laid at rest in the Pike Cemetery.

Kanagy.—Fanny C. Kanagy, the oldest member of the Allensville Mennonite congregation (if not of the entire Valley), died August 25, 1939; aged 92 y. 5 m. 16 d. She was the daughter of Jacob and Lydia Hartzler and a member of the following family of children (all of which are deceased): Jonatban, Samuel, Elizabeth, Levi, Fanny, John, and Jacob. She lived all her life in Big Valley. She was married to Joseph Z. Kanagy Feb. 10, 1874, and was the mother of the following children, all of whom survive: Pamela, Jacob, John, and Lydia. Bodily suffering and sickness were almost unknown to her for the past half century. She was not sick when she passed away. She was bedfast only a few days and finally just peacefully fell asleep in Christ. Her confidence and trust in God was no doubt the answer for such a remarkable career. Funeral services were conducted at the home by Bro. Elmer Yoder and at the church by Bros. Emanuel Peachey and Enos F. Hartzler. Text, I Cor. 15:55. The family and friends will miss her, but we rejoice in the assurance of her going home to God.

Stayrook.—Rufus W., son of Nicholas and Mary (Plank) Stayrook, was born April 19, 1870, near Mattawana, Pa.; died at his home Aug. 6, 1939; aged 69 y. 3 m. 17 d. He came to Champaign Co., Ohio, in 1896, where he united with the Oak Grove Church, two years later, and remained steadfast in the faith until his death. He was married to Icie Hartzler on Jan. 12, 1899. Two children were born to this union—Mary, Mrs. Ora Byler, of near Bellefontaine, and Jesse, at home. He was of a quiet, cheerful disposition, always manifesting an interest in those about him, in the neighborhood as well as in the home. During the past years, when his health was failing, he went beyond his strength, many times, to minister to his household and to his friends and neighbors. In his passing, the home will miss a kind, loving companion and father, the Church a faithful and devoted brother, and the community a respected, loyal friend. He leaves his wife, 2 children, 5 grandchildren, 4 brothers (Lawrence, of Urbana; Reuben, of Bellevue, Pa.; and Joseph, of Mattawana, Pa.), and a sister (Mrs. Lydia Hartzler of Mattawana, Pa.). Funeral services were held at the South Union Church, near West Liberty, conducted by Bro. N. E. Troyer, assisted by Bro. Marion King. Burial in the Yoder Cemetery.

Heitz.—Henry Heitz died Aug. 29, 1939, at his home near East Lynne, Mo., after three years of ill health. In the fall of 1936 he suffered a stroke of paralysis. His condition became critical in recent months. The death of his son Frank a few months ago caused the father grief which his frail body could not endure. He was born in Ruti, Switzerland, July 25, 1864. His parents, John M. and Katherine Heitz, came to America in 1870, locating in Wisconsin. After a few months they moved to Leigh, Neb., and were among the early settlers in that vicinity, experiencing many hardships. But they prospered, and were among the leading citizens in that community. In 1910 the family moved to Cass Co., Mo. July 25, 1896, he was married to Susan Luchsinger, also a native of Switzerland. This union was blessed with 7 children, 2 of whom, together with the mother, survive. They are, John M. Heitz of the home, and Mrs. Gene Katherine George of Harrisonville. He also leaves a grandson (Wanda Gene George) and a brother (Baltz Heitz of Leigh, Neb.). In 1902 he visited his native land, also visiting in France and Germany. He was baptized as a child in Switzerland, in the Lutheran Church, and was a supporter of the Methodist Church in East Lynne. He was honest and industrious, had an agreeable disposition, and had many friends. Funeral services were conducted Aug. 31 in the Methodist Church in East Lynne by I. G. Hartzler, assisted by Lyman Firestone. Text, Eccl. 12.

Items and Comments

In the recent primary elections in Pennsylvania, where local option was an issue voted upon the "wets" gained in the cities and the "drys" gained in the country.

* * * *

As is usually the case, the war in Europe has been made the excuse for soaring prices in America. When opportunities like this arise, the gambler is usually on his job.

* * * *

President Roosevelt has called a special meeting of Congress to convene Sept. 21. The principal business before Congress, so far as people can see now, is that of repealing or amending the present neutrality laws. What the issues will be before Congress is through with its job, remains to be seen.

* * * *

Pope Pius XII is quoted as saying that he is still trying to bring about peace among the warring nations of Europe, seeking every occasion to bring about "a peace honorable to every one." Whatever may be the opinion of any one concerning his ability to bring about the kind of a peace which he describes, a real peace that would not only bring about a cessation of hostilities but also a dismantling of the frightful military machines that are bankrupting the nations would be welcomed by all lovers of peace. Let us pray to this end.

* * * *

One of the men in public life who is making a commendable record on the temperance and related questions is the 80-year-old Governor L. D. Dickinson of Michigan. One of his most recent actions is that of refusing a free ticket to a prize fight in Detroit, on the ground that "his attendance at a boxing match would have an adverse influence on the morals of the state." While prohibition was popular there were plenty of politicians to proclaim its virtues. Now, since King Alcohol is again on the throne, there are

only a few men in public life having the courage of their convictions and manhood enough to stand for temperance and its attendant decency.

* * * *

At the time of this writing (Monday morning, Sept. 18) the war news from Europe seem decidedly favorable to the Hitler side of the controversy. Warsaw is on the point of collapse, but still refusing to surrender. Russia has violated her non-aggression pact with Poland and sent her armies of conquest into that unhappy country. There are rumors that at the opportune time there will be a union of Germany, Italy, and Russia (with Japan favorable to the plan) in a move to compel England and France to accede to Germany's terms of peace. With the understanding between Russia and Japan which for the time being has stopped the non-declared war between these two countries, and with Britain and France struggling in Europe, Japan will be free to finish its conquest of China, unmolested by any European power. All this, however, may be entirely changed before this reaches the eye of the reader, as the fortunes of war can never be accurately foretold very far ahead. In the meantime let all the friends of peace wrestle with God before the Throne. While "the weapons of our warfare are not carnal," they are after all "mighty through God."

ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa., Conference

The Lord willing, the above named conference will convene in annual session at the Reiff's Church near Maugansville, Md., on Friday, Oct. 13, at 9 A. M. A cordial invitation is extended to visitors.

On Thursday preceding Conference, the district Mission Board will meet in annual business session at the same place at 9 A. M., and in the afternoon the bishops will meet to prepare the work of Conference.

J. Irvin Lehman,
Secretary of Conference.

John D. Risser,
Secretary of Mission Board.

ANNOUNCEMENT

The 56th semi-Annual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger's Church on Saturday, Sept. 30, 1939.

All those interested are invited to attend. We especially urge all circles to be represented.

Nettie A. Leaman, Secretary.

1940

TWELVE DAY

YOUNG PEOPLE'S INSTITUTE

Plans are being made to hold the fifth 12-day Young People's Institute, conducted by the Southwestern Pennsylvania Mennonite Conference, sometime during the summer of 1940, D. V., and as near to August first as possible. The exact time and place will be announced later. All friends and former attendants are invited to remember in definite prayer the development of the plans for this Institute.

Young People's Institute Committee
C. F. Yake, Secretary

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better,
If the folks we meet would say,
"I know something good about you."
And then treat us just that way?

Wouldn't it be fine and dandy
If each hand-clasp, warm and true,
Carried with it this assurance:
I know something good about you?

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

—Sel. by Tillie Yoder.

NOW READY!

Part IV "Living the Christian Life" of LESSONS IN CHRISTIAN DOCTRINE

By Edward Yoder

The concluding part of this course of lessons presents the Bible teachings on the Christian's inner life and piety, and his individual relationships with God and with fellow men. Special attention is given to the Mennonite emphasis on the simple life, nonconformity, nonresistance, and individual responsibility. There are thirteen lessons in this part.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 28, 1939

(Herald of Truth)
Established 1864

No. 26

EDITORIAL

"Blessed are the pure in heart for they shall see God."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

We admire the Beatitudes for their top-notch teaching on moral standards and excellence of character; but the foremost thought in connection with this teaching is the fact that no one can measure up to the standards as herein set forth without an evangelical conversion. "The carnal mind is... not subject to the law of God, neither indeed can be."

"Back to the Bible," is an expression that is heard quite frequently, and usually calls forth an enthusiastic response. But many who call for such a movement fail to measure up to the standard which this calls for. "Back to the Bible" means an acceptance and literal observance of "all things whatsoever" our Lord commanded, including the unpopular ordinances and restrictions.

This is no reason why the slogan should be discarded, but it does emphasize the importance of backing up our faith by our works. The sad plight of "this present evil world" is due to the fact that the Bible is ignored by both the world and a large part of the Christ-professing Church. A movement which leads the world "back to the Bible" is a movement in the direction of perfect peace, of righteousness, of true holiness, of self-sacrificing love, of obedience to the entire Gospel of Christ. By all means, let us plead with the whole world to come "back to the Bible."

Since the outbreak of the war in Europe there is an aroused interest in

the proper indoctrination of our people in the nonresistant faith. In response to many inquiries, we might state that the way to the Throne is still open, God having promised to hear and answer prayer; that our Peace Committee is doing what it can in the way of enlightening our people and promoting the cause of peace; that Bro. J. S. Hartzler's book on "Mennonites in the World War" is still to be had, either on the book-shelves of many homes, or on sale by the Mennonite Publishing House. May we all continue instant in prayer, live consistent, holy lives, and "as we have therefore opportunity, let us do good."

One of the present-day practices of some people professing to believe in "nonconformity" that needs changing without delay is that of dressing their innocent children in the fashions of the world. There is more than mere nonconformity involved in this, for some of these fashions are positively immodest—being an aping after the present-day tendency toward nudeness. It is not enough to be chiding people for their un-dress at the popular bathing resorts, for many of them are bringing their swimming pool attire into the streets of our towns and cities. Dear parents, if you would cultivate the virtue of modesty in your boys and girls, see that their lower limbs are covered, at least down to below their knees, and the upper part of their bodies likewise covered.

"If ye know these things, happy are ye if ye do them." This is what Christ said to His disciples after He had instituted the ordinance of feet washing and explained what it is for. But the thought is applicable in all cases where people know what is right and the temptation is present to ignore it. James strikes a key-note when he says, "To him that knoweth to do good, and doeth it not, to him it is sin." Where one sin is committed through ignorance, dozens are committed in the face of better

OLD-FASHIONED MENNONITISM

IX. Christian Apparel

Perhaps we should have used some other wording for this subject, as the principles taught in the Gospel of Christ concerning Christian apparel were also taught in the Old Testament Scriptures concerning proper and improper apparel for the people of God.

The first thing mentioned after the fall of man was the dress question (Gen. 3:7, 21); and the two types of clothing there set forth—frail dress, devised by fallen man; substantial clothing, ordered by the Lord—have been in vogue ever since. Both Old and New Testaments teach against vain display, against immodest apparel, against costly array, and in favor of modest apparel and clothing that is both serviceable and economical.

As a small boy in Morgan Co., Mo., the writer took note of the personal appearance of Mennonite visitors from Virginia, Pennsylvania, Ontario, Ohio, Indiana, Illinois, and other states. Due to local customs and environments, there were some slight differences in the style of the clothing worn by members from different communities, but all of them had some marks of distinction about their apparel which made it unnecessary to take the second look to ascertain whether or not they were dressed in the fashions of the world. Then, as loyal Mennonites do now, they held to the principles of simplicity, modesty, and nonconformity, which of necessity made them different from the world in appearance. When worldly-

knowledge. If, suddenly, all people would begin to do as well as they know, the result would be the greatest transformation in the lives of people that the world has ever known. It was the servant that **knew** to do his master's will and **did it not** who was "beaten with many stripes."

mind members yielded to temptation and began to "dress fashionable," it was taken as a matter of course that they meant to forsake the Church and were dealt with accordingly. It is true today, as it was in that day, that where people are minded to maintain an attitude of loyalty to the standards of the Gospel with reference to simplicity, modesty, and nonconformity to the world in attire, the details with reference to form are not liable to give us much trouble. It is when people turn worldly-minded, are determined to conform to the fashions of the world rather than to obey God's Word and submit to the customs of those "of like precious faith" that the trouble begins.

In the matter of discipline we can learn a few things from the Church of our fathers. On the temperance question there were standards tolerated that we would not tolerate today. Yet when a member became intoxicated to the extent that people pronounced him "drunk," there was but one of two things for him to do: either make a humiliating confession and promise to forsake the sin, or else be read out of the Church. The same course was pursued with reference to the member who had fallen into profanity, or lying, or licentiousness, or stealing, or some other flagrant transgression. Following the same method of discipline, when a sister yielded to temptation and commenced wearing a hat instead of a bonnet, she was promptly dealt with and given the opportunity to say whether she wanted to stand true to the rules and regulations of the Church or to have her membership revoked. The Church standing for modesty and simplicity, carried a ready testimony against all forms of superfluities such as ruffles, jewelry, pompous display in hair-dressing, etc., and all members were expected to conform to Gospel rather than world standards. If this method of discipline, coupled with faithful teaching (or indoctrination) and the administration of love and personal work, were in vogue today, we would doubtless see a vast improvement in the morale of our membership.

Comparing former conditions and methods of discipline with those in vogue at the present time, we see some improvement over former times, and some retrogression along other lines. Then, as now, there were members tolerated in the Church who were far beneath the standards expected from children of God, members who did not at all represent the Church in their daily lives. But we can learn a number of lessons in making a study of the methods then in vogue, comparing them with our present methods, compare both systems of methods with the standards and teachings of the Gospel, and cling to the methods which we believe are most effective and most nearly in conformity with the Word of God. In making this

prayerful study of God's Word, and then clinging to the Word in all of its teachings and standards, it will help us to improve present conditions, regardless of how much we know about what our fathers used to do. In the language of inspiration, "Prove all things; hold fast that which is good."

Whether we talk about Mennonites or other classes of people, about Mennonites as they existed fifty years ago or as they exist at the present time, the distinction between the Church and the world is so clearly and emphatically set forth in the Word of God, that no church or individual member of any church should ever think of ignoring God's Word and following the fashions of the world rather than obeying God in all He says concerning the kind of clothing His people ought to wear.

Read Isa. 3:16-24; Jer. 4:30; Zeph. 1:8; Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:17, 18; Gal. 6:14; I Tim. 2:9, 10; Jas. 1:27; 4:4; I Pet. 1:14; 2:9; 3:3, 4; I Jno. 2:15-17.

NONRESISTANCE

This name is derived from an expression used by our Saviour and Lord in the Sermon on the Mount. In proclaiming the Gospel of peace and good will He said, among other things:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye **resist not evil**: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also."

The words, "Resist not evil," are the keystone of the whole doctrine of non-resistance. Our Saviour exemplified it in His living. Though He had "all power in heaven and in earth;" and though at the time of His arrest and trial He might have called to His defence "more than twelve legions of angels;" He did not so much as lift a finger in His own defence, but meekly submitted to all the indignities they were minded to heap upon Him; and when they finally nailed Him to the Cross He humbly prayed, "Father, forgive them."

Such was the attitude and life of our blessed Lord. He lived in harmony with the testimony of the prophet Isaiah who referred to Him as "The Prince of Peace," and of the proclamation of the heavenly host on the night of His birth, saying: "Glory to God in the highest, and on earth peace, good will toward men." Just before His offering of Himself for the redemption of the world He said to His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The disciples of Christ likewise both taught and practiced nonresistance. Though the power of God was with them to the extent that the prison walls could not hold them (as in the case of Paul and Silas in the Philippian jail

and Peter when Herod wanted to kill him) at no time did they set up the least physical resistance against constituted authority or against oppressors, but meekly submitted to the most shameful persecutions, nearly all of them dying the martyr's death. Here are a few quotations from their teachings: "Avenge not yourselves, but rather give place unto wrath;" "Be not overcome of evil, but overcome evil with good;" "The servant of the Lord must not strive;" "The weapons of our warfare are not carnal;" "Follow peace with all men, and holiness, without which no man shall see the Lord;" "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings.... If ye be reproached for the name of Christ, happy are ye; for the spirit and glory of God resteth upon you."

Along with their testimony and practice of nonresistance, the disciples of Christ taught two things: (1) submission to the powers that be; (2) foremost submission to God as the Supreme Ruler of heaven and earth. In the first of these they taught: "Let every soul be subject unto the higher powers;" "Honour the king;" "Obey them that have the rule over you;" "Submit yourselves to every ordinance of man for the Lord's sake;" "Teach them to obey magistrates;" "Ye must needs be subject." A meek submission to the rulers of our government is in keeping with the teaching of the entire Scripture concerning the submissiveness that belongs to the followers of the Prince of Peace. On the other hand, when the rulers of earth—whether of civil government, or of parents, or in school, or even church—enjoin something upon the disciples of Christ that is contradictory to the commandments of the Lord there is but one thing that the disciples of our Lord can consistently do, and that is what they did do, say, "We ought to obey God rather than men."

That we may properly understand this attitude, let us cite a few illustrations. There were times when the Mohammedan powers that be declared a holy war against the Christians. That meant, of course, that Christians were to choose between becoming Mohammedans or being slaughtered. Should the Christian subjects of some Mohammedan country in such times obey the command of their country or be true to the Lord? Again, we are familiar with the "anti-God" policy of the present rulers of Russia. Should the Christian subjects of Russia obey this dictum of their country, or should they remain true to their God even though it may cost them their lives? These illustrations may help us understand the attitude of nonresistant Christians during war times, especially under compul-

sory conscription. It is not a resistance against the authority of their country. It is not a matter of obedience to the laws they like and disobedience to the laws they do not like. It is simply a question of whether we shall or shall not obey the divine edict, "Thou shalt not kill;" "Resist not evil;" "Love your enemies;" and other like commands of the Most High God. Clinging to the attitude of unflinching loyalty to our God under any and all circumstances, nonresistant people are also committed to the policy of remaining law-abiding citizens under all circumstances where loyalty to the powers that be on earth is compatible with loyalty to the Power that be in heaven.

At the present time this world is in a state of unrest. There are "wars and fighting among"—nations, churches, labor and capital, in many homes, and in other places. It is not only a time of testing but also a time of opportunity. This is the time when nonresistant people should prove themselves thoroughly nonresistant, having in their hearts an attitude of "On earth peace, good will toward men." In the language of our blessed Lord, "Let not your heart be troubled, neither let it be afraid." Not as cowards, but as real soldiers of the Cross, let us be loyal to our God, obedient to all His commandments, submissive to the powers that be in Church and State, manifesting love and good will toward all men, suffering rather than to inflict sufferings upon others, letting our light shine as taught in Matt. 5:16, exemplifying in daily life the nonresistant faith as taught and exemplified by Christ and His disciples. "If any man lack wisdom, let him ask of God." Prayer and holy living, coupled with unfailing trust in the living God will enable us to say with Paul, "In all these things we are more than conquerors through him that loved us."—K.

WORLDLY PLEASURE

By Margaret Kreider

For the Gospel Herald.

The conversion of a soul causes a very radical change; a change from death unto life, from the powers of Satan unto God, and from the darkness unto the marvelous light which is found in Christ Jesus.

Therefore when we find the inner life of a Christian transformed, it is but natural to see him transformed outwardly, abstaining even "from all appearance of evil," including worldly pleasures. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God" (Rom. 12:2).

According to the Scriptures, the child of God will have no time for worldly pleasures, such as attending theatres, fairs, festivals, ballrooms,

gambling dens, joy rides, and, shall I say, church suppers? Even if these things are gotten up in the name of the Lord, and in the name of religion, pretending to attempt to raise money for the Lord's work, they will certainly not stand the test of I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We certainly have no time to waste in seeking after the pleasures of the world.

Dear friends, let us ask ourselves the question, "Just how did we feel when we attended some ungodly place such as the theater, at the same time professing to be a child of God?" Did we think, "How would we feel if the Lord should come now?" Did you feel differently when you were out of that ungodly place? Why, certainly you did! Just why did you and I have this feeling? The Spirit was speaking to us in a still, small voice—it was the voice from God. How grieved our Lord must have felt because of our foolish ways. Let us see what James has to say with reference to the relation between God and the world.

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). We should so intensely hate sin and its ways that we would never encourage the world by walking according to the course of the world. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Instead of walking with the world, we should do all we can to help in the great work of converting worldlings into soldiers of the cross.

As we search the Scriptures the duty becomes plainer to every believer. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

God expects His children to be happy and to have pleasure; but when does pleasure become sin? It is when we take pleasure in unrighteousness. What determines the question as to whether pleasure is uplifting or sinful? The Psalmist says of the righteous man, "His delight is in the law of the Lord." His is a genuine delight, a pleasure helpful and pleasing in the sight of God. When it comes to the sinful lust, I John 2:16 says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We will find it impossible to get rid of these things in our own life and strength. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for

without me ye can do nothing" (John 15:5).

A group of girls were invited out to supper one day. After the meal was finished, they cleared the room and arranged it for dancing. Mary, a Christian girl, devoted to her Lord, refused to dance, and asked to be excused. Of course the girls wanted Mary to stay and made fun of her that she did not dance. Nevertheless, Mary again obeyed the voice of her Lord as He spoke to her. Which one of these girls were you?

Christ again speaks to His disciples in John 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Christ made the statement that expresses our true position of being a light unto the world, and yet separated. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

Paul says that she who liveth in pleasure "is dead while she liveth." The effect worldly pleasure has on the Christian life is: it chokes out the Word. "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). What is wrong when a person professes to be a Christian and is seen at almost every ungodly place, forgets to attend church except when communion is held, and then enters the church and partakes of the sacred emblems? He then can hardly wait until he can step outside of the door and smoke a cigarette, enter a car with a group of carefree boys, and plan to attend an auto race. Truly this person never had a definite experience with his Lord! Friends, we need not go out of the Mennonite Church to find this. To me this is a serious problem. There are many, too many cold, indifferent Christians in our church. These are people who never had an experience with God. It is time for us to get awake on this problem and spend some time on our knees. Will we pray for the unconcerned, or are we willing to forget them in our prayers, allowing them to drift along with the worldly tide that is taking thousands to hell? Again I will say, "It is time for us to awaken!" I want to name a few worldly amusements specified in the Bible.

Banquetings.—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:3, 4). The world will make fun of us for not taking part in worldly affairs, but we who

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SAILING DATE FOR MISSIONARIES POSTPONED

We received the following from Bro. S. C. Yoder, Secretary of the Mennonite Board of Missions and Charities: "I think it would be well to run a notice in the Gospel Herald that all sailing arrangements for our missionaries are indefinitely postponed for the present. Immigration restrictions in Argentina make it almost impossible to secure admission for any of our missionaries to that country. We are working on that problem now. War conditions in the East have upset all our sailing plans. We can still get our missionaries into that country providing we can find space on neutral ships operating between New York and India. At present all the neutral lines are heavily booked and it is a question as to how soon we can get our people away. Kindly make mention of this in the Gospel Herald as early as convenient."

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Christian friends, Greetings:—It has been some time since you have heard from this place. We are still praising God and daily endeavoring to carry out our Master's will in testifying and witnessing for Him to the lost and dying of Columbia. We have enjoyed rich blessings during the summer months, both temporal and spiritual, although we had some very busy and strenuous days at times.

Our Sunday school attendance has increased during the last month, again reaching past the 200-mark, for which we are thankful; but there are yet many unconcerned whom we are interested in and praying for.

We also enjoyed the fellowship of a number of visiting brethren and sisters who were with us recently. The brethren who preached for us lately are Bro. Chester Lehman, Harrisonburg, Va.; Bro. Amos Hess, Mt. Joy, Pa.; Bro. Stoner Krady, Lancaster, Pa. At our last monthly Bible meeting we were privileged to have with us Bro. Noah Mack, of Millersville, Pa.; and Bro. and Sister James Bucher of Upland, Calif.; Sister Amy Yoder from California and Elmeda Kolb, of Ontario.

Sunday evening, Sept. 10, an inspirational song service was held here. The church was well filled. Indeed we can well call it an "inspirational song service." Our hearts were stirred and filled with inspiration as we listened and sang

songs of praise, prayer, salvation, faith, consecration, missionary songs, and songs of Heaven. Bro. Charles Hostetter of Manheim, Pa., gave a very interesting talk to the children. Bro. William Strong of Cumberland Co., Pa., brought us the sermon this same evening. A microphone was installed and the message of this service both in song and sermon was given to the surrounding community. This service was enjoyed by many. A number of folks have already asked, "When are you going to have another service like it?"

Sister Alta Miller of Lancaster spoke at our girls' meeting Sept. 12. Forty three girls and mothers were present. The interest is good in these meetings.

We appreciate the presence and help of Sister Gladys Shetter of Chambersburg, Pa., and Sister Orpha Horst of Upland, Calif., who are employed in domestic duties in this town. May God use these sisters for much good here.

Sister Gertrude Lefever, who has been on the sick list for over a year, seems to be improving at the present time but so far has not been able to attend services. The sick and shut-ins need your help and prayers. Remember Bro. Hartman and Bro. Yost who are afflicted.

We thank you for remembering us in your prayers. Continue to do so. Our problems are not all solved. Pray that God might awaken men and women to their Spiritual need, that souls may be saved. Happy in His service,

Sept. 18, 1939. Lizzie Musser.

Chicago, Ill.

(1907 South Union Ave.)

Dear Friends of the Mission:—Sister Emma Oyer is spending two weeks of her vacation with her parents in Mich.

The Mission received a large shipment of food from friends west of Goshen. Dwight Weldy and Leonard Lehman did their bit by gathering it and the Mission trailer brought it.

Bro. Orie A. Miller and his wife (Dr. Sarah Esch Miller) are staying at the Mission this winter. Bro. Miller is attending the Northern Baptist Seminary.

Bro. S. M. Kanagy and wife will be guests at the Mission. Bro. Kanagy will hold a series of meetings Sept. 20-24. He will give some talks on the interest of the Jew in current events.

This Mission has problems that God alone can solve, and we urge you to earnestly pray for spiritual prosperity, for flourishing Christian lives among our membership. Certainly in the midst of unrest, uncertainty, in these later days we ought to live close to God.

Raymond M. Yoder.

Sept. 19, 1939.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The work is continuing with its usual duties and ex-

periences. With the passing of summer the attendance is increasing.

The subject for the midweek meeting this evening was, "Why the Mennonite Church does not Baptize the Babies." This was discussed by three brethren, two of whom were not reared as Mennonites.

Last Sunday, Sept. 17, we had the privilege of having with us Bro. Banks Weaver and deacon Daniel Brubaker of Juniata Co., this state. They were accompanied by their wives and Sister Maggie Auker. We appreciate their fellowship and labors in both morning and evening services.

We are expecting Bro. Charles Hostetter of Manheim to preach in the morning and afternoon service, Oct. 1, the afternoon service being our counsel meeting. He will then speak at Dauphin St., in the evening. We are expecting Bro. Clarence Fretz of Perkaspie with us on that day too, and would also be glad to have you come. We are always glad for visitors.

Yours for His cause,

Sept. 20, 1939. J. Paul Graybill.

Iowa City, Iowa

(803 Roosevelt St.)

Greetings to Gospel Herald Readers:—We praise God for the gift of a new Church building at Iowa City and the wonderful location of it. Already we have a number of new scholars in attendance and prospects have never looked better for working for the Lord in Iowa City. Please pray for us that we may be true to God, His Word and the standards as taught by the Mennonite Church. We desire to hold forth these distinctive truths to all.

We are thankful to God's dear children for the financial support given; and had hoped to dedicate free of debt, but were not able to do so. But we are confident that God is able to meet every need of the hour.

Bro. Jesse Martin is scheduled to begin a series of evangelistic services, Sept. 27. We ask you carry first, us as a congregation and Bro. Martin to the throne for divine leading and grace for this work.

Summer Bible School

Because of building and other rushing needs, this report of our summer Bible school has been late in making its appearance, but we wish to say we are blessed, and praise His holy name above all for His many remembrances of us and His work at Iowa City.

Summer Bible school this year was the seventh one, the largest and no doubt the best as yet. Because of lack of room in the church building, we secured permission of the School Board of Iowa City to use the large school building just one half block east of the place we were building the new church building. We believe this move was the direct leading of the Lord. Result: the

total attendance for each day 160+. Of these, 142 were students, 84 had perfect attendance, 44 missed one day, 30 came every day after starting. Many of these have been in attendance for the entire seven years. We were blessed in having a fine teaching staff, Bro. Ora Miller serving as principal. Teachers: Salome Baer, Donald Bosch, Harold Brenneman, Irene Detweiler, Mary Gingerich, Hannah Good, Leda Grove, Ila Hershey, Vincent Crabill, Ethel Lind, Grace Miller, Mabel Reynolds, Estella Sutter, Esther Weaver, Gladys Widmer, Eloise Birky. We wish that you too could have had the privilege of the blessedness of fellowship with a group like this in the Lord's work. Boys and girls of all types and conditions of homes were taught the blessed Word of God. Program by the school was given the last Thursday evening. About 300 were present of parents and friends to witness.

We extend to those who helped us in financing this school a hearty thank you, and are indebted to East Union, West Union, Lower Deer Creek, Wayland, Manson, and Iowa City congregations for the same.

Many new contacts were made as well as the number of old renewed. This gives promise for future work with them.

Sincerely S. B. S. Committee,
Norman Hobbs.
Samuel Hershberger.
Richard Yoder.
Mabel Reynolds.

Sept. 19, 1939.

Hutchinson, Kans.

Dear Gospel Herald Readers, Greetings in the Master's Name:—The weather continues to be hot and dry, but we have many reasons to thank the Lord for His goodness toward us.

Sunday, Sept. 17, marked the record of our biggest attendance for the summer months 165.

Aug. 27 Bro. Joe F. Brunk preached for us both morning and evening.

Sept. 3, the morning message was delivered by Bro. Menno Troyer and Sunday, Sept. 10, Bro. Harry Diener preached for us.

Tuesday evening Sept. 19, Bro. C. E. Rediger, a returned missionary from the Defenseless Mennonite Church, gave us an interesting talk.

Wednesday evening, Sept. 20, Bro. L. J. Miller of Twin Falls, Idaho, brought us an inspiring message.

We are looking forward to our coming revival, Oct. 4-15 by Bro. S. J. Miller of Pigeon, Mich. Pray that these meetings might be a success.

In the Master's service,
Sept. 21, 1939. Mary Weaver.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place, than all besides more sweet—
It is the blood-bought mercy-seat.
—Hugh Stowell.

WEEKLY LETTER FROM ARGENTINA

(August 16, 1939)

Dear Friends of the Argentine Mission:—"For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us" (II Cor. 1:20). How thankful we should be that we have such a heavenly Father who always makes good His promises; good in both senses of the word.

We are enjoying continued mild weather. Most of the winter has been unseasonably warm and rainy. In fact, there have thus far been only two nights of heavy frost in this section of Argentina.

We had visitors this past week-end in the persons of Bro. and Sister Hershey. They returned to Trenque Lauquen on the Monday evening train. Everyone seemed glad for their visit, as it has been about two months since they have been here. On Monday afternoon Bro. Hershey and I made a number of calls on folks interested in the Gospel way of life. Our first call was to a man who had had a very serious operation, who had almost completely recovered, and now has a slight case of pneumonia. Our Bible reader found the home several months ago, and has been welcomed every call that she makes. I took the man back to the hospital a number of times for inspections. For the last six weeks he has been sending his children to our Sunday school and other services. His wife has also attended a few times and is deeply interested. We had a short visit, scripture reading and prayer with the whole family. They seem to be "on the border of the Kingdom." I am sure you will all join with us in praying for their final entrance and conversion as the "light" comes to them.

The next call was at the home of an aged couple, whose children are members, but who couldn't see the necessity of discarding the faith of their fathers (Catholic). In fact, their attitude had been anything but cordial, until lately the old lady has become very interested and would like to be baptized. Her partner, however, has become very feeble and his mind cannot grasp the necessity of accepting Christ as the only door into the fold. Join with us in prayer for this aged couple. Then there were a number of calls on sickly and indifferent members, where our visits seemed to be much appreciated. Sister Hallman and her mother were also out on a number of calls.

Next week we hope to tell of the dedication services of a new chapel (remodeled store) in a neighboring town. Special dedicatory program will be held this coming Sunday, August 20.

Keep on remembering our needs in your prayers. We are thankful to God for past victories, and look forward

with confidence for more evidences of the Holy Spirit's workings.

Fraternally in His service,
Wm. E. Hallman.
Tres Lomas F. C. O.

SPECIAL MEETINGS

Rohrerstown, Pa.

Report of the Annual Harvest Home and Sunday School Meeting held at the Rohrerstown Mennonite Church, Rohrerstown, Pa., Aug. 16, 1939.

Organization.—Mod., Jacob L. Charles; Chors., Monroe Garber, Elmer Petersheim; Secy., L. Paul Brubaker.

Program and Speakers.—Devotion (Deut. 8:1-16), D. N. Gish; Our Harvest Field in Africa, John H. Mosemann; The Ungathered Harvest, William Martin; Harvest Sermon, Christian K. Lehman; Devotion (Psalm 34), M. B. Stutzman; Children's Meeting, Christian Charles; Self-denial, John Reinard; No Partial Salvation to Meet Our Partial Desire, Jacob G. Brubaker; Devotion (Matt. 24:22-36), John Kurtz; The Lying Prophets of Today, John H. Mosemann; Sermon, William Martin.

Thoughts Gleaned.—There is danger of failure in the most righteous acts; as for example, many people come to the house of God but do not meet God. In physical life the acts of sowing and reaping are an individual matter and in the spiritual life it is none the less. After the seed is sown it demands individual dealing and nurture. Luke 8 depicts the types of spiritual soil in East Africa. In Africa the spiritual jungles must be cleared of witchcraft and superstitions which have been allowed to grow up for centuries. The African is great on religion just to satisfy. The American as well as the African, regardless of the amount of religion, is not saved unless he has Christ in his heart. The only thing that will get these natives out of their superstition is Christ. Heathendom is not only estrangement from God, but it is an enmity with God. The first service of a child of God is to seek to save others. Seed time is the time of preparation. Honor God with your substance and He will reward you in both your temporal and spiritual life. Grain gathered into God's garner shall never spoil. Self-denial is a rejection of self-request. A self-indulgent life always ends in a curse. A life of self-denial stands at the gateway of Christian service. A life of self-denial starts at the Cross while a self-indulgent life ends at the Christ. No man can outgrow the possibility of temptation. When we are truly saved our desires change completely. We cannot accuse anyone of being a lying prophet simply because he does not agree with us. We should follow the Word instead of being drawn away by the personality of men. We must know the truth in order to combat error. The grace of God puts to action the fruit of the Spirit; helps us to go the second mile. God is always abundant in His grace toward us if we are willing to follow His will.

Secretary.

Mt. Joy, Pa.

Report of Harvest Home and Sunday School Meeting held at Kraybill's Mennonite Church, Saturday, Aug. 19, 1939.

Organization.—Mod., Henry Nauman; Chors., Earl Leppard, Paul Burkholder; Secy., Elmer Z. Longenecker.

Program and Speakers.—Devotion, Walter Oberholtzer; Harvest Sermon, Christian K. Lehman; Harvest Praise Service, Henry Lutz in charge; Devotion, George Graham; Children's Period, Christian K. Lehman; The Church and Sunday School a Unit, Ross Rowe; The Consecrated Worker, Harry

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

MY ALL IS ON THE ALTAR

(I Kings 18:30-39)

By Irene E. Witmer

For the Gospel Herald.

The Master is calling, "O come, follow me,
There's work in my vineyard to do;
It's ready and waiting, the place may be small,
But I am depending on you."

Yes, Master, I'll follow, work gladly for Thee,
But may I not choose which to do?
I'll do it so faithful, yes, Lord all for Thee,
In everything will I be true.

"My child," says the Master, "your zeal may be great,
But you do not know what you ask;
Just follow my leading, if you would be used,
I'll show you your place in the task.

"The work you consider is one of great need,
'Tis there I may need you someday;
But child, do remember, though you may be called,
You cannot discern all your way.

"The place you're now serving, unnoticed and small,
Is just where I need you most now,
'Tis there I would teach you the patience you'll need,
And grace to submissively bow.

"No service you render to me is too small,
But's worthy your tenderest touch;
Be faithful and loyal in that which is least,
If you would be faithful in much."

'Tis thus that the Saviour had spoken one night,
To one who had opened her heart;
Though willing and ready, had much yet to learn,
In patiently doing her part.

This truth at last dawning so clear on her sight,
Submissively next she has prayed,
"O, Master, then take me and sift me as wheat,
For all on the altar is laid."

And then came the struggle she thought was all gone,
Supposed that the Master would lead
Her life in some pathway quite different from that,
Where she had a vision of need.

"My child," says the Master again as she waits,
"Do trust all the future to me;
'Tis not in your power, nor need you yet know,
The things which you now cannot see."

The happiest pathway which anyone takes,
Is one in the Lord's will and way;
There's much joy and blessings, self will ne'er can give,
And knowing this now she can pray.—

"Dear Master, wherever the pathway may lead,
Thou knowest the best way for me,
The struggle I'm having with self is enough,
Once more would I give self to Thee."

Completely surrendered, this soul humbly bows,

As all on the altar is laid;
She once more submissively waits on her Lord,
What matters now what is delayed?

Her Master is pouring on this sacrifice,
Much water to test out her faith;
But knowing His power to use even this,
She trusts to Him all that she hath.

She trusts in the Master, though often cast down,
When weary, and tested and tried;
But when she remembers His hand's in it all,
The answer's one word—"satisfied."

Ephrata, Pa.

FAMILY WORSHIP

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that, unless it was intrusive, he would be happy to enjoy the society of his host longer. Of course, the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain. When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man, and said: "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for the consecrated hour of man in audience with Deity. I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked it was the best lesson of his life.

Never was such a lesson more needed than in our day. A certain writer remarks that the family altar has been taken into the woodshed and demolished. We know that it has not been so summarily dealt with, but admit that

this plain duty, practiced in all ages by God's people, has fallen into disuse, and the present lines are a sincere plea for its earnest consideration and reinstatement.

We take it for granted that no one possessed of any measure of Christian knowledge will be disposed to deny that it is clearly the duty of every family to maintain such worship.

The advantages of family worship are many and great. It draws down the blessing of God upon the domestic circle. We have the special assurance that, where two or three are gathered in Christ's Name, He will be with them. One must shut his eyes, not only against God's promises, but against reason and fact, who does not recognize its hallowed influences above such households where united worship is not observed. Its restraining influence upon all the annoyances and disturbances of family peace is most powerful and valuable. How can the inmates of a dwelling cherish unkind feelings toward one another while uniting in common prayer? More effectual than words of reproof, or chastisement, and adding power to all other means of family discipline, is the honored custom. Better family government, more forbearance and courtesy, and all that makes a home pleasant, does the altar erected to God assure.

Family worship is also of unspeakable advantage in maintaining all the other observances of worship. Family devotion and public worship are like the stones of an arch, each holding together and sustaining those above and below, nor can one be taken away without weakening the whole. If, at the family altar, God be worshiped, we shall go from thence to His house, to His sacramental table, to our private devotions, with increased interest and profit. Then, too, what a noble confession before men is family worship! Let an unsaved person visit a home where God is fervently called upon, His Scripture read, and he cannot fail to be favorably impressed, and made to feel that this is something in which Christians differ from the world, and may be led to Christ and salvation.

Be spiritual in the performance of your family worship. There is great danger of formality where things customarily return. Think of God. Remember with whom you have to do, and what you have to do with Him. Do not neglect the family worship.—The Prospector.

A true Christian will lay down his lusts at the command of Christ and his life for the cause of Christ.—Home Missions.

O Friendship, flavor of flowers!
O lively sprite of life!
O sacred bond of blissful peace
The stalworth staunch of strife.—Grimoald.

—Sel. by Martha Gerlach.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for October 8, 1939.—Matt. 3:1-17.

THE FORERUNNER OF THE KING

Golden Text.—Prepare ye the way of the Lord, make his paths straight.—Matt. 3:3.

Introductory.—Thirty years have elapsed since the events recorded in the last lesson. For an event so great as that of the ministry of Jesus, it is but reasonable to expect that God would make the necessary preparation to the end that the people would be prepared for it. The revelations attending the birth of our Lord were a help to this end. Added to this there was the ministry of John the Baptist, through whose ministry and testimony the people were made ready (as many as believed) to accept Jesus Christ as the Messiah of prophecy. The two outstanding events recorded in this lesson are the ministry of John and the baptism of Jesus.

1. **The Preaching of John (1-6).**—“In those days.” This was evidently about six months before Jesus began His ministry. John’s ministry, like the ministry of the One whose forerunner he was, was foretold in prophecy. The language recorded in Vv. 2 and 3 is almost identical with that recorded in Isa. 40:3-5. His theme, Repentance. His plea, “Prepare ye the way of the Lord, make his paths straight.” His raiment, “camel’s hair, and a leathern girdle”—very simple, in harmony with Scripture teaching generally with reference to the Christian’s apparel. Results, “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.”

2. **The Baptism of Repentance (7-10).**—But some came to him who were not ready for this baptism, in that they had not yet repented of their sins. “When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.” To these people he not only preached repentance, but also the judgment to come. For them (unless they repented) there was ahead a retribution which John described as “unquenchable fire.” For them, like us, baptism was more than a mere form but also an evidence that they had repented of their sins and turned to God. The first recorded message of John, like that of Jesus whose forerunner he was, emphasizes the importance of repentance. The two are identical; namely, “Repent, for the kingdom of heaven is at hand.”

3. **A Striking Comparison (11, 12).**—John goes on: “I indeed baptize you with water: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.” John the Baptist, meritorious, forceful, and eloquent though he was, was after all but a forerunner of Jesus the Messiah of Scripture, the Author of our Salvation, the Head of the Church, the Author of the Gospel which is described as “the power of God unto salvation to every one that believeth.” Not only does he describe the men, but also their baptisms. While man baptizes with water, it is God who baptizes with the Holy Ghost. No wonder that John said, when Jesus came to him for baptism, “I have need to be baptized of thee, and comest thou to me?” Well may Christ say of John the Baptist, “Of all the men born of woman there hath not one risen greater than John the Baptist.” But this estimate of John is simply a testimony which sheds light upon his worthiness to serve as the forerunner of Jesus.

4. **Baptism of Jesus (13-17).**—While John was baptizing the multitudes in the River Jordan, among those who came to him was his second cousin, Jesus of Nazareth. John felt his unworthi-

ness, saying, “I have need to be baptized of thee, and comest thou to me?” Jesus quickly quieted his fears, saying, “Suffer it to be so now, for thus it becometh us to fulfill all righteousness.” Then John baptized Him. Even the mighty and righteous and holy and perfect Jesus was not above submitting to the ordinances of God. Holiness simply qualifies one for this sacred rite, and should never be made an excuse for not obeying “all things whatsoever” are given us by divine commandment or authority. Logically Spirit baptism precedes water baptism, “for by one Spirit are we all baptized into one body.” To apply water baptism before this Spirit baptism has taken place means to receive into fellowship those who are not yet members of the body of Christ.

A very striking incident connected with the baptism of Jesus is that of the descent of the Holy Spirit upon Him. And not only this, but the voice of the Father was heard, saying, “This is my beloved Son, in whom I am well pleased.” By this we are reminded that Father, Son, and Holy Ghost are all connected with Christian baptism, and we have a reason why Christ commanded His disciples to baptize converts “in the name of the Father, and of the Son, and of the Holy Ghost.” In this sacred rite, as in many other things, does Christ figure as both Example and Teacher.—K.

BIBLE MEETING TOPIC

MAKING OUR EDUCATION CHRISTIAN.—Colossians 2

Topic for October 8

MOTTO

“In all things he might have the preeminence.”

OUTLINE STUDY

I. Treasures of Wisdom and Knowledge are in Jesus Christ.

1. All things created by Him and for Him. Col. 1:15-17.
 - a. No science of created things conflicts.
 - b. No philosophy of religion contradicts.
 - c. What vain deceit does.—Col. 2:8.
2. No education is Christian which contradicts divine revelation.—Col. 2:2, 3.
3. No culture can regenerate the corrupt nature.—Col. 2:13.
4. No practices of the law or customs can avail. Christ is the head, and all life emanates from Him.—Col. 2:14-23.

II. Christian Education Emanates from the Christian Motive.

1. The kingdom of God and His righteousness.—Matt. 6:33.
2. In the name of the Lord Jesus.—Col. 3:17.
3. For the glory of God.—I Cor. 10:31.
4. In loyalty to God’s indwelling.—II Cor. 6:14-7:1.
5. According to His Word.—Isa. 8:20; Heb. 4:12, 13.
6. According to the doctrine of Christ.—II Jno. 9-11.
7. Through the work of the true and Holy Spirit of God.—I Jno. 4:1-3; Gal. 5:22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, “Christ.”
2. Learning for the Service of Christ.
 - a. Learning the Bible.
 - b. Learning things true and pure and right.
 - c. Learning things helpful to serve Jesus.
 - d. Learning to be helpful to others.
 - e. Learning more of God’s creation.
 - f. Training my hands and heart and mind for noble work.

For Seniors.

1. The Center of a True Christian Education.
2. How We May Keep Our Education Christian.

III. **Suggestions for Junior Programs.**—To keep the minds of boys centered upon the right motive for education should be the aim of the program. The Bible and its message concerning Jesus Christ is the great textbook of our educational work. The spirit of helpfulness rather than the ambition to shine above others should characterize every effort in learning. They should seek to know that they may do the right. They should seek to be able to do that they might serve others and give glory to God. Keeping this motive of education in the foreground, develop the Suggestive topics in the Outline for Junior assignments. Some of the Scriptures in the division II of the Outline Study will be helpful for the Juniors to read or memorize and discuss in connection with their work or in the open meeting in general discussion. The words of Frances R. Havergal’s poem, “Take My Life and Let it Be,” would profitably be memorized, and given, or sung, during the meeting, and the thoughts of it developed.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 28, 1939

Field Notes

Request for Prayer.—God's people are asked to pray for a church member in central Ohio who has erred from the faith.

Change of Address.—Bro. Amos Swartzentruber (missionary on furlough from South America) and family, from 876 W. King St. to 17 Pandora Ave., Kitchener, Ont.

A quarterly meeting at the Mennonite Mission in Reading, Pa., is announced for Sept. 30 and Oct. 1. Speakers: John H. Mosemann, Noah H. Mack, and John W. Weaver. Everybody welcome.

Cor.

Sunday, October 15, is the day set for the opening services in the newly rebuilt Bethel Church near Wadsworth, Ohio. An appropriate program has been prepared, and a profitable meeting is in prospect.

The congregation worshipping in the Mennonite Mission in Altoona, Pa., is looking forward to a series of meetings, beginning on Sunday, Oct. 8, in charge

of Bro. C. C. Culp of Brethren, Mich. Pray for these meetings.

The recent revival meetings at the Oak Grove Church near Grantsville, Md., in charge of Bro. J. M. Nissley of Altoona, Pa., were marked for their good attendance and live interest. There were six public confessions.

A Bible instruction and Sunday school meeting is to be held at Dohner's Church, Lebanon Co., Pa., Sept. 30 and Oct. 1. Instructors: Elias Kulp and John S. Hess. "A hearty invitation is extended to all," says our informant.

The Christian Workers' Conference of the Colorado Mennonite churches is to be held at Manitou Springs, Colo., Sept. 30 and Oct. 1. An interesting program has been prepared, and an interesting meeting is in prospect.

Brethren Franklin Weaver and Charles Grove were ordained by lot to the ministry at the Springdale Church near Waynesboro, Va., on Sept. 18. May the sustaining grace of God be with them in their responsible calling.

Communion services are announced as follows in the churches in the bishop district of Bro. James Saylor of Hollsopple, Pa.:

Kaufman, October 1.
Weaver, October 22.
Thomas, November 25.

The congregation at Masontown, Pa., has planned for a series of meetings, beginning Nov. 1, with Bro. E. F. Hartzler of Marshallville, Ohio, as evangelist. Steps have also been taken in this congregation looking to the ordination of another deacon in the near future.

A Correction.—The meetings announced for Landisville, Pa., in these columns recently, failed to specify that the meetings are to begin on Saturday evening, Oct. 18, instead of earlier in the day, as might be inferred from the original announcement. Brethren J. L. Stauffer and E. W. Kulp are to be the instructors.

Ministers and others sending in marriage notices should keep two things in mind: (1) Send in the notices promptly, as all news is most interesting when not too stale with age. (2) As the Gospel Herald is sent free for one year to all newly married couples desiring it, the new address of such couples should accompany the marriage notices.

We are in possession of an interesting program of the 51st monthly Bible meeting, to be held at the Columbia, Pa., Mennonite Mission on Saturday evening, Sept. 30, and all day on Sunday, Oct. 1. First on the program is a

sermon by Bro. Oscar Burkholder of Breslau, Ont., and the last is another sermon by the same speaker on Sunday evening.

A neat little folder, issued by the Mennonite Mission in Iowa City, Iowa, has reached our desk. It tells of the dedication of the new church building in that city Sept. 3, of the program of Sunday and mid-week services at the Mission, and of the evangelistic meetings to begin there Sept. 27, in charge of Bro. Jesse B. Martin of Waterloo, Ont.

Missionary Day.—The third Sunday in November has been set apart as Missionary day in our churches. An appropriate suggested program is being prepared by the Commission for Christian Education and Young People's Work, and literature suggesting how the day may be spent is in the course of preparation. Further and fuller announcement later.

Communion services have been announced in the bishop district of Bro. Christian K. Lehman of Lancaster, Pa., R. F. D., as follows:

Masonville, October 8.
Habecker's, October 15.
Mountville, October 22.
Columbia, October 29.
Millersville, November 5.
Rohrerstown, November 12.

Ontario Mennonite Bible School.—Inquiries have been made about the Ontario Mennonite Bible School and difficulties which might come out of the possible world conditions. The Board is planning to conduct the School as usual, Jan. 1 to March 22. If the present status remains, students from the United States should have no trouble to attend. Write for information.
J. B. M.

Change of Address.—Bro. Paul Huddle and family, from Huntingdon, Pa., to Curryville, Pa. Bro. Huddle has a position in Morrison's Cove High School, and while there will be an active member and minister in the Martinsburg congregation. "We are happy to be so close to our own people," says our brother. Our opinion is that the happiness is mutual between the Huddles and the congregation.

Among recent visitors in the Publishing House and with friends in Scottsdale, we note the following: Horace Cressman and wife, Waterloo, Ont.; Orton Koch and wife, St. Jacobs, Ont.; C. E. Servey, Paul E. Miller, Pittsburgh, Pa.; Ezra K. Nafziger, Christiana, Pa.; Samuel B. Nafziger, Harrisonburg, Va.; Ray Honsaker and family, Daniel Metzler, Martinsburg; Kenneth Berkshire and wife, Mason-town, Pa.

BIBLE NUGGET

The love of Christ constraineth us.—
II Corinthians 5:14.

CONSTRAINING LOVE

David I. Conkle

*Of all the love in all the world,
There's no such love as God's great love:
The love that moved His Son to die,
As first 'twas planned in heaven above.*

*This love is all so marvelous,
Believing hearts should gladly give
Their all to Him, and Him alone;
And in His love forever live.*

PRAYER

I thank Thee, Lord for love so great:
To Thee my all I dedicate.

—J. I. B.

Correspondence

Martinsburg, Pa.

Bro. E. C. Bender, who was recently appointed treasurer of the Mennonite Board of Missions and Charities, left with his family on Sept. 15 for Elkhart, Ind., to assume his new responsibility. In the twenty-odd years that Bro. Bender has been here, he has won the respect of all and especially has endeared himself to the young folks of the congregation; having taught their Sunday school class for several years. They left with the best wishes of all, and many are the prayers that God will graciously sustain and bless them in this new field of service.

Bro. J. Irvin Lehman of Chambersburg, Pa., is laboring with the Morrison's Cove, Pa., congregation in an effort to strengthen the saints and save sinners. Meetings began Sept. 17, to continue ten days or two weeks. "May the will of the Lord be done."

C. A. Graybill.

Midland, Mich.

Greetings of Christian Love:—Though we have been silent for a number of months we have not been idle.

Our mission Sunday school has been quite well attended, averaging about 45. August 14-23 we had a summer Bible school there with a high attendance of 72 and an average attendance of 55, approximately. Twenty-nine had perfect attendance. Many people are interested in hearing the Gospel, but to "believe on the Lord Jesus Christ" is another matter. Will you pray that we may have some spiritual fruit among them?

Through our tract mailing list and our monthly distribution of The Way we sent out 750 printed invitations to our revival meetings which began Sept. 12 and will continue until Sept. 22. Bro. Nelson Kauffman of Hannibal, Mo., is in charge of the meetings. We had been praying for sometime that God would give us some blessed experiences, which He is doing.

Bro. Lyle Bontrager and Bro. Orie Kindy are attending the Eastern Mennonite School.

Sister Rosa Hershberger, better known as Aunt "Rosa" visited in this community through the summer months, but returned to Indiana Sept. 16. Sister Hershberger is past 90 years old.

As a church we can testify to the power of God in answering prayer. On Saturday, Aug. 26 Sister Bertha Miller lay in the hospital very sick. Messages were sent to her husband and family, mother, brothers and sisters to come at once. A message was sent to the ministers to come for the anointing with oil. While the ordinance was being observed we could feel the very presence of God. As we prayed at her bedside others prayed in their closets. When the doctor examined her later he pronounced her much better. Praise His name. She is now at home gaining very nicely. Experiences like this should strengthen God's people for the trials that seem inevitable, as war continues to wreck lives and rack nations.

May God grant us all Christian courage to endure to the end, that by His grace we may gain the eternal world of bliss.

In His service,
Sept. 15, 1939. J. Otis Yoder.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers:—On Sunday evening, Aug. 20, the congregation at this place enjoyed an hour of song service. It was largely congregational; singing led by Bro. Leland Byler.

With us at our Sunday morning service Sept. 3, was Bro. Tobe Schrock of Elmdale, Mich. Bro. Schrock brought us a message based on the character of the apostle Peter. In the evening Bro. I. E. Burkhardt of Goshen College worshipped with us and brought us a practical message.

We wish to announce and to invite all who can come, to a series of lectures on the Book of Revelation. These lectures will be given by Bro. J. B. Smith. Bro. Smith has his subject matter well in mind and has the ability to present the book in its simplicity. Queries will be a very practical and interesting part of the meetings. These lectures will start Sunday evening, Sept. 24.

Sept. 16, 1939. Galen Johns.

Westover, Md.

Dear Herald Readers, Greetings:—There were a number of us from this congregation that attended the General Conference. We certainly enjoyed the Christian fellowship with people from far and near. It was indeed refreshing to join in the singing with so many people, and the talks that were given were very interesting and instructive. All who attended should be grateful to our heavenly Father for having had

this privilege of attending the conference, for we know that many people in other lands are deprived of worshipping in a public way.

Our revival meetings began Aug. 30 and ended Sept. 10. Bro. George F. Brunk of Washington, D. C., was our evangelist. We enjoyed his visit with us as well as his messages. We were again reminded of our duties and responsibilities, and our church was strengthened. The last day of our meetings we had an all day meeting. We had Sunday school in the morning at the regular hour, then Bro. Isaac King of Gap, Pa., gave a talk on "Heavenly Treasures and Earthly Pleasures Contrasted." Bro. Simeon Stoltzfus of Gap brought us the morning sermon. In the afternoon Bro. Brunk gave a talk on "Our City Mission Work." Bro. King spoke on "Moral and Spiritual Value of the Lord's Day" and Bro. Simeon Stoltzfus brought us a message on "The Christian's Devotional Life." In the evening Sister Maust of Greenwood, Del., had the children's meeting, and Bro. Brunk brought us his last evangelistic sermon. Subject, "The Second Coming of Christ." The subjects were all interesting and helpful.

Bro. Hiram Stoltzfus is going to school at E. M. S. this year, and we are hoping more will go next year.

Sept. 18, 1939. Dona B. Detwiler.

Tuleta, Texas

Greeting in Jesus' Name:—After an absence of three months, we were glad to welcome Bro. and Sister E. S. Hallman and daughter home again Sept. 1, as this congregation was getting hungry for a minister to break the bread of life to us. We just had Sunday school every Sunday morning during their absence. The ordinances of communion and feet-washing were observed on Mother's Day, as had been planned.

While Bro. Amsa Kauffman and family were in Michigan, attending Board meeting, also in Goshen, Ind., during the month of June, Bro. Noah Steiner, with the insignificant help of the writer, had charge of the Mexican work in Normanna for four Sundays. The children were absent on the first Sunday because of measles.

Bro. and Sister Arthur Schertz, also Bro. H. F. Reist of Falfurrias and Edna Fern Stoltzfus of Premont came in our midst Aug. 6. Bro. Reist preached for us that morning; and in the afternoon, Bros. Reist, Schertz, Sisters Schertz and Stoltzfus left for Hydro, Okla., accompanied by Bro. Amsa Kauffman and the writer of this place to attend the Missouri-Kansas Conference. They returned on Saturday, Aug. 12. Bro. Reist preached again for this congregation on Sunday morning of the 13th, after which he with Bro. and Sister Schertz and Sister Stoltzfus left for their homes.

We are glad to have Bro. David Al-

(Continued on page 556)

Miscellaneous

PEACE ON EARTH

By Edith B. Kennel

For the Gospel Herald.

"Peace on earth," we wish it, say it,
But while still the words are framed
Sounds the deafening, roaring cannon,
Mocking all the hopes we claimed.

"Peace on earth," we vainly utter,
(For we loathe the gory field.)
"Peace on earth," but nations slaughter.
"Peace," but still the sword they wield.

"Peace on earth," but all around us
Are the scenes of battle spread;
Swords and tongues are lashing, clanging,
Leaving bleeding, wounded dead.

"Peace," but nations fall before it,
"Peace," but rifts spread ocean wide,
"Peace," but hearts are black with hatred,
"Peace," but where does peace abide?

Peace, sweet peace, peace like a river
Flows within the Christian's breast;
Peace that's pure and satisfying,
Giving life and joy and rest.

Peace is found alone through Jesus,
He can still the storms of life,
Give us grace to bear offences,
Give us peace when trouble's rife.

"Peace on earth?" no, never, never,
Lest the Prince of Peace doth reign;
Never peace unless Christ gives it,
Never peace, but through His name.

Gap, Pa.

PRAISE—AN ELEMENT OF SINCERE WORSHIP

By Rhoda Ressler

For the Gospel Herald.

Our subject is indeed a pleasant one, emphasizing the joyous side of our lives as Christians. And yet in study I have found that this phase is not the one about which most is written. Our duties of repentance, obedience, and supplication all receive their full share of emphasis, while the praise and adoration which are just as much a part of the life of every Christian, are taken more or less for granted. Perhaps this is as it should be. Praise to God should be such a spontaneous welling up of love and adoration as to need no specific instruction. Praise is the normal reaction to the realization of the gift of salvation. And that praise will flow continuously as the foundation current through the life of each redeemed one.

Throughout the Scriptures we are exhorted to: "Bless the Lord;" "Offer unto God thanksgiving;" "Rejoice before the Lord thy God;" "Let the people praise Thee." These, with others, constitute God's command for praise; and yet, by its very nature, praise cannot come as response to command. Unless praise is spontaneous, it is pure mockery. Praise must rise from a grateful, adoring heart and not in response to

command no matter from whom that command comes. As the subject states it must be a part of sincere worship.

Worship and prayer constitute a Christian's life stream. Praise is the best aid in keeping this stream flowing full, for, "he who best bears in mind what has been done for him by God will be most bold to supplicate fresh gifts from above." Remembering God's past forgiveness and the joy it brought will bring us to new praise and a new request when we have erred again. Recalling His continual protection through our lives makes us feel with confidence and gladness that He is with us now and will be until we die. Knowing that God has given us all we have—our very lives—gives us glad some assurance that whatsoever we ask in His name will be given so long as we abide in Him. Praise adds fragrance and beauty to the devotional life.

The model prayer which the Lord gave to His disciples is filled with praise. The phrases of supplication are balanced by a similar number of phrases of praise. "Hallowed be Thy name;" "Thy will . . . is in heaven;" "for thine is the kingdom; and the power; and the glory," as against "Thy kingdom come;" "Thy will be done;" "give us this day our daily bread;" "forgive us our debts;" "lead us not into temptation." How often our prayers deteriorate into a mere catalogue of such phrases as "Bless this meeting;" "Be with other meetings of a similar nature;" "Keep us near Thee;" "Bless those who could not meet with us;" "Grant us a night's rest;" "Keep us from harm and danger;" "Be with our friends and loved ones;" "Be with our ministering brethren;" "Be with the sick and afflicted;" and "Forgive us our shortcomings"—all these without the balancing sentences pouring out our love and praise to the One who gave His life for us and who loves us continually moment by moment. This offering of love is the fragrance of a beauty-filled life—full of beauty because of what our Redeemer has done and is doing for us. If we sincerely worship we cannot eliminate praise from our prayer life. We praise with our whole lives. The beauty within us and the beauty about us impels admiration, love, and devotion for the One whose it is.

The Mohammedan world is dotted by tiny spire-like minarets where sits the muezzin who three times a day calls all faithful Mohammedans to prayer. The following poem likens this picture to our lives. We, too, are called to praise—not three times a day but constantly.

A CALL TO PRAYER

"From slender minaret, 'twixt earth and sky,
Comes a clear tone,
Quivering, deepening, trilling on the upper air
Like night-bird lone,—
The faithful to shrined Mecca turn the eye,
Drop on the knee, and list the call to prayer.

"It dies away—the muezzin's prayer-cry,—
The spell is riven.
Hurrying, striving, panting in our breathless care,
Hath God not given
To us some time to pray, and faintly try
To glance us skyward,—some sweet call to prayer?"

"Yes, swaying tree, and leaf, and yellowing grain,
The ruddy sun,
Rising, lightening, paling in the evening air,
All these are one;
Nay, e'en the breeze, the dew-drop, and the rain,
The cloud and moonbeam, are God's call to prayer.

"The thrill of joy, the speechless throb of pain,
The sigh, the tear,
Working, thinking, struggling, smiling, what-soe'er
Marks our life here,—
And God's soft whispers, echoing within,—
These be today my precious calls to prayer."
—Jeanie Grace Crawford.

How can we neglect this joyful privilege. All about us—the trees, leaves, grain, flowers, sun, breeze, dew-drop, rain, cloud, moonbeam and on down the enumeration of the "all things" God has given us each is an individual specific call to praise. Every man can build a chapel in his breast—his heart the sacrifice and the earth whereon he treads the altar.

"Bless the Lord, O my soul!" For doth not all Nature around me praise Him! If I were silent, I should be an exception to the universe. Doth not the thunder praise Him as it rolls like drums in the march of the God of Armies? Do not the mountains praise Him when the woods upon their summits wave in adoration? Does not the lightning write His name in letters of fire upon the midnight darkness? Hath not the whole earth a voice, and shall I, can I, be silent? 'Bless the Lord, O my soul!'—Charles H. Spurgeon.

Scottdale, Pa.

THE NONRESISTANT FAITH AND LIFE

By John E. Landis

For the Gospel Herald.

During the last few years there have been continual "wars and rumors of wars." The kingdoms and the majority of the people of this world will not have Christ, the Prince and Author of peace (Isa. 9:6), to rule over them. So how can they have peace between each other when they have no peace in their hearts. Satan is their ruler who is the author of murder (Jno. 8:44), the deceiver of the nations (Rev. 20:10), the author of lawlessness and rebellion against right authority (II Thes. 2:3-9). You will notice that according to the Word of God these evil characteristics of Satan will be increasingly evident as this age draws to a close.

Dear brother and sister, as children of God we have an important responsi-

bility to render to our government in this age of grace and evil times. Some would say, "Make use of your Constitutional right to cast your ballot for the right man in office." But the Word says, the saints who are "the salt of the earth" should pray for those in authority that they "may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2). But notice that only if we have no hidden sin in our lives and hearts will our heavenly Father hear, and answer, and grant our petitions (Psa. 66:18; Jas. 5:16; I Jno. 3:20-22).

Brethren and sisters, the history of the Mennonite Church from the beginning, which is over 400 years ago, is a record of nonresistance, in theory and practice, in times of peace and times of war. The doctrine of those denominations who practice infant baptism teach that it is their God-given duty to fight for their country when called to do so. This doctrine is, of course, contrary to the teaching of the Gospel for this age, and originated with state churchism before the great Reformation period, and was not taught by the early Church.

Let us remember that any inconsistency in our lives in peace time will make it increasingly hard for the Mennonite Church to claim and receive exemption in war time for her young men. Any young man who does not have in his heart the principles of peace will surely be found wanting when he is sifted by the army officials. If, and when, war does take hold of our nation, which it surely will sooner or later, then we will be put through the sieve!

May all of our ministers more earnestly teach and plead for more consistent, consecrated, transformed, Holy Spirit-filled living (Rom. 12:1, 2), and to God be the glory. "Then will I teach transgressors thy way and sinners shall be converted unto thee" (Psa. 51:13).

Lancaster, Pa.

THE TESTIMONY OF AN OPPONENT

By John Horsch

For the Gospel Herald.

A noteworthy "Opinion" concerning the Mennonites in the Palatinate was rendered in 1763 by an official of the Palatinate government. He wrote:

"This sect is generally detested, and unquestionably should be exterminated. And yet, daily experience indicates that better, more industrious, more efficient people cannot be found. Notwithstanding their heretical religion they should be regarded as examples to be followed by people in general. One will never hear concerning them that they are guilty of profanity, swearing, or of any misdeeds. Never are they accused before the courts of law of any misdemeanor, while some of those who are

not of their persuasion and who should give indications of Christian character, are guilty of transgression of all kinds, such as must be punished by the courts."

The writer of this "Opinion" obviously had a favorable view of the people about whom he writes. As a government official in the Palatinate he must have realized that an unqualified statement to that effect would have gotten him into serious trouble. This he forestalled by introducing his statement by a flaring denunciation.

It is noteworthy that some of the bitterest opponents and persecutors of early Mennonite people recognized their consistent Christian living. (Compare the article, "The Anabaptists," in the October issue of The Christian Monitor).

Scottdale, Pa.

WORLDLY PLEASURE

(Continued from page 547)

are Christians are living to do the will of God, and not the will of this world.

Foolish Talking and Jesting.—Paul says, "Let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Eph. 5:3, 4).

Carnal Feasts.—When the Israelites were at Shittim the people offered sacrifices to their gods, "and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel" (Num. 25:2, 3). We say we must have some pleasure. Yes, the pleasures which flow from a cheerful exercise of duty in the Christian service are soul-satisfying, and helpful to ourselves and to our fellow men.

One of the saddest facts today is that there are too many people who believe the devil's claim that there is no pleasure outside of foolishness. This is contrary to God's Word. It would make heaven a dry place. What does Christ say to His disciples? "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

The chief distinction between amusements and real Christian joy is: worldly amusements make pleasure for self the chief end sought. People indulging in worldly amusements go to the devil's kingdom for their definition of pleasure. Christian joy is the natural fruit of a consciousness of duty well performed. God's children are the most cheerful on earth because they have the brightest hope and the most glorious prospects of any people living, besides having the strong arm of Jesus to lean upon in fighting the battles of life, and the presence of the Holy Comforter to assure them that "there is therefore now no condemnation to them which are in Christ Jesus." If we will see to a faithful performance of duty, God will see that we will have an abundance of joy. Christian friends, we will meet trials, we will be severely tried by some of our former associates, but let us remember we are not our own.

The people of the world are watching our lives, and they can tell what we profess. Suppose a neighbor or a friend of yours is not a Christian. He attends a movie or theater and you are there too. Just what will he think? He will at once lose confidence in you. Maybe you have, at sometime or other, spoken to him about his soul's salvation. I can imagine him telling his worldly companions, "So-and-so spoke to me about giving my heart to the Lord, but he need not come to me again, professing to be a Christian and then going to the same place to which I go." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

"Can men tell that you love Jesus,
Can they by your life and mine;
See in daily walk and action,
That we have His life divine?"

Father, we pray that Thou shouldst keep us from the evil, help us to know that as we are in the world, we are not of the world. Amen.

Be ye separate!

Elverson, Pa.

NEWS NOTES FROM OUR CHURCH SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

One week of school has passed and everybody is busy. Our new business manager, Bro. L. L. Swartzendruber, has moved his family into their new home and is not having any difficulty in finding something to do at the College. We appreciate Bro. Swartzendruber's spirit of business-like enthusiasm.

Bro. Kopenhaver, who has come to us from Whittier, Calif., to teach Bible and Psychology, is showing himself to be a very worth while addition to our faculty. Bro. Kopenhaver and his mother are living in the Martin Hostetler house.

Bro. and Sister John Duerksen, Hall Man-

ager and Matron of Green Gables, have already won their way into the hearts of the dormitory family. Bro. Duerksen also teaches German, Bible, and Music, besides directing both Men's and Ladies' Chorus.

The student body numbers 161. A few more are expected. Our housing problem is becoming more and more complicated. We have more students in the dormitory this year than we have had for a number of years. We are looking forward to the day when we can have a larger and better building for our Green Gables family.

The annual get acquainted social was held in the Dining Hall Sept. 5. President Kauffman made both old and new students feel at home by his speech of welcome.

Sunday, Sept. 10, all boarding students were entertained in the homes of the various members of the congregation. The College congregation is making this an annual event. By this means students become acquainted with the home folks and are made to feel that they are a part of the congregation. Thus the school and church are drawn closer together.

Bro. Paul Erb, who is leaving us soon to spend one semester at Goshen, delivered the semester address to the student body in chapel Friday, Sept. 8. He chose to use for his theme, "Peace in Our Day." Bro. Erb urged the students to think themselves clear to a final Biblical conclusion on the attitude of war. "May we have peace in our day? In patience possess ye your souls."

Our Sunday school has been reorganized for the coming school year with Bro. D. D. Driver as superintendent and Bro. J. Harold Smith, assistant. Sister Mary Miller has charge of the Intermediate Department, while Sister Vesta Troyer superintends the Primaries. Many of the students are being used as teachers in these various departments.

Bro. Milo Kauffman, who is also bishop of our congregation, delivered the morning message on Sunday, Sept. 10. Text: Col. 1:18. The last clause was, "That in all things he might have the pre-eminence." A number of young persons made known their decision to give Christ His rightful place in their lives this year.

Bro. M. A. Yoder, in the message Sunday evening continued the thought of divine guidance used in the young people's meeting.

Prospects are for another good school year. Students have come from as far as Oregon and Pennsylvania. Two are here from Canada and one from South America. These students have questions and problems of the heart, mind, and soul. Will you help us pray that in their quest for knowledge they may find the truth; that they may learn to adjust themselves to present situations as well as prepare themselves for lines of usefulness in the future?

Sept. 16, 1939.

Fannie Schrock.

CORRESPONDENCE

(Continued from page 553)

wine and family back. They returned Sept. 8, and they are again in charge of the Mexican work at Helena.

Bro. E. S. Hallman has our deepest sympathy because of the death of his cousin in Palacios, Texas. As a result, Bro. and Sister Hallman were called there Sept. 8 to attend the funeral.

Bro. Amsa Kauffman was in Falfurrias on Thursday and Friday, Sept. 1 and 2, also 8 and 9, on Mexican mission business.

We are glad to have Bro. and Sister Oliver Hamilton with us again after visiting churches, relatives, and friends in Iowa and Michigan for several weeks.

We wish your continued interest in prayer for this place and the Mexican work.

Sept. 18, 1939. Amos Unzicker.

Logan, Ohio

(Turkey Run congregation)

We believe that our summer Bible school at the Turkey Run Church near Bremen was a real spiritual success this year. There were seven denominations represented. Average attendance, 92. Record attendance, 116. Largest class roll, 32. The interest and behavior were very good, and spiritual conviction because of a knowledge of the Word was manifest much more than last year. Two manifested their desire to be saved and many others were under conviction.

The brotherhood at West Liberty, Ohio, furnished the financial aid for the school; also the teaching force, except one local teacher.

"The harvest truly is great, and the laborers are few." Will you pray that God may call, prepare, and send forth many, full of love and faith and of the power of the Holy Spirit and fire, to do the works that Jesus said we should do?

Sept. 20, 1939.

D.

Metamora, Ill.

(Metamora congregation)

Dear Herald Readers:—On Aug. 27 Bro. Melvin Schrock and family of Albany, Oreg., visited in this community and in the evening Bro. S. preached to us. A chorus of our young people also sang several numbers, Bro. Walter Yoder directing. Bro. Yoder having spent some time in this, his former home community.

On Sept. 3, Bro. Ira Eigsti of Tiskilwa preached at our morning service. In the evening Bro. Levi Hartzler spoke to us on his experiences as a relief worker in Spain. We have many reasons to be thankful to God for the many blessings we enjoy in this country.

On the evening of Sept. 10, the Tiskilwa chorus came and gave us a musical program which we enjoyed.

On Tuesday evening, Sept. 12, Bro. George Lapp spoke to us on various subjects pertaining to India, which was very interesting and helpful to us.

Sept. 21, 1939.

Cor.

SPECIAL MEETINGS

(Continued from page 549)

Shreiner; The Sunday School Enlarging Her Missionary Horizon, Paul Erb; Devotion, Harry Brubaker and Harry Longenecker; The Challenge of Our Youth, Paul Erb.

Messages Received.—Modern inventions have changed a number of things. Confession, prayer, faith, and humility are at the foundation for our salvation in Jesus Christ. No invention has ever changed or will change such a foundation. The Church should give a warm welcome to strangers, as Boaz did to Ruth when she came from the land of Moab. Our common everyday occurrences will, in eternity, reveal the good they have done. We should take time to think where our material blessings come from. If our hearts are filled with the right thing, our lips will speak the right thing. Praise service should be daily as well as seasonal. You and I as Christians can only talk about what God has done for us. What a blessing when children study their

Bibles. Children obey your parents in the Lord for this is right. The Church and Sunday school must be a unit in order to accomplish what it should. The Church and Sunday school are to teach the Word of God to us and to our children. Parents ought to go to Sunday school and have their children experience that blessing also. The Church and Sunday school are built on the same foundation (Christ Jesus the Rock), and are united in spirit and action. The Church and Sunday school are teaching the future church. Too often pride hinders our testimony. The various ages of Christians must be united in Sunday school and Church. There is only one thing that will make a Christian, and that is the new birth. If we love the world, the love of the Father is not in us. Pity the young or older brother or sister who cannot find anything to do in the Church. What we give to the Lord unreservedly is consecrated to Him. When the Lord changes a person and he then lives the Gospel, he is ready for service. We ought to ask the Lord to open our eyes to see the need of consecrated workers. Consecrated workers are so much better than "the well-trained workers." To work for the satisfaction of pride is the theme of far too many. The Lord indeed has a job to get us willing to do the things that are humble. When people notice that we have been with Jesus we can accomplish things in the right way. Our well-trained workers may be tearing down rather than building because they are not consecrated. Serve where God wants you to. Whoever says, "I am consecrated enough," is dead. There is always room for advancement. If we aren't doing more than our fathers, we are to blame because we have more material to work with. Our children, our youth, our older ones should be taught the Word of God so that it brings conviction in the heart. The message needs no improvement but the adaptation does. We have neighbors on all sides but too often we forget about the neighbor on the underside (overseas). We must stop and ask, Is our teaching really getting the job done? The challenge lies before us so to teach, instruct, plan, and manage that our youth need not spend any of their time in sin. We have a challenge to understand our youth. We must keep acquainted with the young people. To win affection you must earn it. Young people want to know how to live the Christian life. We should make our service so rich with spiritual food that people dread to miss it. Young people lack experience and they want us to tell them. We remember most by doing. Spiritual growth comes largely through doing. People who have nothing to do are troublemakers. We can expect more activity from our youth than anyone else.

Secretary.

Akron, Pa.

Report of Harvest and Bible Meeting held at the Metzler's Mennonite Church, Sept. 2, 3, 1939.

Organization.—Mod., Eli Sauder; Chors., Milford Hertzler, Paul Sauder; Secy., Elmer Weaver.

Subjects and Speakers.—(Saturday evening) Devotion (Psalm 1), L. J. Miller; Good and Evil Influences and Their Effects, John Charles; Harvest Sermon, Christ Lehman. (Sunday morning) Devotion (Eph. 6), J. Irvin Lehman; Sunday School Lesson, Harman Benner; Children's Meeting, Gideon Eberly; Sermon, John W. Hess. (Sunday afternoon) Devotion (Rom. 10:1-15), Amos Horst; What Do I Owe to the Unsaved? J. Irvin Lehman; Will the Heathen be Lost without Christ? Henry F. Garber. (Evening) Devotion (I Pet. 1; 2:1-5), Benj. Wenger; How Keep Our Young Members Spiritually Minded, Parke Book; Sermon, J. Irvin Lehman.

(Continued on page 559)

MENNONITE PUBLICATION BOARD

Report of the Publication Board Meeting Held at the Ländis Valley Church Near Neffsville, Pa., Aug. 17, 18, 1939

The meeting was called to order by the Vice President, Bro. D. D. Troyer, Goshen, Ind.

Bro. C. K. Lehman led the song service, after which Bro. Simon Gingerich read Col. 1:1-18 and led in prayer.

The roll was called by the secretary and a quorum present.

The minutes of the previous meeting were read and approved.

The Vice President gave verbal report of the work in general.

Next was the Secretary's report as follows:

To the Mennonite Publication Board, Greetings:

The Executive Committee had two regularly called meetings during the past two years. In these meetings the regular routine work was taken care of as revealed in our minutes. Some work was done by correspondence.

The Committee is keeping in close touch with the work of the House by an occasional visit to the House by a representative of the Committee.

We recognize the Lord has blessed the work and given the House, through its management, two more prosperous years. The spiritual atmosphere among the workers of the House has also improved.

During the past two years the Board has suffered the loss of its President, Bro. M. H. Shantz, New Dundee, Ont., one member of the Publishing Committee, Bro. Geo. R. Brunk, Denbigh, Va., and the Associate Editor of tracts, Bro. John Mosemann, Lancaster, Pa.

The Treasurer of the Board, Bro. Henry Hershey, because of his age has tendered his resignation. His resignation was accepted on condition that he serve until the biennial Board Meeting and that we appoint Bro. Lewis Martin to assist him.

The Committee has also decided that henceforth the surplus moneys of the House shall be turned over to the Treasurer of the Board according to our Constitution and By-laws.

A Branch bookstore was established at Kitchener, Ont., known as the Golden Rule Book Store.

A few changes have been made in the Board membership by the district conferences.

The Board consists of 23 members: three appointed by General Conference, three by the Board itself, and the others by district conferences.

Our prayer is that the Lord may continue to bless the work.

Gratefully submitted,

Per O. N. Johns, Secy.

The Treasurer of the Board, Bro. Henry Hershey, also gave a verbal report.

The following gave their reports in booklet form: (This booklet can be obtained from the Mennonite Publishing House, Scottsdale, Pa.)

Officers

A. J. Metzler—Manager of the House.

C. B. Shoemaker—Secy.-Treas. of the House.

Editors

Daniel Kauffman—Gospel Herald.

John L. Horst—Christian Monitor, Family Almanac, Mennonite Year Book and Directory, and The Way.

C. F. Yake—The Youth's Christian Companion.

Edward Yoder—Sunday School Literature.

Ellrose D. Zook—Words of Cheer. He also reported for Sister Lina Ressler, in her absence, on the Beams of Light.

John Horsch—German Literature.

David Alderfer—The Book Department.

John W. Weaver—The Weaver Book Stores.

J. C. Fretz—The Golden Rule Book Store.

The above reports were all accepted by motion.

The appointment of the following committees was then announced:

Nominating Committee: Daniel Kauffman, Paul Erb, and C. K. Lehman.

Resolutions Committee: Oscar Burkholder, J. R. Mumaw, Harry Diener.

Bro. J. Irvin Lehman led in the closing prayer.

Evening Session

The Board met in special session before the evening meeting in which the following business was transacted:

The meeting was opened by prayer led by Edwin J. Yoder.

The minutes of the Executive Committee Meetings were read by the Secretary and accepted by motion.

The recommendations given to the Board by the Executive Committee, after a little change in wording, were adopted as follows:

1. That an advisory committee consisting of three brethren be appointed for each of our Book Stores. The same to be appointed by the Executive Committee in consultation with the officers of the local conference in which district the store is located.
2. That we establish a policy of paying one-half of the traveling expenses of all conference appointees (both general and district conferences) to the regular Board Meetings.

It was moved and supported that we approve of the Executive Committee making possible future donations to those phases of work closely related to the publishing interests of authorized general church agencies similar to the \$2200.00 donation during the last year.

Bro. Aaron Mast then led in a closing prayer.

The evening session opened with a song service led by J. L. Horst, followed by Bro. M. C. Lehman, who read Ezek. 47:1-9; Jno. 15:1-6 and led in prayer.

The subject, "The Origin and Growth of Our Publication Work," was discussed by Bro. Daniel Kauffman.

The first Mennonite Conference in America, held in Eastern Pa., 1775, indorsed and recommended the printing and distribution of the "Confession of Faith" as adopted in Holland in 1632.

In 1836 Henry Bartlett published one issue of a church periodical, but there was too much opposition to continue the work.

In 1861 Bro. J. F. Funk got out the first edition of the Herald of Truth and Herold der Wahrheit.

April 5, 1905, the first edition of the Gospel Witness was printed.

Our business is to do business for the King; to promulgate the Gospel of Jesus Christ.

Bro. A. J. Metzler discussed the subject, "Present Needs and Future Possibilities."

Some needs are more or less permanent. Some are special needs for the day. Any real need is within the realms of possibility.

Needs: (1) A crystallizing of goals and objectives; (2) A vital Christian experience as an organization and as individuals, (3) closer co-operation with church leadership; (4) a restudy of our publications.

We believe that all these are possible. People will buy literature on the basis of its merit. We believe that it is possible to increase the quality of our literature and the circulation of our publications. Mark 10:27.

Brethren J. R. Shank and J. R. Mumaw led in prayer.

There were a few closing announcements after which Bro. O. N. Johns led in a benedictory prayer.

Friday Forenoon Session

On Friday morning Bro. Edwin J. Yoder led the song service, after which Bro. D. J. Johns read Jno. 17:15-26; Eph. 4:11-15, and led in prayer.

The Nominating Committee reported. Their report was accepted and the election of officers resulted as follows:

Members at Large: D. D. Troyer, O. N. Johns, Lewis Martin.

President: Simon Gingerich, Wayland, Ia.

Vice President: D. D. Troyer, Goshen, Ind.

Secretary: O. N. Johns, Canton, O.

Treasurer: Lewis Martin, Harrisonburg, Va.

Auditing Committee: Monroe Wyse, Floyd Graybill, Henry Weaver.

Publishing Committee: Daniel Kauffman, Oscar Burkholder, Harry Diener, Paul Erb, J. Irvin Lehman, J. L. Stauffer, J. Paul Graybill.

The Nominating Committee also recommended:

(1) That the brethren A. J. Metzler and C. B. Shoemaker be continued as Manager and Secretary-Treasurer of the House, respectively.

The recommendation was accepted and the brethren declared elected.

(2) That the appointment of the entire editorial staff be left to the Executive Committee of the Board.

This recommendation was also accepted and adopted by motion.

The entire editorial staff was reappointed for the present with the exception of a few contributing editors.

The Publishing Committee reported through its secretary, Bro. Oscar Burkholder. (This report is stored in the files of the Secretary.)

Bro. J. L. Horst reported for the Tract Committee. It was moved and supported that we accept the report and adopt the proposed recommendations in principle and empower the Executive Committee to work out the details.

Subject, "The Work of Publication Board Members," discussed by Bro. Amos Horst.

Conference appointees are representatives of their home conference at the Board Meetings and representatives of the Board and House in their home conference and are responsible.

Board members should (1) attend Board Meetings; (2) visit the Publishing House; (3) inform folks of the work of the Board; (4) help to inspire others to a more wholesome literature.

Subject, "How Improve Our Board Meetings?" discussed by Bro. J. R. Shank.

More prayer on the part of Board members; keeping in mind and praying for wisdom that we might be checked if we step aside and for the production of good wholesome, sound and pure literature.

It was moved and supported that the Executive Committee of the Board arrange for a Board Meeting at the Publishing House, Scottsdale, Pa., sometime during the year 1940.

It was moved and supported that the Board representative on the Commission of Christian Education and Young People's Work (Bro. O. N. Johns) be retained for another two years.

Time was then taken for a special season of prayer.

Bro. Noah W. Risser led in the closing prayer.

Friday Afternoon Session

Friday afternoon Bro. Paul Erb led the song service, after which Bro. J. S. Mast read Eph. 4:1-15 and led in prayer.

Subject, "Future Policies: In Establishing Branch Book Stores," discussed by Bro. O. N. Johns.

This was treated under the following questions: Is there a need? Where should they be established? By whom? How? How many?

There is a need. They should be established where there is a constituency that warrants it, by the Board under the management of the House. We should establish no more than we are able to manage

and operate to the glory of God and the welfare of the Church. The Executive Committee has in mind to establish not more than one each biennial year.

The Executive Committee then recommended the purchasing of the Graybill Book Store located in Souderton, Pa.

The recommendation was accepted and adopted by motion.

The Secretary then read the action of the Executive Committee in appointing editors as follows:

Gospel Herald—Daniel Kauffman.

Mission Supplement—J. R. Mumaw.

Christian Monitor—J. L. Horst.

Department Editors: J. R. Shank, S. F. Coffman, C. F. Derstine.

Youth's Christian Companion—C. F. Yake.

Words of Cheer—Ellrose Zook.

Letter Department Editor: Lina Z. Ressler.

Beams of Light—Lina Z. Ressler.

Advanced Lesson Quarterly—Edward Yoder.

Teachers' Lesson Quarterly—J. R. Shank, Edward Yoder.

Intermediate Lesson Quarterly—C. F. Yake.

Junior Lesson Quarterly—Ruth Mininger Brackbill.

Junior-Intermediate Teachers' Quarterly—J. L. Horst.

Primary Lesson Quarterly—Mary Royer.

Primary Teachers' Lesson Quarterly—Mary Royer.

Lesson Picture Cards—Lina Z. Ressler.

The following were left open for future appointment: The Way, English Family Almanac, German Family Almanac, Mennonite Year Book and Directory.

Subject, "Future Policies: In Sales and Distribution," discussed by Bro. J. W. Weaver.

Books that go to children should be one hundred per cent sound.

Folks wanting books not published by our own House will be given other books, but by their own responsibility.

Co-operation to avoid the carrying of such a large amount of dead stock.

Subject, "Future Policies: In the Employment of Workers," discussed by Bro. Lewis Martin.

Future policies of employment will mean future possibilities of the House.

Consider the seriousness of a little error in literature that goes out from the House.

The employee should be the best the Church has. Should be gotten through prayer and should be a praying employee.

Open discussion followed each of the above-named subjects.

Subject, "Improving the Quality of Our Literature," discussed by Bro. Oscar Burkholder.

The Bible is the best seller on the market because of its literary quality. Give it a careful, courageous and correct evangelical emphasis. Give commitment to the fact of God's Word, to its fallibility and to the universality of its applicability. There should be a consistency in the acceptance of God's Word. Bro. Burkholder gave as needs:

1. A small, cheap songbook; evangelical songs for prayer meetings, street meetings, etc.

2. Book on soul-winning stories.

3. Book on record of divine healings of the body.

4. Book on prophecy, and a publication on prophecy in the Mennonite Church.

5. A "Gist of the S. S. Lessons" by a Mennonite author.

6. More free literature.

7. Gospel coach and colporteurs.

Thursday Evening Session

Subject, "The Relation of the House to Other Departments, Units, and Phases of Our Church Work," discussed by Bro. Paul Erb.

There is a relation between the House and the Educational and Mission Work of the Church. Publishing is preaching. The Publishing House is a statistical clearing house. Ex., the Year Book.

The Publishing House is the voice of the Church; a unifying agency of the Church.

Subject, "Our goal: the saving of souls and the strengthening of the Church" (Luke 19:10), discussed by Bro. Simon Gingerich.

We need to work in harmony with the truth and instruction of God's Word in order to reach our goal. If we are going to strengthen the Church of tomorrow, we need to teach our children today.

The following resolutions were adopted:

1. Whereas, we feel the need of stimulating a deeper interest among members of this Board in the publication interests of the Church, be it

Resolved: (1) that we favor having the Executive Committee send out a summarized report of their work to Board members at regular intervals; (2) that we pledge our personal attention to the work of the Board; (3) that we give attention to the reading of all our publications, and (4) that we encourage the sales and distribution of these publications in our district constituencies.

2. Inasmuch as we recognize the growing need of producing devotional literature for the home,

We recommend to the Executive Committee that they take definite steps toward providing material for devotional reading.

3. Be it resolved, that we express our appreciation to the officers and editors of the Mennonite Publishing House for their carefully prepared reports submitted at this meeting of the Board.

4. Since the last meeting of the Publication Board, the Lord has removed from our midst three brethren who were in active service in the publishing interests at the time of death; namely, Moses H. Shantz as president, John H. Mosemann as editor of The Way, George R. Brunk as a member of the Publishing Committee. We bow to the will of the Lord in thankfulness for what He did through them, and we offer our sincere sympathy to the families bereaved. May the Lord of all comfort and sustain them.

5. Inasmuch as we, the Mennonite Publication Board, have enjoyed a blessed and helpful meeting, be it

Resolved, (1) that we sincerely thank our heavenly Father for the blessings of protection, peace, and unity which have prevailed throughout this meeting; (2) that we thank the Landis Valley congregation for their kindness and hospitality in providing the material needs.

6. Inasmuch as Bro. Henry Hershey, the retiring Treasurer of the Mennonite Publication Board, has rendered many years of faithful and meritorious service in that capacity, be it

Resolved, that we as a Board express our appreciation for his service, with the hope that the blessings of the Lord may rest upon his remaining labors for the advancement of the cause of Christ and the Church.

Bro. D. D. Troyer, Vice President and acting chairman of the Board, made some timely closing remarks and the Board Meeting was closed with prayer, Bro. Daniel Kauffman leading.

The Lord has richly blessed us with prosperous years and a good Board meeting. May we express our thanks and appreciation by committing ourselves and the work fully into His hands, allowing Him to use us to His glory and the advancement of His cause in the years to come.

D. D. Troyer, Acting Pres.
O. N. Johns, Sec'y.

Married

Martin—Kropf.—On Sept. 2, 1939, Bro. Roy Martin and Sister Alice Kropf of Waterloo, Ont., were united in holy marriage by Bro. Jesse B. Martin of Waterloo. May God lead them through life.

Ropp—Albrecht.—On June 21, 1939, Bro. Nelson Ropp of Milverton, Ont., and Sister Verna Albrecht were united in holy marriage, Bro. Jesse B. Martin of Waterloo, Ont., officiating. May God bless this union.

Elkins—Myers.—Bro. Cecil E. Elkins of Cloverdale, Ohio, and Sister Louise Myers of Ft. Jennings, Ohio, both members of Mt. Blanchard, O., congregation, were united in holy matrimony at the bride's home by Bro. Maurice O'Connell of Lima, Ohio.

Drudge—Habermehl.—On Aug. 5, 1939, Bro. Alvin Drudge of Waterloo, Ont., and Sister Erma Habermehl of St. Jacobs, Ont., were united in holy marriage at the home of the officiating minister, Bro. Jesse B. Martin of Waterloo. May the blessings of the Lord rest upon this union.

Metzler—Snyder.—On Sept. 17, 1939, at the home of the bride's parents near New Paris, Ind., Bro. Titus Metzler and Sister Esther Snyder were united in holy marriage by Bro. Francis Freed. May God's richest blessings attend them through life.

Obituary

Hershey.—Sister Reba E., daughter of Lydia V. Hershey and the late Frank Hershey, was born in Lancaster Co., Pa., Feb. 20, 1917, died Sept. 8, 1939, after an illness of eight months; aged 22 y. 9 m. 10 d. She is survived by her mother, 5 sisters, and 4 brothers. Funeral services were held Sept. 10 at the home in charge of Bro. Martin Hershey and at the Church by Bro. Abram Martin.

"No sorrowing thought can reach her there,
No pain is hers today;
God gives her joy for suffering,
Her tears are wiped away."

Risser.—Jacob O. Risser was born July 30, 1857; died Aug. 23, 1939; aged 82 y. 24 d. He was united in marriage Dec. 3, 1878, to Kate B. Horst. He is survived by 1 son (Amos H.), 1 daughter (Mrs. Ada Metzler of Manheim), 9 grandchildren, and 6 great-grandchildren. He

had been a member of the Risser Mennonite Church for many years and resided on the original Risser homestead all his life. Services were conducted at the home and church by Bros. Noah Risser and Walter Oberholtzer. Text, Job 5:26.

"Father dear has gone to rest,
To yon regions of the blest;
Oh how happy he will be,
Ransomed at the crystal sea,
Welcomed where his Saviour dear,
Wipes away the last sad tear,
Where all pains and sorrows cease,
Safe at home in rest and peace."

Schrock.—Barbara, widow of Andrew Schrock, died Sunday, Sept. 10, 1939. She had been bed-fast since Sept. 1 when she suffered a stroke. She was born June 14, 1852, at Crestline, Ohio, the daughter of Daniel and Susan (Pletcher) Scott. She came to Indiana with her parents when she was nine years old and had been a resident of Middlebury for thirty-five years. Her husband died thirty-six years ago. Surviving are 2 daughters (Mrs. Fred Mosely of Middlebury and Mrs. J. Claud Brunk of Chesterton), 2 sons (Fred A. Schrock and Arthur E. Schrock both of Goshen), 2 brothers (John Scott of Middlebury and Ira Scott of Pomona, Calif.), and 1 sister (Mrs. E. F. Gortner of Chicago).

She was the oldest member in the Middlebury congregation, and very faithful as long as health permitted. Funeral services Sept. 12 at the Middlebury Church. Bro. Silas Yoder officiated. Burial in the Forest Grove Cemetery.

Houser.—Glenn S., son of Jacob R. and Frances E. Houser, was born Nov. 29, 1927; died Sept. 8, 1939; aged 11 y. 9 m. 9 d. He left home for school on that morning well and happy, and at noon met with an accident that proved fatal. He had eaten his lunch and walked behind two boys who were tossing a baseball, when one of them missed catching it and it struck Glenn on the head. He fell unconscious and died 8 minutes afterwards from a cerebral hemorrhage caused by a broken blood-vessel. He leaves his parents, 1 sister (Elizabeth), and 2 brothers (Wilbur and Jacob, Jr.). Glenn had accepted Christ as his Saviour last November and was received into the church 6 months ago. We believe our loss is his eternal gain. Funeral services were conducted at the home by Bro. C. M. Brubaker and at the Willow Street Church by Bros. Jacob Harnish and C. M. Brubaker. Text, Eccl. 12:1. Burial in the adjoining cemetery.

"The call was sudden, the shock severe,
We little thought his end so near;
And only those who have lost can tell
The loss of a loved one without farewell."

—By the Family.

Thut.—Emma, eldest child of the late Elias and Anna Neuenschwander, was born near Bluffton, Ohio, on May 30, 1874; died at her home near West Liberty, Ohio, Sept. 4, 1939; aged 65 y. 3 m. 5 d. Nov. 17, 1895, she was united in marriage with Noah Thut, of Bluffton, Ohio. Together they reared their family of six children, first near Bluffton, Ohio, and since November, 1913, near West Liberty, Ohio. She is survived by her husband and the entire family of 6 children (John of Chicago, Ill.; Mrs. Edna King, of Cleveland, Ohio; Ira of West Liberty; Isaac of Columbus, Ohio; Harold of Orrville, Ohio; and Amelia, of Cleveland), 4 granddaughters (Jocelyne, Helen, Barbara and Gwendolyn), and 2 brothers and 3 sisters (Carey Niswander, Albert Niswander and Mrs. Rhoda Hilty of Bluffton, Ohio; Mrs. Alice Bixel, of Bellefontaine, Ohio, and Catherine Niswander, of Philadelphia, Pa.), besides a host of relatives and friends. One sister (Mrs. Sara Steiner, late of Bluffton, Ohio), an infant brother and her parents preceded her in death. She accepted our Saviour as her Redeemer in her teen age, and never wavered in her faith to the time of her death. She was a member of the Mennonite Church, and was ever interested in the activities of the several congregations with which she was affiliated. She served as a teacher in the Sunday school, until her last illness made church attendance impossible. The funeral was held in the South Union Mennonite Church, Sept. 7, in charge of Bro. S. E. Allgyer, assisted by Bro. Marion King. Burial in the cemetery near the church.

Herr.—Mary E., wife of Bro. Frank M. Herr (pastor of the Willow Street Mennonite Church) and daughter of the late J. Hoffman and Barbara (Brenneman) Hershey, died at her home at Willow Street, Lancaster Co., Pa. She was born at Mt. Joy, Pa., July 3, 1857, and died Sept. 4, 1939; aged 82 y. 2 m. 1 d. She had been in declining health for about eight months, although she was permitted to be around. It was only during the last eleven weeks of her illness that she was confined to her room where she gradually grew weaker and weaker until the end came. She died very peacefully, and during her illness was never heard to complain but seemed fully resigned to the Lord's will. Had she lived until the 28th of October she and Father Herr would have celebrated their sixtieth wedding anniversary. Besides her husband, who was pastor of the Willow Street congregation for forty-two years, she is survived by the following children: Mabel A., wife of Abram R. Herr, Ridgeway; Jacob H. Herr, West Lampeter; and Miriam E., wife of John M. Bucher, Willow Street; 3 grandchildren, 2

great-grandchildren (3 grandchildren have preceded her in death), and 2 sisters (Mrs. Emma S. Garber of Elizabethtown, Pa., and Mrs. Martha J. Frey of Landisville, Pa.). Funeral services were held from her late home by Bro. Jacob T. Harnish and at the Willow Street Mennonite Church by Bros. Christian M. Brubaker, and Abram Martin. Bishop Martin used as his text, Rev. 2:8-15. Burial in the adjoining cemetery.

"Her trials and sorrows in this world are o'er,
She is sweetly resting on that peaceful shore;
And if we who remain are prepared for the call,
We will meet her again when the Lord summons us all."

Delp.—Abraham K., son of the late Samuel Delp and Maggie (Krupp) Horning, was born July 18, 1879; died at his home near Lansdale, Pa., July 31, 1939; aged 60 y. 13 d. Death was caused by a cerebral hemorrhage. On Jan. 11, 1902, he was married to Mary L. Lapp who survives. To this union were born the following children: Irma L., wife of Abram Godshall (deceased); Ann, wife of Paul Gross of Doylestown, Pa.; Oscar L. of Lititz, Pa.; Isaiah L. (deceased); Priscilla L., and Abram L. at home. These brothers and sisters also survive; Henry and Samuel K. Delp of Line Lexington, Pa.; Mrs. Irwin Lapp, Mrs. Milton Keller, and Howard Delp of Souderton, Pa. Eight grandchildren also survive. After the death of his father he lived in the home of Isaiah Ruth of Colmar, Pa., until moving to Line Lexington at the time of his marriage. He was a member of the Line Lexington congregation until moving from that community to near Lansdale when he changed his membership to the Plain congregation. Here he was active as a teacher and superintendent of the Sunday school. He retired from business and church work four years ago. He refused the last election as superintendent, due to a heart condition and wishing to see younger brethren trained into the work. All during his sufferings he was concerned about the welfare of the Church. Although he encouraged missionary activity among the young people, he was anxious that the principles of nonconformity be taught and practiced among the laity. He was a great reader when well, and never tired talking about the Scriptures. The day before his last illness he gave final instructions concerning his burial and advice to the family who thought he was recovering from a slight stroke. He had chosen Gen. 32:26 for a text, and "Crossing The Bar" was found marked in his song book. Although we were warned of the inevitable, the change was very unexpected. After saying "good bye" to visitors on Saturday evening, July 29, he was found a few minutes later in a coma. He never regained consciousness, passing away the following Monday afternoon. Funeral services were held Aug. 5. Bro. J. E. Lapp conducted services at the house while Bro. J. C. Clemens had charge of the services at the Plain, Bros. A. O. Hestand and Abram Yoder assisting in the service. Interment in the adjoining cemetery.

"'Tis true and not a dream
Earthly scenes may change
But not so death—"

Stoltzfus.—B. K. Stoltzfus was born near Lewisburg, Pa., Feb. 8, 1862; died at his home in Gap, Pa., Sept. 1, 1939; aged 77 y. 6 m. 23 d. His health and strength were failing for some time, especially this last summer. He attended and greatly enjoyed the General Conference held at Allensville, Pa., in August. His death was caused by a heart condition, or hardening of the arteries. He had two slight attacks on Thursday afternoon, which we thought was indigestion. He ate supper in the evening and said he was feeling well. He had another slight attack during the night. On Friday morning he had a very serious attack. A doctor was called during the forenoon and tried to relieve his suffering. He became easier at times, but he fell asleep at about 11:45 o'clock without a struggle. His seat in Church was seldom vacant when health permitted. He was at Maple Grove Church on Monday evening before his

death. We do not mourn as those who have no hope. He realized his condition, in his last illness, and was conscious until the last. He spent the forenoon moaning with pain, in audible prayer, and talking with his companion. In early youth he united with the A. M. Church and was a member of the Millwood congregation at the time of his death. He was at all times much interested in the activities of the Church. Dec. 10, 1891, he was married to Nancy M. Hartzler, of Belleville. His beloved wife died Oct. 10, 1906. Nov. 24, 1917, he was again married to Mary E. Riehl, who survives. He is survived by 1 daughter (Hilda B., wife of Daniel B. Smoker of Parkesburg), 1 son (Roy P. of Gap), 8 grandchildren, 1 great-grandchild, 1 brother (Jacob K. Stoltzfus of Ronks), 1 sister (Nancy, wife of Jacob M. Stoltzfus of Monterey), a number of nephews and nieces and more distant relatives, and a host of friends. He was a very kind husband and father, and a great friend of children. He was a son of Jacob and Nancy King Stoltzfus (both deceased) and one of ten children. Funeral services were held Monday, Sept. 4, from the home in Gap, and continued at the Millwood Church, conducted by M. S. Stoltzfus. Text, Psa. 30:5. (This scripture was suggested by the family, as his former companion had chosen this for a text at her funeral service and was often read and discussed by our departed husband and father). An only surviving uncle (Eli B. Stoltzfus of Hudson, Ohio) preached a short sermon, using John 14:1-4 as a text, then a cousin, John S. Mast, of Elverson, preached, who used Gen. 27:2 as a text. Aaron Mast from Belleville offered prayer. Services at grave, were conducted by Emanuel E. Peachey of Belleville. Burial in Millwood Cemetery. Hymns Nos. 174 and 171, in Church Hymnal, were sung in the church, both selected by our dear departed one. No. 186 was sung at the grave.

"I cannot say, and I will not say,
That he is dead; be is just away.
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land."

By the Family.

SPECIAL MEETINGS

(Continued from page 556)

Thoughts Gleaned.—The influence of evil leads to darkness. Truth is of the good; error is of the evil. May our words be upbuilding to others, not tearing down. God has never left Himself without witness, because He is good. "God is no respecter of persons." We must honor God with all that we have. We should look to God as being high above man; then it is possible we can see ourselves as Isaiah did. Dedicated lives to God—cut loose from the world—causes much suffering and persecution. God has given His people protection, put on the whole armor of God. A man that takes force will be taken by force. "Love your enemies." "Vengeance is mine, saith the Lord, I will repay." We must see the condition of the lost. We have an inheritance that we have not fully invested; an house that we have not yet occupied—that's what we owe to the unsaved. We must adjust ourselves to the condition of the lost of those that are about us, so that they can feel they have a friend. We owe to the lost the Gospel of Jesus. Christ says, "I am the way." If the heathen are to have the Gospel, it must be carried there by us as individuals. Before we can be spiritually minded the Spirit of God must dwell in us. We must continue to partake of that which is uplifting to our spiritual lives. Meditate much on what God has done for us. To be spiritually minded we must surrender all to Christ. We must feed on a spiritual diet. God comes to help whenever there is need. The eternal God is our refuge. Meditate more on the doctrine of God. Without God we have no salvation. Let God have the inner motives of our heart. The greatest tragedy of the world is a lost soul.

Secretary.

Items and Comments

The hurricane which swept over the New England states last year is held by the Traveler's Insurance Company as "America's costliest disaster;" from the standpoint of insurance companies. The losses from that storm are estimated at 680 lives and \$400,000,000 property losses.

* * * *

Twenty Billions for Armaments in 1939 is eighteen times the amount spent for armaments in 1914. This is enough to send twenty millions of missionaries to the needy fields of the world and to support them a year. This would be one missionary to each one hundred people in the world.—The Gospel Minister.

* * * *

Liquor Papers, we read, are carrying reading notices headed, "Avoid Prohibition towns." This is really a favor to such towns because those who like their "likker" are not desirable visitors. Even if beer has vitamins, even if it were not fattening, and even if it had food value as the liquor men advertise, it still has the destructive elements which outlaw it to good society.—The Gospel Minister.

* * * *

There are 12,000,000 Negroes in the United States, and the greatest improvements in the race have come since the beginning of the World War. There are now over 120 Negro institutions of higher learning with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The first Negro collegiate graduate in America was from Bowdoin College in 1826. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Before 1880 most of these entered the ministry, since that, other learned professions.

Nearly 200 have incomes of \$5,000 or more; the medium high school salary of teachers is \$1,300. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.—The United Presbyterian.

* * * *

At the time of this writing (Monday, Sept. 25) no very decisive events connected with the war in Europe are being reported. The world's attention at this time is directed to three spots: Warsaw, the western front, and Washington, D. C.

The lines are being more closely drawn around the former Polish capital, and half the city is reported to be in flames.

The armies of England and France, and also of Germany, are apparently getting ready for a major battle along the boundary line between France and Germany.

Congress is in the midst of a big-word-battle over the question as to whether the present American neutrality laws shall be repealed, or at least amended so as to permit the sale of arms to nations engaged in war.

Strangely enough, all nations are loudly proclaiming their love for peace. Italy has made a strong appeal for the warring nations of Europe to cease fighting and come to terms of peace—with the commonly understood alternative of Italy espousing the side of Germany in case this appeal goes unheeded. Germany, England, France, and Russia, as well as the smaller nations still clinging to their position of neutrality, are all loudly clamoring for peace—and desperately trying to compel the enemy nations to come to their terms. In the United States all parties agree that the main issue is that of America keeping out of the war, but vehemently opposing one another in their contentions as to which is the best way to accomplish this purpose.

Perhaps, by the time this reaches the eye of the reader the whole situation will be changed. But this is the way things appear as

this is being written. Let Christian people continue to keep praying for peace; and especially avoid being drawn into controversies respecting their personal viewpoints. "Peace on earth, good will toward men," under the leadership of Jesus Christ the Prince of Peace, is the banner under which all Christian people should march; remembering that while "the weapons of our warfare are not carnal" if we are faithful in wearing "the full armour of God" at all times, the weapons of peace and love and righteousness are after all "mighty through God." Let us continue to pray for peace, and live as we pray.

ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa.,
Conference

The Lord willing, the above named conference will convene in annual session at the Reiff's Church near Maugansville, Md., on Friday, Oct. 13, at 9 A. M. A cordial invitation is extended to visitors.

On Thursday preceding Conference, the district Mission Board will meet in annual business session at the same place at 9 A. M., and in the afternoon the bishops will meet to prepare the work of Conference.

J. Irvin Lehman,
Secretary of Conference.

John D. Risser,
Secretary of Mission Board.

ANNOUNCEMENT

The 56th semi-Annual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger's Church on Saturday, Sept. 30, 1939.

All those interested are invited to attend. We especially urge all circles to be represented.

Nettie A. Leaman, Secretary.

1940

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Plans are being made to hold the fifth 12-day Young People's Institute, conducted by the Southwestern Pennsylvania Mennonite Conference, sometime during the summer of 1940, D. V., and as near to August first as possible. The exact time and place will be announced later. All friends and former attendants are invited to remember in definite prayer the development of the plans for this Institute.

Young People's Institute Committee
C. F. Yake, Secretary

PEACE AND WAR LITERATURE

TIMELY PUBLICATIONS SETTING FORTH THE BIBLICAL POSITION ON THIS IM- MINENT QUESTION

*"Be ready always to give an answer to every man
that asketh you a reason."*

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, OCT. 5, 1939

(Herald of Truth)
Established 1864

No. 27

EDITORIAL

"Blessed are the peacemakers: for they shall be called the children of God."

Christ gives us the secret of real peace-making when He gives His disciples the instructions as found in John 14:27. Read it.

Another secret of peace-making is that found in I Thess. 5:13, where the people of God are admonished: "Be at peace among yourselves."

In other words, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

After we have found peace with God, are at peace among ourselves, then we are ready to listen to and exemplify this Apostolic admonition: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Here is another secret of perfect peace: "Great peace have they which love thy law; and nothing shall offend them." To love the Word of God means to be obedient to what He tells us to do. One more question still remains: Have we reached the standard, "Nothing shall offend them?"

Look and Live.—That is what penitent Israel did after so many of them had died from the bite of fiery serpents. God commanded Moses to lift up a brazen serpent before them, with the message to his afflicted people that so many of them as looked upon the uplifted serpent should be healed. They looked and, according to the promise of God, they were healed. We also have a like opportunity. Millions of people have been bitten by the same serpent that beguiled Eve in the garden of Eden. Their only hope of salva-

tion is to look upon the uplifted Christ who died that we might live. That means a turning away from this dark and sinful world and its sins, and heeding the voice of Him who said: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

"Owe no man anything." It would be doing violence to Scripture to interpret this as referring to money only—and doing equal violence to Scripture to contend that money is not included in this admonition. Here are a few things to keep in mind in our business dealings with others:

1. Let the Golden Rule be our rule in all our business transactions.
2. Make no debts that we are not morally sure that we can pay when due.
3. If there is the least doubt on this point, let us never borrow any money unless the lender knows what our financial standing is when the loan is made.
4. If we are hard up for money, let us deny ourselves of even the necessities of life rather than contract new debts; practicing economy and thrift till the debts are paid.
5. Let us never lose sight of the fact that buying on the installment plan is a most expensive and unsafe way of transacting business.
6. Should misfortune overtake us, so that we find ourselves hopelessly involved in debt, let our creditors be the first ones to be informed about it.
7. It is not a sin when we ourselves become insolvent through no fault of our own, but it is a SIN to be evasive, deceptive, and dishonest in our dealings with our creditors.
8. When borrowing money, the thing to do is furnish legal paper in exchange that is worth as much or more to our creditors than the sum borrowed; for then we "owe no man anything" until the note becomes due.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

OLD-FASHIONED MENNONITISM

X. Christian Service

Paul's conception of the ideal Christian Church is expressed in these words: "A peculiar people, zealous of good works." Evidently this was also the type of Christianity adhered to by our Anabaptist forefathers, for they exemplified both separation from the world and holy zeal, both of which were taught and practiced by the apostolic Church.

When we compare the present-day activities of the Mennonite Church with what it was seventy-five years ago, we are tempted to come to the same conclusion that others have; namely, that at that time it was a dead church. Our missions, our revival meetings, our Sunday schools, our Church-wide Boards and committees, most of our literature, our young people's meetings, our charitable institutions, all came into being within the past century. Then, our regular appointments in our churches were held once or twice a month; now, most of our churches are occupied every Sunday. We might go on to make other comparisons, but this will suffice.

But while we can not excuse laxness or short-sightedness on the part of any church in any age, there were redeeming features about the Church in the days of comparative inactivity that most of our critics overlook. There was a deep-seated piety among our people in those days that is far from being equalled among us at the present time. Worship was more prominent in the average home of that day than it is in the average home of the present time. In those days it was no uncommon thing for ministers to go on horseback for hundreds of miles to fill appointments in distant churches and to keep up the fellowship among the brotherhood in widely separated communities. To read the letters written in those days reminds one of the epistles written by Paul, James, Jude, Peter, and John as

found in the epistolary writings in the New Testament. If we could regain the commendable qualities which characterized the Church in those days, and add to these the qualities in which we are quite sure that we have made improvements, we would have a church superior to both what it was a half-century ago and to what it is at the present time. Again we quote from the writings of Paul: "Prove all things; hold fast that which is good."

Referring to the record of the Mennonite Church in its earlier history in America, we notice a number of things that are quite commendable. We think of the first known Mennonite conference in America, held in 1725, somewhere in eastern Pennsylvania about fifteen years after the first Mennonite settlement was made in what is now Lancaster Co., Pa., at which time they adopted the Mennonite Confession of Faith drawn up at Dortrecht, Holland, in 1633; of the herculean efforts made to get a reprint edition of Martyr's Mirror, under the leadership of Heinrich Funck and Dielman Kolb, for use by the American Mennonites; of the school houses built in many places, where the children might learn "the three R's" during the week and the Gospel might be preached on Sunday; and of other things which spur us on to greater zeal for the cause. As the membership increased and new settlements were formed, the Church was not unmindful of the spiritual needs of the pioneer settlements and saw to it that they were supplied with ministers. Sometimes ordained ministers accompanied the new groups of colonists and took charge of the congregation. At other times there were ministers and bishops to follow up and ordain men especially for such places. Even in the congregations west of the Mississippi they occasionally heard the voices of ministers and bishops from Virginia, Pennsylvania, Ontario, Ohio, and other distant states. One commendable feature of such visits was that as a rule these traveling evangelists were their own treasurers and paid their own traveling expenses. The bantering offer, "I'll come if you pay my traveling expenses," was not heard until later times.

Among the early Mennonite leaders whose names are still household words were Bishops Peter Eby, Benjamin Eby, Peter Burkholder, Martin Burkholder, Samuel Coffman, Andreas Mack, Jacob N. Brubacher, Isaac Eby, John M. Brenneman, Henry Nice, J. M. Shenk; evangelists J. S. Coffman, Noah Stauffer, C. B. Brenneman, John K. Brubaker, and many others. It is to men of this type that we are largely indebted for the forward movement in the activities of the Church during the past half century.

Today, as in times past, we are often reminded that there may be religious activity without having spiritual life.

What we **are**, rather than what we **do**, is what measures the worth of a man. Where religious activity springs from a zeal for righteousness and a burden for lost souls, we may expect great things from God. What we need, therefore, is a heart experience; a new birth, an evangelical conversion, a "unity of the Spirit in the bond of peace," "a conscience void of offence," a hundred per cent loyalty to God and the Church, a burden for souls, a zeal for righteousness; and if these things be in us and abound, it will be true of us as a church that "they that were scattered abroad went everywhere preaching the WORD."

FULLY SURRENDERED

By Elias B. Martin

For the Gospel Herald.

The Lord is ever present, our constant companion, and a real help in time of need. He will never leave nor forsake us, but is ever ready to help us if we call on His name.

This was my experience recently while in the hospital on account of an operation. As is usually the case after an operation, during the first few days some pains set in, and I have an old typhoid fever sore in my left side which always causes me much needless, or at least extra, pain at such times. One night these pains were getting so unbearable that I could hardly lie, and even caused pain in the wound. So I prayed to the Lord to relieve me of those extra pains which were causing me such misery. I entreated with Him for probably half an hour, first in the name of the Father, Son, and Holy Spirit, but with no result. Then I appealed directly in the name of Jesus, the name in whom the apostles did such miracles, and finally directly to His great love. Finally the pain began to get less and less, but I kept on appealing for a complete victory. Finally I fell asleep, and in the morning when I awoke the pains had left me, never to appear again in such a severe form. Of course, I gave Him all the honor for it.

But a few days later, while reading in the book of Job, how Job after losing all his earthly possessions, even all his children, could say, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," I could not help but think how impatient we usually get if perhaps a cow or a horse dies, or if the price of wheat or cattle falls; or perhaps a crop does not turn out as we had hoped, so that we cannot make the payment we had hoped, or buy the new car, or make the improvement to the home, etc. We are too often apt to consider these earthly blessings as our own, and forget that they really belong to the Lord, and that we are only stewards of

His possessions, that He has a right to take part of it away from time to time if we become too selfish with them.

But when in the next chapter, after Job was covered with boils from head to foot, we know how much pain one boil can cause, but we cannot even imagine what pain he must have suffered. After reading this I felt as if I had received a severe rebuke from the Lord, that I could not suffer a little bit of pain for a day or two for His sake. When I considered how much He suffered on the Cross, in the garden and in the judgment hall, and all this for my sake, so that I the guilty one might be pardoned, and escape the suffering of the penalty for my sins, I prayed to the Lord to have patience with my impatience and to forgive me. To fully consecrate ourselves to Him we not only give up our earthly treasures, but also our own bodies, to do with as He pleases. Sometimes we get so busy with our earthly treasures that we have no time even to think of spiritual things, and He sees fit to lay us low for a while to give us time to think, and perhaps that He can talk to us. Then should we not with Job give Him all the honor and say, "Shall we receive good at the hand of God, and not receive evil?" And what was the result? After Job saw his own self-righteousness and confessed that he was nothing, but that the Lord was all in all, then Job was blessed with a double portion to what he had before, and lived much longer than he had done before.

If we fully surrender ourselves into His hands as Job of old did, He will not fail us, but will richly reward us for our patience. But if we are impatient and grumble, and complain about the misfortune which has befallen us, and thereby do not even give Him a chance to be with us, and to help us bear our affliction, or to draw us closer to Him through it, then we will likely have to bear our own burdens. Perhaps the Lord wants to fit us better for a certain work for Him for which we have not been properly fitted; perhaps we have been too busy, too much occupied, so He could not speak to us. So let us consecrate our whole selves, body, soul and spirit, as well as all our earthly possessions, to use to His honor and glory wherever the need may arise.

Waterloo, Ont.

WILL GOD SAVE AN INFIDEL?

Yes; He will save anyone that will come and repent. There was a man who claimed to be an infidel. He had forty-five young men in his club of which he was president. There were revival meetings going on in the neighborhood. One day the pastor of the church where the meetings were held met the man on the street and invited him to come to the meeting. He said, "I don't know that I ought to go,

OATHS

(A selected article by the late Bro. John H. Mosemann and sent in for publication some time previous to his death.—Editor.)

The dismissal of the most distinguished theologian in Europe—Karl Barth—from his professorship for a refusal to take the oath of absolute obedience to Herr Hitler not only reveals that Dictatorship everywhere will demand an abject obedience under penalty of the Divine vengeance, but raises the whole question of the permissibility of an oath to the disciple of Christ. All Christians throughout Europe may have to face this crisis before many years have passed.

Prohibition

There is no doubt, and can be none, that the words of Christ and the Apostle James seem to be an absolute prohibition of all oaths. Our Lord says: "Ye have heard that it was said to them of old time"—that is, by Jehovah: Num. 30:1, 2—"Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, **swear not at all**; but let your speech be Yea, yea; Nay, nay" (Matt. 5:33). So the Apostle James could not, to all appearances, be more explicit. "But above all things, my brethren, **swear not**, neither by the heaven, nor by the earth, **nor by any other oath**" (Jas. 5:12).

Profanity

The ground on which these explicit commands are set aside is usually the contention that all they forbid is **profane** swearing, or profanity. But a glance at the passages makes this escape wholly impossible. For (1) our Lord is expressing a sharp antithesis between His teaching and that of the Law, on this point; but the Law absolutely forbade profanity: "Ye shall not swear by my name falsely, so that thou profane the name of thy God" (Lev. 19:12). Christ cannot antagonize His teaching to the Law if it is identical. (2) The Lord is forbidding what the Law **commanded**—"Thou shalt perform unto the Lord thine oaths": He is not therefore forbidding profanity. (3) His prohibition is all-embracing, including profanity: "Swear **not at all**"; or, as the Apostle puts it, "**by any other oath**." And (4) Christ counters with what He permits, which is solemn asseveration, not judicial oaths: "But let your speech be Yea, yea; Nay, nay." By doubling the words He shows the utmost that He allows of passionate speech in a believer, which must not reach an oath, either judicial or profane—"Yes, yes! No, no!" It is not profane speaking that our Lord is forbidding, but any speech that goes beyond a very intense, but simple, affirmative or negative.

Divine Oaths

But those without dispensational insight set aside the command on another ground also. We may take the beloved commentator Dean Alford, who always sought fidelity to Scripture, as an example. While admitting that "the Lord lays down the rule of the Christian community, which is not to swear at all; and the greatest regard ought to be had to the scruples of those who object to taking an oath," he also says that total prohibition is "inconsistent with the example of (1) God Himself, of (2) the Lord when on earth, and of (3) His Apostles." But this completely misses the point that the oath, perfectly sinless in itself, is **dispensationally** forbidden. (1) The fact that the Most High takes an oath is no sanction for our doing so if it has been forbidden us. (2) Our Lord, if He took an oath (Matt. 26:64), took it as obeying the whole Law for us, exactly as He was circumcised. And (3) the Apostles never took an oath, for Paul's calling God to witness involves no self-imprecation, and therefore is no oath; and the assertion that an oath **among men** is an end of strife (Heb. 6:16) merely marks off the Church from the world; for the world has to be steadied by self-imprecation, while the Church is to be the repository of simple truth.

Self-Imprecation

A clear understanding of what an oath is illuminates the whole attitude of Christ. An oath is a self-imprecation, binding the swearer before God to declare the truth, or to render absolute obedience, at the peril of divine judgments: as Matthew Henry expresses it: "By oaths, by the consent of nations, men have cursed themselves, not doubting that God would curse them if they lied against the truth." It is in the phrase—"So help me, God"—that the essence of an oath lies; or, as the Scotch oath puts it,—"As I shall answer to God at the great Day of Judgment"; for "whatever be the form of an oath," as Paley says, "it is invoking God's vengeance, or renouncing His favor, if what we say be false." Legal definitions of the oath (see Wharton's Law Lexicon) involve the idea of divine vengeance; the Chinaman smashes a saucer in court, to indicate his own peril; and pagan tribes swear by weapons to wound, by sun to burn, and by beast to devour them if perjured.

Grace

Nothing could therefore be clearer than the reason of the Lord's prohibition. For an oath is of the very essence of Law, and therefore impossible under Grace. An act can be right in itself, yet wrong at a given time and under given circumstances; an act perfectly appropriate to the Law may be vitally inconsistent with the Gospel;

but I believe in morality and I think the meetings teach that," and he said he would like to see some of his young men go to these meetings. "I suppose I am somewhat responsible for them."

The minister said, "Suppose you invite them to come."

"I am willing to ask them," was the reply.

The next day the minister asked him if he had asked the young men to come. He said, "Yes, but none of them would come."

"Did you tell them you would go along?"

"I did not; I told them I would not go. If I should go, people would say there is a radical change in me."

"Now if you **will** come, tell the young men."

"I will."

"I will reserve a block of seats for you and I will tell the people you have come, not because you have ceased to be an infidel, but because it is a good moral movement."

He said, "If you will do that, I will come."

He came, and twenty-six of his young men came with him and sat in the block with him which was reserved for them.

The minister arose and made the remark that he said he would. The meeting went on, and five of the young men were converted that night; and the one that seemed happiest over it was this infidel leader. He knew nothing that would keep them from their sinful ways.

The next night they were there again, and some others with them. Several others decided for Christ. The one that was most interested in getting the young men to Christ was this infidel. He seemed very happy when he saw one after another taking the stand for Christ until they all came.

The last night of the meetings when the pastor and one of the deacons were in front of the church, the man came up and said to the pastor, "I have been so busy, and I have had no time to take stock. I can renounce my infidelity and become a Christian."

The minister said, "If you go on as you are going, as you are doing now, you will be one of the best Christians on earth."

His doubts all disappeared that night. He stood up and made a confession of Jesus Christ. He gathered his young men into Sunday school and became a teacher of a large Bible class. As he went he was cleansed. The Lord can cleanse anyone that is ready to give his heart to the Lord.—Reported by a brother.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

and an act commanded to one (a Jew) may be forbidden to another (a Christian). So the sword and the oath may be perfectly legitimate to an unbeliever, while definitely forbidden to one who has set himself as a disciple under the commands of Christ. Therefore our Lord says:—"But I say unto you, Swear not at all." The principle of the Law—justification by works—allowed an Israelite to stake his eternal salvation on his truthfulness; as set by Law to work out his own salvation, he could consistently imperil his life on any part of his conduct. But Grace makes this wholly impossible. Salvation by works has proved a total and disastrous failure, and God has swept it utterly aside. Our standing is on mercy alone. The essential peculiarity of an oath—that which differentiates it from a solemn affirmation—is the invoking of God as an avenger; it is a challenge to God to deal with us on the ground of our works; it is a definite abandonment of our standing in grace; it is courting the thunders of Sinai. God has sworn (Heb. 4:3), and the Jehovah Angel will swear again (Rev. 10:6), but **He has never sworn in the dispensation of Grace.** The new Lawgiver, superseding Moses, therefore wholly rescinds the Mosaic legislation on oaths.

An Explicit Command

Nor does our Lord allow any exemption or exception. "Swear not"—

would be sufficient: "swear not at all"—excludes every possible or conceivable oath, under any circumstances or in any form. If a judicial oath is "swearing," it is forbidden, for Christ says, "Swear not." Moreover, He says:—"Let **your** speech be Yea, yea; Nay, nay; and **whatsoever** is **more than these cometh of evil.**" An oath is profoundly more than Yes or No, or it would not be an oath; therefore, for one "under law to Christ," it is evil; and it entered only when the world entered the Church. "When the Church," says Dr. Döllinger, "had opened her gates to whole nations and populations, and had established relations with the civil power, **she was obliged to allow political and judicial oaths.**" The oath is the crux of allegiance to world-powers; it shackles Christian liberty, and, in oaths of obedience, the believer unlawfully abdicates his responsibility; it is alien, together with all vows, from simple dependence on the Holy Spirit; it binds the evil conscience, but it is superfluous to the cleansed and truth-loving soul. The Holy Spirit, endorsing Christ, prohibits oaths in words impossible of exception, misunderstanding, or evasion. "**Above all things, brethren, swear not, neither by the heaven, nor the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment**" (Jas. 5:12).—D. M. Pantou, Sel. by J. H. Mosemann.

PREACHER'S PAGE

SERMON OUTLINES

TWELVE NEW THINGS PROVIDED

II Corinthians 5

1. Relationship—Reconciliation (v. 18).
 2. Righteousness—God's (v. 21).
 3. Creation—in Christ (v. 17).
 4. Walk—by faith (v. 7).
 5. Office—Ambassador (v. 20).
 6. Ministry—Persuade (vv. 11, 18, 19).
 7. Love—Christ's (v. 14).
 8. Motive—Pleasing Him (vv. 9, 15).
 9. Fellowship—Divine (v. 16).
 10. Outlook—Judgment (v. 10).
 11. Body—Resurrection (vv. 1-5).
 12. Home—with the Lord (vv. 6, 8, R. V.).
- Compare: Revelation 21:1-5.—N. H. Camp in Moody Monthly.

THE FOLLY OF TRUSTING THE ARM OF FLESH

By John L. Horst

Text: Jer. 17:5.

1. It is foolish because of the nature of the flesh.—Rom. 7:18; 8:13.
2. It is foolish because of how it has failed people.—II Chron. 32:8. Recall also Solomon at his best and worst.
3. Because of the doom pronounced upon the flesh.—Jer. 17:6.
4. The blessings of the trustful life, which is empowered by the Spirit.—Zech. 4:6; I Cor. 2:1-5.
 - a. A healthful life.—Jer. 17:7, 8; Jno. 4:13.

- a. A fruitful life.—Psa. 1; Jno. 15:16.
 - c. An unfading life.—Jer. 17:8; I Pet. 1:4; 5:4.
 - d. A victorious life.—I Jno. 5:4; 4:4.
5. Modern Applications.
- a. The failure of education and plans of men to solve the ills of the world.
 - b. The increase of crime and wickedness in spite of advances in inventions and civilization.
 - c. Salvation through Christ and trust in God the only remedy for the ills of mankind.

Scottdale, Pa.

THE DOOR

Scripture Lesson: John 10:7-10.

Text: Rev. 3:20.

1. The Emblem of the Door in Scripture.
 - a. A long-locked, unused door is hard to open; so is the human heart. Jer. 17:8; Rom. 8:7.
 - b. Requires power to do it. Rev. 3:7; Zech. 4:6.
 - c. An open door lets in sunlight. John 14:23.
 - d. A door is for ingress and egress. Rev. 3:30; Mark 3:20; Mark 7:15; Psa. 141:3; Rev. 3:8.
 - e. A knock at the door should be answered. Rev. 3:20.
 - f. One who knocks wishes admittance. Rev. 3:20; Psa. 24:7.
 - g. A door is closed for safety and separation. Luke 13:25; Matt. 25:10; Num. 16:19; Songs of Sol. 5:2-6.

—Selected.

WHAT THEY SAY—

"One of the best studies for ministers is **SERMONS**—other ministers' sermons."—Expositor.

"The preacher must realize that his mission is to get the truth to the people, and he must not refuse any help that any one can give him to make the truth cogent and gripping."—Percy S. Malone.

"Read sermons, read them by the tons."—George Hamilton Combs.

"Forget the saying that 'preachers are born,' for where would any man be unless he learned from others?"—Bishop Vincent.

"Once or twice a year I like to read a volume of sermons to see what other men are thinking about."—Newell Dwight Hillis.

"Every preacher should keep in touch with the thought of other great and splendid men laboring in the ranks of the ministry. No reasonable man expects to do everything himself."—Christian Advocate.

"Paul says to Timothy, and so he says to every preacher, 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own."—C. H. Spurgeon.

"A man is himself, plus the books he reads. To cut one's self off from the great thoughts buried in books is like being a fisherman without a line, or a miner without a pick."—Sel. by C. F. Derstine.

THE MINISTER OVER FIFTY

The Baptist, of Chicago, calls attention to statistics compiled by the Travelers Insurance Company, which proves that "the ability to drive without accident increases with age. Drivers fifty years of age and over have a record thirty-six per cent better than the average."

The Baptist insists that the maturity of judgment which counts in handling an automobile counts in handling a church. Though there is something to be said for the dash and speed of the youth, there is a great deal to be said for the older hand on the wheel. The minister over fifty may be the man of all men for the job.—The Christian Leader.

MUTUAL BURDEN-BEARING

By Bernard B. Kautz

For the Gospel Herald.

We take a retrospective view of the General Conference meetings that were held in the 'Valley,' near Allensville, Pa., the later part of August. It is a wholesome picture we see; a 'cross-sectional' view of the membership in the Mennonite Church. We can still

visualize the large tent crowded with delegates and interested visitors.

While sitting and mingling among this large gathering, representing many congregations from a score of States and some Canadian provinces, we saw, heard, and experienced many things which provoked thinking. It wouldn't be practical nor interesting to express all the thoughts that passed through our minds, so we'll consider but one thought and only a single phase of it.

As we looked over this vast audience, of about 5,000 people of like precious faith, it dawned on us that they came from many walks in life—farmers, home-keepers, business men, factory and office workers, etc. Most of the folks were middle-aged (some younger, some older) leaders in the Church, gravely concerned and interested in the salvation of never-dying souls, particularly burdened for the spiritual welfare of the 'flocks' the Holy Spirit entrusted to their charge.

We considered our Church leaders as they stood before us. We took note of their intelligent appearance; their talents; their special training; their several abilities; their consecration to the Lord and usefulness in the Church. We thought of the money, time, and efforts they expended, some of them travelling many miles, so as to be present and give useful help and be helped by these meetings. Most of those in attendance paid their own way. The frugally-efficient management and unstinted hospitality of the local brotherhood did much towards keeping the expenses down to a minimum.

It could be seen, very plainly, that our ministers, like all faithful workers, give of their means, time, and talents to promulgate the Gospel message. That's what the apostles and forefathers of the Mennonite Church did in the past, and we are now enjoying the pleasant fruits of their sacrifices and labors. Few of our present ministers think, (much less expect) that they should be paid for the services they render to the Church. Yet, this writer knows of some brethren who would favor commercializing the Gospel and in so doing exploit the Church.

Since we are aware that such an unwholesome problem exists, we may as well face it and cope with the situations as they present themselves in the communities. The Mennonite Church does not believe in a salaried ministry, and rightly so. It is unfortunate yet true that the Christian workers (barring a few exceptions) who are paid, or who must be helped repeatedly, are not as efficient and much less effective in the work than those who, as the saying is, 'hoe their own row.' Much of their influence goes with the 'bread and butter' they accept.

We believe that every member should 'bear their own burden' and to live within their incomes. That goes for all

Christian workers. "Bear ye one another's burdens," is right and good after the individual has done his part. We appreciate the fact that the ministers have extra duties placed on them; such as visiting the spiritually and the physically sick, attending weddings and funerals, special studies in the preparation of sermons, the shepherding of the 'flocks,' etc. With their responsible calling is the promise of a special portion of grace.

The Mennonite Church does not practice a neglected ministry, as some would term it. If there is a neglect it is on the ministers' part. If a brother is dependent on his regular, daily, employment to 'make ends meet,' then it is unbecoming for him to attend a lot of 'special' mid-week meetings that he cannot afford nor concern him. If he stays at home and works consistently, and then in spite of his best efforts and living within his income, conditions are such that he needs additional financial aid, his own congregation is usually more than willing and ready to make up the deficiency—which as a rule isn't much. Much more could be said about calls from neighboring congregations for special work and the remuneration for the same. Each one can figure that out and care for it as it suits. It is wise to encourage and live on a little less than what our income is.

In the last chapter of his first epistle, the apostle Peter gives to the ministers some very wholesome and encouraging teaching. Read it. The apostle Paul, also, through his words and actions, set some worth-while precedents, for ministers to follow. He worked with his own hands, supporting himself and those with him, so that he wouldn't be chargeable to anyone. From years of observations we've concluded that it is preferable to be financially independent and to retain one's influence, rather than to accept gratuities and become a 'rubber stamp.' It is better to be poor financially, live frugally, and be spiritually rich.

Lancaster, Pa.

SPECIAL MEETINGS

Elizabethtown, Pa.

Report of the Harvest and Bible Meeting held at Good's Church, near Elizabethtown, Pa., August 19, 20, 1939.

Organization.—Mod., Noah W. Risser; Chor., Abner Stoltzfus; Secy., Ruth Miller.

Subjects and Speakers.—(Saturday afternoon) Devotion (Psalm 65), Abner Martin; Harvest Sermon, Simon Bucher; A Faithful and Wise Steward, Oscar Burkholder. (Saturday evening) Devotion (Hebrews 1), Samuel Frey; A Propitiation through Faith in His Blood, Milton Brackbill; The Basis of Christian Fellowship, Oscar Burkholder. (Sunday morning) Devotion (Ephesians 6), Charles Hostetter; Sunday School (Primary and Intermediate), Milton Brackbill; (Adults), Simon Bucher; Yielded to God, Milton Brackbill. (Sunday afternoon) Devotion (Eph. 5: 22-6:3), Christian Frank; The Home, Simon Bucher; The Holy Spirit Helpeth, Milton Brackbill; "Be Not Conformed to This

World," Oscar Burkholder. (Sunday evening) Devotion (Psalm 139), Martin Kraybill; The Heart of the Master, Milton Brackbill; Sermon (Am I Convinced the Bible Is True?), Oscar Burkholder.

Thoughts Gleaned.—In view of all blessings, one day of praise is not enough. God's greatest promise to Abraham was, "I will make thee a blessing." How we look for unusual blessings before we give! The amount of possession does not change the principle of stewardship. Stewardship is threefold: (1) Stewards of mysteries of God (I Cor. 4:1, 2); (2) Stewards of manifold grace of God (I Pet. 4:10); (3) Stewards of money. Christ as our propitiation is the golden theme of the Bible, the heart of the book of Romans. Christ had no need of propitiation for Himself—He was blameless. But if He had not died no man could enter heaven; even saints who were there could not have remained. What God's justice demanded, His love provided. The possibility of fellowship rests on Christ, the responsibility of entering and continuing in it rests on us. No relation with God, no fellowship; no fellowship, no service pleasing to God; no service, no influence on fellow man for his salvation. Most of the ordinances give expressions of fellowship. "Reckon yourselves to be dead." Life joined to Christ brings liberty. Any command of Christ is sweet when we abide in Him; as the purposes of husband and wife blend and bring joy, because of love one for another. Home is the basic unit and true foundation of the social order, a safe haven from the stormy sea of life; a sacred shrine where man purifies his soul at the altar of prayer. Call upon the Carpenter of Nazareth to help build your home. "It is expedient for **you** that I go away." The disciples easily could understand how it would benefit Christ, but He said, "It is expedient for **you**." We ought to yield ourselves so that we will be a body, not only a channel, in which the Holy Spirit may dwell and reach out to men. God always did His acts in the light of separation. Nonconformity is proof of transformation. Christ came to earth to reach men; not only for thirty-three years, but for ever after. The Master "made himself of no reputation" when He stopped to talk to the woman of Samaria. He came to save, not condemn. Christ's heart, at His ascension, yearned for the whole world. Proofs that the Bible is true: (1) The Bible declares its truth. (2) The church fathers said it is true. (3) God is revealed by the Book and creation. (4) Its principles are true and unchangeable, and original with the Book. (5) Its prophecies are reliable, fulfilled to the letter.

Secretary.

New Holland, Pa.

Report of Workers' Meeting held at the Welsh Mt. Samaritan Home Mission, Sept. 4, 1939.

Organization.—Mods., Sem Eby, Martin Hershey; Chors., Amos H. Hershey, Jacob Musser; Secy., Everett Buckwalter.

Program and Speakers.—(Morning) Devotion (Psa. 46), Walter Oberholtzer; Sermon (I Pet. 2:9), Snively Martin, Hinton, Va.; A Vision of Christ, a Cure for Present-Day Evils, John H. Mosemann; Aggressive Yet Conservative, Martin Weaver. (Afternoon) Devotion (Psa. 37), Noah Sauder; Africa's Need, John H. Mosemann; Our Work on the Mountain—in the Home, Henry K. Hershey; Our Work on the Mountain—in the Sunday School, Ira J. Buckwalter; Testimonies, Isaac F. Boots; Helping New Converts to Grow, Noah H. Mack. (Evening) Devotion (Heb. 2), Aaron Weaver; "Prove All Things, Hold Fast to That Which Is Good," Martin Kraybill; Evangelistic Sermon, Mahlon Witmer.

Thoughts Presented.—Filling the place we are in as lively stones—willing, by letting our

(Continued on page 571)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE FINING POT

By Leah Kauffman

For the Gospel Herald.

The Craftsman fashioned a vessel rare
To stand in the temple old.
It wasn't of pottery, silver, or brass,
But of shining, gleaming gold;
For pottery would break, the brass corrode,
And the luster of silver fade,
And a vessel worthy of sacred use
Must of finest metal be made.

So into his fining pot he placed
A lump of gold one day,
And with the furnace heated seven times hot,
He burned the dross away;
Then with patience untold and infinite care,
And tools both cruel and keen,
He labored and wrought 'til before him stood
A vessel pure and clean.

And so the Master Craftsman above
Fashions the souls of men,
"Vessels meet for the Master's use"
He needs them again and again.
Of finest metal they too must be;
So in his workshop each day,
He tests and tries the souls of them,
Whether they be of gold or clay.

Some are tried by the strain and stress
Of petty everyday things;
Some souls are fashioned by want and care,
And some by riches with wings,
But some, ah these, he calls apart,
Away from the paths of men,
Are their souls of finer gold made?
For with acid the master tries them.

To these he gives the acid test
Of long, dim nights of pain;
Of weary days and aching hearts
Of suffering and endless strain;
With kind, cruel hands, he fashions with care,
And burns the dross from the soul,
'Til lo! in His dear hands appears
A spirit made perfectly whole.

The Master is fashioning vessels rare
To stand when eternity is old;
They aren't of pottery, silver, or brass
But of gleaming, shining gold;
For pottery will break, the brass corrode,
And the luster of silver fade,
And vessels fit for heaven above,
Must of finest metal be made.

Harrisonburg, Va.

IS THY CRUSE OF COMFORT FAILING?

Neither shall the cruse of oil fail.—I Kings 17:14.

Is thy cruse of comfort failing?
Rise and share it with a friend,
And thro' all the years of famine
It shall serve thee to the end.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to lift thy brother's burden,
God will bear both it and thee.

Lost and weary on the mountains
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou wounded in life's battle?
Many stricken round thee moan;
Give to them thy precious ointment,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill:
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is thy heart a living power?
Self-entwined, its strength sinks low;
It can only live by loving,
And by serving love will grow.
Sel. by Blanche E. Buckwalter

Atglen, Pa.

"PERFECT THROUGH SUFFERING"

By Ella Plank

For the Gospel Herald.

"Is there no other way, O God,
Except through sorrow, pain and loss,
To stamp Christ's likeness on my soul—
No other way except the Cross?"

"Through eyes grown dim with falling tears,
In vain some other path I seek;
'The cross is heavy, Lord,' I pray,
'So heavy, and I am SO weak."

"I cannot drink this bitter cup,
I plead with passionate protest;
'Lord, let it pass—Thy hand lies hard
Upon me—I am sore distressed."

"And then a voice stills all my soul,
As stilled the waves on Galilee;
'Canst thou not bear the furnace heat,
If 'mid the flames I walk with thee?"

"I bore the cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead?
I'll give thee strength—lean thou on me."

"And then with sudden shame I fall
Low at His blessed, pierced feet,
'Lord, teach me how to follow Thee,
And make me for Thy service meet."

"I am not worthy e'en to lift
Thy hallowed cross—Thy pain to share;
Perfect through suffering, if Thou wilt,
So I at last Thine image bear."

This poem was handed to me in tract form after being a shut-in; the sentiment of the poem being my experience with the Lord. After having been informed folks were all against me I really became discouraged, not having any desire to get well any more, really wanted to leave this world. But then the Lord had a chance. He was just

around the corner. He promised ever to care for His own when all other helpers fail. One night the Lord spoke to me in a very definite way; first of great fear of man and hell, then later of the great King's Insurance Company for all those who will turn their eyes upon Him, believe His precious promises.

Today I can praise a crucified Saviour who so shamefully suffered and bore the cross and wore the cruel thorns for me. He unlocked the door and today I am free through Him. Today I realize and can praise Him for my suffering. I trusted in man instead of the Lord. My health is better than it has been for years, except my nervous system is weak. Praise the Lord for a thorn in the flesh! I would invite all suffering shut-ins to lean on His arm. Come to the foot of the Cross, depend on the Lord instead of human hands. Remember God is still on the Throne. He ever cares for His own.

Royersford, Pa.

GO TO THE FOUNTAIN

It was on a very warm summer's day that I once called at a small house to beg a cup of water. The poor woman who lived there gave a nice clean cup to her daughter, to bring the water from the spring, but the giddy girl dipped the cup into the stream that ran by the side of the garden hedge.

When her mother saw what she was about, she called to her, "GO TO THE FOUNTAIN!"

Thirsty as I was, there was something very pleasant in the sound of the poor woman's voice.

The little girl brought me the cup and never did I drink a more refreshing draught. I seemed to feel as thankful, as I have no doubt Abraham's servant was, when Rebekah gave him the water at the well. Gen. 26.

I walked away quite revived, musing on the words, "Go to the fountain."

Many a time since then have my lips been parched with thirst; many a sultry sun has passed over me, for this happened in the days of my youth; but I do not remember ever having taken a draught of water, from that day to this without being reminded of the words "Go to the fountain."

Like the little girl with her cup, I have been satisfied too often in obtaining an object in the easiest way, rather than in the best way. I have been too inattentive, and too idle. I have gone to the stream, and not to the FOUNTAIN.

What a mercy it is that there is a fountain to go to! A fountain that is open to all, and suited for all, even the spirit of the blessed Saviour, in our hearts. Children, if you would be saint on earth and angels in heaven, "GO TO THIS FOUNTAIN."—Selected.

"Do violence to no man."

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Oct. 15, 1939.—Matthew 4:1-11.

THE TEMPTATION OF JESUS

Golden Text.—For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

Introductory.—After His baptism, Jesus was led by the Spirit into the wilderness to be tempted of the devil. In this He sets us an example that we may well pattern after when we are faced by the tempter. While He was absolutely perfect in the sense that no mere human is perfect, there was nothing in evidence in this series of temptations that we may not successfully accomplish if we make use of the same weapons which Jesus did. But let us not forget His example in fasting before the test of temptation came to Him. On one occasion, after He had performed a notable miracle, He declared that "this kind can come forth by nothing but by prayer and fasting." They are still the Christian soldier's strongest weapons.

1. The First Temptation (1-4).—The first thought that comes to us here is that Jesus had been amply equipped to meet the tempter, in that He was engaged in prayer and fasting. In this spirit He was invincible against any form of attack. The devil came to Him and said, "If thou be the Son of God, command that these stones be made bread." The devil took it as a matter of course that Jesus considered the bread question the most important question in life. Here is where most humans fall down, in that they are willing to do what they know to be wrong, provided they are convinced that it is necessary to do wrong in order to make a living. But not so Jesus. Hear His withering reply: "It is written, Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." It is the bread from heaven, not the bread on earth, that keeps us alive spiritually; otherwise we perish. Read Jno. 4:5-15; 6:30-37.

2. The Second Temptation (5-7).—The devil came at Him the second time. "If thou be the Son of God," said he, "cast thyself down: for it is written," etc. We notice several things in connection with this temptation. In the first place, there was that faithless "IF." Christ knew that He was the Son of God; the if was not needed. If there had been any question as to the outcome of this temptation, it is quite apparent that this expression of doubt as to the Deity of Christ did not strengthen the devil's case. Then it will be noted further that the devil quoted Scripture (somewhat distorted,

but at the same time it was a Scriptural quotation). It was the old trick of hypocritically quoting Scripture in a way and under circumstances calculated to thereby overthrow the Word of God. But Christ was not to be caught by such hypocritical subterfuge. This was His reply: "It is written again, Thou shalt not tempt the Lord thy God." Again the devil was defeated, but he was not yet willing to give up.

3. The Third Temptation (8-10).—This time the devil led Jesus on to a high mountain and showed all the kingdoms of this world in a moment of time, saying, "All these things will I give thee, if thou wilt fall down and worship me." Men have fallen for a far less tempting bait than this was. Some would jump at the chance when only a little county or township office were dangled before their eyes. But not so our blessed Lord. We hear His declaration on another occasion: "What shall it profit a man, if he gain the whole world, and lose his own soul?" This was His reply to the tempter on this occasion: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Give these three temptations, together with our Saviour's responses,

a careful, prayerful study, and you have the equipment that will enable you to meet every form of temptation and overcome the tempter. There was no wavering on the part of our Lord, neither was there the least sign of the brag-gadocio about His methods. He simply clung to Scripture, remained true and loyal to the Father, and the devil could not touch Him. "Go and do thou likewise."

4. Results (11).—"Then the devil leaveth him, and, behold, angels came and ministered unto him." Notice the two things herein mentioned: (1) "The devil leaveth him." It reminds us of the Scriptural assurance, "Resist the devil, and he will flee from you." (2) "Angels came and ministered unto him." What the angels did for the Son of God, they will also do for all the sons and daughters of almighty God who remain true to Him in every form and time of temptation. We have the positive assurance that so long as we are faithful to God He "will not suffer us to be tempted above that we are able" (I Cor. 10:13), but that He will also make for us "a way of escape." The reason why people yield to temptation is clearly set forth in Jas. 1:12-16. May we all learn a lesson from Jesus who showed us how to overcome the enemy of souls. In the language of inspiration, "In all these things we are more than conquerors through him that loved us."

"He that overcometh shall inherit all things."—K.

BIBLE MEETING TOPIC

THE HOLY COMMUNION.—

I Cor. 11:20-34

Topic for October 15

MOTTO

"This do in remembrance of me."

OUTLINE STUDY

I. A Memorial Service.

1. Prefigured in the Passover.—Ex. 12: 21-28; I Cor. 5:7, 8.
2. Instituted by Jesus Christ.—Matt. 26: 26-28; Mark 14:22-25; Luke 22:19, 20.
3. Its object.—
 - a. To keep in memory and show His death till He comes.—I Cor. 11: 24-26.
 - b. To express a communion of the participant with the suffering.—I Cor. 10:16.
 - c. To express a union with one another in Christ.—I Cor. 10:17.
 - d. To express exclusive devotion to Christ.—I Cor. 10:18-22.

II. How to Prepare for the Memorial Service.

1. By self-examination.—I Cor. 11:27, 28, 31.
2. By prayerful meditation on the meaning.—I Cor. 11:29, 30.
3. By separation from idolatry and sin.—I Cor. 10:14; 5:7, 8.
4. By purging out the defiled.—I Cor. 5:11-13.
5. Providing elsewhere for satisfying hunger.—I Cor. 11:20-22, 33, 34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. What the Communion Means.
 - a. What Jesus did when He commanded it.
 - b. The meaning of the broken bread.
 - c. The meaning of the cup.
 - d. What the one who partakes should mean to express.
 - e. Who is unworthy?
 - f. How to be worthy.

For Seniors.

1. The Purpose of the Communion.
2. How Believers May fulfill the Purpose.
3. Preparing for the Service.

PERSONAL THOUGHT

"Let us draw near with a true heart, in full assurance of faith." Thus we may be worthy to enter into the fellowship of Jesus' suffering and show forth His death in partaking of the communion service.

SEED THOUGHTS

Blest feast of love divine!
'Tis grace that makes us free
To feed upon the bread and wine,
In mem'ry, Lord, of Thee.

That blood which flowed for sin,
In symbol here we see,
And feel the blessed pledge within
That we are loved by Thee.

Oh, if this glimpse of love
Be so divinely sweet,
What will it be, O Lord above,
Thy gladd'ning smile to meet?

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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THURSDAY, OCTOBER 5, 1939

Field Notes

On Tuesday night, Sept. 26, four were received into the Church by water baptism at Culp, Ark. Bro. J. R. Shank of Versailles, Mo., officiated. H.

A series of meetings are scheduled to begin Oct. 7 at the Shore Church, Shipshewana, Ind., with Bro. John R. Mummaw, Harrisonburg, Va., in charge.

A two-week Bible school is to be held in the Bowne Church near Clarksville, Mich., Dec. 11-22. Instructors: C. C. Culp, J. E. Gingerich. Plan to attend. T. E. S.

The Lord willing, a series of meetings will start Oct. 15, with the congregation at Martindale, Pa., in charge of Bro. John W. Weaver of New Holland, Pa. Cor.

Among the worshippers at the Scottsdale Mennonite Church last Sunday were Bro. O. O. Miller of Akron, Pa., and Sister Emma Townsend of Masetown, Pa.

On Oct. 1 votes were taken toward the ordination of a deacon at the Pleasant Grove Church, Salix, Pa., with ordination services planned to be held on Oct. 15. M.

The Associated Sewing Circles of the Lancaster Conference district held an inspiring meeting at Mellinger's Church near Lancaster on Saturday, Sept. 30. The secretary reported that 70 groups are represented in this organization. Nearly all of them reported work. Long live the work that our sisters are doing for those in need. A. S. H.

Revival meetings are to be held at Clarksville, Mich., Oct. 3, with Bro. Sherman Maust of Bay Port, Mich., in charge. Remember these meetings in your prayers. T. E. S.

The regular monthly Bible meeting was held at the Columbia, Pa., Mennonite Mission over the past week-end. There was a good attendance, considering weather conditions.

Word reaches us that Sister Boll, wife of Bro. Joseph Boll of near Lititz, Pa., passed to her eternal reward, and was buried Sept. 25 at the Erb Church. May God comfort the bereaved.

Revival meetings and Bible conference are announced for Cressman Mennonite Church, Breslau, Ont., to be held Oct. 17-29, with Brethren M. H. Roth and L. S. Weber as principal speakers.

Continued meetings have been arranged for at Erisman's Mennonite Church near Manheim, Pa., beginning Oct. 22 and continuing two weeks, with Bro. Clarence Lutz of Elizabethtown, Pa., in charge. B.

The Otelia Mission Sunday School, near Mt. Union, Pa., is looking forward to its first series of revival meetings to begin Oct. 22 with Bro. John E. Kurtz, Harrisonburg, Va., in charge. Remember these meetings in prayer. Z.

Revival services began at the Stahl Church, Johnstown, Pa., on Wednesday evening, Sept. 27 to continue until Oct. 8 on which day communion services are to be held. Bro. Jesse Short, Archbold, O., has charge of the revival services. M.

Bro. Christian K. Lehman of Lancaster, Pa., is to begin a series of song services with the Ephrata, Pa., congregation on Saturday evening, Oct. 7. These meetings thereafter are scheduled Saturday evening until after Christmas. A. S. H.

Change of Address.—Bro. M. C. Lehman and wife, from Goshen, Ind., to 1718 Hermitage Road, Ann Arbor, Mich. Their present address is but temporary, pending the opening of some active work in the cause of Christ and the Church.

The annual October missionary meeting at the Mennonite Mission in Altoona, Pa., was held over the last week-end. There was a live interest reported, with a good attendance. People were present from a number of distant communities.

Arrangements have been made for a series of meetings at Roseville, Ont., Oct. 8-15, with Bro. Amos Swartzen-druber of Kitchener, Ont., as evangelist.

A communion service is to be held at this place Oct. 8 and a missionary meeting Oct. 15.

Bro. G. J. Lapp, missionary on furlough from India, informs us that during the months of October, November, and December he and Sister Lapp will be in St. Paul, Minn., during which time mail will reach them at 2276 Highland Parkway, St. Paul, Minn.

At the Sunnyside Mission, Lancaster, Pa., revival meetings are scheduled to begin on Wednesday evening, Oct. 4, to continue until Oct. 17. Bro. H. Frank Leaman, York, Pa., is in charge of the services. The prayers of God's people are desired in behalf of this work. H.

We have word from Bro. E. M. Yost of Greensburg, Kans., telling us of the passing of his father, Sept. 24, who had been ailing for some time and died in a hospital in Newton, Kans. May the comforting grace of God be with the bereaved family. Obituary notice later.

This is Conference week for the Franconia and Lancaster districts. Among the before Conference meetings in Lancaster County was a joint meeting of the Board of Bishops and the Executive Committee of the Eastern Mennonite Board of Missions and Charities.

Mennonite Bible School of Lancaster Conference.—A neat little 24-page folder bearing this title was laid on our desk one day last week. It tells of the second term of this school, to be held at Ephrata, Pa., Jan. 2-Feb. 9, 1940. For further information, or bulletins, write to Bro. Amos S. Horst, Akron, Pa.

Bro. Oscar Burkholder, one of the instructors in the recent month-end meeting at the Mennonite Mission in Columbia, Pa., remained in Lancaster County this week, filling appointments in a number of churches. He is also expected to be present as one of the instructors in a Bible meeting at Strickler's Church near Middletown, Pa., this coming week-end, after which he is to fill appointments in Delaware and Cross Roads churches, Juniata Co., Pa., before returning to his home at Breslau, Ont.

Mennonite General Conference.—In this week's issue we print the minutes of Mennonite General Conference, held near Allensville, Pa., in August. The ministerial list which appears in connection with the report is the longest in the history of the Conference. Yet, as is often the case, there may have been ordained men present whose names do not appear in this list. If you know of any, will you please send in the names, and they will be included in the full report which is to appear in pamphlet form in the near future.

A brother writes us from Akron, Pa., under date of Sept. 25: "Last Sunday was a largely attended farewell meeting for the outgoing missionaries, Bro. and Sister Elam Stauffer of Manheim and Sisters Vivian Eby of Mt. Joy and Rhoda Wenger of Harrisonburg, Va., who are sailing for Africa Oct. 3 from Los Angeles, Calif., on a Japanese vessel. May the Lord safely guide them on their journey and in their work."

Correspondence

Allemands, La.

Dear Herald Readers:—"I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

On June 12, Bro. and Sister Lester Hackman and son Gordon, Bro. and Sister John E. Wenger and daughter Mary, and Miss Emma Fricky, all of Allemands, La., left on a four-week trip north, visiting friends and relatives in Virginia, Pennsylvania and Ohio. They returned, having had a very good trip, beautiful weather, fine traveling, covering 4250 miles, wonderful reception with friends and relatives. Much encouragement and spiritual inspiration was received, having had the privilege of worshiping in large groups at the Blooming Glen, Pa., and other large congregations. It was a beautiful vacation.

Since July 20 we have been having Sunday school at a new station in the afternoon. The town is Bayou Gauche, about six or seven miles from Allemands. It is right along the water. (The people fish and trap for a living). This spring in this section many were sick with typhoid fever, and about 20 died from this dreaded disease. Some are left widows and orphans. The interest of the Sunday school is real good, and the attendance encouraging. The first Sunday 55 were present. The highest attendance was 105; average, 70. We gave every child a New Testament from which we learn memory verses each week. They are pleased with them. We have the privilege of using a large hotel house for services. It has four large rooms. We are truly thankful to God for this opening.

The work at Allemands remains about the same. We have found several new friends who are glad to come to services. One of these was a silent follower of the Lord in his own home, baptized by the Baptists, but not attending or joining church. He has come to church regularly since the fore part of July. His sons come occasionally.

On account of the small seating capacity of the main room of our church building and with the continued warm weather, we decided to take out the partition which made two Sunday school rooms. We found great improvement in the change. Now two

new Sunday school rooms are almost completed in the rear of the building. The main room of the church holds about twice as many; now we can seat 100 comfortably.

On Aug. 30 we were happy to have Bro. and Sister E. S. Hallman and daughter Anna with us in services one night while on their way home from General Conference. We are always glad for visiting ministers and friends.

May the peace "that passeth all understanding" live in our hearts and minds, and we pray that peace may overrule in this land until Jesus comes.

Sept. 21, 1939.

C. A. Wenger.

Clarksville, Mich.

Dear Herald Readers, Greetings:—On July 9, Bro. and Sister Amos Hostetler of Topeka, Ind., were with us. Bro. Hostetler brought the morning message. Bro. Wilbur Yoder preached for us on the evening of Aug. 6.

The Indiana-Michigan Sunday School Conference was held at this place Aug. 8-10.

In the absence of Bro. Schrock on Sept. 3, Bro. Clarence Yoder of Midland was with us.

Sept. 25, we reorganized our young people's meeting with the following results: Mods., Ralph Birky, Homer Overholt.

We are looking forward to our revival meetings the first week of October. The Lord willing, Bro. Sherman Maust of Pigeon will be with us.

Remember the work at this place in prayer.

Sept. 25, 1939.

Velma K. Birkey.

Sterling, Ill.

Dear Friends of the Herald Circle:—The annual business meeting of the church was held Sept. 13, with a large majority of the membership attending. The present board of trustees are Brethren D. W. Good, Weldon Shank, Geo. Miller; John Kreider being treasurer of the board. All reports made ending the fiscal year were accepted. After the business session our pastor again spoke to his congregation asking for continued strong spiritual life and spiritual activity. In this connection he read a letter from the ministerial body of the Illinois Conference, warning us of inroads the devil is attempting to make into Christ's Church and pleading that we unitedly reconsecrate our lives to God.

Bro. Good, during the past year, has inaugurated an "evergreen evangelism" program. Accordingly on July 2 an all-day evangelistic meeting was held with Bro. H. R. Schertz of Metamora, Ill., as speaker. On Aug. 13 a similar meeting was held with Bro. R. R. Smucker coming to us for the day. Sept. 24, Bro. J. A. Heiser of the Fisher congregation was with us for an all-day service of evangelistic nature, which was held in connection with An-

nual Neighbors' Day. Bro. D. G. Lapp, Roseland, Neb., who is visiting his sons here, also rendered valuable service on this day. Large audiences listened to deeply spiritual messages eloquently delivered throughout the day. Our pastor believed some years ago that a day on which special invitation would be given non-Mennonite people to worship with the congregation here would break down any idea that Mennonites are selfish or exclusive. The plan has been a success. It carries with it a strong appeal to accept Christ.

Sermonettes in connection with young people's meeting has been a means of strengthening our Sunday evening services. These talks are usually given by Bro. Good and are directed especially for help and instruction on subjects of vital and actual interest to us in the world and the place Christian youth fills.

June 12-22, vacation Bible school was conducted with Bro. John Coffman of Vineland, Ont., principal. Enrollment, 175.

The mission work in West Sterling has progressed during the past year to the extent that this congregation assumed the responsibility for building and financing a mission church. Labor was donated by the congregation and townspeople, as well as the country folk around about contributed liberally to the cost. To date it is free of debt. The personnel for the Tuesday evening Bible class and Sunday services is supplied from this congregation. The mission is situated in a district where a laboring class of simple living people had no church privileges within their reach, and it was built with no cost to the community in which it is located.

Sept. 25, 1939.

Mrs. Ira Swope.

Hopedale, Ill.

To all Herald Readers, Greetings:—We thank God for both temporal and spiritual blessings bestowed upon us. Bro. E. M. Yost of Greensburg, Kans., conducted revival meetings at this place Sept. 3-10. The brother brought the Word with power. Christians were encouraged and strengthened, and sinners warned to flee from the wrath to come. As a visible result there were nine confessions. We feel grateful to the brother in this that he was willing to come into our midst and give of his time and service. May the Lord abundantly bless him in his labors for the cause of Christ. The Lord blessed us with nice weather which made it possible for a goodly number from the churches at a distance to attend these meetings.

On Sept. 17 Bro. Ira Eigsti of Buda, Ill., brought the message in the morning services. In the afternoon many attended the tri-annual S. S. Meeting of the Tremont, Goodfield and Hopedale churches held at Deer Creek, Ill.

Sept. 27, 1939.

Cor.

Miscellaneous

THE CHRISTIAN'S CONSOLATION IN THE HOUR OF DEATH

I know, death, that you have a summons for me,

Its meaning I read in your face;
 Oft said to be of disquieting mien,
 Yet my soul is at peace by God's grace.

It is just as my Lord said 'twould be at your knock,

No evil, no terrors o'er me,
 A stronger than you holds shepherdly watch,
 Quells my fears, gives me victory.

Go with you? Resigned I follow your call,
 His promise, "I am with you alway,"
 For Himself He purchased me, body and soul,
 His rod and His staff are my stay.

Securely He leads through the shadowy vale,
 Behind me the sin-burdened earth;
 So now, death, we part; I shall see you no more,
 To join the glad throng I go forth.

The joys of the redeemed I shall share,
 Bright heavenly mansions my goal;
 Tho' the mountains depart and the earth be removed,
 It is well, all is well with my soul!

Sel. by Amanda H. Martin.

A MESSAGE FROM THE PEACE PROBLEMS COMMITTEE

In accord with the duties assigned to it by the Mennonite General Conference, the Peace Problems Committee has been giving careful consideration to the situation which confronts the Church as a result of the outbreak of war in Europe. We are glad for the proclamation of neutrality by the president, and we trust that our country will not be drawn into the war which is now being waged in Europe. However, Canada has already declared war against Germany, so that the churches located in Canada find themselves in a country at war. Although we hope and pray that the United States will be able to keep out of the war, yet it is our duty to carefully consider all possible eventualities.

Since the Allensville General Conference the American section of the Peace Problems Committee has had 2 meetings, at which time much prayerful thought was given to the present situation. The Canadian section of the Peace Problems Committee has also had two meetings, and has sent a message to the Canadian churches regarding the attitude of the Church during the period of the war. Contact has also been made both in Canada and in the United States with representatives of other Mennonite groups with a view to discovering the position which the various branches of Mennonites plan to take in case of war. Information has also been secured regarding the attitude of the other nonresistant churches, particularly the Friends and the Church of the Brethren. The Com-

mittee plans to represent our position at a meeting of representatives of all the Mennonite branches which is being held at Chicago, September 30. We have been glad to have the privilege of a conference with the moderator of the General Conference, Bro. Harry Diener, who attended the last meeting of the Committee and who is planning to keep in continuous contact with the Committee. The Committee is planning to work closely with the Executive Committee of General Conference in whatever steps may be taken, in accordance with the resolution of the 1935 General Conference of Kitchener, Ont., which is as follows: "Be it also further our mind that should a situation arise in which action or expression of attitude involving the name of the whole constituency would seem necessary that the Peace Problems Committee take same in co-operation and counsel with the General Conference Executive Committee."

The Peace Problems Committee is giving careful consideration to various problems involved in our position on war and military service. Among these problems are the following:

(1) Sending a delegation to the President of the United States to set forth our position and to petition for consideration in connection with possible conscription in the event of war.

(2) Possible plans for service under our church organization in case of war.

(3) Possibility of undertaking relief work in war-stricken zones in Europe, such relief work being under the relief committee.

As a Committee we solicit the prayers and counsel of the Church in connection with these matters, and trust that we may have divine guidance in endeavoring to meet our responsibilities on behalf of the Church. We feel that it would be well for our congregations and individual members to give special attention to our nonresistant doctrine, to study the Scriptures as they relate to our duties as Christians, and to become thoroughly familiar with the position of the Church as expressed in the General Conference statement on Peace, War, and Military Service as adopted at Turner, Oreg., in 1937. Also since we shall probably have increased expense in connection with our work in the next week and months, contributions to the support of our work will be appreciated.

Peace Problems Committee.

A PRAYER FOR HOLINESS

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, we thank Thee for Jesus Christ; for the purity of His power, for the presence of His loveliness, for the perfection of His holiness, and for the excellency of His Glory; for the combined qualities of His personality

that saves mankind from the uttermost to the uttermost, if they are willing to be saved. We thank Thee that we by Him and with others can live in the thought and activity of a sanctified and purified life, can live a crucified life in Him.

Heavenly Father, keep us resolutely minded and perseveringly determined by Thy Help, grace and mercy, strength and power, to live a sanctified and a purified life in Jesus Christ our Saviour the remainder of our days; yea, the livelong day of our lives; for this is the way of holiness, and holiness has the promise and assurance of a life and a home in Glory with Jesus forever.

Therefore, let everyone lay stress upon a life of cleanliness, purity and perfection in holiness (for without holiness no man shall see the Lord), and a life of holiness in Christ Jesus when the clock in Heaven shall strike the hour of our departure from earth to glory; for then shall we rejoice with the blessedness of Jesus Himself who gives us entrance upon a transport of joy sailing swifter than lightning to our eternal home in glory where joy and peace and gladness await us in eternal blessedness.

Lancaster, Pa.

WHY BE A CHRISTIAN?

What does it mean to be a Christian?

Negatively, the possession of a certain set of clearly defined religious beliefs does not make one a Christian. To be a Christian is not to make a mere profession of the Christian religion. This is too evident to need comment. Neither is it to assume, adopt, and bear the name Christian. The name is all right, but one may bear the name and not be a Christian; the same as one may be known as a Baptist, a Methodist, or a Presbyterian, and not be a Christian.

Affirmatively, it is believing in Christ rather than believing certain things about Christ which makes one a Christian (John 3:16; 16:9). A Christian is sometimes defined as a disciple, or a believer, or a follower of Christ. This definition seems to meet the New Testament requirements. A Christian is any man, woman, or child who comes to God as a lost sinner, takes Jesus Christ as his or her personal Saviour, surrenders to Him as Lord and Master, confesses Him as such publicly before the world, and strives to please Him in everything day by day. Only he who has been brought into personal fellowship with Jesus Christ in the New Testament meaning of the word, is a true Christian.

Why Be a Christian?

I. A True Christian Is the Highest Type Character.

Someone has said: "Goodness is the greatest thing in the world, and to seek after goodness is our first duty in life."

The highest goodness is incarnate for us in Jesus Christ.

For this reason you ought to be a Christian. "All have sinned, and come short of the glory of God" (Rom. 3:23), and the only way back to God's ideal of manhood and womanhood is through Jesus Christ. The best anyone can attain unto out of Christ will be but a travesty upon what God intended one to be. The highest type of character is attainable. What Christ bids you to be, He helps you to be. Other great leaders are dead or dying. Christ is the ever-present Helper, "alive forevermore" (Heb. 7:16-25; Rev. 1:18). His "all power" is at our disposal (Matt. 28:18). Christ is more than the perfect Example to be imitated; He is the Great Deliverer.

II. Every Need of Mind and Heart Is Met in Jesus Christ.

For this reason you ought to be a Christian. My thinking machine is so constructed that only in God through Christ do I find a perfectly satisfying answer to the perplexing question of the universe. I endeavor to see all the points of excellence of which the Buddhist, the Confucianist, and the Mohammedan boast, but I am compelled to turn away from these to something better in Christ. Heathenism and atheism both fail to satisfy mind and heart. I do violence to the true scientific spirit if I fail to accept the proof that Jesus of Nazareth is the Son of God. Refusal to see the light and glory of God in Christ is like denying the existence of the sun while it is shining in the heavens. My heart longs for pardon, peace, joy, guidance, self-mastery. All this and more I find in Christ. See Acts 10:43 (Rom. 5:1; 8:1, 2); John 8:32, 36; I Pet. 1:8. The consolation which the Christian finds in Christ in the present is just a foretaste of glory divine. The Christian has hope that is big with immortality (Tit. 1:2; 3:7; I Cor. 15:49-57; Col. 3:4; I John 3:2, 3; 5:11, 12).

The Christian is an heir to glory when the reign of sin is over, and the redeemed hosts will enjoy eternal life in God's everlasting kingdom. Sorrow, pain, tears, death, and disappointment will be unknown. Hope will be turned to fruition. The desire for life eternal is in every normal heart, but only the Christian has the hope of realizing this desire.

Being a Christian opens the door of greatest possible service to others. Christ's ideal (Mark 10:43-45) of true greatness attracts me. To be great through being useful is the true greatness. The power for attaining Christ's ideal of greatness comes through Christ Himself. You ought to be a Christian for the sake of your influence. When you become a Christian the door to true service is opened.

III. Genuine Gratitude Demands That You Be a Christian.

Christ died for you; you ought to live

for Him. He is such a glorious Lord that you ought to consider it a great privilege to be His true friend. Boys and girls who fail to appreciate what their parents are doing for them are considered ingrates. What shall we say of people who ignore the Christ who poured out His life unto death on the Cross of Calvary? You owe it to Christ to be a Christian. You cannot expect Christ's acknowledgment and life in the world to come if you do not confess Him and live for Him now (Matt. 10:32, 33; Mark 8:38; Rom. 10:9, 10).

Are you a Christian? Heredity and environment may or may not be favorable factors in your case, but you may make personal choice. In Christ is deliverance from the guilt and power and penalty of sin.

Would you like to be a Christian? There is no good reason why you should not be one. I have presented three good reasons why you should accept and confess the Christ and live for Him. Every drop of blood Christ shed on Calvary is a reason for you being a Christian. Christ is God's divinely appointed and anointed Saviour and Lord. Surrender absolutely to Him. Commit all your sins to Him to pardon. Commit all your doubts to Him to remove. Commit all your thoughts to Him to teach. Commit your self to Him to believe in Him, to learn to obey Him, to serve Him.—W. S. Bowden. Selected by Peter Zehr.

A TESTIMONY

By Elam S. Kauffman

For the Gospel Herald.

In the Gospel Herald of September 21, page 534, is a poem entitled "Life." This is an old hymn found in some old song books, also in "Church and Sunday School Hymnal," entitled, "The Hallowed Spot." Author, William Hunter, D. D. This old hymn has always been dear to me, for it brings back fond memories of "Mother" and childhood days, when she taught me to sing it.

Gap, Pa.

SPECIAL MEETINGS

(Continued from page 565)

light shine, and by doing the little things the Lord gives us. The most important present-day evils are the ones in the Church, not the ones in the world about us. We need a vision of Christ, not of the minister or teacher. The vision comes only by having been born again and by having constant victory over sin. We can maintain it by a guarded life. The Church has resorted to entertainment for aggression, and it has resulted in closing church doors. The Bible policy for aggression is "Go ye." We must be grounded in the faith and remain on Scriptural foundation to be aggressive, and not compromise with the world. More concern is given to the physical needs about us than to the spiritual needs. The African's need is caused by their ancestral superstition and vain traditions the same as we are living in a Christian nation due to our Christian heritage. Mission work is a war-

fare, a battle with heathendom, with "spiritual wickedness in high places." The extent of our compassion for Africa is based on our estimate and realization of our need before our conversion. A few of the things to be proven in the Christian life are humility, love, meekness, separation, reality of Christ, holding fast to the faith of the living God, the heritage of our forefathers, and the principles of His Word. Secretary.

Lititz, Pa.

Report of the Bible Instruction Meeting held at the Hammer Creek Mennonite Church, near Lititz, Pa., Aug. 26, 27, 1939.

Organization.—Mod., Wilmer Eby; Chors., John Wissler, Lester Risser; Secy., Landis Huber.

Program and Speakers.—(Saturday morning) Devotion (I John 2), George Graham; Sermon (Eph. 4:6), Amos Horst; Promises to Seekers, Elias Kulp. (Saturday afternoon) Devotion (Gal. 6), Daniel Dupler; Wisdom Better than War (Eccles. 9:18), Elias Kulp; "Song of Degrees" (Psa. 120-134), A. J. Metzler; Delivered by Warning (Ezek. 33), Harry Shreiner. (Saturday evening) Devotion (I Thess. 2), Ira Landis; Finding by Losing (Matt. 10:39), A. J. Metzler; The Ideal Home, Elias Kulp. (Sunday morning) Devotion (Luke 12), Wilmer Eby; Sunday School Lesson, Elmer Martin; Sermon (Psa. 139), Daniel Gish; Psalms (continued), A. J. Metzler. (Sunday afternoon) Devotion, Elias Kulp; Children's Period, David Groff; The Ever-present Christ, Elias Kulp; Psalms A. J. Metzler; What Christ Sees in Us, Elmer Martin. (Sunday evening) Devotion (I Thess. 5), Wm. Martin; Eccles. 11:9, Elias Kulp; Sermon (Heb. 12:1, 2), A. J. Metzler.

Thoughts Presented.—The foundation of our faith is in God. Children of Israel were emphatically taught there is one God. Erroneous activities influence us away from God. God's promises are sure, upon condition. Seekers of pardon need to take God at His Word. Needful things will be supplied upon condition. Matt. 6:33. Promise for safety, Psa. 37:5. We are prone to trust our material possessions to organizations. Promise of Spirit Joel 2:28. Promise to widow, Deut. 10:18. Promise in sickness, Jas. 5:13-15. Way in which wisdom is manifested, Jas. 3:17. In war every principle of peace is trampled upon, for which God always sends punishment. Principles of peace need to be lived in daily life. No matter how deep in distress, we can always look to the Lord. Living too close to the worldly things will lead us down. Pray for unity of Church. Christians need to have a burning desire to do the Master's will. The air is charged with Satanic power, always surrounding us. The Lord is around the Christian as the mountains are round about Jerusalem. Does the world see what God is doing for us? Except the Lord build the life, they labor in vain that build it. "They that live godly... shall suffer persecution." True shepherd sees danger before hireling. Present-day evils that need to be warned against: (1) school system; (2) pleasure-seeking (II Tim. 3); (3) having a form of godliness, denying power thereof. He that thinks only in natural terms will lose spiritual. Learn to value things in light of eternity. References on ideal home. Col. 3:18; Psa. 127:3, 4; Titus 2:5; Deut. 6:6. Love is basic principle of the home. Influences that undermine home to be feared more than those that threaten nation. No institution can take the place of the home. Family altar not to be neglected. Be sure that your heart is right before God. We need to have God's Word in solution to make the application. Conditions of Christ's presence: (1) fellowship; (2) sanctification; (3) reverence. Evidences of presence: Christ dwells within; we are dead to sin. Joy and peace are blessings that follow. Christ looks into innermost part of heart, soul, and mind.

Youth is the time to lay foundation for a noble life. Early convictions are deepest. Sins of youth lay foundation for sorrows of old age. Threefold look at Jesus: (1) On Cross. The depth of this doctrine can never be reached. All have been bitten by serpent. Whosoever looks at Christ will be healed.

Faith much greater than works. (2) Present Look. II Cor. 3:18, changed "from glory to glory." Transforming power continually in believer. Thinking of Christ and communing with Him makes us more like Him. (3) See Him face to face. Knowing Christ perfectly is to be like Him. Sinners are in very help-

less condition. Looking to Christ will be followed by a number of things.

Secretary.

We should never neglect the first opportunity; the second one may never come.—Geo. S. Keener.

MENNONITE GENERAL CONFERENCE

The Conference was called to order by the moderator, Bro. Abner G. Yoder, Parnell, Iowa, at 9:00 A. M., Aug. 23, 1939. A large crowd gathered in the huge tent in the beautiful Kishacoquillas Valley, Allensville, Pa.

The song service was conducted by Bro. Leidy D. Hunsicker, Blooming Glen, Pa.

Devotional services were conducted by Bro. J. D. Hartzler, Gridley, Ill., who read Psalm 62, also Acts 15:1-12 and led in prayer. Each succeeding session was opened by a season of devotion and prayer.

The roll was called by conferences. Fifty-two delegates responded when their names were called by the secretary. To this was added the sixty bishops who were delegates by virtue of their office and two lay delegates, making the total of delegates one hundred and fourteen.

Registration revealed that there were seventy-four bishops, two hundred and one ministers, fifty-eight deacons and two lay delegates, making a total of three hundred and thirty-five.

Greetings

Greetings from the Mennonite Conference in India were brought to this Conference by Bro. Geo. J. Lapp of Dhamtari, C. P., India.

A telegram was received from our Mennonite brethren in Africa: "Now the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen. And I beseech you brethren suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that our brother, Timothy is set at liberty, with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen. (Heb. 13:20-25)."

A telegram was also received from our relief workers in Spain which read as follows: "Christian greetings from Spain workers: Our thoughts and prayers are with you. Hershey, Nafziger and Bennett."

Special prayers were offered by General Conference for both the African brethren and relief workers in Spain, as well as our churches in India and South America, and the Resolutions Committee has been instructed to write appropriate resolutions to be read in open conference and a copy to appear in our conference report.

Response to Greetings

That we in General Conference assembled acknowledge the greetings from our foreign mission and relief interests in India, South America, Africa, and Spain through their representatives either verbally or by cablegram or by written communication. We return to them our greeting of love in Christ Jesus. We thank God for the prosperity of our sister churches and conferences and for the relief of the suffering in war-stricken Spain, as a result of the ministry of our dear brethren and sisters who are laboring in those distant regions. May God bless them to His honor and glory.

The minutes of the previous conference were read by our assistant secretary, Bro. Amos Hostetler, and were approved.

The following committees were appointed to serve in this Conference:

Resolutions Committee: S. F. Coffman (Chairman), John R. Mummaw, Henry J. King, Milo Stutzman, Geo. J. Lapp.

Nominating Committee: Simon Gingerich (Chairman), Oscar Burkholder, D. A. Yoder, O. N. Johns, S. G. Shetler.

Conference Sermon

Bro. Harry A. Diener of Hutchinson, Kans., preached the Conference sermon, using John 12:32 as a text for his message.

The following eleven brethren from various sections were called upon by our moderator to give testimony to the conference sermon, after which the large crowd gave testimony by a rising vote.

H. A. Ramer, Duchess, Alta.

Noah Mack, Millersville, Pa.

Ray F. Yoder, Wakarusa, Ind.

John Lapp, Lansdale, Pa.

Amos Swartzentruber, Argentina, S. A.

N. Kaufman, Peoria, Ill.

C. C. Cressman, New Hamburg, Ont.

E. B. Frey, Archbold, O.

Wm. Jennings, Concord, Tenn.

Fred Gingerich, Canby, Oreg.

A. C. Brunk, Dhamtari, C. P., India.

Sermons and Addresses

Conference sermon: Text, John 12:32, Harry Diener, Hutchinson, Kans.

(Addresses)

Theme: The First Conference

1. The Occasion for a Conference (Acts 15:1-5), J. D. Mininger, Kansas City, Kans.

2. The Nature of the First Conference (Acts 15:6-12), S. E. Allgyer, West Liberty, O.

3. The Proposed Solution (Acts 15:13-21), Simon Gingerich, Wayland, Ia.

4. The Decision Approved by Conference (Acts 15:22-29), Nelson Kauffman, Hannibal, Mo.

5. The Results of the Conference (Acts 15:30-35; 16:4, 5), Oscar Burkholder, Breslau, Ont.

6. Our Blood-bought Faith, Allen H. Erb, La Junta, Colo.

(Peace Committee Subjects)

a. Our Relief Work and our Peace Testimony, Levi Hartzler, Chicago, Ill.

b. The Non-resistant Attitude in Industrial Strife, Guy Hershberger, Goshen, Ind.

c. The Non-resistant Way of Life, J. B. Martin, Waterloo, Ont.

7. Closing Sermon, Geo. J. Lapp, Dhamtari, C. P., India.

Offering

An offering was taken Wednesday afternoon for the benefit of the General Conference treasury, amounting to \$665.29.

Resolutions

Whereas, the theme of the General Conference program has been "The First Conference" and the evidences of the Holy Spirit in the counsels and decisions of the early Church have been so carefully and distinctly brought before us by the speakers, and

Whereas, great controversial questions were so successfully and beneficially decided by those early servants and witnesses of Jesus Christ the Head of the Church, therefore be it

Resolved, that we appreciate the clearly stated truths regarding the counsels of the early Church as it decided upon those things which "seemed good to the Holy Ghost and to us," and commend to all of us as members of General Conference the same Gospel principles, Spirit-guided counsel, and Biblical decisions of those problems which now need the careful and wise deliberations and decisions of our church to produce and promote her unity. May our church be established and go forward in her work through the harmony and united testimony of each of us as members of this General Conference body.

Whereas, the Allensville Mennonite congregation, with other Mennonite congregations of the Kishacoquillas Valley and their neighbors, have so efficiently provided for the temporal needs of this General Conference, be it

Resolved, that we express our sincere gratitude:

1. To the brotherhood for their invitation to this district and for their good management of these conference grounds, and for the many unselfish ministrations to the large number who were in attendance at these sessions,

2. To all of our good brethren and kind friends in this neighborhood for the open hospitality we have found in their community and in their homes in particular.

3. To the various business firms and individuals who have cooperated with and who have made donations to the management of General Conference in providing all the equipment used during this conference, and

4. To the Motor Police who have so kindly patrolled the highway for our safety.

Reports

The following reports were presented to Conference and were accepted by motion:

Secretary's Report.

Report of the Treasurer.

Report of the Interboard Committee.

Report of the Mennonite Board of Missions and Charities.

Report of the Publication Board.

Report of the Peace Problems Committee.

Report of the Board of Education.

Report of the General Problems Committee.

Report of the Special Committee on Industrial Problems.

Report of the Historical Committee.

Report of the Commission for Christian Education.

Report of the Music Committee.

Report of the Christian Stewardship Study Committee.

Report of the Church Polity Committee.

Election

The following officers and committeemen were elected:

Officers of General Conference:—

Moderator, H. A. Diener, Hutchinson, Kan.
Assistant Mod., N. A. Lind, Albany, Oreg.
Assistant Sec., Amos Hostetler, Topeka, Ind.
Treasurer, J. C. Frey, Archbold, Ohio.
Additional Member of Executive Committee, Oscar Burkholder, Breslau, Ont.

Members of Mennonite Board of Missions and Charities:—

Eli G. Hostetler, Wolford, N. Dak.
S. J. Miller, Pigeon, Mich.
Elmer E. Yoder, Allensville, Pa.

Members of Mennonite Publication Board: —

Jesse B. Martin, Waterloo, Ont.
David D. Miller, Protection, Kans.
Milo D. Stutzman, Kingman, Alta.

Members of Mennonite Board of Education:—

Oscar Burkholder, Breslau, Ont. (4 yrs.)
C. K. Lehman, Harrisonburg, Va. (4 yrs.)
J. R. Shank, Versailles, Mo. (2 yrs.)
S. G. Shetler, Johnstown, Pa. (2 yrs.)

Mennonite General Problems Committee:—

H. A. Diener, Hutchinson, Kans.
J. L. Stauffer, Harrisonburg, Va.
D. A. Yoder, Elkhart, Ind.

Member on Interboard Committee:—

S. F. Coffman, Vineland, Ont.

Members of Historical Committee:—

H. S. Bender, Goshen, Ind.
H. A. Brunk, Harrisonburg, Va.
L. J. Burkholder, Markham, Ont.
S. F. Coffman, Vineland, Ont.
J. C. Clemens, Lansdale, Pa.
John Horsch, Scottsdale, Pa.
Ira D. Landis, Lititz, Pa.
C. Z. Mast, Elverson, Pa.
J. B. Smith, Elida, Ohio.
John C. Wenger, Goshen, Ind.

Members of Peace Problems Committee:—

H. S. Bender, Goshen, Ind.
C. L. Graber, Goshen, Ind.
Orie O. Miller, Akron, Pa.
S. F. Coffman, Vineland, Ont.
A. L. Fretz, Selkirk, Ont.
Jesse B. Martin, Waterloo, Ont.

Members of Music Committee:—

S. F. Coffman, Vineland, Ont.
Paul Erb, Hesston, Kans.
C. K. Lehman, Harrisonburg, Va.
Sanford G. Shetler, Hollsopple, Pa.
Walter E. Yoder, Goshen, Ind.

Members of the Commission for Christian Education and Young People's Work:—

Milo Kauffman, Hesston, Kans.
Orie O. Miller, Akron, Pa.

Conclusion

A large crowd attended this meeting of General Conference. Adherents to the faith of the Mennonites came from all sections of the United States and Canada. Pennsylvania had the record attendance. India, South America and Africa were represented by missionaries home on furlough. Registration revealed that a total of 4,043 placed their names on the record, but it is clearly known that not nearly all registered who were present.

The general spirit that pervaded the conference was very good. The messages were Biblical and very inspirational.

There were many expressions of appreciation by those attending. With a few closing remarks by the moderator, Bro. Abner G. Yoder, and a closing prayer, the 1939 meeting of the General Conference was brought to a close.

The question of the Future of General Conference was discussed within the Executive Committee, Committee of Arrangements and Delegate body made final disposition of the same by adopting the following minute.

The Future of General Conference

Since the attendance of General Conference has increased to its present thousands, and there are a limited number of local communities able to entertain such a large group of people, and the amount of expense and labor involved in entertaining this multitude of people is increasingly great, and those who entertain the General Conference receive little spiritual benefit from general sessions, And since there are places where groups of this kind are cared for and all necessary accommodations for food and lodging are available at reasonable rates,

And since there is sentiment brought to the Executive Committee that there is a lack of Spiritual Inspiration, because of conference business interspersed in our programs,

I. Therefore we, the Executive Committee, recommend that "within ten days previous to General Conference," as stated in the constitution, all Bishops, Delegates, Boards, Committees, be notified, and

if possible all business be disposed of in a special session before General Conference proper.

II. And, second, that the two days of General Conference be of an inspirational nature. Therefore, the Executive Committee and Committee of Arrangements recommend that the Executive Committee secure a suitable place for the 1941 General Conference as herein stated if deemed advisable, and the working out of this revised program be in charge of the Interboard and Executive Committee of General Conference.

J. A. Heiser, Secretary.

MINISTERIAL LIST

(Bishops, Ministers, Deacons and Delegates present at the Mennonite General Conference held at Allensville, Pennsylvania.)

BISHOPS

Date of Ordination	Name and Address	Home Cong.	Conf. Affiliation
1908	Allgyer, S. E., W. Liberty, O.	Oak Grove	O. & E. A. M.
1933	Bender, Nevin, Greenwood, Del.	Greenwood	Conservative
1924	Blosser, P. J., S. English, Ia.	Liberty	Ia.-Nebr.
1934	Bontrager, Floyd F., Midland, Mich.	Midland	Ind.-Mich.
1903	Coffman, S. F., Vineland, Ont.	Moyer	Ont.
1923	Diener, Harry A., Hutchinson, Kans.	Yoder	Mo.-Kans.
1912	Driver, Joe C., Garden City, Mo.	Bethel	Mo.-Kans.
1932	Driver, J. R., Waynesboro, Va.	Springdale	Va.
1909	Esch, Menno, Mio, Mich.	Fairview	Ind.-Mich.
1928	Fisher, D. J., Iowa City, Ia.	East Union	Ia.-Nebr.
1933	Frey, E. B., Archbold, O.	Fulton County	O. & E. A. M.
1912	Gerig, J. S., Smithville, O.	Oak Grove	O. & E. A. M.
1920	Gingerich, Fred J., Canby, Ore.	Bethel	Pacific Coast
1915	Gingerich, Simon, Wayland, Ia.	Sugar Creek	Ia.-Nebr.
1934	Good, A. C., Sterling, Ill.	Science Ridge	Ill.
1906	Graybill, W. W., Richfield, Pa.	Cross Roads	Lancaster
1907	Halman, E. S., Tuleta, Tex.	Tuleta Menn.	Mo.-Kans.
1924	Hartzler, E. F., Marshallville, O.	Crown Hill	O. & E. A. M.
1914	Hartzler, Isaac G., E. Lynne, Mo.	Sycamore Grove	Mo.-Kans.
1927	Hartzler, J. D., Gridley, Ill.	Waldo	Ill.
1924	Hartzler, J. G., Windom, Kans.	W. Liberty	Mo.-Kans.
1919	Heatwoie, Jacob A., La Junta, Colo.	La Junta	Mo.-Kans.
1919	Heiser, J. A., Fisher, Ill.	East Bend	Ill.
1937	Horner, A. G., Kokomo, Ind.	Howard-Miami	Ind.-Mich.
1934	Horst, Amos S., Akron, Pa.	Ephrata	Lancaster
1933	Hostetler, George M., Westover, Md.	Holly Grove	O. & E. A. M.
1922	Hostetler, O. S., Topeka, Kans.	Emma	Ind.-Mich.
1924	Jennings, Wm., Concord, Tenn.	Concord	Va.
1887	Johns, D. J., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1925	Johns, O. N., Canton, O.	Beech	O. & E. A. M.
1926	Kanagy, S. M., Blair, Ont.	Wanner	Ont.
1896	Kauffman, Daniel, Scottsdale, Pa.	Scottsdale	S. W. Pa.
1938	Kauffman, Milo, Hesston, Kans.	Hesston	Mo.-Kans.
1926	Kennel, John A., Parkesburg, Pa.	Millwood	Lancaster
1937	Krady, D. Stoner, Willow Street, Pa.	Vine St.	Lancaster
1912	Kreider, J. M., Palmyra, Mo.	Palmyra	Mo.-Kans.
1935	Kropf, Clarence, Woodburn, Oreg.	Zion	Pacific Coast
1927	Lapp, Geo. J., Dhamtari, C. P., India		India
1927	Lapp, John E., Lansdale, Pa.	Plain	Franconia
1938	Lehman, Christian K., Lancaster, Pa.	Masonville	Lancaster
1925	Litwiller, Simon, Minier, Ill.	Hopedale	Ill.
1930	Lutz, Henry E., Mt. Joy, Pa.	Mt. Joy & Kraybill	Lancaster
1953	Mast, Aaron, Belleville, Pa.	Belleville	O. & E. A. M.
1908	Mast, I. S., Casselton, N. D.	Red River Valley	Dak.-Mont.
1900	Mast, John L., Belleville, Pa.	Locust Grove	Conservative
1908	Mast, John S., Elverson, Pa.	Conestoga	O. & E. A. M.
1919	Mack, Noah H., Millersville, Pa.	Cumberland	Lancaster
1928	Metzler, A. J., Scottsdale, Pa.	Scottsdale	S. W. Pa.
1906	Miller, D. D., Elkhart, Ind.	Forks	Ind.-Mich.
1927	Miller, D. D., Protection, Kans.	Protection	Mo.-Kans.
1938	Miller, Milton B., Grantsville, Md.	Casselman	S. W. Pa.
1939	Otto, Roy, Springs, Pa.	Springs	S. W. Pa.
1919	Rhodes, S. H., Harrisonburg, Va.	Weavers	Va.
1929	Ruth, Arthur D., Chalfont, Pa.	Line Lexington	Franconia
1903	Saylor, James, Hollsopple, Pa.	Thomas	S. W. Pa.
1936	Schrock, T. L., Clarksville, Mich.	Bowne	Ind.-Mich.
1939	Shantz, Ben., Preston, Ont.	Hagey	Ont.
1914	Shetler, S. G., Hollsopple, Pa.	Stahl	S. W. Pa.
1938	Stauner, Elam W., Musoma, E. Africa	Mugango	Lancaster
1934	Stauner, John L., Harrisonburg, Va.	Lower Dist.	Va.
1907	Steiner, A. J., N. Lima, O.	North Lima	O. & E. A. M.
1913	Stoltz, E. B., Hudson, O.	Plainview	O. & E. A. M.
1935	Stoner, D. J., Martinsburg, Pa.	Morrison Cove	S. W. Pa.
1934	Swartzentruber, Amos, Pehuajo Argentina	Pehuajo	Argentina
1919	Swartzentruber, John Y., Kalona, Ia.	Lower Deer Creek	Ia.-Nebr.
1920	Troyer, D. D., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1924	Yoder, Abner G., Parnell, Ia.	W. Union	Ia.-Nebr.
1910	Yoder, D. A., Elkhart, Ind.	Olive	Ind.-Mich.
1935	Yoder, Edwin J., Topeka, Ind.	Maple Grove	Ind.-Mich.
1937	Yoder, Ray F., Wakarusa, Ind.	Salem	Ind.-Mich.
1915	Yoder, S. C., Goshen, Ind.	Goshen College	Ind.-Mich.
1927	Yordy, Ezra B., Eureka, Ill.	Roanoke	Ill.
1930	Zehr, M. S., Pigeon, Mich.	Pigeon River	Conservative

MINISTERS

1915	Alderfer, Rein A., Souderton, Pa.	Salford	Franconia
1939	Anders, Wm. B., Souderton, Pa.	Towamencin	Franconia
1932	Bachman, Leland, Morton, Ill.	Pleasant Grove	Ill.
1913	Bechtel, Henry G., Spring City, Pa.	Vincent	Franconia
1914	Bender, Jacob R., Tavistock, Ont.	E. Zorra	Ont.
1916	Benner, K. W., Harrisonburg, Va.	Peak	Va.
1922	Bergey, Clayton, Fentress, Va.	Mt. Pleasant	Va.
1900	Bergey, E. J., Oronogo, Mo.	White Hall	Mo.-Kans.
1928	Birky, Dean, Kouts, Ind.	Hopewell	Ind.-Mich.
1921	Blough, Harry, Boswell, Pa.	Blough	S. W. Pa.
1900	Bontrager, Eli A., Midland, Mich.	Midland	Ind.-Mich.
1933	Brackbill, Milton, PA, Pa.	Frazier	Lancaster
1905	Brenneman, Andrew, Elida, O.	Central	O. & E. A. M.
1922	Brubaker, Jacob G., Cocolamus, Pa.	Lauvers	O. & E. A. M.
1909	Brubaker, Menno B., McAlisterville, Pa.	Cross Road	Lancaster
1922	Brunk, A. C., Dhamtari, India	Mangal Tarai	India
1932	Brunk, Geo. F., Washington, D. C.	Cottage City	Lancaster
1934	Brunk, Geo. R., Jr., Denbigh, Va.	Warwick River	Va.
1934	Brunk, Truman H., Denbigh, Va.	Warwick River	Va.
1920	Bucher, James, Upland, Calif.	N. Pomona	Pacific Coast
1892	Bucher, John, Ephrata, Pa.	Hammercreek	Lancaster
1938	Bucher, Simon G., Annville, Pa.	Dohner	Lancaster
1922	Burkhart, I. E., Goshen, Ind.	Goshen College	Ind.-Mich.

Ordination	Name and Address	Home Cong.	Conf.	Affiliation	Ordination	Name and Address	Home Cong.	Conf.	Affiliation
1896	Burkholder, L. J., Markham, Ont.	Cedar Grove	Ont.		1920	Sauder, Eli G., Bareville, Pa.	Groffdale		Lancaster
1912	Burkholder, Oscar, Breslau, Ont.	Cressman	Ont.		1937	Sauder, J. Paul, Tampa, Fla.	Tampa		Lancaster
1933	Burkholder, Perry A., Waynesboro, Va.	Springdale	Va.		1916	Saylor, Joseph, Hollsopple, Pa.	Thomas	S. W. Pa.	
1935	Charles, Jacob L., Lancaster, Pa.	Chestnut Hill	Lancaster		1923	Sauder, Noah, New Holland, Pa.	New Holland		Lancaster
1913	Charles, John K., Lancaster, Pa.	Mountville	Lancaster		1934	Schmitt, Lorne W., Ontario, Can.	Latschar	Ont.	
1916	Cressman, Curtis C., New Hamburg, Ont.	Biehn	Ont.		1933	Schrock, Edd P., Montgomery, Ind.	Berea	Ind.-Mich.	
1917	Culp, Claude C., Brethren, Mich.	Pleasant View	Ind.-Mich.		1934	Schrock, Melvin, Albany, Oreg.	Fairview	Pacific Coast	
1930	Dayton, Robert P., Ridgely, W. Va.	Pinto	S. W. Pa.		1937	Shank, Amos D., Hanover, Pa.	Hanover	Lancaster	
1933	Deweiler, Wm. G., Orrville, O.	Oak Grove & Pleasant Hill	O. & E. A. M.		1917	Shank, Clarence A., Elkhart, Ind.	Olive	Ind.-Mich.	
1918	Diener, Edward, Wellman, Ia.	Daytonville	Ia.-Neb.		1921	Shank, Harvey E., Chambersburg, Pa.	Pond Bank	Wash.-Franklin Co.	
1903	Eberly, Aaron, Dalton, O.	Martin's	O. & E. A. M.		1905	Shank, J. R., Versailles, Mo.	Mt. Zion	Mo.-Kans.	
1917	Eby, Samuel R., Williamsport, Md.	Clearspring	Wash.-Franklin		1901	Shank, Perry E., Broadway, Va.	Powder Spring	Va.	
1912	Erb, Allen H., La Junta, Colo.	La Junta	Mo.-Kan.		1914	Shank, Peter D., Hanover, Pa.	Hanover	Lancaster	
1898	Ernst, G. W., Chambersburg, Pa.	Pleasant View	Wash.-Franklin		1900	Shenk, Daniel, Denbigh, Va.	Warwick River	Va.	
1938	Eshleman, Merle W., Phila., Pa.	Philadelphia	Lancaster		1928	Shenk, R. J., Cottage City, Md.	Cottage City	Lancaster	
1935	Frank, Christian W., Landisville, Pa.	Landisville	Lancaster		1939	Shetler, Harry Y., Davidsville, Pa.	Kauffman	S. W. Pa.	
1920	Fretz, A. Lewis, Selkirk, Ont.	Rainham	Ont.		1932	Shetler, Sanford G., Hollsopple, Pa.	Pleasant Grove	S. W. Pa.	
1906	Garber, Simon E., Elizabethtown, Pa.	Bossers	Lancaster		1938	Shisler, Claude M., Souderton, Pa.	Finland	Franconia	
1919	Gehman, John C., Quakertown, Pa.	Swamp	Lancaster		1922	Showalter, Lewis P., Broadway, Va.	Mt. Hermon	Va.	
1912	Gehman, Moses G., Denver, Pa.	Bowmansville	Franconia		1905	Slabaugh, Niles M., Kokomo, Ind.	Howard-Miami	Ind.-Mich.	
1936	Geigley, Roy M., Orrtanna, Pa.	Mummasburg	Lancaster		1898	Smith, J. B., Elida, O.	Bethany	O. & E. A. M.	
1909	Gingerich, Amos, Williamsburg, Ia.	W. Union	Ia.-Neb.		1920	Smucker, R. R., Goshen, Ind.	Goshen College	Ind.-Mich.	
1933	Gingerich, J. E., Elkhart, Ind.	Prairie St.	Ind.-Mich.		1915	Sommer, Simon W., Millersburg, O.	Martinscreek	O. & E. A. M.	
1907	Gish, D. N., Millersville, Pa.	Millersville	Lancaster		1928	Stauffer, Rudy L., Wooster, O.	Salem	O. & E. A. M.	
1914	Glick, L. S., Belleville, Pa.	Allensville	O. & E. A. M.		1917	Stevanus, H. W., Breslau, Ont.	Snyder	Ont.	
1937	Good, J. A., Logan, O.	Turkey Run	O. & E. A. M.		1913	Stoltzfus, A. B., Gap, Pa.	Millwood-Maple Grove	O. & E. A. M.	
1922	Graber, C. L., Goshen, Ind.	Reading Mission	Lancaster		1933	Stoltzfus, M. S., Christiansa, Pa.	Millwood	O. & E. A. M.	
1914	Graybill, C. A., Martinsburg, Pa.	Goshen College	Ind.-Mich.		1938	Strong, Wm. M., Mechanicsburg, Pa.	Slate Hill	Lancaster	
1920	Graybill, J. Paul, Philadelphia, Pa.	Morrison Cove	S. W. Pa.		1914	Stutzman, Milo D., Kingman, Alta.	Salem	Alta.-Sask.	
1903	Graybill, S. E., Freeport, Ill.	Norris Square	Lancaster		1938	Stuckey, Walter, Archbold, O.	Lockport	O. & E. A. M.	
1932	Groh, Harold D., Toronto, Ont.	Freeport	Ill.		1907	Suter, J. Early, Harrisonburg, Va.	Mt. Clinton	Va.	
1935	Gross, Joseph L., Doylestown, Pa.	Toronto Mission	Ont.		1921	Swartzentruber, Eli, Greenwood, Del.	Greenwood	Conservative	
1915	Grove, John F., Waynesboro, Pa.	Doylestown	Franconia		1937	Tressler, Ressler, Grantsville, Md.	Springs	S. W. Pa.	
1908	Habecker, J. C., Lancaster, Pa.	Cedar Grove	Lancaster		1936	Weaver, Aaron, East Earl, Pa.	Weaverland	Lancaster	
1929	Harnish, Jacob T., Lancaster, Pa.	Habecker	Lancaster		1907	Weaver, Martin E., Annville, Pa.	Gingrich	Lancaster	
1881	Hartzler, J. S., Elkhart, Ind.	Strasburg	Lancaster		1927	Weaver, R. M., Harper, Kans.	Pleasant Valley	Mo.-Kans.	
1907	Heatwole, E. F., Waynesboro, Va.	Prairie St.	Ind.-Mich.		1921	Weaver, W. Banks, Mifflintown, Pa.	Delaware	Lancaster	
1910	Heatwole, Melvin J., Dayton, Va.	Springdale	Va.		1918	Weber, Burton B., Vineland, Ont.	Clarence Centre, N. Y.	Ont.	
1929	Heisey, Stephan W., Spring Mills, Pa.	Bank	Va.		1921	Weber, Lewis S., Pehuajo, Argentina	Pehuajo	Argentine	
1925	Heisey, Wm., Manheim, Pa.	Kauffman	Bre. in Christ		1921	Weber, Newton S., Fort Wayne, Ind.	Ft. Wayne Mission	Ind.-Mich.	
1929	Helmick, Chester M., Pinto, Md.	Pinto	S. W. Pa.		1908	Weldy, Silas, Wakarusa, Ind.	Holdeman	Ind.-Mich.	
1902	Hershberger, A. W., Harrisonburg, Va.	Zion Hill	Va.		1937	Wenger, Amos D., Fentress, Va.	Mt. Pleasant	Va.	
1937	Hershberger, Venus, Sugar Creek, O.	Walnut Creek	O. & E. A. M.		1908	Wenger, Benj. G., Ephrata, Pa.	Groffdale & Metzlers	Lancaster	
1934	Hershey, Martin R., Gordonville, Pa.	Hershey	Lancaster		1914	Wingard, Hiram, Johnstown, Pa.	Weaver	S. W. Pa.	
1926	Hess, Amos L., Mt. Joy, Pa.	Kraybill & Mt. Joy	Lancaster		1922	Witmer, J. W., Hespeler, Ont.	Wanner	Ont.	
1919	Hess, John, Lititz, Pa.	Hess	Lancaster		1938	Wyse, Henry, Archbold, O.	Fulton	O. & E. A. M.	
1908	Hess, J. W., Akron, Pa.	Reading	Lancaster		1911	Yoder, David S., Elverson, Pa.	Conestoga	O. & E. A. M.	
1934	Hobbs, Norman, Iowa City, Ia.	Ia. City Mission	Ia.-Neb.		1928	Yoder, Edward Z., Hubbard, Oreg.	Zion	Pacific Coast	
1925	Horning, Geo. G., Mohnton, Pa.	Bowmansville	Lancaster		1923	Yoder, Elmer E., Allensville, Pa.	Allensville	O. & E. A. M.	
1929	Horst, John L., Scottsdale, Pa.	Scottsdale	S. W. Pa.		1931	Yoder, Menno J., Topeka, Ind.	Emma	Ind.-Mich.	
1915	Hostetler, Alvin, Louisville, O.	Beech	O. & E. A. M.		1930	Yoder, M. M., Mattawana, Pa.	Mattawana	O. & E. A. M.	
1939	Hostetler, B. Charles, Manheim, Pa.	Manheim	Lancaster		1928	Yoder, Orrie D., Oyster Point, Va.	Providence	O. & E. A. M.	
1927	Huddle, Paul T., Huntingdon, Pa.	Cumberland Co.	Lancaster		1938	Yoder, S. A., Columbiana, O.	Leetonia	O. & E. A. M.	
1938	Hunsecker, Harold L., Chambersburg, Pa.	Chambersburg	Lancaster		1931	Zehr, Harold, Foolsland, Ill.	East Bend	Ill.	
1920	Kauffman, Clyde K., Brutus, Mich.	Maple River	Wash.-Franklin		1933	Zook, Eli K., Belleville, Pa.	Allensville	O. & E. A. M.	
1919	Kauffman, Harry E., Mattawana, Pa.	Mattawana	Ind.-Mich.		1932	Zook, John B., Belleville, Pa.	Locust Grove	Conservative	
1934	Kauffman, Jess, Cheraw, Colo.	E. Holbrook	O. & E. A. M.		1905	Zook, Joshua B., Belleville, Pa.	Allensville	O. & E. A. M.	
1902	Kauffman, J. N., Peoria, Ill.	Pleasant Hill	Mo.-Kans.		1925	Zook, J. Kore, Ashley, Mich.	Bethel	Ind.-Mich.	
1909	Kauffman, L. A., Minot, N. D.	Fairview	Ill.		DEACONS				
1934	Kauffman, Nelson E., Hannibal, Mo.	Menn. Mission	Dak.-Mont.		1932	Alger, John H., Broadway, Va.	Zion-Trissels	Va.	
1936	Kauffman, Wallace W., W. Liberty, O.	S. Union	Mo.-Kans.		1916	Baumgartner, P. E., Wooster, O.	Oak Grove	O. & E. A. M.	
1938	Keener, Clayton L., Nottingham, Pa.	Mechanic Grove	O. & E. A. M.		1931	Brubaker, Clayton S., Mt. Joy, Pa.	Erismans	Lancaster	
1909	Keener, Henry B., Singers Glen, Va.	Gospel Hill	Lancaster		1931	Brubaker, Daniel B., Mifflintown, Pa.	Delaware	Lancaster	
1936	King, Amos C., Westover, Md.	Holly Grove	Va.		1939	Brubaker, Landis H., Lancaster, Pa.	Rohrerstown	Lancaster	
1921	King, H. J., Arthur, Ill.	East Bend	O. & E. A. M.		1934	Cressman, Alson, Waterloo, Ont.	Cressman	Ont.	
1907	King, John Y., W. Liberty, O.	Bethel	Ill.		1934	Dupler, Daniel, Columbia, Pa.	Columbia, Pa.	Lancaster	
1937	Kinsinger, Roy L., Grantsville, Md.	Casselman	O. & E. A. M.		1930	Eby, John R., Clearspring, Md.	Clearspring-Pinesburg	Wash.-Franklin Co.	
1932	Kraybill, Martin R., Elizabethtown, Pa.	Bossers	S. W. Pa.		1931	Eby, Sem, Intercoarse, Pa.	Paradise	Lancaster	
1928	Kropf, Levi D., Halsey, Oreg.	Harrisburg	Lancaster		1910	Frey, J. C., Archbold, O.	Fulton Co.	O. & E. A. M.	
1936	Koch, Roy S., St. Jacobs, Ont.	St. Jacobs	Ont.		1928	Gehman, Abraham L., Mohnton, Pa.	Bowmansville	Lancaster	
1938	Kolb, Elmer G., Pottstown, Pa.	Pottstown Mission	Franconia		1914	Graybill, Floyd S., Bareville, Pa.	Groffdale	Lancaster	
1905	Kuhns, D. E., Chambersburg, Pa.	Chambersburg	Wash.-Franklin		1935	Greider, Howard, Lancaster, Pa.	Mountville	Lancaster	
1923	Kulp, E. W., Bally, Pa.	Bally	Franconia		1921	Groff, Aaron L., Bareville, Pa.	Melinger-Stumptown	Lancaster	
1931	Kurtz, C. J., Elverson, Pa.	Conestoga	O. & E. A. M.		1938	Hartman, Abram, Goshen, Ind.	Yellow Creek	Ind.-Mich.	
1938	Kurtz, J. E., Harrisonburg, Va.	Mt. Hermon	Va.		1939	Hilty, Elmer O., Rittman, Pa.	Crown Hill	O. & E. A. M.	
1923	Landis, A. A., Ephrata, Pa.	Mummasburg	Lancaster		1937	Hofstetter, Reuben, Dalton, O.	Kidron	O. & E. A. M.	
1911	Landis, David L., Lancaster, Pa.	Mellingers	Lancaster		1933	Horne, John W., Kokomo, Ind.	Howard-Miami	Ind.-Mich.	
1921	Landis, Ira D., Lititz, Pa.	Landis Valley	Lancaster		1924	Hostetler, Amos O., Topeka, Ind.	Emma	Ind.-Mich.	
1936	Lauver, Donald, McAlisterville, Pa.	Lost Creek	Lancaster		1924	Kanagy, J. C., Belleville, Pa.	Belleville	O. & E. A. M.	
1917	Leaver, Wm. G., Johnstown, Pa.	South Amer.	Lancaster		1937	Kauffman, Loransa, Johnstown, Pa.	Stahl	S. W. Pa.	
1935	Leaman, Frank H., York, Pa.	York Mission	Lancaster		1937	Keener, Walter D., Elizabethtown, Pa.	Elizabethtown	Lancaster	
1929	Lehman, Chester K., Harrisonburg, Va.	Weavers	Va.		1922	Kennel, Isaac G., Parkersburg, Pa.	Millwood-Maple Grove	O. & E. A. M.	
1922	Lehman, J. Irvin, Chambersburg, Pa.	Marion	Wash.-Franklin		1937	King, Isaac, Atglen, Pa.	Millwood	O. & E. A. M.	
1936	Lehman, John A., Boswell, Pa.	Blough	S. W. Pa.		1935	Kinsinger, Jacob, Grantsville, Md.	Casselman	S. W. Pa.	
1909	Lehman, Joseph, Croghan, N. Y.	Croghan	Conservative		1937	Kraybill, John R., Elizabethtown, Pa.	Bossers	Lancaster	
1936	Lehman, J. S., Lancaster, Pa.	Colored Mission	Lancaster		1927	Livingood, M. J., Pinto, Md.	Pinto	S. W. Pa.	
1913	Longenecker, Harry L., Middletown, Pa.	Shops	Lancaster		1938	Longenecker, Phares Z., Harrisburg, Pa.	Strickler-Shope	Lancaster	
1937	Lutz, Clarence E., Elizabethtown, Pa.	Elizabethtown	Lancaster		1938	Martin, Jacob A., Smithburg, Md.	Stauffers	Wash.-Franklin Co.	
1931	Martin, Amos J., Smithburg, Md.	Stauffer's	Wash.-Franklin		1931	Metzler, Samuel, Nappanee, Ind.	Salem	Ind.-Mich.	
1923	Martin, C. Z., Mountville, Pa.	Columbia	Lancaster		1934	Miller, Lee J., Shipshewana, Ind.	Shore	Ind.-Mich.	
1926	Martin, Elmer G., Bird-in-Hand, Pa.	Mell & Stumptown	Lancaster		1921	Moyer, Norman M., Perkase, Pa.	Blooming Glen	Franconia	
1925	Martin, J. B., Waterloo, Ont.	Waterloo	Ont.		1936	Mumaw, Harry, Wooster, O.	Salem	O. & E. A. M.	
1925	Martin, Simon, Kitchener, Ont.	Strasburg	Ont.		1936	Myers, Paul J., Kokomo, Ind.	Howard-Miami	Ind.-Mich.	
1908	Mast, Calvin, Millersburg, O.	Martin's Creek	O. & E. A. M.		1902	Ogburn, Amos, Gettysburg, Pa.	Mummasburg	Lancaster	
1933	Maust, Sherman, Bay Port, Mich.	Pigeon	Ind.-Mich.		1927	Oyer, D. S., Howell, Mich.	Bethel	Ind.-Mich.	
1923	Metzler, Martin G., Manheim, Pa.	Erismans	Lancaster		1930	Rohrer, Clayton, Wadsworth, O.	Bethel	O. & E. A. M.	
1933	Meyers, Claude B., Souderton, Pa.	Line Lexington	Franconia		1934	Schrock, N. J., Ligonier, Ind.	Maple Grove	Ind.-Mich.	
1905	Miller, David Z., Middletown, Pa.	Stricklers	Lancaster		1924	Shank, Charlie E., Chambersburg, Pa.	Marion	Wash.-Franklin Co.	
1916	Miller, Ira Z., Bainbridge, Pa.	Elizabethtown	Lancaster		1926	Shoemaker, C. B., Scottdale, Pa.	Scottdale	S. W. Pa.	
1910	Miller, John D., Louisville, O.	Beech	O. & E. A. M.		1937	Sommers, John E., Louisville, O.	Dohners	O. & E. A. M.	
1902	Miller, Josiah J., Shipshewana, Ind.	Shore	Ind.-Mich.		1937	Stover, Henry, Annville, Pa.	Landisville-Salunga	Lancaster	
1894	Miller, Levi J., Twin Falls, Idaho.	Shore	Pacific Coast		1919	Strickler, Hiram B., Salunga, Pa.	Conestoga	O. & E. A. M.	
1933	Miller, Percy J., La Grange, Ind.	Pigeon	Ind.-Mich.		1937	Stoltzfus, Sylvanus, Elverson, Pa.	W. Fairview	Ia.-Neb.	
1926	Miller, S. J., Pigeon, Mich.	Pigeon	Ind.-Mich.		1933	Troyer, John R., Milford, Nebr.	Plain	Franconia	
1911	Mininger, J. D., Kansas City, Kans.	Kan. City Mission	Mo.-Kan.		1930	Wambold, Abram A., Telford, Va.	Valley View	Va.	
1934	Mosemann, John H., Jr., Musoma, Africa	Shirati	Africa		1930	Weaver, Jason, Stuarts Draft, Va.	Weaver	S. W. Pa.	
1917	Moyer, C. Warren, Souderton, Pa.	Towamencin	Franconia		1911	Weber, Geo. A., Kitchener, Ont.	Ft. Mennonite	Ont.	
1921	Moyer, W. R., Telford, Pa.	Blooming Glen	Franconia		1936	Wenger, Ray G., Fentress, Va.	Mt. Pleasant	Va.	
1928	Mumaw, John R., Harrisonburg, Va.	E. M. S.	Va.		1923	Witmer, Isiah B., Kitchener, Ont.	Latschar	Ont.	
1920	Nissley, Joseph M., Altoona, Pa.	First Menn.	S. W. Pa.		1898	Yoder, Eli, W. Liberty, O.	Bethel	O. & E. A. M.	
1926	North, Homer F., Nappanee, Ind.	Nappanee	Ind.-Mich.		1897	Yoder, L. D., Hollsopple, Pa.	Kauffman	S. W. Pa.	
1931	Oberholtzer, Walter W., E'town, Pa.	Risser's	Lancaster		1914	Yoder, Wesley, Hollsopple, Pa.	Blough	S. W. Pa.	
1934	Payne, A. K., Allensville, Pa.	Allensville	O. & E. A. M.		1925	Yontz, David, Goshen, Ind.	Clinton Frame	Ind.-Mich.	
1930	P'cacey, Shem, Springs, Pa.	Oak Dale-Maple Glen	Conservative		1924	Zimmerman, Noah B., Ephrata, Pa.	Ephrata	Lancaster	
1919	Ramer, H. B., Duchess, Alta.	Duchess	Alta.-Sask.		1920	Zook, Uriel S., Allensville, Pa.	Allensville	O. & E. A. M.	
1917	Reiff, Christian, Elkhart, Ind.	Belmont	Ind.-Mich.		Lay Delegates				
1937	Rohrer, S. D., Wadsworth, O.	Bethel	O. & E. A. M.		Bender, Harold S., Goshen, Ind.				
1937	Roth, Paul M., Mazonetown, Pa.	Masonetown	S. W. Pa.		Miller, Orle O., Akron, Pa.				
1904	Royer, I. W., Orrville, O.	Orrville	O. & E. A. M.		Goshen College				
1937	Rutt, Amos S., Millersville, Pa.	Vine St. Mission	Lancaster		Ephrata				

Married

Kampf-Kuhns.—On Sunday morning, Aug. 27, 1939, at the Daytonville Mennonite Church near Wellman, Iowa, Bro. Irving Kempf and Sister Lucille Kuhns were united in holy marriage, Bro. Abner G. Yoder officiating. May the Lord bless this union.

Martin-Stahl.—On Sept. 2, 1939 Bro. Melvin W. Martin of Greentown, Ind., and Sister Mary E. Stahl of Clarksville, Mich., were united in marriage at the home of the bride's parents, Bro. T. E. Schrock officiating. May the blessing of the Lord attend them through life.

Kropf-Gilmer.—On Aug. 29, 1939, Bro. Chauncey Kropf of Hubbard, Oreg., and Sister Mabel Gilmer of Filer, Idaho, were united in marriage at the home of the officiating minister, Bro. E. S. Garber of Nampa, Idaho. May God richly bless them as they journey through life together.

Detweiler-Heiser.—On Sept. 17, 1939, at the home of the bride's parents occurred the marriage of Bro. Justus Detweiler of Harper, Kans., and Sister Alta Heiser of Fisher, Ill., the bride's father, Bro. J. A. Heiser, officiating. May God's blessings attend them as they journey through life.

Ropp-Guengerich.—On Sept. 20, 1939, at the home of the officiating minister, Bro. William Ropp and Sister Katherine Guengerich, both of Tremont, Ill., were united in marriage by Bro. L. C. Miller in Manitou Springs, Colo. May the blessings of our loving heavenly Father attend them through life.

Brubaker-Miller.—On Sept. 23, 1939, at the home of the bride's parents, Bro. Paul N. Brubaker of the Mt. Joy, Pa., congregation and Sister Verna Mae Miller of the Masonville, Pa., congregation were united in holy marriage by Bro. Christian K. Lehman. May Heaven's rich blessings attend them through life.

Troyer-Miller.—On Sunday, Sept. 24, 1939, at the bride's home, occurred the marriage of Bro. Michael J. Troyer of the East Union congregation, Kalona, Ia., and Sister Lydia Miller of the Lower Deer Creek congregation, Bro. John Y. Swartzendruber officiating. May the rich blessing of God attend them through life.

Leatherman-Lehman.—On Sept. 24, 1939, at the regular services in Chestnut St., Mennonite Church, Lancaster, Pa., Bro. Walter Leatherman of the Chestnut St. congregation and Sister Ruth E. Lehman of the Rohrerstown, Pa., congregation were united in holy marriage by Bro. Christian K. Lehman. May God abundantly bless this union.

Risser-Shaum.—At the home of the bride's parents on Aug. 5, 1939, Bro. Devon Risser of the Olive congregation, Elkhart, Ind., and Sister Florence M. Shaum of the Holdeman congregation near Wakarusa, Ind., were united in marriage by Bro. Warren Shaum, father of the bride. May God abundantly bless this union and guide them through life.

Jones-Nice.—On Sunday evening, Sept. 17, 1939, at the Zion Church near Hubbard, Oreg., David, son of Bro. and Sister A. E. Jones, was united in marriage with Viola, daughter of Spencer and Gladys Nice. Both are members of Zion congregation. The ceremony was performed by the home bishop, Bro. C. I. Kropf. We wish them the blessings of God through life.

Obituary

Miller.—Kenneth, son of Abner and Betty Keener Miller was born May 15, 1938; died Sept. 9, 1939. His death was sudden, being run over by a truck at his home, killing him instantly. His funeral, which was largely at-

tended, was held at Goods Church, Lancaster Co., Pa., Sept. 13. Services were conducted by Bro. Henry Musser at the home and Bros. John Heistand and Martin Kraybill at the church. Text, II Sam. 12:23. His little body was laid to rest in the adjoining cemetery to await the resurrection morn.

"The sweet little bud, too pure to stay,
God in His wisdom took our darling away;
Not from our memory, nor from our love,
But to dwell with Jesus, in heaven above."
—His Grandma.

Myers.—Isaac K., son of the late Pre. Isaac F. and Elizabeth Myers, died at the home of his son Willis in Doylestown, Pa., Sept. 14, 1939; aged 89 y. 10 m. He was the last one of a family of twelve children. In his younger years he was a carpenter and funeral director at Plumsteadville. After disposing of that he built hay wagons and vehicles; then followed cabinet making, specializing in cedar chests. About ten years ago he retired and lived in Doylestown. He is survived by 2 sons (Willis and Oscar) and several grandchildren. He was a member of the Deep Run Mennonite Church, from which church services were held by the home ministers.

Wingard.—Joseph Wingard was born March 15, 1862; died in Salix, Pa., Sept. 18, 1939; aged 77 y. 6 m. 3 d. He was married to Lizzie Pletcher, July 6, 1884. To this union were born four sons and five daughters, of whom 1 son and 1 daughter preceded him in death. He is also survived by 21 grandchildren, 23 great-grandchildren, 4 brothers, 2 sisters and many other relatives and friends. The deceased was a very faithful attendant in church services and had been in church just the day before he died. For a man of his age he was quite able to work. Death came very suddenly away from home. Funeral services were held in his home and in the Pleasant Grove Mennonite Church of which he was a faithful member, by S. G. Shetler and Sanford G. Shetler. The services were very largely attended. The body was laid away in the Dunmire cemetery.

Grabner.—Derbin Ray Grabner died Sept. 16, 1939; aged 1 y. 7 m. 10 d. Surviving are his parents (Amos and Sylvia Grabner), 1 sister (Donna Darlene), 1 brother (Simon Dwaine), his grandparents (Simon and Lydia Slaubaugh), 14 uncles, 10 aunts, 22 cousins, and many other relatives. The departure of our little darling causes us deep grief, but the memory of his short stay with us, and the experience of this sorrow, becomes sacred to us as we submit to the will of our heavenly Father who knows what is best. Funeral services were held Sept. 19 at the Lake View Mennonite Church near Wolford, N. Dak., conducted by brethren John Stoll and E. G. Hochstetler.

"Derbie, dear, our wish is granted,
For now your pain is o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

Myers.—Joseph S., son of the late Eli and Mary Ann (Smith) Myers, died June 30, 1939, at his home in Plumsteadville, Pa., after a two weeks' illness of grippe and general debility; aged 79 y. 1 m. 19 d. He was born on a farm east of the village, and lived on the farm until he retired fifteen years ago. He was born with defective eyes and he never spent a day in school, as he could not see to read or write. But it seems the Lord gave him a double portion of judgment and business ability, and he possessed a wonderful memory. He was one of the most successful farmers and business men of his community. He is survived by his widow (Lizzie, nee Landis), 1 brother (William of Allentown), and 3 sisters (Mrs. Jordan Lear of Wismer, Pa.; Mrs. Levi Mann of Frenchtown, N. J.; and a sister in Delaware). Services were conducted Aug. 3 at the house by Jacob Kush, and at the Deep Run Mennonite Church, of which he was a life-long member, by Abram Yothers, Wilson Overholt, and Enos Wismer. Burial in nearby cemetery.

Rohrer.—Lydia K., daughter of the late Benjamin and Anna Denlinger, was born in Fertility, Pa., Nov. 25, 1859; died Aug. 12, 1939, at the home of her daughter (Mrs. C. B. Groff); aged 79 y. 8 m. 17 d. On Feb. 8, 1898, she was united in marriage to Daniel H. Rohrer. To this union were born 3 children, 1 daughter having died in infancy. Those surviving are her companion, 2 children (Mrs. C. B. Groff and Israel D.), 5 grandchildren, also 2 sisters (Mrs. Hettie Musser and Mrs. Mary Metzler), 6 grandchildren preceded her in death. She accepted Jesus as her Saviour in youth and united with the Mennonite Church to which she remained faithful until her Master called her. She had been in declining health the past 27 months and was confined to her room and bed about all the time. She suffered at times, but with patience bore her suffering, often expressing a desire to depart from this body of suffering and she peacefully fell asleep. Funeral services were conducted by David Landis and Elmer Martin at Mellinger's Church Aug. 15. Text, Heb. 4:9. Burial in nearby cemetery.

"Gone to the light that shines so fair,
Gone from earth of sorrow and care;
Resting those hands that did their best,
Gone, dear mother, gone to rest."

Metzler.—Vera, daughter of Abner and Emma (Dodge) Holdeman, was born near Wakarusa, Ind., March 29, 1898; died Aug. 22, 1939, near Wakarusa after a prolonged illness of more than two years' duration; aged 41 y. 4 m. 23 d. During her illness she suffered much. Many were the prayers in behalf of her recovery, but God saw best to remove her to her heavenly home. She was bedfast for the last nine months, bearing her suffering without murmuring or complaining. She had a very cheerful disposition. At the age of 11 years she accepted Christ as her personal Saviour and was received by baptism as a member of Holdeman Church. She was a consistent and devoted Christian, interested in the welfare of the Church. On April 15, 1916, she was united in marriage to Bro. Forest Metzler. To this union were born 3 children. Her mother, 1 sister, and 2 brothers preceded her in death. Those left to mourn are her husband, 2 sons (Raymond and James), 1 daughter (Vesta), all at home. Her father, 3 brothers, 2 sisters, and a host of relatives and friends also survive. The funeral was held Aug. 25 at the home by Warren Shaum, and at the Olive Church conducted by Brethren D. A. Yoder and Warren Shaum. Text, Phil. 1:21.

"Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest calmly,
When our work, like hers, is done."

Yoder.—Rachel C., widow of John D. Yoder, was born in Mifflin Co., Pa., April 21, 1858; died at St. Joseph's Hospital in Minot, N. Dak., Sept. 19, 1939; aged 81 y. 4 m. 29 d. She was the daughter of Samuel and Elizabeth Yoder. On Dec. 23, 1879, she was married to John D. Yoder. To this union 5 children were born, 4 of whom preceded her to the spirit world. She is survived by 1 son (Jesse B. of Minot, N. Dak.), 5 grandchildren, 1 foster daughter (Minnie Stoll of Wolford, N. Dak.), 1 sister (Mrs. Sallie Hostetler of Belleville, Pa.), and many other friends. Less than a year ago she became afflicted with a skin cancer. About five weeks ago she was removed to the St. Joseph's Hospital in Minot where she died. She was a faithful member of the Mennonite Church from youth. She bore her suffering with Christian patience. Her desire was to go to that rest that God has prepared for His children. In the spring of 1903 she with her family and a number of others migrated to Surrey, N. Dak., where she spent the rest of her life. After her husband died she lived on the farm with her son Jesse. Funeral services were held Sept. 23 at the Thompson-Larson Funeral Chapel, Minot, and at the Fairview Mennonite Church, near Surrey. Services were conducted by L. A. Kauffman, D. T. Dierdorf, and E. G. Hochstetler. Interment in the cemetery of the Church of the Brethren beside her husband.

Showalter.—Lillie Harriet, daughter of Emanuel and Elizabeth Suter, was born near Harrisonburg, Va., Jan. 14, 1875; died at the King's Daughters Hospital, Staunton, Va., Aug. 31, 1939, of an obstructed vein following an operation for gall stone; aged 64 y. 7 m. 17 d. One son (Melvin) preceded her in death nearly 20 years ago. On Dec. 30, 1902, she was united in marriage to Bro. Amos H. Showalter, but on May 14 he was called away to Heaven and she passed through the deep sorrow, not knowing that she would follow the call so soon. Sister Showalter was a Christian mother, quiet and faithful, and her 4 sons (Perry E., Clark A., Alva H., Truman F.) and 4 daughters (Elizabeth S., Anna R., Mary V., and Laura E.) all feel deeply the absence of her loving voice and presence. Besides her children, she leaves 9 grandchildren, 1 sister (Mrs. Laura Wenger, Harrisonburg, Va.), 5 brothers (John, Swoope, Eugene, Harrisonburg, Va.; Emanuel, Linville, Va.; and C. Charles Suter of Pittsburgh, Pa.). Funeral services were held Sept. 3, at Springdale Mennonite Church. Services in the home were conducted by Bros. E. C. Shank and E. F. Heatwole, and at the church by Bros. S. H. Rhodes, J. L. Stauffer, and J. R. Driver. Texts, Rom. 8:18; Rev. 21:4. Interment in the adjoining cemetery.

"Just a closing of the eyelids,
Just a hush,—Why mourn and weep?
So it is our heavenly Father
Giveth His beloved sleep."

Boshart.—Jonas, son of the late Peter and Magdalena Boshart, was born near Wellesley, Ont., Aug. 18, 1866; died Sept. 13, 1939; aged 73 y. 26 d. On Sept. 29, 1889, he was married to Magdalena Gerber. To this union were born 12 children: Moses (who preceded his father in death), John, Nettie (Mrs. Moses Gingrich) of New York; Mary, at home; Lilly (Mrs. Ezra Brenneman), of Baden, Ont.; Menno, of Kitchener; Simon, of New York; Aaron, of Petersburg; Gideon, of Baden; Luella (Mrs. Clarence Erb), of Tavistock; Elmina (Mrs. Edward Wit-

mer), with whom they had been living; and Loretta (Mrs. Eldon Witmer) of Kitchener. There also survive 2 brothers (Daniel and Peter), 1 sister (Mrs. Moses Schlabach), 39 grandchildren, and 5 great-grandchildren. At the age of 15 years he united with the Amish Mennonite Church, serving the Lord and the church faithfully until about two years ago, when because of location he united with the Snyder congregation of the Mennonite Church near Bloomingdale, Ont., of which he was a faithful and loyal member until his death. After a prolonged illness and much suffering he peacefully passed away to be with his Lord. He left a bright, ringing testimony of his faith in Christ up to the very last.

"Tis hard to part with father, dear,
No more to see him here;
But yet we're glad if God saw best,
To end his troubles and give him rest,
In heaven to reign with angels fair,
—May our names too be written there."

—Mother and Children.

Mishler.—Emma Savilla, daughter of Adam and Ida (Weaver) Shrock, was born Aug. 29, 1882, near Mancelona, Mich.; died Sept. 7, 1939, at her home in Roanoke, Ill.; aged 57 y. 8 d. Death followed three hours after she suffered an apoplectic stroke. She united with the Mennonite Church at the age of 17 and remained a faithful member until death. She was married to Wesley Mishler near Shipshewana, Ind., Feb. 12, 1905. In 1908 they moved to Illinois, and have been living near and in Roanoke 22 years. This union was blessed with 8 children. She leaves her beloved husband, 5 sons, and 3 daughters; namely, Floyd R. of Roanoke, Claude D. of Eureka, Goldie S. (Mrs. Andrew Unzicker) of Low Point, Aquilla A. of Harlingen, Texas, Mary A. (Mrs. Stephen Porzelius) of Secor, Ill.; Archie W. of Hammond, Ind., Clarence I. of Harlingen, Tex., and Bessie K. (Mrs. Earl Steffen) of Roanoke. She also leaves 11 grandchildren, 1 brother (Wm. Shrock of Shelbyville, Ill.), 2 sisters (Mrs. Julius Unzicker of Morocco, Ind., and Mrs. Ora Hostetler of Prophetstown, Ill.), and many other relatives and friends. Preceding her in death

are her parents, 1 grandson, 2 brothers, and 2 sisters. Funeral services were conducted by Bros. Joseph Reber of Shelbyville, Ill., and J. J. Kennell of Roanoke, Ill. She was a kind and loving mother and will be greatly missed by all.

"All is over, hands are folded,
On a quiet peaceful breast;
All is over, life is ended,
Now dear mother is at rest."

ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa.,
Conference

The Lord willing, the above named conference will convene in annual session at the Reiff's Church near Maugansville, Md., on Friday, Oct. 13, at 9 A. M. A cordial invitation is extended to visitors.

On Thursday preceding Conference, the district Mission Board will meet in annual business session at the same place at 9 A. M., and in the afternoon the bishops will meet to prepare the work of Conference.

J. Irvin Lehman,
Secretary of Conference.
John D. Risser,
Secretary of Mission Board.

We can't be the overcomer for the other person, only the overcomer for ourselves through Christ.—Geo. S. Keener.

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

OCTOBER 5, 1939

JOHN R. MUMAW, Editor

EDITORIALS

MISSIONARY DAY

Missionary Day in the Mennonite Church has been designated as the third Sunday in the month of November. While the idea of having a special day set apart for the consideration of missions has not been accepted universally, those pastors and Sunday school workers who have carefully sponsored special mission programs and have observed Missionary Day in their congregations are highly gratified with the results. Such meetings provoke people to good works. Christian people who hear a number of good mission programs regularly cannot escape being influenced by them. If we want our people to become missionary minded we must provide the kind of programs that will produce missionary convictions.

This brings to our attention the responsibility of Christian leaders toward those who are depending upon them for guidance. If your congregation is to have a live program on Missionary Day someone must plan for it. There are certain arrangements that need to be made in advance and which will require some counsel and co-operation with others. Those who are responsible for the promotion of Missionary Day feel it is not too early now to begin making plans for it.

You are no doubt getting a lot of mail these days. I suppose many well thought-out letters arrive at your desk performing no other role than to make their maiden flight to the waste paper box. Perhaps you did look at the sender's name and address but I am afraid a few may have passed through your hands without having been examined very carefully. Has it occurred to you that one of those may have come from one of your own brethren in the Lord? Occasionally a committee that has been made responsible for the supervision of a certain de-

(Continued on page 585)

AMBASSADORS FOR CHRIST

"Now then we are ambassadors for Christ."

This passage of scripture emphasizes one function of the Christian church. The world system of unbelieving people is under the domination of Satan. We are living in that world and have a distinct mission here as representatives of the Kingdom of God. Christ had been here living among men to reveal the righteousness of God and to make atonement for sin. Now we are engaged in bringing salvation to the lost in His stead. The ministry of reconciliation has been given to us.

This message of reconciliation declares God's disposition to pardon sinners. Redemption was purchased by the blood of Jesus Christ. "God was in Christ reconciling the world unto Himself." There is no uncertainty about His willingness to forgive and to establish communion with the sons of men. "Christ suffered that He might bring us to God." This suffering and sacrifice on Calvary satisfied divine justice. God and His Son Jesus Christ are not inactive about it either. Now that redemption has been brought within range of all men, salvation is offered to whomsoever will call upon the name of the Lord. It is the business of an ambassador to tell the lost about this wonderful plan and about the favorable disposition of God toward them. "He will abundantly pardon."

Another phase of the message of reconciliation is to declare men's qualification for pardon. Man was created with the capacity to glorify God but the fall of Adam brought an estrangement into the relationship between them. That made life unsatisfying. Since then man has been inclined to live unto himself without regard for the claims of God upon his life. Christ died that He might be able to lead men back

(Continued on page 582)

THE PURPOSE OF MISSIONARY DAY

1. To foster and maintain a healthy interest in missionary activity.
2. To furnish an opportunity for a united and a concerted emphasis on the subject of missions.
3. To lift up Christ as our great Missionary Example.
4. To uphold the Bible as the great Missionary Book.
5. To provide a suitable opportunity for the return in each congregation of the proceeds of the Junior Investment Fund, due at this time of the year.
6. To encourage rendering of missionary programs, either in the Sunday school, in the Young People's Bible Meeting, or at some other special time.
7. To present missionary facts, statistics, and general information which will be of help to the cause.
8. To present the striking needs in our various fields and to encourage definite united prayer throughout the Church that these needs may be met.
9. To encourage young people to volunteer for active Christian service.
10. To win souls for Christ.

A FULL-TIME SECRETARY

By Daniel Kauffman

At the last regular meeting of the Mennonite Board of Missions and Charities, held at Fairview, Mich., June 18-20, 1939, action was taken by the Board looking to the appointment of a full-time secretary of the Board at our next annual meeting. This means that, unless the matter is reconsidered and other arrangements made, the brother who is elected secretary of the Board next year is expected to devote his entire time to the duties of his office. While the details of his work have not been fully worked out, in general he will be expected to discharge the duties heretofore attended to by both the secretary and field worker; to spend considerable time in our city and rural mission fields, to keep in touch with our missionary problems, and to lend such aid to our superintendents and other workers as he may be able to give; also to perform such other duties as the Board may, from time to time, enjoin upon him.

There has been a growing sentiment in favor of this step, although there are some who have questioned the wisdom and the practicability of the move. At the last joint meeting of the Executive and Mission committees of the Board, your unworthy servant was asked to prepare an article on this subject. As already indicated, there are two sides to the question, and we shall endeavor to present both sides as clearly as we know how.

The Negative Side

On the one hand, it is well known that our General Mission Board is already hampered in its work because of an inadequate supply of funds. The latest report of our treasurer shows that there is a deficit of somewhere in the neighborhood of \$30,000 over-checked funds. Our missions at home and abroad report that more money would greatly add to the effectiveness of our work there, and there are new fields ready to open and would be opened if there were sufficient funds and workers available. Both our India and South America missions have been pleading for Board representatives to visit them and to counsel with them concerning the problems and opportunities of their respective fields. It is estimated that it would require about \$2500, more or less, to provide for the living and traveling expenses of the full-time secretary. In the light of all these facts and conditions, are we justified in adding an additional several thousand dollars to our annual budget?

The Positive Side

On the other hand, there are those who believe that the very facts and conditions noted in the preceding paragraph call for the whole time of an experienced man, a contact man between the Board and the Church, who would not only give needed aid to our missionaries in their problems and opportunities but also keep the whole Church informed as to these conditions and needs, and thus more money would be forthcoming to support the various causes sponsored by our General Mission Board; that, after all, the important question is not dollars but efficiency in service; that with the aid and supervision of this man the money would be more judiciously spent, new fields would be discovered and occupied, and the increased interest and intelligence on the part of the Church would not only bring more additional money than would be needed to support a full-time secretary but also put the whole mission program on a more efficient and interest-inspiring basis.

Both Sides

are worthy of our careful and prayerful consideration. It is to encourage people, (especially Board members) to think and, when we come together next year, to act intelligently when the question is up for final decision, that this article is written. As said before, unless the whole matter is opened

for reconsideration, the only thing before us at that time will be to act upon the decision already made and appoint the full-time secretary. It might be well, also, to state that so far as the members of the Board are concerned they are practically unanimous in this respect: All of us have opinions and convictions of our own, yet having open minds will be ready to give full support to any action that the Board may see fit to take at our next annual meeting.

Things to Consider

Taking it for granted that the Board will act upon its past decision and appoint the full-time secretary, the more seriously we will think and pray over this matter, the more satisfactory the results. There are a number of things to consider in the meantime:

1. The man to be chosen must be solid in the faith, an exemplar of the standards of the Gospel and of the Church, familiar with the work pertaining to this office, not too old and not too young, of robust health, and not too much loaded down with other duties so that his work would be crippled. He must be adapted to this work to which he is to be called, of pleasing personality, a ready speaker but not necessarily a spell-binder. He must be of known ability as an executive, level-headed and rigidly conservative, missionary-minded, and "zealous of good works."

2. While possessing these qualifications, care should be taken that in asking him to take this place we do not tear him out of a place where he leaves a bigger hole in the work of the Lord than the one he is asked to fill in the Mission Board. In other words, if he is not apparently adapted better to the secretaryship of the Mission Board than he is for the place he now occupies, he had better be allowed to remain where he is.

3. Another point for consideration is the question of his family relations. Is he married or single? If married, how will it affect his family for him to be away from home most of the time? If unmarried, is he level-headed enough not to allow the girl question to overshadow his interest in the cause of Christ and the Church? Whether married or single, would those in whom he is most vitally interested be a help or a hindrance to him in his work?

4. Perhaps the greatest factor in his possible success or failure is that of his devotional life. Does he impress you as a man of conviction, having "a conscience void of offence toward God, and toward men?" Is he recognized as a man of God, or a man of the world? a man of prayer, or a man whose piety is apparent only in religious meetings? a man who is diligent about his Father's business, whether in religious, business or social circles? a man in whom the joy of the Lord is everywhere recognized, and whose love for worldly pleasures or vain display and foolishness is conspicuous for its absence? When you strike a man who stands these tests, be slow to let him go for this place—unless he is even more needed and better qualified for the work in some other place.

While the Constitution of our General Mission Board places the responsibility of selecting this man upon the Executive and Mission committees of the Board, subject to the approval of the Board itself, the rest of you can be thinking and praying over this matter; and if the Lord moves you to offer suggestions, either as to the man to be selected or in any other matter, you will please pass these suggestions on to either member of these two committees. May the Lord direct in this important work. "Pray ye therefore the Lord of the harvest, that he will send forth" the right man for this place.

Scottdale, Pa.

A SUMMER CAMP

By Glen W. Whitaker

"Something got into the bread box last night and look what they have done, it must have been the squirrels." "But look at these tracks on the ground, they are much larger than squirrel tracks, almost the size of cat tracks." "But there can't be any cats out here, there are no houses close."

A conversation similar to the above took place the first morning that a group of girls from the Los Angeles Mennonite Mission Church were in summer camp. The camp was



The Girls Who Were in Camp

located in one of the most scenic sections of the Angeles National Forest. It was within a national game reserve and was only about seven miles from the Mt. Wilson observatory. The camp was equipped with five sleeping tents and a cook tent. Four of the tents each had two double camp beds providing room for four to sleep in each tent. The fifth tent was much larger and had four double camp beds which provided room for eight sleepers.

The girls were given the privilege of going to camp first and on the evening of June 24, seventeen girls with their workers were busy fixing their beds, arranging their tents and settling down in the new quarters which were to be their homes for a week. The workers who assisted in the girls camp were Sister Mary Nice, Sister Carrie Sommers, and Sister Elma Shoup. The second group that was brought to camp was a group of fourteen boys. In caring for the boys the writer and wife were assisted by Bro. Hugo Erickson, who helped in directing the boys, together with Sister Elma Shoup and Sister Mary Nice who acted as cooks.

Perhaps you are wondering what sort of animals were stealing the bread. We were wondering too until we met the forest ranger who informed us that there were a number of foxes in that territory. A few nights later as we were eating supper one of the little animals appeared. He was quite shy in the daylight and would not venture very near but they never hesitated coming around at night. We soon learned that they liked more than just bread. One night a lard jar was partly emptied and if the fruit was not kept tightly covered they seemed to delight in sampling fresh fruit.

The animal life in the forest together with the beautiful formations in the mountains were things that gripped the interest of the boys and girls. It was then that we had the privilege of reminding them that these things are all the handiwork of God. Each morning after the work period the groups gathered for their Bible classes. At the close of each day we would gather around the camp fire and those young voices would make the hills echo with songs of praise. Then again they would listen quietly to a story or talk that was designed to help them realize their need of a Saviour and to increase their faith in God.

God's handiwork in the starry heavens was also an object of interest while we were at camp. Each group was taken to the Mt. Wilson Observatory where the world's largest telescope is kept. They also have a sixty inch telescope which is open to the public for a short time one evening each week. We had the privilege of looking through this telescope at a star cluster which the astronomer explained was five thousand light years away. We would not want to say that the estimated distance is or is not correct but we must

admit that the greatness of God is shown in the heavens in ways that completely stagger our limited knowledge.

The two weeks passed quite rapidly and on August 8, the tents were folded up and the last group was brought back to the city. On the way home some of the boys and girls were already making plans to attend next year's camp.

Perhaps you may ask the question—Why a summer camp? Trying to teach the boys and girls in our cities is quite different than teaching the boys and girls who have the privilege of living in the country. The moving picture show with its corrupted scenes is playing a large part in molding the lives of city boys and girls. Just recently we were told of a young boy in our city fourteen years of age who was playing with another boy thirteen years of age. As they were playing one of the boys became angry with his friend and grabbing the hammer he hit him on the back of the head. As his dying friend groaned the murderer only became more enraged and continued to batter his friend's head with the hammer. After it was over the young murderer showed no signs of remorse but even said that he had thought of cutting his friend to pieces with a butcher knife because that is the way they did in a detective story which he had read. The movie and magazines have such a grip upon the city boys and girls that it is almost impossible for the Sunday-school teacher to interest them. That is why they are dropping out of the Sunday school at a very young age. After failing to reach them through the usual channels of service shall we give up and say—"it's no use, we can't keep them any way?" Shall we let them go into eternal torment without making any further effort to stop them? I believe God is going to hold us responsible until we have done everything in our power to reach them. Through the summer camp we get them away from the devil's attractions for a time and get them out into God's great out of doors where life-long impressions can be made upon their young minds. It is quite probable that camp fire scenes and other interesting things of camp life will remain in their memory until their dying day. The Bible lessons and teaching given at camp will make deep and lasting impressions upon their minds. The summer camp also helps to keep the junior boys and girls in the Sunday school.

The summer camp together with the other activities here



Boys Who Were in Camp Eating Lunch While Out on One of Their Hikes

has been a means of getting some new scholars into our Sunday school. This winter we are hoping to get still more into our Sunday school, not just to increase the numbers, but that we may win them for the Lord Jesus Christ. An increase in attendance brings with it another need which we will not speak of just now but if you are interested in the work at this place and would like to help in meeting the need that is before us just drop us a card and we will be glad to send you more information regarding the work here, telling of the need that exists and of how you can help. Above all continue to pray that through the work here lost souls in Southern California will be brought to know the Lord Jesus Christ.

Los Angeles, Calif.

BRIEF HISTORY OF THE JOHNSTOWN MISSION WORK

Compiled by Sanford G. Shetler

Much of the material in this article first appeared in Mission News.—Editor.

1902

In the Annual Session of the Southwestern Pennsylvania Conference held at the Scottdale Mennonite Church in August, 1902, the question was raised as to the opening of work in Johnstown: "Should a mission be established in the city of Johnstown under the control of the Conference and supported by the conference district?" In answer to this, the following resolution was passed: "Resolved that we favor the establishment of a mission in Johnstown, and that we appoint a committee to look up a place and find workers for the mission." (p. 69—Hist. of S. W. Pa. Conf.)

1902-1938

During these years the matter of opening work was often discussed. Almost every year the idea was mentioned at the Fourth of July Mission Meetings held in the Johnstown District with increasing sentiment in favor of opening work. The only religious work done in the city by the Mennonite Church during these years was as follows: Street meetings during 1923-26 under the direction of Lloyd A. Kniss; and tract distribution for the past several years in the Memorial Hospital and other parts of town.

1938

The matter of starting work was given more definite form in the fall of 1938, when at the suggestion of U. Grant Weaver, the Ministerial Body of the Johnstown District discussed the matter of taking steps toward the opening of work. Since the Johnstown District has a standing Sunday-school Extension committee for such purpose it was decided that the matter should be given over to this committee. The Extension Committee appointed a Special Survey Committee composed of the following brethren: Jas. Saylor, Irvin Holsopple, U. Grant Weaver, and J. Paul Graybill of Philadelphia. The result of their survey of the city was given in a lengthy report to the ministerial meeting. The sentiment of the Committee was favorable to the opening of work, not certain as to location but rather favoring a property in Dale. The Ministerial Body decided to refer the matter to the District Mission Board with the recommendation that work be opened in Johnstown as soon as arrangements could be made.

The Executive Committee of the Mission Board, after considerable discussion relative to the proper procedure, decided to appoint a committee for further survey. They also requested the Ministerial Body of the Johnstown District to appoint one member of this committee. The three members appointed by the Executive Committee were: J. L. Horst, J. M. Nissley, and Sanford G. Shetler. The member appointed by the Ministerial Body was Irvin Holsopple.

1939

No further steps were taken until March 11, 1939, when the above-named committee, in conjunction with Bro. U. Grant Weaver, made another general survey of the city of Johnstown. The sentiment of this Committee was favorable to work but there seemed to be no special leading as to location. There seemed to be three areas, however, which showed promising signs for the opening of work. This committee appointed a Local Committee of three (Sanford G. Shetler, Irvin Holsopple, and U. Grant Weaver) for the purpose of making a census of these three areas, to find a leading as to a suitable location.

The Local Committee called for volunteers to help in this work and together met on March 14, to lay plans for the work. On March 23rd the census was taken in the three areas, contacting 396 homes. Twenty-eight young people of the entire Johnstown District helped in this work. The results of the census showed no outstanding number of non-attendants in any one area, but the indications seemed slightly in favor of the South side of town, the area that had

originally been in the minds of some interested folks. The next steps taken by this Local Committee were to look for a suitable property. The most favorable one found was the property first looked at by the committee in the fall of 1938 (616 Napoleon St.). It was still unoccupied. At that time there seemed to be no opportunity to secure this property but now the party holding this property, namely, Attorney Scanlan, seemed very favorable to the leasing or selling of the property. The local committee submitted a report to the Annual Meeting of the Board held this year (Apr. 1) at the Casselman Church, Maryland, with the following recommendations: 1. That work be started as soon as possible. 2. That work be started in the South Side section. 3. That thorough investigation be made of the property on 616 Napoleon St. 4. That whenever work is started it should be in the hands of full-time competent workers.

The Mission Board in session at Casselman on Apr. 1, 1939, acted on the recommendations of the Local Committee by deciding to have the entire Executive Committee of the Mission Board, in conjunction with the Local Committee, make a thorough investigation of the afore-named property and give the matter of location thorough consideration, and to submit their report to a meeting of the full board together with the Executive Committee and Bishops of Conference to be held at the Thomas Church on May 13th.

On this date the Board met and after considerable discussion authorized the Executive Committee of the Mission Board, together with the Local Committee, to make further preparations for the actual opening of the work.

On May 30 the above named committee met again in Johnstown and made the following decisions:

1. That the work be opened in the property on Napoleon Street.
2. That prospective workers be contacted.
3. That the Local Committee be named as three members of a Local Board of five members to have in charge the actual work of operating the mission. The Ministerial Body of the Johnstown District is to appoint the other two members of this Board. This Board is to serve only until the August, 1939, Conference.
4. That the Local Board contact Attorney Scanlan and arrange terms of agreement on a one-year lease with a possible option of several additional years.

Following is a brief description of the property where the work is to be opened:

1. Building well finished although unoccupied for three years.
2. Three floors finished and suitable for 3 or 4 apartments.
3. Building contains three bathrooms.
4. Two rooms on main floor, suitable to combine into auditorium 35 ft. long, 15½ ft. wide.
5. Sufficient extra rooms for workers and for classrooms to accommodate Bible school and Sunday school of any size.
6. Possible to rent third floor for apartment and also an apartment could be made out of second floor.
7. House is in flood area but second and third stories are safe.
8. House on Route 219 and one block off street car line.
9. A large cellar with good furnace.
10. In a good section of town.
11. House of brick construction and durable.

Following the meeting of the Executive Committee and the Local Board, Bro. and Sister William G. Lauver, missionaries to S. A. home on furlough, were contacted with favorable results. A local Board was appointed with the following personnel: Sanford G. Shetler, Chr.; U. Grant Weaver, V. Chr.; Irvin Holsopple, Secy.; Sem K. Eash, Treas.; Wesley Yoder, Fifth Member. A one-year lease was arranged with Attorney Scanlan.

(Continued on page 582)

EXPERIENCES IN VISITATION WORK AT JOHNSTOWN, PA.

By Florence B. Lauver

The purpose of this article is to explain conditions in some of the homes we have visited here, so that you can pray for them more definitely. It is no easy task to start a new work in a large city. While there are many churches at work we know there are still many souls who are not saved. We hope you will pray that we may be led to them.

It is often difficult to get people to start coming to the Mission. But God is all powerful and can do above that which we ask or think. In soliciting homes to receive us perhaps once every two weeks for a short religious service (a lesson from God's Word and prayer) is a great help to get to know the people. We hope later these will come to the services. Some are not at all interested in the Gospel. Others belong to some other church. But we now have almost sixty homes where they have consented to have us come. Those who have gone out with me are our daughter Lois, Sister Edith Weaver who is zealous in helping to win lost souls for Christ, and Sister Cora Hostetler who was here with us for a week, but has now gone because she is needed at home.

I shall first tell you about a few of the Spanish homes. I have not had much time to visit many, as my time has been spent visiting other homes and in trying to get people to come to the services. I was in about seven Spanish homes and quite a few others have told our Spanish friends that they want us to come there too. We plan to begin to have certain nights only for Mexicans and have the meeting in the Spanish Language. We had one meeting in the home of Mr. and Mrs. Chaves. Several of our other acquaintances went there too. On Saturday Lois and I were down to see them again and they are anxious to know when we will have the next "Junta" (meeting). We ask you to pray for Mr. and Mrs. Chaves. They seem so interested in the gospel. Some one said that the Doctor thinks she is just beginning with cancer. She seems very well but if that is the case she needs the Lord and His saving grace. She likes the hymn we sang so much and wants a copy of the words. The hymn includes the lines "I am redeemed but not with silver. I am bought but not with gold." Other Spanish homes are Mr. and Mrs. Corona, a nice looking couple, and he has good work; Mr. and Mrs. Flores, who have eight children, two in high school; Mrs. Fierro, and quite a few men whose names I do not remember. I met some while visiting in the homes and others at the meeting we had with them. We usually find the women at home alone, and it is a good opportunity for women workers to get in contact with them, both in the Spanish and the English speaking homes.

I shall now tell you about some of the English speaking homes. I have almost sixty on the list who have consented to have us come. After we get a little better acquainted with them it will be easier to get them to come to the services. We hope to have another series of evangelistic meetings, perhaps in November. Then we will have had more time to get acquainted with the people.

The first home we entered was of a young mother who was there alone with a small girl. The next to give their consent to our coming was a mother of four grown sons. We were not more than seated until the four came into the room. They were discussing something and they could hardly use one sentence without taking God's name in vain. Two listened to the Gospel and prayer and the other two went out. The mother and father seemed to appreciate our call. This family can be saved. May you pray for them that their lives and language may be cleansed by the Blood.

Another home was the grandson of an old Mennonite preacher. The old minister is dead. The son is an unbeliever who is in a certain home, and I judge the grandson and wife are not Christians. May God yet save that old minister's son and grandson is our prayer. The grandson's wife says the grandfather was such a very wonderful Christian and preacher of the Gospel.

The next home was one where the wife is a member of the Brethren Church and the husband was a member of the Church of the Brethren but is a backslider. He knows the Bible very well. He said there was a time when he wanted to be a minister. They enjoyed our visit very much.

After getting the consent to come to a Jewish home, which we hope you will pray for daily, we then went to some other homes that did not consent to our coming. Then we were glad to enter the home of Mrs. Markel. Her husband was in the World War. He is in a hospital sick while she is at home alone with her children. She seemed to appreciate our visit and the reading of the Word.

The next day we visited many homes; some consented and many did not. Mrs. Hall, a Lutheran, received us very kindly. She came to the meeting on Sunday and gave two dollars to help pay for new benches for the hall.

The next home was one where they are not church members anymore. The wife had tears in her eyes after the reading of the scripture and prayer, the husband asked where the portion of scripture was found in the Bible. Our prayer is that they may find peace in Christ.

Bro. Lauver while distributing the "Way" one day spoke to an old lady on the porch. She is Catholic and is very anxious that we come and read the Bible to her as she is blind. Her husband was Protestant so she knows the worth of His Word.

In another home the lady said, No she did not wish us to come as she did not believe as we do. She keeps Saturday as the day of rest. I said, "Just so you believe in Jesus and are saved." She then began to tell me of her sickness and troubles. I said, "Perhaps you want us to come in and have prayer." She did, and we were invited to come back.

The next two homes were different, one made Lois laugh and the other made her sad. In the latter we found a lady who told us that her husband could not live long. We saw him from the door, he could not lie down because of his heart. But she said she did not want him to hear the Gospel. In the former home the lady said "I am a Christian but I do not have time for the Bible." She seemingly was a new kind of Christian.

Among the many homes are several Catholics. We hope you will pray especially for them. Today we paid a second visit to one of them. She received us very well and seemed to enjoy the Gospel message. She promised to come to church, but it is a little difficult for her because of small children. We also paid the second visit to the home where the man was formerly a Dunkard. He led in prayer during our period of devotion in his home.

The last home I will mention is one who I feel has had an experience. She was very sick with pneumonia. The doctor gave her up, but someone went and had prayer with her. She recovered. Later she said she never was a Christian and often, when provoked, would swear. But now that has all left her. We are praying that she may be a faithful servant of the Lord.

We now plan to have another meeting with the Spanish soon. It is a real joy for us to work with them. Pray for them.

Johnstown, Pa.

"I walked a mile with Pleasure
And she chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
But never a word said she.
But oh! the lessons that I learned
When Sorrow walked with me."

THE DEDICATION SERVICES IN PELLEGRINI

By T. H. Brenneman

The opening of any public building in the Argentine is always an occasion for elaborate ceremonies. Usually some government official of importance is engaged to deliver the principal address. This is called the inaugural address and the whole ceremony is called the inauguration. Of course a part of the ceremony consists in the blessing pronounced upon the building by the Catholic priest; this regardless of the use to which the building is to be put.

When we arrived in Pehuajo a handsome booth had just been erected in the busiest street crossing from which the traffic officer was to direct the heavy (?) traffic. However we noticed that instead of using the booth the officer always stood at its side to perform his duty, a thing very inconvenient for him to do. When we inquired as to the reason for this we were told that the priest had not yet blessed the new booth and therefore it could not be used.

The dedication of a building to be used in the worship of God and the teaching of His Word is always an occasion for rejoicing on the part of Christians. Especially is this true in the Argentine, and the day of the dedication is a day which is looked forward to with a great deal of anticipation. Thus the "evangelicos" in the town of Pellegrini were happy on the 20th of August, for this was the day on which the new place of worship was to be opened for services and dedicated. The work in this place had been begun in 1930 but the mission had always been renting a hall and had never had a permanent place of worship. These rented halls are usually of the same type of building as those used for general stores and are far from being attractive places for public worship. The building dedicated in Pellegrini was one of these old dilapidated halls bought at a very reasonable price by the mission and worked over until it seemed almost like a new building. It does not look at all like a church building and is a striking contrast to the enormous Catholic church just two blocks distant which was begun twenty years ago and is not yet completed, the windows not having been put in yet. Nevertheless, our new building is comfortable, clean, and well adapted for Sunday school work. In it sincere souls can worship their Maker and find pardon for their sins.

It seemed to me that these two edifices were strikingly typical of the two systems which they represent: the one which builds cathedrals while its people live in poverty and sin, giving to them a cold, lifeless form of religion which has little effect upon the lives of those who embrace it; the other which says that the attitude of the heart toward God and the habits of life of the believers are the real test of genuine Christianity, rather than ceremonies and rituals performed in a magnificent edifice.

The little hall was filled with attentive listeners on the day of the dedication. Appropriate subjects were discussed during the sessions such as "What the Evangelicos Believe," "The History and Benefits of the Sunday school," "The Place of Religion in the Daily Life." One of the members of the Tres Lomas congregation spoke in the afternoon, giving a convincing testimony of his personal experience in hearing and receiving the gospel. Many were present that day who were not in the habit of attending regular services and we could not help but feel that seed was sown that day which will bring forth fruit in some lives.

Now the evangelical Christians in Pellegrini have a permanent place of worship. The gospel has taken deeper root in the life of the town. It is there to stay and is not dependent upon unattractive rented halls for a place of worship. The Mennonite Church in the Argentine owns another house dedicated to the service of God and the Christians of Pellegrini have a place to which they can bring their families and their friends to find the Saviour, who can transform their lives and give them a future outlook and hope that cannot be compared to the fatalism by which so many now find themselves bound. There is a pleasant smile on the face of the native pastor who comes every week to Pellegrini to hold services, for he well knows that the opening of this building will add a new impetus to the Cause.

Will you pray that this house dedicated to the service of God and the cause of Christ may be used as a means of bringing salvation to many?

Argentina, So. America.

AMBASSADORS FOR CHRIST

(Continued from first page)

to God. The fall did not destroy the capacity to love and to choose. Man still has the capacity to worship. The powers of intellect have remained; the emotions of the heart are held intact; and the will is capable of self determination. All men have these qualifications and deserve to hear about the possibility of their being brought back into fellowship with the God who made them. That is our task: to convince men of their need and possibility to be reconciled with God and to convince them of God's willingness and invitation to be reconciled.

BRIEF HISTORY OF THE JOHNSTOWN MISSION WORK

(Continued from page 580)

Immediate work in painting, papering, and repairing was undertaken by the Board. The local Congregations of the District responded with different groups of men and women coming in week after week to help the Board prepare the building for occupancy. The

building having been in the 1936 flood was in a condition that much cleaning was necessary. The attorney also shared in this work by having repairs taken care of that involved considerable expense, such as new roofing, new steps, new spouting, etc. He also installed (according to former agreement) two toilets in the basement, and a hot-water heater.

By the August Conference, the building was sufficiently ready that the new workers could locate. Bro. Lauver and family moved into the building on Aug. 8, 1939.

The August Conference in its sessions of the Mission Board Meeting took several formal actions concerning the Johnstown Work. Bro. S. G. Shetler and Jas. Saylor were given bishop oversight. The three Conference appointees on the local Board were reappointed; the request was again made that the ministerial body of the Johnstown District name the two additional members which was done at a meeting the following week. (The above named were also reappointed.) In this same meeting further plans for the formal open-

ing of the work, together with discussion of future policies comprised the business of the evening. At a subsequent meeting of the Board and Bishops final details were worked out so that at this writing (Aug. 26, 1939) arrangements have been made for the formal opening on Sept. 3, 1939. A suitable dedication program is being arranged and following that plans have been made to conduct an evangelistic campaign in the Mission Hall in charge of the Superintendent, William G. Lauver.

At a noticeable place on the front of the building on 616 Napoleon St. you will find the following sign: "MENNONITE MISSION HOME," thus bringing to realization the dream of thirty-seven years.

Hollsopple, Pa.

Bishop Gerggrav of Oslo says that at no time in a hundred years has there been such receptivity for the gospel in Norway as at present. He reports that there is a distinctly favorable attitude among the wage-working class in contrast to the alienation of the past.—D. Carl Yoder.

INDIA MISSION PAGE

Dondi

MAHARS MADE FRIENDLY

It is very warm for this season of the year. The farmers are wishing for more rain for their crops. Some rain would be refreshing, indeed.

We are very glad to be back in Dondi again after our vacation in the Hills. Although it is pleasant and cool there, and there are many things for one's entertainment and inspiration, yet home always looks better.

There are a group of people from the Mahar caste, about eight families, living near here in a section of Dondi village. They seem much interested in Christianity. Soon after we came home, three of their number were very sick; so sick that within a day one died. Then they came for Doctor. They had been having a village quack before, and he probably helped to make them sick. The other two got well soon. I do not believe I have met any people here that are as grateful and friendly as these are. The Mahars as a group all over India, have renounced Hinduism and are ready to accept another form of religion. These living here at Dondi say that they are really Christians at heart, but are waiting for their caste fellows to get ready so that they can all go as a group. Pray for them earnestly that they may be willing to give up every thing and accept Christ. "The effectual fervent prayer of a righteous man avails much."

Our little family here at Dondi are all in good health and are happy.

Not long ago Budwantin Bai and her husband moved here. She is a Bible Woman and goes out every day to witness for Christ in the surrounding villages. Then we also have another new one added to our number, our pundit. He is a converted Brahmin, and is a very interesting man as well as a good helper for us in studying the language. He is an earnest Christian and goes out to the villages to witness for Christ.

We are spending as much time as possible studying language. It seems all the time that we are getting more other things to do and the language is somewhat neglected. We do hope to keep improving our speech, and try to spend as much time as we can on it. One cannot get along without knowing the language of the people. Please pray for us.

—The Yoders.

Landour

THE DAY OF PRAYER

Tomorrow those of our missionaries who are in Landour will meet in our rooms to observe the Mission's monthly day of prayer. The Friesens, Sister Nafziger, and we comprise the group.

We had to move to another house about 100 feet below Fairview for this month, because we had reserved our

rooms only to the end of July. However, we still eat at the same place, so our address remains the same. We can see the snows from our window on clear days, but there haven't been any clear days since we moved.

We each have three pundits a day and attend a twenty-minute lecture on language given by the principal of the school.

—Velma and Wilbur Hostetler.

Note: In a letter from Dr. Friesen we learned that the children have passed their mid-year examinations. Also that there have been heavy rains in Landour.

Drug

TESTIMONY FROM AN INDIAN CHRISTIAN

This week finds us again in our normal routine of work. The weather, too, is cooler. This gives us more physical ambition for our work.

Last week Bro. Whistler, one of the senior missionaries from the Rajnangaon Mission came to help us in some special meetings. Every morning we met to study the Psalms, each afternoon to study Luke, and each evening to sing and pray and hear the Gospel message. The Christian people took an untiring interest in these meetings. And God has blessed them for it. Since the workers are here from the outstations, this proved to be a splendid time of preparation and consecration for the touring work which will open after the rains.

Yesterday, after a week's vacation, the daily evening Bible class opened again for the children. Some children, because they are afraid, come for a time and then stay away. They say, "You will make Christians of us." However, many soon come back.

The recent interest which the young people of the town have shown in the small bookstore which we have in the bazaar has encouraged us to pray more. We believe God's Word shall not return unto Him void. So sometime someone shall see the fruit of the work. An average of fifty to sixty Christian books, Bibles, and tracts go out regularly into the homes of these Hindu and Mohammedan young people. The store is run on the library system.

A letter came to us through Bro. Graber. May I pass on to you a part of this letter. To those of you who pray so earnestly for the work, it will cheer your hearts to know that there are a few in India who feel this way. This man was converted and baptized in 1930. He inquires of certain missionaries and says:

"Ever since my conversion I have gone through many persecutions at the hands of my relatives and caste people.

But my Heavenly Father is always with me to protect me from such brutal attacks. . . . Some day India as a whole will have to accept the Christian Faith. If India takes to Jesus, all the restlessness will be over. There is no other way for India's deliverance."

—Irene Weaver.

Shantipur

UNDER CONVICTION—PRAY

We have seven applicants for baptism among the lepers here. They are to be baptized on the 27th of August, when we will have communion. We rejoice that there are numbers of people among the lepers who become convinced that Christ is the true Saviour, and become convicted enough to accept Him. Some have severe conflicts of thought. There is a young girl here in the Home who is a Hindu and was married in childhood to a young man. But before they lived together this disease was discovered in her body and she came here. The young man is waiting for her to become symptom free and come to be his wife. Now she has reached the non-infectious stage when she is able to go out free from the disease unless it should some time again appear. But she has also been touched by the Gospel. I asked her one day whether she does not want to accept the Saviour. She hung her head in pain and said nothing. And when Sister Hostetler talks about Heaven and Salvation in her presence, she seems to become very sad. And just now another woman has told us that this girl wants to become a Christian. But what about her future? The difficulty in her decision has always been her relations at home. She could not easily be a Christian and go back and be taken by her husband and her people. She is a bright attractive girl who knows very well the meaning of the Gospel. What is she to do? She needs our prayers. She is just one example of a number. Pray for them.

We are planning to have communion at Mangal Tarai next Sunday, the 20th of August. Nearly all of the settlers were in Church last Sunday and received blessings in the services.

Last Saturday we had a fine rain in Mangal Tarai and at other places as well. It has been very dry now for the rainy season, and the rice at Mangal Tarai is poor. It has not had even as much rain as in other sections, and it has been short all about. The farmers have not been able to "biyasi" it (plow it up to make it stool) nor to weed it. And in the virgin soil—there, the weeds and other plants have been harder than the rice so that the rice is becoming more and more eclipsed by weeds. So the rain is very welcome, but we need much more.

—S. Jay Hostetler.

Balodgahan

LIGHT RAINFALL

Because the rainfall is not normal thus far, the rice crop is not looking so promising. But we are still hoping that if it is the Lord's will, He will send the needed rain. As we go about in the villages, the people ask us "Why does it not rain? We cannot weed our fields as they are too dry."

It is easy for us to get around in the villages these days. Because of lack of rainfall the streets and fields are not very muddy and watery.

Health in our Christian community is quite good, but the malaria and bowel trouble season is here again.

—Sarah Lapp.

Medical Station, Dhamtari

DEATHS IN CHRISTIAN COMMUNITY

This is the time of the year for malaria, colds, pneumonia, and dysentery. Although the rains have been much lighter than usual—sometimes a period of a week or two without any rain—these sicknesses are prevalent. We have had several cases of very persistent fever which was resistant to every form of treatment. Three young men were sick for over a month with persistently high fever, but have now recovered. One little girl five years old is still a patient and continues very sick. These have all seemed to be typical malaria, but did not respond to the usual treatment.

We had three pneumonia cases during the last month. One very ill patient with diabetes and ulcerations. We have averaged 15 to 20 indoor patients daily all month and some days we have 40 to 50 outdoor patients. Since most of the patients come in the mornings, we have been very busy at this time.

There have been a number of deaths the past two weeks of which two were Christians. One of these was the father of one of our graduate compounders. The other was the eighteen-month-old son of my cook. This baby had dysentery. Our hearts are saddened by their leaving, but we know they are far happier now. The deaths among the non-Christians bring us greater sorrow because they are not prepared for eternity.

The new compounding class of five Christian boys from our own mission are beginning to be more useful, but they continue to need close supervision. Each month they change work and one must repeat instructions. Their afternoons are spent in class, but their practical work, also, needs supervision. We hope that these two years of training will help them in their life work. And that our contact with them may be a help to their Spiritual lives as well.

—Dora Shantz.

Mohadi

VISITING SINGHPUR

In the rainy season there is not so much travel between Mohadi and the other stations. Sometimes it is impossible to go at all. And when it is possible, it is very inconvenient. We either go on a small hand push trolley or walk for 15 miles, and then cross a river on a hollowed out log for a boat. We make the trip only when it is very necessary. There are no roads that are usable in the rainy season.

At the present time we are engaged at the Church in the study of the books, Psalms and Luke. The people have always shown a good interest in Bible study. This is a good use to make of this time of the year.

A few days ago I with one of our preachers visited a branch station 12 miles away. We stayed for a few days. Here are three Christian families. We lived with them instead of in tents. This place, Singhpur, is in the jungle, and is a very interesting place. It is a sort of hunters' paradise. I did not have much time to spend at hunting while I was there. But I did fire one shot at a crocodile in the village tank. We were also called out by the farmers who said that there was a flock of about 15 spotted deer in the fields. The police, who were also on tour then, went along too. We got one of the flock while one got away wounded. At this place we find four or five kinds of deer, bison, bear, tigers, leopards, pigs, wild dogs, peafowl, crocodiles, and other smaller game.

We ask you to continue to pray in a special way for the group in our district who are asking for baptism, and may God bless you also in your particular field.

—Lloy A. Kniss.

Dhamtari

MENNONITE LITERATURE IN INDIA

We are glad for the showers of rain that have fallen recently. The rice crop was hanging in the balance for there had been practically no rain for three weeks. A failure of the rains at this time would mean no rice crop and that would spell starvation for many people and tragically increased prices of food-stuffs. One crop failure means famine because the existence of most people is in the truest sense hand to mouth. There is neither the will nor the ability to store up a reserve against the future.

Sister Graber is just recovering from a ten-day siege of what was probably dengue fever. This is not usually considered a dangerous disease but it is always very painful and subsequent recovery of full strength is a long process.

Three small pieces of literature have recently been produced by members of the Church and Mission. Daniel Agnu of Balodgahan has republished a collection of songs in the Chattisgarhi

dialect. This pamphlet is distributed from Dhamtari and is proving popular among many people. We have come more and more to the point of view in recent years that uneducated villagers in the Chattisgarh Division can understand their own dialect much better than Hindi and as a consequence much village preaching and singing are done in that dialect.

Before going on furlough Bro. G. J. Lapp prepared a manuscript called, "A Short History of the Mennonite Church and Some of Her Chief Tenets." Conference approved of its publication and a few weeks ago a supply of 1000 was received from the press. These have been distributed among the various congregations and will be useful in the teaching of new converts as well as giving anyone who reads a better idea of the history and beliefs of the Mennonites.

The Language and Literature Committee has sponsored the translation of a booklet called, "The Roman Church and Her Use of the Word of God." The pamphlet is written by Canon Hares of the Punjab and is a very strong exposure of the misuse of the Scriptures to support Roman doctrine and practice. The conviction is held throughout that our beliefs and practices as a Protestant Church must be based on the Word of God. The author seeks to honor the Word and for this reason especially the pamphlet will be useful reading for our people. We are thankful that Roman Catholics have not been at work in our area, but one can never be sure when they might settle down in our very midst.

Abid is a boy of Mohammedan parents. He desires to accept Jesus as his Saviour, but his father will not allow him to be baptized. Since he is only 17 years of age there is no legal way of making his baptism possible without his father's consent. The boy is firm in his faith and counts himself a complete Christian. It has been a joy to see him grow in faith and knowledge during the past year. It is a great trial on his patience to wait for baptism but at present there seems to be no other way. Remember him in your prayers that he may remain patient and firm and that he may win his father and mother also to Christ.

—J. D. Graber.

Ghatula

REQUEST FOR PRAYER

The last two days some much needed rain fell. The rice is not developed as much as it should be at this time of the year.

During the past few days several things have happened that are a disgrace to God. One day the Headmaster of the school told the pupils to drive some chickens out of the school garden. The Brother to whom they belonged

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SOUTH AMERICA MISSION PAGE

WEEKLY LETTER FROM ARGENTINA

(August 23, 1939)

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

This verse in a way sums up all missionary activity. I am glad to be able to tell of the dedication of another new place of worship in the town of Pellegrini. This town is about twenty miles north of here, and about the same distance west of Trenque Lauquen on the main line of the Western Railroad. I think that the work was opened in this town in the year 1932. One of our Argentine pastors, Bro. Pablo Cavadore, has taken care of the weekly appointments for the last several years, and they have felt the necessity of having their own place of worship for some time, in place of the rented room that they have been using. Finally an old corner store was purchased, three blocks from the center of town, and remodeling was started this last fall. The finished place is quite commodious, and my estimate would be that it holds about sixty people; but there were more present at last Sunday's services. It is of brick and cement construction, and a new foundation and new roof had to be added, as well as several new windows and one new door.

The day's program started in the morning with the Sunday school lesson (temperance lesson), and was followed by talks on the origin of the Sunday school, and on its purposes and uses. In the afternoon Bro. Rutt spoke on, "What do the Evangelical Christians Believe?" This was followed by three ten-minute talks on, "The Gospel for the Children," by Anita Cavadore, our worker at Treinta de Agosto; "The Gospel for the Youth," by Juan Battaglia, who is our printer at Trenque Lauquen; and, "—for the Home," by Alfredo Godin, one of our Tres Lomas members. Then followed a discussion of the subject, "What place should religion occupy in our lives?" by Bro. Elvin Snyder. Last in the afternoon's full program came the sermon preached by Bro. T. K. Hershey. All of us joined in the wish, later expressed in audible prayer, that this building may be truly a House of God, where many sinners will meet their Saviour.

In the evening session Bro. Pablo Cavadore began with an able and stirring discussion of the question, "Is religion the opiate of the people?" He explained that religion, far from being an opiate, is a vital, living, and Saving Force, a part of our very being! Bro. Snyder followed with an evangelistic sermon that was convincing in its logic and dramatic in its appeal. He discussed the four persons which go to make up

each individual: (1) The person I am in the eyes of God, (2) the person I am in the eyes of the community in which I live, (3) the person I would like to be, and, (4) the person I can be with the help of Christ and His Gospel.

If I have gone into greater detail than it is necessary to describe the day's services, perhaps it will serve to give our friends at home an idea of our typical dedicatory services. The purpose of the program not only is to dedicate the building, but to dedicate the work to be done in the building as well. The program also serves to let the people who come (many for the first time inside a Christian church) know what kind of a religion we preach, and how it affects the lives of its believers.

Will you unite with us in our prayer that the Gospel may find many believers in Pellegrini through the use of this house of worship; and that Bro. Pablo Cavadore, who has charge of small groups in two other towns as well, may be given physical and spiritual strength for the tasks that now lie before him? Wm. E. Hallman.

Tres Lomas, F. C. O.,
Buenos Aires, Argentina.

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came to the Headmaster about it. When the Headmaster did not give him a satisfactory reply he went and struck the boy who drove the chickens out. The boy is a Hindu. His parents got angry about it and the Brother who struck him had to go and apologize to the boy for striking him. The Brother is still angry at the Headmaster. One of the Christian men has been taken in adultery. One of the young women was married about a year ago but she has left her husband and is living here with her mother again. Her conduct is such that one cannot help but be suspicious of her purity. Will you pray that God may have victory in the lives of each of these people.

—M. C. Vogt.

MISSIONARY DAY

(Continued from first page)

partment of church activities has a message for you. They may use a mimeograph to print a form letter as a matter of economy. This particular method of recording the letter intended for you does not necessarily discount the importance of its message. It contains something that needs to be said and its having been sent to you indicates it is something you ought to know.

There is one of that kind coming to some of you before so very long. I hope you will be on the lookout for this message from the Mennonite Board of Mis-

sions and Charities. They are looking ahead and are planning for Missionary Day to be observed on the third Sunday in November. To make that day yield the greatest influence on behalf of missions will require the co-operation of every leader of church activities.

Among other special features for that day you might be able to arrange for a missionary to come into your congregation and participate in the various services that are conducted in your community. You should get in touch with the speaker at once and co-ordinate your various programs so as to be able to use him to the very best advantage.

HELEN PRISCILLA STAM

Newspaper men were on hand when five-year-old Helen Priscilla Stam disembarked at Vancouver one day this summer, and her picture appeared on the front page of a Philadelphia daily. A sweet, unspoiled little girl, she does not know what it is all about, except that her mother and father are with Jesus. Her maternal grandparents, Rev. and Mrs. Charles E. Scott, brought her home with them when they came on furlough. During this time in the home lands they are guarding her from the consciousness of this publicity, and we know Christian friends will understand why some restraint is necessary and will co-operate in this respect. The Lord has wonderfully answered prayer for Helen Priscilla, and we ask for your continued help at the Mercy seat. Will you not pray that the Lord will guard this precious life from the evils of this present world, that she may grow up to serve Him whom her parents loved so well?

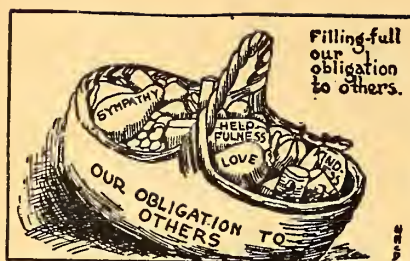
Rev. George A. Birch, a personal friend of John and Betty Stam, was able to visit Miaosheo on the fourth anniversary of their martyrdom, and in a personal letter to Dr. Scott he tells of the Memorial Service:

"Praise God! He has brought me back to South Anhwei after two years' furlough. Ever since my beloved friends, John and Betty, laid down their lives 'for the witness of Jesus and for the Word of God,' it has been my prayer that I may have the privilege of preaching the Gospel and of harvesting some of the fruit of their triumphant testimony in Tsingteh and Miaosheo. Before the present war this district was not safe on account of bandits, and no foreign missionary could travel in the neighborhood, though Pastor Chen was able to visit Miaosheo and Tsingteh twice during the past four years. The Lord so ordered our movements that it was my privilege to be with Pastor Chen in Miaosheo on the memorial day.

"The Memorial Service was held in Mrs. Wang's home. Her family, con-

(Continued on last page)

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"But we will bless the Lord from this time forth and forever more. Praise the Lord" (Psalm 115:18).

* * *

We need to express our gratitude to our heavenly Father if we would reap the full benefit of the blessings we are enjoying everyday.

MAINTAINING A DEVOTIONAL ATMOSPHERE IN OUR CIRCLE WORK

By Katie Townsend

For the Gospel Herald.

Each time we meet in circle work there is a definite time set aside for the devotional period. At this time our thoughts are turned more from the material to the spiritual.

Why is there not a devotional atmosphere throughout the day? The devotional period is held at different times throughout the day, in different circles. If held in the morning, is it the kind that influences the group for the day? If in the afternoon, is our meeting such that it leads to and produces the right atmosphere for the devotional hour?

What we need is not merely a devotional period, but consecrated working and thinking throughout the day.

Why is a devotional atmosphere important?

1. It is the only time we meet together as a group of sisters. We need the mutual help and sympathy from the different members to help us grow stronger spiritually.

2. Our meetings have an influence on weaker members. These may be new-born babes in Christ, although older in years. Some may be from non-Mennonite homes, who have not had Mennonite training or influence. These need be shown by example as well as precept what our church stands for. Just there more can be torn down and lost in one day than our ministers can build up by weeks of preaching and teaching.

Intermediates and Juniors too, need help to help them grow spiritually. If they are trained here, when they become members of the adult circle they will be of greater use. Then our influence on outsiders counts. These may be from different denominations or non-Christians. Do these, as they come in

contact with our circles, see a difference in our gathering together and in their clubs and socials? Do they always feel at home, feel as one with us in conversation?

The greatest hindrance to a devotional atmosphere is our conversation. We often talk of using our hands, our needle for the Master, but too often we forget to consecrate our lips and minds. Someone has said, "We sew up a garment for one needy soul and tear down the reputation of another at the same time." This may or may not be true.

But how much of our conversation tends to build us up? We talk of the weather, latest happenings, exciting pieces of news, etc., but how much do we hear of Jesus or real worthwhile things? Not necessarily does there need to be harm in what we say to draw our thoughts away from true devotion.

When Eliphaz, one of Job's friends, came to comfort him, he asks Job this question: "Should he [a wise man] reason with unprofitable talk, and with speeches wherewith one can do no good?" Does this apply to us? How often we talk merely for the sake of saying something or to help along—yes, we laugh and have a sociable time—but idle words—God says we must give account of every idle word.

Did you ever attend a meeting and at the close of the day look at your completed work? Yes, there is a pile of neatly finished garments to bless some needy soul. We feel the day well spent. Yet deep in your soul there seems a lack—an empty feeling. We've had a sociable time, still our souls have not been fed. Our contact has not helped us spiritually.

Too often the fault is our own. The saying holds out, You get out of a thing just what you put into it. Our attitude of heart and mind not only shuts out the blessing from us but keeps it from others.

"For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). We should be more careful of our heart picture we give to others.

Maintaining a devotional atmosphere depends on the attitude of each member. With some people it is easier to talk of spiritual things than with others. Why?

A group of people may be in a room talking of spiritual things. The entrance of one other person causes a lull in the conversation. Or, a group talking of worldly things and one person's coming throws a chill over the room. Why? It all depends on the individual.

It is said that "a chain is as strong as its weakest link." Just so the degree of spirituality depends upon the different members. It is not the work of the president or minister's wife alone. All must work together.

Maintaining a devotional atmosphere,

does not begin at nine o'clock on sewing circle day or when people gather together. It begins weeks, months, or even years before.

If we live in a devoted atmosphere seven days a week, four weeks a month, the one day of sewing circle would make no difference. On the other hand, if we live twenty-eight days and take no time for Bible reading, prayer, or daily meditation our devotional life is down to zero. We are poor help to build a spiritual atmosphere, and if there is one on the part of the other members we would feel sadly out of place.

The time to create this atmosphere is in our own homes, in our own lives, in secret places of prayer and meditation.

If each member lived such a life, were truly consecrated, there would be no such problem as maintaining a devotional atmosphere. It would be the natural result of our meeting together.

One day a boy was standing in a field gazing up into the sky. A man came by, and seeing him standing there seemingly unconscious of all around, wondered what was the cause of it. When he came nearer he saw a string in the boy's hand. The kite was out of sight. The man was amused at the boy's enjoyment when nothing could be seen. The boy answered his inquiry by, "You ought to feel it pull." If each one of us lived in such a relation to our God that our connecting line of prayer was unhindered, used daily, that we felt the pull of it, our problem would be solved.

Masontown, Pa.

OUR OPPORTUNITIES

By Florence C. Friesen

For the Gospel Herald.

Our Work in India began in one of the worst famines of many a year. Orphans were gathered in by the hundred. They were fed and clothed by the Mission. Many died. Others grew strong and robust. These children grew up and married and started Christian homes. Soon a Christian community was formed. They looked to the Mission to supply them with work. Some were teachers, some evangelists, and others were personal servants of the missionaries. So for many years many of them found work within the Mission.

With this background it is easy to understand how the Christians look to the Mission for support. But the time has come that we want to get away from this idea. We want children of our famine orphans and village people to come to Christ for forgiveness and salvation and not with a hope of having their temporal needs supplied. We want to feel that each one has many opportunities for service; that there are many things we can do to help each

other. I know a couple sisters in our Sankra congregation who do a lot of cutting and sewing for their neighbors who do not know how to sew. Some are learning to help care for the sick. Slowly but surely they are learning to practice the Golden Rule.

Most of our stations have organized Sewing Circles. In Sankra we have our women's meetings every Thursday afternoon. Twice monthly we have prayer meeting. The other Thursdays are given over to the Sewing Circle with a devotional hour at the close of the meeting. Three times a year we reorganize. We elect a leader, a Secretary, and a treasurer. These officers with the missionary in charge form a committee to arrange the programs and do the cutting and prepare work for the Sewing Circle. Last year we made and quilted two quilts, and made many garments. Some were sold to members of the community. Some were given to the poor, and others were sold in the Thanksgiving sale. Some who cannot sew bring their garments or mending and they receive help, or it is done for them.

This last year the Church appointed a committee to look after the poor. It is the duty of this committee to know the needs of the poor of the congregation, to solicit funds and distribute them according to the needs. Some of us, however, are not aware of our opportunities. We would like to think that it is the duty of the Mission or the missionary to carry this responsibility. Some of us have not learned through experience that "it is more blessed to give than to receive."

But we want to learn to help ourselves and others more. This is essential for the growth of the Church. We appreciate the efforts that are being made on the part of some of our Christian workers. Pray with us, that we may all get a new vision of the opportunities that are before us and reach out into fields of greater usefulness, that we may realize more and more, from experience, the blessings of service.

Dhamtari, C. P., India.

REPORTS

Wellman, Ia.

Report of the Daytonville Sewing Circle of Wellman, Iowa, for the year Sept. 1, 1938 to Aug. 31, 1939

No. meetings held	14
No. members	38
Average attendance	24
No. garments made	237
Second hand and ready made garments	245
Quilts and comforters	15
Linens and misc. articles	76
Bonnets and coverings	44
Quarts of canned goods	231
Valuation on provisions to Mission stations, etc.	\$53.28
Cash on Hand Sept. 1, 1938	\$42.85
Money received	111.01
	<hr/>
	\$153.86

Paid Out

Home Missions	\$89.97
Foreign Missions	32.33
	<hr/>
Balance on Hand Aug. 31, 1939	122.30
	\$31.56
Magdalene Swartzendruber.	
Secretary-Treasurer.	

Hollsopple, Pa.

Report of the Kaufman Sewing Circle from July 1, 1938, to June 30, 1939

No. of meetings held	15
No. of members enrolled	35
Average attendance	19
No. of visitors	58
No. of quilts completed	24
No. of garments made	84
Balance in treasury July 1	\$3.06
Amount rec'd for free will off	32.26
Amt rec'd for quilts & quilting	91.20
	<hr/>
	\$126.46

Disbursements

Home Missions	104.41
Foreign Missions	15.25
	<hr/>
Balance in treasury,	6.86
Mrs. Nellie Cable,	
Secretary.	

Springs, Pa.

Report of the Springs, Pa., Sewing Circle for the year July 1, 1938 to June 30, 1939

No. of meetings held	32
No. of members present	523
No. of visitors	30
Rec'd for fees	\$21.05
Rec'd for coverings	12.30
Rec'd for work done	94.66
Rec'd for public sale eats	51.58
Rec'd for covering material	11.90
Rec'd for miscellaneous	13.07
Postage and insurance	.55
Donation	3.21
	<hr/>
Total received	\$208.32
	44.36
	<hr/>
In treasury June 30, 1938	\$252.68

Expenses

For India Garments	\$2.69
For dresses for Spanish Relief	15.00
Home expenses	87.22
Home charity	63.76
To David Alwines	5.00
To La Junta Hospital fund	
for nurses	2.50
Donated to O. P. Home in O. to furnish one room	40.00
	<hr/>

Total paid out	216.17
In treasury June 30, 1939	\$36.51
Coverings made	30
Quilts quilted	20
Dresses made for Spain	66
Quilts donated	2
Donated to O. P. Home in Ohio	
Sheets	4
Pillow cases	4
Dresser scarfs	2
Donated bedspreads	5
Altoona provisions	\$28.00

Yours in His name,
Mrs. Norman Miller, Sec.-Treas.

Children of the living God take courage;
Your great deliverance sweetly sing:
Set your faces toward the hill of Zion,
Thence to hail your coming King!

—P. P. Bliss.

TWO ANSWERS TO PRAYER

S. Jay Hostetler

For the Gospel Herald.

Those of us who were in Darjeeling this year in the hot season had the privilege of experiencing two remarkable answers to prayer. They were such clear and definite answers to requests that none of us could have the least doubt about its being the hand of God as a result of our calling upon Him. It strengthened our faith and brought us closer together in understanding and fellowship.

The first instance was the healing of little Betty Weaver. On April 3, while her father was in Dhamtari, she suddenly developed dysentery and became quite ill in a short time. So Sister Weaver decided to bring her to the doctor in Dhamtari right away, and did so. But Betty became worse. On Thursday we missionaries had our monthly prayer day at Shantipur. She was quite serious during that day, and we prayed for her. She improved somewhat then, but in a few days got much worse again. The following week she was hovering between life and death. Everything possible was done for her, including blood transfusion. All of us prayed much for her, but all to no avail seemingly. So it was finally decided by the doctors that the wise thing to do, in view of the increasing heat (this was the early part of the hot season), would be to take her to the hills. So the family, accompanied by Dr. Brennehan, left for Darjeeling April 18 and arrived there two days later.

When they arrived Betty was almost gone. The high altitude, though good for her otherwise, was hard on her poor little heart. She had the color of death in her face. But in Calcutta, on the way to the hills, Dr. Brennehan had purchased an oxygen outfit, and this helped her to revive, but she still clung to life by the tiniest thread seemingly.

The following evening her heart began to get weaker and very irregular. It got steadily worse. The Weaver cottage was right by ours, and so we called the other members of our group who were in Darjeeling and could come, and we met in our cottage about ten o'clock and prayed. We hardly knew how to pray, or for what. Everyone had already prayed so much and earnestly for Betty, and still it seemed to no avail, that we were not at all convinced that it was the Lord's will to restore her to this life. So we prayed primarily that His will might be done, whatever that might be. We did also ask that she might be restored if it were not against the Lord's will. Bro. and Sister Weaver were with Betty while we were in prayer, and Dr. Brennehan joined us. They had decided to discontinue all drugs, for they seemed to be useless, and so much had already been given,

that the parents and the doctor decided to leave it with the Lord to save or to call. If the child should recover, the Lord should have all the honor, and if He should want to take her home, it should be according to His will, for that is the way it seemed He wished it to be. Bro. and Sister Weaver had some days before fought their battle of submission to the Lord's will, whatever it should be, and He helped them wonderfully now to be calm and peaceful.

As we were together there in prayer, Sister Weaver appeared and asked us to come down. "I think Betty is leaving us," she said. We went down. The child's hands and feet were cold, and her pulse imperceptible. Truly she was on the threshold of the better life. For a few minutes we sat and whispered a few words and prayed silently. After a brief interval it was discovered that Betty's feet and hands were getting warm again, and soon her pulse became apparent, and to our amazement she began to recover before our eyes. When we left, her heart was beating comparatively well, and she was a different child. Yet we were not amazed, for we had by this time become well aware that the Lord was very near, and that He was doing what was being done.

From that moment to this her progress to health has been steady and unbroken. In the midst of her weakness after several days she developed bronchitis, but in spite of this double drain on her physical powers her progress was rapid. Her appetite became so good that it was difficult to restrain to wise limits. Her heart which had had signs of serious permanent disability became apparently completely well, and though her illness had been severe and had left her a skeleton and so took time to rebuild, after two months there was no indication that could be found of continuing weakness. She is healthy and vigorous today, a living testimony to the wonderful power and love of God, who honors His Word. This experience has been a source of blessing to all of us who had a share in it. No one could convince any of us that it was not the direct intervention of God who heard His servants' pleas.

* * *

The second instance of a remarkable answer or answers to prayer was another case of healing from disease. When I arrived in Darjeeling in April this year, 1939, Miss Murphy, one of the teachers in our school, was sick in the school ward. She is a young woman, a well liked Christian. When she did not show any improvement, but grew steadily worse, she was taken to the hospital in the city. There also the trouble could not be diagnosed, but finally the symptoms indicated typhoid fever.

After about three weeks of illness the doctor in charge announced that on

the next day, May 7, she would arrive at a crisis. She was becoming steadily weaker and was in a precarious condition. A number of us discussed meeting for prayer for her, and so it was arranged that we meet Sunday afternoon, the day of her crisis. A number of missionaries met and Bro. Kniss led the meeting. We prayed for some time, and later we learned that about the time of the prayer meeting she began to show signs of a turn for the better. This was a joy and inspiration to us who had prayed for her.

She continued to improve then for some time, but suddenly two weeks later she suffered a severe relapse. She became much weaker than ever before, and finally one morning about nine o'clock, while I was on the school grounds, the report came that Miss Murphy was dying. It was a shock to me. "That cannot be," was my first thought, and I immediately hurried home. A Baptist friend was visiting my wife, and when I announced the report, they were also nonplused. We had been praying so steadfastly for her recovery, and the Lord had seemed to honor our prayers so signally on the 7th, that we thought it would hardly be congruous for Him to take her away now. We quickly decided to call in several others, and pray again for her. Then we decided to go to the Community House where we would probably find several more. In the meanwhile the words, "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24) constantly bombarded my mind, and I thought that even though it is some time since the message was sent and the sick one could have passed on minutes before, it is not too late for the Lord. He knew all the time that we were going to pray, and if it was His will to hear us, He had heard already and answered. A dozen or so gathered in the Community House and we prayed as the Spirit led, and were reassured. A short time later we learned that just about the time we were at prayer Miss Murphy had suddenly recovered from her sinking, and was getting better. But the doctor also said that that night would probably be a difficult one, and that if she could live through it, the greatest danger could be considered over. So we decided to meet again at the Community House that evening. We had another heart-warming meeting. The members of the school staff and students were also praying together at various times. So there was a battery of petitions ascending to the throne of grace. During our period of prayer that evening another report came to us that the patient is in great distress. We renewed our supplication. We also had a testimony meeting following our prayers. We felt that our prayers were answered and we had

CITY MISSIONS

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. *Psa. 32:11.* The words of the Psalmist are indeed precious to the believer in Christ. One need not think back very far to see that he has indeed reasons to be glad in the Lord, and to rejoice. But alas how often we fail to show to others the joy that comes into our hearts, because of what the Lord has done and is continually doing for us. The past months, since we last wrote in the columns of the Gospel Herald have brought with them many blessings which have brought real happiness, but there have also been experiences that were not so pleasant. One's heart is always saddened when those who have heard the message, and even had accepted the Lord, again become engrossed in the things of the world. This has been true among our group. May you pray for a number who because of disobedience to the Word needed to be dealt with. We trust the Lord will have mercy, and bring them back again to His fold.

Our Sunday school attendance has been better this summer, than any previous summer for the past several years. We rejoice in this and we are looking forward to a much better attendance during the winter months. Our Summer Bible School which was held in July was a real blessing both to the teachers and the boys and girls who attended. At the close the children gave a very interesting program which was enjoyed by many of the parents who came for that event.

all received a wonderful blessing through the whole experience. We were bound together by ties closer than we had experienced there before.

The next day we once more got the information that at the very time of our meeting for prayer Miss Murphy had gotten a new hold on life, and was now safely out of acute danger and was making steady progress. It required another two months to enable her to leave the hospital, but her recovery was steady from that evening on. She put much faith in the prayers of God's people, and to all of us who had this wonderful privilege of intercession for her it was an unmistakable answer to prayer that she is alive and well today.

The time of miracles is not gone. It is we who fail. When we do our part, God does wonderful things today as well as in days gone by. "Lord, increase our faith."

Dondi, via Rajnandgaon, C. P., India.

This has been a very busy summer for us as workers at Fort Wayne, attending Board Meetings, Sunday School and Church Conferences, as well as Gen. Conference at Allensville, Pa. All these meetings and the fellowship with the Lord's people is always an inspiration to us. We also enjoyed a visit with our home folks in Ontario the latter part of July. We are thankful to the Lord for granting us all these blessings in such abundance, and we want to use what added strength has been given us to gather in the many who are out in the cold unfriendly world.

There are opportunities of service on every hand, and we are keenly conscious that we do not take advantage of them all. It seems our community is constantly changing, some people move away and others move into the district. This presents a real challenge to us in trying to get in personal contact with those who move into the community. Many have no Church home, so may you pray that we may be able to help them in their spiritual needs.

We are looking forward with real interest to our fall Revival Meetings to be held some time around Thanksgiving. Bro. Paul Erb is expected to come to serve us as Evangelist at that time. There will also be a meeting on Thanksgiving Day when the Leo congregation will join us in an all-day program.

On the evening of September 17 the Middlebury Men's Chorus favored us with an inspiring program of singing. May the Lord bless them for their labors of love. —Newton S. Weber.

Peoria, Ill.

(1101 Ann St.)

Dear Christian Workers:—A choice verse in Isa. 45:22, which reads: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Today the world is darkened with sin, and sin makes broken hearts. Dear worker, broken hearts don't need booze, or cards, or the dance, or war, or treaties, but they need Jesus. Some one said:

"I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

May we bid the sinner to look up to Jesus and be saved. The Newsweek magazine reported some time ago that sixty-year-old Edward Howard gave his 882nd free blood transfusion. His ambition is to give 1,000 before he dies. Thus many lives are spared by his blood gifts. We are inclined to think that this is unusual and wonderful, that one man should give his blood so often for the

good of others. Heaven alone knows the extent of the innumerable host saved by the precious shed blood of the Lord Jesus Christ when He died on Calvary's cross as "The Lamb of God which taketh away the sin of the world." Still today His blood avails to save every guilty sinner who will accept Him as Saviour. Yet for the salvation of one sinner the shedding of Jesus' blood was necessary, for no other blood was pure and acceptable in God's sight, and "without the shedding of blood is no remission" (Heb. 9:22).

During the summer months we received two older folks into the Church; one by baptism and the other by confession. The one was a sister 65 years old and the other 75 years old. We thank God that these were willing to look to Jesus and become saved, even though they are near their journey's end. May we pray that they will enjoy the victorious life. The other day a merchant from our city came to my home and asked if the writer could help him get relief for his soul. This was our privilege; to present to him Jesus who is able to "save unto the uttermost." May we heed the message of a certain writer who said,

"To all who are weary and need rest
To all who are lonely and yearn for a friend
To all who are in sorrow and seek comfort
To all who are in sin and plead for a Saviour.
We invite to Jesus."

Bro. S. C. Yoder preached for us on Aug. 27 and Bro. Levi C. Hartzler on Sept. 17. We appreciate to have visitors with us. We would be glad to have more to come to Peoria and worship with us.

We wish to thank the many friends who are so faithfully giving provisions and eatables during these summer months to help carry on the work of the Kingdom. May the Lord richly bless you in your ministry of giving. We would be glad to hear from you, stating that you are praying for souls in this part of the great harvest field. May we meet each other around the Throne.

Sept. 23, 1939. C. Warren Long.

Lancaster, Pa.

(460 Rockland St. Mission
for the Colored)

Dear Christian helpers, Greeting in Jesus' name:—"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust."

With the summer days gone by, with the warm weather, the trials, the heartaches, and many blessings, we feel like David, and truly can say this Bible verse in our heart.

Things are back to normal again, daylight saving time is ended, children are back from their vacations and going to school. With this the attendance at all the services is better also. We praise the Lord for this. The work a-

mong these dear people is growing.

Although many are unsaved, and sin is abounding to the extent that fighting, shooting, and cutting one another is going on among them, will you pray every day that they will seek the light of the glorious gospel? Just now there are some in the hospital and jail who committed these sins.

We had our counsel meeting Sunday, Sept. 24. All expressed peace with God and man and have a desire for communion.

Our hearts still ache for those who have fallen into sin and are not willing to confess it and come back to the Church. However, one former sister came back a few days ago, and asked to make her wrongs right with the Church, saying God forgave her and now she wants to serve Him again. To the shut-ins, and those who feel they can't do much for the Lord, this may be your work to pray for her. She can't read, knows God's Word only by what she hears, and is told the devil knows this too. He comes in like a rushing lion to overthrow her. Missions would not last long if it were not for the silent helpers.

Just now the jars are coming in filled with fruit, vegetables, jellies, etc. Garments are being sent by sewing circles for the winter use, and a brother started again to send pudding which he sends weekly till summer again. Also nice fresh vegetables and fruit came in all along for needy families. God only knows what their help means to those less fortunate than themselves, and He only will bless and satisfy their souls for their work and gifts. We say, Thank you very much.

There is still a need for consecrated Sunday-school teachers. Will you answer, "Here am I, send me"? It will be a great help to you in your Christian life to visit a mission, go along into homes and see what a poor chance some people have in life with no Bible teaching, and no example to follow in their home. It will take you to your knees to talk it over with the Lord and thank Him for your lot as nothing else can.

As you pray, we will go forward in His name.

Sept. 26, 1939. Esther K. Lehman.

TESTAMENTS FOR JEWS

A campaign is under way to provide a quarter million New Testaments for Jews in various lands. Efforts are being made to enlist intercessory prayer on the part of 50,000 interested persons. A special Testament is being prepared in which verses that signify the fulfilment of Old Testament prophecies appear in bold-faced type, making plain to the Jews that the New Testament is the completion and fulfilment of Old Testament revelation, and that Jesus is the true Messiah and Saviour of Jew and Gentile alike.—Watchman-Examiner.

FINANCIAL REPORT

GENERAL

Lydia Stoltzfus	\$ 10 00
A & W Ind	5 00
W Zion SS Alta	18 33
Mountain View Cong Mont	2 50
Salem SS Alta	29 31
Forks Cong Ind	17 80
Jos Rediger Est	340 94
Rock SS Pa	18 00
A Bro Pa	10 00
O Gr & Pl Hill Congs O	118 95
An Ohio Fam	40 00
Mt View Cong Mont	2 15
Roanoke Cong Ill	35 20
Zurich SS Ont	5 25
H F Reist & wife	25 00
Sugar Crk Cong Ia	66 15
Manson Cong Ia	34 03
Sugar Crk Cong Ia	51 20
O Grove SS W Liberty O	38 59
Plain View SS O	60 00
Martins Cong O	34 30
	<hr/> 962 70

INDIA

General

A Friend Kan	5 00
Alta-Sask Dist Conf	36 30
Gulfhaven SS Miss	16 23
Mr & Mrs Ernest H Miller	20 00
L Salford SS Pa	57 47
James Clemens Cl Pa	19 92
Mildred Clemens Cl Pa	11 00
E Bend Cong Ill	130 75
Freeport Cong Ill	20 00
Wil Springs Cong Ill	27 89
Pl Grove Cong Ill	12 85
Vineland SS Ont	12 30
LaJunta Cong Colo	7 63
Protection Cong Kan	10 20
E Holbrook Cong Colo	13 73
H F Reist & wife	25 00
Hess & Hammer Crk Bible Meetings Pa	19 09
Milford AM Cong Neb	36 74
W Fairview Cong Neb	11 50
E Fairview Cong Neb	18 50
Fairview Cong Ore	64 42
Zion Cong Ore	13 52
Orrville SS O	15 59
Pinto SS Md	4 88
	<hr/> 610 51

Missionary

A Sister Ill	1 00
Salem SS Alta	37 50
Kidron SS Ira Amstutz Cl of Y Men O	25 00
O Gr & Pl Hill Congs O	7 68
Salem SS Alta	37 50
Roanoke SS Ill	75 00
Spr Val Cong Kan	25 00
Bethel Cong Mo	7 83
Syc Grove Cong Mo	36 27
Penna Cong Kan	14 78
Lanc Dist Bd Pa	75 00
E Fairview Cong Neb	18 47
Two Sisters Ia	12 00
Nampa Cong Ida	6 24
Goshen Cong Ind	40 32
Prairie St Cong Elkhart Ind	30 83
Belmont Cong Elkhart Ind	11 53
W Clinton SS O	29 00
Lockport SS O	26 00
SW Pa SS Conf Dist	23 25
	<hr/> 540 20

Missionary Children

Tressler Cong Dela	9 00
Biehn SB Sch Ont	3 75
L Region Bible Sch Minn	2 62
Sugar Crk SS Pri Dept Ia	43 23
O Gr SS Jr & Int Dept O	9 02
Weaver SS Pa	22 50
Weaver SBS Pa	4 37
Rockton SBS Pa	5 00
	<hr/> 99 49

Mennonite Board of Missions and Charities

For August, 1939

Evangelist

Mr & Mrs Ernest H Miller	35 00
E Petersburg SS YMB Cl Pa	50 00
	<hr/> 85 00

Bible Women

Holdeman SS Cl 20 Ind	25 00
Lydia Oyer	50 00
Sugar Crk SS Cl Ia	6 18
	<hr/> 81 18

Educational

Mr & Mrs Ernest H Miller	10 00
Wm Moyer Cl Pa	25 00
St Jacobs SS Ont	25 00
A Bro Pa	30 00
A Sister Mellinger Cong Pa	50 00
Berea SS Ind	4 00
Midland SS Mich	8 00
Emma SS Ind	10 00
Midland Mission SS Mich	3 00
Bowne SS Mich	6 00
Clinton Br SS Ind	5 00
Maple Gr SS Ind	10 00
Burr Oak SS Ind	1 50
White Cloud SS Mich	2 00
Detroit SS Mich	6 00
Fernland SS Mich	1 00
Bethany SS Mich	2 50
Fairview SS Mich	6 00
Pl View SS Mich	1 50
Shore SS Ind	25 00
Pigeon SS Mich	8 00
Salem SS Ind	8 00
Olive SS Ind	20 00
Holdeman SS Ind	15 00
Yel Crk SS Ind	15 00
Forks SS Ind	5 00
	<hr/> 302 50

Orphan

Fsa 2:8 Ind	6 00
Forks SS Ind	17 51
Willis K Lederach	18 00
The Sisters Mt Joy Cong Pa	18 00
Berlin SS O	11 00
Coatesville SBS Pa	16 47
N Pomona SS Calif	11 00
Wm Moyer Cl Pa	11 00
Mrs Norman Moyer Cl Pa	11 00
Nerristown Miss SBS Pa	2 00
Chas, Edith, Saml, Swartz	1 00
Sci Ridge SS & Bible Sch Ill	64 26
Canton SBS O	7 64
Lititz SS Beacon Cl Pa	11 00
Mr & Mrs E O Brubaker	11 00
Elizabethtown SS	
John Rutt Cl Pa	11 00
Mrs Eli Burkhardt Cl Pa	11 00
Sugar Crk SS Pri Dept Ia	19 63
W Union SS Pri Dept Ia	14 33
Alpha SS Minn	9 00
Conestoga SBS Pa	11 30
How-Miami SS Cls Ind	22 00
Martins Cong O Sisters Cl O	3 55
Pinto SS Md	21 00
Mill Run SS Pa	2 79
Altoona SS Pa	5 85
	<hr/> 348 33

Widow

Dorcas SC Alpha Minn	11 00
Sugar Crk SS Cl Ia	16 05
A Bro & Sister Ill	22 00
	<hr/> 49 05

Medical

Mr & Mrs Ernest H Miller	10 00
A Bro & Sis Mich	5 05
L Deer Crk SC Ia	8 77
	<hr/> 23 82

Building

Mr & Mrs Ernest H Miller	20 00
Compound Houses	
Maple Grove YPBM	20 00

Personal

Mary J Holsopple	20 00
Kidron SS Y Mens Cl O	40 00
Waldo SS Ill	19 61
Alberta SC	21 35
	<hr/> 100 96

Bible Fund

Mr & Mrs Ernest H Miller	20 00
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New Miss. Equipment

A Bro & Sisters Mo	45 00
Total for India	2,346 04

SOUTH AMERICA

General

Gladys Snyder	1 00
A Friend Kan	4 60
Alta-Sask Dist Conf	36 25
Gulfhaven SS Miss	16 23
Mr & Mrs Ernest H Miller	20 00
Schellsburg Cong Pa	1 00
Lansdale Miss SBS Pa	4 91
Providence Cong Pa	18 00
Morrison SS Ill	6 21
Goodfield Cong Ill	9 71
Snyder Cong Ont	14 87
LaJunta Cong Colo	7 64
E Holbrook Cong Colo	13 73
H F Reist & wife	25 00
Milford AM Cong Neb	36 74
E Fairview Cong Neb	16 66
L Deer Crk Cong Ia	43 20
Leo Cong Ind	9 52
Hopewell Cong Ind	26 07
	<hr/> 311 34

Missionary

Mountain View Cong Mont	8 25
Mt View Cong Alta	17 00
Mt Pleas Cong O	15 25
A Sister Colo	15 00
O Gr & Pl Hill Congs O	7 68
Mt View SS Alta	7 41
Souderton SS Pa	37 50
York Co Dist Ont	10 00
Wanner Ch Mtg Ont	112 50
Pike SS Va	40 00
Mt Clinton SS Va	15 00
Pl Valley SS Kan	20 00
LaJunta Cong Colo	12 25
Elizabethtown SS Pa	84 05
Lanc Conf Dist	75 00
	<hr/> 476 89

Missionary Children

Lansdale Miss SBS Pa	24 67
Biehn SBS Ont	3 75
St Jacobs SS Girls Cl Ont	8 00
Redtop Bible Sch Mont	80
Elizabethtown SS Pa	
Dora Aungst Cl	6 25
Edith Gish Cl	2 12
	<hr/> 45 59

Evangelist

Mr & Mrs Ernest H Miller	35 00
A Sister Ont	34 00
E Union Cong Ia	46 75
Berea SS Ind	8 00
Midland SS Mich	22 00
Midland Mis SS Mich	5 00
Emma SS Ind	20 00
Bowne SS Mich	14 00
Clinton Br SS Ind	13 00
Maple Gr SS Ind	24 00
Burr Oak SS Ind	3 00
White Cloud SS Mich	4 00
Detroit SS Mich	14 00
Fernland SS Mich	2 00

Fairview SS Mich	18 72
Bethany SS Mich	5 00
Pl View SS Mich	2 50
Shore SS Ind	25 00
Pigeon SS Mich	17 00
Salem SS Ind	17 00
Holdeman SS Ind	35 00
Yel Crk SS Ind	35 00
Forks SS Ind	10 00
SW Pa SS Conf Dist	15 50

Orphan

Pl Hill Bible Sch Ill	11 77
E Chestnut SS Annie R	
Newcomer Cl Pa	10 00
L Deer Creek Cong Ia	23 17

Bible Coach

Amos Gingerich	15 00
Mr & Mrs Ernest H Miller	10 00
A Bro & Sisters Mo	20 00
H F Reist & wife	100 00

Bible School

A Bro & Sisters Mo	10 00
Upper Dist Va	5 00
	<hr/> 15 00

Publication

Mary Brunk	30 00
Total South America	1,494 23

AFRICA

A Sister Ill	1 00
Alta-Sask Dist Conf	36 25
Mr & Mrs Ernest H Miller	10 00
Pigeon River SS Mich	38 28
Harrisburg AM Cong Ore	57 92
Irene Snyder	1 00
Norristown SBS Pa	2 81
Plain Cong Pa	2 00
Spr Mt SBS Pa	27 49
Skippack Cong Pa	28 00
Hereford Cong Pa	57 98
	<hr/> 262 73

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	8 05
Scottdale Cong Pa	21 65
Kaufman Cong Pa	5 40
Morrisons Cove Cong Pa	8 50
	<hr/> 43 60

Canton, Ohio

O Gr & Pl Hill Congs O	20 00
Canton Cong O	11 72
Canton SS O	6 14
Belmont SS Elkhart Ind	1 00
Mrs John Wilson	2 00
Leroy Hostetler	5 00
N E Reiff	10 00
Verda Miller	1 00
A Sister	2 00
Mrs J B Moyer	1 00
Chas Shantz	1 00
Melvin Schrock	1 00
	<hr/> 61 86

Canton Auto

O Gr & Pl Hill Congs O	36 00
Orrville Cong O	20 00
Kolb & Longenecker Congs O	3 00
Beech SS O	20 00
Midway & N Lima SS O	37 19
Midw & N Lima Cong O	35 63
Martins Crk Cong O	15 00
Canton Cong O	15 50
Pl View Cong O	10 00
	<hr/> 192 32

Chicago, Ill.

Joe Garber	1 00
Jake Tjaden	1 00
Ruth Cook	1 00
Norris Hunsberger	1 00

Ivan Lind	1 00
Anna Konig	2 00
Berdene Byler	1 00
Samuel Miller	2 00
O J Yoder	1 81
Rhoda Beery	2 00
Roy Grider	1 50
Holdemans	3 34
Ben Gerig	10 00
Miriam Schertz	12 00
Telephone Rental	1 00
Willow Springs Cong Ill	13 62

55 27

Mex. Mission, Chicago

Wil Springs Cong Ill	13 61
A Bro & Sis Ill	28 00

41 61

Detroit, Mich.

Ralph King	10 00
Elton Klopfenstein	2 00
George Bender	1 00
Lorin Burkholder	2 00
Roy Ebersole	1 00
Wm Miller	1 00
Detroit Cong Mich	11 09
Yel Crk Cong Ind	40 24

68 33

Detroit Building

Elkhart SS O Mens Cl Ind	5 00
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Ft. Wayne, Ind.

Middlebury Cong Ind	21 55
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Hannibal, Mo.

Fairview Cong N Dak	8 30
Sug Crk Bible Study Cl Ia	1 02
Calvary Cong Kan	4 05
Cherry Box Cong Mo	5 50

18 87

Finland Bldg., Pa.

Jacob Rittenhouse Cl Pa	77 61
Rocky Ridge Mission Pa	10 00
Finland Song Service Pa	41 00
Mrs Wm Krout Cl Pa	10 00
Franconia Cong Pa	96 11
Salford Cong Pa	67 74
A Member Finland Cong Pa	10 00
Vincent Cong Pa	170 00

482 46

Finland Benches

Souderton YPM Pa	30 00
Salford Lighthouse Girls Pa	50 00
Finland Workers Pa	65 00
A Bro Souderton Pa	25 00

170 00

Iowa City, Ia.

W Fairview Cong Neb	8 00
Alpha Cong Minn	10 00
Daytonville Cong Ia	17 67
Sugar Crk Cong Ia	59 94

95 61

Iowa City Bldg.

Manson Cong Ia	115 97
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Johnstown, Pa.

Arbutus YP Inst	113 82
Springs Cong Pa	13 63
SW Pa Dist SCs	46 34

173 79

Kansas City, Kans.

Twila Swartzendruber	1 00
Mrs E K Holderman	1 00
Leda Grove	1 00
A Bro	10 00
Emil Torkelson	3 00
Sarah Holderman	1 00
Bethany SC O	7 00
Friends Morris Kan	6 00
Henry M Yoder	25
Malinda Smoker	50
Salem Cong Neb	54 02
Friends Daytonville Ia	16 00

W Union Cong Ia	1 00
Amon Ramer	20 00
Hazel Stauffer SS Cl Ia	3 50
E Fairview Cong Neb	16 52
W Union Cong Ia	64 97

206 76

Lima, Ohio

S Union Cong O	87 88
Bethel Cong Medina Co O	35 10
O Gr SS W Liberty O	25 00

147 98

Los Angeles, Calif.

Bethel Cong Ore	51 00
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Peoria, Ill.

Hopedale Cong Ill	30 00
Jesse Short	1 00
Andrew Short	3 00
Uriah Miller	3 00
A Friend	2 00
Peoria Cong Ill	25 00
Mary Schertz	2 00
Telephone Toll	40
Wm Nofzinger	1 00
Metamora Cong Ill	30 75

98 15

Portland, Oreg.

Filer Cong Ida	9 48
Albany Cong Ore	8 61
N Pomona Cong Calif	12 78

30 87

Toronto, Ont.

Cressman Cong Ont	18 28
Wideman SS Ont	18 38

36 66

Total City Missions 2,117 66

CHARITABLE INSTITUTIONS

Children's Home, Kansas City	
Special Support	160 00
Frank Eash	2 00
Margaret Mininger	2 00
Servants Howe Ind	5 00
W Union Friends Ia	2 00
A Sister Hutchinson Kan	1 00
Katie Salzman	1 00
Frank Horst	1 00
Missionary Farm Project	
Milford Neb	54 02
Cls 9 and 10 Pigeon Mich	1 00
SW Sharon SS Ia	20 00
Bible School Children Va	2 27
Rom 8:28 Pa	1 00
Mattawana SBS Pa	8 57
Metamora SS Ill	12 16

273 02

Orphans' Home, Ohio

Farm Income	77 50
Special Support	101 00
Misc Income	1 00
Bro Hurst	1 00
Bro Royer	1 00
W Clinton SS O	20 50
N Lima Cong O	30 70

232 70

Home for Aged, Ill.

O Gr Cong W Liberty O	65 00
Metamora SS Ill	12 17
Special Support	395 70
Produce Sold	10 15
Livestock	20 65

503 67

Old People's Home, Ohio

A Bro Pa	10 00
SW Sharon SS Ia	20 00
Elias Brunk	10 00
Daytonville Cong Ia	16 34
M F Brown	14 00
J S Kauffman	25 00
Mrs Arthur Bodager	15 20
Kidron Cong O	15 20

C L Wyse	2 00
E Greaser	1 00
A Brother	5 00
A Brother	5 00
A Sister	5 00
Farm Income	2 16

145 90

Chil. Home, K. C., Isol. Ward

A Brother	18 00
Wilbur Selzer	5 00

23 00

La Junta Hospital—Nurse

Ass SC SW Pa Conf Dist	5 97
Yel Crk SC Ind	10 00
Roseland SC Neb	1 00
Mo-Kans SC	5 95
Daytonville SC Ia	3 20
Sugar Crk SC Ia	5 00

31 12

La Junta Hospital—Sheet & Blanket Fund

Yel Crk SC Ind	3 00
Mo-Kans SC	4 80

7 80

La Junta Hospital—Violet Livermore Support

Nappanee SC Ind	25 00
Schely Livermore	5 00

30 00

Total Char Institutions 1,247 21

OTHER FUNDS**Mennonite Archives**

Hopewell Cong Ore	6 75
Elmira Cong Ont	6 25
Belleville Cong Pa	17 49
L Deer Crk Cong Ia	25 15
Lockport SS O	24 05
Kidron Cong O	29 22
Bethel Cong Ore	20 00
Goshen Col Cong Ind	64 40
How-Miami Cong Ind	25 54
Forks Cong Ind	16 74
Bethel Cong O	18 50
Fairview Cong Mich	16 07
E Union Cong Ia	40 52
Pl Val Cong Kan	19 13
Beech Cong O	30 00
Crystal Spgs Cong Kan	12 00
Morrisons Cove Cong Pa	4 00
Orrville Cong O	25 00
Willow Spgs Cong Ill	16 00
Blenheim Cong Ont	7 65
Freeport Cong Ill	22 46
Roanoke Cong Ill	25 00
Pl Grove Cong Ill	5 85
Waldo Cong Ill	21 59
Metamora Cong Ill	38 24
Detweiler Cong Ont	2 59
Geiger Cong Ont	3 25
Weber Cong Ont	4 25
Shantz Cong Ont	5 90
St Jacobs Cong Ont	18 57
Hesston Col Cong Kan	13 35
Palmyra Cong Mo	3 50
Syc Grove Cong Mo	17 10
Daytonville Cong Ia	20 10
Nampa Cong Ida	13 01
Biehn Cong Ont	6 00
Olive Cong Ind	40 70
Yel Crk Cong Ind	43 02
W Clinton SS O	22 28
Central Cong Elida O	7 91

759 13

Mexican Border Work

Mr & Mrs Ernest H Miller	10 00
Biehn SBS Ont	7 50
Upper Dist Va	5 00
Elkhart SS Cl 25 Ind	10 49

32 99

Board of Education

Schellsburg Cong Pa	1 00
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E. M. S.

Detweiler Cong Ont	2 50
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Peace Committee

Ohio SS Conf	25 00
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Jews

Pinto SS Md	4 88
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District General

Fairview Cong N Dak	27 25
Red Top Cong Mont	7 28
Coalridge Cong Mont	4 00
L Region Cong Minn	13 27
Spr Val Cong N Dak	3 00
Norristown Miss SBS Pa	6 18
Spr Mt Miss SBS Pa	6 25
Abraham Gadshaw Cl Pa	4 51
Blooming Gl Cong Pa	76 45
Rock Hill Cong Pa	69 85
Vincent Cong Pa	100 00
Haycock Mission Pa	62 93
Swamp Cong Pa	27 53
Pottstown Mission Pa	20 72
Abram Gadshaw Cl Pa	3 48
Salem Cong Ind	27 88
How-Miami Cong Ind	30 40
Clinton Fr Cong Ind	49 79
Emma Cong Ind	15 50
Liberty Cong Ia	11 36
Alpha Cong Minn	1 50
Bethel Cong Mo	3 80
Spr Val Cong Kan	13 02
Pl View Cong Okla	32 18
W Liberty Cong Kan	11 14
Milan Val Cong Okla	1 50
Larned Cong Kan	5 00
Crys Springs Cong Kan	9 86
E Holbrook Cong Colo	27 46
La Junta Cong Colo	13 40
Falfurrias Cong Tex	50 00
Pa Cong Kans	12 88
Cressman Cong Ont	10 66
Filer Cong Idaho	9 20
Nampa Cong Ida	8 33
Weaver Cong Pa	6 00
Masontown Cong Pa	9 83
Stahl Cong Pa	8 86
Pike SS Va	40 00
Upper Dist Va	1 00
Springdale SC Va	15 00
Mt View Cong Va	15 09
Springdale Cong Va	57 30
Val View Cong Va	14 07
Hildebrand Cong Va	8 00
Weavers Church Harvest Mtg Va	106 00

1,058 71

Dak.-Mont. Dist. Ministerial

R Riv Val Cong N Dak	11 00
Spg Val Cong N Dak	2 50

13 50

Dak.-Mont. S. B. S.

Lakeview Cong N Dak	10 51
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Dak.-Mont. Home Support

Lakeview Cong N Dak	22 88
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Literature Fund

R Riv Val Cong N Dak	1 85
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Church Buildings

Nappanee Cong Ind	55 00
Leo Cong Ind	12 07
Fairview Cong Mich	20 70
Olive Cong Ind	69 50
Holdeman Cong Ind	57 58
Middlebury Cong Ind	52 00
Yel Crk Cong Ind	67 77
Emma Cong Ind	18 50
Salem Cong Ind	20 71
Burr Oak Cong Ind	12 00

385 83

Colportage & Tracts

Berea Cong Ind	6 00
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Rural Missions

Holdeman SS Ind	60 00
Geiger Cong Ont	15 00
Cressman Cong Ont	8 52
St Jacobs Cong Ont	34 25

Kaufman Cong Pa	5 40	Waldo SC Ill	1 70	General		SW Pa SS Conf Dist	110 02
Blough Cong Pa	20 25	Hopedale SC Ill	1 20	E Zorra AM Cong Ont	27 25	Va Dist Bd	323 46
		Morrison SC Ill	80	China		Gen SC Committee	114 57
	143 42		6 40	Upper Dist Va	2 00	Menn Bd of M & C	3,600 73
Sewing Circle Letters		S. W. Pa. Conf. Fund		Total Relief Funds	33 44	Total	11,034 49
Emma SC Ind	60	Pl Grove Cong Pa	6 00	SUMMARY		India	2,346 04
Mrs S J Miller	1 00	Personal		Alta-Sask Dist Bd (July)	223 21	South America	1,494 23
Bethel SC Ore	1 00	Altoona Cong Pa	14 57	Alta-Sask Dist Bd	49 73	Africa	262 73
Ruth Friedt	2 00	Scottsdale Cong Pa	38 31	Dak-Mont Dist Bd	115 26	City Missions	2,117 66
Elkhart Prairie St SC Ind	6 00	Spr Val Cong Kan	12 50	Franc Conf Dist Pa	1,372 11	Char Institutions	1,247 21
Yel Crk SC Ind	1 00	Pl Val Cong Kan	12 50	Ill Dist Bd	577 95	Gen & Other Funds	3,533 18
Ada Linder	20			Ind-Mich Dist Bd	1,333 39	Relief Funds	33 44
Mt Zion SC Mo	20			Ia-Neb Dist Bd	875 69	Total	11,034 49
	12 00	Total Other Funds	2,570 48	Lanc Dist Bd Pa	445 51	Respectfully submitted,	
Prayer Booklet		RELIEF FUNDS		Mo-Kan Dist Bd	593 80	and gratefully acknowledged	
SW Pa Womens Mtg	1 00	Spain		Ohio Dist Bd	392 54	D. D. Miller, Gen. Treas.,	
Rethel SC Ore	1 00	Salem SS Y Moth Cl Alta 4 19		Ont Dist Bd	372 32	P. O. Box 574,	
Chicago Home Miss Ill	30			Pacific Coast Dist Bd	196 59	Elkhart, Ind.	
Peoria Mission Ill	40			SW Pa Dist Bd	337 61		

GLEANINGS

Waiting for Bibles

"Do you think you could write to the Bible Society at Peiping to see why those Bibles don't come?"

"But, Mr. Chang, you know I have already written once, and they say they have none to send."

"Yes, I know, but tell them it is because the Books I have ordered are all sold already and I have none to go on with. People are asking for Bibles, and I can't do anything about it. Why, if a hundred Bibles were to come today they would be gone at once!"

"Have you any reply?" asked Mr. Chang several days later.

"Yes, listen to this from the Bible Society. 'There is such an extraordinary demand that our Shanghai presses are not able to keep us supplied in spite of the fact that Scriptures have come from the presses at the rate of one copy every two seconds, night and day, for the last five months.' In another letter they say they have orders for over three thousand Bibles—orders which they cannot fill. So you see, there are many others waiting just as you are."

His face bore a troubled look as he came in that afternoon, "Do you think you could ...?"

"... but, Mr. Chang, I have written so many times!"

"I know, but this time it is different. We are opening a primary school and are without Bibles for the boys to read—what a state for a church school! Please ask them to send something."

Time and again he came with similar pleas. And thus he waits! More Bibles are said to be printed in Shanghai than in any other city in the world, and the presses are working to capacity. And yet so great is the demand that men like Mr. Chang are waiting, waiting, waiting for the world's best seller, waiting for the Book of Books, waiting for Bibles.—China's Millions.

What Are Moslems Reading?

Realizing that what Christian societies publish must be partly determined by what people like to read, the Near East Christian Council asked groups in each country they serve just what is being read; just what students were reading aside from text books. The answer

was the same: stories, the great majority being translations. It is believed that Christian publishing houses should take note of this and supply good, cheap stories. Next to stories, a lively interest in biographies was revealed, particularly of Moslem heroes and Western dictators.

As for Christian students, it was found they were devouring rationalistic works, mostly non-Christian. The World's Student Christian Federation has accordingly formed a committee to undertake the publication of literature with the Christian viewpoint.

Inquiries in Cairo revealed that along with the inevitable newspaper there is a growing output of monthly magazines of good standing with literary interests definitely Arabic and Moslem. There is a large assortment of picture magazines, indicating the value of a Christian picture paper. The Council intends to ask each Inter-mission Council to help in a study of the type of reading matter in its own area.—Near East Chr. Council.

Religion in Spain

Many are wondering what will be the outlook for religion in Spain under Franco's régime. Jose Pemartin, spokesman for the Spanish Nationalists, is quoted as saying that Spain is now to become the most fascist country in Europe; that a program for the Catholic Church is to be established which will be "more papist than the pope," and will serve the political ends of the state. Here is the program as outlined by Senor Pemartin:

(1) The Roman Catholic religion is the official religion of the state; (2) The prohibition of all teaching that opposes or denies the Roman Catholic faith, either officially or in private; (3) No other public worship allowed, and only in private by special agreement and favor of the state; (4) All Romanist laws and jurisdiction included organically in the state's statutes; (5) The Roman Church given the supervision over education, press and printing "in dogmatic matters;" (6) Church property taken from the Church by the former government to be ceded to the state, in return for which the state will support the Church; (7) The relations to be legalized by a Concordat.

It is added, however, that fifteen of the world's greatest religious leaders have petitioned Franco to investigate the religious situation and to ensure freedom of worship, and he has agreed to look into the matter.—Alliance Weekly.

HELEN PRISCILLA STAM

(Continued from page 585)

sisting of a son, daughter-in-law, and two grandchildren, were present, also old Mr. Liu, a Christian. Pastor Chen and I had translated the poem "Afraid," and he read it and explained the meaning in connection with our dear John and Betty. We read and explained the promises of glorious rewards to martyrs, as given in the Book of Revelation. Good old Mrs. Wang was moved to tears as she prayed.

"Last Monday Pastor Chen and I visited the post office where John and Betty rested, and where the postmaster was kind to them. It is not the post office now. Some boys were gambling there, and some women were at their work. They remembered John and Betty and thought highly of them. They listened with interest as we explained to them the triumph of their martyrdom and the meaning of the Gospel. We visited the house where John and Betty spent their last night on this earth, and where little Helen Priscilla was left alone—yet not alone, for God sent His angel to guard her. Then we went to Eagle Hill, just outside the town, where we had a blessed time of prayer."

Mr. Birch tells also of dealing with a young man as he entered the Tsingteh district, and of his joy when the youth accepted Jesus Christ as his Saviour. "I believe," he wrote, "that this is an earnest of much fruit to follow." May it please the Lord to answer much prayer for the Tsingteh and Miaosheo areas!

If you have not read the interesting story of John and Betty Stam and would like to have it, the Mennonite Publishing House will be glad to furnish you with a copy at a very reasonable price.—Ed.

—Ivan Allbut in China's Millions.

"The preacher must feel that missions is his domain, and not that he goes out of his way to preach on the subject."—Gustav Warneck.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, OCT. 12, 1939

(Herald of Truth)
Established 1864

No. 28

EDITORIAL

"If ye know these things, happy are ye if ye do them."

Humanity's greatest sin is the failure to do as well as we know.

Sinning against better light, on the part of Israel, brought forth from our Lord this solemn warning: Because mighty works were done before the very eyes of the people of Israel, people living in absolute heathen darkness will fare better on the day of judgment than will those people upon whom the light shined but they rejected it.

How much are you getting out of the present series of Sunday school lessons? For six months we are to study the life of Christ as recorded in the Gospel of Christ according to Matthew. It is a rare opportunity which we can not afford to neglect; for during all this time we will be sitting at the feet of Jesus, drinking in the precious truths of the Gospel, under the instructions of the greatest Teacher that the world has ever known.

"From the Heart."—Paul, writing to the Romans, says: "God be thanked, that... ye have obeyed from the heart that form of doctrine which was delivered you." And we certainly have reasons to thank the Lord whenever and wherever we find people who are moved from similar considerations to serve God "in the beauty of holiness," especially in times of stress and peril. At all times, and under all circumstances, let us, "from the heart," be true to God, serving Him "with reverence and godly fear."

But sometimes we hear of people living true to God in times of stress and fear, but later turning to the "easy life" when the stress is removed. Here is a sample, which we copy from a recent letter: "Meetings at ——— resulted in

a strengthening, with a number of confessions. Captain ——— of Camp ——— was present on Sunday and made a few remarks relative to living out the real love life, but hypocrites will find the going harder when the next war breaks out! For illustration he referred to several C. O.'s who were very C. O. during the war, but when the armistice was signed they went back to smoking cigarettes."

The illustration carries its own comments. Whether it is this or some other inconsistency in life that is used as an illustration, let us never forget that it is "from the heart" that our service to God and man proceeds—if we are not hypocritical in our claims. Under such circumstances we are as true to God, and as pure in life, when there is no pressure on as we are when the stress of war or some other trial impels us to walk according to the letter of the Divine Law. Not because we want to escape punishment, but because we have given our hearts and lives to God and have forsaken sin and the world, is the motive power in the life of every true child of God.

The Forgiving Spirit.—The most striking example of this is found in the teaching and example of Christ our Lord. When Peter wanted to know whether a person should forgive another's trespasses seven times in a day, Christ said, "Not until seven times, but until seventy times seven." This spirit of forgiveness was exemplified on the Cross, when Jesus prayed in behalf of those responsible for His being there, "Father forgive them." Stephen manifested the same spirit when he prayed in behalf of his enemies, "Lord, lay not this sin to their charge." Where the love of God is shed abroad in the hearts of His people, there is also the forgiving spirit in evidence. We do well to take this apostolic advice to ourselves: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

OLD-FASHIONED MENNONITISM

XI. The Blessed Hope

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak—Tit. 2:13-15.

We once heard the doctrine of man's eternal destiny stated in this crude way: "The wicked die, and go to hell; the righteous die, and go to heaven." Stripped of its crudeness, this expresses the orthodox Christian faith of what the future has in store for man. For the righteous, this is indeed a "blessed hope." The psalmist had this vision when he said, "Precious in the sight of the Lord is the death of his saints." The revelator had this vision when he said, "Blessed are the dead which die in the Lord." The poet had this vision when he said:

"Hail! sweetest, dearest tie that binds
Our glowing hearts in one;
Hail! sacred hope, that tunes our minds
To harmony divine:
It is the hope, the blissful hope
Which Jesus' grace hath given;
The hope, when days and years have passed,
We all shall meet in heaven."

However, looking at the title of our subject and considering the phase of the subject now under consideration, it is in order to say that this does not belong to "old-fashioned Mennonitism" any more than it does to old-fashioned Methodism or old-fashioned anything else that holds to the orthodox Christian faith concerning the destiny of man. One of the fundamental doctrines of the Bible is that "whatsoever a man soweth, that shall he also reap." This doctrine not only bears the test of Scripture, but it is also wholly scientific. Governments have universally adopted this as one of the foundation principles upon which their authority rests. Even atheist Russia has made use of it (in a perverted sense) by its brutal judgments upon those adjudged disobedient to the powers that be in that land. Rea-

son also supports the idea of justice, which means reward for righteousness and punishment for iniquity. Take for instance, the case of Dives and Lazarus. It took the after-the-grave experience to level off justice in that case. On this side of the grave Lazarus the righteous was beset with starvation and misery, while the rich man was "clothed in purple and fine linen, and fared sumptuously every day." But all this was evened up in the judgment, when Lazarus the righteous "was carried by the angels into Abraham's bosom" while Dives the sinner opened his eyes in hell and became a beggar. Eternity, while it holds an awful doom before those who die in their sins, is an inspirational "blessed hope" to those who face the future in faith and obedience to God and "die in the Lord."

This brings us to the heart of our subject. Our hope is based upon a knowledge of present experience and relationship as well as upon the promises of God. "We know that we have passed from death unto life, because we love the brethren." "We know that all things work together for good to them that love God." There are many other things that we know, partly from experience and partly because we believe the promises of God. We know whether we have accepted Christ as Saviour and Lord; whether we have forsaken this world, repented of our sins, and are making an honest effort to obey God in "all things whatsoever" He has commanded us to do. Therefore, "we know that when he shall appear, we shall be like him, for we shall see him as he is." It is assurance of this kind that fills our souls with hope; and when we are assured that our Lord will come again we are ready to join in the apostle's prayer, "Even so come, Lord Jesus."

This hope means more than a mere sentiment or emotion. As John truly says, "Every one that hath this hope in him purifieth himself, even as he is pure." Do we believe God? believe His many promises? believe Him in all that He says? Then we have a "faith which worketh," for real faith moves us to action. In the spring and in the fall we plow our fields and plant or sow our crops because of the hope of reaping in harvest time. But for this hope there would be little done along this line. Because we believe God in all His promises to us, our souls are filled with hope, we order our lives in accordance with His will, and we yield ourselves to Him. Not only this, but this hope moves us to do all within our power to pass the good news on to others, that they also may avail themselves of the opportunity of yielding themselves to God, which is the foundation upon which this blessed hope is built. In natural things, when we have something which we prize, we are anxious that others share the same blessings. Much more should this apply to matters

spiritual. So precious was this hope in the beloved apostle Paul that even though he saw nothing ahead but suffering in this world, he could say with a gladdened heart that "henceforth there is laid up for me a crown of righteousness." May all our lives be devoted to the end that the greatest possible number of souls may wear the crown of righteousness in eternity. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

THE ETERNAL ABODE OF THE WICKED

This subject was formerly mentioned much more frequently than it is now. The reason for this is found in the fact that while the doctrine of an everlasting hell for the wicked was formerly believed in by practically all people professing Christianity, now there are many churches that either ignore or disbelieve the doctrine; and many who only half-way believe it have gotten around to the idea that the thought is too awful to mention and therefore we should keep silent about it. But the facts are here; and we assume an awful responsibility when we ignore them.

We hold to the idea that "all scripture is given by inspiration of God, and is profitable for doctrine..." (II Tim. 3:16); and that therefore this doctrine, as well as all other things which the Bible teaches should be taught to "every creature." Here are a few of our reasons for believing that we should:

1. The Bible teaches it.

The psalmist says: "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Paul says that when Christ will come again He will bring judgment upon the wicked, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-9). Christ refers to the same fate when He says to the unrighteous, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). These are but a few among many references upholding the same thing. Space will permit us to add just a few more expressions referring to the doom of the wicked: "everlasting punishment" (Matt. 25:46), "everlasting burnings" (Isa. 33:14); "everlasting destruction" (II Thess. 1:9); "a lake of fire and brimstone" (Rev. 19:20); "the smoke of their torment ascendeth up for ever and ever" (Rev. 14:11). This list is far from being exhausted, but enough has been given to convince any reasonable mind that the doctrine of an eternal hell for those who die in their sins is clearly and emphatically set forth in the Word of God.

2. It is an essential part of the doctrine of God's perfect justice.

We recall the conversation between Job and his three friends. They tried to make him believe that his suffering was due to some great sins that he committed. But he reminded them of the fact that while he, a just and devout man before God and man, was suffering his grievous afflictions, there were those among the most wicked who were enjoying health and prosperity. Another illustration is found in the comparison between the rich man and Lazarus, both here and hereafter. It took the next world to even up things, so far as the two men were concerned. The psalmist testified that "my foot had almost slipped when I saw the prosperity of the wicked; till I saw their end, then I went into the house of the Lord." In our day we see the righteous in affliction and many of the wicked escaping them. While it is true that as a rule we reap what we sow, even in this world; but it takes the world to come to complete the work of rewards and punishments. Close the chapter at the end of this present world, and you shut out the perfect justice of God. Even if there were not one word said in the Bible about an endless hell, it would take some such plan to prove that God is impartial in His dealings with man. Heaven and hell are a part of God's great plan for according exact justice and amazing mercy to all people in an impartial manner. "God is no respecter of persons." "We must all appear before the judgment seat of Christ."

3. It takes the prospects of an endless hell of torment to bring the hardened sinner to his senses.

Even this does not reach all of them, but more are reached through the knowledge of a certain retribution ahead than there would be if nothing like an endless hell stared them in the face. And here is one of the great reasons for the present crime wave and apostate state of the world today: Too many people have been taught and led to believe that hell is but a myth. Sinners keep on plunging down the road to eternal destruction because they do not believe (or at least only half believe) that there is sure eternal destruction ahead for those who die in their sins. Let the Church awake; and let our preachers and teachers be diligent in teaching the facts as set forth in the Bible—not only in picturing the glories of an eternal heaven, but also in portraying the awful pangs and pains and woes of the wicked in an endless hell.

We are aware that it will do sinners no good to scare them into joining the church, merely because of the certain fate before them in case they do not. But the facts concerning the future of both the righteous and the unrighteous, as set forth in Scripture, if intelligently presented in the power of the Spirit, will bring some sinners to their senses,

as a result of which they will seek the Lord and turn from darkness to light. The same principle applies here that is in evidence where laws for the lawless are intelligently and faithfully enforced. When sinners are brought face to face with the realities of life, present and future, many of them (after they are brought to their senses) will give heed to the loving appeal of our kind heavenly Father: "Look unto me and be ye saved, all the ends of the earth, for I am God."

The world, like the Church, needs indoctrination, from an orthodox Bible standpoint. Christ gave recognition to this fact when He commanded His disciples to "teach all nations... to observe all things whatsoever I have commanded you." Not only do we wish to give recognition to the fact that the evidences of the authenticity of the Bible are so overwhelmingly clear that opponents of the Bible have never been able to withstand them, but all the world needs to know all the great teachings of the Bible, including the future destiny of both the righteous and the unrighteous. All preachers have their instructions in Ezekiel 33:7-19. We dare not ignore these precious truths, forcefully presented. If sinners refuse to listen, the responsibility rests with them. But for their sakes especially, and also for our own sakes, we should not shun to declare "all the counsel of God." God is "not willing that any should perish, but that all should come to repentance." The more completely we conform to the will of God concerning these teachings, the more numerous the family of God will be in the blessed eternity.—K.

RELIGION ENOUGH TO HURT

A lady not well instructed in the Truth said to a servant of the Lord, "I believe you are well acquainted with Mrs. ——. I met her recently at a social entertainment, and ever since I have been somewhat curious to know whether she is a religious woman."

"Yes," was the quiet reply. "I have known her for several years, and I am sure she has just religion enough to hurt."

The inquirer looked surprised and perplexed, and slowly said, "I am at a loss to understand you. You probably mean to say that she is not very earnest in her religion, but certainly it is a great deal better that she should have even a little religion, than none at all."

"On the contrary, it would be far better if she had no religion whatever, for she has only enough to lull her conscience into a profound slumber, and it might be truly said to her, as the Lord Jesus said to the self-righteous Pharisees, 'The publicans and the harlots go into the Kingdom of God before you.' Her whole manner of conversation and life is most intensely and thoroughly worldly. Her avowed aim is to do as

other fashionable ladies do, and you can't get her to express a thought above the theater, the opera, the ball, the latest gossip, or what in her dense stupidity she understands to be culture. Her children are as ignorant of Christ, and as indifferent to the Bible, as heathen, for they never hear a word that would direct their attention even to a knowledge of God's existence."

"Why you amaze me in the statement that she is religious at all, and I take it for granted that she is not a member of the church."

"Oh, yes, she is a member of the church, and of what its adherents claim to be 'the True Church.' Nothing could induce her to hear a man preach, who has not been ordained by 'the successors of the holy Apostles,' and she looks upon it as a little less than sacrilegious for such a man to administer 'the sacraments.' She goes to church when the weather is pleasant and when she gets out of bed in time on Sunday morning, and she actually makes a labor of it during Lent, laying up, as she imagines, a stock of merit which she flatters herself will last all the rest of the year. However, she is frank enough to acknowledge that she is glad when Lent is over, so that she and her children may return to their darling dancing parties with appetites refreshed by their constrained abstinence."

"Will she express herself at all on the subject of religion, or have you never had an opportunity of conversing with her?"

"The utmost she seems to know or care is that she has been baptized and confirmed, and she is perfectly satisfied with her church, because it lays no arrest whatever, except during Lent, upon the sweeping current of her worldliness. She acknowledges that she does not read her Bible, and she knows no more of salvation through the death of Christ, and by faith in His precious Blood, than those who have never heard His Name. Oh, it is unspeakably sad to think that she is a type of many, not only in her own church but in all the churches, who are hurrying on to the grave and to eternity, under the blinding and fatal delusion that they are journeying towards Heaven; and probably they will never be awakened to their true condition, until the judgment thunders shall break the spell which Satan has cast upon their souls" (II Cor. 4:4).

"It is your opinion, then, that if she were to die in her present state she would be lost?"

"I have no opinion about it, but God has very decided opinions, and He has expressed them in no uncertain language. 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God' (John 3:3); 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the

wrath of God abideth on him' (John 3:36); 'Whosoever therefore will be a friend of the world is the enemy of God' (Jas. 4:4); 'She that liveth in pleasure is dead while she liveth' (I Tim. 5:6); 'I know thy works, that thou hast a name that thou livest, and art dead' (Rev. 3:1); 'Many walk, (that is, professed Christians,) of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things' (Phil. 3:18, 19). Is not this an exact description of the lady you have mentioned, and of many in all the churches? They lead sensual lives, they mind earthly things, and their end is destruction."

"It never occurred to me that such awful passages as these have any reference to religious people."

"Ah! madam, that is just the mistake you and multitudes of others are making. You confound religion with Christ, whereas religion without Christ in the heart, the hope of Glory, is the most hurtful thing a person can possess. It was to religious people the Lord Jesus said, 'How can ye escape the damnation of hell' (Matt. 23:33)? It is of religious people He declares, that 'when once the master of the house is risen up, and hath shut to the door,' and they begin in terror to clamor for admittance, claiming that they have eaten and drunk in His presence, He will reply, I tell you 'I know you not whence ye are... depart from me, all ye workers of iniquity' (Luke 13:25-28). It is a picture of religious people in the last days the Holy Ghost sketches in the words that describe so many now, 'Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away' (II Tim. 3:4, 5). The devil delights in religion, but he hates Christ; and let me beg you above all things to beware of religion."—Union Gospel Press.

For a definition of "Pure Religion," read James 1:27.—Editor.

THE CRITIC

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then, it's fashion old.

"The violet, it is very well,
But not a flower I'd choose,
Nor yet the Canterbury bell—
I never cared for blues."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour—
And found itself a weed.

—The Pentecostal Testimony.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(151 West 73rd Street)

Dear Herald Readers:—I had not intended to write this letter today but this morning as I was thinking of an incident that took place here recently which was a great disappointment to us I felt that I would like to tell you of it and ask your co-operation in prayer. Those who read the Los Angeles Mission News which was sent out just recently read the testimony of a family who had been attending our services regularly for the past several months. They gave a bright testimony at that time, but now they are very different.

There are three girls in the home who with the parents had been attending our church services regularly for the past six months. About three months ago, when the invitation was given one Sunday evening, the father and mother came forward. As we observed them that evening and for several weeks after we had reasons to believe that they had definitely experienced salvation. The following week the father came and told us that he had been married before and that he was divorced from his first wife. He knew the Bible teaching on divorce, for he had heard it discussed in our Bible study class one Thursday evening. As he told us of his divorcement he also told us that he and his present wife had decided to live apart. They felt a responsibility in caring for their three girls, but for themselves they had decided to live apart.

Right after this took place we had to leave for Oregon and were away from home for almost five weeks. After we arrived home again we found that those parents had changed their minds. The father had decided that God had forgiven his past and that he could continue to live with his present wife even though his first wife was still living. He had talked with church people of more liberal denominations and they agreed with him. However, he did not want to join those more liberal churches for he felt that our church holds standards that are nearest the teachings of Christ. He wanted us to make exceptions for them and take them in as they were. Of course we could not compromise in any way. I have always disliked to preach to empty seats and am always glad when most of the seats are taken in our Sunday services, but I would rather see half the seats empty than to see them filled with members who could only be gotten through compromise and by letting down on

principles that are clearly taught in the Word of God.

It has been said that "light obeyed increaseth light, light disobeyed brings night." That is what has now taken place in that home. The family was absent from the services Sunday and when I went to visit them this week I saw a wild, stary look in the father's eyes. He told me that the churches are stressing material things too much and that the spiritists or mediums who tell fortunes for money are nearer right than the churches. He said that they have the gift of God and the only thing wrong with them is that they make money from their spiritual gifts which they should not do. He also said that the Lord appeared to him in a vision and told him that he was the Lord's prophet. He said that he would perhaps baptize the rest of his family and then get some one to baptize him. He also criticized us very severely and said the Lord had shown him that I will just shrivel both physically and spiritually until I am all shriveled up.

"Light obeyed increaseth light, light disobeyed bringeth night." Those parents saw the light but are not willing to obey; and as a result they are now in deep spiritual darkness. What a warning this is that we as Christians should always be willing to obey the light we have.

In the past six months we have worked hard together with the congregation at this place, seeking to win souls for the Lord Jesus Christ. We rejoiced when this family attended our services and still more when the parents stood to accept Christ as their Saviour. To lose them now and see them in deeper spiritual darkness than ever before is certainly discouraging. Mission work by a church that holds the standards which we do is very difficult. There are so many others that are offering an easier way. However we do not want to give up. We are writing this letter that you may pray more definitely for the work in Los Angeles as well as other mission stations that are facing the same problems.

We are now facing a very busy winter. The attendance in the boys' manual training class and the girls' sewing class is growing and we hope to contact a number of boys and girls in this way and get them into the Sunday school. The building fund is growing and this we believe is definitely in answer to prayer. We have decided not to go into debt when building the addition to our building to provide Sunday school rooms and we still have faith to believe that this money will soon be provided so that we can begin building in the near future.

The recent Mission News which we sent out tells of some of the activities here and also has sixteen pictures of the boys and girls and different scenes of our summer camp work. About nine

hundred of these News were distributed among sixty five different congregations. If you did not receive one and would like a copy just send us a card with your name and address and we will be glad to mail you a copy.

Yours in Christ Jesus,
Sept. 29, 1939. Glenn W. Whitaker.

Peoria, Ill.

(1101 Ann St.)

Dear Christian Friends:—The Lord's work is always an interest to the Lord's people and thus we are always glad to share of the joys and blessings that come in this part of God's harvest fields.

The branch work at Bellevue, which is just outside of the city limits of Peoria, is going along rather slowly during the summer months. Since the public school opened, interest is again being revived. Since last spring a basement Church has been built and this unit of the Bellevue Church was dedicated Aug. 6. The basement unit still needs a ceiling and a heating plant. These two items can not be secured until funds are available for the same. We would appreciate very much any help that the Lord may inspire you to give. We praise the Lord for the interest that many of you have in the work and thank you for the many gifts you have sent to help make the basement unit of the church possible.

The Bellevue community is a new addition to our city. This new community was started about four years ago. At the present time there are between six and seven hundred people living there. The only Gospel work that is being done there is what we are able to do. The Peoria Mission congregation is making herself responsible to get the Gospel to these people as well as the building of the church building in which these people are worshipping. Thus our appeal to you for help.

Since the beginning of this work nearly a year ago there have been several souls saved and added to the Church. We praise the Lord for these who found Christ as their Saviour as the result of this extension work of the Peoria Mission congregation. Remember us as workers in prayer, and the congregation here and the new work at Bellevue.

Yours for Christ in greater Peoria,
Oct. 2, 1939. C. Warren Long.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Readers, Greetings:—Yesterday (Oct. 4) was the opening day for our 1939-40 year of week-day Bible school. As usual, the children and the teachers had been looking forward to this day with a great deal of eager anticipation. Faithful preparation had been made by the teachers, and it proved to be a blessed day with the boys and girls. Those who serve as teachers are Sisters Susie

Horst, Dorothy Troyer, Martha Detweiler, Edna Zook, Magdalene Wiebe, and Erma Eiman, with the undersigned serving as principal. Sister Clara Swartz sings with the first group. The help of Sister Mininger and of Sister Edith Ebersole for the first day was much appreciated.

There are twelve different classes conducted throughout the day. These pupils are dismissed from public school just across the street, at various periods throughout the day. The largest class this year is the Junior High School, in which twenty pupils enrolled yesterday. The carrying on of this Bible school work in accordance with city requirements naturally means more workers, more work, and more expense. But we regard this as a God-given opportunity, indeed. As we think of the multiplied hundreds and thousands—yea, millions of boys and girls in our land who receive no Christian training, we are made conscious of the tremendous need for this kind of work. The city director of the Week Day Bible School Movement of Kansas City and of Wyandotte County called our attention to a needy district where another Bible School should be conducted. But as yet we have not entered this field.

Sometime ago I tried to call to mind some specific reasons why we should interest ourselves in the boys and girls, and why we should teach them the Bible and lead them to an acceptance of Christ. The following is a partial result of my meditation along this line:

Why I Love the Boys and Girls

An instructor in a Christian College told me of a man who preferred to work with "things" rather than with human beings. Personally, I also prefer working with human beings and especially with children. I love the boys and girls for the following reasons:

1. **Because they are "buds of promise."** Buds suggest flowers and purity, so we like to think of the boys and girls as being living and walking suggestions of beauty and purity.

2. **Because they are "bundles of possibilities."** What wonderful possibilities for good or evil are wrapped up in the little child! That little boy may turn out to be a Paul or a Pilate. That little girl may turn out to be a Hannah or a Jezebel. Truly children are "bundles of possibilities."

3. **I love children because it seems but a short time since I myself was a boy.** I can easily see myself in the boy of today. It is not hard for me to think of what he thinks about or of his likes and dislikes.

4. **I love children, because Jesus did.** He "set the child in the midst." He didn't think of children as folks to be kept quiet—as somebody to be "seen but not heard." It was He that said, "Suffer the little children to come unto

me, and forbid them not." The person who does not love children is not Christ-like.

5. **I love the children, because they are so intensely interesting.**

6. **I love the children, because they are the hope of the future church and of the nation.**

7. **I love the children, because they will live forever.** Someone has spoken of little children as "walking immortalities." How important that parents and Christian teachers do not lose sight of this fact. On a bulletin board of a certain church, were these words, "Where will you be one hundred years from now?" Where that little boy or girl will be one hundred years from now will depend much on the training received in the home, in the Church, and in the Church school.

8. **I love the boys and girls, because they are in the most impressionable period of their lives.** The man working with concrete knows full well that to mold it aright, he must do it before it "sets." "As the twig is bent, so the tree is inclined."

9. **I love the boys and girls, because I am aware that they have been brought into a world that is polluted by sin and where evil reigns.** I love them, because, **I like to have a little share in providing Christian guidance for them while young.**

10. **I love them, because of the many lessons that I learn from them,** lessons of faith, of innocence, of trust, and of love.

"If God can make—of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine and shade—
A flower so wondrous fair;
What can He make—of a soul like you,
With a Bible and faith and prayer,
And a Holy Spirit—if you do His will,
And trust His love and care."

Year before last one of our former week-day Bible School pupils served as teacher. This year another former Bible school pupil serves on the faculty of one of our own colleges.

We feel that here is an opportunity to invest money in the Lord's cause where it will bring great dividends for Christ and souls. "Brethren, pray for us."

Yours for the lost of Kansas City,
Oct. 5, 1939. J. D. Mininger.

WEEKLY LETTER FROM ARGENTINA

(August 30, 1939)

Dear Friends of the Argentine Mission:

And Elijah came to all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.—I Kings 18:21.

Apparently not all the problems with which we have to meet in present-day mission work are new ones. Here in Elijah's experience we have the age-

old problem of indecision. How often do we run up against the same snag. We present the evidence and offer the choice, but "the people answer not a word." In times like this, may God give us grace and patience, and an unswerving belief in the power of His Holy Spirit.

Pehuajo:

The many friends at home of Sister J. W. Shank will be glad to know that her condition is definitely better since this last Sunday. She has not been entirely well ever since they moved to Pehuajo, after the Swartzendrubers left on their furlough. For the last few weeks she has been in bed part of the time; at times with a fever. She had felt the need of fulfilling Jas. 5:14 for some time. Accordingly on Sunday afternoon at 4:30, Aug. 27, this special service of anointing with oil was administered with Bro. T. K. Hershey officiating. Also present were Sister Hershey, Sister Selena Gamber, and Bro. and Sister Timothy Brenneman. At the same time special prayer was held in many of our churches here in behalf of Sister Shank's recovery. Will not all of you who read these news pause for a moment where you are and lift your hearts to God in ardent prayer that she may again take up the many duties which a Missionary wife is called upon to perform?

Trenque Lauquen:

Sister T. K. Hershey returned on the early Monday morning train from a visit to Pehuajo. Bro. Hershey, however, left directly from Pehuajo for Buenos Aires where he took the train for the Province of Córdoba. He expects to be in Cosquín, Córdoba, where the Lantzes are stationed, for about two weeks in special evangelistic efforts. Also on the program for Bro. Hershey and Bro. Lantz will be an investigation into the possibility of buying or building a permanent house of worship. I know that they will appreciate your prayer help in these tasks.

The work at the printery must have taken on new life this last month, as the monthly Church paper, "La Voz Menonita," (The Mennonite Voice), was in the mails fully one week before the end of the month. I am sure that all of our pastors feel like sending flowers (forget-me-nots), to the printery boys by way of appreciation and encouragement.

Tres Lomas:

We again win top honors in having the largest number to answer the Bible questions and riddles that appear monthly in a special department of "La Voz Menonita." Last month, in our list of 61, there were a few names sent in as having answered the questions that were rather disturbing to El Pastor and La Pastora. (Names and answers are sent in by individual mem-

(Continued on page 604)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

IS THE YOUNG MAN SAFE?

By Noah K. Mack, M. D.

For the Gospel Herald.

We commend this article for the consideration of all Christian parents, teachers, and others in positions of responsibility in connection with child life. Our brother writes in a frank but thoughtful way, free from sensationalism and concerning things which no sober-minded parent can afford to ignore. Let the reading of the article be accompanied by prayer, followed by a firm resolve to put its precepts into practice.—Editor.

I have been reading with interest the various articles in our church papers, and have been glad for the articles on social sins which have been written from time to time. The writers have appreciated the problems that exist and the present evils, but I feel, as a physician, that there has been a reticence that must be broken down if we would reach the ones that are likely to be drawn into this maelstrom. I shrink from doing it, and yet I feel that for our boys and girls, I must give parents a real shock so that they may realize what their children are facing. This is not presented thoughtlessly or hastily, for my companion could tell you that I have prepared a number of papers previously, only to burn them; yet the conviction has been growing that I dare not remain silent in what the Lord would lead me to do.

There are well educated teachers today who will help young people into sexual sin, and the theory of evolution lies at the root of the matter. The common excuse for such sin in college is, "I am merely an exalted animal, why should I not give free license to my passions? This, after all, is the easiest way out, and since all moral law is merely to be applied for man's advancement, it would seem that man has arrived at the place where he can avoid the natural outcome of indulgence, and therefore it is no longer wrong." Our school-teachers of today were the college students of yesterday. I admit that the average high-school student who follows lust and falls into sin makes no attempt to explain away his sin, but he has imbibed the spirit behind the philosophy of the teacher. I personally attended a high school where practically all but one of the teachers were morally good, as far as the students knew, but that one teacher cancelled all the good that the others did. He informed the students of the most effective birth control methods, and the places where the needed products could be procured.

Lest someone think that I am painting the picture too dark, let us look at a few statistics. I will quote the News of the World, and the News of the World is always well authenticated. "When something was stolen in an American Girls' High School, ages 12 to 16, it was decided to carry out a search in all the lockers. In every locker with one exception, contraceptives were found. This practice has been brought to a fine art, and the necessity is indicated by the fact that every sophisticated American girl carries a contraceptive beside her lip stick."

Quoting the work of Dr. Terman as reported in the Time Magazine, he states that in his investigations in the State of California he found that: fewer than one-third of the women born since 1910, and only one-eighth of the men, were without sex experience at marriage; compared to one-tenth of the women and one-half of the men born before 1890. If this trend continues at the same rate, virginity at marriage will approach the vanishing point in about twenty years. From my own short experience, my mind must go back to a few young people who, for a few moments of pleasure, have sold themselves into sin, and the price has been terrific. I think of a boy thirteen years old who contracted a social disease through sin with a classmate of his age. I think of a window opening on one of the back streets near a large high school in Philadelphia and how after school hours one could look out and see students in the back of cars indulging in illicit sexual relations frequently with the whiskey bottle beside them. All parents should entertain the hope that their children will not be drawn into such sin. They need not be, but it will not be entirely home training that keeps them from this sin, it will be the grace of God.

Never entertain the fond hope that your child cannot fall into such sin. I remember a father and mother who brought their daughter of high school age to the hospital for examination. The examination was made and a diagnosis of pregnancy given. Then came the argument. "Doctor, you are wrong. Our daughter would never do such a thing. She always has been taught that it is wrong. You know that you are wrong." There could be only one answer: "I am sorry, but I am sure that the diagnosis is correct. If you do not wish to accept it you may consult someone else." In my backward glance I see a seventeen-year-old girl in a wheel chair, a semi-invalid for life, the price of a few moments sinful pleasure. This sin is the sin of the high school because of the age of its pupils, but do not suppose for one moment that the seeds of this sin may not be sown in the grade school. I know of a child eight years old who had sexual experience urged on by school companions.

Here in Africa man has not learned to cover sin as he has in America and the results are more obvious. We have a fine Christian family which I shall use as an example. Before conversion the husband in this home had three wives, two of whom, of course, have now been given up. We believe that they are serving the Lord acceptably and that their sins are forgiven, yet sin has left its mark. The children are constantly sick because of the disease which has fastened itself upon them through the transgression of the parents. I think of the great Massai tribe here in Africa, its warriors once feared by all, now slowly dwindling to nothing because its people recognized no marriage laws and the resulting disease has rendered most of its people sterile.

Are our young people free from this sin? I wish that I could say that they are. One must hang his head in shame if he reads the public health records in certain localities or hears the accusations that are made. I am confident that if thorough investigations were made such as Dr. Terman conducted they would reveal that this sin is not as prevalent among our people as among the people of the world.

The world more deliberately plans its sin and has devised ways to hide it so that it is not as frequently brought to the notice of the public. The fact that it is once named among us means that there is a pitfall to which all young Christians may be exposed and they need the prayers and help of older Christians. Just what the most effective method of combating this evil may be, I cannot say. Children must be taught the general teachings of Scripture at an early age, and this will have a restraining influence. At what age matters relating to sex should be taught to children one can hardly say, but probably in most instances parents wait too long. It is far better for children to learn these things from parents than from sinful associates. Perhaps the best guide would be for parents to wait and answer the questions which children ask in a serious, confidential manner, and then it is likely that the child will return from time to time seeking more information rather than seeking it from others and hiding the knowledge thus gained from the parents. Remember the words of David when your child leaves for school. Is the young man or young woman safe? If I say, "My child will not sin," I am merely deceiving myself and failing to guard the child. Take your child through school on your knees before the Lord, and He will direct you to the solution of your child's particular problems.

Musoma T. T., Africa.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10:28.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Oct. 22, 1939.—Matt. 5: 1-16.

THE CITIZENS OF THE KINGDOM

Golden Text.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Introductory.—This lesson is a part of what is generally considered the greatest of all sermons that ever found its way into print. The Preacher is Jesus Christ the Head of the Church, the Author of our salvation and of the Gospel of Christ. The immediate listeners were the multitudes who heard Him and "were astonished at his doctrine;" but the message is as live today as it was the day it was delivered.

1. **Jesus Seeks Privacy** (1, 2).—"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth, and taught them." That was the beginning of His discourse. But we gather that before He was through the multitudes (at least a part of them) were again with Him.

2. **The Beatitudes** (3-12).—Notice His enumeration of things which He calls "blessed;" the things which He commends in His followers: (1) "the poor in spirit;" (2) "they that mourn;" (3) "the meek;" (4) "they which do hunger and thirst after righteousness;" (5) "the merciful;" (6) "the pure in heart;" (7) "the peacemakers;" (8) "they which are persecuted for righteousness' sake." He places especial emphasis upon the latter, saying by way of repetition, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

The evident purpose of this enumeration of these Christian virtues is to prepare His hearers for what follows. Because of this, ye who measure up to this standard of Christian living, "Rejoice, and be exceeding glad: for great is your reward in heaven."

Naturally, people whose lives are thus described may expect persecutions while in the midst of a dark and sinful world, but this should discourage no one. As Paul says, "All that will live godly in this world shall suffer persecution." But "Great is your reward in heaven" is sufficient remuneration for all that it costs to be a child of God. As Paul expresses it, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Christ, on another occasion, encouraged His disciples in these words: "In the world ye shall have tribulation; but be of good cheer, for I have overcome the world." Again

we are cheered with this further assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

3. **The Salt of the Earth** (13).—Jesus went on, saying, "Ye are the salt of the earth." This old world would have perished long ago had it not been for this "salt." But let us not forget that it takes real salt through which the earth may be preserved and find favor in the eyes of the Almighty. Salt that has lost its savor—that is, has deteriorated so that it has lost its God-given properties—is "good for nothing, but to be cast out, and to be trodden under the foot of men." In other words, we must be Christians in fact and not merely in name, if we would be of service to God in the work of winning the lost and building them up in Christ who said, "Not every one that saith unto me, Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is the real children of God who help to make this world a delightful place in which to live, a stepping-stone for those who would pass through the pearly gates into the glory world above.

4. **A Light to the World** (14-16).—The teaching here is similar to that

in the preceding paragraph, only the figure is changed. On a certain occasion Christ said, "I am the light of the world." But on this occasion He says to His disciples, "Ye are the light of the world." As long as Christ was in the world He served as that Light from heaven. But He having gone to the Father, His followers constitute the light whereby the world may know how to go. True, the Word of God is a means in God's hands whereby the world may know the way from earth to glory. The psalmist says, "Thy word is a lamp to my feet, a light to my path." But this Word means more to those in darkness who are seeking the Light, when they have a practical demonstration, in the lives of God's people, of what this Word means. The best interpretation of the Word of God, is the daily life of the people of God. We often hear it said that "we are this world's Bibles." We can not make void the Word of God; but we can make it a real power in the sight of the world by exemplifying this Word in our business, social, home, and religious life. Therefore—

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is one of the Christian's foremost duties. The brightest light is that which shines in the image of our Lord.—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE
EPISTLES—PAUL'S PERSECUTIONS. (Jr.).—II Cor. 6:3-13; 11:23-33

Topic for October 22

MOTTO

"Persecuted but not forsaken."

OUTLINE STUDY

I. Persecutions Paul Met.

1. In Damascus.—Acts 9:19-25.
2. In Jerusalem.—Acts 9:26-30.
3. In Antioch in Pisidia.—Acts 13:14, 43, 44-52.
4. At Iconium.—Acts 14:1-7.
5. At Lystra.—Acts 14:19-22.
6. At Philippi.—Acts 16:16-40.
7. At Thessalonica.—Acts 17:1-15.
8. At Corinth.—Acts 18:12-17.
9. At Ephesus.—Acts 19:21-41.
10. By the Jews at Jerusalem.—Acts 21:27-40; 22; 23; 24; 25; 26; 27; 28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Persecute," etc.
2. Assign to Individuals the Persecutions of Paul—to Tell the Story and Give Lessons Received.

For Seniors.

1. Lessons from Paul's Experiences in Persecution.
2. Stories of Persecutions in the History of the Church.
3. The Values Growing Out of Persecution.

PERSONAL THOUGHT

"Endure hardness as a good soldier of Jesus Christ."

SEED THOUGHTS

There is seldom a line of glory written upon earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stoop not to decipher the spotted and worn inscription of the other, get the least half of the lesson earth has to give.—F. W. Faber.

Some of His children must go into the furnace to testify that the Son of God is there with them.—E. Prentis.

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His widest and most compassionate face.—Dean Stanley.

Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still:
Suffering is my worship now.

—Jean Paul Richter.

He knows it all, the bleeding heart,
The burning tears, the cruel smart;
He feels the blow, the bitter sting,
His tender love marks everything;
The shattered hope, the grief that's borne,
The burdened soul in anguish torn,
The disappointment's pain so keen,
Your sorrow's depths by Him are seen;
And He is there with staff and rod
"Whose form is like the Son of God."

—Edith L. Mapes.

In the highest class in God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation.—J. H. Vincent.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 12, 1939

Field Notes

Bro. Fred Gingerich and wife of Canby, Oreg., have appeared among friends and relatives in Iowa. S.

Revival meetings began at Doylestown, Pa., on Saturday evening, Oct. 7, with Bro. Milton Brackbill of Frazer, Pa., as evangelist.

An inspirational song service, conducted by Bro. Ezra Brubaker, is to be held at the Marietta, Pa., Mennonite Mission on Sunday, Oct. 15, at 7:15 P. M. Everybody welcome. J. S. H.

Request for Prayer.—In behalf of a young brother who is at present in a hospital in Philadelphia and desires to be restored to health and get back into active fellowship with his own people.

Good interest is reported from the recent meetings in Iowa City, conducted by Bro. J. B. Martin of Waterloo, Ont. "The new church is very serviceable for worship," writes our informant.

Bro. Paul M. Roth of Masontown, Pa., closed a series of meetings at the Fairview Church near Grantsville, Md., on Sunday evening, Oct. 1, with three public confessions as one of the visible results.

"A very interesting conference," is the way one brother describes the semi-

annual meeting of Franconia Conference, held at the Franconia Mennonite Church last week. There was a good attendance.

Bro. William Jennings of Concord, Tenn., recently spent two weeks in continued meetings in the Franconia Conference district; one week at the Lansdale Mission and one week in the Finland Mission.

The congregation at Arthur, Ill., is looking forward to a brief series of meetings, Oct. 12-15, with Bro. Warren Long of Peoria, Ill., in charge. The prayers of God's people in behalf of these meetings are solicited.

Bible Conference.—We are in receipt of a program of a Bible conference and continued meetings at the Mt. Zion Church near Versailles, Mo., beginning on Monday, Oct. 16. Instructors: Aaron Mast of Belleville, Pa., and J. R. Shank of the home congregation.

During the absence of Bro. Jesse Martin of Waterloo, Ont., while he was engaged in revival meetings in the Mennonite Mission in Iowa City, the pulpit in the Mennonite Church in Waterloo was filled by Bro. L. S. Weber.

The Schellsburg, Pa., congregation enjoyed the ministry of Bro. Paul Huddle on Sunday, Oct. 1. At the same time the pastor, Bro. Hiram Wingard, was worshipping with the Altoona, Pa., congregation in an all-day meeting. C. A. G.

Bro. Lewis Martin, treasurer of the Mennonite Publication Board, stopped a few hours at the Publishing House on Friday of last week. He was accompanied by his son Richard of Cumberland, Md., and several others from Harrisonburg, Va.

Last week was spent in revival meetings at the Rocky Ridge Mission, in the Franconia Conference district, with Bro. A. J. Metzler of Scottsdale as evangelist. Bro. Metzler also attended Franconia and Lancaster conferences while in the eastern part of the state.

We are in possession of the October number of "Quarterly News Messenger," issued by the Mennonite Mission in Hannibal, Mo. Of special interest is the announcement of a coming revival meeting, Oct. 17-29, with Bro. George Miller of Wellman, Iowa, as evangelist.

Saturday, Oct. 14, is the time set for the thirty-sixth annual Sunday school meeting of Holmes Co., Ohio, to be held at the Walnut Creek Church. This meeting is to be held at the beginning of a series of meetings at the same place in charge of Bro. Jesse Short of Archbold, Ohio.

The following appointments, filled by visiting ministers, are reported from several congregations in the Southwestern Pa., Conference district:

Altoona, Chester M. Helmick.
Pinto, Paul M. Roth.
Masontown, Roy L. Kinsinger.

Communion services were held at Wayland, Iowa, on Sunday, Oct. 1. This was the beginning of a series of meetings at the same place (Sugar Creek Church) in charge of Bro. Henry J. King of Arthur, Ill. The meetings were expected to close about Sunday evening, Oct. 8.

Plans are being made for another young people's institute, under the auspices of the Bethel and Sycamore congregations, to be held at Bethel Church Dec. 26-30. Instructors: Milo Kauffman, Walter Yoder, S. C. Yoder, John H. Mosemann. Fuller particulars to be published later. D.

Bro. J. R. Mumaw of Harrisonburg, Va., editor of the Mission Supplement spent a half-day with the workers in the Publishing House on Friday of last week. He was on his way west, expecting to assist the brotherhood in a series of meetings at the Shore Church near Shipshewana, Ind.

The eleventh annual Bible instruction meeting is to be held at the Landisville, Pa., Mennonite Church on Wednesday evening and all day Thursday, Oct. 18 and 19. Instructors: John L. Stauffer, Elias W. Kulp. The program before us indicates that a profitable meeting is in store for those who attend.

At a recent meeting of the Board of Bishops in the Lancaster Conference district, ordinations were sanctioned in various parts of the district, as follows: Bishops in the Weaverland and Lebanon districts.

A minister at Steelton.

Deacons at Landis Valley, Stauffer's, and Ephrata.

Bro. Noah Landis worshiped with the congregation at Scottsdale last Sunday, in the morning service, taking an active part in the services. He was accompanied by Bro. and Sister L. W. Hollinger, and Sisters Katie Bollinger and Edna Landis, all of Lancaster Co., Pa. They were here as the guests of Bro. Homer Kauffman and family.

Sunday, October 15, is the date set for the beginning of a series of meetings in the North Pomona congregation near Upland, Calif., with Bro. E. J. Berkey of Oronogo, Mo., in charge. After the close of this meeting it is planned for Bro. Berkey to go on to Sheridan, Oreg., for similar meetings. The prayers of God's people in behalf of these meetings are solicited.

We copy the following from the "Mission News Bulletin," issued by the Mennonite Board of Missions and Charities: "Overchecked funds are \$2010.14 more than of July 31, 1939. Inform your congregation or your Sunday school of this, and when sending in your contributions please state in which fund you wish it placed."

War conditions have delayed indefinitely the sailing dates for our missionaries to India and South America. Our missionaries to Africa, however, are sailing according to schedule, having found a way via Los Angeles and a Japanese ship that they consider safe, Oct. 3 being their sailing date. May God overrule in all things.

Lancaster Conference.—The semi-annual meeting of Lancaster Conference was held in Mellinger's Church near Lancaster on Friday of last week. There was a good attendance present, at which time there were visitors present from the following conference districts: Virginia, Washington Co., Md., and Franklin Co., Pa., Ontario, and Southwestern Pennsylvania.

One of our present active evangelists is Bro. R. R. Smucker of Goshen, Ind. He closed a series of meetings at the Belmont Ave. Church, Elkhart, Ind., Sept. 17, with 11 public confessions as one of the visible results. Oct. 8 was the time set for beginning a series of meetings at Rensselaer, Ind., and Oct. 29 as the beginning date of similar meetings in Fulton Co., Ohio. May the Lord direct in all these meetings.

Bro. Henry King, Arthur, Ill., is engaged in a series of meetings at the Sugar Creek Church near Wayland, Iowa. The Word is being preached to the edification of believers and the strengthening of the cause of Christ. Some 12, thus far, have accepted Christ while others are considering. These services have been well attended by the local congregation and others of the community, and the Lord is blessing the work. Meetings closed Oct. 8.

S. G.

Recent visitors in the Publishing House include the following: R. A. Arnold and wife, Elgin, Ill.; Mrs. E. C. Beachy, Nettie Beachy, William Beachy, Wellman, Iowa; Lydia Mayer, Flint, Mich.; Susie M. Miller, Arthur, Ill.; Lena M. Yoder, Kalona, Iowa; John R. Mumaw, Lewis S. Martin, P. G. Wenger, Richard E. Martin, Harrisonburg, Va.; Paul M. Roth and family, Masontown, Pa.; M. W. Bills, Valdeese, N. C.; Michael Sarco, Williamsport, Md.; N. L. Landis, Katie B. Bollinger, Neffsville, Pa.; Edna O. Landis, Lititz, Pa.; L. W. Hollinger and wife, Manheim, Pa.

Correspondence

Hesston, Kans.

Dear Readers:—We are praising God for His faithfulness. In days of strain and uncertainty we are glad He is still on the throne.

Our one-hundred and fifty-fourth Quarterly S. S. Conference Sept. 24, was interesting and profitable as we looked at **Jesus our Sacrifice, our Great High Priest and our Coming King**. This "look" prepared us for **"Present World Conditions"** presented by John Koppenhaver.

Bro. Elam Stauffer's last Sunday morning in the homeland was shared between the Hesston and Pennsylvania congregations. His message and prayer warmed our hearts.

The opening of Hesston College has again brought privileges and opportunities to our door—and, responsibilities also. May the Lord help us live holy, helpful, consistent lives before these young people!

Emma Risser.

Markham, Ont.

(Cedar Grove congregation)

Dear Herald Readers:—We have again had the privilege of observing the communion of our Lord. On Sunday, Sept. 24, Bishop Moses Roth of Waterloo Co., was present with us and had charge of the communion service. At the same time Bro. and Sister L. S. Weber of Argentina, who are making their headquarters in this community while on furlough but who have been visiting other congregations, were also with us again. Bro. Weber preached the sermon.

We are also glad that several members were present who have for some time, on account of their physical condition, not attended regular service.

Will you kindly pray for the work at this place? A. R. Burkholder.

Sept. 28, 1939.

Walnut Creek, Ohio

Greetings in the Master's Name:—We have enjoyed the presence of a number of visitors during the past two months.

On Aug. 6, Bro. H. N. Troyer of Millersburg, Ohio, gave us a message. On the 20th, Bro. Harold Zehr of Fisher, Ill., preached for us and on the evening of the same day we were privileged to have Bro. D. D. Miller of Protection, Kans., with us. Bro. R. R. Smucker, a former missionary to India, preached on Aug. 27.

Sept. 3, Bro. Elmer J. Varnés of the Martinscreek congregation brought the message. In the evening the young folks of this place gave the program at the Beech Church near Louisville, Ohio. On the evening of Sept. 10, the young folks from the Kidron Church gave the program, closing with a sermon by Bro.

Isaac Zuercher. On Saturday evening, Sept. 16, the chorus of the Beech Church under the direction of Bro. Alvin Schlonaker, gave a well rendered musical program at the church. Bro. David M. Freidt of the neighboring Kolb and Longenecker congregations brought the message on Sunday morning, Sept. 17.

At present a class of eleven applicants for church membership is under instruction. Baptismal services will be held in the near future.

We expect to have our bishop, Bro. O. N. Johns with us on the afternoon of Oct. 8 for preparatory services and in the morning of Oct. 22 for communion.

We are looking forward to our fall revival meetings, to begin Oct. 13 and continue until the 22nd, with Bro. Jesse Short as evangelist.

We are grateful to our heavenly Father for all His past blessings, and look to Him in faith for the future.

Oct. 2, 1939.

Ross L. Gerber.

Kouts, Ind.

(Hopewell congregation)

Greetings in Jesus' Name:—Friday, Sept. 22, a counsel meeting service was brought to us by our bishop, Bro. D. D. Miller. Hearts were made ready to partake of communion on Sunday morning. Souls were brought nearer to the Lord in being reminded of His humility in service, and the great sacrifice of His blood for the redemption of men.

We were glad to have Bro. and Sister Gingerich of Portland, Oreg., with us Sunday, Oct. 1. Bro. Gingerich brought us a message in the morning and also in the evening services.

Cor.

Harrisonburg, Va.

Dear Readers of the Gospel Herald. Greetings:—Bro. J. A. Heatwole of La Junta, Colo., filled the regular appointment at Weaver's Church on Sunday morning, Aug. 13, and also brought a message to the Bank congregation on the evening of the same date.

Bro. Perry Blosser of South English, Iowa, preached at Weaver's Church on Thursday evening, Aug. 17, and at the Bank Church on the following evening.

Bro. J. A. Heatwole brought the morning message to the Mt. Clinton congregation on Sunday morning, Aug. 20. He also performed a similar service at Rawley Springs the same evening.

Bro. Newton Weber of Fort Wayne, Ind., filled the regular appointment at Weavers Church on Sunday morning, Aug. 27, and also delivered a message at Rawley Springs the same evening. On Friday evening, Sept. 15, four souls were received into church fellowship at the Zion Hill Church by water baptism. They also held their counsel meeting at the same time, and commemorated the suffering and death of the world's Redeemer in a communion service on Sunday morning, Sept. 17.

(Continued on page 604)

Miscellaneous

SOWING AND REAPING

The world is busy day and night,
In lands of darkness, and of light
From deserts hot, to lands of snow,
In air, on land, and on the seas,
Sowing the seed, destructive seed,
The seed that shouldn't grow.

This seed reseeds itself again,
This seed which grows in natural men,
Though growing fast, or growing slow,
In soils as hot as tropic sands,
Or soils as cold as Arctic lands,
Yet still it seems to grow.

Deceitful wealth, or worldly cares,
Or thorns that choke, with other snares,
Will fail to hinder as you know,
For seeds of Satan, seems abound,
On hardened roads, or thorny ground,
Where good seed wouldn't grow.

He sends it on the speeding trains,
By autos and by aeroplanes,
By telephone and radio,
By photograph and printing press,
Yea, all the world is wickedness,
With seeds that shouldn't grow.

But there's a seed, a precious seed,
The Word of God, man's urgent need,
That everywhere on earth should glow,
So let us send with heart and hand,
Both in the home and foreign land,
The seed that ought to grow.

The world has yet much fallow ground,
In every place where man is found.
Let's heed His last command and "Go,"
To sow the seed, the precious seed,
In good and honest hearts in need,
For there His seed can grow.

So as we go and teach His Word,
And men are baptized that have heard,
He gives the sacred promise, "Lo,"
I'll always be with those I send,
Thru joy and sadness to the end,
The seed you've sown did grow.

The reaping time is close at hand,
When quick and dead from sea and land,
Will face the final judgment throne,
The wicked one will then descend,
The righteous one will then ASCEND,
To reap what they have sown.

—Sent by John E. Kauffman.
Parkesburg, Pa.

THE OAK GROVE CHURCH AND VICINITY

By Alice H. Nissley

For the Gospel Herald.

Joseph M. Nissley and the writer left Altoona on Saturday morning, Sept. 9, and reached Cumberland by bus in the afternoon. From there we were kindly conveyed to Bro. Frank Bennett's home, where we remained over night.

The following Lord's day we attended services at Pinto, Md., in the morning and at the Oak Grove Church in the evening, where Bro. Nissley was to open revival services. They are situated among the mountains near Grantsville, Md. It was a wonder, when the time

came for services to begin, where all the people come from. Many of these people do not have access to the automobile or any other conveyance, so they must walk. They came every night, in spite of the disadvantages. Their highways are roads along and through dense timberland with no cement or macadamized roads.

God's promises are to the few as well as to the many. God shows no partiality. Souls are dying all around us. Those who are in His services are happy in His abiding love. Those who have not, and will not, are groping on in the same blindness that Isaiah referred to in our last Sunday school lesson when he spoke to the Israelites of their sin: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

We praise the Lord for a wonderful Saviour, who saves to the uttermost. He is ever-present and ever-abiding. He has come into this dark world of sin and shame, and has opened the way of salvation for all who will accept.

We praise the Lord for the souls who came out during the meetings. May their lives tell for Jesus.

May those who have been longer on the way and who enjoy the Christian service, be much in prayer and close fellowship with their Lord and Master, and intercede in behalf of those who lately started in the good work, and be much in prayer for the lost.

In every vicinity there are souls who will not heed the call, will not listen "to the still small voice." "They have ears to hear, but they hear not; eyes have they to see, but they see not." Those who persistently say they will not, and those who by actions will not, are in the same class.

Jesus says to all such, as well as to those who crucified Him, "Father, forgive them, for they know not what they do."

When the day of grace is past there is no forgiveness; but God will turn the wicked into hell, and "all the nations that forget God" (Psa. 9:17).

Altoona, Pa.

WHEN THE PEOPLE HAVE A MIND TO WORK

It is a well known fact that many of our dear people in the states of Nebraska, Kansas, and Missouri have experienced repeated crop failures. Just recently an unusual letter was received here which shows what can be done for the cause of the Master in spite of handicaps of grasshoppers, of repeated crop failures, when the people look past these things to God, who answers by fire, and when they do not get discouraged, but have such a mind to work, as did the brethren of the Salem congregation near Skickley, Neb. This letter enclosed a report of a missionary

farm project, and asks that we do not publish the names of the donors.

In this project ground was rented, seed wheat was donated by eight farmer brethren, sowing and harvesting done by about ten brethren, the crop sold, and the net proceeds divided equally between the Kansas City Mission and the Mennonite Children's Home of Kansas City, Kans. This means that a donation of \$54.02 was received by each of the places mentioned above.

It is encouraging to note that already these same brethren have yielded the project to the local congregation which has wholeheartedly taken over the work with increased acreage for the coming year. What a beautiful example this is of genuine interest and beautiful co-operation in the great cause of Him Who bids us bring the Gospel to every creature.

J. D. Mininger.

A. Lloyd Swartzendruber.

A HYMN THAT HAS HELPED ME

By Ruth Ressler

For the Gospel Herald.

Every Sunday evening we clustered around the fire to sing, he whose wealth totalled millions, he whose every sermon commanded an income of three figures, their families and friends, together with the "help." And every Sunday evening the Negro cook selected the same hymn:

"We may not climb the heav'nly steeps
To bring the Lord Christ down;
In vain we search the lowest depths,
For Him no depths can drown."

Her warm, rich soprano blended with the faltering tenor of the rich man as they sang,

"But warm, sweet, tender, even yet
A present help is He;
And faith hath still its Olivet,
And love its Galilee.

The healing of His seamless dress

Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Class distinctions dwindled during that hymn, and the group knelt together at the feet of the Saviour. The last stanza embodies eloquently the all-sufficiency of a Saviour for every one as it continues,

"O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

May the hymn as our congregations use it in Life Songs # 2 bring assurance of the fidelity of God to other individuals struggling with human inconsistency.

Scottdale, Pa.

Sin bewilders man's judgment in moral things. It is a dangerous thing to play with a rattlesnake.—S. J. Miller.

OUR INWARD THOUGHTS

By Noah H. Martin

For the Gospel Herald.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.—Rom. 2:15.

Within every human heart, in hours of consciousness, there is going on a constant thinking of their conduct, either accusing or excusing themselves for what they do. They are continually having inward thoughts which have voices of accusations or approval, according to the deeds done. The inward thoughts of man are the conscience, the soul's spiritual desires. They may either be perverted or ruled by divine guidance. Our thoughts and words have a force either for our social or spiritual uplift, or a fatal force of evil and toward ruin.

The first evil imagination is envy. It is hidden in the bud. It may break forth into jealousy, which will discolor our judgments. We may persuade ourselves that our motives are pure and sincere, but they are covetous when we can not see any good in any one but ourselves, when we have self-love and are self-centered and feel self-important. A miserly soul will explain such conduct; we are subconscious of our inward thoughts. We love those characters who have the same nature and personalities that we possess, and despise those who are the opposite.

We have this demonstrated in the life of Joseph and his brethren. It was not the coat of many colors that caused the hatred of Joseph's brethren, but the pure moral qualities Joseph possessed. The secret things hid in our hearts are more fateful than those appearing on the surface.

We read of Lieutenant Peary probably finding the largest meteor known in the world, on the coast of Greenland. It was composed of magnetic iron which affected the compass on their ship, that the mariners could not reckon their way only by guess. So it may be with our inward thoughts that are perverted. The diverse qualities and personalities of others impair and confuse our judgments, deaden our conscience, paralyze our wills, and make our lives swerve from the lines of goodness and righteousness.

May we remember when we get jaundiced eyes everything looks yellow. We then only can see the bad in others. This is a dangerous position in which to find ourselves. To be a pessimist in spiritual things makes us very unhappy. May we remember God knows our thoughts afar off, and He will judge us by them. He also knows the thoughts that we allow to come into our minds, whether they be good or evil. Let us be fair with ourselves to think right and discern right. "Behold God desireth truth in the inward parts,

in the hidden parts, He shall make us to know wisdom" (Psa. 51:6).

Perhaps we deceive ourselves when we think we can discern the motives of others and judge their intentions, and many times find ourselves mistaken. May we examine our own hearts and see if our inward thoughts are free from foolish, vile, evil imagination. We must carry the brightness and purifying process of right in our own hearts.

The way to master these weaknesses and temptations is by transcending them, live above our feelings. To overcome selfishness is to sacrifice self for the sake of eternal life. The peril of insobriety is mastered by being filled with the Holy Spirit. Worldliness is past to those who look upon the heavenly. To receive a vision of the immortal treasures and to delight in the spiritual universe, is to ask Jesus in prayer to guide our thoughts. It is the only way to maintain good thoughts.

Perhaps those who can only see the mistakes in others, are the ones whom Jesus told to first remove the beam from their own eyes, so they can more clearly see to pull the mote out of their brother's eye. Paul said that in their thoughts the Romans were accusing or excusing one another. We notice that those we love we can more easily excuse, and the others we will accuse for small offences. "Love will cover a multitude of sins."

Hagerstown, Md.

THE EFFECT OF WAR ON THE REFUGEE PROBLEM

The following message written by Dr. Henry Smith Leiper and sent us by Guy Emery Shipler, President of the American Church Press, is passed on to our readers as providing something for our meditation rather than as an appeal for any particular project. Our Relief Committee is studying the situation in various parts of the War-stricken world, and will likely have some further information to bring before our people some time in the near future. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Editor.

The incalculable results of the lightning strokes of the European war stagger the imagination. But in the immediate foreground there are some clear details which ought to be observed by all people of good-will. While it may bring ultimate changes for the better in their status, the refugees from Germany are in the present hour perhaps the most to be pitied of any of war's victims. They are caught everywhere as by an inexorable fate. In the torrent of troubled waters they seem likely to be overwhelmed.

Their hope may well be placed in the response of the many fortunate people who are not involved in the war and yet who feel that they should do something to help when civilization is being subjected to the most terrible attack in history.

Not many questions concerning the exact status of the refugee can be answered authoritatively at the moment. How many are there now outside of Germany? Can they remain where they are for the present? How many will be interned simply because they are Germans living in lands now at war with their homeland? Will Hitler's invitation to many expelled professional persons to return and aid Germany win the war find a response? Will the number of refugees go on increasing now that so many frontiers are sealed by war? What about the refugees now in America on visitor's visas? Where can they go when their leave to visit our land expires?

To most of such questions the only honest answer is—we don't know yet. However there are, as has been intimated, some known facts which are in themselves ample basis for continued work on behalf of the refugees. We do know that eleven thousand, three hundred Christians arriving from Germany had by October 1939, registered with the American Committee for Christian Refugees in New York. We do know that they are pleading for help, thronging the offices daily. Some require immediate necessities of life. Many have temporary means of existence and only need help in finding a new home and means of livelihood. We do know that in Holland, Switzerland, Belgium, England and France our co-operating agencies are still trying to serve the refugees. We do know that in Shanghai, China, as well as in other far-off places there are growing communities of refugees looking desperately for aid. Shall they look to America in vain?

Whether or not more refugees can come to our shores, these who are here constitute an opportunity for friendly service. Many of them need not have left home had they been willing to submit to his ideas and his orders. At the risk of life itself they have opposed him. What more fitting thing than that they should now find comfort and help at the hands of those whose opposition to Hitlerism has cost them nothing? And what better time than the Thanksgiving season for the practical expression of our gratitude for our own liberty and peace through a generous gesture of friendship toward them. It is hoped that a widespread response will be made to the appeal of the American Christian Committee whose ability to extend help depends necessarily upon the financial support of the American Christian public.

Whom have I, Lord, in heav'n but Thee?
None but Thee! None but Thee!
And this my song thro' life shall be,
Christ for me! Christ for me!
He hath for me the winepress trod,
He hath redeemed me "by His blood,"
And reconciled my soul to God,
Christ for me! Christ for me!

—R. G. Halls.

BIBLE NUGGET

In nothing be anxious, but in everything by prayer.—Philippians 4:6.

BETTER PRAY THAN WORRY

David I. Conkle

*Worry is a sign of doubt,
Worry's trend is ever down,
Worry mars our usefulness,
Worry dims our visioned crown.*

*Prayer's the soul's sincere desire,
Pray with thanks,—God's way to peace:
Prayer gives Him a chance to work,
Pray in faith and worries cease.*

PRAYER

Trusting Thee, O Christ, for grace,
Worry has no resting place.

—J. I. B.

MISSIONS

(Continued from page 597)

bers in families or groups.) We doubted the ability of four and five-year-old children having the capacity to answer questions that have even us "stumped" at times. The person in charge of this department in the paper came out with a nice article on sportsmanship, requesting that no names of people be sent in who really didn't work out the questions. Well, this month there were 86 names sent in from Tres Lomas!!—And are we embarrassed?! Well, we shall just continue to preach honesty, and to pray harder. Sometime the seed will sprout and take root. Incidentally this is one of our hardest tasks in mission work here—to teach them to put honesty into practical every-day living. For generations they have been taught that a lie is not a lie until discovered. Only the Gospel of Christ can undo what has taken generations to build up.

Wm. E. Hallman.

Tres Lomas, F. C. O., Buenos Aires, Argentina.

CORRESPONDENCE

(Continued from page 601)

Counsel meeting was held at the Bank Church in the afternoon of the same date. Bro. H. B. Keener conducted the devotional services, and Bro. R. W. Benner brought the message, of which the theme was, "The Three-fold Aspect of the Doctrine of Peace."

1. Our peace with God.
2. Our peace with the body, the Church.
3. Peace with those who are without the body.

Peace was expressed.

A monthly meeting was held at the above named place on Sunday evening, Sept. 24, relative to appointing workers for the West Virginia mission field. Bro. J. E. Suter conducted the devotional service. Bro. Hiram Weaver gave a talk on "The Vision of the Field." "Pray ye the Lord of the Harvest," was dis-

cussed by Bro. H. B. Keener, which was followed by a prayer period—Brethren James Shank Jr., Aldine Breneman, and Paul Good leading, after which Bro. R. W. Benner spoke on the topic, "Lord What Wilt Thou Have Me to do?"

A communion service was held at the Pike Church on Sunday morning, Oct. 1. The Lord willing, a similar service will be conducted at the Bank Church on Sunday, Oct. 22.

A number of visiting brethren and sisters worshiped with the Mt. Clinton congregation on Sunday, Oct. 1.

Bro. Joe Heatwole of Elida, Ohio, opened the Sunday School and Bro. Christ Miller, formerly of Kansas City, gave a closing talk.

At this writing, revival meetings are in progress at the Bethany Church, conducted by Bro. Moses Slabaugh. Children's meetings are conducted and a talk given on some doctrinal subject each evening alternately.

Oct. 2, 1939. Laura E. Kulp.

Imlay City, Mich.

Dear Readers, Greetings:—As we are drawing to the close of this harvest season we are again reminded of God's goodness to us and His faithfulness in caring for His people. Even though we had much dry weather during the summer months the late crops are good, and we have much for which to be thankful.

Sept. 15, our bishop, Bro. Edwin J. Yoder, was with us holding counsel meeting in the evening, and on the following Sunday we had the privilege of observing the ordinances of communion and feet washing. In the afternoon these ordinances were observed at the home of an aged sister who observed them for the first time.

Bro. and Sister John Friesen and Sister Mina Esch also came with Bro. Yoder and gave a missionary program on Saturday and Sunday evenings. It means much to us to have missionaries with us. We are a small congregation and therefore do not have the privilege of having as many of the missionaries stop with us as the larger congregations do. We are looking forward to having Bro. R. R. Smucker with us the early part of November.

Sept. 24, a group of eight from the Ashley congregation gave the young people's meeting program. There were also a number that accompanied them. The audience present greatly enjoyed the program.

A number of our group have left us; Violet Kennel going to California for several months, Vera Kennel and Iva Roth going to Detroit to work. However, one of our number is returning, Sister Luella Gascho, who has been a worker at the Orphans' Home at West Liberty is returning home because of her health.

Oct. 2, 1939. Effie Wittrig.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Gospel Herald Readers:—The month of September has been one of unusual activity for our congregation. Because of the Iowa-Nebraska District Conference being held at our neighboring congregation, West Union, we have been privileged to listen to a few visiting ministers. At our regular church services on Sept. 3 Bro. George Lapp, returned missionary from India, delivered the morning sermon. Our evening services were in charge of Bro. Melvin Schrock, of Albany, Oreg., and Bro. J. M. Kreider of Palmyra, Mo. The same Sunday many of our members attended the dedication services at the new church building of the Iowa City Mission.

Our congregation was well represented at each session of the district conference. We hope that those who attended will bring home a renewed interest in our various avenues of Christian service for the coming year.

Sunday, Sept. 10, marked the beginning of our annual revival meetings. Bro. S. J. Miller of Pigeon, Mich., was our evangelist. For a number of months our weekly prayer service had been remembering our revival services at the Throne, and though it has not been what we might call a spectacular revival, our prayers have been answered in the response of seven young souls to the call of the Lord. Will you join us in praying for those who are counting the cost and as yet have not yielded? Three children's meetings were conducted during the series and from the keen interest shown, the children have many good things to think about. The attendance and interest in all our services were very encouraging, and we have reason to believe that in the future we will "give the more earnest heed to the things which we have heard" and not "let them slip." The revivals closed on Wednesday evening, Sept. 20, Bro. Miller going to the West Union Church for the following eleven days.

With revival meetings at East Union also we had no young people's meetings Sept. 24 and October 1.

A class of eight souls are under instruction, preparing for observing the ordinance of baptism.

Oct. 3, 1939. Herman J. Smucker.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. II Tim. 3:1-5.

IOWA-NEBRASKA CONFERENCE

Report of the 19th Annual Meeting of the Iowa-Nebraska Conference District Held with the West Union congregation near Parnell, Ia., Sept. 6, 7, 1939.

The meeting was called to order by the Moderator of Conference, Simon Gingerich, Wayland, Ia. Song service was led by Geo. Miller, Wellman, Ia. Scripture reading and prayer by D. G. Lapp, Rose-land, Neb., reading Eph. 1.

In all the following sessions a spirit of love and fellowship was manifest and enjoyed by all who were privileged to attend. Two sermons were preached, one by C. A. Hartzler, Tiskilwa, Ill., "The Fullness of the Christian's Joy," one by S. J. Miller, Pigeon, Mich.

Organization

Mod., Simon Gingerich, Wayland, Ia.; Ass't Mod., Ezra Roth, Beaver Crossing, Neb.; Secy., Wm. R. Eicher, Milford, Neb.; Ass't Secy., Willard Leichty, Wayland, Ia.; Treas., Harvey Yoder, Wellman, Ia.

Conference Sermon

The Conference sermon was preached by J. Y. Schwartzendruber, Kalona, Ia., text Matt. 16:18, 19. The following is a brief synopsis of his message.

(Brief Synopsis of Conference Sermon)

Christ Is the Foundation of the Church

The Church is secure because of the foundation she rests upon. Being built upon Christ, the Rock, the gates of hell shall not prevail against her. Though earthly storms gather, they shall not prevail.

In strengthening the Church, unity is primarily essential. Church regulations are built upon Scripture. If they are not supported, it works for confusion and disunion.

Christ's Church is a distinct separate organization in the world. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

God has vested authority in the Church that stands above everything else; authority that reaches to heaven, for Christ has said, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven."

The Church has authority that no individual should question. Since the Church is God's instrument in the world, he who usurps the authority of the Church, usurps God's authority.

Testimonials

The following brethren gave testimony to Conference sermon, adding many helpful and timely thoughts: J. M. Kreider, Palmyra, Mo.; J. E. Zimmerman, Milford, Neb.; L. O. Schlegel, Milford, Neb.; Geo. J. Lapp, Dhamtari, C. P., India; Abner Yoder, Parnell, Ia.; C. A. Hartzler, Tiskilwa, Ill.

Questions Discussed

No. 1. **Strengthening Our Peace Testimony.** By Geo. Lapp, Dhamtari, C. P., India.

Ans.—Being convinced that the teaching of peace is a heritage, which has come to us from the dawn of the Christian era, a tenet of faith having as true an application to periods of peace as well as war, we recommend to all the love of Christ, which is shed abroad in our hearts by the Holy Spirit, which forgives and forbears and suffers for Christ's sake. These principles should be exemplified by us as a non-resistant body of believers in the following phases as they affect human relationships:

1. In personal injuries and insults. Matt. 5:39.
2. In matters affecting our liberties. Matt. 5:41.
3. In things affecting personal belongings. Matt. 5:40.

We therefore urge that our people maintain these principles as they apply in our daily contact with each other and towards all men.

1. In consistent, unselfish Christian deference of one towards the other according to Phil. 2:3, "Let each esteem others better than themselves;" and Rom. 12:10, "In honour preferring one another."

2. In nonresistance of evil, Matt. 5:39, "Resist not evil;" and Matt. 5:40, 41 which forbids contention even for one's rights.

3. In purity of mind and body. In blameless, unselfish, self-sacrificing lives of service; prompted by love for God and man, which constrains us to do good to all men, especially to those of the household of faith (Gal. 6:10), and finally as the apostle Paul was made all things to all men, that by all means he might save some (I Cor. 9:22), counting no sacrifice too much that God may be glorified and souls saved.

Question 2. **Christian Assurance.** By Ezra Roth, Beaver Crossing, Neb.

Ans.—Full heart assurance may, and ought to be, the experience of every believer (I Jno. 5:13). On the part of God it rests upon the finished redemptive work of Christ which is all-availing, all-inclusive, and ever-abiding. On our part it is conditional, on (a) The vitality of our faith, I Jno. 5:4, 5; (b) The purity of our heart, Matt. 5:8; (c) The freedom of our obedience, Jno. 10:28; I Jno. 5:2, 3; (d) Our diligence in resisting temptation, I Pet. 2:20, 21; (e) Our constant abiding in Him, I Jno. 2:4-6; II Jno. 9.

Therefore we recommend to all, that we lay hold by faith, on the finished work of Christ, and diligently exercise ourselves "to have always a conscience void of offence towards God and towards man"

(Acts 24:16), that "the peace of God which passeth all understanding may keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Question 3. **Christian Marriage.** By J. M. Kreider, Palmyra, Mo.
Ans.—Since we as a church regard marriage as a sacred Christian ordinance we go on record as believing this to be the oldest institution of God, and the most elevating human relationship, a bond which may be broken only by death, therefore we recommend that more diligent teaching be given on:

- (a) The sacredness of the matrimonial relationship.
- (b) The necessity of unity of faith of the contracting parties.
- (c) The importance of care in choosing life companions in whose natures will blend those Christian graces of love, sympathy, and forbearance, which make for harmony, beauty and unity in the home life.
- (d) The folly of vain display and inconsistent usages which mar the seriousness and sacredness of the wedding ceremony.
- (e) The virtue of self-denial, economy, and thrift and industry so necessary to the maintenance of a model Christian home.
- (f) On the importance of the Christian home as an institution which under God is being used for the growth of the kingdom.

Question 4. **A Life of Victory.** By Norman Hobbs, Iowa City, Ia.
Ans.—Since a victorious life is the privilege of every Christian, faith is the ground of our victory. It carries us through all circumstances to a glorious and happy experience in Christ. The love of God received through faith is an important element in a victorious life, and since obedience is the development of a victorious life, therefore be it

Resolved, that we enter fully into these graces so that the fullness of God in Christ Jesus may be every believer's experience.

Question 5. **God the Father.** By Edward Diener, Wellman, Ia.

Ans.—An adequate conception of God is the basis of all true religion (Heb. 11:6). The Bible assumes there is a God (Gen. 1:1), and declares Him to be the Creator of all things visible and invisible (Col. 1:16; Rev. 4:11). It depends for its existence upon Him for its Author (Heb. 1:1; II Pet. 1:21; II Tim. 3:16). Therefore we again declare our faith in one Triune, all-wise, everywhere present, all-powerful, eternal God, who upholds all things by the word of His power (Heb. 1:1-3); in Him whose moral attributes, such as His holiness, righteousness, justice or His perfection, are beyond human comprehension. And we continue to pray that we may be counted worthy to be called the children of God through faith in His Son, our Lord Jesus Christ, and by obedience to His Word (Rom. 5:9; I Jno. 3:2; II Cor. 6:17, 18).

Reports Given

The following reports were given and approved by Conference:

1. Conference Treasurer's Report and Auditor's Report.
2. Member on Publication Board.
3. Member on Board of Missions and Charities.
4. Manitou Church.
5. Member on Board of Education.
6. Local Board of Kansas City Mission.
7. Children's Welfare Board.
8. Local Board of Iowa City Mission.
9. Pastor's Report of Iowa City Mission.
10. Financial Report of Iowa City Mission.
11. Bishop's Report.
12. Treasurer of District Mission Board.
13. Auditor's Report.
14. Report of Kansas City Mission.
15. School Committee.
16. Congregational Report.

(These reports will appear in the full report which in the near future will be published in pamphlet form.)

RESOLUTIONS

I. Resolution of Condolence.

Whereas, it has pleased our heavenly Father to remove from our membership by death, our beloved Brethren, J. C. Brenneman and Peter P. Schwartzendruber, therefore, be it

Resolved, that we the Iowa-Nebraska Conference District in regular session assembled at the West Union congregation near Parnell, Ia., Sept. 7, 1939, hereby express our sympathy to the bereaved families, and to the ministry of their respective congregations, where they worshiped and where they labored, and be it further

Resolved, that a copy of these resolutions be sent to each family.

II. Resolution in Answer to Question Brought by School Contact Committee.

We the Iowa-Nebraska Conference assembled near Parnell, Ia., express our appreciation of the work of Hesston College and Bible School, in developing the talent of our young people in preparing themselves for service. Also in some measure comprehend the problems connected with the management of a student body coming from homes of various standards of life and teaching in churches and schools.

We believe that many of these problems can be most effectively dealt with, and that the best interests of both the home congregations and the schools be in a mutual understanding, and sympathetic co-operation in meeting any difficulties which threaten to mar the influence of either in their effort to save our young people, and to establish them in the doctrines of God's Word and work of His Church.

Since in our district some questions have arisen with reference to the influence of the contact groups which have gone out from the school that seem to have created or at least intensified some of our

problems, we therefore beg you to bear with us in our request that such groups be sent only where satisfactory arrangements can be made with church officials, whose congregations are concerned, and the personnel of such groups include only members in good standing in our church.

III. Concerning the Blessing of the Conference Sessions.

Resolved that we the Iowa-Nebraska Conference, express a deep gratitude to God for the rich spiritual feast of good things, the brotherly fellowship and encouragement among ourselves and with those of other conferences here present during these conference sessions; also for His fatherly care in providing excellent weather and provision for our safety and comfort while engaged in this work.

Furthermore, we wish to express our thanks to the brethren and sisters of the West Union congregation for their kindly hospitality, and for the orderly way in which they cared for us while we were among them. Recognition and thanks are also due to the following individuals and firms for their contribution to this work: (1) To the Wellman Community Club, for wiring; (2) to Powell and Yoder, for the amplifying system; (3) to J. W. Swartzendruber, Lester Disney, and Alvin Kepler, for refrigeration and cooking equipment; (4) to Ralph Yoder for the water supply system; and also to the University of Iowa and to our surrounding churches for the chairs. Adopted in open conference by rising vote.

Ordinations Accepted

There was one ordination in the district during the year; viz., the ordination of Bro. Ivan Hostetler as deacon in the Broken Bow congregation. Upon motion he was accepted and recognized as a member of this congregation.

Conference Member Accepted

Bro. Amos Gingerich, Parnell, Ia., was accepted, by letter from the Missouri-Kansas Conference district, as a regular member in this Conference district.

Committees Appointed

Resolution Committee: Perry Blosser, Amos Gingerich, Edward Diener.

Nominating Committee: Joe Zimmerman, Silas Horst, Peter Kennel.

Assigning Committee: Abner Yoder, L. O. Schlegel, Charles Bute.

Advisory Committee (elected) to Sisters' Sewing Circle Organization: Amos Weaver, Joe Hershberger, Harvey Yoder.

Officers Elected

Mod. of Conf.: J. Y. Schwartzendruber, Kalona, Ia.
Ass't Mod.: L. O. Schlegel, Milford, Neb.
Sec. of Conf.: Wm. R. Eicher, Milford, Neb. (elected for 3 years).
Pres. of Dist. Mission Board: W. S. Gingerich, Wellman, Ia. (elected for 3 years).

Pres. of Sisters' Sewing Circle: Martha Gingerich, Wellman, Ia.
Secy.-Treas. Sisters' Sewing Circle: Mary King, Wellman, Ia.
Del. to Dak.-Mont. Conf.: Willard Leichty, Wayland, Ia.
Children's Welfare Board: A. G. Yoder, Parnell, Ia.; J. R. Troyer, Milford, Neb.
K. C. Mission Board: W. S. Gingerich, Wellman, Ia.; Ammon Stoltzfus, Woodriver, Neb.
Publication Board: Simon Gingerich, Wayland, Ia.
Board of Miss. & Char.: John Y. Schwartzendruber, Kalona, Ia.
School Committee: Amos Gingerich, Parnell, Ia.
Sewing Circle Advis. Com.: Amos Weaver, Kinross, Ia.; Joe Hershberger, Wellman, Ia.; Harvey Yoder, Wellman, Ia.
Local Board Iowa City Mission: Henry Miller, Kalona, Ia. (elected for 2 years); A. G. Yoder, Parnell, Ia. (elected for 3 years).

Delegates Present at Conference

<p>Bishops Simon Gingerich, Wayland, Ia. D. J. Fisher, Iowa City, Ia. J. Y. Schwartzendruber, Wellman, Ia. Perry Blosser, South English, Ia. Peter Kennel, Strang, Nebr. J. E. Zimmerman, Milford, Nebr. D. G. Lapp, Roseland, Nebr. Wm. R. Eicher, Milford, Nebr. A. G. Yoder, Parnell, Ia. L. O. Schlegel, Milford, Nebr.</p> <p>Bishop Visitors C. A. Hartzler, Tiskilwa, Ill. Geo. Lapp, Dhantari, C. P., India J. M. Kreider, Palmyra, Mo. Ira Nissly, Kalona, Ia. (Old Order) Elmer Swartzendruber, Wellman, Ia. (Conservative) D. D. Miller, Protection, Kans.</p> <p>Ministers Ezra Roth, Beaver Crossing, Nebr. J. L. Hershberger, Wellman, Ia. Edward Diener, Wellman, Ia. Edward Shetler, Kalona, Ia. Geo. Miller, Wellman, Ia. Warren Eicher, Milford, Nebr. Wm. S. Gingerich, Wellman, Ia.</p>	<p>Chris Yoder, Wellman, Ia. D. D. Miller, Kalona, Ia. Willard Leichty, Wellman, Ia. Silas Horst, South English, Ia. Norman Hobbs, Iowa City, Ia. Amos Gingerich, Williamsburg, Ia.</p> <p>Minister Visitors J. D. Mininger, Kansas City, Kans. Melvin Schrock, Albany, Oreg. Albert Miller, Kalona, Ia. (Conserv.) Amos Swartzendruber, Parnell, Ia. (Conservative) S. J. Miller, Pigeon, Mich. William Brennenman, Chicago, Ill. Nelson Kauffman, Hannibal, Mo.</p> <p>Deacons Harvey Yoder, Wellman, Ia. Henry Miller, Kalona, Ia. Amos Weaver, Kinross, Ia. Charles Bute, Alpha, Minn. Ivan Hostetler, Merna, Nebr. Geo. Reber, Iowa City, Ia. Levi Schrock, Kalona, Ia. Henry Kuhns, Wellman, Ia. B. F. Buckwalter, Wellman, Ia.</p> <p>Deacon Visitors Chris Snyder, Canby, Oreg.</p>
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Wm. R. Eicher, Secy.

Wayland, Iowa.
September 1, 1939.

To the Iowa-Nebraska Conference,
Greetings.

In connection with the audit of the books of C. J. Freyenberger, Treasurer, will say there has been an overpayment to the Iowa City Mission of \$40 and also to the General Relief of \$6. The total of \$46 was taken from the General Fund.

Respectfully,
Melvin G. Roth.

Married

Winborn—Miller.—Bro. Milton Winborn and Sister Charlotte Miller both of the East Union Church, near Kalona, Ia., were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher, July 20, 1939. May God's choicest blessings be theirs.

Kropf—Leichty.—On Sunday, Aug. 20, 1939, at the home of the bride, Bro. Leo Kropf of Halsey, Oreg., and Sister Esther Leichty of Albany, Oreg., were united in holy marriage by Bro. N. A. Lind. May God's blessings attend them along life's pathway.

Houser—Lehman.—On Sept. 9, 1939, Bro. Joseph Houser of Markham, Ont., and Sister Agnes Lehman of Vineland, Ont., were united in marriage at the home of the officiating minister, Bro. A. D. Grove of Markham, Ont. May the blessings of God be with them.

Stahley—Weldy.—Bro. Lamar Stahley of Nappanee, Ind., and Sister Pauline Weldy of Wakarusa, Ind., were united in holy marriage at the bride's home July 1, 1939, Bro. R. R. Smucker of Goshen, Ind., officiating. May God's choicest blessings attend this union.

Gingerich—Erb.—On Sept. 20, 1939, Bro. Irvin Gingerich and Sister Alice Erb, both of the Zurich, Ont., congregation, were united in holy marriage at the home of the officiating bishop, Bro. Moses H. Itoth near Baden, Ont. May God bless and keep them through life.

Horning—Good.—Bro. Clayton Horning and Sister Grace Good, both of the Bowmansville,

Pa., congregation, were united in matrimony at the home of the officiating bishop, Bro. A. S. Horst of Akron, Pa., Sept. 30, 1939. May the blessing of the Lord be with them through life.

Hess—Rowe.—Bro. James B. Hess and Sister Anna Rowe, both of the Hess congregation near Lititz, Pa., were united in matrimony at the home of the officiating bishop, Bro. A. S. Horst of Akron, Pa., on Sunday, Sept. 24, 1939. May the Lord's blessing be their experience through life.

Siegrist—Rohrer.—On Sept. 30, 1939, Bro. John B. Siegrist of the Stumptown congregation and Sister Ruth H. Rohrer of the Millersville, Pa., congregation were united in holy marriage by Bro. Christian K. Lehman of Lancaster, Pa. May the Holy Spirit guide them in their life companionship.

Snyder—Snider.—At the St. Jacobs, Ont., Mennonite Church, on Sept. 7, 1939, Bro. Oscar M. Snyder and Sister Erma Leona Snider, both of the St. Jacobs congregation, were united in holy bonds of matrimony, Bishop Oliver D. Snider officiating. We wish them God's blessing as they journey through life.

Stutzman—Mast.—Bro. Uriah Stutzman and Sister Elizabeth Mast, both of the East Union congregation near Kalona, Ia., were united in marriage at the home of Bro. and Sister Samuel Hershberger, Sept. 7, 1939, by the officiating bishop, Bro. D. J. Fisher. May the Lord bless them through life together.

Swartzendruber—Miller.—Bro. Loran Swartzendruber of the West Union congregation near Wellman, Ia., and Sister Leona Miller of the

East Union congregation near Kalona, Ia., were united in marriage Sept. 3, 1939, at the home of Bro. D. J. Fisher who also officiated. May the Lord bless their journey through life.

Yoder—Linder.—On Sept. 10, 1939, Bro. Rudolph Yoder of Columbiana, Ohio, and Sister Ada Linder, of Louisville, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister Eli Linder, Bro. Paul Yoder of Columbiana, Ohio, officiating. May God's richest blessings attend them through life.

Gross—Meyers.—On Aug. 19, 1939, at the home of the bride's parents near Bedminster, Pa., Bro. James B. Gross of the Doylestown, Pa., congregation and Sister Mabel L. Meyers, Deep Run, Pa., congregation, were united in holy marriage by Bro. Wilson Overholt. May God's richest blessings attend them through life.

Halteman—Keller.—On Sept. 23, 1939, Bro. Elwood N. Halteman of Souderton, Pa., and Sister Esther F. Keller of Morwood, Pa., both of the Franconia, Pa., congregation, were united in holy matrimony at the home of the officiating minister, Bro. Menno B. Souder of Elroy, Pa. May God's richest blessings attend them through life.

Obituary

Shoemaker.—Eva Shoemaker, was born Aug. 16, 1868; died of tuberculosis at her home near Sparkling Springs, Va., Sept. 7, 1939; aged 71 y. 14 d. She became a member of the Mennonite Church about a year prior to her death. Surviving are 3 sons and 10 grandchildren. Two sisters also survive. Funeral services were held from the Zion Hill Church, conducted by Bro.

A. W. Hershberger, assisted by Bro. H. B. Keener. Text, Rev. 14:13. Interment in the Mt. Clinton Cemetery.

Rice.—Joseph Rice was born near Welsh Run, Pa., and died Sept. 9, 1939, in the same community; aged 82 years. He lived outside of Christ until a few months ago he accepted Christ with a living hope. He was baptized by the writer, who also administered to him the sacred rite of the communion. We committed him into the hands of the Lord and can say, "Peace to his ashes." He was buried Sept. 12 at Broad Fording Church. Funeral services were conducted by David Petre, George S. Keener, and John F. Grove. Text, II Sam. 14:14. A goodly number of neighbors and friends had gathered together out of respect to one who was old and full of days. G. S. K.

Johnson.—Arlene Jeanette Johnson died Aug. 7, 1939; aged 3 y. 8 m. 11 d. She leaves her father (Louis Adolph Johnson), 3 sisters (Ruby, Gladys, and Arleta—her triplet sister), 5 brothers (Adolph, Henry, Lawrence, Donald, and Arland—her triplet brother), 1 grandmother (Mary Ann Olsen); all of Molalla, Oreg., 9 uncles, 7 aunts, and a host of relatives and friends. Her mother and 1 brother preceded her in death. Funeral services were conducted by Joe H. Yoder, Archie Kauffman, and H. A. Wolfer. Text, Luke 18:15-17. She will be greatly missed by all.

"Up in that beautiful city,
Which hath no need of the sun,
Safe—on the Shepherd's bosom—
Resteth the little one."

Weber.—Hannah Bingham, wife of the late Menno S. Weber, was born west of Waterloo, Ont., April 9, 1852; died Tuesday, Sept. 19, 1939; in her 88th year. She was married to Menno S. Weber in 1874. She was predeceased by her husband six years ago. Surviving are their 2 children (Irvin B., of Waterloo, and Ida, Mrs. J. D. Yoder of Kent, Ohio), 1 brother (Jonas Bingham, of Bloomingdale), 9 grandchildren and 5 great-grandchildren. She, with her husband, became a member of the Waterloo Mennonite Church in 1885. She was of a deeply religious nature and was always very much interested in the various activities of her chosen church. Services were held in Waterloo, Ontario, Mennonite Church. The memorial service was conducted by J. B. Martin, assisted by M. K. Weber and Jonas Snyder. Texts, I Cor. 2:9, 10; Psa. 17:15.

Shank.—Paul David, son of Melvin J. and Katie (Horst) Shank, died at his home near Hanover, Pa., Sept. 21, 1939; aged 10 m. He had hydrocephalus and was never a well child. He suddenly took sick with intestinal grippe, which was the cause of his death. He had a very high temperature and was only sick four days. All was done that we could do to make him well, but it seemed we couldn't help him so we feel as though it was God's will. He leaves his parents, 3 sisters (Esther, Lois, and Rhoda), 4 grandparents (Martin L. Horst and wife, Hagerstown, Md., and Jacob D. Shank and wife), 1 great-grandfather (Pre. Peter D. Shank), and a number of other relatives. Funeral services were held at the home by Bro. Harvey Grove, and at the Bair's Mennonite Church by Bros. Harvey Grove and Richard Danner. Text, II Kings 4:26, "Is it well with the child?" Burial in adjoining cemetery.

"Round his little grave we lingered,
Till the evening sun was low;
Thinking that all hopes had perished
Of the one we cherished so."

Erb.—Catherine (nee Good), was born near Waterloo, Ont., Sept. 18, 1845; died on her birthday, Sept. 18, 1939; aged 94 y. She was united in marriage to Enoch Erb on April 7, 1863, who predeceased her 22 years ago. This union was blessed with a family of 2 sons and 5 daughters. She is survived by Angeline (Mrs. Enos Hunsberger), Baden, Ont.; Matilda (Mrs. Adam Cressman), Kitchener, Ont.; Lizzie Ann

(Mrs. Manasseh Hallman), Petersburg, Ont.; Carrie (Mrs. John Shantz), Waterloo, Ont.; also 1 adopted daughter May (Mrs. Addiss Cressman), New Hamburg, Ont. She was predeceased by twin sons and one daughter. She is also survived by 14 grandchildren and 13 great-grandchildren; 3 brothers (Isaac Good, Marion, Kans.; Dr. Robert Good, Chicago, Ill.; Dr. Milton Good, Kitchener, Ont.). She united with the Mennonite Church 34 years ago, and remained a faithful member until death. As a kind mother and grandmother she leaves her family, a host of relatives, and friends. Services were in charge of J. B. Martin, assisted by Jonas Snyder and Noah Hunsberger, in the Waterloo, Ont., Mennonite Church. Text, Eccl. 12:5.

Christophel.—Sarah, daughter of Gabriel and Mary Shultz, was born in Tuscarawas Co., O., Oct. 20, 1864; died at her home in Tiskilwa, Ill., Sept. 5, 1939; aged 74 y. 10 m. 16 d. She had a prolonged illness of seven years, the last two weeks of which she was bedfast. At an early age she united with the Mennonite Church and has remained a faithful member till her death. Dec. 13, 1885, she was married to Daniel Christophel in Lagrange Co., Ind. To this union were born 9 children, 7 of whom are still living. In May, 1904, she moved with her family to Tiskilwa, where she has since made her home. During her recent illness she received great blessings from the frequent visits of her pastor and friends. Those left to mourn her death, are her husband, Daniel L. Christophel, 6 daughters (Mrs. Jennie Lindner of Tiskilwa; Mary of Princeton; Mrs. Clara Landis of Bradford; Mrs. Grace Wales of Moline; Mrs. Pauline Thieksten of Erie; Lorene of Tiskilwa), 1 son (William of Tiskilwa), 17 grandchildren, and a host of relatives and friends. An infant daughter and 1 son (Irvin) preceded her in death. Funeral services were held at the Mennonite Church in Tiskilwa, Bro. H. E. Nunemaker officiating. Burial in Mount Bloom Cemetery.

Kuhns.—Paul Emerson, son of A. W. and Inez (Shupe) Kuhns, was born at Harper, Kans., May 1, 1917; died Aug. 28, 1939 in Wichita, Kans.; aged 22 y. 3 m. 27 d. He united with the Mennonite Church at La Junta, Colo., at the age of 12 years. Ten years later he renewed his vows to God and the Church and was received into fellowship at the Woodland Mennonite Church, Wichita, Kans., July 8, 1939. His childhood teaching of the Bible on anointing of the sick led him to request such ordinance on May 7 and he readily expressed himself willing to live or die as God willed. He had been failing in health for the last five years and expressed great patience in the trying ordeals he was called upon to undergo. His elder brother (Allen Everett) preceded him in death ten years ago. The surviving members of the family are: his parents, Lois, Inez, James, and Miriam at home; Mrs. Helen Freeman and Mrs. Eunice Shellenberger of La Junta, Colo.; and Mrs. Hazel Hershberger of Tucson, Ariz. A brief service was held Sept. 30 at Gills Mortuary, Wichita, in charge of I. Mark Ross and on Sunday, Oct. 1, his body was taken to Harper, Kans., where services were held at Pleasant Valley Church, in charge of R. M. Weaver of Harper and E. E. Showalter of La Junta, Colo. Interment in Pleasant Valley Cemetery.

Boll.—Martha, daughter of the late Samuel and Sarah B. Oberholtzer, was born near Richfield, Pa., Nov. 27, 1880; died at her late home near Lititz, Pa., Sept. 24, 1939; aged 58 y. 9 m. 27 d. She leaves her sorrowing husband (Pre. Joseph A. Boll), 7 children (Noah S. of Lititz, David O. of Manheim, Norman W. of Lititz, Joseph W., Jr. and John and Ella at home, and Martha, wife of Elmer Hoover, of Bird-in-Hand, Pa.), 2 sisters (Mrs. Joseph Senenig, Bareville, and Mrs. Daniel Burkholder, Ephrata), 2 half brothers (Samuel Oberholtzer of Myerstown, Pa.; and Jacob Oberholtzer, of Bird-in-Hand), and 23 grandchildren. Brief funeral services were held Sept. 27 from her late home followed by further services at Erb's Mennonite Church near Lititz (of which she was a faithful member for many years, also

faithfully and cheerfully assisting her husband in his ministerial duties). Services in charge of Bros. Henry E. Lutz and Harry E. Shreiner. Texts, Isa. 35:10; Phil. 1:23, 24. When we think of Mother we can think of one for whom no task was too hard and no burden too heavy for her to share; so as to minister to the needs of her family and the church. May we as sons and daughters faithfully shoulder our responsibilities and follow Mother's many good examples. —By a son.

Short.—Benjamin, son of Peter D. and Barbara (Sauder) Short, was born near Archbold, Ohio, Sept. 27, 1867; died Sept. 21, 1939, at the age of 71 y. 11 m. 24 d. Nov. 27, 1891, he was united in marriage to Mary Reigsecker. This union was blessed with 2 sons (Clarence and Harold) and 4 daughters (Herma, Mrs. Myron Schmucker; Priscilla, Mrs. Wm. Flory; Bessie), all residing near Archbold, and Ada, who died in infancy. As a young man he accepted Christ as his personal Saviour and united with the Mennonite Church, remaining faithful until the end. About a year ago he suffered several light strokes of apoplexy, from which he nicely recovered. About four months ago an internal growth began to develop, which proved to be malignant and resulted in death. He bore his suffering patiently. He leaves a sorrowing companion, 2 sons, 3 daughters, 18 grandchildren, 6 brothers, 4 sisters, and a host of relatives and friends. One daughter, 1 grandson, 4 brothers, and 2 sisters preceded him in death. He lived a consistent Christian life, being concerned about the spiritual as well as the material welfare of his family. He was of a quiet, unassuming, peace-loving nature, having endeared himself to all who knew him; and he will be greatly missed in the home, Church and community, but our loss is his eternal gain. Funeral services were conducted at the Central Mennonite Church by Bros. E. B. Frey and Henry Wyse. Text, Job 16:22.

Roth.—Magdalene, daughter of the late Joseph and Mary Gascho, was born Oct. 13, 1872, at Gridley, Ill.; died at the Grace Hospital, Hutchinson, Kans., after a short illness of three days while visiting at the home of her daughter, Mrs. Edward Kauffman; aged 66 y. 11 m. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church. She was a faithful member of the East Fairview congregation of Milford, Neb., at the time of her death, and had been making her home near Milford with a daughter (Mrs. Jonas Bontrager), at which place she will be greatly missed. On Oct. 27, 1892, she was united in marriage to Michael Roth who preceded her in death a little more than a year. This union was blessed with 9 children, 1 son having preceded them in death. The following children (Joe L., William, Mrs. Fannie Beckler, Jake, Albert and Mrs. Alma Bontrager, near Milford; Edward and Mrs. Frieda Kauffman, of Hutchinson, Kans.) are a living testimony of the influence of this Christian mother. She also leaves 30 grandchildren, 3 sisters, 5 brothers, and many other relatives and friends. She was of a very quiet and kind disposition and was at all times a credit to her community. Short services conducted by Bro. Harry Diener at the Hutchinson Funeral Home in Kansas. Bro. Wm. R. Eicher had charge of the services at the East Fairview Church near Milford, where interment was made.

"Tis hard to part with mother dear,
No more to see, no more to hear;
A faithful mother, true and kind,
No one on earth like her we'll find."

Schmitt.—Samuel E., son of the late David and Leah (Eschleman) Schmitt, was born Aug. 19, 1875, near Baden, Ont.; died at his home near Kitchener on Sept. 15, 1939; aged 64 y. 28 d. On March 13, 1901, he was united in marriage to Sarah, daughter of the late Isaac and Leah (Baer) Witmer of Rosebank. To this union were born 5 sons and 5 daughters: Vernetta (Mrs. Herbert Feick) of Blair; Edith (Mrs. Lester Bachert) of Kitchener; Pre. Lorne of Nine Pines; Delton, at home on his father's

farm; Edna (Mrs. Harold Schiedel) of Kitchener; Harold of Waterloo; Edward of New Dundee; Wilfred of Petersburg; Reta (Mrs. Clifford Knechtel) of Bridgeport, and Ethel, at home. These all remain to mourn his passing, along with 4 brothers (Josiah of Niles, Mich.; David of Williamsburg, Ont.; George of Kitchener, and Simon of Louisiana). Seventeen grandchildren also survive. At the age of 16, under J. S. Coffman's ministry, he confessed Christ as his personal Saviour and united with the Latschar Mennonite Church of which he was a faithful member until his death. For many years he served as a member of the Ontario Mennonite Rural Mission Board and later on the Rural Mission Committee, until a few years ago when, because of poor health, he ceased to serve. For about 3½ years he suffered a great deal from a heart condition from which he was finally relieved by death and peacefully fell asleep in Jesus.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

—Mother and Family.

BOOK REVIEW

"WHAT MUST I DO TO BE SAVED?"

By John R. Rice

A 150-page book, published by Zondervan Publishing House, Grand Rapids, Mich. The most striking thing about this book is that it paints Sin, Death, Hell, and Judgment for sinners in plain orthodox Christian language—the exact opposite of the way in which these subjects usually are handled at the present time. The author, as a pastor and evangelist, delivers his messages from a straight-from-the-shoulder viewpoint. "These messages reveal a sincere devotion to Christ, compassion for lost souls, and zeal in Christian service"—with salvation as the key-word. The book contains six chapters, beginning with "All Have Sinned" and ending with "What Must I Do to be Saved?" Retail price, one dollar. Sold by the publishers.

Items and Comments

The War in Europe.—At the time of this writing (Monday morning, Oct. 9) the war situation in Europe appears substantially the same as in previous weeks, in that any attempt to forecast ultimate results would be mere guess work. Germany and Russia, being complete victors in Poland, have made advances in the direction of peace, the understanding being that they remain in possession of Poland. England and France seem determined to consider no terms of peace that will not recognize the independence of Poland, with indemnity for damages inflicted, and guarantee the maintenance of peace without constant fear of new outbreaks of hostilities and attempts at conquest. It depends upon which side tells the story as to where the responsibility for the present war rests. Italy and other nations that are still neutral are continuing their efforts to come to an understanding as to ways and means of maintaining the neutrality of that part of Europe that is not now involved in the war. It is still an open question as to which side Italy would espouse in case all Europe should be drawn into the conflict. The present site of fiercest conflict is on the western front, with no decisive major victory on either side. In the meantime the war of words continues in the halls of Congress and elsewhere in America, in an effort to decide whether neutrality in America shall be maintained through repeal of the embargo or by retaining it. If the yearning desire for peace, on the part of the majority of people all over the world, were shared by the militarists responsible for the war, and a general disposition shown to settle all disputes according to the Golden Rule, this cruel war would soon be at an end. Beware of propaganda. Keep on praying for peace to come and righteousness to reign.

Unless the body of Christ constitutes a unit, separate from the world, it can have no testimony for the world.—Harold Zehr.

SPECIAL MEETING

Marion, Pa.

Report of the 34th Annual Sunday School Meeting held at the Marion Mennonite Church, May 29, 30, 1939.

Organization.—Mod., W. W. Graybill Chor., Adin Risser; Secy., Clarence Shank.

Program and Speakers.—How Create Healthful Interest in the Sunday School, A. J. Metzler; Sermon (Heb. 13:12), John Lapp; The Child without a Christian Home, John Lapp; The Church's Teaching Ministry, A. J. Metzler; Children's Meeting, Walter Lehman; Place of Time in Christian Service, Andrew Lehman; Place of Talent in Christian Service, George Bollinger; Place of Strength in Christian Service, John Eshleman; Place of Zeal in Christian Service, Harry Kuhns; Living a Day at a Time, A. J. Metzler; The Sunday School's Duty to the Community, John Lapp; Spiritual Counsel for Youth, John Lapp; Moses' Choice, A. J. Metzler.

Thoughts Gleaned.—The Sunday school should be a healthful spiritual place, where folks will want to go, and be blessed where they do go. The holiness of God has no comparison. Five things which Christ's suffering means to us are (1) atonement; (2) reconciliation; (3) propitiation; (4) redemption; (5) substitution. The Cross is a great incentive to all mission work. A child without a Christian home is handicapped for life. Preaching and teaching are different things. God does not make the Church responsible for the salvation of the lost, but responsible to give the message. Time is ours to use. Time should be used in bringing glory to God and serving others. If we use our talent, God gives us more. We have lots of power if we have the zeal. It is the Sunday school's duty to teach the entire community the entire Bible. The Sunday school should send out personal workers to every home in the community. We ought to have sufficient grace to forget as God forgets. We should not worry about things over which we have no control. The sweetest lesson any Christian can learn is the lesson of trust. Christian parents are the best counsellors. Go to God or a man of God for counsel, and not to the devil. Reasons for Moses making a wise choice: (1) He had the rare ability to rightly evaluate true worth; (2) He chose because of what he saw at the end of the road; (3) He made his choice by faith. Secretary.

Prayer opens a limitless storehouse. It introduces those who practice it to a world of privilege, and brings down the wealth of heaven to the aid of finite man.—Bounds.

PEACE AND WAR LITERATURE

TIMELY PUBLICATIONS SETTING FORTH THE BIBLICAL POSITION ON THIS IMMINENT QUESTION

"Be ready always to give an answer to every man that asketh you a reason."

The Principle of Nonresistance—Horsch	\$0.10
Should Christians Fight—Wellcome .....	.10
Symposium on War—Horsch .....	.10
Nonresistance in Practice—Hartzler .....	.10
War and the Christian Conscience—Horsch .....	.02
Per Doz., 15¢; per hundred, \$1.00	
Nonresistance Under Test—Swalm .....	.25
Mennonites in the World War—Hartzler	1.00
Peace, War and Military Service—A Statement of the Position of the Mennonite Church, adopted by the Mennonite General Conference 1937	free
Total.....	\$1.67

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, OCT. 19, 1939

(Herald of Truth
Established 1864)

No. 29

EDITORIAL

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him... he will abundantly pardon."

The forgiving spirit is always manifest when the love of God fills the soul. In this we have an example in our Lord Jesus Christ. After a life full of good deeds and loving favor toward sinful man, and after the most shameful and inhuman persecutions had been heaped upon Him by the very people whom He came to save, He closed His career by breathing a prayer of forgiveness in behalf of His persecutors, saying, "Father, forgive them."

With this agrees the advice given by the apostle Paul to the Ephesians, and also to us: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." In so doing we shall rise to the Gospel standard of "on earth peace, good will toward men." In the language of inspiration, "If ye know these things, happy are ye if ye do them."

They who follow in the footsteps of Christ are living for the good of others. His expressed purpose of coming into this sin-cursed world was "to save his people from their sins." For their sakes He lived the life of "a man of sorrows, and acquainted with grief." The climax of His whole earthly career was reached when He laid down His life for our sakes. Following in His steps, the burden for souls constrains us to spend our lives to the end that the greatest possible number of souls may spend eternity in the realms of glory: "Hereby perceive we the love of God, because he laid down his life for us: and we

ought to lay down our lives for the brethren."

Christ Our Example.—In looking to Christ as our example we usually look upon Him as an example for adults. And it is right that we should. When Peter reminds us that in meditating upon the career of our Lord and Saviour, especially in the matter of bearing persecutions without paying the enemy back in kind, "we should follow his steps," he gave us good advice which all grown-ups ought to follow. But Christ set an example for children as well as those of mature age. For instance, when at the age of twelve He astonished all that heard Him with His "understanding and answers," He set an example which all twelve-year-olds should endeavor to follow. Even at that early age He was about His Father's business—an example for all of our boys and girls who have come to years when they know right from wrong. With this agrees the counsel of the wise man: "Remember now thy Creator in the days of thy youth."

Conference Reports.—In this week's number we print a report of Missouri-Kansas Conference. This was one of our earliest fall conferences held, and should have been one of the first reports to be published. But we have been publishing these reports in the order in which they have been coming to our office, not in the order in which they were held. We might say, also, that in most of our conference districts the full report of Conference appears in pamphlet form and is quite valuable to those in the district who are interested in the work of their respective conferences. This we must say in behalf of all our conferences thus far held: They have been marked for their interest, for remarkable unity, and for the prayerful way in which the "multitude of counselors" tackled their jobs. There remain two things for us to do: (1) Continue our prayers. (2) Put into practice the constructive work of our conferences.

"Who is the Greatest?"—The disciples of Christ had a dispute on this question. Evidently they could not agree very well, for they brought this question to Christ and asked Him to decide. We sometimes criticise these disciples most severely for wrangling about a question of this kind, but honestly they did better than some of us do. They brought their difficulty and their differences to Christ, while too often we try to fight it out among ourselves. But we must admire our Saviour's answer to the question. He said nothing about the eloquence of Peter, the lovable qualities of John, the judicial poise of James, the cautious nature of Thomas, or the money-making qualities of Judas. He simply informed them (and us as well) that unless we humble ourselves as a little child we can not even enter the kingdom of heaven, to say nothing about being greatest in the Kingdom. If you would be really great, then join the class of people of whom it is written, "Ye are dead, and your life is hid with Christ in God." Read Luke 9:23; Phil. 2:5-11.

Birth Control.—At the last meeting of the Missouri-Kansas Conference a remarkable paper was submitted on this subject before that body. This paper was prepared by a committee appointed by the Conference, and appears in the full report of the Conference recently published in pamphlet form. We would like to have it appear in connection with the minutes of the Conference, found on another page, but lack of space forbids. We suggest that all interested ones who have access to the report read it, for the paper is carefully prepared and masterfully written. The article, by Bro. Noah K. Mack of Africa, entitled, "Is the Young Man Safe?" sheds much light on the same subject.

"Birth control," as now understood, is only another name for birth prevention. God's command is, "Be fruitful, and multiply, and replenish the earth." But "birth control," as it is being put

into practice, works in the very opposite direction. And while this rule is being followed by those who pride themselves as being the most highly civilized people on earth, the savages and barbarians of heathen lands are keeping on multiplying, so that the white race is rapidly becoming the minority race in existence. This, however, is simply incidental.

The foremost point about it is that it lends support to immorality, at present one of our most threatening evils, and helps to undermine the sacredness of the home. People who are completely upon the altar, doing all to the glory of God, will find in the Word of God a complete and perfect guide on this subject.

PREACHER'S PAGE

SERMON OUTLINES

THE HEART OF MAN

By Simon Gingerich

Text.—Prov. 4:23.

Theme.—Proper Control of the Affections and Purposes of Life.

Introductory.—The heart spoken of in the scriptures as the seat of thought, affections, and purposes of life.

I. Kinds of Hearts

1. Evil.
 - a. Imaginations and Thoughts.—Genesis 6:5.
 - b. Desperately Wicked.—Jer. 17:9.
 - c. Double Heart.—Psa. 12:2.
 - d. Stony.—Zech. 7:12.
 - e. Proud.—Prov. 16:5; Psa. 101:5.
2. Good.
 - a. Honest.—Luke 8:15.
 - b. Clean.—Psa. 73:1.
 - c. Singleness of Heart.—Acts 2:46; Col. 3:22.
 - d. Tender.—Eph. 4:32; Jno. 11:35.
 - e. Lowly.—Matt. 11:29.
 - f. Pure.—Matt. 5:8.

II. God's Relation to

1. Tries.—I Chron. 29:17.
2. Searches.—Psa. 136:24.
3. Creates New.—Psa. 51:10.
4. Strengthens.—Psa. 27:14.
5. Establishes.—I Pet. 5:10.
6. Remove Stony.—Eze. 11:19, 20.

III. Man's Relation to

1. Cannot cleanse.—Prov. 20:9; Psa. 19:12.
 2. Love God.—Matt. 22:37.
 3. Sanctify God.—I Pet. 3:15.
 4. Believe.—Rom. 10:10.
 5. Regard not iniquity.—Psa. 66:18.
 6. Open the Door.—Rev. 3:20.
- Wayland, Iowa.

STRIVING TO ATTAIN

By Milo Kauffman

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke 13:24.

I. All that is worth while takes striving to attain.

1. One must strive for a good name, a bad name can be won without.
 2. Good character cannot be realized without striving, a bad one can.
 3. To become educated or cultured takes effort, one may be ignorant without.
 4. To succeed one must strive, one may fail without.
 5. To enter heaven one must strive, hell can be gained without.
- #### II. Why must we strive?
1. Because the devil, as a roaring lion seeks whom he may devour. I Pet. 5:8.
 2. The cares of life may choke out the word. Mk. 4:19.
 3. Lukewarmness will result in rejection. Rev. 3:15, 16.
 4. Carelessness will cause one to be left. Matt. 25:1-13.
 5. Many shall seek to enter and not be able.

- Lu. 13:24.
6. The Christian life is a strife. I Tim. 6:12, Eph. 6:11.

"My soul be on thy guard
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"O watch and fight and pray.
The battle ne'er give o'er.
Renew it boldly every day,
And help divine implore."

III. Results of striving.

1. Seek and ye shall find, knock and it shall be opened. Matt. 7:7.
 2. Resist the devil and he will flee from thee. Jas. 4:7.
 3. A crown is given. II Tim. 2:5.
- Hesston, Kans.

"PRAISE YE THE LORD"

By M. A. Yoder

(Psa. 150:1)

Introduction.

Main Outline

1. Why praise the Lord?
 - a. Because of what He has done.
 - b. Because of what He is doing.
 - c. Because of what He has promised to do.
2. When praise the Lord?
 - a. Now. "His praise shall continually be in my mouth." Psa. 34:1.
3. Where praise the Lord?
 - a. Before the gods.—Psa. 138:1.
 - b. In the assembly of the elders.—Psa. 107:32.
 - c. In the congregation of the saints.—Psa. 149:1.

Hesston, Kans.

THE ENEMY OF GOD AND MAN

By H. J. King

Text.—I Pet. 5:8, 9.

Our adversary; our enemy.—The Devil.

I. He has a Personality.

1. He talks.—Matt. 4:3—Gen. 3:1.
2. He hears.—Job 1:6-12.
3. He sees.—Luke 4:5-6.
4. He is a liar and murderer.—Jno. 8:44.
5. He is "the prince of devils."—Matt. 12:24.
6. He is "the prince of the power of the air."—Eph. 2:2.
7. He is "the ruler of darkness."—Eph. 6:12.
8. He is "the tempter."—Luke 4:1-2.
9. He is our "adversary"—(I Pet. 5:8)—opposed to
 - a. The plans of God.
 - b. The truth.
 - c. The salvation of a single soul.
 - d. Everything that is good, pure, holy, uplifting and noble.

But on the other hand, He is a lover of pride, hatred, vice, crime, murder, lies, blasphemy, sin of any type or kind that is degrading and demoralizing and sends men and women away from God.

II. He has Power

1. To deceive.—II Cor. 11:13-14; II Tim. 3:13.
2. To hinder.—I Thess. 2:18. (Nehemiah).
3. To take advantage.—II Cor. 2:11. (David's sin).
4. To provoke.—I Chron. 21:1.
5. To make men lie.—Acts 5:3.
6. To make men swear.—Matt. 26:74.
7. To turn men against God.—Jno. 13:2.
8. To blind the minds of unbelievers.—II Cor. 4:3, 4.
9. To bind men and women.—Luke 13:16; Gal. 5:1.
10. To destroy both body and soul.—Matt. 10:28.

III. My Attitude Toward Him.

1. Eph. 4:27—"Neither give place to the devil."
2. Jas. 4:7—"Resist the devil."
3. I Pet. 5:8—"Be sober, be vigilant"
4. Eph. 6:11—"Put on the whole armour of God."

Arthur, Ill.

THE TWO ADAMS

Text.—I Cor. 15:45, 47.

I. Original State.

1. The first Adam.—Gen. 1:31; Eccl. 7:29.
2. The second Adam.—Jno. 1:1; Isa. 9:6; Lu. 2:10, 11.

II. Under Temptation.

1. The first Adam.—Gen. 3:1-6; Rom. 5:12.
2. The second Adam.—Matt. 4:1-11; Heb. 4:15.

III. Fallen Man.

1. The first Adam.—Gen. 3:1-6; Jer. 17:9; Eph. 2:2, 3.
2. The second Adam (never fell).—Heb. 4:15; 13:8.

IV. Contribution to the World.

1. The first Adam (disobedience).—Rom. 5:12, 19.
2. The second Adam (obedience).—Rom. 5:12, 19.

V. Heirs of Glory.

1. The first Adam (conditional).—Jno. 3:16; Mark 16:16.
2. The second Adam (Unconditional).—Rom. 8:17; Jno. 14:2, 3.

VI. Concluding Thoughts.

1. Eternity for the redeemed.—Rev. 7:9-12.
2. Eternity for the unsaved.—Psa. 9:17; I Thess. 1:7-9.
3. "Christ in you, the hope of glory."—K

THE GOSPEL MINISTRY

Choosing of the Twelve.—"And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:15).

Choosing of the Seven.—"Then the twelve called the multitude of the disciples unto them, and said, It is no reason that we should leave the word of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude and they chose..." (Acts 6:2-5).

Purpose of the Ministry.—"And I gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the uni-

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

"For her hair is given her for a covering" (I Cor. 11:15). Please explain.

L. B.

This means what it says. But we do violence to Scripture when we try to make it say that this is the covering (or veiling, R. V.) that Paul enjoins upon all Christian women as a sign of relationship between the man and the woman in the Lord. Turn to I Cor. 11:2-16, and read. When you come to V. 4, you find an instruction to men—they should worship with their heads

of the faith, and of the knowledge of the Son of God . . ." (Eph. 4:11-16).

What to Preach.—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20).

"I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

"Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:3).

"Repentance and remission of sins should be preached in his name among all nations, beginning at . . ." (Luke 24:47).

"They that were scattered abroad went everywhere preaching the Word" (Acts 8:4).

The Charge to Overseers.—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2, 3).

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Give attendance to reading, to exhortation, to doctrine. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:12-16).

The Reward.—"When the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away" (I Pet. 5:4).

uncovered. Paul goes on to say, "But every woman that prayeth or prophesieth with her head uncovered ["unveiled," R. V.] dishonoureth her head;" then proceeds to make a comparison that makes it clear that he refers to two coverings: (1) the veiling, which symbolizes woman's relationship to man in the Lord—as illustrated by another covering, (2) the long hair, which symbolizes her relationship to man according to nature. The next verse makes it very clear that Paul here refers to two kinds of coverings, typifying two kinds of relationship between men and women. It is the latter that Paul illustrates in Vv. 14 and 15. Wearing the long hair is a shame for men and a glory for women, for "her [long] hair is given her for a covering." If you would know which of the two coverings is here spoken of, then read Vv. 4-6. Paul's reasoning is plain, provided we accept it as it reads. The idea, as some would have us believe, that this busy, worn out man would go to all this trouble to make it plain that woman should worship with her head veiled, and then dismiss the whole case by saying that there is nothing to it, is casting a reflection upon God for choosing that kind of a man to bear His "name before the Gentiles, and kings, and the children of Israel."

In the bobbed hair craze of the last few years, the fashionable woman accepted Paul's challenge: "If a woman be not covered [veiled] let her also be shorn."

When you have wronged someone and ask his forgiveness, is it necessary to confess to our bishops or before the Church to be in standing before God to partake of the communion?

"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Please explain.

When husband and wife are of differing minds concerning certain points of doctrine, or discipline in the bringing up of children for God, what is the proper thing to do about it? A lover of peace.

1. The answer to this question depends upon how the one who was wronged responds to the plea for forgiveness. If he fully forgives and reconciliation is made, and no one else is involved in the transgression, then this should end it without any further ado about it. But if he fails to forgive, it is evident that either he or the offender is wrong and needs to be gotten right. Matt. 18:15-17 gives instructions as to what is the proper thing to do. The "innocent party" in the case is the one who is instructed to act in accordance with our Saviour's instructions. Neither should commune until the reconciliation has been effected. Neither is justified in letting it drop without a reconciliation having been effected. Both

should make it a matter of sincere prayer and meditation; both should be willing to go "the second mile" in the attempt at reconciliation.

2. There are two things that should be kept in mind with reference to the quotation from James as above quoted: (1) No man is able in his own strength and goodness to keep the whole law; and even the falling short in one single point makes one guilty of all. "By the law shall no flesh be justified." (2) If one lives an exemplary life in many or in most things, and yet refuses to obey one single commandment of the Lord (be it ever so "little") he is a rebel before God and can not get right with God until he has repented of this sin of disobedience. When others remind us of our faults we should thank them for it, and seek the Lord to find out what should be done to get rid of these shortcomings. "You are another one," or "what I do isn't half as bad as what you are doing," is no way to get right with God. "Seek ye the Lord while he may be found."

3. "So then everyone of us shall give account of himself to God." Whether it is husband and wife, brother and brother, neighbor and neighbor, Menonite and Methodist, or anybody else that is disagreeing, the place for both of us to go is before the Lord and by the direction of the Spirit and the teaching of His Word find what is the proper thing to do. If we are right with God we will not only live true to our convictions but also have a charitable attitude toward others. As a rule in such cases, the biggest controversialist is also the biggest sinner. "What saith the Scripture?" and "Is thine heart right?" are the tests which help us not only to be reconciled but also to get right with God. When my adversary in such controversies is unreasonable, the best way to bring him to his senses is to "overcome evil with good." Speaking of husband and wife disagreeing in the home is speaking of one of the most serious things that can happen in that home. The husband and father finds his instructions in Deut. 6:6-9 and Eph. 5:25; 6:4. Both husband and wife should carefully study Eph. 5:21-33—and whatever differences in convictions remain after both have entered into the spirit of such instructions should be borne with in love and in respect for each others' convictions. There is a vast difference between praying over and quarreling over our differences. Our highest duty is to be right with God; and so far as that lies within our power, at peace with others.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. II Cor. 7:1.

"Preach the WORD."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—At our recent Wednesday evening meeting the subject of reading was discussed. Bro. Floyd Shank of the Publishing House and Bro. J. Silas Graybill of Souderton assisted our home brethren on the program.

A number of sisters have again come to the city for work. They include Ruth Byler, and Ruby Fisher, who are working in homes.

We are glad, too, for the presence of three brethren in our services who have come to the city for school work. Samuel Bucher of Stonybrook congregation is attending Temple Medical School, G. Irvin Lehman of Lancaster and Clarence Fretz of Perkasio are attending Eastern Baptist Seminary. The latter two will be able to assist in both week-day Bible schools this coming winter.

At our invitation a number of visiting ministers are assisting us in our Sunday evening services, giving evangelistic messages.

Sunday morning, Oct. 8, Bro. Elmer Moyer gave an appreciated message. The same evening Bro. Abram Yothers of Deep Run preached and was accompanied by deacon Bro. Gehman with their companions. Sunday morning and evening of Oct. 15, Bro. Jacob Moyer will serve in the same way. Oct. 22, Bro. C. Z. Martin of Mountville, Pa., will bring messages morning and evening.

Two all-day meetings are planned for November. On Nov. 5 the day's program centers around the Christian home, and on Nov. 12 the subjects will center around missionary work—this also being a farewell service for Merle and Sara Eshleman before sailing for Africa. Bro. and Sister Eshleman lived in the Mission building for the past six years. We appreciated their assistance while with us.

Oct. 10, 1939. J. Paul Graybill.

Reading, Pa.

(Mennonite Gospel Mission)

Greetings in Jesus' name:—"Call unto me, and I will answer thee, and will shew thee great and mighty things that thou knowest not" (Jer. 33:3).

The past week-end we enjoyed rich spiritual feasts at the quarterly meeting here. The speakers were Bros. Noah H. Mack, John W. Weaver, and John Mosemann. Their presence also

made it possible to have a sermon message at each of the three Sunday schools.

Many have been made happy that, besides having Sunday school at Fairview St. and Neversink St. Missions, sermons are now also preached there by our supt., Bro. Noah Good, following the morning Sunday school at the two in turn. The Sunday school attendance has been more encouraging lately. It has been something I have personally been grateful for, to work with those of another color at the Neversink St. Sunday school.

More folks have been bringing in children for children's meeting of late, and forty-five were present last Sunday evening.

We expect to have communion services Nov. 12. There are two applicants for baptism.

Sister Naomi Shank, who had been a worker at the Mission for several years, is now at Eastern Mennonite School taking a Bible Course. We wish her the Lord's blessings there.

Your prayers will help in the Mission work at Reading.

Oct. 10, 1939. Dorothy Huber.

Wichita, Kans.

(Woodland congregation)

Dear Christian Friends:—Our revival meetings, in charge of Bro. E. E. Showalter of La Junta, Colo., closed last evening, Oct. 8. It was indeed a time of refreshing from the presence of the Lord. The contrast between evangelistic and revival meetings was clearly noted. Two young souls were converted, for which we praise God. One of them said in a testimony, "I'm glad Jesus saved me, and I want to be a worker for Him." God alone knows the value of these two young men. We feel as a congregation that the true purpose of a "revival" has been definitely accomplished. Though few in number a spirit of genuine unity prevailed. It thrilled one's soul to hear the clear, ringing testimonies of the members in telling of the blessings they received through the meetings and the new resolutions and determinations. There were those of other denominations who attended regularly, and also told of the blessings received. We believe our evangelist was led of the Spirit in the choice of his messages. There were those who left the last night with tears, and yet refused to heed the call. We wish here to request of you who so faithfully remembered us at the Throne during these meetings to continue your intercession that we might win them too before too late.

Our attendance during the summer has held up well to between 50 and 60. Yesterday our record attendance for the year was 75.

Our first loss in members was the passing of Bro. Paul Kuhns on Sept. 28.

His glorious victory in Christ was an inspiration to us all.

Our constant need here seems to be that of permanent help. We have confidence, however, that as the work increases, help will be forthcoming. The work has taken on a healthy form of permanency, which means that God is in it and we must prevail. We solicit a definite interest in your prayers.

Oct. 9, 1939.

I. Mark Ross.

Whitmer, W. Va.

(Job Mission Field)

Dear Friends and Prayer-helpers of the Mountain Work, Greetings:—Aug. 13-24 Bro. Moses Slabaugh of Harrisonburg, Va., preached the Word to attentive audiences in the Bethel Church near Job. As one result there were four souls baptized and four reclaimed prior to communion services at the same place on August 27, when Bishop S. H. Rhodes and Deacon J. H. Shank came from Virginia for communion services at Bethel in the A. M. and at Riverside in the P. M.

Aug. 26 to Sept. 3 Bro. Timothy Showalter of Broadway, Va., gave forth the Gospel Message faithfully in a series of meetings at the Lambert school-house. Several public confessions were made.

Sister Mary Hertzler of Denbigh, Va., gave four months of service here as a mission worker, returning to her home Aug. 4. Sister Elizabeth Showalter, who was called to her home because of the illness and death of her mother, has again returned to the Job Mission Home.

Sept. 16 was a day long to be remembered by our Mennonite young people of Randolph and Pendleton counties. Many of these young people never knew each other before, some living not more than twelve miles apart. It was the conviction of the mission workers that these faithful scattered young folks from about seven different communities where our people hold services, should learn to know each other for their mutual benefit and strengthening, socially and spiritually. So an outing was planned for them at Blackwater Falls, W. Va., one of God's creative wonders. There were about sixty-five in the entire group. About forty were young people in the Church, the others being chiefly workers, parents, children, and a few visitors from the Shenandoah Valley, among whom were Nellie Coffman and Lora Heatwole, sisters who gave years of service in the Roaring district. Bro. Philip Flubarger, a native of Switzerland and our oldest member in West Virginia, accompanied the group. Bro. Jos. A. Brunk had charge of the music on our program, Bro. A. D. Heatwole of the devotional period, and Bro. D. W. Lehman gave a very helpful address to the young folks, encouraging them to "be strong" in body,

intellect, character, social standards, and "in the Lord." At the close of the day we felt that God's blessing and care had given us a happy, profitable day.

Visitors not reported from Pennsylvania were: Bro. Harvey Metzler, wife, and daughter Edna; Esther Ebersole, Manheim; Bro. Jonas Bucher and wife, Lititz; Bro. Jacob Newcomer, wife, and daughter, Martha, Ella Witmer, Salunga. From Virginia: Bro. John R. Mumaw and family, Ruth Orendorf, Clara Mumaw (of Indiana), Bro. Aldine Brennehan and wife, Bro. Leonard Jones and young brethren, Bro. Moses Slabaugh, Bro. Timothy Showalter, Bro. Chester K. Lehman and family.

We appreciate the continued, faithful support of friends and sewing circles. It is through your gifts that many contacts for the good of souls are made.

As you read this, revival meetings will be in session at the Horton Church in charge of Bro. Timothy Showalter. Will you pray fervently that many souls may not only be convicted but really born again at this time?

It is our deep concern and prayer that the Lord's work here in the mountains might be enlarged and more souls saved for a happy eternity. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" in the mountains.

Warren and Mary Kratz.

Oct. 13, 1939.

SOUTH AMERICAN NEWS LETTER

(Sept. 7, 1939)

PEHUAJO:

Dear Herald Readers, The wise man said, "There is nothing new under the sun." However, for new missionaries this seems to be somewhat of an exaggeration if taken too literally, for during our first year we have constantly been having new experiences and learning new things. Yesterday Bro. Shank came over and wondered if I would like to go with him to Guanaco (a regular preaching station 15 miles distant) for the regular Wednesday evening services. In an hour's time we were off—another new experience for me, for I had not yet visited the church at Guanaco. Arriving at the town, we called at the homes of the members to tell them we had arrived and that there would be services, and then went to the hall where services are regularly held. It is nothing more than a good-sized living room in the house of an aged Italian couple and their daughter, who are members of the Church. They speak a broken Spanish, but so do I. Nevertheless, we had a very pleasant visit and enjoyed a cup of black coffee served by the old lady. About dusk a storm arose in the West, and my companion, an experienced missionary, began to feel some uneasiness; for he knew very

well what Argentine roads are like after a rain, and he knew too that these people do not go to church through the rain. Fortunately, however, we decided to stay for the meeting, for the storm brought nothing but dust, as it often happens here. It was a real inspiration to meet more of our brothers and sisters in the faith, to hear them sing and pray, and to note the interest with which they listened to the Gospel. I noticed that the three front benches which had no backs were filled with women and children who could have chosen more comfortable seats farther back, and I could not help but think of the many empty front benches I have seen in our churches at home. What an encouragement it is to worship with folks who are hungry for the Gospel!

We are happy to report that Sister Shank's health has been improving in a remarkable way since the special service of prayer and anointing of oil was held about two weeks ago, and that yesterday she was able to take charge of the regular monthly women's meeting. This direct answer to prayer is a blessing to the whole Church as well as to the family in particular. We give thanks to God for this manifestation of His power among us.

The declaration of war in Europe has cast a gloom over the people about us. Nobody is optimistic as to the outcome. They seem to realize that the powers of darkness are ruling this world. Men are still ready to capitalize upon the sufferings of others. The day after the declaration the price of potatoes had increased 25%. With many about us already malnourished and begging for bread, this will only increase their need. How thankful we are that we have been counted worthy to labor in the great cause of saving souls instead of destroying them.

We are praying for a safe and pleasant voyage of the new missionaries who are scheduled to sail for South America shortly after these lines reach you, if the way is not closed before that time, due to the war.

Continue to pray for the work in Argentina,

T. H. and Rowena Brennehan.

NEEDS IN STARTING A CITY MISSION

1. One of the first needs is for someone to have a God-given conviction, and this conviction of carrying out the Great Commission (Matt. 28:18-20) needs to be brought upon the Church and the Mission Board. "Where there is no vision the people perish" (Prov. 29:18).

2. We need definite direction of the Holy Spirit in finding of a needy location to start work.

3. A suitable building for worship and a home for the workers.

4. Spirit-filled and wide-awake superintendent and workers.

5. Consecrated Sunday-school teachers.

6. Means to supply furnishings for the auditorium and workers' home.

7. Regular funds to maintain the support of the work and workers.

8. The moral support of the church by your presence and consistent practical Christian living by precept and example.

9. Your intercessory prayers.

10. A mutual co-operation between the Church and the Mission.

11. Go out into the highway and byways (streets) and bring them in.—J. M. Nissley in "Mission News."

CAPTURED GLEAMS

God has designed to give me some truths about prayer that are more to me than I have words to express. The greatest regret that I have is that I do not seem to practice as much as I want to do, all that I know.

I think I discern just what you mean about the "prayer-list." I believe that one would get into bondage if he relied wholly upon prayer lists, and I do not recommend it, but I have found that to be systematic and have a particular place and a list, and I would say reverently, that certain things and people and conditions are to be changed because I have come to Him upon His own invitation to plead the rights of others of His only begotten and well-beloved Son, and I have found that it has been a faith strengthener to be able to say: "Now, Father, these are the things for which I ask and these are the things that I am relying upon Thee to give attention this day."

Of course, as you say, the blessed Holy Ghost gives us great variety of leading, all with one object. Some days I do not touch my prayer-lists, but scarcely do I touch the floor with my knees until He Himself, I believe, energizes me and pours forth through this channel that which He sees and longs to have done, and, of course, we have a consciousness that He has used us and there is no more that we can say when He ceases communion. Again when I have used the prayer-list, naming each one faithfully before the Lord and dwelling on such conditions and at such points as the Spirit seems to lead, sometimes "producing my cause" and "bringing forth strong reasons," until I have finished the list and often I find myself at the close of it waiting before the Lord with this request: "Now, Lord, what wait I for? My expectation is from Thee!" And sometimes He gives me a fresh start and perhaps leads me out to intercede for people and things that are not on my list.

(Continued on last page)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

WHAT TO DO ON THANKSGIVING

Some say it's the turkey dinner,
Some say it's the play,
But we should worship God
Upon Thanksgiving Day.

Many forget what to do,
When comes this glad November day,
They think they have a pleasant time,
And never stop to pray.

—Sel. by Tillie Yoder.

HOW A LOST MARRIAGE CERTIFICATE WAS FOUND AT THE GOLDEN WEDDING

Beautiful testimony to and appeal to
Bible reading and study, based
upon the distinguished writer's
fifty-two years' experience as
a Sunday-school teacher

By J. B. Cranfill, Dallas, Texas

The great Chicago fire occurred in the summer of 1873. One of the incidents of that conflagration was the loss of their marriage certificate by a couple who had just solemnized their marriage vows and who, hastening to save what they could, had saved a few of their belongings, including their family Bible. In the confusion incident to the great holocaust, many things, among them their marriage certificate, were hopelessly lost.

They started life anew, as many of the victims of that misfortune did, and in the good Providence of God, were spared to celebrate their Golden Wedding.

There is something insistently interesting and attractive in a Golden Wedding. Wife and I have celebrated ours, and we know something of the blessings of this high day in married life. Since then I have said smilingly to many of my younger married friends that the first fifty years are the hardest! Since our golden wedding, my wife and I have been getting on famously. Fact is, we did very well before, but somehow the soft and glowing hues of that golden anniversary linger with us still and are as a light to our feet as we hurry on to life's end. The same was evidently true of this Chicago couple, for on their Golden Wedding day they found their marriage certificate.

It was in the Bible!

There it had rested for fifty years. There God's blessed Book, bestowed upon a needy world that limping lives might find their way to God, had remained as securely closed as if it had been hermetically sealed.

I

No wonder Charles H. Spurgeon said that in many homes the Bible is so neglected and dust-covered that with one's finger the word "damnation" might be written on its cover. Here is the greatest of all treasures, and there are Bibles everywhere, but, like the tragedy of the salt sea chronical in the "Rhyme of the Ancient Mariner," there is "water, water everywhere, and not a drop to drink." It isn't that the Bible would not achieve its glowing purpose in the hearts and lives of those who own the blessed Book if they would let it do its holy work but it's because, like that Chicago couple, they leave God's Book closed, and its admonitions unheeded as they walk on down the way of life.

I recall an incident of my first few months of life in Waco, when B. H. Carroll was pastor there and I a member of his Sunday-school class. He didn't teach the class long after I went to live in Waco, but during those brief weeks, I lingered under the spell of his matchless Bible teaching every Lord's Day morning. In the class was a brilliant woman, but, like many another member of the church, she neglected that close and intimate study of God's Word that should characterize every Christian. This was not a large class like some classes now. Dr. Carroll held to the old plan of asking questions of his Sunday-school scholars, and asking for their answers. That mode of teaching is quite impossible in the larger classes where the lecture method is in vogue. But in Dr. Carroll's goodly class, he and we sat quietly as he revealed to us out of the rich stores of his marvelous knowledge of the Scriptures the golden truths and admonitions it contained.

Upon a Sunday morning this cultured woman took issue with Dr. Carroll upon a point of Bible truth. He had quoted a Scripture to sustain his point whereupon the good woman exclaimed, "Doctor, it doesn't read that way in my Bible!" With a benignant smile and a merry twinkle in his friendly blue eyes, he said, "My dear sister, there is a difference between your Bible and my Bible." To which she replied, "Please tell me what is the difference between your Bible and mine." Dr. Carroll, with fatherly benediction said, "My Bible is studied more than your Bible!" No, it was not an unkind thrust, but it found its mark, not only in the mind and heart of the comely woman, but in the minds and hearts of us all.

II

Some Bibles are not studied at all. Many of them, like the Bible of this Chicago couple, are a closed, sealed, neglected Book. Now and again, when sorrow comes the blessed Book is opened to read the family record, and thus fix again in loving hearts the birth date of the loved one gone, and when this is done the Book is closed again. God pity us and forgive us that His blessed

Words of light and love and life lie hidden and obscured in the very reach of our needy hearts!

But there it is. There may not be many such listless ones who read these words, for, sad though the contemplation be, those who do not read the Bible are not likely to read a paper devoted to spreading knowledge of the Book and its Christ. If, however, this message should come to the eyes of any who neglect God's Book, I beseech them, with all the love and power at my command, to reopen the Book of God and let it tell its story to your heart.

My love for the Bible led me into Sunday-school teaching, in which I have unremittently persevered for more than fifty-two years. It was not long after I went to Waco until Dr. Carroll asked me to take his Bible class, and I taught that class for nearly eleven years, resigning only when I moved to Dallas; and in the larger town, where I have since resided, I have taught a Bible class every Sunday of the year. Over and over again we have traversed the pages of God's Book, finding in every perusal of every verse and every chapter, as we journey on, the revelation of new and appealing truths that seemed not to have impressed our hearts as we studied the Word before. Only last Sunday (April 14, 1935) in teaching my class, I told the waiting members and the larger audience . . . that I hoped they had received help and blessing from my teaching ministry through the long years, but that I had received more good from teaching than had others.

It is even so. God's Bible, like the tribute Shakespeare paid to mercy, is "like the gentle rain from Heaven, which falls upon the place beneath—it is twice blessed—it blesses him that gives and him that takes." The study and teaching of the Bible blesses everyone who lingers in that high Christian exercise, but it not only blesses the Sunday-school scholar—it blesses even more the teacher who stands at the sacred desk and expounds God's Holy Word.

III

Not many days hence both the writer and reader of these words shall give account to God. We are hurrying on to life's end. We are soon to test the realities of God's Word and the vitalities of the faith we teach. That the Bible is true, I have not the shadow of a doubt. That this religion we proclaim is the only way to God and Heaven, I believe with every fiber of my being. That there is a resurrection of the just and unjust; that we are to stand before the Judgment seat of Christ; that we are to meet our loved ones gone—these verities grow brighter and more inviting as I journey on.

Let's take hold anew of the study of God's Word, and let's enshrine anew its lofty precepts, admonitions and promises.—Western Recorder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Oct. 29, 1939.—Micah 2: 9-11; Luke 21:29-31, 34-36; I Cor. 6: 9-11.

TEMPERANCE LESSON

Golden Text.—Know ye not that the unrighteous shall not inherit the kingdom of God?—I Cor. 6:9.

Introductory.—The first thought that comes to us as we meditate upon this theme is that of the abundance of texts found in the Bible testifying against the evils of intemperance. A temperance lesson each quarter has for many years been the policy of the committee preparing our Sunday school series and yet the supply of temperance texts is far from being exhausted.

1. **Our Golden Text**—emphasizes a truth that is often overlooked. Unrighteousness—whether it be that of intemperance, covetousness, immorality, murder, dishonesty, selfishness, gambling, or anything else contrary to the Word and will of the Lord—not only defiles but also bars the sinner out of heaven—unless he repents while there is opportunity.

2. **Micah's Testimony** (2:9-11).—Micah was one of the faithful prophets who raised their voices against the evils of intemperance. And, like other inspired witnesses against this great evil, he pointed out some of the baneful results of it. "The women of my people," says he, "have ye cast out from their pleasant houses; from their children have ye taken away my glory forever...it shall destroy you, even with a sore destruction." This sounds very much like the indictments against present-day alcoholism. And, as in modern times, they had so-called prophets proclaiming its virtues. In this way they "in falsehood do lie," helping to obscure the "roaring lion" through the deceptions of the "angel of light."

3. **The Testimony of Jesus** (Luke 21: 29-36).—We come now to the testimony of the greatest of all witnesses. After telling of the signs of the times, He turns the light upon those who are not minded to walk in it. "Take heed to yourselves," He warns, "lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life, and so that day come upon you unawares." Notice how that He classes "surfeiting, drunkenness, and cares of this life" together. The "cares of this life," substituted for the burden for souls, harmonize quite freely with the other two sins named, all belonging to a life of godliness and self-indulgence. Drunkenness is but one among many sins that belong to those who insist on walking "after the flesh." The greatest snare of the devil is that of transforming himself into an angel of light and luring church members to live a life of self-in-

dulgence. It is to this class of people that the prophet Amos comes with this fearful warning: "Woe unto them that are at ease in Zion." Read Amos 6:1-6.

4. **What Paul has to Say on This Subject** (I Cor. 6:9-11).—Here comes another competent witness holding forth the awful consequences of sin—including drunkenness. As already noted in our comments on the golden text, Paul comes out in emphatic declarations, bringing a stinging indictment against the whole catalogue of vile sins. "Be not deceived," he says, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

It is not enough that we acknowledge this as the straight truth. Recognizing it as such, they are very foolish who keep up their career of self-indulgence and continue in one or more of these sins. Here we would like to call attention to two errors. One is that of stressing drunkenness to an extent that we leave the impression that this is about the only sin that bars any one out of heaven. The other error is that after all drunkenness is not so very bad, since

there are many other things "just as bad" if not worse. The edict has gone forth that "the soul that sinneth it shall die;" whether the sin committed is that of drunkenness, immorality, extortion, idolatry, covetousness, or any other sin. And the only way to get rid of sin is to repent before God, forsake our evil ways, accept the pardoning grace of God, and follow our Lord and Saviour in the paths of righteousness and true holiness.

We spoke of the pardoning grace of God. That is extended to all who meet His conditions for salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Repent...and ye shall receive the gift of the Holy Ghost." Upon such conditions, "though your sins be as scarlet, they shall be as white as snow." We have an illustration of this in the persons of the converted Corinthians to whom Paul wrote. After his emphatic declaration against vile sinners, he goes on to say: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our Lord." Though formerly they were vile sinners, through the grace of God they were made whole when they accepted Christ as Saviour and Lord and repented of their sins. With this agrees the testimony of Jesus when He says that He came "to save his people from their sins."—K.

BIBLE MEETING TOPIC

THE POWER OF CHRISTIAN SONG.—
Acts 16:25-34; Rev. 15:2-4; 5:8-14

Topic for October 29

MOTTO

"Sing Unto God."

OUTLINE STUDY

- I. **Songs With the Gospel Message.**
 1. Are the power of God unto salvation for believers.—Rom. 1:16.
 2. Are edifying to the congregation.—I Cor. 14:26; Col. 3:16.
 3. Beget joy.—Jas. 5:13.
 4. Uplift the heart of the worshiper.—Eph. 5:19.
 5. Bring conviction to the sinner.—Acts 16:25-34.
 6. Move the heavenly and earthly hosts.—Rev. 5:9-14; Luke 2:10-14.
 7. Have power with God and men.—Acts 4:24-31.
- II. **What Christians Have Experienced in the Use of Songs.**
 1. Encouraged the saint.
 2. Awakened the sinner.
 3. Developed the character of childhood.
 4. Strengthened the character of all who heard.
 5. Awakened the message in the preacher.
 6. Prepared the heart of the people to hear the message.
 7. Became an instrument of heavenly blessing.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sing."
2. The Songs that Are Christian.
 - a. Songs of Jesus.

- b. Songs of heaven.
- c. Songs of God's love.
- d. Songs of praise to God.
- e. Songs of Christian fellowship.

3. **What Songs Have Meant Much to Me?**
For Seniors.

1. Discuss Sections of Division II of the Outline, Relating Actual Experiences.

PERSONAL THOUGHT

Let us use the service of song to the glory of God.

SEED THOUGHTS

Sing my soul His wondrous love,
Who from yon bright throne above,
Ever watchful o'er our race,
Still to man extends His grace.

Sing my soul, adore His name;
Let His glory be thy theme;
Praise Him till He calls thee home,
Trust His love for all to come.—Anon.

I will sing of my Redeemer,
And His wondrous love to me;
He from death to life hath brought me,
Paid the price to set me free.—Sel.

III. **Suggestions for Junior Programs.**—Let the boys and girls make a list of songs having the themes suggested in the Suggestive Assignments. Discuss the topic in open discussion. **What Songs Have Meant Much to Me?** These may come from the list prepared for the preceding topic or may include some not in that list. When this phase of the meeting has had sufficient discussion the remaining time may be profitably spent in singing selections from the lists.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, OCTOBER 19, 1939

Field Notes

November 5, at 2:30 P. M., is the date set for the ordination of Bro. Junia Brydge to the office of deacon at Mt. View Church near Lyndhurst, Va. H.

October 16 to 29 is the date set for evangelistic services to be held at the Argentine Church, Kansas City, Kans., with Bro. S. J. Miller, Pigeon, Mich., in charge.

Bible conference and communion services were held recently at Thurman, Colo., and Chappell, Neb., with Bros. Peter Kennel and Wm. R. Eicher in charge. Cor.

Baptismal services are to be held at the East Fairview Church near Milford, Neb., Oct. 28. Twenty-eight converts are under instruction there at the present time. E.

Request for Prayer.—Bro. Ray H. Jones, at present confined to a hospital in Philadelphia, requests the prayers of God's people in behalf of his restoration to health.

The Lord willing, a series of meetings will begin at Chestnut Hill Church near Silver Spring, Pa., with Bro. Christian K. Lehman as evangelist. Prayers in behalf of this meeting are requested. Cor.

Bro. I. E. Burkhart of Goshen, Ind., spent a few hours in the Publishing House one day last week. He is visiting congregations in parts of Pennsylvania and Ontario, in the interests of Goshen College.

Sunday, Oct. 15, was the day set apart for an all-day meeting at Medway Church near Osborn, Ohio. The following Ohio communities were represented on the printed program: West Liberty, Orrville, North Lima, Elida.

An inspirational song service is to be held Oct. 22, 1:30 P. M., at the Stony Brook Church near York, Pa., in charge of Bro. J. W. Yoder of Huntingdon, Pa. Everybody welcome.

W. H. G.

A spiritual life meeting is announced for Hopewell Church near Hubbard, Oreg., to be held Oct. 29. This is also to be the beginning of a series of meetings at the same place, in charge of Bro. Ernest Garber of Nampa, Idaho.

The Line Lexington, Pa., congregation is looking forward to a series of meetings during Thanksgiving week, including an all-day meeting on Thanksgiving day, in charge of Bro. John S. Hess of Lititz, Pa., as evangelist.

A. S. W.

Revival services held at the Shore Church, Shipshewana, Ind., in charge of Bro. John R. Mumaw, Harrisonburg, Va., closed Sunday evening, Oct. 15. Twenty-one confessions and a number of reconsecrations are reported as the results of the meetings.

We are in possession of a neat little folder of the Johnstown Bible School, to be held at the Stahl Mennonite Church near Johnstown, Pa., Jan. 1 to Feb. 14, 1940. For further information, address Bro. S. G. Shetler, principal, Hollsopple, Pa.

Bro. Calvin Heller was ordained deacon at the Pleasant Grove Church, Salix, Pa., Sunday afternoon, Oct. 15. Three candidates passed through the lot. Bro. A. J. Metzler preached the sermon, after which Bro. S. G. Shetler officiated at the ordination.

Sunday, October 22, is the time set for the tri-county Sunday school meeting to be held in the Orrville, Ohio, Mennonite Church. On the program we see names of representatives of the three counties united in this meeting; namely, Wayne, Stark, and Medina.

Good interest is reported from Springs, Pa., where Bro. E. M. Yost of Greensburg, Kans., has been conducting revival meetings. Souls have been coming out on the side of the Lord. The meetings were to have closed Sunday evening, Oct. 15, following a communion service in the forenoon.

Change of Address.—Bro. D. D. Miller, from Elkhart, Ind., to Middlebury, Ind. Bro. E. C. Bender having taken up his work as treasurer of the Mennonite Board of Missions and Charities, Bro. Miller is relieved from that responsibility, though retaining his position as financial agent of the Board. Bro. Miller expects to keep in close touch with the Elkhart office, as the offices of treasurer and financial agent are very closely connected.

Bible conferences have been arranged for (dates not given.—Ed.) in the following churches in Nebraska: Wood River, Beemer, Milford, East and West Fairview, Roseland, and Shickley. If previous arrangements were carried out, communion services were held at the latter place last Sunday.

Last week was spent by the brotherhood at the Mennonite mission in Canton, Ohio, in a series of meetings with Bro. John Gingerich of Elkhart, Ind., as evangelist. A number of precious souls made the good confession. The meetings were to have closed on Sunday, Oct. 15, with a communion service in the morning service.

To those interested in the book, "Rightly Dividing the Scriptures," by George R. Brunk, we might say that there are still several hundred of these books on hand unsold. The book was published shortly before the death of Bro. Brunk, and we can heartily recommend it. Send your orders to Bro. S. H. Brunk, Fentress, Va.

The annual Bible conference for the churches of the Johnstown, Pa., district of the Mennonite Church will be held in the Stahl congregation during Thanksgiving week, beginning on Tuesday evening, Nov. 21, and closing on Sunday evening following. The instructors are E. M. Yost and Aaron Mast. A cordial invitation is extended to all. S.

The fourth annual home conference in the Johnstown, Pa., district will be held at the Pleasant Grove Mennonite Church, near Salix, Pa., Oct. 28, 29, 1939. Speakers from outside the home district are John S. Hess, Lititz, Pa., and Jacob Martin, Chambersburg, Pa. All subjects deal with the betterment of the home. Everybody is invited. S.

The thirty-third annual report of the Mennonite Board of Missions and Charities has recently been published in pamphlet form. Or rather, we should say, book form; as there are 148 pages in all. In this report are the minutes of the annual meeting, the reports submitted to the Board, and the usual annual reports of the India and South America missions. These books will be sent out until the supply is exhausted. Address Mennonite Publishing House, Scottsdale, Pa.

Missionary Day.—As an aid to pastors and Sunday school workers in planning for proper activities for Missionary Day the third Sunday in November, an attractive 24-page pamphlet is being prepared by the Mission Board and the Commission for Christian Education and Young People's Work. Several copies of these will be mailed

to all Sunday school superintendents the latter part of October. These booklets contain valuable information regarding the home and foreign mission fields.

A. J. M.

Recent visitors in the Publishing House included the following: A. S. Huber and wife, Lititz, Pa.; Titus Metz and wife and Mrs. Haupt, Telford, Pa.; Mrs. Alvin Moyer and daughter Anna, Souderton, Pa.; S. S. Gilliland and family, Denver, Colo.; Willard C. Shisler and wife, Harleysville, Pa.; Henry Landis, wife and son John and daughter Elizabeth, Chambersburg, Pa.; Fred Lohr, wife and two daughters, Lancaster, Pa.; David Yoder and wife and son John Yoder and wife and son, Johnstown, Pa.; Menno Esch, wife and daughter, Jerome, Pa.

Correspondence

Lansdale, Pa.

The evangelistic services held at the Lansdale Mission, with Bro. William Jennings of Concord, Tenn., as evangelist, were well attended. There was a live interest manifest. Eight precious souls took their stand for the Lord, and two reconsecrated their lives to Him.

Yours in His Service,

Oct. 9, 1939. Jacob Z. Rittenhouse.

Waynesboro, Va.

(Springdale congregation)

Greetings to All:—We have had two meetings of deep concern and which will mean much to the congregation at Springdale. On Saturday, Sept. 16, votes were taken for two ministers and on Monday the eighteenth these two were ordained by lot. Of the eight candidates, Bros. Charles Grove and Franklin Weaver were the two whom God chose. Bro. Grove has served in the office of deacon for many years and Bro. Weaver has been a faithful Sunday school worker. Bros. S. H. Rhodes and J. L. Stauffer were with us during both services. Bro. Rhodes preached on Saturday and Bro. Stauffer on Monday, with Bro. Rhodes officiating.

On Saturday, Sept. 30, previous to our communion service at Springdale, one of the new ministers, Bro. Grove, preached his first sermon since the ordination. We felt we had before us one who placed his confidence in Christ's strength. He held up the crucified Christ, using as his text, I Cor. 2:2.

Heaven has become very precious to Bro. Amos Showalter's family during the past summer, for in only a little over three months' time, both father and mother were called away. Though hearts are bleeding, we can feel that those left behind are living in the Christian's great hope of meeting them again in Christ.

Visiting brethren who have favored

us with their presence and messages since our last writing are Bros. Snively Martin of Hinton, Va., John Garber, of Harrisonburg, Va., J. A. Heatwole, of La Junta, Colo., and Newton Weber of Ft. Wayne, Ind. We hope we can look forward to similar visits in the future.

Oct. 9, 1939. Rachel Heatwole.

De Soto City, Florida

Tuesday, Sept. 12, Bro. J. P. Sauder with his three boys, Sisters Anna Byer, Dora Taylor, and Lenora Currey, all of Tampa, met with us in the Lord's house. Bro. Sauder spoke from Psalm 50; Sister Taylor spoke to the children, 23 present.

Sisters Edith and Nora Moyer, Erma Delp, and Florence Landis, of Montgomery Co., Pa., were with us last night.

We surely have claimed the promise of Matt. 18:20 in our Sunday-school work this summer. We are asking the Lord to direct some of our people to locate with us for the winter; we feel if we had a minister to have regular services it might show interest in the work. There are a few cottages to rent here, and the owners offer to furnish them for light housekeeping. We have a good school here for first six grades. The higher grades are taken to Sebring by bus. We do not have electricity connected at the church, so we have only day service.

At present Sunday school is at 2:30 p. m. It is almost impossible to live here without a car, as De Soto City is not a city, as the name implies. For further information write us.

In His name,

Anna and Jennie Ebersole.

Oct. 9, 1939.

Louisville, Ohio

(Stoner Heights Sunday School)

Dear Herald Readers:—We thank God for both temporal and spiritual blessings bestowed upon us.

It has been some time since you have heard from this place. Since the last writing a building has been erected suitable for Sunday school and church services, in a good location, which has now been purchased for a reasonable sum by the Beech Church. We are very thankful, and glad that people of our home church have shown such a fine missionary spirit and interest in this mission Sunday school.

We have had a fairly good attendance all through the summer, the average being 45, and are looking for a better attendance this fall and winter. The work here looks very promising, for which we thank our Lord and Maker.

We begin our services at 9 o'clock every Sunday morning and have preaching services the first Sunday of each month. Bro. J. A. Leichty preached for us Oct. 1.

We are looking forward to a series of meetings to be held from Oct. 27 to Nov. 5, in charge of Bro. Newton Weber of Ft. Wayne, Ind.

We would like to hear from other mission Sunday school on methods and how they are conducted.

We extend an invitation to all to visit this Sunday school and we are sure you will receive a blessing.

Oct. 10, 1939. Orris L. Yoder.

Edwards, Mo.

Dear Herald Readers, Greetings:—Bro. J. M. Yoder of Leonard, Mo., was with us Sept. 6-29, holding meetings first at Cable Ridge Schoolhouse, then here at Lick Creek, and later at the Post Oak Church in the Majorville community. While there were no public confessions, we know that Christians were strengthened and sinners were warned of the error of their way. Bro. Yoder visited in many homes at each place, and was faithful in the discharge of his duty as a minister of the Gospel.

On the evening of Sept. 20, a very appreciative audience listened to Bro. G. J. Lapp tell of experiences in India. He was accompanied by Sisters Lapp and Mary Holsopple.

Sunday morning, Sept. 24, Bro. Leroy Gingerich of Versailles brought us the message. It was a very timely message, giving us of Christ's teachings. He with his wife and Sister Dorothy Landis crossed the Lake in a row boat that morning to be with us, and returned for a three o'clock appointment that afternoon on the north side of the Lake.

We are expecting our bishop, Bro. J. C. Driver, to be with us in a communion service on Nov. 5. As a small group of Christian believers we enjoy these communion seasons very much.

Bro. and Sister V. D. Miller of Kansas City continue to come to the Post Oak Church the second Sunday of each month, bringing with them a minister or a group of workers to give programs. Bro. Raymond Hershberger of the Sycamore Grove Church, was scheduled to preach there Oct. 8. On the fourth Sunday Bro. Brubaker fills the appointments at Post Oak.

As the natural harvest is being gathered in at this season, may we be as diligent in gathering in souls for His Kingdom.

We ask an interest in the prayers of all Herald readers.

Oct. 10, 1939. Ida Brubaker.

Topeka, Ind.

(Maple Grove congregation)

Greetings in Jesus' Name:—On Sunday, Sept. 24, in the absence of Bro. Yoder, Bro. M. C. Lehman delivered the morning message. Bro. Levi Hartzler, who has been doing relief work in Spain, was here recently and gave us a talk on the need of Spain, spiritually and physically.

(Continued on page 620)

Miscellaneous

SUCCESS

I offer you a rugged road,
A cross of duty as your load;
I promise you a lot of thorns
Before renown your life adorns;
I have a lot of knocks in store
For all who plod with me to shore;
Sometimes my mercy you may doubt,
And wonder what it's all about—
But I'm success.

All those who travel in my path
Must sometimes suffer pain and wrath;
Some lookers-on will laugh and sneer
While others stand to boost and cheer;
Hard battles must indeed be fought,
And many times you hear, "You ought,"
While many lessons hard I'll teach
Before the goal of life you reach—
But I'm success.

I'll let you labor night and day
And almost wear your life away;
Sometimes I'll call you back to work
Where you have failed or tried to shirk,
I'll show you that it's faithful souls
Whose names I write on honor rolls;
And so you'll need an aim that's high,
A purpose great to travel by—
But I'm success.

No idlers need apply to me,
Or try to keep my company;
For idlers cannot stand my test;
I do not have one as my guest;
'Tis only men of mighty will
For whom I have a place to fill;
Then with resolution strong
Just follow in my steps along—
For I'm success.

I save from all that's mean and low,
From all that would defeat, you know;
I give to all a noble name
And honor some with mighty fame;
At last I grant you Heaven's goal,
A crown of vict'ry for your soul,
A home of joy and peace and rest
With all the holy and the blest—
Yes, I'm success.

—Walter E. Isenhour.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the third quarter of 1939, 105 obituary notices appeared in the Gospel Herald; the departed ones ranging in age from infancy to 94 years, 11 months, and 24 days. The ages given are as follows:

Over 90— 3
80 to 90—22
70 to 80—31
60 to 70—21
50 to 60— 8
40 to 50— 3
30 to 40— 4
20 to 30— 4
10 to 20— 4
1 to 10— 2
Under 1— 3

Average age, 63 years, 3 months, plus.
Among them were 1 bishop, 1 minister, and 1 deacon.

Foreign births: Germany 1; Switzerland, 1

Deaths in the different states and provinces: Pennsylvania, 44; Ohio, 17; Indiana, 13; Missouri, 4; Illinois, 3; Michigan, 3; Iowa, 3; Oregon, 3; Maryland, 2; Nebraska, 2; Ontario, 2; Virginia, 2; California, 1; Alberta, 1; Colorado, 1; Delaware, 1; New York, 1; North Dakota, 1; Oklahoma, 1.

Hammett, Idaho.

GROWTH IN KNOWLEDGE

By Fannie Hershey

For the Gospel Herald.

(Paper read at Colorado Christian Workers' Conference at Manitou Springs, Colo., Oct. 1, 1939.)

I have memories of one certain motto which hung on the walls of a room I once frequented. It is the only thing in the room which I remember distinctly. Twenty-three years have not erased it from my mind. It was white and lettered in gold, and this is what it said: "To know Christ, and to make Him known." These words set forth a worthy purpose for my life. It didn't occur to me then, but I know it now, that it has taken all these years (and will take as many more as God shall spare me) to truly know Christ as I should know Him. And as I am learning to know Him I must also be making Him known.

Peter says, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." I take this subject of growth in knowledge to mean this knowledge spoken of in the verse just quoted, knowledge of our Lord and Saviour Jesus Christ. But how do we grow in the knowledge of Him? That is the question. I think of a very homely illustration that may help us think together along this line. In our barn is a family of cats. They came to us as strangers and were exceptionally wild and fearful of any one who would come near them. But one day they discovered the milk pan. When no one was there they drank of it. Another time they found it again, and then again, until they discovered that we had placed it there and for them. Naturally they became less fearful and more trusting, until now they know us as their friends.

This cat family is like people who are strangers to the Lord. They have a feeling of intimidation in His presence. They want to run away from Him. Their thoughts and doings are at enmity with Him—until perchance they get a taste of His goodness (They are fortunate to be living in a land where some of that goodness is to be found). It is food like honey; they want a little more. They drink to the full. This food which is the Word of God fills their souls and they realize that they have met the Lord Jesus Christ. He has shown a portion of His true self to them, and they begin to believe.

Faith is a wonderful thing. If we lose faith in anything we push it aside and

forget about it. That thing becomes a loss. On the other hand, if we have faith we will work with and for it, harnessing up all our energy for the achievement of a certain goal. So faith in the Lord Jesus is followed by "Putting on the Lord Jesus." In our own words, we will wear His virtues, or make them a part of ourselves. Even though we have met the Lord in the way our knowledge of Him is incomplete unless we see His virtues and partake of them as our second nature.

Peter tells us that through the knowledge of Him we are made partakers of His divine nature. He tells us then to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

When we are born again Christ enfolds within us that spark of infinite love which is God dwelling in us. And we poor mortals who talk about each other, are jealous of one another, who quarrel over our disagreements and come short in so many ways (even after that spark of His love has entered in) may after all find grace enough to cover those imperfections, and more grace to teach us how to abound more and more in the virtues which belong to Jesus Christ.

By continual use the muscular system becomes strong, tough, and hardy. By exercise in the Lord's work we come to know Him better. When we have Him as a coworker we can feel His meekness and His humility. We know also that He shares His love with the poorest, the most needy, the most sinful of sinners.

We see His patience in teaching His disciples for three years, and then after that close association they wondered who should be the greatest. But the things which these well-meaning disciples did not understand became clear to them with years of toil with and for the Master. So that when Peter became old, he could very understandingly write those words: "Add to your faith virtue," etc.

Then he adds this statement: "He that lacketh these things (The virtues of Jesus) is blind; and cannot see afar off, and hath forgotten that he was purged from his old sins."

There is nothing secret about the armor with which Christ has equipped His followers. It is decidedly different from the methods of carnal warfare. Two nations at war with one another exercise the greatest secrecy in their plans and purposes. Their weapons are equipped with secret devices which the enemy is not supposed to know. We cannot even believe the statements they

make with regard to their advancement.

But Jesus said, "In secret have I said nothing." He says simply, "Take my yoke upon you and learn of me." This invitation comes to all alike to come, taste, and see. He had no cunningly devised instruments of warfare. He was truth through and through. He left every opportunity to search out and to know Him and His plans for His Kingdom. And as we daily come to know Him better, we discover that to increase our efficiency our knowledge should also increase. For how can we know where to direct our efforts if we do not know where His needs are? How can we do His work efficiently if we have not discovered His methods of work? How can we feed others if we have not discovered and mastered the food for our own bodies? It behooves us, then, to come and learn of Him, throwing our whole body, mind, and soul into His work that He may make of us vessels of honor to bear His name to others.

Wherever His name has been preached and received, it has been accompanied by increased knowledge and efficiency. I refer to the civilization which Christian nations enjoy. Educational institutions had their origin in the Church, with the Bible as a text book. It developed and grew until we have in Christian lands the greatest institutions of learning that exist in all the world. The Kingdom of Jesus Christ is founded upon truth, and wherever it is preached and accepted, ignorance and superstition begin to decrease. If you wish to find the most ignorant spot on the earth, go where the name of Christ has never been known.

You and I, when we think it through, will say with Paul and with every true missionary, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Cheraw, Colo.

THE COMMONPLACE IN LIFE

Commonplace is one characteristic of our life. Great and small are confronted day after day by the same round of duties, the same routine of what often seems petty or tiresome. There are vacations; there are holidays; there are celebrations of all kinds. But, after it is all over, we meet again with the inevitable commonplace obligations of daily living.

Through haste or carelessness in the daily task, which had become a hated commonplace affair, casualties happened that cost many human lives, or heavy financial losses. There is nothing commonplace in our work, whatever it may be. Every bit of it is important, and should be done with the best care.

A vacation should be followed, not by regrets but by a greater desire to do our work in a still better way. Regrets are a weakness and a waste of time.

"Doing" is a better motto to begin the months following relaxation of whatever nature. The word "do" alone is found in the Book about 1,596 times or hundreds of times oftener than the words believe and faith, vital as these two are to the Christian faith. Paul put the matter of "doing" as essential in human life:

"Do all things without murmurings and questionings."

This refers only to one's work, and does not mean submission to injustice or unfair methods. Some of the early Christians thought they were called upon to do wonderful things, and were released from the burdensome tasks they had been performing as a part of their daily life. Paul said no to such claims. They were to keep on working, and do the commonplace task in a still better way than they ever had done it before. Longfellow has a thought about this that is appropriate here:

"For his heart was in his work, and the heart Giveth grace unto every Art."

There is no fame needed to make the commonplace life fulfill its purpose.

—J. A. Derome.

WHY DO PEOPLE MAKE SO MANY FAILURES IN LIFE?

This question was asked of a noted psychologist, and here is his answer:

1. Finding fault with the other fellow but never seeing our own.
2. Doing as little as possible, and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points, and too little time correcting our own.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The faculty of Goshen College returned a few days before the opening of classes in order to spend a quiet day together in fellowship, discussion, and prayer. The day chosen for the retreat was Sept. 7. The group went to a quiet place several miles from Goshen. The forenoon was devoted to a worship service, with Bro. H. S. Bender speaking on I Pet. 1:11. The theme for the afternoon session was "Building a Christian College Community." The entire evening was given over to a helpful prayer meeting, led by Bro. S. C. Yoder.

This year the Freshmen again came a few days early, arriving on Friday, Sept. 8. The upper classmen registered on Tuesday, Sept. 12. The present enrollment stands at 303. The enrollment by classes is as follows: Post-Graduates, 4; Part-time students, 39; Seniors, 33; Juniors, 51; Sophomores, 66; and Freshmen, 110. Mennonites (of our group) total 195; while Mennonites of other groups number 13. This is the highest Mennonite enrollment for the first semester in the history of the College. The enrollment of full-time Bible students shows a rise from last year's

4. Slandering those we do not like.

5. Procrastination—putting off until tomorrow something that we should have done day before yesterday.

6. Deceit—talking friendly to the other fellow's face and stabbing him in the back as soon as he turns around.

7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.

8. Disloyalty to those who have trusted us.

9. Egotism—the belief that we know it all, and no one can tell us anything.

10. Last, but not least, lack of necessary training and education to enable us to stand at the head in our line of work.—D. Carl Yoder.

IMMODEST APPAREL

I am enclosing a clipping that I have taken from a daily paper recently. Are there those in U. S. A., who call themselves Christians who might get a good moral lesson from the discipline that is enforced by the Mexican police force?

BAN GIRLS IN SHORTS

Mexican Police Ask Them to Go to Hotel And Change

San Antonio, Tex., Aug. 29—(A. P.)—Women tourists no longer may wear shorts in Monterrey, Mexico.

William H. Furlong said Juan S. Farias, manager of the Monterrey Chamber of Commerce, told him police will not "embarrass or antagonize women tourists" but they will be asked "to please go to their hotels and put on skirts or slacks."

—Sent by John E. Kauffman.
Parkesburg, Pa.

eight, to seventeen. Ten Freshmen are taking the Christian Worker's Course. This splendid attendance, and the Bible School enrollment are very encouraging.

The men students enjoyed a pleasant outing on Sept. 14, as did the young women. The next evening all met together for the annual get-acquainted social.

Four faculty members returned to the campus this fall, after being absent all or part of last year: Bro. S. C. Yoder, Sister Olive G. Wyse, Sister Mary Royer and Bro. John E. Coffman, Assistant librarian. Six new staff members also came to Goshen College this year. Bro. E. E. Miller began his duties as personnel director and instructor in the Department of Education. Bro. Paul Erb of Hesston College is teaching English here the first semester. Bro. Jacob Sudermann comes as the new German teacher. Sister Lois Gunden will teach French and English. Bro. H. Clair Amstutz is teaching courses in the Natural Sciences. Bro. Levi C. Hartzler is assisting in field work until Christmas. Since Goshen College must meet certain educational requirements to receive proper accreditation, we are happy to note that the coming of Brethren Miller and Am-

stutz brings the number of doctor's degrees on the faculty to twelve.

The Executive Committee of Mennonite Board of Education met here on Sept. 6. In addition to approving the budgets of the two schools under the Board they authorized the erection of the new Goshen College Memorial Library. Ground was broken for the building on Sept. 13. The building committee consists of the Brethren D. D. Miller, E. J. Yoder, C. L. Graber, D. A. Yoder, S. C. Yoder, and H. S. Bender. A fire-proof library has long been one of the greatest needs of the school.

On Sept. 21 the Health Center was officially opened. The Center is located in a new wing of Kulp Hall, erected this past summer. Dr. H. Clair Amstutz, M. D. is College Physician and is in charge of the Center. Bro. and Sister Wade Jones, both registered nurses, will assist him. Here students are given medical examinations and receive free treatment in case of illness. This service should prove a blessing to the students, as well as relieve their parents of considerable concern. Students are calling daily for treatments.

Sept. 22-24 Bro. Paul Erb conducted a week-end series of religious meetings, helping to start the students off with the right spiritual attitudes and habits. The annual evangelistic services are planned for Oct. 29-Nov. 5, with Bro. A. C. Good of Sterling, Ill., in charge.

Last evening a student of Egyptian history, George S. Kendall, gave an illustrated lecture on the wonders of the ancient world. He spoke of Solomon's and Herod's temples, the pyramids, the sphinx, and especially of the recent opening of King Tutankhamen's tomb. Mr. Kendall paid high tribute to the reliability of Biblical history, claiming that it has been demonstrated that the Pharaoh of the Exodus actually drowned (in the Red Sea).

Bro. Paul Mininger continues to serve as pastor of the North Goshen Mennonite Church. He is assisted by a group of Christian students from the College. Bro. J. C. Wenger is the Sunday-school superintendent, and Sister Lois Gunden is the Primary superintendent.

We solicit the prayers of the Church in the task of providing our students with a truly-Christian education.

Oct. 6, 1939. John C. Wenger.

CORRESPONDENCE

(Continued from page 617)

On Oct. 1 we had counsel meeting. The all-day meeting which had been planned for the outgoing missionaries was cancelled, as their sailing date had been changed to an indefinite time.

Monday, Oct. 2, they received a telegram that they should be ready to leave Seattle, Wash., Oct. 13. Once again we are reminded of the power of God in directing our paths.

On the morning of Oct. 8, we had our communion service, with Bro. John Friesen assisting Bro. Yoder. In the evening we had our farewell service for Bro. and Sister Friesen.

Donald Miller, son of Ernest Miller (a returned missionary from India), addressed the children's meeting. Bro. Miller spoke on the "Quest for India," Bro. Yoder on "We Give," and Bro. and Sister Friesen on "We Go." It was a very sad and impressive service. We all remember of missionaries going to foreign countries, but it never meant so much as when some of our own number have answered the call. Sister Friesen was a teacher of a class of girls from high-school age and on to the late twenties. Our class met Sunday as it probably will never meet again. Six and a half years will make many changes. None of us realized so much what it meant till it was time to say "good-by." We surely will miss Bro. and Sister Friesen, but when you remember the same stars and sun shine over us, the distance doesn't mean so much. Our prayers will always be with them; we cannot all go to the foreign fields, but we can always pray. "The effectual fervent prayer of a righteous man availeth much."

We are looking forward to our revival meetings which will be in December, with Bro. Newton Weber of Ft. Wayne in charge. Let us all pray for the saving of lost souls. In His name,
Oct. 10, 1939. Polly Greenawalt.

Broken Bow, Neb.

We are grateful to the Lord for His goodness to us in so many ways. On Oct. 8, we had the joy of seeing the new church building dedicated at this place. Since the first brethren moved into this place, seventeen years ago, many have visioned an organized congregation, with a house of worship here. A number of years ago a local organization was effected, and now a building was erected and dedicated free of debt, costing \$915.00, and with a seating capacity of 150-175. We are taking this opportunity of thanking all the donors for their part in the making of this possible. The dedication services were witnessed by about 100 visitors, mostly from our sister congregation. The dedication sermon was preached by L. O. Schlegel, and the dedication services were in charge of J. E. Zimmerman. The afternoon service was divided up under the subject of The Church; the brethren, Peter Kennel, John Roth, and Wm. R. Eicher speaking on it from its various angles. This congregation has now a membership of 43, and an attendance of 60 and more. Very recently a deacon was ordained, Bro. Ivan Hostetler drawing the lot.

Bible conference is now in progress, extending over the dates of Oct. 8-10. The Brethren, J. E. Zimmerman and Wm. R. Eicher are instructors. Communion services will also be held.

A much needed rain has just fallen, counting up one more blessing to us. The summer and fall so far had been very dry and crops very short.

Pray for us at this place that we may be, and remain, faithful in His service.
Oct. 10, 1939. Cor.

Leonard, Mo.

Dear Herald Readers, Greetings:— From Sept. 21 to Oct. 3 we enjoyed spiritual blessings in our revival meetings with Bro. Geo. Miller of Wellman, Iowa, as evangelist. One soul accepted Christ as his Saviour and the congregation was strengthened. We feel there were others counting the cost.

On Sunday, Oct. 1, we had our Sunday school meeting. A goodly number of brethren and sisters from Hannibal, Pearridge, and Palmyra congregations were with us, also Bro. and Sister M. D. Allison and sons Vernon and Charles from Kansas City, and Bro. S. S. Hersherberger from Harrisonville, Mo.

Bro. William Detwiler of Iowa worshiped with us during our revival meetings.

Sister Lydia Littleton, who has spent several years in Montana, is making her home here again.

Sunday, Oct. 8, Bro. Russel Detwiler, Sister Leroy Zook and two sons, Sisters Hilda and Freda Brenneman of Iowa were with us in our morning worship.

We welcome anyone passing this way to stop with us.

Oct. 11, 1939. Margaret Bissey.

Bird-in-Hand, Pa.

(Stumptown congregation)

Dear Herald Readers, Greetings:— "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

This scripture was brought very forcibly to us in meditation on the eve of Oct. 8. There was an inspirational song service held at the church, with a full house and good attention. Different leaders were appointed for a fifteen-minute period; and also a minister gave a short address, which was very good and it made us appreciate the value of song much better.

I believe many others felt this song service fit in at good time, as this Sunday evening, Oct. 15, Bro. Simon Bucher of Lebanon expects to start a revival at the congregation. The song service revived us, and especially the last fifteen-minute period of "Heaven."

How it lifts us up in spirit and we can say with a hymn,

"O think of the friends over there,
Who before us the journey have trod,
Of the songs that they breathe on the air,
In their home in the palace of God."

The church was crowded. The prayers of God's people are always appreciated for many need Christ but are not willing to leave sin and come to Jesus and join in with the people of God. May many come before it's too late is our prayer. Mrs. Clarence M. Snader,
Oct. 12, 1939.

THE BURIED TALENT

And I was afraid, and went, and hid thy talent in the earth.—Matt. 25:25.

When Christ ascended into Heaven, unto His Father's throne,
He left His earthly ministry to us to carry on;
With talents He entrusted us, according to our strength,
That we might have some gain for Him when He should come at length.

Oh, what a privilege to be in business for the King,
To thus employ our human powers, and royal tribute bring;
To some He gives in talents five, a token of His trust,
To others two; still others one—but always He is just.

He does not tell how much to gain, but leaves it in our hands,
And takes His journey, as it were, to far-off, distant lands.
Will we invest in souls of men that make the King rejoice?
Or will we "dig" for things of earth? Yes, we must make the choice.

The things we give are what we have—returned in double-store;
The things we bury will decay, till we shall have no more.
For talents we invest for God will always bring reward;
The diligent will be repaid when we shall see the Lord.

How many talents God has given lie buried in the ground
In such debris of selfishness, they never can be found!
Oh, could the servants of our God but realize the need,
The thirsty would be given drink—the hungry they would feed.

But thirsty souls will still thirst on, and hungry cry for bread,
While opportunities pass by, and talents lie as dead;
And strangers passing by our door will not be taken in,
And fevered brows grow cold in death for help that "might have been."

Today has placed before our feet the open Door of Time,—
A door that none on earth can shut—a privilege sublime:
So let us do the best we can, that man God's love may learn,
And come and worship at His feet upon the King's return!

—Mary V. Harris in Herald of Light.

Missouri-Kansas Conference

Report of Church Conference held at the Pleasant View Church near Hydro, Oklahoma, Aug. 7-11, 1939.

Ministers present during part, or all of the Conference Sessions:

Bishops.—H. A. Diener, J. C. Driver, J. M. Kreider, J. G. Hartzler, J. A. Heatwole, D. D. Miller, Alva Swartzendruber, Milo Kauffman.

Ministers.—E. J. Berkey, E. C. Bowman, Andrew Bontrager, J. P. Brubaker, Earl Buckwalter, LeRoy Cowan, C. B. Driver, Harry Buckwalter, Ira Buckwalter, Allen H. Erb, Amos Gingerich, Leroy Gingerich, S. S. Hershberger, Nelson Hinstead, Simon Hershberger, Lawrence Horst, Raymond Hershberger, Charles Diener, Charles Schweitzer, Jess Kauffman, Amsa Kauffman, John Slagell, D. L. Sommers, Earl Showalter, L. O. King, H. Frank Reist, L. C. Miller, I. Mark Ross, M. M. Troyer, Gideon Yoder, M. A. Yoder, Nelson Kauffman, J. R. Shank, E. M. Yost, R. M. Weaver, John M. Yoder, Edward Selzer.

Deacons.—A. N. Troyer, Abram Willems, Aaron Zook, Levi Headings, H. E. Hostetler, Joseph Slagell. Newly ordained Ministers welcomed as members of conference: Raymond Hershberger, Garden City, Mo.; Amsa Kauffman, Tuleta, Texas.

Miscellaneous Business

Requests: By J. A. Heatwole, to ordain a bishop in his district. By D. D. Miller, to change location if circumstances permit.
By Amos Gingerich, for Conference letter.
By H. A. Diener, permission to extend the license to preach of I. Mark Ross for one year.
By LeRoy Cowan, for permission to change location.
Nominating Committee: J. D. Mininger, S. S. Hershberger, Jess Kauffman, R. M. Weaver, Alva Swartzendruber.
Resolutions Committee: J. R. Shank, Milo Kauffman, Allen Erb.

Officers and Committees

1. Executive Committee: Mod., Milo Kauffman (1941); Asst. Mod., E. J. Berkey (1940); Secy., Earl Buckwalter (1940); Associate Members: H. A. Diener (1940), D. D. Miller (1941).

2. District Mission Board: Pres., Earl Buckwalter; V. Pres., George Coopridge; Secy., Charles Diener; Treas., S. Enos Miller; Fifth Member, Edward Selzer.

3. Member of Mennonite Board of Missions and Charities, Alva Swartzendruber.

4. Member of Mennonite Publication Board: J. R. Shank.

5. Member of Mennonite Board of Education: (3 yrs.) H. A. Diener.

6. S. S. Field Worker: Jess Kauffman.

7. District Evangelist: Earl Showalter.

8. Delegate to Dakota-Montana Conference: Alva Swartzendruber.

9. Workers' Conference Moderator: Amsa Kauffman; Asst. Mod., Leroy Gingerich.

10. Hutchinson Mission Local Board: Alf. O. Miller, Harold Ely.

11. Kansas City Mission Local Board: S. S. Hershberger, Wm. Smith.

12. Children's Welfare Board: R. P. Horst, Edw. Yoder.

13. Hannibal Mission Local Board: J. M. Kreider, Nelson Kauffman, H. R. Buckwalter.

14. La Junta Hospital and Sanitarium Board: Jess Kauffman, Amos Rhodes.

15. Problems Committee: H. Frank Reist (1940), H. A. Diener (1941), Leroy Gingerich (1942).

16. Young People's Activity Committee: Harold Ely (1940), Paul Erb (1941), Gideon Yoder (1942).

17. Sewing Circle Advisory Committee: C. A. Vogt (1940), L. O. King (1941), Roy Troyer (1942).

The request from the Historical Committee of General Conference for permission to ask for contributions from our congregations to help pay the cost of a separate room in the new library at Goshen College for Mennonite Church Archives was granted.

Motion: That we endorse the resolutions, adopted by General Conference at Turner, Oreg., in Aug., 1937, called "Peace, War, and Military Service."

An invitation conjointly by the Hesston and Pennsylvania congregations for the 1940 Conference was accepted.

Resolution of Sympathy

Since our heavenly Father, in His infinite wisdom, has removed from our midst our beloved brother and bishop, Bro. S. C. Miller, we humbly submit to the will of God, and hereby express our sympathy to our Sister Miller, the daughters, and other relations.

Resolution of Appreciation

Since we have enjoyed Christian fellowship and received many blessings during these days of Conference, we wish to express our appreciation:

1. To God, for the favorable weather, and for His presence with, and blessings to us.

2. To the Pleasant View Congregation, for so kindly and efficiently ministering to our physical needs while we were with them.

Resolution of Appreciation

To Amos Gingerich for his faithful and painstaking efforts as President of our District Mission Board.

Resolution of Appreciation

Resolved, that we, the Mo.-Kans. Conference assembled at Pleasant View Mennonite Church, Aug. 7-11, hereby express our gratitude to Harry Buckwalter for free transportation of the tents; to A. C. Carmen, for the use of grounds; to the Broome Electric Co., for special effort to furnish us with electricity; to the Hockaday Hardware Co., for butane gas stoves and electric refrigerators; and to T. J. Hughes and Stewart Lumber Co., for lumber and to others for seats and benches.

Conference Resolutions

Question I. What methods shall this Conference adopt to place our many consecrated young people into the fields from which calls for workers constantly come?

We recognize that there are many fields ready to harvest in the immediate communities of our congregations, in our rural fields, in our institutions, in our cities, and in our foreign fields; We also recognize the many consecrated young people whom we might direct to these fields.

That we may more effectively bring the worker to the field, we recommend:

1. That soul-winning be emphasized as the daily duty of every member.

2. That the grace of giving be emphasized by teaching and organized direction.

3. That the Church be more diligent, praying the Lord of the harvest to send forth more laborers into His harvest.

4. That those in positions of influence and authority such as bishops, pastors, evangelists, local mission board officers, and members, look out in a watchful way for young people and make a way for them to enter these fields.

5. That we sympathetically lead the prospective workers into conformity to the doctrine and practice of the church.

6. That the young people seek to be "An example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

7. That the Conference consider seriously the appointment of some man whose duty it shall be to survey the field with the objective of relating the possible worker to the needy field.

II. The Value of a United Ministry in Promoting the Standards of the Church.

Resolved that we believe—

1. That in unity there is strength—"One shall chase 1000, and two shall put 10,000 to flight."

2. That unity is effected by our personal attitudes toward one another.

3. That the closer we get to God the closer we get to each other.

4. That we should endeavor to come to mutual understanding of each other.

5. That we be mutually mindful of the decisions and regulations made in our Conference deliberations.

6. That we carry the mark of separation enjoined in John 13:35, "By this shall all men know that ye are my disciples, because ye have love one for another."

On Christian Consistency

Christian consistency is the harmony of believing, professing, and practicing the principles of Jesus Christ. This is beautiful in the sight of God. (Psa. 90:17.) We should learn by the grace of God to enjoy this kind of beauty. (Tit. 2:11-15.) We exhort all to put away the expressions of the carnal heart and to put on the Lord Jesus Christ. (Psa. 13:13, 14.) A life thus arrayed will be glorious in the beauty of holiness. (I Cor. 3:18.)

SPECIAL MEETINGS

Williamson, Pa.

Report of the Fourth Annual Sunday School Meeting held at the Williamson Mennonite Church, near Williamson, Pa., Aug. 12, 13, 1939.

Organization.—Mod., Norman Martin; Chors., John Eshleman, Paul Martin; Secy., Elizabeth I. Horst.

Program and Speakers.—(Saturday evening) Devotion (I Tim. 4), Harold Hunsicker; Meeting the Problems of Youth, Sanford Shetler. (Sunday morning) Devotion (Eph. 4:1-13), Charles Shank; Sunday School Lesson, J. Irvin Lehman; Children's Meeting, Sanford Shetler; Sermon (Isa. 62:10), Sanford Shetler. (Sunday afternoon) Devotion (Psa. 119:1-24), Walter Lehman; Be Ye Reconciled to God. How? (II Cor. 5:20), Harry Witmer; The Congregation's Duty to the Sunday School, Harvey E. Shank; Teaching the Lesson vs. Teaching the Pupil, Sanford Shetler. (Sunday evening) Devotion; A Changing World and Our Unchanging Christ, Harvey E. Shank; What Shall the Harvest Be? Sanford Shetler.

Thoughts Gleaned.—Ways of meeting problems: (1) Run away from them; (2) Meet, face, and fight them; (3) By compromising. Youth must meet her own problems. Difficulties: (1) Changes. God's Word never changes; (2) New inventions make new temptations; (3) So many youth come into a home unwanted and a home unprepared for children; (4) Older folks are breaking down in the examples they set. A few of youth's problems: (1) What shall I do for a living? a. "Six days shalt thou labor;" b. Don't sacrifice Christian principle for money; c. "The just shall live by faith." (2) Save money or spend? Be thrifty and save. (3) Vocation? (4) Schooling? Christian education if possible. (5) Must I follow the advice of my parents? No. But you will suffer if godly advice is disregarded. (6) Where shall I spend my evenings? (7) When shall I settle down? (8) What shall I read? (9) What shall I wear? It is up to youth to keep the Church pure. (10) Is the Church right? Our forefathers were right; study their lives. (11) How can I win friends? (12) Who shall I associate with? (13) How control my thoughts? (14) How shall I face disappointment? (15) How shall I know the Lord's will? (16) How long shall I wait to get married? (17) I would be the only one. Dare to be a Daniel. (18) Shall we build, buy, or rent? (19) Shall I take part in high-school activities? (20) Quit job or work on Sunday?

(21) Shall I join the Union? (22) Life insurance? (23) How read the Bible? (24) What shall I do in case of war? (25) What is a nice sized family? (26) Where shall we go to church? (27) What shall I do when the church does not give work? (28) What shall I do with life's burdens? Cast thy care upon the Lord. "They that wait upon the Lord shall renew their strength." "Lift up a standard for the people." The Word is our Standard; ensign of peace and holiness. "Be ye reconciled to God" (II Cor. 5:20). Man (a) as created: glorious in His own image; (b) In the fall: defiled, condemned, without hope; (c) Need of redemption (Rom. 8:7); (d) In his redeemed state: child of God, access to the throne; advocate with the Father with hope; fellow heirs with Christ; a new creature. Sunday school is church at work; nursery of the church; teaching part of the church. If necessary church support Sunday school; have suitable organization (Holy Spirit and power of God to make organization go); suitable teachers (loyal and faithful); provide Sunday-school rooms; provide maps and charts; provide good literature. Church, Sunday school, and home should work together. All need to work for one end that God's blessings be on us all. Teacher should have an appeal to pupils. A teacher who teaches pupils (1) asks and answers questions; (2) gives illustrations; (3) every effort to interest all the class at all times; (4) definite aim. "Whatsoever a man soweth that shall he also reap." What shall the harvest be for the wicked? for the saved?

Secretary.

Tofield, Alberta

Report of the ninety-third Sunday School Quarterly Program, held Sept. 24, 1939.

Organization.—Mod., W. S. Stutzman; Chor., Ferne Roth; Secy., Verna Stauffer; Dev., Joe Burkholder.

Program and Speakers.—The Importance of Choosing the Best and Highest Things in Life, Dan Brenneman; The Far-reaching Results of Neglected Opportunities, John Wide-man; From Whom should We Seek Advice in Making Vital Decisions? Lydia Roth; The Harmony of a God-directed Life, Mahlon Bender; Children's Meeting, Lavanda Yoder; Maintaining Our Convictions in the Face of Opposition, M. D. Stutzman; The Christian's Testimony in the Midst of Intemperance, Grace Brenneman; Hearing and Responding to God's Call, Jacob King; The Influence of Godly Leadership, Elmer Maurer; God's Rebuke of Social Injustice, Ezra Stauffer. Song arranged by Dan Stalter.

III. What Scriptural Principles are Involved in the Various Relief Agencies?

Among the Scriptural principles involved are:—

1. The principle of trust in God (Rom. 8:28; Psa. 118:8; Matt. 6:19-21).

2. The principle of the unequal yoke (II Cor. 6:14-18) and separation from the world (Rom. 12:1, 2).

3. The principle of industry, character, thrift, economy (Eph. 4:28; Tit. 3:14).

4. The principle of respect toward government (Rom. 13:14; II Peter 2:10-12).

5. The principle of love and fellowship (I Jno. 3:17, 18; Gal. 6:9, 10; Acts 6:1-7).

We ask that all consider very prayerfully the above principles in the different ways in which we meet up with the varied government programs of relief.

Insurance

We must recognize the fact that as far as the security of the individual and family are concerned there has been some change in the past few decades. We must also recognize the fact that life insurance is making inroads in the church, and also that the church has in some degree failed in properly caring for its unfortunate. We believe that the membership of the Church should, and could, through its conference and congregational organizations do more to help its unfortunate and to check the inroads being made by worldly organizations.

Earl Buckwalter, Secy.

Thoughts Gleaned.—God adds many blessings to those who make wise choices in their Christian lives. Neglecting the opportunities of today may mean opportunity lost forever. We should seek God in all vocations of life, if we would be in harmony with His divine will. Our convictions need to be well grounded—based on the Word of God! Intemperance is a sin, and may be committed in many more ways than by overeating, drinking, and smoking. Overworking for selfish gain, or being intoxicated with pride, selfishness and greed are, perhaps, the Church's worst temptations. Before we can respond to God's call we must be ready for the call. The influence of godly leaders is as far-reaching today as it was in the times of Israel and Judah. Social injustice in time of Micah consisted of (1) drunkenness; (2) economic injustice, and (3) immorality. Is it so very different today? God's warning has been given, and His judgment is pending!

Secretary.

Hubbard, Oreg.

Report of summer Bible school held at the Zion Church near Hubbard, Oreg., for a period of two weeks from July 10-21, 1939.

Supt., Loney Yoder; eleven teachers besides superintendent; expenses, \$27.41; enrollment, 107; average attendance, 91.7; from Mennonite homes, 61; from other churches, 26; no church affiliation, 20.

The complete summer Bible school course as outlined by our church was followed.

Our eleven teachers with only 107 pupils to work with, we feel have really accomplished something in the way of teaching these pupils in the short two weeks. A program was rendered in the evening of the last day.

Respectfully,

Oct. 3, 1939.

Loney Yoder.

Cherry Box, Mo.

Report of Sunday School Meeting held at the Mennonite Church near Cherry Box, Mo., Oct. 1, 1939.

Organization.—Mods., George Miller, S. S. Hershberger; Chor., Uriah Johnston; Secy., Sadie Bissey.

Program and Speakers.—Devotion, S. S. Hershberger; Principles in Reaching a Successful Christian Life, Maybelle Hathaway, John F. Kreider; The Power of the Bible in Christian Service, H. R. Buckwalter; Opportunity for Service, Barbara Yoder; Lessons for Us from the Lives of the Leaders of Israel, I. E. Buckwalter; Sermon (Matt. 1:23), J. M. Kreider; Devotion, John F. Kreider; Children's Meeting, Sadie Bissey; The Christian's Attitude toward War in the Light of the World, George Miller; a Warning to

Youth from a Life of Experience, Sam Rogers; The Need of Directing the Mind of the Youth, Nelson Kauffman.

Thoughts Gleaned.—Essentials in helping to a successful Christian life: right choice, obedience, courage, determination, full confession of sin, complete separation, faith, humility. A knowledge of God's Word is the foundation for a successful Christian life. Prayer, great source of power. Abiding presence of Christ needed. The power of God's Word is manifested by the accomplishment of His workers. Less reading of the Bible and more reading of other books means less power. Opportunity for service presents itself in many ways such as personal work, in the home, distributing tracts, Christian nurses and many phases of missionary work. Pray if you cannot go. Lessons from leaders of Israel: Solomon—success and failure are in the hands of man and God. Jeroboam—God's offers are the same to all. Rehoboam—The folly of following the advice of evil counsellors. Asa—The beauty and value of trusting God. Jehoshaphat—Obedience and success go hand in hand with God. Elijah—A life of faith, prayer, courage, and obedience. Elisha—The Christian life a life of service. Uzziah—The danger and folly of stepping out of one's sphere of service. Isaiah—The possibilities of a life dedicated to God. Hezekiah—The value and vision of a deeply devotional life.

We are to take counsel from our Counsellor, Jesus Christ, the anointed One. The Christian's attitude toward war should be like Christ's attitude; making friends of enemies. We must live out the principles of Christ in time of peace. Make the world see Christ's attitude by living it. When we start neglecting to go to the house of the Lord we get farther away from Him. One evil habit leads to another and leads from the right. The youth's mind needs directing because: Vision is too short; need of someone familiar with the way; man's sense of values is wrong; experience is too limited; man's understanding is too inadequate; his judgments are too biased; knowledge is just partial. Christ meets the needs of the youth completely. Secretary.

Married

Austen—Gingrich.—On Sept. 2, 1939, Bro. Freeman Austen of Bothwell, Ont., and Sister Mary Gingrich of Preston, Ont., were united in holy matrimony by Bro. Harold Groh, in the Hagey Mennonite Church near Preston, Ont. May the Lord richly bless their home.

Jutzi—Bender.—Bro. Alvin E. Jutzi of Baden, Ont., and Verna Mae Bender of Tavistock, Ont., were united in holy matrimony Sept. 6, 1939, at the East Zorra (16th Line) Amish Mennonite Church, Bishop D. S. Jutzi officiating. May God's blessings enrich their lives.

Young—Zook.—On Sunday morning, Oct. 8, 1939, 8:30, at the Rockville Chapel near Belleville, Pa., occurred the marriage of Bro. James R. Young and Frances C. Zook, both of the Allensville congregation, Bishop E. F. Hartzler officiating. May the Lord lead them through life's journey.

Eby—Martin.—On Sept. 21, 1939, at the home of the bride's parents, Bro. Isaac M. Eby and Sister Eva Lee Martin, both members of the Reiff's congregation near Maugansville, Md., were united in holy marriage by Bro. Denton T. Martin. May Heaven's rich blessings attend them all through life.

Horst—Showalter.—On Oct. 5, 1939, at the bride's home, Bro. Elmer J. Horst of the Reiff's congregation and Sister Mary Grace Showalter of the Miller's congregation were united in holy marriage by Bro. Denton T. Martin of Hagerstown, Md. May Heaven's rich blessings attend them through life.

Yoder—Mishler.—Bro. Leo Yoder of the Lower Deer Creek congregation and Sister Sylvia Mishler of the East Union congregation of Kalona, Iowa, were united in the holy bonds of matrimony, Sunday morning, Oct. 8, at the East Union Church, Bro. D. J. Fisher officiating. May the Lord bless them as they journey life's pathway together.

Schmucker—Mast.—On Sept. 9, 1939, Bro. Lester J. Schmucker of the Beech congregation near Louisville, O., and Sister Margaret H. Mast of the Walnut Creek congregation near Walnut Creek, O., were united in marriage at the home of the officiating minister, Bro. John D. Miller of Louisville, O. May the blessings of the Lord rest upon this union.

Obituary

Wagaman.—Clara Wagaman, aged 88, died at the home of her son near Biglerville, Pa. She is survived by her son (George) with whom she lived, Mrs. Goldsmith of near Gettysburg, Mrs. Mowery of Harrisburg, also by several grandchildren. She united with the Church at Pond Bank some years ago. We believe she was faithful. She always expressed a strong trust in the Lord. Funeral services were conducted by Bros. Amos Myer and Harvey E. Shank at Mount Carmel. Buried in the cemetery adjoining the church.

Dean.—Sally Dean, aged 83, died at the Franklin County Home Aug. 20, 1939. She united with the Church at Pond Bank, Pa., eleven years ago. When visited she said, "I feel that I am lost." We felt that she was always a faithful Christian since that time. She is survived by her husband (Samuel Dean). She suggested some years ago that Isa. 53:4, 5 be used as a text at her funeral, which was done by her minister at the church at Pond Bank on Aug. 22, 1939. She was buried in the cemetery adjoining the church.

Ehy.—Harriet, daughter of Henry and Anna Weaver, was born March 28, 1858; died Sept. 28, 1939; aged 81 y. 6 m. She was born in Elkhart Co., Ind., and resided there until her marriage to John B. Ehy Oct. 7, 1877, when they moved to St. Joseph Co., Ind., living at the same place until the time of her death. Her husband died Oct. 26, 1897. She leaves 2 daughters (Mrs. Eugene Long and Mrs. George Rogers), 8 grandchildren, 8 great-grandchildren, 1 sister, and 4 brothers. She was a faithful member of the Mennonite Church and the Olive congregation, attending services when possible. Funeral services were conducted by the home ministers, C. A. Shank and D. A. Yoder.

Frey.—Samuel L. Frey was born Oct. 2, 1860; died Sept. 29, 1939; aged 78 y. 11 m. 27 d. He is survived by 2 daughters (Mrs. Samuel Burkholder near Shippensburg, Pa., and Emma at home in Scotland), also by 6 grandchildren, and 1 brother Christian. His wife preceded him seven years ago. Bro. Frey was a member of the Chambersburg Mennonite Church for many years. He was ailing for a number of years; the infirmities of age were gradually taking their toll. He was a lifelong citizen in the vicinity of Scotland. He was buried on his birthday, Oct. 2, 1939, with services in the home and at the Chambersburg, Pa., church, conducted by Bros. Harvey E. Shank and Harold Hunsacker. Text, Job 7:10. He was buried in the cemetery adjoining the church.

Huber.—Elizabeth Huher (nee Reinhart), was born Dec. 30, 1853, near Lampeter, Pa.; died Aug. 18, 1939, at the home of her daughter Barbara with whom she lived. On Oct. 5, 1873, she was married to Abraham Huher. To this union were born 3 sons and 1 daughter; 2 sons having died in infancy. Surviving are Barbara (Huber) Herr of near Lancaster, Pa., and John R., of Millersville, Pa. She is also survived by 9 grandchildren and 9 great-grandchildren; 1

sister, Lydia (wife of Enos Haverstick), Marticville, Pa. Her husband passed away on Feb. 16, 1911. She was one of seven sisters and a brother who died when a child. Her death was caused by infirmities of old age. She was of a cheerful nature and was always at church services whenever possible; a faithful church member for many years. She had a longing desire to go home. Funeral services were held Aug. 21 at the home of her daughter, in charge of Bro. Maris Hess, and at the Willow Street Mennonite Church by Bro. D. Stoner Krady. Burial in adjoining cemetery.

Sommers.—Christian, son of Joseph and Elizabeth Sommers, was born in Holmes Co., O., March 25, 1865; died in Miami Co., Ind., at the home of a nephew (Willard Sommers) Sept. 23, 1939; aged 74 y. 5 m. 28 d. Christ was one of the youngest of a family of eleven children. As a young man he came west to Indiana. Later he went farther west until he finally reached San Francisco, where he lived until about 1930. Since then he has lived with his brothers, Daniel and Joseph, and his nephew, Willard. Wherever he went he made friends, for he was of a friendly, congenial nature. He loved to spend his leisure time in the woods among the trees with God's creatures, the birds and squirrels. One brother (Joseph) and 1 sister (Mrs. Lizzie Boley), besides many nieces and nephews and friends, mourn his departure. Funeral services were conducted at the Mennonite Church near Kokomo, Ind., by Bros. J. S. Horner and Niles M. Slahaugh. Text, Job 14:14. Burial in the Mast Cemetery.

"Dear uncle, now that you have gone,
We'll miss your welcome smile;
Your kind and loving helpfulness,
And patience all the while."

Mosemann.—Philip Herr Mosemann was born Nov. 14, 1876; died July 19, 1939; aged 62 y. 8 m. 5 d. He was a son of the late Philip and Elizabeth (Herr) Mosemann. On Sept. 18, 1906, he was married to Ida B. Kreider. The first of the family to hear death's call, he leaves his wife to mourn his passing and the following children: Roy K. of Lancaster, Lloyd of Lancaster, Amos of Annville, Edith (wife of Paul Gehman) of Monterey, Anna, Edna, Earl, and Clyde at home. Three grandchildren and the following brothers and sisters also survive: Christian H., Ephrata; David, Lena (a twin sister), Ahram, Elizabeth, and Barbara, all of Lancaster. This is the second death in this family within a year, his brother Bishop John Mosemann passing away last August. Brief services were conducted at the home by Bro. Ira Landis. Public services were held at Mellinger's Church, conducted by Bro. D. Stoner Krady. Text, Amos 4:12. Interment in Mellinger's Cemetery.

"Hope bids the anguished heart rejoice:
Though earthly ties are riven;
What boundless joy to meet again,
In yonder peaceful heaven."

—The Family.

Hartman.—William H., son of Peter and Anna Hartman, was born in Elkhart Co., Ind., Mar. 12, 1875. At the age of 16 he accepted Christ as his personal Saviour and united with the Mennonite Church and the Holdeman congregation, later transferring to the Olive congregation. He was a faithful and consistent member, and always at his place of worship when health permitted. He exemplified the scripture, "I was glad when they said unto me, let us go to the house of the Lord." In the year 1898 he was united in marriage to Mary Everest of Elkhart Co., Ind. To this union were born 7 children: Walter (deceased), Raymond, Ruth (Mrs. Theodore Miller), Harold, Elsie (Mrs. Lloyd Stauffer), Esther (Mrs. Maynard Yoder), and Earl. They all live in the vicinity of Wakarusa, Ind. For a number of years his health was not good and about six months ago he began to fail quite rapidly. On Sunday, Sept. 10 he took his bed and peacefully passed on to be with his Lord on Sept. 18. He leaves his companion, 6 children, 10 grandchildren, 4

brothers, 4 sisters, with many other relatives and a host of friends. The family loses a kind companion and father, the Church a faithful brother, and the community a true friend. Our loss, his eternal gain. Funeral services held at the Olive Church in charge of Bro. D. A. Yoder.

"Father, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

CAPTURED GLEAMS

(Continued from page 613)

You have said truly that the list grows so long and that it seems altogether too formal just to read it off and that is so, but I have found that while I try to keep one general outline and pray in a general way for all things and people, yet I have many lists and sometimes do not touch the regular one but what the Spirit seems to put on my heart. You know, we all carry some burdens at all times. I mean there is never a time when we do not have a sense of burden for those who are "bone of our bone" and "flesh of our flesh" but who are yet unsaved or perhaps are not yet doing well. I believe the Holy Spirit will lead us in a variety of paths—that is not just what I want to say, but I do not know how else to express it. But if we know His voice and keep an open ear, I feel that although the enemy may deceive us occasionally, yet we will triumph in and through His grace. Not a day need go by without somebody getting help because we have lived. I sometimes have grieved that I do not seem to "pray burdens through" like I have known some to do, and yet I have great comfort in the truth that comes as a whisper to my heart that I am a willing vessel and my part is to keep my heart open, to respond to His intimations and to leave the method and intensity of degree and all the other things that we know so little about with Him.

I believe the enemy's strongest weapon is to hinder us in our prayer life, and I think he does it often by cruel accusations that we are not spending time, energy and strength in prayer as we should. I am learning to rest in the Lord and to know that He will not fail to use me to His glory, as I keep clean and near to Him. I do not like to stop without saying that I believe that if we could see all that God gets through by our prayers, that it would kill us with sheer joy. We could not stand it, so He only gives us to see just enough to encourage us. I believe it is no shortage on our part.

Now, one more item: After one has prayed through for one, as some of us have done, and many years ago, and have not yet seen the full answer, I do not believe that the Spirit ever gives the same burden or cry for that person, but you know the enemy is alive every

day, and he uses new tactics to defeat those for whom we have prayed through, if possible, and, I believe that with such, the Lord expects us to be as watchmen and each day keep the difficulties and the hindrances that the enemy would bring, committed to God and pray that they may have victory over them. There is a difference in that kind of praying. I am with you in the "ABC" class and one aching regret is that I have not lived up to all the opportunities and privileges that God has given me, but I will not be discouraged and I think the club that the enemy has held for me, and which he has used many times with which to beat me, has been the fact that my stammering and stuttering and inability served to make me ashamed to try! But I know that is of the devil and I propose to keep trying even though amidst stammering and stuttering.—Beatrice C. Beezley.—Sel. by Emma E. Risser.

ANNOUNCEMENT

Mennonite Bible School of Lancaster
Conference, Ephrata, Pa.

(Six Weeks Term—Jan. 2 to Feb. 9, 1940)

Six units of the Courses: Teacher Training Courses, Pre-Captivity Prophets II, Life of Christ, Bible Doctrine I and II, Pauline Epistles (I Thess. to Philemon), N. T. Geography, Mennonite Church History, I and II Kings, I and II Corinthians, Distinctive Principles of the Mennonite Church, Music I and II, Ezekiel and Daniel, Gospel of Matthew, Pentateuch II, Personal Evangelism, Chapter Summary—Hebrews and James.

Faculty: J. Paul Graybill, Principal; John R. Kraybill, Asst. Prin. & Bus. Mgr.; Amos S. Horst, Noah H. Mack, Henry E. Lutz, Christian K. Lehman, Henry F. Garber.

(Evening Classes Tuesday and Thursday)
Bible Doctrine I, Methods of Bible Study, Teacher Training—Units I, II, IV and V, Gospel of Matthew, Epistle to Romans.

Teachers: Noah H. Mack, Clarence E. Lutz, J. Paul Graybill, Christian K. Lehman, Amos S. Horst, John R. Kraybill.

(Bible Studies for the Ministry)
Philippians and Colossians—by D. Stoner Kradky.

The Pastor's Epistles—II Timothy and Titus by Henry E. Lutz.

(Wednesday Evening Speakers)
E. F. Hartzler, Nevin Bender, Noah W. Risser, J. C. Clemens, S. F. Coffman, John L. Stauffer.

Week-end Bible Studies: Jan. 12, 13 and 26, 27. Separate folders for these studies.

Rates

Boarding students—\$38.00.
Day Students—\$15.50.
Evening Students—\$3.50.
Concessions in rates under certain conditions.

Everybody welcome.
Send request for bulletins and other inquiries to

Mennonite Bible School,
West Fulton Street.
Ephrata, Pa.

Precious Saviour, may I live, only for Thee!
Spend the powers Thou dost give, only for Thee!

Be my spirit's deep desire, only for Thee!
May my intellect aspire, only for Thee!

—A. A. Walker.

CANTON MENNONITE BIBLE SCHOOL, CANTON, OHIO

Jan. 1-Feb. 9, 1940

Regular courses to be offered in 1940.

Bible Courses

Old Testament: Genesis, Jeremiah, Lamentations, and Minor Prophets.

New Testament: Luke, I Corinthians, I, II, III John and Jude.

General Courses

Mennonite Missions; Music; General Church History; Man, Sin and Salvation; Personal Evangelism; Bible Geography; and Public Speaking.

Elementary Training Courses

Unit I. Old Testament Law and History.
Unit II. Old Testament Poetry and Prophecy.

Unit III. New Testament Studies.

Unit IV. Child Study.

Unit V. Methods of Teaching.

Unit VI. S. S. Administration.

Other courses may be arranged for if a sufficient number of students call for them.

A one week's Minister's Study Course is being offered, John C. Wenger, Goshen, Ind., instructor.

Faculty: I. W. Royer, Principal, Orrville, O.; Wm. G. Detweiler, Orrville, O.; O. N. Johns, Canton, O.; J. J. Hostetler, Canton, O.; and Mrs. J. J. Hostetler, Canton, Ohio.

Bulletins or other information may be obtained by writing to the Business Manager, J. J. Hostetler, 1939 S. Third St., Canton, O. O. N. Johns, Secy.

PAPA'S COMING!

He swung on the gate and looked down the street.

Awaiting the sound of familiar feet.
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out at the window with eyes made wild

By the ghostly shades in the falling light
And the glimpse of a drunken man in the night,
Cursing and reeling from side to side.
The poor boy, trembling and trying to hide,
Clung to his mother's skirts and sighed,

"Papa's coming!"

—W. C. Sayes, in Methodist Voice.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

October 19, 1939

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you."

Thus wrote Paul to the Church at Rome. The brotherhood at Rome had made a commendable record; so much so that Paul could truthfully remind them that "Your faith is spoken of throughout the whole world." Up to this time the Church at Rome may truly be said to serve as a pattern for all Christian communities.

But there came a time when these things could no longer be said of a truth concerning the Roman Church. Something had happened. For some reason a drift worldward had set in, so that in the days of Constantine that ambitious monarch saw enough in the Church to make it the religion of state in Rome. Certainly no Roman emperor would ever have thought of giving the Church that much recognition in the days of the apostles.

Something had happened. It was no longer the struggling, persecuted, God-honoring church that Paul had written to several centuries before, commending it for its faith and life and zeal for righteousness and loyalty in the promulgation of Gospel standards and Christian doctrine. This church being situated at the seat of world power had now become rich and influential, conformed largely to world standards, so that the politically-minded emperor saw it to his advantage to court its favors rather than to persecute it. "Be not conformed to this world," was no longer a part of its creed.

This fact awakens a few more observations. Churches have prospered in the face of severest persecutions, but no church has ever prospered spiritually when it was fed up on flattery, wealth, mush-room growth, and popularity. That was what happened in Rome. There was a marvellous growth in membership, but an equally rapid decline in spirituality. Though its early training had contributed a strength of character that still made the members of the so-

called Christian Church in Rome far superior to that of the average pagan Roman, in standards it had drifted worldward, so that in the days of Constantine it resembled pagan Rome more than it did the persecuted Novatians who at that time were the real evangelical Christians in distant parts of the Empire. "Be not conformed to this world," no longer applied to the Roman Catholic Church.

But some one may still make an apologetic defence of Rome, on the ground that the Church had now grown to a position of power and influence and membership strong enough to capture the entire world for God. The Roman Church did indeed have a mush-room growth after it espoused political Romanism, but its spiritual power was gone. Henceforth it wielded the sword of steel more than it did the sword of the Spirit. Instead of pagan Rome being converted to real Christianity, the Roman Church had been

converted to a polished up Roman paganism, and the dark ages which followed, covering a period of many centuries, tell the sad story of the results of Roman Catholic apostasy. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Well did our Lord and Saviour say, "That which is highly esteemed among men is abomination in the sight of God."

Let the churches learn a lesson from the fate of pop-

ular churches of which Rome is but a conspicuous example. When King Saul was little in his own eyes he won mighty victories in the name of the Lord. But when he was puffed up with a sense of his own greatness he took matters in his own hands, and started the downward road to ruin. Another example is that of King Uzziah, of whom we studied in one of last Quarter's Sunday school lessons. "Pride goeth before destruction, and an haughty spirit before a fall." If we would accomplish mighty works for God, let us stay little in our own eyes. Read Phil. 2:5-11. Popularity is the successful man's most besetting temptation. The same is true of churches. When a church has risen in numbers and power and influence so that it is ready to accomplish mighty works in the extension of the Kingdom and the ingathering of the lost, along comes the devil with a shower of flattery and false promises, and most churches fall before such a bait. That church accomplishes most for the Lord

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when it can be truthfully said of its members that their "life is hid with Christ in God."

The Power of the Sword.—In the achievements of the sword of steel we have an illustration of the power of the sword of the Spirit, of which we wish to speak at this time. Paul, writing to the Corinthians, says, "The weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4). In the Old Testament we have a number of illustrations such as the fall of Jericho, the destruction of Sennacherib's army, and other victories wrought by the power of God through weapons that are not carnal; showing that God can bring to nought the mightiest weapons and the greatest armies ever invented and collected by man. But it is in the New Testament that we find the clearest teaching on the power of "the sword of the Spirit," which "is quick and powerful, and sharper than any two-edged sword." Turn to Eph. 6:10-18 for the divinely inspired description of "the full armour of God," composed of weapons that are "not carnal." The history of nations tells us that no nation in history long survived a career of brilliant conquests. Such careers are not only thrilling but also destructive in the end. The mightiest victories ever won were not won on the field of carnage but in the camp of the great Captain of our salvation, the Son of the living God, "the Prince of Peace." What is more, "he that overcometh" by such means "shall inherit all things." The true soldier of the Cross whose life is on the altar of the Lord is cheered by this consoling message from the Head of the Church: "Rejoice, and be exceeding glad; for great is your reward in heaven."

Bro. J. L. Stauffer's article on speaking in tongues deserves careful reading. It gives what he, and many of the rest of us, believes to be the Gospel view of the subject. Even at the early age when Paul wrote his first letter to the Corinthians, the situation had changed from what it was at the day of Pentecost. There was no need for an interpreter at Pentecost, for at that time every one heard the apostles speak in their own native tongue. Years ago we received several letters from former Mennonites who had been converted to the Tongues movement. In each case we replied: "Here at Scottdale we have the English, German, Slav, Italian, and several other languages represented. If you come we will give you the use of our church. If, after you speak in tongues, we can all say, 'How hear

we every man in our own tongue wherein we were born?' we are your convert." Not one of them came. God can perform miracles today, as He did in apostolic days. But modern Tongues people are making an even worse stagger at speaking in cloven tongues than did the Corinthians whom Paul so severely criticised. They are emphatic in their claims, but weak or evasive in their demonstrations. They can not take Mark 16:16 as their authority unless they also take the rest of the things mentioned in the same verse. The ex-

resistant Christian knows of but one thing to do, and that is to obey.

The disciples likewise both taught and practiced nonresistance. Here are a few excerpts from their writings: "Avenge not yourselves;" "If thine enemy hunger, feed him;" "Be not overcome of evil, but overcome evil with good;" "The servant of the Lord must not strive;" "The weapons of our warfare are not carnal, but mighty through God;" "Follow peace with all men, and holiness, without which no man shall see the Lord."

The wisdom of this kind of teaching has been abundantly illustrated in the history of nations. History has proved that no warlike nation has long survived its record as a conquering nation. Christ came to earth, "not to destroy men's lives, but to save them." Let every Christian man or woman live true to the heavenly proclamation heard by the shepherds of Bethlehem on the night of our Saviour's birth: "Glory to God in the highest, and on earth peace, good will toward men."

No man who is in any way connected with carnal warfare, whether in combatant or noncombatant service, can truthfully say with Paul, "I am free from the blood of all men."

MENNO SIMONS ON THE MODE OF BAPTISM

By John Horsch

For the Gospel Herald.

In not a few books and pamphlets by various writers the statement is found that Menno Simons taught and practiced baptism by immersion. The first author to advance this view was Morgan Edwards, a Baptist writer, who made such a statement in 1770. This opinion was in consequence repeated by various writers, among them J. Newton Brown whose booklet, *The Life and Times of Menno, the Celebrated Dutch Reformer*, saw various editions in both the English and German languages.

Some of these writers based this opinion on the strange supposition that the Dutch word for baptism, *doopsel*, as used by Menno, means immersion. Furthermore, in support of the view that Menno defended baptism by immersion they quoted a notoriously false (not to say falsified) translation of a certain passage from his writings. In the original Dutch, as well as in the English edition of his works, the passage in question reads:

"For however diligently we may search day and night, we yet find but one baptism in the water, pleasing to God, which is expressed and contained

CHRISTIAN DOCTRINE

Christ is the end of the law for righteousness to every one that believeth.—Rom. 10:4.

He that heareth...and...believeth, hath everlasting life.—John 5:24.

Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

In him was life; and the life was the light of men.—John 1:4.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:12.

To him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

If ye then be risen with Christ, seek those things which are above.—Col. 3:1.

All scripture is given by inspiration of God, and is profitable for doctrine.—II Tim. 3:16.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.—Matt. 7:21.

Draw nigh to God, and he will draw nigh to you.—Jas. 4:7.

Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Come, ye blessed of my Father, inherit the kingdom prepared for you.—Matt. 25:34.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

Repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

If any man will do his will, he shall know of the doctrine.—John 7:17.

No man, having put his hand to the plow, and looking back, is fit for the kingdom.—Luke 9:62.

Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

travagant claims of the Tongues people constitute proof that these claims are not reliable.

Nonresistant Christians are opposed to war, not because of insubordination to their respective governments that may be engaged in it but because they are the followers of Jesus Christ the Prince of Peace. When Christ says: "Resist not evil;" "Love your enemies;" "Do good to them that hate you;" "Pray for them that despitefully use you;" "They that take the sword shall perish with the sword;" the non-

in His Word, namely the baptism on the confession of faith, commanded by Christ Jesus, taught and administered by His holy apostles." Menno adds at the end of the paragraph: "But of that other baptism, that is infant baptism, we find nothing." (Complete Works of Menno Simons, Part II, p. 204b.)

Following is the translation of this passage, as given by some of these writers:

"After we have searched ever so diligently, we shall find no other baptism but dipping in water which is acceptable to God and approved in His Word."

The claim has been made that the rendering, as given by these writers, corresponds with the text as found in the earliest edition of Menno Simons' Works. This opinion is entirely erroneous. Various Mennonite authors, as well as a number of Baptist historians, including Ira Chase, Henry Burage, August Rauschenbusch, William H. Whitsitt, have shown that the assertion is without foundation.

In the Reformation period there was no controversy regarding the mode of baptism. Menno Simons' writings do not contain a defence of a particular mode, but incidentally he made statements which definitely indicate the mode of baptism in use in the church which he represented, namely effusion. He says in his book, **Foundation**, that compared with such commandments as to love one's enemies, to crucify the flesh, etc., it is an easy matter to submit to the act of baptism, and he describes this act as "having a handful of water applied." (Works, Part I, p. 38b.) Again in his book, **The True Christian Faith**, he refers to the act of baptism as receiving "a handful of water." (Works, Part I, p. 124a.) The late William H. Whitsitt, President of the Southern Baptist Theological Seminary, Louisville, Ky., said rightfully that these are definite expressions indicating the act or mode of baptism. Without question this is correct.

An attempt has been made to annul the force of these passages. The passage from the **Foundation** is a part of a treatise in which Menno pointed out that no rite, or ceremony, can save the soul, and that the whole ocean could not cleanse from sin. This does by no means disprove the fact that in this passage, as well as in the other passage above quoted, he clearly refers to the act of baptism as the application of a handful of water. These passages indicate beyond the possibility of a doubt how baptism was practiced in the early Mennonite Church.

Scottdale, Pa.

THE REMARKABLE PRESERVATION OF THE SCRIPTURES

By Howard Charles

For the Gospel Herald.

One of the outstanding proofs of the divine inspiration of the Bible is the fact of its remarkable preservation. No other body of ancient writings has such a unique history. The story of its preservation is a cogent commentary on the intrinsic nature and value of the Book.

that it has been the most hated in centuries past.

(4) Because the New Testament did not have a national guardian as the Old Testament did in the Jewish nation. In fact, the civil powers of the first three centuries in the Christian era tried every conceivable method to exterminate the Scriptures, yet they still exist.

The Scriptures Preserved

The Scriptures, generally, are believed to have begun with the writings of Moses. Prior to his time the divine revelations were not committed to writing for the purpose of preservation for future generations. But we are told expressly in Ex. 24:4-7 that "Moses wrote all the words of the Lord," referring to the Law just previously given, which was subsequently deposited in the ark for safe keeping. As each successive penman wrote, his message either was laid up in the ark with the other sacred writings or preserved by the pious Jews of the period.

In the year 606 B. C. the Jews were taken captive and carried into Babylon. But this did not mean the destruction of the revelation vouchsafed to them, for they carried their sacred writings with them. In 536 B. C. over fifty thousand Jews were permitted to return under the edict of Cyrus, king of Persia. Among their most precious possessions which they carried back with them were the autographs or the transcripts of God's revelation to them.

The ensuing several hundred years marked a period of terrible experiences for the Jews in Palestine. They were conquered and subjected in turn to the kings of Egypt and Syria who were not warmly sympathetic with the national hopes, ideals, and literature of the Hebrew people. In 170 B. C. Antiochus Epiphanes, the Syrian king then dominating Palestine, attempted to destroy the sacred writings of the Jews. He pillaged the temple and ordered all the copies of the Scriptures to be torn in pieces and burned. While many were thus destroyed, some were saved through the instrumentality of Judas Maccabeus and his associates, a patriotic group which was zealous for the preservation of those emblems symbolizing Israel's unique place and mission among the nations of the world.

During the centuries of persecution, captivity, and civil war, characterizing the inter-testament period, the original

EVERLASTING LIFE

Every good and every perfect gift is from above.—Jas. 1:17.

Vessel unto honor, sanctified, and meet for the Master's use.—II Tim. 2:21.

Except a man be born again, he can not see the kingdom of God.—John 3:3.

Rejoice, and be exceeding glad; for great is your reward in heaven.—Matt. 5:12.

Let your light so shine before men, that they may see your good works.—Matt. 5:16.

A good name is rather to be chosen than great riches.—Prov. 22:1.

Shall we continue in sin that grace may abound? God forbid.—Rom. 6:1, 2.

The law of the Spirit of life in Christ Jesus hath made me free.—Rom. 8:2.

In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

Now no condemnation to them which are in Christ Jesus.—Rom. 8:1.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22.

If a man abide not in me, he is cast forth as a branch.—John 15:6.

Faith cometh by hearing, and hearing by the word of God.—Rom. 10:17.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.—Psa. 100:4, 5.

The preservation of the Scriptures is an entirely logical and expectant conclusion when considered from the viewpoint of God, their Author. However, from a human viewpoint their present existence is a marvel indeed, for several reasons:

(1) Because of the great bulk of writings, written by many authors who were widely separated in time, space, and culture.

(2) Because it has been preserved during certain distinct periods of history largely by the groups whom it most severely condemned; namely, Jews and Catholics.

(3) Because it has survived to be the most popular book in spite of the fact

manuscripts (Mss.) were either obscured or destroyed. The oldest incomplete Mss. of the O. T. extant today dates back to the eighth century A. D., while the oldest complete Mss. dates from about 1010 A. D. Thus there is a period of approximately ten to twelve centuries in the history of the O. T. Text, between the close of the O. T. Canon and the oldest extant Mss., which yields no historical copies of the Hebrew O. T. Text.

But God took care of the preservation of the O. T. Text in another way. Between 285 and 150 B. C. the Hebrew O. T. was translated into Greek by a group of Jewish scholars in Alexandria, Egypt. This version, which has been preserved for us, is known as the Septuagint. It is only one of a number of similar translations made which are of value in shedding light on the original Hebrew text.

Another method of preserving the O. T. Text is found in the Jewish Targums. When the Jews returned from exile under Ezra and Nehemiah they had lost a working knowledge of the Hebrew language to the extent that it was necessary to translate the O. T. from Hebrew into Aramaic, which at first was oral (Neh. 8:8) and later written. From the first centuries of the Christian era, these written Aramaic interpretations of the Hebrew O. T. have been preserved for us and furnish information relative to the Hebrew Text of the O. T.

A third vehicle employed in the preservation of the O. T. Scriptures was the "Masoretic Text." Hebrew is a language of consonants, the proper vowels being supplied by the reader. But the close of the O. T. era witnessed the gradual disuse and final death of the Hebrew language. In order to insure the accurate reading of the O. T. Scriptures the scribes began to make marginal notations of the proper vowels to be inserted in the text when read. These notations gradually found their way into the text along with interpretative comments. This mass of written tradition, dating from the first century A. D., constitutes the Masoretic Text which has been serviceable in giving fixity and permanence to the Hebrew Text of the Old Testament.

Here we might digress a bit and call attention to the scrupulous care with which the Scriptures were transcribed by men especially trained for this task. A scribe was solemnly charged to "take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript and so become a destroyer of the world." Before writing the name of God the scribe always wiped his pen. If any error was found in a newly made copy the entire manuscript was discarded. Well may we thank God for the painstaking care with which these

men labored in order that we might have an essentially accurate Text.

The O. T. Canon was closed approximately two centuries before Christ. Jesus ben Sirach wrote a book shortly after 200 B. C. in which he refers to every book of the Law, Prophets, and most of the writings, indicating that in his time the O. T. Canon as we know it today was almost, if not entirely completed. This is significant in marking the boundaries of inspired O. T. literature.

Enquiring into the history of the N. T. Text we are confronted with a somewhat different problem. Here too, as in the case of the O. T., the autographs have been lost. The oldest Mss. dates back to the fourth century A. D., but recently-found fragments (the papyri) reach back to 150 A. D. But we do not find a reasonable fixed text as we do in the textual history of the O. T. Between the fourth and fifteenth centuries A. D. about four thousand Mss. have been preserved for us. In comparing these Mss. we find about 200,000 differences ranging from an uncrossed "t" to more serious textual discrepancies. All except ten thousand of these inconsistencies are negligible and do not affect the meaning of the text at all. Of the remaining ten thousand variations, all except five hundred can be harmonized by students of grammar and syntax. All except fifty of these five hundred textual differences can be harmonized by experts of syntax, and none of these fifty irreconcilable variations affect points of doctrine. Thus we can be assured that in spite of textual variations we have essentially the same message as originally given by inspiration of the Holy Spirit.

In the first three centuries of the Christian era the Bible was translated into Latin (Vulgate), Aramaic (Peshitta), and Coptic; thus insuring its preservation not only by the avenue of one, but many languages.

From 150 to 750 A. D. various church leaders (fifty in all) known as church fathers, wrote quite extensively. In their writings can be found quotations of all except eleven verses of the N. T. Consequently, if all the Mss. of the N. T. Text would have been destroyed in the crucible of fiery persecutions into which they were thrown spasmodically from the days of Diocletian, an accurate and reasonably complete text could have been reconstructed from this source.

Before the invention of printing in the fifteenth century, a copy of the Scriptures was a rare and costly possession among the peoples of Europe. A Bible represented about ten months of arduous toil with a financial investment of 150 to 185 dollars. Only the rich could afford a Bible. In 1240 two spans of the London bridge cost less than one copy of the Scriptures. Because of the rarity and cost of the Book,

people would give large sums for the privilege of reading the Bible for certain lengths of time. One man gave a load of hay for the opportunity to read the Bible one hour a day for a limited number of days. The Word of God was indeed precious in those days.

In 871 A. D. King Alfred of England authorized and helped translate part of the Latin Vulgate into Anglo-Saxon. But it was not until the fourteenth century that the first English translation of the entire Bible was made by John Wycliffe. Forty years after his death his bones were dug up and burned by Catholic authorities as a testimony to their resentment of his attempt to spread a knowledge of the Scriptures.

In 1525 Wm. Tyndale published the first English N. T. in print, for which he died a martyr's death at the stake. But such and similar attempts to suppress the Scriptures led to a wider distribution of the Book than ever before. Numerous translations followed, notable among which are the Coverdale (1535), Geneva (1560), Douay (1582) Authorized (1611), and the Revised (1885).

In concluding this brief account of the transmission and preservation of the Scriptures I want to remind you of the prophecy of Voltaire, the noted French infidel, who predicted that within a hundred years from his death the Bible and Christianity would have perished from the earth. History has proved the fallacy of his prophecy. Less than twenty-five years later the British and Foreign Bible Society located in the house where he formerly lived, and his very presses were devoted to the printing of Bibles. From that day to this the Scriptures have enjoyed an ever growing popularity and circulation until now they are sent forth in more than a thousand languages and dialects. What a marvelous testimony to their Divine Inspiration!

Why the Scriptures were Preserved

It is only logical that we should attempt to account for the fact of the remarkable preservation of the Scriptures. Such an unusual phenomenon must have adequate causes which may be summarized under four points:

(1) **Their Author is God** (II Tim. 3:16). Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." The eternal, immutable character of God is at stake in the preservation of the Scriptures. God's Word must endure co-extensively with Himself. The history of the Bible has and will continue to vindicate the integrity of God's character.

(2) **Their Message is Eternal.** The Scriptures speak of those things which are and will be most abiding in human experience, irrespective of time, race, and culture. The one central figure is the eternal Christ—the same yesterday,

today, and forever. The one great theme of the Book is human redemption, begun in the Eternities of the past and which will be consummated in the Ages of the future. The record of such a character and work must necessarily weather the attacks of time and foe victoriously.

(3) **Their Purpose is Universal.** The apostle John's statement of his purpose in writing well expresses the intent of the whole of Scripture. Carefully note his words: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." There are no boundaries of application imposed in this inspired statement of the intent of the Scriptures. In every age, in any clime, they are able to make wise unto salvation those who earnestly and reverently believe their message.

(4) **Their Truths are Soul-satisfying.** The meaningful testimony of the prophet Jeremiah is representative of the profound soul-satisfaction enjoyed by those who treasure the Bible: "Thy Word was unto me the joy and rejoicing of mine heart." The truths enunciated in the Scriptures convey a consciousness of peace, confidence, courage, and hope sufficient to garrison the soul in the most disturbing circumstances of life. The Scriptures alone present a philosophy of life which adequately solves all the perplexing problems of human existence, irrespective of age or class. Such a unique body of truth, so universal in its scope, so adequate in its mission, is destined to survive when time and its institutions will have passed away.

In bringing this message to a close, may we humbly thank God for the priceless privilege of being recipients of such a treasured heritage as the Bible. May we by His grace determine to pass it on to the latest generation as intact as we have received it.

Lititz, Pa.

VICTORY

By Ellrose D. Zook

For the Gospel Herald.

That Christian who in his inmost soul does not long for absolute victory over the deftly designed onslaughts of Satan needs to examine critically his own Christian experience. Just beyond the grasp of many Christians is that seemingly unattainable ideal—absolute victory—absolute victory over some continuously recurring temptation, or over some petty habit or perhaps some ingrained demoralizing and devitalizing practice. Or perhaps he longs for victory over some strained social relationship, over spiritual coldness and indifference, or over selfishness and pride. Since the beginning of mankind devout believers have triumphantly overcome the designs of Satan.

How does the Christian come forth in victory? The general of a great army who has conquered and denationalized a people comes forth as a triumphant victor. He is welcomed and hailed by his subjects with flying banners, martial music, arousing exultations, cheerings, and salutations. This is a worldly victory; a victory that smacks of pride, fame, earthly glory, selfish honor, and oppression. Neither in this spirit nor in this outward manner does a Christian attain victory in this life.

"In quietness and confidence shall be your strength." Christian victory is not marked by a sudden display of spiritual virtues and unusual talents. In humility, in meekness, in self-denial, in penitence, in persecutions, in sufferings, in death,—in these is victory for the Christian. The Christian's armor is not spectacular—salvation, simple faith, truth, the Word of God, righteousness, peace. The fruit of the Spirit are "other-worldly" virtues. What to the world appeared as one of the most outstanding defeats of a brilliant Leader of a so-called new movement was in reality the most striking, magnificent, and glorious victory of the ages—the death of Christ on the Cross. Victory for Christ meant humiliation, temptation, misrepresentation, suffering, persecution, and death. Simple faith and obedience to His Father led Him on to victory on that triumphant resurrection day. "If we suffer, we shall also reign with him."

Scottdale, Pa.

THE MODEL CHURCH

Standards to Which all Churches should Strive to Attain

TEXT: Lift up a standard for the people.—Isa. 62:10.

1. A full recognition of Jesus Christ as the Head of the Church. Col. 1:18.

Just as the head (containing brains, eyes, ears, and organs of speech) is the governing and directing power of the body, so is Christ the governing and directing power of the Church. To Him we look for directions, commandments, brains, wisdom, safety, peace, and everything else that naturally belongs to the one in authority. There is absolutely no disobedience in the truly model Church. Christ being the Head of the Church, His will is law, His Gospel our rule of life. As the body severed from the head is dead, so is the church dead, or at least paralyzed, when Christ does not function as its Head or the members fail to move at His command.

2. Perfect obedience, on the part of all members, to "all things whatsoever" our Lord commands us. Matt. 28:18-20.

This is only saying in other words what was brought out in the preceding paragraph. This is the challenge which

Christ puts to all His people: "If ye love me, keep my commandments" (Jno. 14:15). On another occasion He says, "Why call ye me, Lord, Lord, and do not the things which I say?" To disobey means that we do not love Him. Moreover, the disobedient have their warning in Matt. 7:21, namely, "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Let this fact be laid upon the consciences of all members.

3. A complete separation from the world. John 17:14, 16.

There is no Bible doctrine that is more clearly taught and more logical than that which is often referred to as "nonconformity to the world." As Christ is the Head of the Church (Col. 1:18), so the devil is at the head of the world (II Cor. 4:3, 4). No wonder, then, that of the world it is said, "The whole world lieth in wickedness," while the Church is described as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." For a Biblical exposition of the doctrine of Nonconformity, read John 17:14, 16; Rom. 12:3; II Cor. 6:14-18; Tit. 3:3-7; Jas. 1:27; 4:4; I Jno. 2:15-17.

4. A family altar in every home. Deut. 6:6-9; Eph. 6:4.

There is an abundance of teaching in the Scriptures which point to the home as the place where children are to be brought up "in the nurture and admonition of the Lord." Family worship should be a daily practice in every home. The Christian home is the center of Christian influence which should not only leave an indelible impress upon the devotional life of the children but also a marked influence upon the Christian life in the community. Neglect the devotional life in the home, and you cripple the work of the Lord in the home, Church, and community. Let every Christian home be in reality "an house of prayer."

5. Scriptural discipline in home and Church. I Tim. 3:4; Eph. 4:11-16; 6:4.

In the first place let it be borne in mind that discipline is a training, not mere punishment for wrongdoing. The Bible has specific instructions for every phase of life in home and Church, telling us what to do or not to do. Let these directions be followed faithfully and completely, and the discipline will be both wholesome and Scriptural.

6. A literal observance of all Christian ordinances. John 14:17; I Cor. 11:2.

Most churches observe literally the ordinances of water baptism and the communion, but why should we not with equal zeal and loyalty observe the other Christian ordinances such as feet washing, the devotional covering, etc.? When Christ commanded His disciples to "teach all nations . . . to observe all

things whatsoever I have commanded you," He included John 13:1-17 as well as Luke 22:19, 20; to say nothing of the other ordinances mentioned in the Gospels and epistolary writings.

7. Every member upon the altar of the Lord. Acts 2:41-47; Eph. 4:11-16.

This includes proper instruction before applicants are received into the Church, proper indoctrination after they are in, and proper discipline with a view to keeping all members submissive to God and His Word and in line

with the standards of the Gospel and of the Church. It also includes a faithful, self-sacrificing ministry who are able to say, "I have not shunned to declare unto you all the counsel of God;" supported by a membership who are ready to stand under the arms of their leaders in every way that they need support.

8. An evergreen evangelism in every Church community. Acts 1:8.

This is exemplified in the apostolic Church. No sooner had they been en-

ded with power from on high than they began to testify, to speak with power, to win souls for the Kingdom, to build them up in Christ. They began at home, and kept up their labors until Jews and Gentiles, in Asia, Africa, and Europe, had heard of the glad message of salvation. Let this same spirit be manifest among us, at home and abroad. "As we have therefore opportunity, let us do good"—beginning at home, ending with the "uttermost part of the earth."

WILL CHRISTIANS BE LOST IF THEY CANNOT SPEAK WITH TONGUES?

By J. L. Stauffer

For the Gospel Herald.

The title of this article originates from the assertion that some evidently well-meaning religious people make, claiming that "Christians will be lost if they cannot speak with tongues." Others say that "speaking with tongues" is the only sure evidence that a person is baptized with the Holy Spirit. Our only true source of knowledge concerning the Holy Spirit and His work must come from the Word of God. If what is reputed to be the work of the Spirit of God does not agree with the Scriptures, then the demonstrations must be accounted for in some other way. It may be a form of emotionalism, or a misconception of the work of the Holy Spirit, or else it may be a manifestation of the power and influence of another spirit. There are many false spirits in the world and for this reason we are admonished to "try the spirits" (I Jno. 4:1). It is possible that one might be deceived.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

We are presenting here a dozen reasons for answering the question of our title with an emphatic "No."

1. According to the records of Scripture our Lord did not speak with tongues at any time while here on earth, yet He was baptized with and anointed with the Holy Spirit and with power.

"And Jesus being full of the Holy Ghost returned from the Jordan and was led by the Spirit into the wilderness" (Luke 4:1).

"... God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38).

2. The Holy Ghost came upon Mary, Elisabeth was filled with the Spirit, Zacharias was filled with the Holy Ghost and prophesied, and Simeon was both filled and led by the Holy Spirit, but the Scripture says nothing of their having spoken with tongues at any time.

"The Holy Ghost shall come upon thee" (Luke 1:35).

"And Elisabeth was filled with the Holy Ghost" (Lu. 1:41).

"And his father Zacharias was filled with the Holy Ghost, and prophesied" (Luke 1:67).

"... Simeon ... the Holy Ghost was upon him. And it was revealed by the Holy Ghost ... And he came by the Spirit" (Luke 2:25-27).

3. Where a number of people pray, prophesy, preach, and speak with tongues at the same time in public, as they were doing at Corinth, confusion results. Paul sought to correct this confusion by silencing the men who talked in tongues in public without an interpreter, and he also silenced the women. He permits only the "men" and "prophets" to speak in public and that "one by one." The Scriptures declare that God is not the author of such confusion as existed at Corinth. Since God disowned it, who was the author of it? Will God own today what He disowned at Corinth?

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one that all may

learn, and all may be comforted. . . . For God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:27-31, 33-34).

The three outstanding abuses in the modern tongues movement may be summarized as follows:

1. The speaking in tongues without an interpreter.
2. The speaking in tongues by more than one at a time.
3. The speaking in tongues by women, in clear and open violation of the Scripture.

Since God forbids the public exercise of "tongues" to women, how shall we account for its practice among women today, contrary to the Scripture? We have no record in the New Testament that God ever called a woman as an apostle. There is no instance of His sending out a woman as an evangelist. No provisions were made for the calling of women to public places of responsibility in the Church. In Corinth women were expressly forbidden to speak "with tongues" in the Church. It should be remembered that the message to Corinth is for all churches throughout the age. (See I Cor. 1:2; 4:17; 14:37.)

4. The Bible nowhere makes "speaking with tongues" an evidence of salvation. The fruit of the Spirit and the walk in the Spirit are the evidences of salvation.

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Those doing the works of the flesh are lost. Gal. 5:19-21.

Those bearing the fruit of the Spirit are saved. Gal. 5:22-24.

Since women are forbidden to "speak with tongues" in the churches, it should be evident to the reader that "tongues" could not be a Bible evidence of salvation for them. The apostle Paul declared in this chapter that the things he is writing to the Corinthians are "the commandments of the Lord" (I Cor. 14:37).

5. The apostle Paul spoke with tongues, but he declares that prophesying is two thousand times more important than speaking in an unknown tongue.

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:19).

Since the apostle Paul wrote by direction of the Holy Spirit and declared that prophesying (that is, testifying in the language of the hearers) was two thousand times more useful than "speaking with tongues," will some "tongues" enthusiasts explain why they seemingly give "speaking with tongues" such a large place in their services and in their ministry?

6. Tongues were a sign to the Jews who were a sign-seeking people, and in the New Testament where tongues were exercised they constituted a proof to the Jews that the Holy Spirit had come.

See I Cor. 1:22; Matt. 12:38, 39; Acts 2:14-20; 10:44-46; 19:5-8.

7. The tongues at Pentecost were languages that needed no interpreters. There were Jews present from about eighteen different nations.

"Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language" (Acts 2:6-12).

Here you have a genuine case of "speaking with tongues." The miracle was wrought to authenticate and spread the Gospel. Those

who spoke with tongues were saved before Pentecost. They were personal disciples of the Lord. The "seventy" (Luke 10:20) were also saved people before Pentecost because their names were written in heaven. We call attention to these facts to show that it is unscriptural to make "tongues" an evidence of salvation or of Holy-Spirit baptism exclusively, as is so often done in these days.

8. Unknown tongues are not needed today where both speaker and hearers understand the same language.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:8, 9).

9. The Scriptures clearly declare that "tongues" are not for everybody and therefore could not be a universal sign of salvation, nor of the baptism of the Holy Spirit.

"Now there are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing severally as he will" (I Cor. 12:4, 8-11).

10. The gift of tongues exercised on the day of Pentecost exalted the Lord and edified the hearers. The Corinthians who made so much of tongues, (which the Holy Spirit names last in the gifts of the Spirit, I Cor. 12:10) were noted for their carnality or carnal-mindedness. The whole Corinthian epistle is devoted to the correction of errors of the Corinthian church together with their over-emphasis of speaking in tongues. We fear that the modern tongues people exalt the gift much more than they do the Giver. The gift without the Giver is naked and bare indeed before God.

11. Christ "died once for all" and Pentecost was the fulfillment of His promise that the Holy Spirit would come and baptize the waiting church. Calvary and Pentecost stand or fall together. The Church has no more right to expect another Pentecost than another Calvary. The Spirit now indwells the Christian and the Church as an abiding Comforter. When a sinner meets the Gospel conditions of salvation (repentance, faith, and obedience), he is saved and is thereby baptized by the Spirit "into one body" (I Cor. 12:13) the Church.

"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:8, 9).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

12. Lastly, the apostle shows that special gifts of prophecies, tongues, and knowledge will change or vanish away. See I Cor. 13:8. He urges the Corinthians to covet the best gifts, but shows them a more excellent way than the pursuit of gifts.

"But covet earnestly the best gifts: and yet show I unto you a more excellent way" (I Cor. 12:31).

The more excellent way is charity or love. Reader, do you know of this WAY by experience? Many of those who teach and seek the "gift of tongues" use their tongues to denounce other evangelical religious groups. Do such denunciations belong to those who walk the "more excellent way"?

We have endeavored to give you, dear reader, a number of reasons why speaking with tongues should not be sought as an evidence of salvation or of spirituality. The quest may be an evidence of carnality today as it was at Corinth.

In conclusion, we would urge that a prayerful study be made of chapters twelve, thirteen, and fourteen of First Corinthians. The whole epistle is corrective in purpose, and in these particular chapters Paul corrects the wrong practices and rebukes the disorder and confusion associated with spiritual gifts. These chapters are specially recommended to the modern sects who still continue to have confusion and disorder in their meetings. Paul makes it clear that not all of the saints are eligible to the "gift of tongues," but that there was a true and Scriptural manifestation of gifts that did not reproach the cause of Christ, nor produce confusion in the assemblies of saints.

Harrisonburg, Va.

WHAT ABOUT WAR?

By Edward Yoder

For the Gospel Herald.

In many countries Christians are once more face to face with the question, What about war? Conscience forces upon the thoughtful Christian such questions as these: Is war ever right? Shall the Christian take any part in carrying on war? What did Christ teach that relates to the subject of war? Can the Christian safely turn his conscience over to the custody of other persons, state officials for instance, and leave the responsibility for his act with them?

A Christian is by profession a follower of Jesus Christ. He is pledged to obey the teachings of Christ. The Bible, particularly the New Testament which gives God's will in final form as revealed through Christ and the teachings of the apostles, is the rule by which the Christian must live. His conscience is subject to Jesus Christ alone. To abandon his conscience to human authority would be to betray Christ. To disobey Christ in the face of better knowledge would be to desert Him altogether.

In the New Testament Scriptures are found the following outstanding teachings which relate to the question:

1. **Human life and personality are sacred to God, and it is a sin for man to destroy or corrupt them.** In war the destruction of other people is always the immediate aim of those who take part. Christ refused to destroy men's lives, and He rebuked those who thought of doing such a thing.

For the Son of man is not come to destroy men's lives, but to save them.—Luke 9:56.

2. **Love is the supreme law of Christ.** Warfare today is hardly possible unless entire populations can be aroused to hate and despise each other. To participate in mass hatred of this kind is a sin against Christ.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—Mark 12:30, 31.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:10.

3. **Love and benevolence are the only measures authorized by Christ for use in dealing with enemies.** Genuine love and good will may sometimes disarm the enemy entirely, and in any case will do more to create peace than hatred and the use of force.

I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.—Matthew 5:39 (R. V.).

Love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.—Luke 6:35 (R. V.).

4. **The attitude of hatred toward another is equivalent to the sin of murder.**

Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.—I John 3:15.

5. **Christ taught that the use of war or force creates a vicious circle, giving rise to more war and more violence.** Satan never casts out Satan. Only Jesus Christ can do that. War does not create peace, but instead sows seeds of hatred, strife, resentment, and moral degeneration.

Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.—Matthew 26:52.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matthew 12:28.

6. **Christ requires that strife between people be promptly allayed by peaceful means,** for the absence of love and harmony leads to increased strife and hatred and to further evil consequences.

If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matthew 6:14, 15.

7. **The apostles taught that a believer's allegiance to God and His Word is his highest moral duty.** Obedience to human government and its officials, when they demand that the Christian fight contrary to God's Word, must give place to obedience to God.

Then Peter and the other apostles answered and said, We must obey God rather than man.—Acts 5:29 (R. V.).

8. The kingdom of Christ, the moral and spiritual realm to which the Christian belongs, is not a worldly kingdom. Its basic principles of truth, righteousness, holiness, faith cannot be defended or promoted by worldly means such as force, war, and the use of violence. Christ's followers do not fight in carnal warfare.

Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—John 18:36.

For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.—II Corinthians 10:4.

9. God's people constitute a world-wide fellowship, and all true Christians in all nations are brethren in Christ. The sentiment of a narrow and selfish nationalism is contrary to Christ's law. In international warfare many who profess to be Christians destroy each other and thereby bring reproach upon the name of Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.—Galatians 3:28.

10. Absolute obedience to God's will as revealed in Christ will cost something. It often leads to suffering. This is to be expected. To follow Jesus Christ requires that one take up the cross of opposition and suffering. To obey Him in regard to war will cost the same price.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.—Matthew 16:24, 25.

The Past Record

The teachings of Christ that relate to war and peace are not an impossible ideal. In the earliest centuries after Christ the believers lived by these teachings. For the last four centuries Mennonites have lived and practiced this ideal; not always perfectly on the part of everyone, but always with a sincere desire to obey Christ and follow Him. It has cost them something to obey Christ by refusing to fight in the wars of the nations. Many of their migrations from land to land have been for the purpose of getting away from war and military service. From Holland to Prussia, to South Russia, to United States, Canada, and Paraguay; from Switzerland to South Germany and France to United States and Canada have led the trails along which their conviction on the sinfulness of war has brought these people during the centuries.

Even in the United States, with its constitutional provision for religious liberty, they have not escaped hardship because of their conscientious objection to war service. In colonial Pennsylvania during the War for Independence numbers of nonresistant Christians were imprisoned and fined for refusing to serve in the militia. During the Civil War, in both North and South, heavy fines were often imposed upon them for refusing to serve when drafted for the armies. During the World War hundreds of conscientious objectors in the military camps experienced life in the guard house, were in some cases court martialed, and quite a number of them served sentences in federal prisons for their conviction that they must be loyal to the spirit and teaching of Christ.

Mennonites have not been all alone in their conviction against participation in war service. Numerous Christians from other denom-

inations have in the past joined with them in suffering for taking the same absolute stand against war in obedience to Christ.

The Present Challenge

As again millions of men are marching in many lands and as the spirit of war, hatred, and ill will rises in high tides all about us, Christians need to fix their vision and their thoughts the more resolutely on Christ and commit themselves to His teachings on love and good will. They need to see Him as their absolute King and only Saviour. They must take special pains to keep their thoughts and emotions free from hatred and disrespect for any human beings anywhere. The vicious circle of war making more war, resentment making more resentment, revenge creating the desire for more revenge, and so on endlessly and increasingly, can never be broken except those who know Christ and His will testify for Him by an absolute and uncompromising position for peace and love and the will of God.

Mennonites have much in their past history to encourage the present generation to keep aloof from war service of all forms, combatant or noncombatant, and the contributing of funds for war support. Where there has been failure in the past in meeting the test of complete loyalty to Christ, this generation may well take up the challenge to render a truer obedience to Christ. Mennonites do not claim nonresistance as a doctrine of their own; it is a commandment of Jesus Christ for all His followers. They would testify to all Christian people to consider seriously and prayerfully the claims of Christ for their obedience in an absolute stand against war and all its works, and for the practice of peace and love and benevolence to all men. Let Christ be **The Prince of Peace** in a real way among those who profess His name.

Scottdale, Pa.

THE LONG, LONG TRIP

I'm getting things together, and I'm packing up my grip,
That I may be ready when I'm summoned for my long, long trip.
I can hear sweet voices calling, I can feel the lure of stars,
I can see the hills of glory through my rusty prison bars;
I can breathe the breath of flowers, I can hear the billows roar,
As they break in mist of music on the shining golden shore;
I can see the smoking funnels of the ship that's coming in
To bear away my spirit from this world of care and sin.

I am getting a bit weary, and I'm longing for the rest
That is waiting for me yonder in the islands of the blest;
The earth is full of treasure, and there's much to please the eye,
But my heart is longing, longing, for the things that satisfy.
It is longing in the even, and it's longing in the dawn,
For the rest that's waiting for me just a little farther on.
Of the daily toil and trouble I am getting weary quite,
As I hear the angels singing in the watches of the night.

I am getting things together; I'm returning o'er the years
To right the wrongs of other days, and wet them with my tears.
I am seeking first the better things, and also things the best
As I walk along my winding way in eager, earnest quest.
And conscious of my ill desert, and all my sin and dross,
I have builded me a house of faith beside the lifted Cross,
I am getting things together, and I'm packing up my grip,
That I may be ready when I'm summoned for my long, long trip.

—Zion's Tidings.

DRIVER BURNED TO DEATH

Pinned in Cab of Heavily Loaded Truck by Shifting Load

Dear Friend:

It has been a longing in my heart for a long time that I might send to you this special letter of "WARNING." Did you know that the Bible says that he that believeth not is "CONDEMNED ALREADY." So if you have not accepted Christ as your Saviour this verse applies to you, and moment by moment, there is a terrible FIRE approaching that may overtake you at any time, and furthermore if you once get in touch with it there is NEVER ANY ESCAPE, and the Bible says it is an UNQUENCHABLE FIRE and there will never be an end of that terrible BURNING PAIN. From a friend,

John E. Kauffman.

Worn out with driving a heavily loaded truck (driving too long without a rest, as many truck drivers experience), he fell into a doze. It was just for a moment, but it was too long, for his heavily loaded truck struck a pole, and the springs that composed his load were forced forward over his cab, pinning him fast in the cab. Though he was in a small town unfortunately it was about midnight or shortly after, so that sufficient help for his release was not immediately available. Cries of great agony were heard, for fire had started in the back part of the truck and moment by moment, inch by inch, the fire was gradually but surely com-

ing to the front part of the truck where the driver was pinned fast.

He told those present his address near Pittsburgh, and asked them to inform his wife and children of his experience. The fire company was called but they were too late. The doctor was summoned, but the only thing he did was to give the driver an overdose of morphine so he would be unconscious and not feel the fire so intensely. You know that even a minister cannot give spiritual comfort to one who has an overdose of morphine. The Christian said he heard the crash but because he got into a lot of trouble once before when he was a witness to an auto accident, he

just didn't go out. Just a very short time elapsed and he was burned to death for there was no escape.

Some Facts About the Approaching Hell Fire

1. There will be no fire engines in hell to put out the fire for it is unquenchable.
2. There will be no morphine doctors there, to make a man unconscious or take away the sense of pain.
3. There will be no fire exits or fire escapes there where its victims can get out or get to a cooler place.
4. There will be no food there, and they will be very hungry.
5. There will be no water there, and they will be very thirsty, and their tongue will be very hot; see Luke 16:24.
6. There will be prayer meetings there, but there will be no hopeful answers.
7. There will be weeping, and wailing, and gnashing of teeth but not one ray of hope.
8. There may be plenty of company there, but none to comfort, and the rich man in hell didn't desire company; see Luke 16:28.
9. They will see the redeemed in glory there, only to regret what they have neglected, or might have been if they only had started sooner.
10. There will be plenty of confessions there, but no forgiveness.
11. They will bend their knees there, because they would not bend them while they were here in this world.
12. There will be no Christians there to tell of the narrow way that leads to heaven, and even if the inmates knew, the Bible says "the gulf is fixed."
13. How long? OH HOW LONG? It is a place where the ungodly will suffer pain in the flame throughout the ceaseless ages of eternity, because they did not accept the fire escape that God has provided in His Son Jesus Christ. (Did you ever burn your finger? Oh, what pain, but it soon got better and healed again. Or did you ever have a terrible toothache and wish it were morning but it got better and how glad you were then). Do not fail to give this message due consideration and spend much time thinking of the word ETERNITY—ETERNITY.

HOW FOOLISH THE MAN IN THE TRUCK WOULD HAVE BEEN IF SOMEONE HAD PROVIDED A MEANS OF ESCAPE AND THE MAN WOULD HAVE LAIN THERE UNCONCERNED. But do you know that that is just what millions of people are doing every day?

Great Deliverance

There is a very GREAT DELIVERER, that can awaken you out of that sleep in sin and release you from Satan's deadly grip, and deliver you

from HELL FIRE (a description of which will be found in the 16th chapter of Luke.) Satan has your body fast, and wants to keep it fast 'til you will be cast into the lake of fire. Oh! Friend! There is an escape—"THANK GOD." The escape is in God's Son Jesus Christ, who has died on the Cross to save us from sin.

This fire you may escape if you do not wait too long to cry for help.

1. CRY NOW, to Him for help, for He wants you to and tells you to: Isa. 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near."

2. ALLOW HIM TO RELEASE YOU NOW, for He can and longs to: Psalms 72:12, "For he shall deliver the needy when he crieth: the poor also and him that has no helper."

3. TRUST HIM, for He has never deceived you: Psalms 33:4, "For the word of the Lord is right; and all his works are done in truth."

4. BELIEVE HIM, for He was never caught in a lie: John 14:6, "I am the way, the truth, and the life: No man cometh unto the Father, but by me."

5. OBEY HIM, for He will never tell you to do anything that will not do you good: Romans 8:28, "And we know that all things work together for good to them that love God—."

You may say, "That is my business and what is it to you?" But suppose I had a building on fire, or worse yet my house would be on fire and my family would be with me in the house, and you knew it and we did not, would you just let us burn or would you awaken us to tell us about it? And if you would awaken us do you think that we would be angry with you? NO, NO. Anyone would greatly appreciate such an act of kindness. But suppose you knew and just left us burn, that would be next to crime.

You may believe or not believe this message, but if God says these things, what will our believing or not believing have to do about it? IT WILL NOT CHANGE HIS WORD.

Sinner friend, if this message has been a blessing to you it will have fulfilled its desired mission. Give God all the honor and praise.

THIS IS THE DAY OF GRACE—DO NOT LET IT PASS YOU BY.—Tract distributed by Eastern Mennonite Board of Missions and Charities.

CHRISTIAN GROWTH IN GRACE

By Helen Moser

(Read before the Christian Workers' Conference at Manitou Springs, Colo., Oct. 1, 1939.)

Grace is one of the most beautiful words in the English language. It comes from the Latin, with the original meaning of favor. As it is used today, grace

has a variety of interpretations. In its physical aspect it portrays beauty of carriage and movement. In its relation to manners we may think of a hostess who makes us feel at ease because she is gracious in her hospitality. Then, too, we like to be in the good graces of our friends or employer. Sometimes we speak of someone who had the grace to apologize for a mistake or misdemeanor. If we should have an obligation to meet before we are prepared for it we may request a few days of grace. When we ask God's blessing and offer thanks at mealtime, we are saying grace.

We might continue to illustrate many other meanings of grace, but let us now search for the deeper meanings of grace, the grace of the Bible. In its spiritual aspect, grace may be applied in any of the following ways: God's unmerited mercy to mankind; the influence of God's Spirit in the heart of a believer; the fruit of the Spirit; any of the Christian virtues such as patience, meekness, humility. These are all good and true, but I would have us catch the pure meaning of grace within or between the lines of the following passages of Scripture:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord."

"And Jesus increased in wisdom, and stature, and in favor with God and man."

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.... And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

"Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt, Yonder, on Calvary's Mount outpoured, There where the blood of the Lamb was spilt.

"Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see His face,
Will you this moment His grace receive?"

Turning now to the human response to God's grace and mercy it is most refreshing to trace from the example of an individual life the beginnings and healthy development of grace.

Most of us have, no doubt, heard or read the thrilling story of Borden of Yale—that young Christian millionaire of Chicago who lived about forty years ago and rightly belongs in the class of modern missionary heroes. It is a spiritual treat to read and reread the story of his life, as written by Mrs. Howard Taylor. The accounts of his home life, his sturdy boyhood, his experiences in school life, including Yale University, and Princeton Seminary, his strong missionary convictions and service terminated by an early death, all testify to the truth of Paul's declaration "I can do all things through Christ which strengtheneth me." When the death of William Whiting Borden was cabled from Egypt, it seemed as though a wave of sorrow went round the world. It was probably truthfully said of him that no young man of his age had ever given more to the service of God and humanity; for Borden not only gave his wealth, but himself, in a way so joyous and natural that it was manifestly a privilege rather than a sacrifice. His name is a symbol for "Living for Jesus."

I have taken time to relate this brief statement of his life to reveal further the beginnings of grace in this young man's life. Childhood comes first and is full of the germs of later developments.

In the story of William Borden, there is a little incident related which, although nearly forgotten, is very enlightening. One Sunday afternoon, when William was only six years old, Mrs. Borden had gathered the children together as usual for a Scripture lesson. Several cousins of their own ages were with them, the eldest being about eleven. Suggested by something in the lesson, Mrs. Borden had each of the children take a slip of paper and write down what they would most like to be when they grew up. This was done in a serious spirit. No one saw what the others had written, and all the slips were put away in a sealed envelope and forgotten. When found ten years later and returned to those who had written them, the ideal of those early days proved to have been realized to a remarkable degree. One boy had wanted to be a gentleman like his father. One of the girls wished to travel abroad, another to help God and the soldiers of her country. And little William had written, in First Grade writing and spelling, "I want to be an honest man when I grow up, and true, and loving, and kind and faithful man."

To his last day, by the grace of God the man could have looked into the eyes of the child without shame.

What better spiritual aspirations could anyone have than just what William had—to be good, honest, loving, true, and faithful?

Who of us is there who has not in childhood or youth visualized the man or woman we hoped to be? Of course, it was an ideal person hardly to be found anywhere in actual life. Perhaps as time went on and finding ourselves almost as far as ever from our ideal, we have been disillusioned and disappointed.

Was the vision of our youth therefore in vain? No, indeed. The very sense of failure may have been the means of shifting our confidence from ourselves to the one who is never erring, changeable, and fickle. I well recall the days in my childhood when upon rising I would resolve ever so earnestly that it was to be a perfect day for me in regard to my personal conduct. This day I would absolutely not allow myself to become angry, no matter how serious the provocation. I would think no evil thoughts, would not stoop to gossip, would be gracious and loving to all. Needless to say, the evening never came when I could say, "It is the end of a perfect day." Since then, somewhere along the way Jesus met me and grasped my hand; and considering the blessings of this relationship I want that grasp to grow tighter rather than ever to relax. Although these ugly faults and weaknesses of mine did not suddenly drop off and give way to the kindly virtues and grace I so much coveted, yet I have learned some important lessons about the growth of the inner life. In this connection I am reminded of the poem written by Susan Coolidge, entitled.

How Does the Soul Grow

"How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it;

Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks suddenly, now gropes benighted;

Fed by discouragements, taught by disaster;
So it goes forward, now slower, now faster;
Till, all the pain past, and failure made whole,
It is full-grown, and the Lord rules the soul."

We speak of becoming Christians as though a Christian character were attained once and for all. The Christian writers of the 4th century spoke of "making Christians" as though it were a gradual process.

The usual verb for "be converted," in the Greek N. T. means literally, "be turned around," as a flower to the sun; be face about, as a ship in its right course. After a ship is turned in the right direction it must be kept in its course by a pilot at the wheel. It cannot be turned and then left without

guidance. After a person is turned consciously toward God, he must keep himself under the great pilot's guidance. The command "Right about face" is followed by another, "March."

Henry Drummond well said that to try to make a thing grow is as absurd as to try to help the tide come in, or the sun rise. No one would think of telling a boy to grow physically. He grows without trying. A few simple conditions are fulfilled by habit, without thought, and the growth goes on, the result follows by nature.

It is from the pen of Peter that we have the challenge of a Christian pilgrim's progress: "But grow in grace and in the knowledge of our Lord Jesus Christ"—Peter, the one disciple noted for his rashness and for the denial of his Lord. But Jesus had said in the beginnings of their life together that he should be called Cephas—rock. The new name did not describe the man he was. It described the man he might be and man he was to be. It was not the name of a man who had arrived, but a man who was on a journey.

How then can we develop from the "babe in Christ" stage to a full stature in Christ? Are there any helpful agencies at our disposal? In spiritual growth there are determining factors comparable to food, exercise, sunlight and rest necessary to our physical existence and growth. I would mention first our attitude toward the Spirit of God. May I quote from D. L. Moody: "I firmly believe that the moment our hearts are emptied of pride, and selfishness, and ambition, and self-seeking and everything contrary to God's law the Holy Spirit will come and fill every corner of our hearts; but if we are full of pride, and conceit and ambition, and selfseeking and pleasure, and the world there is no room for the Spirit of God and I believe many a man is praying to God to fill him, when he is already full of something else. Before we pray that God would fill us, I believe we ought to pray to Him to empty us."

Secondly, the Word of God and spirit of prayer. I put these together because both are necessary in the communicating relationship of a man and God. All stringed instruments quickly get out of tune. The action of the atmosphere, and the constant vibration in playing, relax the strings, so that they need to be retuned very often. Man is like a violin. He soon gets out of tune with God. The wear and tear of life, and the demoralizing atmosphere which sin creates, so affect his disposition that he needs to be brought into harmony with God every morning. Nothing will bring the believer into touch with God so soon as a little taste of the divine Word.

Thirdly, our spiritual exercise is to be found in the form of service. Service is to the Spirit what exercise is to the body. It is the active side of spiritual development, transforming into deed:

the divine energy received through prayer.

Growth in grace—in essence is it not simply the passing of self with all its goodness, its complacency, its subtle claims, and demands giving way to the unhindered expression of the Christ-life within us:—Christ—the consummation of all spiritual and moral excellence, grace in the fullest degree? Paul wrote to the Corinthians and to us, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God's enabling grace is promised to

all believers, "My grace is sufficient for thee, for my strength is made perfect in weakness." Paul's response reveals a healthy attainment in grace when he answered, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." The royal road to grace is the humble way of the Cross. We must be able to testify "I am crucified with Christ, nevertheless I live; and yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

La Junta, Colo.

Such experiences were a nightmare, to be forgotten if possible, rather than retold. But worst of all, were the memories of actual contacts with the so-called enemy. In his mangled remains one saw another mother's son. Every soldier killed was dear to someone—a mother, sweetheart, wife or child. After such experiences it is no wonder that many a soldier was numbed to silence.

But the gathering clouds smite most veterans with a new fear. Many of them have sons ripe for cannon fodder. Must these face what their fathers fought to end? If you are interested in the truth about war, consult one who knows. He is now more apt to talk.—H. A. B. in Gospel Messenger.

FROM OUR EXCHANGES

THE FORSAKEN ONE

In the words of Dr. G. E. Guille, "The Son of God is dying—a shameful death, a lingering death. The Father's Well-beloved hanging on a Cross. Hands that have stretched forth blessing everywhere are stretched now upon the transom of that Cross, mangled and torn. Feet that have trodden no forbidden paths but carried Him only upon errands of mercy, are pierced with cruel nails. That brow, on which the dove—in holy symbolism—has set her feet, is circled now with a crown of thorns, and blood drops trickle down from a score of ghastly wounds. Appalled nature, gazing upon the awful tragedy, trembles, while all over the land a supernatural darkness gathers round. Out of that darkness there rises a cry from the lips of the lowly Sufferer: 'My God, My God, why hast Thou forsaken Me?'"

Christian friends, let us never forget that He suffered for us!—Gospel Herald (Cleveland).

ATHEISM

There are many forms of atheism current. There is a practical atheism which leaves God out, even though it may mention His name. Of this kind of atheist, it can be said, "God is not in all his thoughts." Then there is the religious atheist. No, this is not a contradiction, not even a paradox. The creed of this religion is "no God," and the object worshiped is Force, Law, Evolution, Humanity, or whatever it might happen to be. The intellectual atheist is a third variety. He takes his position on the ground of reason—so he says. But the most irrational of reasoning mortals is the man who deliberately says, "There is no God." In this he has made a declaration he cannot possibly prove. There are two attributes of Deity he would need to possess in order that he might with authority declare God is not. He would need to be omniscient. If he knew every fact in the universe except one, that one might be the fact of God's existence. He

would need to be omnipresent, for if he were only nearly everywhere he might miss God somewhere.

How arrogant and shortsighted the pride of the intellectual who says, "There is no God." No wonder the Bible symbolizes him in the word "fool."

How interesting it is to note that man in his primitive state has never been atheistic. Sometimes he has been polytheistic or pantheistic, but never has mankind in the raw denied the existence of a God. It has always taken some kind of civilization to bring him to atheism. Isn't this evidence enough that such a condition is not true to nature? Atheism must be brought to man from without. It never originates with the man living close to the natural world. It is true he may have corrupted the revelation God has given of Himself, and he may have degenerated in his worship, but he hasn't gone far enough down to deny God's existence. It takes outside pressure to turn men's thoughts from God.—Moody Monthly.

NOW THEY MAY TALK

Veterans of the World War, who fought to end war, showed such a strange reticence concerning their experiences even the dramatists made use of the fact that they would not talk. What was the explanation of this mystery so in contrast to the garrulousness of survivors of other conflicts?

In the main the answer seems to be that the horrible thing known as war has itself changed for the worse. Once it was a bloody ordeal requiring physical prowess. But in World War days it became a vast impersonal terror, striking out of the sky or from the very bosom of mother earth.

The men in the trenches faced heat and cold, storm and desert thirst. They were often hungry, weary from exertion and strain, and obliged to live in clothes soaked by rain or caked with mud. What glamour there was to war faded when soldiers were compelled to become human moles.

CHRIST'S EXAMPLE OF PRAYER

A great deal is said in the Bible in regard to the privilege and the practice of prayer. Especially do we read of what our Lord Jesus Christ said about prayer, and of how He urged His followers to pray, and of how He prayed Himself. We have many instances of prayer in the life of Jesus. At one time He said in the presence of His disciples in the great High-priestly prayer found in the seventeenth chapter of the Gospel according to John: "I pray for them," meaning His disciples as though it was the fixed habit of His life to pray for His followers. And He said, a few verses further on: "I pray also for them which shall believe on me through their word." So we feel that He prayed for us, even for us here and now, if we are His believing followers.

We remember that it is narrated, many times, that He went alone, often, into the mountains to pray. "Cold mountains and the midnight air witnessed the fervor of His prayer." And He urged His disciples thus to pray, alone, and for strength and communion with God. When He taught His disciples to use the "Lord's Prayer," as it is now called, He of course prayed it as He repeated it and taught it to them. When Christ was tempted for forty days He prayed perhaps all the time. His fasting was always with prayer. And when He was baptized we know of His praying. When Christ was in the Garden of Gethsemane, the night of His betrayal, we know how He prayed in the time of His terrible trial and grief and resignation to the Divine will. And Christ's suffering and agony on the Cross was actuated by prayer. There was intercession for others when He prayed, "Father, forgive them."

Jesus is still praying for us. If any man sin we have an Advocate with the Father, even Jesus Christ the Righteous. May God help us to pray always and especially in time of grief and trial.—The Presbyterian.

SUN DANCE—SUN WORSHIP

The New Age, official organ of the 33rd degree Scottish Rite Free Masonry Southern Jurisdiction, September issue, 1938, carries the article on the INDIAN SUN DANCE. For a number of years the Cynosure Editor was missionary to the North American Indian and served also among the Western Shoshones of Duck Valley Reservation, in Southern Idaho, where he had the opportunity to observe this dance. We are well acquainted with the details of this dance and with the esoteric meaning of the "living pole" in the center of the lodge. Sun worship is Phallic and the pole represents Phallus.

Masonry is Sun Worship and in all its esoteric teachings is Phallic. How readily it is therefore understood that the New Age, as the official organ of the 33rd degree Scottish Masons, should reprint this article. There is a very intimate affinity between Free Masonry's religion and the heathen, paganistic religion of the North American Indians, worshipers of the sun. Both are contrary to the revealed will of God.

To think that many ministers of the Gospel of Jesus Christ, also within my own denomination, continue to belong to an organization, bound by oath to conceal the actual spirit and intent of this false religion, which among the Indians is openly called: Sun Worship, but which the lodge offers under the name of Free Masonry as a universal religion, offensive to none and acceptable by all! And that many ministers and elders, who do not belong, refuse to be informed or to make a personal study of this heathen religion cloaked in the garb of Christianity and Judaism!

When shall the visible church break with this agency of Satan, come out from among them and be separate?—Christian Cynosure.

WE MUST REPENT BEFORE WE PREACH REPENTANCE

Preachers and churches cannot mediate a saving Gospel to the lost world except as they themselves walk in that Gospel. Salvation is conditioned upon repentance and faith in our Lord Jesus Christ.... If churches do not really believe that sinners are guilty and lost without Christ, they will have no real Gospel for them. No wonder the world is not touched and saved through such complacent witnessing to faith. These are plain words, but unless something of their meaning takes hold of us, we may build a great institutionalism and an imposing denomination, but inner decay will continue to sap us of divine power to call sinners to repentance. To five of the seven

churches in Asia our Lord's word was **repent, not save the lost**. What will we save them to, since we are too complacent to repent of our own sins? The while we go out to bring to Christ those He says must repent their sins, we decline to pay the price of repenting and turning to Him ourselves. Such a course may get men to **decide for Christ**, but it will not show them in their sin-blinded hearts how to receive Him.—The Mennonite.

THE CAUSE OF SPIRITUAL FAILURE

In our recent Sunday-school lessons we have been impressed anew that there is only one real cause of spiritual failure, and that is a losing out in the life and character of each person himself. In other words he begins to walk after the flesh instead of the Spirit, and that is sure to spell spiritual failure.

THE HOLY KISS

Salute one another with an holy kiss.—Rom. 16:16.

Greet ye one another with an holy kiss.—I Cor. 16:20.

Greet one another with an holy kiss.—II Cor. 13:12.

Greet all the brethren with an holy kiss.—I Thess. 5:26.

Greet ye one another with a kiss of charity.—I Pet. 5:14.

Many things are blamed and nearly always the heart of the matter is not touched. Wrong companions and influences, mistreatment on the part of others, opposition in the home or on the part of supposed friends, and many other reasons are given, but they never touch the real cause. If we are faithful to God and follow the guidance of His Spirit and the teachings of His Word no foe on earth or in hell can wreck our spiritual life. It is still true that our greatest enemy is self, and with self dethroned and God in possession of the life no enemy can successfully be against us.—Christian Monitor.

MAGNIFYING CHRIST

In his epistle to the Philippians Paul gives us some testimony that we would do well to consider. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." (Phil. 1:20-21.) At the time that Paul bore this testimony he was in bonds and imprisonment and was

evidently facing martyrdom. It is encouraging to notice his determination to live true to the cause that he had espoused, and his resignation to whatever fate such a stand might bring upon him. It is significant to note the frame of mind that he was in under the circumstances. With him, the most important thing, the only thing that really mattered was Christ Jesus and Him crucified as the only hope, for time and eternity, for the human family.—Bible Monitor.

"CONFESSED THEY WERE STRANGERS AND PILGRIMS"

A writer, who has made a study of birds, declares that you could take one of a migratory flock of birds out of the line which the God-given instinct has formed and is gliding to its distant home, and place it behind iron bars and it will beat its wings against the cage in its frantic effort to rise and go on with its journey. But that after the season is past, in which birds migrate, then you may open the cage and your bird will not leave. You may take it in your hand and toss it high into the air. It will be of no use. The instinct for motion has passed, the bird returns heavily to the same spot, it has no desire to move on.

How sacred and with what fear should we regard the divine conviction which God has often given us, the impulses, the urge, the leadings of the Holy Spirit. There is a time and place for all things, the wise man says, and there certainly is a time and place in which God desires, and in fact, does work with us in planting in our hearts certain longings, instincts, aspirations and feelings, through and by which He would lead us into deeper experiences of salvation and into larger fields of Christian service. But alas! How many have delayed and delayed until the migratory instincts of the soul have passed. There is no desire felt to move onward with God.—Evangelical Visitor.

PRAYING TO OTHER SAINTS

Praying to the saints is sin. For it is a deliberate violation and rejection of God's Word. Always and only throughout the Scriptures we are directed to address our prayers to God, never to men or women, even though they are redeemed and in the presence of God in Heaven. A basic principle of prayer is given in our Lord's counsel to His disciples, "When ye pray say, Our Father,"—not "Peter," or "John," or "Mary," or "Mother of God," or any other redeemed sinner. But there is a Bible prayer addressed to a saint. Our Lord told of "a certain rich man" who, when he died and went to Hades,

addressed a prayer to a saint. Dr. Will Houghton, of the Moody Bible Institute, has made this keen comment: "Concerning the rich man's prayer to Abraham, across the gulf, let me remind you that this is the only prayer in the Bible to a saint, and it wasn't answered."—S. S. Times.

"MAN PROPOSES, BUT GOD DISPOSES"

(Gen. 50:20)

Ye thought evil against me; but God meant it unto good.—Gen. 50:20.

Who sent Joseph into Egypt? Who was responsible for his being carried there? We say, his brothers. They sold him to a caravan of Ishmaelites and they carried him into Egypt. That is what these brothers thought too. Here they reproach themselves to Joseph for having done it. But they were wrong. Joseph says here that God did it,—“So now it was not you that sent me hither, but God.” Now they were not trying to carry out God's purpose in what they did, but their own, and on the surface that is what they did. But in a deeper sense it was His purpose and not theirs that they carried. They did not realize that they were carrying out God's purpose and were not seeking to do so. It was a case of man proposing but God disposing. It was an instance of what the Psalmist says, Surely “the wrath of man shall praise thee.”

Joseph saw the hand of God in it all. This is not always the case. God is in many things of our lives that we do not see Him in. The fact is He is in every affair of the life of a child of God, for He says, “The steps of a good man are ordered by the Lord.” But we often miss the blessing because we do not discern God's hand in what comes to us. We are like Peter that morning when Jesus was standing on the shore.

John had to tell Peter that it was Jesus, “It is the Lord.” Someone else has to come along and tell us that God is in what has come to us. We don't see it ourselves. But Joseph did. He said, “You were trying to do evil unto me, but God turned it unto good.” Perhaps the reason Joseph saw God's hand in what came to him, and we do not, is because he was looking for it and we do not. When he said that God meant it unto good, that is equal to saying that he had discovered the meaning of God in it, for if he hadn't how could he tell them? And he had found it out by thought and prayer, for that is the only way anyone finds out the meaning of the deeper things of life and of God.

Joseph said that God made it work

ANOINTING WITH OIL

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5:13-15.

out for good. Joseph's brothers were not trying to do good. They weren't trying to serve either Joseph or God. But a person doesn't have to be doing or even trying to for God to work it out for good. This is a case of the truth of the promise that, “All things work together for good to them that love God.” This promise doesn't say that all things have to be done by good people to work together for good. God overruled that which was evil and done by evil people, for Joseph's good and for

His glory. He did the same thing in the imprisonment of Paul, so that he was able to write: “I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.”

God's dealings with Joseph prove that though He moves in strange ways they are good ways. He led Joseph by a roundabout route but He led him right. What he was led through was hard and strange but he was led to justify it. The end of it all was joy and peace and blessing.

As Cowper says:

“God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

“Deep in unfathomable mines,
Of never-failing skill;
He treasures up His bright designs,
And works His sovereign will.”

—The Christian Index.
Sel. by Peter Zehr.

THUS SAITH THE SCRIPTURES

“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you that ye may be the children of your Father which is in heaven.”

“Follow peace with all men, and holiness, without which no man shall see the Lord.”

“Blessed are the peacemakers: for they shall be called the children of God.”

“Glory to God in the highest, and on earth peace, good will toward men.”

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Scottdale, Pa., and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.
—Editor.

THE WAR HAS COME

Long mournfully looked for and predicted, yet hated and dreaded, the second world war seems at last to have arrived. Some people may feel elated with the thought of possible adventure, eager to set forth and have a part, as they imagine, in ridding the world of evil. Many Christian believers are discouraged and pessimistic, wondering why God allows war and destruction again to come upon the nations, why men who have nothing against each other must go forth to slay each other, why innocent people by the millions must again suffer hunger, cold, pestilence, and all the calamities which war brings with it. Some who are unstable emotionally see the destruction of civilization and even of the world to be at hand because another war has broken out.

It is a time of perplexity and confusion. Few know what to think of it all. The prophet Habakkuk in his time was sunk in doubt and perplexity because of the wickedness about him and because of the wars and invasions, which he felt were still somehow under the control of God. He found the answer to his doubts when he got up on his watch tower. By getting up higher a wider vision and outlook was possible than in the midst of the confusion at his feet. He could then see the immediate events about him in the perspective of God's broader plan and purpose. He says: “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved” (Hab. 2:1). So the Christian today needs to get the vision of faith which affords him a view of God at work in the world of mankind, overruling the trivial incidents about their feet.

THE MOVIES AND WAR-MAKING

There is in the United States today very strong resistance on the part of public sentiment against this nation taking any steps that might involve the United States, now or later, directly in the turmoil and welter of European disputes and quarrels. Isolationism has been a kind of national tradition since the time of George Washington's Farewell Address. Our comparative geographical isolation enforces the same tradition. Though during the World War this tradition was temporarily set aside while the United States went to the aid of the Allied Powers to "make the world safe for democracy," the post-war disillusionment has apparently had the result of confirming public sentiment and feeling that this nation should keep clear of all alliances and commitments which might involve it in foreign wars.

This sentiment for keeping out of European politics, and against the idea that the United States should appoint itself as a sort of international policeman, has shown remarkable strength and has been a thorn in the flesh of the military authorities and apparently of a President who seems himself inclined to be partisan and war-minded. The memory of all that happened in the last twenty-five years is still too vivid in the public mind to allow room for the idea of fighting in Europe's wars again. And now that the question of national policy toward the struggle that has broken out in Europe is before the nation, there will naturally be an effort made to break down pacifist and anti-war sentiment as held by the mass of the people. One channel through which this effort will almost certainly be made is that of the motion-picture producers and the picture theaters.

Early in 1938 Japanese war planes bombed an American gunboat in China. That happened just after President Roosevelt had announced his gigantic naval expansion program to the country and encountered unexpected opposition in Congress and outside. For assistance in producing sentiment in favor of the naval program the militarists turned to the motion picture industry. A few paragraphs from *America in Midpassage* (Beard and Beard) record something of what was done:

"On April 13, 1938, *Variety*, an authentic voice of entertainment enterprise, was able to report 'progress' in a dispatch from Hollywood: 'The Government is showing a more friendly attitude toward pictures since the big naval appropriations, and a closer co-operation is pledged to pictures built around the military arms of service.... Washington now is trying to win over picture-goers to need of adequate defense and present the U. S. show of strength'" (page 597).

"After films showing the bombing of the American gunboat, Panay, by Japanese airmen had reached the United States, official facilities were tendered to expedite the exhibition of the pictures. To use the language of the New York Times' picture expert: 'Aroused by the bombing of the Panay and compelled to crystalize quickly the nation's foreign policy under pressure of disputed incidents,... President Roosevelt asked the motion-picture industry to show the public exactly what happened to the little American gunboat on the Yangtze.' The industry eagerly complied with the request and supplied announcers who made flamboyant speeches calculated to lash popular emotions into frenzy" (p. 605).

Fortunately that attempt produced no popular hysteria and raised no clamor for a war with Japan. Today with war actually raging in Europe and the United States' foreign policy hanging in the balance, the motion-picture industry is at work producing films that cannot help making the picture-going portion of the nation more war-minded. A single day's dispatch from Hollywood is reported as listing seven new screen productions designed to arouse the nation's fighting spirit. According to an editorial in the *Christian Century*, one of these war-making films is to be entitled, "Hitler, the Beast of Berlin." This title reminded that particular editorial writer of a film produced in 1917, of which he remarks, "Of all the vile and mischief-making films turned loose on the public during the hysterical period which preceded America's entrance into the First World War, none equalled in unalloyed indecency 'The Kaiser, the Beast of Berlin.'"

It remains to be seen how long anti-war sentiment in this country can hold out against a terrific and prolonged assault of propaganda through pictures shown in the movie houses. The point may well remind Christians that in refraining from attendance at picture theaters they not only miss nothing essential for living, but also escape propaganda to make them war-minded, a state of mind that is not nonresistant.

BOOK REVIEW

Nonresistance Under Test. By E. J. Swalm. Published by E. V. Publishing House, Nappanee, Ind. 1938. 55 pages.

This booklet is a lecture which the author has given at various places in recent years, in which he relates his own experiences as a conscientious objector during the World War. He is a bishop now in the church group known as the Brethren in Christ (sometimes "River Brethren"), a small evangelical body that holds to New Testament nonresistance along with Mennonites and some others. Bishop Swalm, then a young man, was drafted in Ontario into the Canadian army, and in the course of ten weeks' time in the summer of 1918 saw life in a military canteen, was court-martialed for refusing military uniform and all forms of service in the army, and was imprisoned at St. Catharines, Ontario. After a short time in prison, exemption was secured for him and he was released. The Mennonites in Canada have constitutional exemption from military service. The Brethren in Christ, being a smaller group and more recent in origin, had not at the time clearly established the same immunity, which would account for this objector's experiences with the draft.

The story of the author's experiences is very vividly told. There is a deep religious attitude evident throughout the story. The living faith in God, the firm conviction on the sinfulness of war and all that goes with it, and the readiness to suffer for that faith and conviction make the narrative a thrilling one. To some the pathetic and subjective tone in the narrative may seem to have been overdone, but there is no mistaking the absolute sincerity of the faith and the conviction that led to the experiences related. Readers may be unfavorably impressed by the stylistic mannerism of the author in using the so-called editorial "we" throughout, presumably from the modest wish to avoid the singular pronoun of the first person. Even in spoken discourse "we" sounds slightly stilted in such a narrative, and in written narrative doubly so, practically defeating the purpose of the author to be modest and inconspicuous. But this is only a matter of taste. The booklet is inspiring and profitable reading for all, especially for young people. It is a welcome addition to the meager amount of published records from those who were conscientious objectors in the World War.

SPECIAL PEACE MEETINGS

For several years past the threat of war and military conflict has hung over the leading nations of the western world. People who loved peace and knew that war is a destructive calamity and also a sin before God have had reason to be apprehensive over what might happen to them in the different countries whenever the nations go to war again. Armed conflict today is almost bound to be totalitarian war, that is, a nation's entire resources of man power, industry, and wealth will be regimented and organized for the one purpose of waging the conflict. Personal liberty and freedom of individual action would be endangered when a nation becomes completely regimented for military conflict.

People of nonresistant faith and conviction have not been unmindful of the possible consequences for them if the country in which they live should engage in war. They are very certain in their conviction that all war and all participation in war is wrong because it is contrary to the spirit and teachings of Christ. They also have faith that God will care for those who fear Him and that He will use their testimony for His glory if they take their stand against participation in war on the basis of obedience to God's Word as revealed in the Scriptures.

At the same time there are practical questions and possibilities which should be faced in a realistic way, insofar as it is possible to see them in advance. If the whole people of a nation is to be regimented by the War Department to carry on a war, in what ways and at what point shall the nonresistant Christian declare his conviction and take his position of refusing to participate in that war? Is it enough that he refuse to serve in the organized fighting forces of the army or navy, and so avoid destroying men's lives directly? Or shall he take his stand against war at the point where his service makes him a unit in the military organization that carries on the war? Experience in the World War showed that those who refused all forms of service in the army, including so-called noncombatant service, gave the clearest testimony and were recognized as most consistent in their

attitude and position in that situation. Or, finally, must the Christian refuse all co-operation with the government of his country in a time of war regimentation? These are some of the questions which Mennonites and other lovers of peace are trying to think through. Honest and spiritually-minded people may differ in their views as to the application of Biblical nonresistance under the conditions that exist today.

In view of the possibility that war might break out soon a number of persons from the different groups of Mennonites in America, groups who do not ordinarily work together, felt for some time the need for getting together informally and at least comparing notes and ideas on what they were thinking about, and finding out how various people who believed in the Biblical teaching on nonresistance thought they should meet the test of their faith in case of a crisis. It was felt that if there could be a united stand on the application of the principle which they profess in common, there would be less confusion and difficulty when the government comes to deal with them in a time of test.

There should be a real benefit from such an exchange of views, provided no group is bound thereby in any way to a program of conjoint action which might conflict with the convictions of that group. Many a person's thinking on the problems involved in the application of nonresistance becomes clearer as he hears presented the views of others. Many leaders in all the groups are deeply concerned and sincerely seeking for light and help on the question of what is a consistent course of action for nonresistant Christians to take. Honest and friendly discussion of the problems involved may be the means of helping each other find the solution that is consistent with Scripture.

It was with the aim of providing opportunity for informal conjoint study and discussion on the application of nonresistance as it affects Mennonites of different groups and conferences that a Conference of Mennonite Peace Groups was held at the Mennonite Home Mission in Chicago on March 10 of this year. The call for this special conference was first issued by the Mennonite Central Committee, an organization which for years has served in conjoint work for giving relief to Mennonites in various parts of the world and for assisting Mennonite migration movements.

Twenty persons attended the informal meeting in Chicago in March, including individuals from seven different Mennonite groups. Three of the groups were represented by members from their respective peace committees, namely, the Peace Problems Committee of Mennonite General Conference; Mennonite Peace Society of the General Conference of Mennonites of North America; Peace Committee of the Mennonite Brethren Church of North America. Interested persons from other groups which have no organized peace committees came from the Krimmer Mennonite Brethren, Defenseless Mennonites, Evangelical Mennonite Brethren, Central Conference of Mennonites.

A full day was spent in discussing the problems which are involved in maintaining the historic Mennonite position on nonresistance. Reports on the attitudes of Mennonites of other continents toward this principle were given by persons who had visited there recently. A strong determination was expressed on the part of those present to uphold the principle of nonresistance which for four hundred years has been a part of the Mennonite faith. In some sections and groups it was noted that there exists some difference of opinion regarding the application of this principle in war time. There was a general feeling expressed by all present that there is urgent need in all the groups for developing deeper personal convictions on the part of every member, especially of the younger people, regarding genuine scriptural nonresistance.

The meeting was in no sense an authoritative gathering, but was conducted on a purely informal and voluntary basis. Provision was made for a Continuation Committee, which might take up the matter of further similar meetings for study and discussion. Steps were suggested for assisting Mennonites in Paraguay and Holland, who are interested in maintaining the nonresistant position of the church, through encouragement and the furnishing of literature. The Continuation Committee was organized with P. C. Hiebert, chairman, E. L. Harshbarger, vice-chairman, H. S. Bender, secretary.

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On May 15, 1939, a meeting somewhat similar to the one in Chicago was held at Winkler, Manitoba. At this meeting members from the different Mennonite groups in Canada were present for informal conference and discussion. Nine different groups of Mennonites were

thus represented, including the Hutterian Brethren. This meeting was more public in nature than the earlier one in the United States. More than five hundred persons are reported to have been present, most of them naturally from the local and nearby communities.

Those in attendance at this gathering too expressed the determination to hold fast to the historic Biblical principle of nonresistance. On the question of taking up alternative service in case members should be drafted for military duty, there was revealed the same difference of opinion in certain regions and groups as appeared among some of the Mennonites in the United States. The Canadian meeting also provided for a committee which should continue further conjoint study and discussion of the problems involved in applying nonresistance to present day conditions. The committee appointed consists of Bishop S. F. Coffman, Elder David Toews, and Elder B. B. Janz. This committee on September 27 issued a call to all Mennonites of Canada to observe October 9, 1939, as a special day of penitence and prayer to God for His grace and guidance.

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Local peace meetings have been held and programs for inspiration and educational purposes on nonresistance have been given at several places up to this time. Other districts are considering plans to hold similar meetings in the future.

April 22, 23, 1939, a Mennonite Conference on Applied Nonresistance was held at Goshen, Ind. This conference was sponsored by the Peace Problems Committee of Mennonite General Conference. The first day, Saturday, was devoted to the presentation and discussion of carefully prepared papers on five outstanding topics which deal with the application of nonresistance to daily life, as follows: (1) Nonresistance and Litigation, by Paul Erb; (2) Nonresistance and Industrial Conflict, by G. F. Hershberger; (3) The Menace of Propaganda and How to Meet It, by Melvin Gingerich; (4) Church and State in Mennonite History, by H. S. Bender; (5) The Obligation of the Christian to the State and Community, by Edward Yoder.

The second day, Sunday, was given over to public mass meetings where subjects of a more general character were treated in popular addresses by the following speakers: Chester K. Lehman, H. S. Bender, John R. Mumaw, Ira D. Landis, A. J. Metzler, Jesse B. Martin.

The five papers read on the first day of this conference have been published by the Peace Problems Committee in the form of a reprint from the **Mennonite Quarterly Review** of April, 1939. Copies of these printed addresses bound together in paper covers are for sale and can be secured for fifty cents by writing to Harold S. Bender, Goshen College, Goshen, Ind., chairman of the Peace Problems Committee.

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Early in September a special conference on Peace and Nonresistance was held in one of the Mennonite churches of the Franconia Conference district. Near West Liberty, Ohio, Bishop S. E. Allgyer addressed, on Sept. 6, the brethren of that section of ages from eighteen to forty-five years in a special meeting, giving them information as to what they might expect in case the nation enters the war, and encouraging them to study the Scriptures and inform themselves on the history and experience of the Mennonite Church of the past as regards the practice of nonresistance.

AFTER TWENTY-FIVE YEARS

Many persons can still recall distinctly to mind the days in August, 1914, when newspapers carried headlines and dispatches announcing that the leading nations of Europe were declaring war upon each other and setting their armies marching against each other. That was the grim beginning of a prolonged war. The weary, bloody struggle continued for more than four years. Few people knew what it was all about. As it dragged on some thought they had discovered what it was about, but later they were found to have been mistaken and misled.

In the years since that war many scholars have labored to find out what that war was about. It seems essentially to have been a struggle between Great Britain with her allies and a continental European power with its allies for the dominant position in European politics. In a large sense that war was just another incident in the old, old struggle which has been going on there for centuries. At the Battle of Waterloo (1815) England crushed Napoleon who threatened her supremacy in that period. In 1914 it was Kaiser Wilhelm II,

with his program of Pan-Germanism, who constituted the same threat. Today it is Herr Hitler and the policies enunciated in his book *Mein Kampf* that once more appear to threaten the international politics of Europe. Whatever the immediate occasion or the professed purpose of these recurring military conflicts, they seem to be essentially clashes that come in the ordinary course of the power politics of Europe.

For twenty years November 11 has been celebrated as Armistice Day, the day which marked the occasion when hostilities ceased—for a time. Now that the armistice has come to an end, perhaps the day should not be observed any more. But before the armistice came young and adventurous America had helped to decide the outcome of that particular clash in European politics. Whatever were the full and real reasons for the United States entering that struggle in 1917, it was only when President Woodrow Wilson announced what he thought was the discovery that the war was one between democracy and autocracy, that young America, like a modern Sir Galahad, chivalrously set forth to do battle against wrong and wickedness.

Americans at that time were the innocent victims of propaganda which made it appear that the war was one between certain ideals, between right and wrong. Woodrow Wilson seems to have been disillusioned as to the nature of that conflict when he sat at the peace table after the war with the leaders of the victorious Allies. He saw then that they had not been fighting for democracy at all, nor for any other abstract ideal, but for more real and substantial things, namely, for political advantages.

The present war is a continuation of the same struggle. The greed and selfishness of those who made the peace treaty in 1919 has led to another phase of the same conflict of political interests. This war is still young. But already hysterical readers are writing letters to newspaper editors in this country, explaining to them with more heat than light that this too is a battle between ideals. Some say it is a struggle between democracy and dictators, others affirm it is Christianity fighting against barbarism, religion against atheism, and so on. Presently, no doubt, there will be some otherwise sensible people who will firmly believe that it is a war between God and the devil, between good and evil, as some did preach and believe in the time of the last war. Instead of making the world safe for democracy, as Mr. Wilson claimed to do, political and religious liberty have perished in many of the countries where they were once partly established. If today people would become aroused for another gallant crusade to rid the world of political dictators, the likelihood is that all the large nations of the world would be ruled by dictators before the war would end. Regimentation would be the rule everywhere and personal liberty would be unknown in the so-called civilized lands for generations to come.

The struggle in Europe cannot be simply explained as a conflict between ideals or between clashing theories of government. Those who accept such easy slogans or formulas about the war in Europe are in danger of setting aside reason for emotion and becoming the victims of mob psychology. The fact is that few persons in the world know what is actually going on in the chancelleries of Europe, and certainly no one on this side the Atlantic Ocean knows enough about the political stratagems, the secret negotiations and understandings, and the intrigues of European governments to form an intelligent opinion as to the merits of their claims in dispute. Americans know practically nothing of the deep-lying historical antipathies between peoples, of the clashes and cross currents of the various national interests which create the situation that exists there today.

The Christian's attitude toward the nations and peoples who are caught in the maelstrom of European power politics must be one of nonpartisan neutrality both in word and in thought. At the same time he will feel profound sympathy for the millions who suffer because of the struggle, and will be ready to help relieve their suffering regardless of what land they live in.

It is highly important in these times that Christians guard themselves against insidious propaganda which is likely to arouse a war spirit and create partisan attitudes toward the combatant nations in the war. In the years since the other war the many means used to create war sentiment at that time and the results of that propaganda in making America war-minded have been analyzed and exposed. Those who have read any of this literature on the subject of propaganda have some information which should enable them to guard against falling victims to the same kind of tactics again. Some of the books and pamphlets which could well be read or reread at this time are the following: *Preachers Present Arms*, by Ray H. Abrams, published by Round Table Press, New York, in 1933; *Propaganda Technique in the World War*, by H. D. Lasswell, published by Alfred Knopf, New York, in 1927; *Spreading Germs of Hate*, by G. S. Viereck, published by Liveright, New York, in 1930.

Propaganda in the Next War is a leaflet, a reprint of excerpts from a book with the same title by Sidney Rogerson which were introduced into the *Congressional Record* by Senator Gerald P. Nye. It is a startling revelation of how the British believe the United States can be propagandized into supporting Britain in another war. The leaflet is recommended by the National Council for Prevention of War, 532 17th St. N. W., Washington, D. C., and can be obtained from there free of cost.

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Watch out for Propaganda!—Columnist Paul Mallon suggests seven rules to guard against attack from the "third invisible front," the propaganda front: (1) Guard against being swept off your feet by tales of brutalities against the helpless and defenseless. (2) Remember that American correspondents abroad cannot tell the whole truth because of censorship. (3) Don't get excited over flash advices of sensational military accomplishments until their interpretation is furnished to you. (4) When you read the announcement of a great gain by one side, read what the other side said about it, divide by two, and you will have something worth believing. (5) Don't trust claims of gains made in general terms; worthwhile gains will be named specifically. (6) Remember that an "unconfirmed report" is only a tip that something may have happened; look carefully for confirmation or denial. (7) Remember that anything that happens to an American will be played up in our press, even if a bomb killed ten Frenchmen to one American.—From *Peace Action*.

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Now is a very good time, if they have not done so before, for Mennonites to inform themselves on the rich testimony and long heritage of their own Church on the principle of Biblical nonresistance. It has cost their ancestors something to live out this principle of peace and love. Among some of the important books and pamphlets which deserve to be read and reread at this time are the following: *Mennonites in the World War*, by J. S. Hartzler; *The Principle of Nonresistance*, by John Horsch; *War and the Christian Conscience*, by John Horsch. Every member of the Church should study carefully the leaflet entitled, *Peace, War, and Military Service*—which is a statement of the position of the Mennonite Church, adopted by Mennonite General Conference in 1937.

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The organized peace forces in the United States are in the midst of a strenuous campaign to keep the nation out of the present war in Europe, or from taking any steps in its foreign policy which may involve it in the war later on. Evidently there is much strong sentiment in the country in favor of keeping out of the conflict at all costs. Many claim that the question of neutrality rests or falls with the fate of the arms embargo now being debated in Congress. It would seem that the United States could best use its strength and prestige toward making peace through mediation and negotiation rather than through taking a violent partisan and unneutral attitude toward one side or the other in the conflict.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, OCT. 26, 1939

(Herald of Truth
Established 1864)

No. 30

EDITORIAL

"Keep thyself pure."

"Blessed are the pure in heart; for they shall see God."

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

There are two ways of hiding sin. One is to keep it hid from the knowledge of fellow men, while cherishing it in the heart. The other is to repent before God and make restitution before men, and God will blot it out of the book of His remembrance and count it against the sinner no more forever.

Of the first of these, God says, "He that covereth his sin shall not prosper." Of the second, he having been converted from a sinful to a righteous life, his sins are now covered and forever blotted out. If he sins afterwards, it is new sins, and not the old, for which he must give account before God.

There are national sins, as well as individual sins, which bring upon the transgressor the judgment of God. As the wise man says, "Righteousness exalteth a nation; but sin is a reproach to any people." By this he evidently wishes to have us understand that sin, in whatever form it exists, leads to bad results. And the worst of these results, as it applies to both nations and individuals, if not unrepented of, is that it brings the judgment of God upon the sinner.

Agresso-Conservatism.—The Mennonite Church today, like the Mennonite Church in the days of Menno Simons, finds its safest, most consistent, most effective course by following this

rule: Aggressive in Service; Conservative in Faith and Life. This agrees with what Paul wrote: "A peculiar people, zealous of good works." It also agrees with the record of our Anabaptist forefathers, who clung to the tenets of faith as found in the Gospel of Christ, and in the face of fiercest persecution went forth in the cause of promulgating this faith wherever there was opportunity. True to the whole-Gospel faith promulgated by Christ and His disciples, obedient to "all things whatsoever" our Lord commanded, let us go forth, lifting up the standard of loyalty to Christ wherever we go. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Confessing Sin.—The Bible tells us to "confess your sins one to another;" also that "he that covereth his sins shall not prosper." But this does not mean that we should get on a house-top and broadcast our confessions so that all may hear. If our sins are known throughout the world, then our confessions should reach to the ends of earth. If between self and God alone, then the case is settled when we confess to God alone. If known to the neighborhood, then we owe the neighborhood a confession, so that those who have knowledge of the sins may know that they are repented of. In short, let the confession go as far as there has been knowledge of the sins. If our sins have been in secret, but others are sinned against, then confession and restitution is necessary to that extent. Following these general rules, we believe, will also be complying with what the Bible teaches about the confession of sins. And if we are truly penitent for sins committed, it is not likely that we will confess boastfully, as though we had done a wonderful thing in confessing. "An humble and a contrite heart, O God, thou wilt not despise."

JESUS CHRIST THE PRINCE OF PEACE

In the midst of these troublesome times we do well to keep our eyes upon Jesus Christ the Prince of Peace, the Author and Finisher of our faith. We look upon Him as both our Example and our Teacher. As our Teacher He gives us these instructions: "Resist not evil;" "Agree with thine adversary quickly;" "Resist not evil;" "Love your enemies;" "Do good to them that hate you;" "Pray for them which despitefully use you, and persecute you;" "They that take the sword shall perish with the sword;" "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid."

This great Teacher exemplified His teaching by His life. For the encouragement of His disciples He said: "If the world hate you, ye know that it hated me before it hated you." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He had His enemies; and the nearer the time came for Him to lay down his life for our sakes the more they persecuted Him. But while He might have called to His assistance "more than twelve legions of angels," He did not so much as raise a finger in His own defence. Though He had "all power in heaven and in earth," He submitted to His enemies, allowed them to nail Him on the Cross; and there, after praying the prayer of forgiveness for His enemies, He meekly bowed His head and died. Peter says, "We should follow his steps."

Here some one raises the question: "Ought He not have used His power of resistance? and for the good of humanity led His people in throwing off the bondage of Rome and setting up a glorious kingdom where His people might have enjoyed the blessings of peace and righteousness? And here, instead of that, He died in shame and

ignominy!" There is no question that it would have been a glorious kingdom. But the Kingdom which He sealed with His blood is infinitely more glorious. His death on the Cross, instead of being a defeat, was a most glorious triumph over sin and death and hell. Through it millions have been rescued from the thralldom of sin and death and will "reign with him for ever and ever." Blessed be His high and holy name.

When surrounded with the trials and tribulations of earth, let us cast our eyes of faith upon Jesus, our Teacher and Example. To follow Him here means to follow Him into a blessed eternity. And whether we die a natural death or the death of a martyr, let us be true to Him as His disciples and followers until death, knowing that under such circumstances "for me to live is Christ, and to die is gain."

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XIII. Poison Blood

"The iniquity of the fathers upon the children, unto the third and fourth generation." Very few realize the deadly menace of hereditary sin. Christian people are prone to criminal carelessness in their care of the temple of God, "whose temple ye are." We make allowance for our pet sin; a harmful habit, indulgence, or corrupt and foolish thinking. Our secret sin, that we thought nobody's business but our own; these are tiny serpents that grow to giant size in a surprisingly short time, and their poison infects the blood stream, lowers the ideals, and saps the magic power of the mind. They are a more deadly element in the lives of our children than leprosy, cancer, or any other disease of the natural man, for sin is the first cause of all human suffering.

The following incident illustrates my point and proves the necessity for a complete cleansing from sin, that we may give our children a good heritage; that they may begin life with a pure mind and a clean body:

In one of our southern states, a mountainous county became infested with the famous Diamond-back rattlesnake. They were so numerous that they menaced the children on their way to and from school, and even attacked grown men and women. A bounty was voted and a price paid to any one that destroyed one of the reptiles.

Quite a number made it a regular business, and nearly every adult killed them on sight. This vigorous program soon exterminated the rattler in all but

one corner of the county, a rocky gorge, where no one lived; therefore it was thought unnecessary to bother with it.

The people rejoiced over their deliverance from the death-dealing serpent. It was a great relief to know they could go about the daily tasks, with only a normal amount of caution, practically free from danger.

Like the Jews of old, they held a feast to commemorate their deliverance. They barbecued an ox, and called all the people together for a picnic. Men, women, and children gathered in one of nature's beautiful parks, on the side of the mountain.

Here they feasted, told of their many exciting encounters with the enemy, and praised one another's prowess. The children played games and chased one another through the timber without fear, for their elders had made it safe for them. As the sun neared the western horizon each family prepared for the return journey. Wagons were loaded, teams were hitched, and the children called from their play. They were a happy, contented people; at peace in their own hearts, because of a duty well done: they were going home.

Then suddenly, a note of alarm was sounded. A CHILD IS LOST! Peace was shattered at one foul blow. A quick search was made throughout the camp and surrounding timber. LOUDER and still, LOUDER, they called! A more systematic search was planned. They were mountain people, wise to the danger of darkness in a rough country. Starting at the picnic grounds they formed in line, only a few feet apart, women and old men near the camp, the young stalwarts at the outward end of the line. They began to circle in an ever widening sweep, covering every foot of ground, till those farthest out came near the infested gorge. Then someone thought of the awful possibility,—THE LOST CHILD MIGHT HAVE STRAYED INTO THE DEN OF REPTILES! The searchers were suddenly still, and every eye was trying to pierce the gathering darkness. The father of the lost child sprung from the line of searchers and plunged to the brink of the canyon, hesitated only an instant, then gave an anguished cry of warning as he leaped down from boulder to boulder in frantic haste. Now, when it was too late, he realized the danger. His own beloved child was beset by reptiles he should have destroyed. Her eyes were wide with horror. A great serpent rattled with vicious intent, as he struck and coiled again still closer to his victim. Trying to avoid the menacing reptile, her foot slipped, her father's reaching hands were a fraction short at the critical moment. She fell, and the serpent's fangs struck deep at the base of her brain.

Oh, the futility of things done too

late. With his bare hands he tore the writhing monster from his hold, and crushed him beneath his heel; but his deadly work was done.

Tenderly he carried her; bitter tears coursing down his cheeks, as he hurried upward to meet the old family doctor; a man of God whose sympathy was touched by the misery of his people. His own eyes dim with tears, he rendered his verdict. WHEN THE POISON VIRUS IS INJECTED INTO THE BLOOD STREAM, THERE IS NO HOPE IN HUMAN SKILL. ONLY DIVINE INTERVENTION CAN SAVE THE LIFE.

My dearly beloved fellow Christians, it grieves my heart that some of you harbor a serpent in the secret chamber of your soul; a tiny sin, that has power to grow into a slimy monster you can not control; a defiling habit that poisons the fountain of life, and compels your babes to drink from a blood stream fouled by your sinful desire.

Inherited sin, defiles the infant mind (heart of the soul), therefore, "all the imaginations of the thoughts of their heart are for evil from their youth" (Gen. 8:21). Such parents will hardly be able to carry their children to the Great Physician in time to save them from the poison of the greatest Serpent.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)?

"Add virtue to your faith" (II Pet 1:5). "Wherefore, my dearly beloved flee from idolatry. I speak as to wise Christians; judge ye what I say."

Iowa City, Ia.

CHRIST OUR EXAMPLE IN INTERCESSION

By Mary H. Rutt

For the Gospel Herald.

Consider the Apostle and High Priest of our Profession—Jesus Christ would be appropriate for this subject. How precious is the prayer of intercession offered at the close of our Lord's earthly ministry, and just before the very darkest period of His life. This petition followed His farewell word to His disciples. He knew their weaknesses and the dangers and the temptations through which they would have to pass; and He knew that they were entering the decisive moments in their spiritual struggle.

He was returning to the Father and leaving the work He had begun in the hands of the disciples who were weak men and had failed many times. While He was with them, they relied on Him but soon, very soon, they would be a sheep without a shepherd. If the Gos

pel was to be spread, they would have to take the initiative.

Knowing the past, present, and the future, He called upon God for these future workers; that He would prepare them and make them able for the task. And God answered in a marvelous way.

Our Lord began His intercessory prayer by referring to His work on the Cross, without which He could neither offer it nor expect an answer to His prayer. He prayed for men who were already Christians, but who had no vision of the power that could bring spiritual blessing to this world; for He said, "These have known that Thou art the true God, and that I have come from Thee."

God desires that we should intercede in behalf of others. It is the life of a normal Christian, the proof that he has been born again. When will God's people learn that the condition He has given for that which He desires to be done on earth, is through the prayers of believers in this world?

Intercession is the most important part in the conversion of souls. All our power is useless without the power of the Holy Spirit. There is nothing that can unite believers and bring them so near to God, leading them to the depth of His love, like intercession. The relation between the pastor and his congregation is both spiritual and divine and can be maintained only by united and continual prayer.

Comparatively few Christians are intercessors, because they do not want to pay the price. The Lord Jesus said, "All mine are Thine." Can we say the same? Some one has said that consecration is the surrender of **all I am, all I have, and all I love** to God. My life, my family, money, strength, and time are His to use in any way He may desire. These do not belong to me, but to Him. It may be that God will not ask us to give all, but it should be in the condition of the heart.

"Thou gavest them to me." What do we have that we did not receive from God? And in surrendering them to Him, we are only returning to Him that which is His own. Again our Lord said, "I have given them thy word." As Christians, can we say the same? Have we been faithful in giving the Word of God to our neighbors and friends in the power of the Holy Spirit? "Faith cometh by hearing." All our aims and purposes should be to lead others to know the one true God and Jesus Christ whom He sent.

Both Christ and the Father were ready to make great sacrifices to save souls. The Christian united with Christ feels the same desire. Again our Lord asks that they may be one as He and the Father are one. "By this shall all men know that ye are my disciples if ye have love for one another."

There was once a general who re-

ceived word that two of his officers were not on speaking terms. A battle was imminent. At once, he called the officers and spoke to them of the dangers and the necessity of the army being in the very best condition and then taking them to one side where they could get a good view of the enemy. Looking toward the mountain he said, "Over yonder, the enemy"—and then putting the hand of the one into that of the other, they understood what he meant to tell them. They laid aside all personal grievances, and when the time came they went out to battle and won the victory.

Round about us is the enemy. It is necessary that the army of the Lord Jesus Christ be in the best condition possible. It is impossible to avoid conflict. With all personal grievances laid aside and united in love, in purpose and in consecration, we can go forward to victory, being more than conquerors in Jesus Christ, our Lord.

America, F. C. O., Argentina.

"CASTING ALL YOUR CARE UPON HIM"

By David Kauffman

For the Gospel Herald.

When God placed man in the garden of Eden, in a calm and peaceful condition, He gave him duties of the highest nature. It was not long until sin entered into the human heart, and that peace and fellowship with God was marred.

The dissatisfied and unpeaceful condition in the world, together with the sins of unbelief and false doctrines and a falling away of the faith, these, and perhaps many more things of like nature, are the ground of much anxiety in the world.

But as the children of God we need not be unduly alarmed about these conditions. May we cast all our cares upon Him, for He careth for us. See I Pet. 5:7. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). We should bring our cares to the Lord and leave them there, and not take them all with us again, as we so often do.

We may be like the traveler who, while carrying a heavy bundle, was asked by another man to ride with him, which he gladly did. But when asked why he did not take the bundle off his back, he said he did not want to impose on him in hauling the bundle too. We need not be fearful in our asking and in our dependence on Him, but may we come boldly to the throne of grace. See Heb. 4:16.

We have an example of casting our cares on Him in the mother of Moses, when she placed her treasure in the little basket and put it on the water. "She had done what she could." She cast her care on the Lord and trustfully waited. She did not need to wait

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why do the "italic" words appear in the Bible, such as "unknown," applied to tongues? L. B.

The use of italics was adopted by the translators of the Authorized Version from earlier versions. The Cyclopaedic Handbook to the Bible, an authoritative reference work, gives three reasons for the addition of such words as appear in "italics."

1. To indicate uncertainty as to the genuineness of the text.

2. To point out words necessary to the sense.

3. To complete the sense in various ways, supplementing the brevity of the original.

In other words, the words in italics do not occur in the original text of Scripture. Translators face the problem of transmitting the message from one language into another. If added words are needed to convey the sense of the original, then doubtless they should be added and not placed in italics. There are times when italics convey the wrong thought by their being added to the text. In I Cor. 15:45, "the first Adam was made a living soul; the last Adam a quickening spirit." Here "was made" would make Christ a creature. He was a quickening spirit, but was not made. Again, take Psalms 19:3 as another illustration. Day and night have "no speech or language, their voice is not heard." Here italics give it the reverse meaning. In a number of instances, the meaning of Scripture is clearer without the italics than with them. J. L. S.

long until God revealed that He was mindful of her trust in Him, and in a marvelous way brought back to her the much appreciated duty of caring for her child.

Where man's sight stops, God's begins. Impossible for a man to live under the king's strict command? Yes, impossible with man. But give God His way and, contrary to the king's command, He can raise up in the king's own house and at his expense, one who will deliver the people the king desired to oppress.

"Is anything too hard for the Lord" (Gen. 18:14)?

In Christ we can be "more than conquerors" (Rom. 8:37).

Richfield, Pa.

How may we avoid grieving the Holy Spirit? The Scripture says, "Watch and pray."—S. J. Miller.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Chicago, Ill.

(1907 S. Union Ave.)

Dear Christian Friends, Greetings:— Sometimes I forget just what you are interested in most about the Mission here. So this letter is taken from my mail, quoting directly from letters that were sent to me. They indeed are encouraging to us—often like good news from a far country. These are used without permission and were received without solicitation.

Gridley, Ill. "I note that you have planned to have communion services Oct. 29, which will be alright so far as I know. If you wish I will come for counsel meeting on Friday night. We are glad that things are going nicely, hope they continue. We are well and hope this finds you all enjoying equal blessings."

Kalona, Ia. "Our sewing circle is furnishing a number of gifts for various mission stations for Christmas.... If there is anything we can do for you folks for Christmas, outside of the baskets, won't you please let us know? Our sisters enjoy making tea towels, pot holders, pillowcases, and any number of things a house wife can use."

Wauseon, O. "The money in this envelope is to buy N. Testaments for the needy."

Marion, Pa. "While attending Y. P. I. at Johnstown this summer, I secured a tract with the list of names of Jesus as found in the Bible. I would like to have 2 dozen. I promised each of my class one if I can secure them."

Roanoke, Ill. "We read your article 'Fresh Air Echoes' in the Gospel Herald. We can't express to you in words or otherwise the great joy that we received while the fresh air child was in our home. We enjoyed many happy experiences the six weeks he was with us. We are looking forward to his visit again next summer. We are sorry that the railroads are refusing to promote such wonderful work. It makes the children feel they have a greater part in the world for a big corporation like a railroad to be interested in their welfare. We are sure that very few of those children would ever get a vacation in the country if the railroads didn't furnish the free transportation for them. We can't understand why more people don't open their homes to more of these children. We were a little dubious about taking any at first, but we made it a matter of prayer, and God led us to do it. We thanked God many times

thereafter that He did lead us. People just don't realize the joy of making others happy. God says in the Bible, 'As ye do unto the least of one of these my brethren so do ye unto me.' We did not ask for glory for ourselves, but we received much joy and happiness. It is easy in Sunday school class to say, 'Love thy neighbour as thyself,' but one occasionally leans the other way just a trifle when thrown in a crowd of various colored nationalities. But after enjoying fellowship through fresh air children this racial feeling suddenly disappears and one forgets that they are any color but white. So if for no other reason we feel that his visit in our home more than paid for our trouble. We also became acquainted with the parents, and found them to be very fine people."

Elkhart, Ind. "Here is the check for the amount which you asked for. I think that is pretty nice just to let somebody know how much money you need and then get a check in return for it, but it seems that is the way the Lord does His banking."

Yours in His service,
Oct. 12, 1939. Raymond Yoder.

Cornwall, Pa.

(Miner's Village Mission)

Dear Readers, Greetings in the Blessed Name of Jesus:—We have some news to share with you. It has been quite a while since we wrote a letter to the Herald readers, and we have heard that some inquired about the work at this place. We have endeavored to give a regular account in "The Messenger," and have been somewhat careless concerning the matter of informing the Herald readers.

The work at this place goes on much as usual, yet there is always news to share, and burdens to share.

Sometime ago, possibly a month, there was a man received into the Church who in his time was regarded as very ungodly by those who knew him. He was suffering from an incurable disease, and was prevailed upon to consider the promise of life in Christ Jesus. Having accepted the promise, he was received into the Church, upon his confession of faith, and his testimony to the peace of God in his heart was that it was past understanding. He greatly enjoyed the fellowship of the brethren whom he once despised, and bore testimony to his former companions who came to see him. He passed on this past week (Oct. 13), to be with Jesus.

Attendance at Sunday school is lagging somewhat. It seems as though some would be getting cold. We feel the need of more personal work among the people of this town. Will you pray for us and for the work here, that it might grow?

Sewing school will be held again over

the winter months every Saturday afternoon. This is a part of the world where many come who do not come to Sunday school. There is always a bit of scripture memory work done also Bible story telling, before or after the sewing classes.

Sister Susan Brumbaugh has come to stay at the Mission with Sister Lizzie Bomberger. May they continue in faithful service and they will be a blessing to the work. We believe they greatly appreciate your prayers in their behalf.

A Bible instruction meeting has been planned for Nov. 18, 19, to be followed by a series of evangelistic services in charge of Bro. Martin Weaver. Remember the work in prayers.

In His Name,
Benjamin W. Stauffer.

Oct. 14, 1939.

Lancaster, Pa.

(Dillerville Mission)

We feel and know that the Lord is richly blessing the effort that is put forth here at this little mission station. We feel His nearness in each meeting. "For where two or three are gathered together in my name, there am I in the midst of them."

The Sunday school attendance for Oct. 15 was seventy-nine. Last Sunday, Oct. 8, the attendance was 83. We are praying that our Sunday school will continue to grow.

We are glad that Sister Lilian Souder who had undergone an operation, with us again.

Bro. and Sister Martin of the Byland congregation were visitors in our Sunday school, Oct. 15. We were glad to have them with us, and cordially invite them back again.

At our evening meeting, Sunday, Oct. 15, Bro. Walter Leatherman had charge of the children's meeting.

Tuesday evening, Oct. 10, we had our prayer meeting at 447 N. Frederick St., in charge of Bro. Lloyd Weaver. It was fairly well attended.

Sunday, Oct. 15, at 3 p. m., a group of about 22 went in a bus to different streets in Lancaster City and sang songs of praise and of the love of God. The Lord only knows if this seed has fallen on fertile ground. We pray that it has. We came back around 5 o'clock. If the Lord wills we plan to make another such tour in the near future.

Everybody is welcome to come to our services each Sunday. Pray for us.

Oct. 16, 1939. A. D. K.

Kansas City, Kans.

(Mennonite Children's Home)

Greetings in the Name that is Above all other Names:—"The Lord has done great things for us whereof we are glad."

We are again supplied with many needed foods and supplies that come annually from the churches in southern

eastern Iowa. The trucks, one a semi-trailer and the other a 3-ton truck, came Friday, Oct. 6. They were loaded with canned foods, fresh vegetables, live chickens, eggs, popcorn, pumpkins, and feed for the cows and ponies. May God richly bless those who were so liberal in supplying this Home for the needy children. A group of folks from Garden City, Mo., also brought a trailer load of supplies.

Yesterday, Oct. 15, two of the children from the Home were baptized at the Mennonite Mission. This makes a total of 13 Christians that we have here at the Home. We have 44 children in all, the ages ranging between two years old and fifteen. At the same time that the two were baptized, their father was also baptized. It was a very impressive sight to see the father and two of his children received into the Church. We take this opportunity to ask that they be remembered in your prayers, for we know that there will be many trials for them.

The other day we gleaned 10 bushels of sweet potatoes in one of the large truck farms near the city. I took 12 boys out to the farm for this work. They enjoyed it very much. Then Saturday we picked several bushels of dry beans, of which we were given half for our work. Ten boys helped pick them.

Weather and health have been good. The children are in school during the day, which makes it very quiet at the Home.

We have been spending some time building fences for the babies' yard, for which some kind friends have donated money. May God bless them.

Among the visitors in the recent past were Joe Unruh, Wilmore, Kans.; A. T. Willems, Menno Noldeman, and E. M. Yost, Greensburg, Kans.; Mr. and Mrs. Roy Zook of Inman, Kans.; Mr. and Mrs. Edwin Hershberger, Mr. and Mrs. Mose Beachy, and Joe E. Miller all of Kalona, Iowa; Mildred Weaver, Verda Gingerich, and Katherine Rickert, students at Hesston College; Glenn Yoder, Mildred Yoder, Mr. and Mrs. Elba R. Yoder and Nona Yoder all of Garden City, Mo.

Our trained nurse has gone to Hesston College, which leaves us without a much needed nurse. Should anyone feel called in this kind of work, please correspond with us.

Revival meetings begin at the Mission tonight, Oct. 16, and the children are all anxious for the first meeting. We have two new girls, ages 11 and 13, who are especially interested. They had very little S. S. privileges before they came to the Home, and now they are literally "hungry" for religious meetings of any sort. We are praying for them, and ask that you remember them too.

Pray for the work at the Children's Home. A. Lloyd Swartzendruber.

Oct. 16, 1939.

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald, Greetings:—Summer is over. Schools have again started—and we can look back over this last summer and thank our heavenly Father for His many blessings here at Lima Mission.

We have had the best attendance this summer that we can remember in the last 14 years. We have averaged about 75 Sunday school rewards for perfect attendance the first 3 quarters: That will mean close to 75 Bibles to give out at the end of the year.

Now any one wishing to help us secure these Bibles so we can place them in these children's homes we will appreciate your help. As we pay one dollar and a little over our fund will need about \$75.00.

Here is a chance not only to encourage these children to come to Sunday school, but also place the Word into their home to reach the parents and others who dwell there. Don't you think it's worth while? We will appreciate any offering to help defray this expense.

We have six children now who have not missed Sunday school for 10 years.

We now have a new furnace at the Mission, which we all appreciate very much.

Most of the Sunday school children stay for preaching Sunday morning now, under our new plan. Our evening meetings are also well attended.

We expect to have election of Sunday school officers soon. Pray for this and the above items, and may we solicit your prayers for our coming revival meetings.

We want to thank those who have supported our work so loyally with their funds and prayers. If you send an offering for the Bibles, please state that it is your desire that it be used that way.

Yours in Him,

Lima Mission Workers.

Oct. 17, 1939.

Toronto, Ont.

(85 Gledhill Ave.)

On Sunday, Sept. 24, Bishop C. F. Derstine was with us to administer the rites of communion. A large number were richly blessed by the message brought by our brother, and joined in the ordinances of the Lord.

On Monday, Oct. 9, the Canadian Thanksgiving day, the churches of York County met in their semi-annual mission meeting at the Toronto Mission. Many friends were present from the country and our building was filled almost to capacity for the three sessions. In addition to a number of local brethren and sisters who took part on the program we were favored with the presence of Bro. and Sister L. S. Weber of South America, formerly in charge of Toronto Mission, who were the main speakers of the day.

We are looking forward to a series of meetings, Nov. 5-17, with Bro. Weber in charge. Will you join us in prayer for this work?

The Sunday school conducted in the home of Bro. and Sister Brown for the past two years has been moved to new quarters. Our Mission Board was contemplating the erection of a building, but have decided not to proceed for the present. The Lord has made other provisions which will meet the needs for the immediate future. At the beginning of October we rented a small home and by removing a partition have been able to provide ample room for the Sunday school. We have also started to hold a song service here after the regular Sunday evening service at the Mission. May the Lord continue to bless the work in this community to His glory.

Oct. 18, 1939.

Harold D. Groh.

SOUTH AMERICAN NEWS LETTER

(September 14, 1939)

Pehuaajo

Dear Co-Workers in the U. S.:—Last week we wrote about the work in the town of Guanaco, and of our first visit there. Perhaps it would be of interest to learn a bit of our second visit, as it was the occasion of our first attempt at taking charge of a service in the Spanish language. The old Italian couple, in whose house the meetings are held, were quite surprised when they saw the new pastor and his wife arrive by bus instead of the regular pastor, and warmly welcomed us into their humble home. The word soon got around that we had come, and as a result the attendance was good in spite of the disagreeable weather. They had a special interest in Sister Brennehan (the Senora) as they had never seen her. We had a pleasant visit in one of the homes where there are twelve children. Later in the Italian home we enjoyed a supper of fried eggs and potatoes and black coffee.

But the real task came when services began. Those who have never had the experience can scarcely appreciate the effort required to deliver a discourse to an audience the first time in a foreign language. All agree also that it is especially difficult to learn to offer a prayer in a strange tongue. However, as is their custom, the audience listened with the best of attention (perhaps of necessity this time), and after the services they told us that they understood what we were trying to say. This was a source of a great deal of encouragement and inspiration to us, making us feel that the meeting was not entirely in vain and that the Lord had blessed us richly in this new experience. Don't forget to remember those missionaries in every field who are struggling with a

(Continued on page 652)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

LOOKING HEAVENWARD

By Maude B. Hathaway

For the Gospel Herald.

Lean hard, dear child, thou weary one,
For soon will burst the shining sun,
Upon your darkened way,
And bring the longed-for rest,
We know our Father e'er knows best.

The way sometimes seems long and drear,
But hark! the Father's voice I hear;
Look up, dear child, lean hard,
For your redemption draweth near.

We oftentimes long to be at rest,
When storm clouds rise and sorrows press,
But oh, look up to Calvary,
Where Jesus died for you and me.

How often as I sit alone, I long to see His
Blessed face,
But then I bow my head and pray,
O Father, give Thy child more grace;
To look away to Calvary
Where Thou didst shed Thy blood for me.

So let us labor and lean hard,
Our Saviour bids us brave the test;
And when our work on earth is done
And we our promised crown have won,
He'll take us to our home above,
Where all is peace and joy and love.

New Holland, Pa.

OUR OBLIGATION TO OUR POSTERITY

The word, "posterity," as here used, includes our children, our grandchildren, and those of succeeding generations. So that what we may have to say in connection with our subject refers to parents and also to unmarried people who are old enough to think seriously about life and its responsibilities.

Prenatal Influence

The first right of a child is the right to be born well. If this right is denied, the responsibility rests upon those of preceding generations. In Ex. 20:5 we find this remarkable declaration: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations." This is God's way of telling parents that since they transmit their qualities to their children, upon them rests the responsibility of transmitting virtues or vices, depending upon the kind of lives that they live.

We sometimes hear people remark upon how much children resemble (in looks) their parents; or, perhaps, near relatives. But children do not resemble their parents or near relatives in appearance any more than they do in traits

of character. It is both a reminder and a warning to parents that if they would do the best by their children, they must (for the children's sake as well as their own) live a pure and holy life. When people sin, they sin against their posterity as well as against themselves and their God.

But notice another thing: "unto the third and fourth generations." We might, in this connection, remember that the sin of Adam and Eve is still evident in the lives and records of people of the present generation; so that our responsibility to our posterity lasts till the end of time. But "the third and fourth generations" takes us far enough for practical purposes. Young people, even those yet too young to think about getting married, should nevertheless bear in mind that this includes them as well as older people; for this is the time in which they are laying the foundations for a God-honoring life, or the reverse. Therefore, "Remember now the Creator in the days of thy youth;" and keep on making the good record as long as you live. It is good for you; it is good for your posterity—if the Lord delays His coming and you will be blessed with children "unto the third and fourth generations." Parents can help their children to get ready to meet the problems of life; this being one of them.

Child-training

The greatest responsibility resting upon parents, after the children are here, is to "bring them up in the nurture and admonition of the Lord." It will be remembered, after consulting Eph. 6:4, that this is an obligation resting especially upon fathers; but since the faithful mother is "an help meet for him," in this as well as in all other responsibilities, she shares with the father the burden and the privilege of making of their home a training school for God and bringing up their children as directed by our Father in heaven.

A certain man was asked the question as to when child-training should begin. "A hundred years before they are born," was the response. As the first hundred years were taken care of in the fore part of this message, we will begin this part of the discussion with the time of the marriage ceremony. When one man and one woman pledge each other their hands and hearts until death separates them, they should begin at once the privilege of recognizing Jesus Christ as the Head of their home and from the start make their home a proper place to bring up a family. As children come into the home, they will be under religious influence from the time of their birth. In instituting marriage and the home, the wisdom of God is manifest in that He placed children in charge of their very best friends in the most impressionable period of their lives.

It should be true of every child reared in a Christian home that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." By the time children start to day school they should be equipped with sufficient training that with the continued help from parents they may resist the temptations connected with school life. But the responsibility of parents does not stop here. Until children have reached their maturity, they need the best care and counsel that parents are able to give them.

One thing that parents should keep in mind is that child-training is more than a mere perfunctory duty. The inspired writer strikes the key-note when, in instructing parents as to what and how to train their children, he starts out with, "These words, which I command thee this day, shall be in thine heart." We make our deepest impression upon our children when we teach them by example as well as by precept; from the heart and not merely from the lips.

One of the encouraging things connected with the proper bringing up of children is the assurance that "when he is old, he will not depart from it." Some people have put a question mark after this, as they point to pious parents having wayward children. But there are some things they fail to recognize. What, by nature, did the parents transmit to their children? Did they start in this proper bringing up as early as they ought to have done? Have they always been wise in the training of their children? What about the neighborhood and school influences? No child, under existing circumstances, is brought up a hundred per cent "in the way he should go." But this we should always bear in mind: Other things being equal, the more nearly our children are brought up in the way they should go, the more liable they will be to go that way; and the more careless we are in their bringing up, the more liable they are to get on the road to ruin.

Here is another thought that we should bear in mind: More than one generation is benefited through the proper bringing up of children. Train one generation aright, and you train them to train succeeding generations in the same way. The good, as well as the bad, is transmitted to "the children unto the third and fourth generations."

—K.

Take my love, my God, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.—F. R. Havergal

The devil is no idle spirit, but a vagrant renegade walker, that never rests in one place.—The motive, cause, and main intention of his walking is to ruin man.—T. A. Ams.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Nov. 5, 1939.—Matt. 5:17-45, 6:1-4.

RIGHTEOUSNESS IN THE KINGDOM

Golden Text.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Introductory.—Again we turn to a study of the Sermon on the Mount. As said in our lesson comments two weeks ago, the Beatitudes are but the introductory part of the Sermon, preparing us for the teachings set forth in this great Message. Several more lessons are to be devoted to this wonderful message before we go on to the consideration of other things pertaining to the Kingdom. Among the many forceful things taught in this impressive Sermon, three of these are presented in the lesson before us.

1. **Respect for the Law (17-20).**—Christ came not as a revolutionist but as a champion of truth and righteousness; as the Saviour of the world, and as the fulfillment of things written in the Law. This is the key-note of His message and of His work: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." After this Law was fulfilled in Christ and His Gospel, it was nailed to the Cross (Col. 2:14) and the will of God for the present dispensation was (and is) embodied in the Gospel of Christ. In harmony with this "better covenant" which Christ came to establish, we are not surprised to hear Him say to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

2. **Nonresistance (38-45).**—The rule in olden times was that of "an eye for an eye, and a tooth for a tooth." In other words, since the government under which the people of God lived in former times was a theocracy—that is, ruled by God through the instrumentality of His obedient servants whom He placed in authority—we are not surprised that under the Mosaic Law they should mete out justice even to the extent of taking human life through due process of law. But now this is changed. Under the New Covenant it is the duty of God's people to deal out mercy rather than justice, leaving the latter to the civil authorities. It was no longer "eye for eye and tooth for tooth" but "Resist not evil;" "Love your enemies;" "Bless them that curse you;" "Do good to them that hate you;" "Pray for them that despitefully use you," ending with the significant expression, "that ye may be the children of your Father which is in heaven."

Christ both taught and practiced non-

resistance, and therefore merited to the fullest extent the name, "Prince of Peace." His disciples likewise followed in His steps, both preaching and practicing nonresistance. Here are a few of their precepts: "Live peaceably with all men;" "The weapons of our warfare are not carnal, but mighty through God;" "Avenge not yourselves, but rather give place unto wrath;" "If thine enemy hunger, feed him;" "Follow peace with all men, and holiness, without which no man shall see the Lord. The heavenly host sounded forth a similar doctrine when at the time of the birth of our Lord it sang: "Glory to God in the highest, and on earth peace, good will toward men." Nonresistance has well been defined as "love in action." It is a heavenly jewel which all humanity should cherish.

3. **Alms-giving (6:1-4).**—The first thing which Christ taught concerning the giving of alms was that it should not be for vain display. "Take heed that ye do not your alms before men," He said, "to be seen of them; otherwise ye have no reward of your Father which is in heaven." There is no logical connection between alms-giving and reward. The only kind of reward that amounts to anything is not given as a

barter between God and man but is bestowed as a free gift upon all people who "walk worthy of the vocation wherewith ye are called."

Hypocrites give (sometimes liberally) expecting men to sound their praises; but God expects better things of His people. These hypocrites have their reward, in that men sound their praises, but they miss the real reward that extends into the realms of eternity. "Verily, they have their reward," is a rebuke rather than a commendation.

After Christ tells of the vanity of giving "to be seen of men," He goes on to give practical instructions to those who are moved to give from worthy purposes: "When thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Whatever we may have to give whether of things material or immaterial, let our alms be given out with the same motive that prompted our heavenly Father to give us His only begotten Son for our redemption, and that prompted our blessed Lord to lay down His own life that we might live. In so doing we shall realize that "it is more blessed to give than to receive." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver."—K.

BIBLE MEETING TOPIC

THE ADVERSARY OF OUR SOULS.—

Rev. 12:3-17; Ezek. 28:11-19

Topic for November 5

MOTTO

"Be sober, be vigilant."

OUTLINE STUDY

I. A Wicked, Sinning, Spiritual, Personality.

1. Accusing.—Job 1:6-12; Rev. 12:10.
2. Contending.—Jude 9.
3. Tempting.—Matt. 4:1-11.
4. Deceiving and lying.—Rev. 12:9; Jno. 8:44.
5. Seeking to destroy souls.—I Pet. 5:8.
6. Misleading and perverting the unbelieving.—II Cor. 4:3, 4; Rom. 1:28-32.
7. Opposing God and His work with men.—Matt. 13:19; I Thess. 2:18; Zech. 3:1.
8. Holds sway over dominions which God has not yet restricted.—Job 1:10-12; Eph. 4:27; Jas. 4:7; I Jno. 5:18.
9. Is doomed to Eternal torment.—Rev. 20:10; Matt. 25:41.

II. May be Overcome through God's Plan.

1. Christ overcame.—Matt. 4:11; Luke 11:20; Matt. 10:1; I Jno. 3:8; Heb. 2:14.
2. We may overcome.—
 - a. When we accept Christ.—Jno. 1:12; Col. 1:13; Rom. 8:1, 2, 31-39.
 - b. Through regeneration.—I Jno. 5:4, 5, 18.
 - c. With Spiritual weapons.—Eph. 6:10-20; I Pet. 5:8, 9; II Cor. 10:3-6; Rev. 12:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Devil," "Satan," or its synonyms.
2. Satan, the Enemy of Our Souls.
 - a. Satan's wicked character.
 - b. How he works.
 - c. His power over men.
 - d. How his power may be overcome.
 - e. How Jesus overcame.
 - f. What Jesus did for our victory.
 - g. Our part in being strong in the Lord.

For Seniors.

1. The Character of Satan.
2. The Realm in which He Works.
3. The Plan for Man's Deliverance.

PERSONAL THOUGHT

What a fearful reality is the work of the devil! How we ought to welcome the reality of our Deliverer, Jesus Christ, and avail ourselves of His salvation.

SEED THOUGHTS

No sooner is a temple built to God, but the devil builds a chapel hard by.—Herbert.

He who would fight the devil with his own weapons, must not wonder if he finds him an overmatch.—South.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

—Geo. Heath.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD

Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.

Subscription Price, \$1.50 per year in advance.

Sample copies sent free on application.

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GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

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THURSDAY, OCTOBER 26, 1939

Field Notes

Communion services are announced for Oct. 29, at the Old People's Home near Lancaster, Pa.

The annual sacred song service at the Rockhill Church near Telford, Pa., is to be held on Sunday, Oct. 29, at 1:30 P. M. N.

Bro. John R. Mumaw, Harrisonburg, Va., will be the principal speaker at a week-end meeting to be held at the Pond Bank Church, Mt. Alto, Pa., over October 29. S.

Steps are being taken, looking to the ordination of a minister in the Thomas Church near Hollsopple, Pa., in the near future. May the Spirit of the Lord direct in this important work.

Word reaches us that Sister Harriet Nissley, widow of the late Bishop Peter R. Nissley of Mt. Joy, Pa., answered the heavenly summons and was laid to rest last Friday. May God comfort the bereaved.

Bro. J. Irvin Lehman of Chambersburg, Pa., began a series of meetings at the Eastern Mennonite School, Harrisonburg, Va., on Sunday, Oct. 15. These meetings are to continue at least two weeks.

Bro. Merle Eshleman, medical missionary, accompanied by Sister Eshleman, who are soon to sail as missionaries to Africa, visited among congregations in northern Indiana last week, filling appointments in a number of churches.

At the Delaware Mennonite Church, Thompsontown, Pa., on Nov. 30, 1939, a Thanksgiving and Bible meeting is to be held with Bro. G. Parke Book, Soudersburg, Pa., and Henry Lutz, Mt. Joy, Pa., as speakers. B.

Among the worshipers at the Mennonite Church in Scottsdale last Sunday were Sister Alice Mumaw of Manheim, Pa.; John Maust and wife, Mrs. Mayme Maust and daughter Freda, and Grandmother Maust, all of Springs, Pa.

The fifth annual Gospel Meeting at the Stony Brook Church near York, Pa., is announced for Saturday evening and all day Sunday, Nov. 4 and 5. This is to be the beginning of a two-week series of meetings in charge of Bro. Martin Weaver.

A brother writes us from Doylestown, Pa.: "Our evangelistic meetings closed last night (Oct. 15) with 17 public confessions. Bro. Milton Brackbill was the speaker. May God bless those who confessed, and the congregation with greater zeal."

The brotherhood at New Holland, Pa., has arranged for a Bible instruction meeting, to be held, D. V., on Saturday evening, Nov. 22, and all day Sunday, Nov. 23. Instructors: John Lapp of Lansdale, Pa., and Noah Riser of Hershey, Pa. S. M.

Change of Address.—Bro. Allan Good and family, from Hubbard, Oreg., to Carstairs, Alberta. Bro. Good was received as a minister in the congregation at Carstairs. May God bless them in their new field of labor, which was also our brother's former home.

Much interesting news that ought to have appeared in this week's Gospel Herald was held over a week for want of space. We thank our contributors for their active interest, and want to publish their contributions at as early a date as it is possible to find room.

Brethren A. S. Horst and Clarence E. Lutz of Lancaster Co., Pa., favored the Publishing House with a brief but appreciated visit on Thursday of last week. They were on their way to Goshen, Ind., to attend several important committee meetings at that place.

A crowded house greeted the speakers in Bethel Church near Wadsworth, Ohio, in the dedicatory services there on Sunday, Oct. 15. There were visitors there from all the surrounding congregations and adjoining counties, as well as a number of visitors from a distance.

A week-end meeting is to be held at the Providence Mennonite Church near Oyster Point, Va., on Saturday evening

and all day Sunday, Oct. 28 and 29. Speakers: Elmer Moyer of Souderton, Pa., and H. B. Keener of Harrisonburg, Va. Pray for this work, and come if you can. O. D. Y.

Among those present at the meeting in Goshen, Ind., last Friday and Saturday (referred to elsewhere in these columns) were Brethren Fred Gingerich of Canby, Oreg., and J. C. Clemens of Lansdale, Pa. The latter remained to preach for the congregation at Goshen on Sunday morning.

Bro. Fred Gingerich and wife of Canby, Oreg., have been visiting among friends, relatives, and congregations in the eastern and mid-western states since the time of the Mennonite General Conference at Allensville, Pa., last August. At present they are visiting in eastern Iowa, their former home. Bro. G. is allowing himself to be used in the work of the Lord, having preached in quite a number of congregations.

Last Sunday was a busy day for the congregation at Scottsdale. Sister Margaret Horst of Reading, Pa., addressed a women's meeting on Saturday evening and also on Sunday afternoon. Bro. J. L. Stauffer of Harrisonburg, Va., preached for the congregation on Sunday morning (at which time a counsel of the Church was taken looking forward toward communion) and spoke before a men's meeting in the afternoon. These visits and messages were greatly appreciated.

An important meeting was held at Goshen, Ind., on Friday and Saturday of last week. Because of the war situation in Europe and elsewhere, the Peace Problems Committee appointed by General Conference and the Relief Committee appointed by the Mennonite Board of Missions and Charities found themselves confronted with problems that they felt should be submitted to a wider representation for counsel and advice. Accordingly they called together the executives of these two appointing bodies, the moderators of our district conferences and a few other church leaders for counsel and advice. Present at this meeting were also a few ministers representing the Old Order A. M. and the Conservative A. M. churches. It was a harmonious meeting, and we all went away feeling that the meeting was worthwhile. Minutes of this meeting, giving details, will be printed in a later number of the Gospel Herald. In all, there were about 25 or 30 conferees present, from about eleven conference districts.

The revival meetings with Bro. S. J. Miller, Pigeon, Mich., as evangelist, are being held in Kansas City at this time. The attendance is very good and our

Mission congregation there is looking forward to communion services to be held, the Lord willing, Sunday morning, Oct. 29. M.

The recent meetings at the Canton, Ohio, Mission, conducted by Bro. J. E. Gingerich of Elkhart, Ind., closed Sunday night, Oct. 15, with 11 public confessions as one of the results. An interesting letter from that place will appear in next week's Gospel Herald, the Lord willing.

A Sunday school meeting is to be held at the Salford Mennonite Church near Harleysville, Pa., Saturday afternoon and all day Sunday, Nov. 11 and 12. Instructors: Abram Risser, Harry Shreiner, David High. The program in our possession indicates that a profitable meeting is in store.

Communion services are announced for the congregation worshipping in the Kidron, Ohio, Mennonite Church, to be held on Sunday, Oct. 29, with Bishops Aaron Mast and A. J. Steiner in charge. Preparatory services at the same place on Friday evening before. "Welcome," writes our informant.

Request for Prayer.—Those who know the worth of prayer are asked to remember Bro. Robert Dayton, one of our ministers in the congregation at Pinto, Md., who has undergone a number of operations and is still not recovering. "The effectual fervent prayer of a righteous man availeth much."

The Sharon Mennonite Church near Plain City, Ohio, having been in use for twenty-one months, burned to the ground on Sunday, Oct. 15. The cause of the fire is unknown. The brotherhood there has the sympathy of many friends, who will doubtless feel like helping them replace this with a new building.

En route to India.—Many of our readers will be pleased to read the farewell messages, printed elsewhere in this issue, from our missionaries who by this time should be well on their way to the land whither the Lord and the Church have sent them as messengers of the Cross. May the Lord bless and protect them, both on their voyage and during their service in India.

One of the latest booklets to reach our desk is one published in September, 1939, by Bro. Thomas Reesor of Pickering, Ont. It is a reprint of a number of interesting letters written by ministering brethren in eastern Pennsylvania and in Germany and Denmark, to brethren in Canada more than a hundred years ago and published in booklet form by Henry Eby in 1840. To those of the present generation these letters are both interesting and instructive.

Correspondence

Port Trevorton, Pa.

Dear Herald Readers:—A series of revival meetings closed at the Susquehanna Church, Sept. 21. We felt greatly enriched after hearing the sermons delivered by Brother Noah Risser of Hershey, Pa.

During that time three souls were saved and two reconsecrated their lives to a closer life with God. Instruction meetings will begin Sunday, Oct. 1.

We want the prayers of those who love the work of the Lord.

Sept. 29, 1939.

Cor.

Elmira, Ont.

Greetings in Jesus' Name:—It is with joy that we can greet our readers and share with them the many blessings God has showered upon us. Sept. 12-19 marked the days of a spiritual revival in our midst, in charge of Bro. S. G. Shetler of Johnstown, Pa. We enjoyed his being with us, and his messages which were full of encouragement and zeal. The nightly children's meeting left with us many impressions which we will long remember.

On Sept. 17 was an all-day meeting. Bro. and Sister Lewis Weber, missionaries on furlough from South America, were with us and took part in the service.

Our hearts rejoice for the seven young souls who have stepped out on Christ's side. May we as a church remember them in prayer, that they remain faithful and may they become fishers of men.

May we "praise God for His goodness, and for His wonderful works to the children of men."

Sept. 29, 1939.

Cor.

Tofield, Alberta

Greetings in Jesus' Name:—On Oct. 1, twelve souls were taken into church fellowship by water baptism. Two were from our extension Sunday school at Poe. We welcome them as members of our congregation. Inquiry service was held the same evening and the following Sunday communion was observed.

A Thanksgiving service was held at our church on Oct. 9. We indeed have many things to be thankful for.

Efforts are being put forth by our Sewing Circle and through offerings to help the war sufferers in England.

Oct. 12, 1939.

Verba Stauffer.

Manson, Iowa

Dear Herald Readers, Greetings:—We have had a season of spiritual blessings. Bro. D. D. Miller of Protection, Kans., held our revival meetings, beginning Sept. 8 and closing Sept. 17. He also gave a lesson before the sermon each evening. We believe that we are living in perilous times. May each one

be ready for the Second coming of Jesus.

There were four young people who confessed Christ, and also a number of reconsecrations.

On the night of Sept. 27, Bro. and Sister George J. Lapp of India were with us. They both spoke of their work in India, which was interesting to all. We are always glad to have missionaries visit with us, as that way we get information direct from their field of labor.

May we give God the honor and glory for all the blessings we enjoy.

Oct. 12, 1939.

Cor.

Salix, Pa.

(Pleasant Grove congregation)

Dear Herald Readers:—On Sunday, Oct. 1, Bro. Jesse Short of Archbold, Ohio, was with us, and preached a very interesting sermon.

On the same Sunday there were votes taken for a deacon, in which three brethren were chosen.

On Oct. 15 the ordination was held. Bro. I. E. Burkhart of Goshen, Ind., opened the meeting, reading Acts 6:1-6 and I Tim. 3:8-13. Bro. A. J. Metzler of Scottdale, Pa., preached the ordination sermon. The theme of his sermon was "The relationship of the deacon to the Church and the relationship of the Church to the deacon."

A few remarks were made by Bro. Sanford Shetler and Bro. S. G. Shetler.

The lot was cast and Bro. Calvin Heller was chosen, and ordained by our bishop, Bro. S. G. Shetler.

This is the first ordination held at the Pleasant Grove Mennonite Church, which was started almost 40 years ago.

We are looking forward to our home conference, to be held Oct. 29, and also our communion on Nov. 12.

Oct. 14, 1939.

Cor.

Palmyra, Mo.

Dear Herald Readers, Greetings:—Our correspondent has gone to North Dakota to spend a few months with her sister (Mrs. Andrew L. Glick), so it falls to my lot to tell you about our meetings that we have had at Palmyra Mennonite Church, conducted by Bro. S. S. Hershberger of Harrisonville, Mo. Meetings closed here Oct. 4. While there were no public confessions made, yet the Church was very much strengthened and built up. Yes, we need Church builders as well as those who are after lost souls. Bro. Hershberger went from here to the Pea Ridge Church, where he is engaged in meetings at this writing. The people of that neighborhood seem to come out to the meetings better than they did here, but listening to the Word is not salvation, which means a giving up for God and His Word; yes, going all the way with Him. The Lord willing, meetings will close at the Ridge Tuesday night. Then on

(Continued on page 652)

Miscellaneous

PRESS ON

Let us press on!

The Heavenly prize resplendent shines before us,
The darkest hour is that before the dawn,
The chariots of God are round us, o'er us
Love's bright blue banner waves—**Let us press on!**

Let us press on!

The fog abysmal woefully increases,
The dread apostasy now near has drawn,
God's holy Word is being torn in pieces;
Bold with the sword unsheathed—**Let us press on!**

Let us press on!

We shall not faint before the hosts infernal,
Their confidence is shaken, courage gone;
Once did they grapple with the Son eternal,
Headlong and broken fell—**Let us press on!**

Let us press on!

Called to a throne, a Kingdom never ending,
A city bright that hath the sun outshone,
A mighty Saviour His redeemed defending,
And leading in the fight—**Let us press on!**

Let us press on!

With thankful hearts let us embrace our calling,
And for safe-keeping raise our orison
To Him who can preserve our feet from falling
And give us victory—**Let us press on!**

Let us press on!

With wicked spirits is the conflict raging;
Retreat is closed, we've passed the rubicon!
For our destruction are they warfare waging,
But God is on our side—**Let us press on!**

Let us press on!

The land is ours, tho' held by the pretender,
So must we watchful be; rest comes anon.
Our battle cry is 'CHRIST!' AND 'NO SURRENDER!'
Courage! The goal is near! **LET US PRESS ON!**

—Scripture Truth.

PRINCIPLES IN REACHING A SUCCESSFUL CHRISTIAN LIFE

By Mabelle Hathaway

For the Gospel Herald.

A Christian is one who is Christ-like; one who has Christ enthroned in his heart and allows Him to rule his life and conduct. When we think of a successful Christian life we think of one who really lives up to and upholds the standards which Christ Himself set up; both by the life He lived here on earth and by the teaching He gave.

The first essential in reaching a successful Christian life is the choice we must make as to whether we will be a Christian or not. Here is the vital point. On this decision hangs our destiny. It is certain we will never become successful Christians unless we make the start. And how important it is that we get started right at the beginning when

the Spirit calls, by firmly settling in our own heart and mind that we will serve the Lord. Joshua said to the children of Israel, "Choose ye this day whom ye will serve," then followed by declaring, "As for me and my house, **WE WILL SERVE THE LORD.**" It took real courage for Joshua to make this decision and to declare it before the multitude of people. It also takes courage, purpose, and a strong determination on our part to become a Christian. It takes more real courage to do right than to go with the crowd.

We have an example in King Agrippa of one who I believe was under conviction but who did not fully make up his mind to become a Christian. When Paul was brought before him as a prisoner and in his defence told of his experience with the Lord, King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." Paul's answer was, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." But we have no record of King Agrippa ever becoming a Christian. We remember the words of the song, "Almost Persuaded,"—"Almost cannot avail, Almost is but to fail." How true it is.

There must first be a willing mind coupled with a strong determination to serve the Lord at any cost. But it does pay to count the cost; that is, to take into consideration what it really means to be a Christian. Jesus Himself asked this question: "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him saying, This man began to build, and was not able to finish."

If it is important to take such precautions in building a natural building, how much more essential it is that we observe every precaution in building our spiritual building. Then some take this for an excuse for not becoming a Christian: They are afraid they will not have sufficient or, as they say, "cannot hold out." The Christian life does include temptations, sorrows, suffering, scoffing, and sneering from the world. These must be expected and taken into consideration, for even Christ Himself suffered opposition. If we trust in our own strength we would not be able to overcome. But God has made provision. Christ is our sufficiency if we will only accept Him. He says, "MY Grace is sufficient for thee." And "As thy days so shall thy strength be." In other words, as we lean on Him and trust Him, He supplies the needed grace and strength.

Another essential is a full confession of sin, acceptance of God's forgiveness, and restoration made as far as possible

to our fellowmen if there is need for such. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). We will not have victory if we worry along wondering whether God has really forgiven our sin or not. We must take God at His Word. If we have met the conditions and confessed our sin then God has promised forgiveness.

But just as this is true, it is also true that we cannot live a successful Christian life if there is any hidden or unconfessed sin there, no matter how small it may seem. In Joshua seven we have the story of Achan, how he kept the silver, the wedge of gold and the Babylonish Garment which God had commanded to be destroyed, and hid them in his tent. The whole army suffered defeat because of this sin. Perhaps Achan thought the little articles he kept were so small that God would not notice but He did and this was the means of Achan's destruction. Many Christians also suffer defeat because of some hidden or unconfessed sin, or perhaps some so-called little sin which they are not willing to give up for the Lord. Anything that is against God's commands and teachings is sin and will be a hindrance if not the means of complete failure in our Christian life.

We must make a clean break with sin, which means complete separation from the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). In II Cor. 6:17-18 Paul says, "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

(To be continued)

IT ACTUALLY HAPPENED

The lad was only ten, but exceptionally bright.

"Uncle Dee, do you believe the Bible?"

"Why, certainly!" I said.

"Well, I don't."

I knew his father and mother did, his grandfather and grandmother, all his immediate relatives, and of course his Sunday school teacher. I felt there must be some strong influence at work at some vital point in the child's life.

"Why don't you believe the Bible?" I queried.

"Oh, it's made up of a lot of myths and stories! Anyhow you can't depend on it being true."

"Why can't you?"

"Well, how long after the death of Jesus was it written?"

"The oldest part of the Bible goes back thousands of years before Christ was born, my lad. No one knows exactly how many. The first New Testament book was probably written about twenty years after Christ died."

"My school teacher said fifty years."

At last—murder was out!

"And what else did your school teacher say?"

"Well—he said, you can't believe it, because all the original manuscripts were lost long ago, and in the Dark Ages all the good copies of them were lost. Why, Uncle Dee, the whole thing's a gyp!"

All this from a child of ten!

"Now, listen, laddie, there's another side to the story. In the first place, God miraculously empowered the writers of His Book and then He preserved it through the ages. Then the scientific proofs that it is true are more **convincing** than those we have for the ancient literature and history your teacher accepts without question in your school."

That is not the end of this true story, but—

I am deeply concerned about the future of the boys and girls we are sending to the public schools. Most of these schools will not allow Bible reading or instruction, yet many of them allow teachers, in the name of "academic freedom," to deliberately undermine the faith of our children. Tomorrow we will wake up to find a new generation of pagans and infidels on our hands if we are not on guard.

Is it possible that Protestants will be forced to build their own day schools (like the Roman Catholics) to save their children from infidelity?—The Lookout.—Sel. by D. M. Glick.

"HOUSE OF FRIENDSHIP FOR ALL NATIONS"

Kitchener, Ontario

Two years ago Bro. Martin Z. Miller, missionary to the Jews in the Lancaster district, visited our Sunday school conference and gave several messages concerning Jewish work. Brother Miller proved that he was very much burdened for the lost sheep of the House of Israel; for, when he was offered money to defray his expenses, he offered to pay his own way if a fund would be started for the beginning of work among the Jews in Ontario. This was done, and the sum of \$65 was placed in the Jewish Fund.

At about the same time, or soon after, a few people in Kitchener and Waterloo became especially burdened for missionary efforts to the Jews and formed a prayer group. These people were members of different denominations, and they met every two weeks. The burden of their prayers was that the Lord would send some one in His own time to lead in this work.

In the meantime contact was made

with another missionary to the Jews, ex-rabbi Joseph Cramer of Coney Island, N. Y., who was sent to Kitchener, we believe, in direct answer to prayer. He came as a stranger, but was recommended by a missionary to the Jews in Toronto, and also by the President of the Biblical Research Society in Toronto.

Kitchener is a needy field, and owing to the fact that the Jewish population is largely orthodox, it was felt that Mr. Cramer could begin a work because of his Rabbinical training and also because he can speak several languages, which has already proven to be of great value.

Mr. Cramer felt burdened for the other nationalities in the city so the Mission was named, "The House of Friendship For All Nations."

The chief aim of this mission is to present the true Messiah to those who are lost, regardless of race or nationality, be they Jew or Gentile.

The work is located on the main street of Kitchener, near to the section occupied by different nationalities, and is growing in influence and numbers. Quite a number have been converted, and baptized.

The nature of the work is as follows: Visitation work among Jews, Ukrainians, Polish, and others; distribution of tracts, and hospital visitation. Services are conducted in the Hall as follows: Sunday 3 p. m., Gospel service. Tuesday 8 p. m., Devotional service. Wednesday 4:15 p. m., Children's meeting. Friday 8 p. m., prayer meeting.

Literature is displayed in the windows. Many stop and then find their way inside to the reading room. Private interviews follow with conversions as a result in a number of cases.

Sometimes there are those who come who are physically hungry as well, and endeavor is made to supply their needs. With the winter coming on, this need will become more insistent. Plans are being discussed as to the advisability of opening a soup kitchen.

Two workers are assisting Mr. Cramer, Mrs. Dahmer and Miss Bauman. Miss B. is a member of the Waterloo Mennonite Church. Besides, there are several volunteer workers who help as they have time to do so.

This work is not yet under the wing of the Mennonite Church, or any of its organizations. However, the Mennonites of Ontario are very much interested and concerned. It is felt that the times in which we are living, and the place that the Jew has in the fast moving events of the day, that the Christian Church needs to put forth very special efforts to evangelize the chosen race.

If you are interested, and wish further information, as to the nature and progress of this work, it will be gladly furnished by the undersigned brethren, who have been appointed by the Executive Committee of the Ontario Conference to plan and lend whatever assistance is advisable and possible.

C. F. Derstine, Kitchener, Ont.

J. B. Martin, Waterloo, Ont.

Oscar Burkholder, Breslau, Ont.

NEWS NOTES FROM OUR CHURCH SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

Activity seems to be the keynote of school life this year. The various organizations—religious, social, and athletics—are all busy. Right now we are in the midst of our six-weeks examinations.

The Christian Worker's Band is trying to live up to its name this year. One of the new projects is the children's hour. Children from the ages of four to ten years are solicited and are given an hour and a half of supervised play, instruction in art and music, and a Bible story each Saturday afternoon. Millard Lind has been chosen to serve as leader of the Band.

The Y. P. C. A. has been organized with Ernest Kauffman as president. The association has budgeted its expense fund and its formulating plans for Gospel teams to be sent out during the coming vacations. The Sunday school work at Medora has been discontinued, and at present no extension work is being done. However, it is hoped that a carload of workers can be sent to Wichita each Sunday to help there.

Bro. and Sister Elam Stauffer stopped here Oct. 1 on their way to Los Angeles harbor. Bro. Stauffer preached for the Hesston con-

gregation Sunday morning, using II Tim. 2: 15 as a text. Other visiting ministers who have stopped with us during the past month include Brethren E. E. Showalter of La Junta; Melvin Schrock, Albany, Oreg.; J. A. Heatwole, La Junta; and Jesse Kauffman, Cheraw, Colo.

Dean Erb, who is teaching at Goshen this semester, was in Hesston over the week-end of Oct. 15. While here he preached for the Pennsylvania congregation Sunday morning and for the Hesston folk in the evening.

Sister Cora Wenger Vogt is in the hospital at the present time, seriously ill. Sister Joe Yost, who had been very ill this summer, is much improved and is able to attend services again.

Our home ministers have been feeding us bountifully from God's Word. In a message from Ezek. 3:15, Bro. Kauffman showed us how that we should be more charitable and more sympathetic. Before we pass judgment on another we should sit where he sat. Through Bro. Yoder's sermon on Matt. 11: 28 we were again invited to come to Jesus for refreshing rest. We thank God for these messages.

We are planning to have our communion services Oct. 29.

The spiritual atmosphere among the stu-

dent body is good. Attendance at the evening prayer meetings is commendable. We feel encouraged by the spiritual tone of our young people in general, yet there are some among us who do not know Christ. Will you pray with us that we may fulfill our responsibilities toward all such who need our help?

Oct. 17, 1939.

Fannie Schrock.

MISSIONS

(Continued from page 645)

new language. They need your prayers in a very special way, as well as all the active workers.

Members of the Executive Committee journeyed to Cosquin this week in the interest of building a permanent place of worship in that district. The work there has been growing, and the erection and edification of a chapel should be a great aid to the workers in bringing the message in a more effective way.

We ourselves as well as those who have been on the field for many years are faced with the fact that the majority of the people are tragically indifferent to religion of any kind. Pray that the workers may have wisdom to seek out new methods of approach by which the Gospel may be given to those who because of indifference or for other reasons will not come to the churches.

T. H. and Rowena Brenneman.

SAILING FOR INDIA FROM SEATTLE, WASHINGTON

Dear Readers of the Gospel Herald, Greetings:—The final good byes have now been said to relatives and friends. That is the hardest part of the journey, usually. We are a happy company on our way to the field to which God has called us to labor for Him. We are indeed glad that the period of suspense and uncertainty is past, which followed the canceling of our passage by way of England, due to the war. We sailed from Seattle at 4 P. M., Oct. 13. The ship will call at Vancouver, from which this will be mailed. There are a number of Brethren missionaries on this boat, who are also going to India.

In our party there are six of us—Sister Mina Esch and her daughter Clara, Brother and Sister John Friesen, and Sister Brunk and I.

Sister Esch says, "It is with mingled feelings that Clara and I are now about to go aboard the boat which will take us back to Clara's birthplace and to my adopted home. We would not have any one think that it is easy to make the break with loved ones left behind; but feeling that we are doing it for the Lord, we know that He will give the blessing. I feel I have a testimony that the Lord would have me use to save souls in India. The Lord has never failed us during the years that are past, and we know He will never fail. We do crave an interest in the prayers of the church;

both for ourselves and for those left behind. We want to thank the many friends who have remembered us in many ways. May God bless each as we fill the place the Lord gives to us."

Sister Brunk and I are returning to India at the end of our third furlough. We have enjoyed our stay in the homeland, and are indeed grateful to the Church as a whole for the inspiration given us and friends who have helped us and entertained us in their homes. We are now very anxious to get back to the work. From this furlough we have been helped physically. We have had some necessary operations and treatments to fit us better to serve the Lord. The greatest benefit which we derived from the furlough was spiritual. We had time to read and study unhurriedly God's Word. There is nothing better than that to build up one's spiritual life. It also brings one into intimate relationship with God Himself. We have had time for prayer on behalf of ourselves and for the work of the church—especially the Church in India—and for the salvation of souls. There is nothing the work in India more urgently needs than a group of people who will pray earnestly and unceasingly for the church and the workers and especially for the salvation of the lost. Will you be one of such a group? May God bless us all, is our prayer. Our address will be Dhamtari, C. P., India.

A. C. and Eva Brunk.

* * * *

This is six o'clock in the morning. I managed to sleep through the first night quite well, though the experience brings back some dormant memories which forbid too long a night of sleep. Just now we are nearing the "city limits" of Vancouver. As far as I can tell through the slight fog, we must be drifting about two miles out from shore.

This will be our last stop on the Continent, and then we shall head out for the wide-open sea! Sister Friesen and I are of course quite anxious for a taste of most anything, but the tone of the others on board who are older in this experience of travel, I notice, are quite resolute on wanting calm water—the best can be none too good!

We were quite surprised at the size of the boat. We had anticipated it being a little larger, but that does not necessarily spoil our accommodations. The cabins are quite nicely furnished, though some of us are in rather small quarters, though all are by ourselves. As might be expected, the majority of individuals are Japanese passengers; but there are quite a large number of whites and other races on board. (It did not take us long to find a couple men from India who were on board. They overheard us talking about India, and they soon made up with us. Both are Parsees.) We are especially glad for the fellowship of Christians on board.

Together with the Mennonite and Brethren group, there are fifteen of us. Last night we were surprised to meet some Scandinavian missionaries to China. Our allotted space in the back section of the ship is not so large but that I can foresee quite an intimate acquaintance.

The above are some of the things which are drawing our attention just now, but I cannot conclude this paragraph without making mention of our appreciation for the close friends, individual congregations, and the whole Church which we have left behind and who are even yet with us. To those congregations which will be assuming the greatest responsibilities in our support, accept this paragraph in a special way as an expression of thankfulness and appreciation. Pray for us, that our faith fail not; that we become not proud; and that we have sufficient physical stamina to carry out our calling and yours.

John and Genevieve Friesen.

CORRESPONDENCE

(Continued from page 649)

Wednesday Bro. Hershberger will go with us to Linn, Mo., where we will be over the fourth Sunday, when we expect to have a communion service with the little flock there.

We had a very nice communion service at the Ridge today. Not all of the members were out; some on account of sickness. Bro. John Shull is still growing weaker, and is just waiting for the Lord to come and take him home. His wife, daughter, and his brother Charles are kept busy taking care of him, and waiting on him. Oh, good health, thou art a great blessing. May God help those of us who are in good health to appreciate it as never before. We praise God to know that Jesus has gone to prepare a place for us; yes, "a city that has foundations, whose builder and maker is God." Jesus says, "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you."

May we all by God's grace put forth every effort to inherit a mansion in the sky.

Blessed are they that do His commandments that they may have right to the tree of life, and enter through the gates into the City. May we all from time to time be able to say like John of old that His commandments are not grievous, but that we are glad for the commandments of the Bible.

Communion services are announced in our district as follows:

Linn, Oct. 22.

Palmyra, Oct. 29.

Cherry Box, Nov. 5.

Hannibal, Nov. 12.

A hearty invitation is extended to all who may be going through to stop with us during any or all of these meetings.
Oct. 16, 1939. J. M. Kreider.

OHIO SUNDAY SCHOOL CONFERENCE

Held at the Oak Grove Church near Smithville, Ohio

August 1-3, 1939

Theme: "Joy."

Text: "The joy of the Lord is your strength." Nehemiah 8:10.

Conference Hymn: "Jesus, the Very Thought of Thee."

Moderator: David Steiner.

Chorister: Ervin Eash.

Tuesday Evening

CONFERENCE SESSION.

Invocation, Moderator.

Song and Praise Service.

A Preview of Our 1939 Conference, William Detweiler.

The Place of the Sunday School Conference in the Program of the Church, M. L. Troyer.

Scripture (Nehemiah 8:5-10), Bernice Meyer. The Scriptures assigned were repeated from memory.

Prayer, P. L. Frey.

Sermon, "The Joy of the Lord," George J. Lapp (substitute for Maurice O'Connell).

Prayer, Rudy Stauffer.

Wednesday Morning

CONFERENCE SESSION.

Prayer, Moderator.

Song and Praise Service.

Prayer, Paul Miller.

Scripture (Matthew 5:1-12), Elizabeth Leitner.

Bible Study, "The Book of Matthew," Paul Mininger. Brother Mininger conducted the special Bible study in the morning sessions of the conference from the book of Matthew, which is the basis for the Sunday-school lessons for the last quarter of 1939 and the first quarter of 1940.

Reading of Minutes. The minutes of the last conference were read by the secretary and approved by conference.

Announcement by David Alderfer, representative of the Mennonite Publishing House, concerning his work at the conference. Each year the Publishing House is represented on the conference grounds at the invitation of the conference.

Teachers Who Know

1. How to Teach the Bible, Aaron Peachy (substitute for Joe A. Yoder).

2. How to Lead Pupils to Christ, Mary Royer.

3. How to Inspire Pupils to Christian Living, Mrs. Stanley Miller.

Prayer, Paul Yoder.

The Joy of Soul Winning, Laban Swartzentruber.

Appointment of Resolution Committee: Walter Oswald, chairman, Paul Miller, Laban Swartzentruber. Paul Yoder was later appointed to serve on this committee in the place of Paul Miller, who was unable to remain for the entire conference.

Prayer, E. B. Stoltzfus.

Wednesday Afternoon

CONFERENCE SESSION.

Prayer, S. E. Allgyer.

Song and Praise Service.

Scripture (Ephesians 4:11-16), Clifford Gerber.

What Constitutes an Adequate Educational Program for the Local Congregation? Paul Mininger.

Open Discussion.

"Joy Unspeakable," S. E. Allgyer.

Prayer, Isaac Zuercher.

Appointment of Nominating Committee: I. W. Royer, chairman, Ralph Beechy, E. B. Stoltzfus, M. L. Troyer, Earl Yoder. O. N. Johns and J. S. Gerig were later appointed to take the places of E. B. Stoltzfus and M. L. Troyer, who were not able to remain for the entire conference.

SEPARATE SESSIONS.

Delegates' Meeting.

Children's Service conducted by May Rohrer and Grace Schwary.

Wednesday Evening

Fellowship Hour, led by I. W. Royer.

Theme: "The Christian's Joy." Special songs by Fulton County Quartet, Testimonies, and Experiences of Missionaries and Christian Workers.

CONFERENCE SESSION.

Song and Praise Service.

Prayer, O. N. Johns.

A Look on the Fields, George J. Lapp.

Prayer, I. W. Royer.

Offering for Expenses, \$195.75.

Scripture (Hebrews 11:32-12:2), Floyd Mumaw.

"Looking unto Jesus . . . Who for the Joy That Was Set before Him," C. L. Graber (substitute for Aaron Mast).

Prayer, J. S. Gerig.

Thursday Morning

CONFERENCE SESSION.

Song and Praise Service.

Prayer, William Detweiler.

Bible Study, "The Book of Matthew," Paul Mininger.

Report of Secretary. The report was accepted. See report below.

Report of Treasurer. The report was accepted. See report below.

The report of the auditor, J. A. Leichty, was read by the secretary.

Scripture (Isaiah 35), Sophia Brenneman.

"Exalting Christ in the City," J. J. Hostetler (substitute for Maurice O'Connell).

India—Thirty Years Ago and Now, George J. Lapp.

Trials and Joys of a Foreign Missionary, Minnie Kanagy.

Prayer for Missions, S. E. Allgyer.

Offering for Missions, \$409.42.

"Everlasting Joy," I. B. Witmer.

Prayer, J. J. Hostetler.

Thursday Afternoon

CONFERENCE SESSION.

Song Service led by Gaius Baumgartner.

Prayer, S. A. Yoder.

Young People's Service.

Leader, Virgil Gerig.

Chorister, Vernon Miller.

Devotion (Scripture, I Kings 3:5-14, and Prayer), Dallas Hamsher.

"Now Let Every Soul Adore Thee," Goshen College Men's Quartet.

Topics taken from Sunday School Lessons for Third Quarter, 1939.

1. A Life of Obedience, George Miller.

2. A Life of Courage, Clara Lehman.

"O Morn of Beauty," College Quartet.

3. A Life of Helpfulness, Lois Johns.

4. A Life Dedicated to God, Robert Kreider.

"Still, Still with Thee," College Quartet.

"Ye Are Our Glory and Joy," P. L. Frey.

Prayer for Young People, I. W. Royer.

The Place of Our Young People's Meeting in the Program of the Church, Walter Oswald.

Open Discussion led by Raymond Short (Loren King, who was also appointed to lead in this discussion, was not able to be present).

Song, led by Chauncey J. King.

Prayer, E. J. Varnes.

SEPARATE SESSIONS.

Delegates' Meeting.

Fellowship Hour, led by Laban Swartzentruber.

Song, Praise, and Prayer. Special Songs by the Beech Young Men's Quartet, the Amstutz Sisters, and the Goshen College Men's Quartet.

CONFERENCE SESSION.

Song and Praise Service. Voluntary Prayers.

Reading of Resolutions adopted by the Delegate Body. The resolutions were approved by Conference.

"Peace, Perfect Peace," College Quartet.

Short Talk by Dr. Merle Eshliman, prospective medical missionary to Africa.

Prayer, J. S. Gerig.

Scripture Verses from the audience.

Echoes from Our Summer Bible Schools (five minute talks), S. W. Sommer, George Amstutz, S. C. Plank.

A Practical Missionary Program for the Local Church, Ross Gerber.

"In the Sweet Bye and Bye," Beech Young Men's Quartet.

A Review of the 1939 Conference, Eli Stoltzfus.

Scripture (Psalm 16), Doris Wingard.

"He Was Despised," College Quartet.

Sermon, "Fullness of Joy," George J. Lapp.

Closing Hymn, "Awake, My Soul, to Joyful Lays."

Benediction, J. S. Gerig.

REPORTS

Report of Secretary

	1937	1938
Number of Sunday schools	40	43
Number meeting every Sunday	35	38
Number reorganizing at New Year	36	39
Number of officers	239	281
Number of teachers	621	631
Total Enrollment	7772	8307
Average Attendance	5479	6233
Number of:		
Cradle Rolls	5	6
Beginners' Departments	19	22
Primary Departments	23	24
Junior Departments	19	23
Intermediate Departments	7	7
Home Departments	3	2
Pupils under 14 years	2176	2196
Pupils between 14 and 18 years	855	856
Non-church Members over 12 years	238	271
Pupils of non-Mennonite Parentage	787	533
Are your church members in Sunday school?	Not all	Not all
Do your Sunday-school pupils remain for church services?	Mostly	Mostly
Number of Teacher Training Classes	2	5

Number completing the courses	2	6
Number of Teachers' Meetings	12	13
Number of Sunday-school Libraries	23	24
Number of Volumes	2757	3156
Number of S. S. taking Missionary offerings	34	35
Number of S. S. using Investment or Savings Funds	32	33
Number observing Missionary Day	35	37
Number of Mission Study Classes	0	0
Number of Summer Bible Schools	17	23
Number of Mission Sunday Schools	6	9
Amount of Offerings for Supplies	\$4454.13	5553.69
Amount of Offerings for Missions	16789.93	11200.19

Total	\$21244.06	16753.88
Number of Sunday schools using:		
Words of Cheer	32	37
Beams of Light	29	31
Youth's Christian Companion	29	34
Number of S. S. pupils received into church fellowship	211	195
Number of Y. P. B. Meetings	35	35
Number of Y. P. B. M. using topics of our Gen. Comm.	35	33
Number of Junior Meetings	33	30
How many of your homes have family worship?	235	321
How many of your homes do not have family worship?	280	346
Number of local S. S. and Mission Meetings	20	20
Number of S. S. Normals and Special Meetings	3	1
Pupils under 14 who read the N. Testament through this yr.	16	15
Pupils under 18 who read the Bible through this year	11	5

Report of Treasurer

Treasurer's Financial Report, August 1, 1939

Cash Balance in Bank, Aug. 1, 1938	\$ 641.36
Received during year	1780.47

Total	2421.83
Paid Out—all purposes	1765.39
Balance, Aug. 1, 1939	656.44

Tent Fund

Balance in Bank, Aug. 1, 1938	373.92
Received Interest	3.71

Total	377.63
Paid Out	56.59
Balance, Aug. 1, 1939	321.04

Native Workers' Fund

Balance in Bank, Aug. 1, 1938	62.47
Received during year	1036.16

Total	1098.63
Paid Out	1025.00
Balance, Aug. 1, 1939	73.63

Missionary Fund

Received, 1938 Conference	311.05
Paid Out	311.05

General Fund

Balance in Bank, Aug. 1, 1938	204.97
Received during year	429.55

Total	634.52
Paid Out during year	372.75
Balance, Aug. 1, 1939	261.77

634.52

Summary of Delegates' Meetings

There were two sessions of delegates' meetings with thirty-eight of the forty Sunday schools of the district represented. One hundred and fifteen delegates were present at the conference: 8 bishops, 24 ministers, 13 deacons, 38 superintendents, and 32 elected delegates.

The minutes of the delegates' meetings of last year were read by the secretary and approved as read.

The following reports were made and accepted:

Report of the Chairman

During the year I called three meetings of the Executive Committee, besides meeting in an informal way on a number of occasions, in order to care for the regular routine work of the Committee and to plan for the Sunday School Conference. A joint meeting of the Executive and Historical Committee was also called. As a member of the Young People's Institute Committee, I met a number of times with that committee in planning for and directing the Institute. The work has been a joy and an inspiration to me.

P. L. Frey, Chairman.

Report of the Secretary

The minutes of the 1938 Conference were printed in pamphlet form and sent to all the Sunday schools in the conference district. The observance of Missionary Day was encouraged through correspondence and personal work, as was also the use of the Quarter Fund and Savings Boxes.

The annual report blanks were sent out, and reports were received from every school. The last report came in by air mail on July 29. As always some reports were not complete, but there is improvement on the whole. The report shows an increase in a number of items reported. Three new Sunday schools were added: Conneaut, near Meadville, Pa.; New Albany, near Salem, O.; and Stoner Heights, near Louisville, O.

A Sunday-school workers' conference was held in connection with the Canton Bible School.

The secretary had conferences with Sunday school and Y. P. B. Meeting workers and ministers in Fulton, Allen, Logan and Champaign, Wayne, Holmes, and Stark counties.

A Young People's Institute was sponsored by our Executive Committee. The Institute will be reported separately.

The Executive Committee gave considerable attention to the work of gathering and preparing our Sunday-school history. A report of this work will be given by the Historical Committee.

I visited a number of Sunday schools and summer Bible schools and attended several local Sunday school and mission meetings.

Assisting in the preparation of the program and informing the speakers was not the least of our labors.

A questionnaire was sent out to a number of workers relative to the nature and makeup of the Sunday School Conference program and also the work of our local Sunday schools and Young People's Bible Meetings. From the answers we glean that one of our greatest problems is our Young People's Bible Meetings.

I. W. Royer, Secretary.

Report of the Treasurer

The work of the treasurer during the year consisted of taking care of the routine business such as sending out letters to the Sunday schools for the annual expense offering and the Missionary Day offering; depositing, receipting, and recording all money received; as well as paying all bills duly authorized by the chairman of the Executive Committee.

E. O. Hilty, Treasurer.

Report of the Tent Manager

The tent was in storage with the Canton Tent and Awning Company during the year. By direction of the Executive Committee the insurance on the tent was again renewed. Some repairs were made to the tent at the time it was erected and since; but it is at this time in a very poor condition due to the opening of seams in various places. The cost of storage was investigated and found to be sixteen dollars.

E. O. Hilty, Tent Manager.

Report of the Historical Committee

To the Ohio Mennonite Sunday School Conference, Greetings:

The Historical Committee kept in close touch with Brother Umble, our historian, during the year.

It was decided that a write-up of the history of each Sunday school be completed and then presented to proper individuals within the Sunday schools for correction and criticism. This was done in part, but the task is not completed.

It is also the mind of the committee that the proposed book should contain maps of the state and counties giving the location of the various Sunday schools; some tables; and pictures of the Executive Committee, a few individuals, Sunday School Conference groups, church buildings (old and new), etc.

The committee also thinks it advisable to have some money in advance for the publication of such a book.

The slogan of the committee is "A Sunday School History in Every Home."

The report of our work was submitted to the Executive Committee. The report was accepted, and it was decided that we should solicit the Sunday schools for some advance money on books.

We are sorry to say that the work is too far from completion to promote the book and its sale at this conference as we had hoped. But we shall continue to work as rapidly as we can and hope that the day may not be so far in the future when the book may be published and placed into many, or all, of our homes.

I. W. Royer, Chairman.

O. N. Johns, Secretary.

James Steiner.

Report of the Young People's Institute Committee

The committee met at the home of P. L. Frey, March 14, 1939, and arranged the program for the Young People's Institute which was held at the Beech Church, near Louisville, Ohio, June 29 to July 2, 1939.

P. L. Frey served as director of the Institute, and the instructors were: J. R. Mumaw of Harrisonburg, Va., J. C. Wenger and Walter Yoder of Goshen, Ind., and I. W. Royer of Orrville, Ohio. O. N. Johns served as secretary of the Institute. Guest speakers were Orie Miller of Akron, Pa., and S. C. Yoder of Goshen, Ind.

The total enrollment was 126. The median age of those registered was 18. Eighteen congregations were represented. The Institute was self-supporting.

I. W. Royer, Chairman.

O. N. Johns, Secretary.

P. L. Frey.

Report of the Book and Library Committee

E. O. Hilty, chairman, reported the committee's recommendation of the following two books for home and Sunday-school libraries:

"George Müller of Bristol" and

"Strange Short Stories" by Walter Lewis Wilson.

The committee was retained for another year.

Other Business

The delegate body voted to have the chairman of the Sunday School Conference, the Tent Manager, and the moderator of the Church

Conference form a Tent Committee to investigate the matter of purchasing a new tent. It was also decided by vote that after the cost of the tent has been determined, to allocate it among the Sunday schools of the district and that contributions be taken in the local Sunday schools to pay for the tent.

C. L. Graber reported concerning the work of the Peace Committee of General Conference. The delegate body voted to continue the support of the work of the Peace Committee with a donation of \$25.00.

A. J. Metzler explained briefly the aims of the Commission for Christian Education and Young People's Work.

Promotional work in teacher training was encouraged in a discussion by Roy Kauffman; mission study by William Detweiler and John Umble; the native workers' support by E. O. Hilty (substituting for C. S. Swartz); and Sunday-school libraries by H. N. Troyer and A. J. Metzler.

The delegate body voted to continue the support of a native worker in India and a native worker in South America for another year. The Conference has supported a native worker in South America for fifteen years and one in India for eleven years.

Report of the Resolutions Committee

Three resolutions were adopted by the delegate body and approved by the Conference. See resolutions on last page.

Report of the Nominating Committee

The Nominating Committee submitted the name of E. O. Hilty for re-election to the office of treasurer for three years. The report was accepted and Brother Hilty re-elected for three years. The following names were submitted for committeemen from the eastern and western districts for two years: eastern district—William Detweiler, Ross Gerber, J. J. Hostetler, Eli Stoltzfus; for western district—R. R. Brenneman, Roy Kauffman, Loren King, and C. S. Swartz. The report was accepted and the election was as follows: for committeeman from eastern district for two years, J. J. Hostetler; for committeeman from western district for two years, Loren King.

THE SUNDAY SCHOOL CONFERENCE

Supports:

A Native Worker in India at \$365.00 a year.

A Native Worker in South America at \$660.00 a year.

Donates:

To our General Conference Peace Committee \$25.00 a year.

Encourages:

Teachers' Meetings.

Bible Study Classes.

Teacher Training Classes.

Mission Study Classes.

Singing Classes.

Children's Savings and Investment Funds.

Observance of Missionary Day Third Sunday in November.

Sunday School Libraries.

Sunday School Normals.

Summer Bible Schools.

Special Course in Doctrinal Study in Sunday School.

Supplemental Work.

Organization of Sunday Schools at New Year.

A Well-organized Young People's Bible Meeting.

Family Altar.

Reading the Bible Through.

Maintains the following standards for Young People's Bible Meeting:

Definite enrollment.

Accurate record of duties performed.

Junior meetings, separate when advisable.

Provisions for song development.

Regular meetings of Y. P. B. M. officers.

Provisions for expressional activities.

Definite peace, missionary, and temperance instruction.

At least one yearly consecration meeting.

Directed home Bible readings.

STANDING COMMITTEES of the Conference for the year are as follows:

Book and Library: E. O. Hilty, Marshallville, Ohio; O. N. Johns, Canton, Ohio; Paul Yoder, North Lima, Ohio; Orpha Troyer, Walnut Creek, Ohio; S. C. Plank, West Liberty, Ohio.

Executive Committee: P. L. Frey, Archbold, Ohio, Chairman, 1 year; I. W. Royer, Orrville, Ohio, Secretary, 2 years; E. O. Hilty, Marshallville, Ohio, Treasurer, 3 years; W. E. Oswald, North Lima, Ohio, 1 year; Raymond Short, Archbold, Ohio, 1 year; J. J. Hostetler, Canton, Ohio, 2 years; Loren King, West Liberty, Ohio, 2 years.

Historian, J. S. Umble, Goshen, Indiana.

Resolutions Adopted

I. Be it resolved, that we, the members and visiting friends of the Ohio Mennonite Sunday School Conference, in session at the Oak Grove Church, Wayne County, August 1-3, 1939, do hereby extend to the local brotherhood our sincere thanks and appreciation for the splendid hospitality and able management in caring for the material necessities for the success of this conference.

II. Be it resolved, that we, the Ohio Mennonite Sunday School Conference in session August 1-3, 1939, hereby express our appreciation for contributions made toward the success of this conference to the following parties, and that a copy of this resolution be sent to each one concerned:

1. Central Ohio Light and Power Company, Wooster, Ohio, for lighting service.

2. W. D. Smucker, Smithville, Ohio, for stove and refrigeration.

3. H. H. Weimer, Dalton, Ohio, for installing drinking fountains.

4. Easton Lumber Company, Easton, Ohio, for use of lumber.

5. Massillon Gravel Company, Massillon, Ohio, for sand, and W. H. Hunter, Dalton, Ohio, for delivery.

6. County Officers for assisting with traffic.

7. J. J. Buckwalter, Funeral Director, Smithville, Ohio, for use of chairs.

III. Whereas there seems to be a sentiment among us, that in many of our congregations there is needed a more efficient organization for promoting and correlating the teaching program, and

Whereas the lack seems to be greater in our Young People's Meetings, and in the teaching program for the adolescent age, therefore

Be it resolved, that we urge local congregations to restudy their teaching program and try to strengthen the weak places.

Be it further resolved that we ask our Executive Committee to give special aid to the congregations, in order that this work may be promoted and unified.

I. W. Royer, Secretary.
Mary Royer, Assistant.

Married

Moyer—Rice.—On Aug. 19, 1939, Bro. Frank Moyer of the Plain congregation and Sister Sara G. Rice of the Deep Run congregation, were united in marriage at the home of Bro. John E. Lapp, Lansdale, Pa., who officiated. We wish them God's rich blessing through life.

Fretz—Snyder.—On Oct. 14, 1939, Bro. Dalton Fretz of Vineland Station, Ont., and Sister Irene Snyder of Kitchener, Ont., were united in marriage at the home of the bride's parents. Bro. Harold D. Groh, the bride's uncle, officiated. May the Lord abundantly bless this union.

Sailer—Liechty.—On Sept. 14, 1939, at the home of the bride's mother, occurred the marriage of Bro. Ralph Sailer of Archbold, Ohio, to Sister Delilah Liechty of Spencerville, Ind., Bro. Newton S. Weber officiating. May the blessings of a kind heavenly Father be their portion.

Roth—Martin.—On Oct. 12, 1939, at the Duchess, Alta., Mennonite Church, Bro. Loyal D. Roth and Sister Ruth N. Martin, both of the Duchess congregation were united in marriage, Bro. H. B. Ramer officiating. May the blessings of our loving heavenly Father attend them through life.

Roth—Sites.—On Oct. 8, 1939, at the home of Bro. A. F. Yoder, West Liberty, Ohio, Bro. Benjamin Roth of the South Union congregation and Sister Anna Leah Sites of the Bethel congregation were united in Christian marriage by Bro. N. E. Troyer. May the Lord's hand guide them through life.

King—Hartzler.—On Oct. 15, 1939, Bro. Harley King and Sister Bertha Hartzler, both of the South Union congregation near West Liberty, Ohio, were united in marriage in their newly furnished home in West Liberty, Bro. N. E. Troyer officiating. May the blessing of the Lord be upon them.

Bear—Brunk.—Bro. Clarence Bear and Sister Mary Brunk, both of the Pike and Salem congregation near Elida, Ohio, were united in holy marriage at the home of the bride's parents, on Oct. 1, 1939, G. H. Brunk, father of the bride, officiating. May God abundantly bless this union and guide them through life.

Benner—Alderfer.—Bro. Marvin Benner and Sister Catherine Alderfer, both of the Souderton, Pa., congregation, were joined in marriage on Sept. 2, 1939, at the home of the bride's parents, Bro. and Sister Howard Alderfer of Souderton, with Bro. John E. Lapp of Lansdale, Pa., officiating. May God richly bless them through life.

Stutzman—Reiff.—At the Prairie St. Men-

nonite Church, Elkhart, Ind., Bro. Roman Stutzman of Colorado Springs, Colo., and Sister Marianna Reiff of the home congregation were united in the holy bonds of matrimony recently, Bro. M. C. Lehman officiating. May God grant them a Christian home that will be a clear witness for the Gospel.

Weaver—Souder.—On Wednesday evening, Oct. 4, 1939, at the Rockhill Mennonite Church, occurred the marriage of Bro. Harold K. Weaver of the Vincent congregation near Spring City, Pa., and Sister Iona Souder of the Rockhill, Pa., congregation. The sermon was delivered by Bro. Elmer Kolb of Pottstown, Pa., and the ceremony was performed by Bro. John E. Lapp of Lansdale, Pa. May the Lord abundantly bless this union.

Obituary

Herr.—Samuel Leaman Herr, aged sixty-six, died at his home in Lampeter from pneumonia, after an illness which followed a fractured hip suffered five years ago. He was a son of the late Isaac and Mary Leaman Herr. He was a retired farmer, having retired about twenty years ago and was a member of the Mennonite Church. He is survived by the following brothers and sisters: Barbara L., Mary Ann, Abram L., George L., and Benjamin L., all of Lam-

peter; Mrs. Lizzie Zimmerman of Lancaster; and Emma, wife of Abram D. Metzler, of Holtwood. The funeral services were private. Funeral services conducted by Bros. Elmer Martin, David Landis, and Abram Metzler. Text, Phil. 1:23.

Brown.—Alice H. Brown was born Feb. 28, 1868; died Sept. 23, 1939, at the home of her daughter Mrs. Emory Zuck, Leacock, Pa.; aged 71 y. 6 m. 25 d. She was united in marriage to Phares R. Brown Oct. 31, 1889. Besides her husband, she is survived by 2 daughters (Anna, wife of Ivan Oberholtzer of Millway, and Elva, wife of Emory Zuck of Leacock); also 1 brother (Aaron H. Kurtz of Ephrata) and 2 grandchildren. She was a member of the Ephrata Mennonite Church for many years. Her death was caused by arteriosclerosis. She suffered a stroke eleven years ago, which left her paralyzed. Funeral services were held Sept. 27, from the home of her daughter, in charge of Bros. Amos Horst and Wesley Martin. Services and interment at the Hess Mennonite Church. Texts, I Cor. 15:53, 54; Rev. 14:13.

Evers.—David Andrew Evers was born June 17, 1863, in Rockingham Co., Va.; died Sept. 30, 1939; aged 76 y. 3 m. 13 d. He was united in marriage to Barbara Brenneman of Elida, Ohio, Oct. 4, 1888. Shortly after marriage both united with the Salem Mennonite Church and remained faithful until the journey in this life ended. He was preceded in death by his wife, Jan. 30, 1931, and 1 son (Irvin Samuel) Dec. 23, 1912. He is survived by 1 brother (Moses D. Evers of Eugene, Oreg.), and 1 sister (Sarah C. Richie of Rockingham Co., Va.), 4 children (Nora Burtchin and John of Lima, Charles of Continental, Ohio, Mary Rutledge of Dayton, Ohio), and 14 grandchildren. Funeral services were held Oct. 3 at Salem Church by Bros. B. B. King and O. B. Shenk. Text, John 1:14. Interment in the adjoining cemetery.

Obenstine.—Samuel F. Obenstine died at his home at Cornwall, Pa., Oct. 13, after an illness of about a year, suffering from complications of diseases. He was an ore miner in Cornwall for many years. In his sickness he accepted Christ as his Saviour and was received into the Mennonite Church by baptism on Sept. 8, and testified to the peace of God in his heart. He was 62 years of age and leaves his wife (Malinda), 2 sons (Samuel S. and Ralph L. of Cornwall), a daughter (Mrs. Sites of Mannheim), a brother (N. D. Obenstein of Middletown), 3 sisters (Mrs. Oscar Reppert of Miners Village, Miss Virginia Obenstine, and Mrs. Chas. Putt, both of Lebanon), and a niece (Edith Beck who lived with the Obenstines); also 3 grandchildren. Funeral services were conducted at the home by Bros. Harry E. Shreiner, Joseph Boll, and — Johnson. Bro. Shreiner's text was Rom. 8:18. Interment in Cornwall Cemetery.

Miller.—Martha, daughter of Solomon and Barbara H. (Christner) Miller, was born near Charm, O., April 24, 1862; died Sept. 7, 1939, of complications following the fracture of her hip six weeks prior to her death. She was united in marriage to Benjamin D. Miller on Jan. 14, 1883. He preceded her in death 7 years ago; also 2 sons and 1 daughter. She united with the Walnut Creek Mennonite Church in her early youth and remained a faithful member to the end. She leaves 5 sons and 1 daughter: Harvey, Walnut Creek, O.; Lee, Charm, O. (at whose home she died); Melvin, Charm, O.; Ura, Smithville, O.; Alton, Curry, Pa.; and Mrs. Wilbur Yoder, Berlin, O.; also 22 grandchildren, 4 great-grandchildren and 2 sisters survive. She was of a kind disposition, always concerned about the welfare of others, especially her children and grandchildren. Funeral services were held Sept. 10 at the home by Paul Miller and Alvin Miller, and at the Walnut Creek Church by Paul Miller,

Venus Hersherberger, and Alvin Miller. Burial in the cemetery near by.

Lehman.—Mervin David, infant son and only child of David and Velma (Yoder) Lehman, was born Sept. 26, 1939, near Tofield, Alta., and passed away at about 10:30 Sunday morning, Oct. 8, 1939, at the Royal Alexandria Hospital, Edmonton, Alberta. He became seriously ill with bronchial pneumonia Oct. 7, and the same evening he was rushed to Edmonton by Dr. Law in his car for prompt treatment at the hospital. Here the baby seemed to rally somewhat, but took a sudden turn for the worse on Sunday forenoon. His life on earth was short, only 12 days. He leaves his sorrowing parents, also his grandparents (Mr. and Mrs. Henry L. Yoder) and many other relatives and sympathetic friends. His other grandparents (Mr. and Mrs. J. K. Lehman) had passed to their reward a few years ago. Funeral services were conducted at his grandparents' home and at the Salem Mennonite Church, Tofield, by Brethren J. B. Stauffer and M. D. Statzman.

"The call was sudden, the shock severe,
We little thought that his end was near;
And only those who have lost can tell
The loss of a loved one without farewell."

Schrock.—Peter, son of Joseph and Katherine (Rinkenberger) Schrock, was born March 16, 1860, at Farmdale, Ill.; died July 30, 1939, at the home of his son Samuel at Meadows, Ill.; aged 79 y. 4 m. 14 d. He suffered a paralytic stroke three years ago, from which he never recovered. He was married to Katherine Roszhart on Aug. 15, 1882, who died Aug. 5, 1922. He had made his home with his son Samuel the last four years. He was a member of the Shelbyville Mennonite Church. When a young man he accepted Christ as his Saviour, and remained true to the end. Surviving are 5 sons (Samuel, John, and William, all of Meadows, Ill.; Daniel, Shelbyville, Ill.; Joseph, Los Angeles, Calif.), and 3 daughters (Emma, wife of Aaron J. Guengerich, Kalona, Ia.; Mary, wife of Aaron S. Hochstetler, Wellman, Ia.; and Katherine, Los Angeles, Calif.). There also survive 33 grandchildren and 3 great-grandchildren. All the children were at the funeral except Joseph and Katherine. Funeral services were conducted Aug. 2 at the Mennonite Church at Meadows, Ill., in charge of Brethren Geo. I. Gundy and Joseph Reber of Shelbyville, Ill. Burial in Waldo Cemetery.

—By a Daughter.

Short.—Emma, daughter of Kathryn and Peter Beck, was born June 23, 1876, near Archbold, Ohio; died at the home of P. C. Short, Sept. 25, 1939; aged 63 y. 3 m. 2 d. At the age of sixteen she accepted Christ as her Saviour and united with the Amish Mennonite Church, to which she was faithful until the time of her death. Dec. 4, 1894, she was united in marriage to Enos Short. To this union were born 4 children, all of whom survive. All during this life she was a loyal wife, a devoted mother, and a loving neighbor. For several years her health has been failing, but she endured it patiently and was always willing to lend a helping hand to whoever or wherever it was needed. She leaves a sorrowing husband, two sons (Harry Short of Pioneer and Lester Short of West Unity), 2 daughters (Herma Short of Bryan and Mrs. W. O. Nofzinger of West Unity), and 7 grandchildren. She was one of a family of 10 children, her parents, 4 brothers, and 2 sisters having preceded her in death, leaving 1 sister, 2 brothers, and a host of relatives and friends to mourn her departure. Services were conducted at the Lockport Church by Bro. Jesse Short, assisted by Bro. P. L. Frey. Text, Jno. 17:24.

"Mother dear, your wish is granted,
Sorrow, vain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Grabner.—Barbara, daughter of John and Kathryn (Erb) Swartzentruber, was born in Elkhart Co., Ind., Dec. 17, 1867; died Sept. 28,

1939; aged 75 y. 9 m. 11 d. In her early youth her parents moved to Daviess Co., Ind., where she has lived the remaining years of her life. She was married to Ephraim Grabner over 55 years ago, this union being broken only since Aug. 20, 1938, when her husband passed away, following an accident. She leaves 4 sons and 2 daughters (John Henry and Jeremiah of Liberal, Kans.; Roseanna, wife of Wm. Stoll of Wolford, N. Dak.; Caroline, wife of Victor Knepp of Montgomery, Ind.; Manuel and William at home); also 22 grandchildren, 4 great-grandchildren, 1 half brother (Rudy Swartzentruber of Ontario), besides many other relatives and friends. She was baptized into membership of the Old Order Amish Church at the age of 18. Later, she with her husband and several of the family were received into the Mennonite Church by Bishop J. K. Bixler, they among others being charter members of the Berea congregation. In this faith she lived the remaining days of her life. Their regular and faithful attendance of all services marked her Christian life. Funeral Oct. 1, 1939, at Berea Mennonite Church, in charge of Edd P. Schrock assisted by Amos Weldy. Text, Job 14:15. Burial in adjoining cemetery.

"Mother dear has gone to rest,
To yon regions of the blest;
Oh how happy she will be,
Ransomed at the crystal sea,
Welcomed where her Saviour dear
Wipes away the last sad tear,
Where all pains and sorrows cease,
Safe at home in rest and peace."

ANNOUNCEMENT

The 36th annual meeting of the Old People's Home Association is to be held, D. V., at the Home at Oreville, Pa., (one mile west of Lancaster on the Harrisburg Pike), on Saturday, Nov. 11, at 1:30 P. M.

Sermon by Bishop Mahlon Witmer, after which there will be an election of officers and other routine business will be transacted. Everybody invited. Shelley Musser.

Christ Jesus is my all in all,
My comfort and my love;
My life below, and He shall be
My joy and crown above.—Jno. Mason.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 2, 1939

(Herald of Truth)
Established 1864

No. 31

EDITORIAL

"The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

Other things being equal, the more time that you spend with the Bible, the more upright will be your conduct before God and man.

Signs of winter are at our door. And this reminds us of the fact that every season of the year (winter included) brings with it advantages and opportunities that are peculiar to the season. "As we have therefore opportunity, let us do good."

A very striking truth is presented in I Cor. 10:13, where we are informed that God will not suffer us to be tempted beyond our endurance. That assurance, however, is based on the condition that we remain true to the Lord and not allow ourselves to be carried away through our own unfaithfulness. "Blessed is the man that endureth temptation."

Speaking of temptation, James gives us another thought that should never be forgotten: "Every man is tempted when he is drawn away of his own lust, and enticed." You never saw a man that was overcome by temptation but that he first became willing to be drawn away. They who remain true to God will find in Him a Friend who will keep them safe from every form of temptation. "If God be for us, who can be against us?"

Be True to God.—This is the rule that should govern the lives of all Christian people, whether in times of peace or war. It is emphasized especially during war times, most emphatically by people of the nonresistant faith. But dismissing all considerations of what war may do for young men liable to be drafted for military service, loyalty to

God under any and all circumstances is the only safe rule to follow by all Christian people.

Life at best is but of short duration. It is a very short-sighted policy for any one to plan for this life only. There is an eternity ahead, and our Saviour, in Matt. 7:13, 14, points out the two roads that lead in that direction. The road "that leadeth unto life" is for those only who follow the leadership of God. In times of peace, "Seek ye first the kingdom of God and his righteousness." In times of war, follow "The Prince of Peace," not the god of war. Stay with the Lord here, and you will be with Him in eternity.

"The Financial Situation of Missions."—Under this head, Bro. S. C. Yoder has some pointed things to say concerning the work under the direction of the Mennonite Board of Missions and Charities. You will find it in the Mission Supplement, on another page of this issue. We feel sure that all who are interested in the mission cause will read this article with deep interest. Through causes which our brother mentions, the Mission Board has been gradually getting into debt. Bro. Yoder mentions a number of ways to curtail expenses, and we heartily endorse his statement that no money should be needlessly spent—neither in mission enterprises nor in anything else. And right here we might add another way of helping along the cause of the Lord; namely, to see to it that we do not spend anything for what are sometimes called "the unnecessaries of life," and to use the money thus "twice earned" in promoting the cause of the Lord.

Our brother is right in commending our people for their generous support of the Lord's work wherever the need is clearly pointed out, and we are quite sure that in this case our people have no other plan but to give our Mission Board adequate support. Read our brother's article from beginning to end, and then resolve that by God's grace

you will be one who will lend your full support in helping to wipe out these "overchecked accounts." We are praying and hoping that, until the shortage of which our brother speaks is wiped out, the monthly financial reports of the treasurer of our General Mission Board will show a substantial increase over what they have been during the past year or two. This can be done in two ways: (1) in giving generously to the General Fund, and also (2) to the institution showing "overchecked accounts" in which you are specially interested. A consecrated working together in accomplishing desired results will tell the story.

Church Polity.—The question of adopting a Church Polity has been before our General Conference for a number of years. There is practical unanimity, on the part of our ministry, on two points: (1) As a church we need a work of that kind. (2) No pains should be spared in making that document both Scriptural and comprehensive, and therefore as helpful as it can be made. Accordingly our last meeting of General Conference took action providing: (1) that all interested in this work should make a careful study of the tentative copy distributed a week or more before our last meeting of General Conference, and send criticisms and suggestions to some member of the Church Polity Committee; (2) that this committee should give such criticisms and suggestions careful consideration and have a revised copy of the proposed Church Polity in the hands of the ordained men of the Church within a year from the time our General Conference took action. That will give the rest of us a year's time in which to study the revised document so as to be ready for intelligent action at our next meeting.

To do our best work, two things are necessary: (1) We who are not on the committee should do our work promptly, and within a few weeks should send our criticisms or suggestions to some

member of that committee. (2) After these criticisms and suggestions are in, the Church Polity Committee should lose no time to act and get its revised copy into the hands of the printers at the earliest possible date. If both critics and committee act promptly, it will give both classes plenty of time for meditation. If we are negligent about this work, we will probably repeat our experiences of the past half-dozen years; namely, come to General Conference unprepared and move that the final adoption be delayed two years longer. Let us remember that we are doing business for the King, and that "the King's business requires haste." Let us get busy in studying the tentative draft of the book distributed last August, and promptly send to some member of the committee whatever criticisms or suggestions we may have to offer. If any of our ordained men are without a copy, they may secure one by sending to the Mennonite Publishing House. Following are the names and addresses of the members of this committee:

S. E. Allgyer, West Liberty, Ohio.
 John L. Horst, Scottdale, Pa.
 S. F. Coffman, Vineland, Ont.
 Simon Gingerich, Wayland, Iowa.
 J. B. Smith, Elida, Ohio.
 John Horsch, Scottdale, Pa.
 John R. Shank, Versailles, Mo.

Perhaps you will save time by sending your comments direct to the editor, Bro. S. F. Coffman, Vineland, Ont.

MEDITATIONS

By Wm. L. Stoltzfus

For the Gospel Herald.

Religion alone may be hard to endure, but salvation is enjoyed by those who have it.

Quite frequently we say there are two sides to this question; but sometimes it would be more correct to say, **my** side, **your** side, and the **right** side.

Those who feel no need, or have no desire for the intercessions of others, have not yet learned to know themselves, or the depths of Satan's powers.

Very often, when we need the advice and counsel of others the most, we are the least inclined to ask for, or accept the same.

We are inclined to expect others to be charitable toward our shortcomings, and then in turn measure them by the standard of perfection.

There is always an avenue of service for those who choose to serve Him, some way, some place, or somewhere.

Simply because a man says he is

through with the Church is no evidence that God is through with him.

For the believer to follow the fashions, pleasures, maxims, customs, habits, and politics of this age is to assume a vain show, and does not accord with his essential nature and character. —Selected.

Our faith cannot endure if it is hung on our feelings or our emotions, for "faith cometh by hearing, and hearing by the Word of God."

If and when the will of the Lord can be found through counseling with our fellow men, it will be found among that group who are of full age (spiritually speaking), even those who by reason of use have their senses exercised to discern both good and evil. (Cf. Heb. 5:14) Does this always receive the consideration it should when we seek His guidance through the medium of votes and ballots?

The most valuable things for time and eternity cannot be purchased with silver or gold.

When we commence to neglect prayer, we sacrifice our usefulness and influence, no matter what our previous experience might have been.

There are plenty of people whom the world would call good mixers in society, who appear to be poor separators when we consider the company they keep and enjoy.

If the most of us could learn to talk less and say more, we would have better homes, better churches, better communities, and a better world wherein to have our temporary abode.

The Bible plainly teaches that without peace with all men, and holiness, "no man shall see the Lord;" but this is no evidence that what some men say about holiness is in the Bible.

Our modern educational system is in the world, and of the world, and of necessity governed by worldly educational standards, rather than by Christian principles.

Married life in many homes is simply an endurance run, because love has gone out the door and over the hills long ago, and husband and wife instead of loving and cherishing each other simply endure each other.

Those who think that the will of the Lord is always done in a congregation regardless of their state, or standing, or their adherence to or rejection of Gospel principles, will do well to read God's message to the seven churches of Asia, the message to the church at Laodicea in particular. The believer recognizes the providence of God, but this is no reason for charging all the sins and shortcomings of mortal man to the Lord.

Those who will have the last word sometimes wish afterward that they would have been satisfied with the next to the last word.

The Lord has given gifts unto men

and has placed every member in the body as it has pleased Him (I Cor. 12:18); but the Word of God also tells us that the time will come when they will no longer endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (II Tim. 4:3). The Church must choose between the Lord's anointed and those who are by man appointed.

Westover, Md.

OUR PRIVILEGE AS YOUNG PEOPLE IN A NONCONFORMITY PROGRAM

By Edna Amstutz

For the Gospel Herald.

(A paper read before the Christian Workers' Conference, held at Manitou Springs, Colo., Oct. 1, 1939.)

Ever since I knew I was to speak on this subject I have been pondering over the real meaning of the word nonconformity. To us as a church it has a peculiar meaning—one not found in the dictionary. Webster defines the word as failure to conform to an established church. To us the word means separation from the world, or nonconformity to the world means conformity to the Church.

Christ said of His disciples, "They are not of the world, even as I am not of the world."

Paul said in Romans 12: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It is important that when we have negative teaching we also have a positive teaching. In these verses we have the secret of a nonconformed life or what is required to make a nonconformed life possible. "Be ye not conformed to this world, but be ye transformed by the renewing of your mind. Transformation or regeneration is necessary to make nonconformity possible. Nonconformity, we might say then, means conformity to Christ.

Here lies our privilege, our challenge, as young people to be like Christ—different from the world. Jesus said to His disciples in Jno. 15:19, "I have chosen you out of the world."

This is a program which includes every phase of our life. It is one of the principles by which we live every day. It determines our choice of work to certain extent; how we conduct our business; how we treat our fellowmen; how we select our amusements. It influences our choice of associates and extends to the clothing we choose to wear. It guides us in personal decisions.

sions. Some people place all the emphasis on one phase of nonconformity, making it lopsided and also making it a misunderstood and criticized doctrine.

Perhaps we as young people are inclined to feel that being loyal to the doctrine of nonconformity is a duty rather than a privilege. It certainly is a duty, and no one can evade duty and still hope to make his life accomplish worthwhile things. However, there is a great difference in attitude toward the things we regard as **duty** and those we regard as a **privilege**. The former is done with a sense of obligation and the latter with a sense of gladness and willingness. There is never the same satisfaction obtained in doing anything because we **must** do it, and in doing it because we see the value and **choose of our own volition** to do it. The latter is motivated by an impulse within ourselves. This brings us back to the need of inner transformation of mind and heart. "Let this mind be in you, which was also in Christ Jesus." If our minds are renewed and patterned after Christ we must think Christ-like thoughts and act in a Christ-like manner. We need a vision of the greatness of Christ and the principles of His teaching in contrast to the emptiness of what the world has to offer.

Thomas à Kempis, a Christian writer of the 14th century, says in his book, "The Imitation of Christ:" "The noble love of Jesus driveth a man to do great things and stirreth him up to be always longing for what is more perfect."

Have you ever been away from your own church so that it was necessary to seek worship with some congregation which did not emphasize the need of the Christian's separation from the world? There was the drinker, the smoker, the cheater, the gambler, the man who oppressed the poor to gain a few dollars for himself (I might go on indefinitely), all engaged in the discussion of a Bible lesson? Could you truly enter into a spirit of worship with these people who had a form of religion but "denied the power thereof?" I am not saying that we have a church free from these faults, but we do hold to a principle and a policy of keeping worldliness weeded out of our churches. We as young people have the privilege of upholding this principle and strengthening the spiritual life and growth of the Church. We have the privilege of strengthening the life of our church by our own consistent living and by the influence we cast upon others in the Church.

Our privilege extends even farther than that—beyond our own selves and beyond our brothers and sisters. It reaches out into the world. Now, as never before, the world in its unrest—madly dashing about for something it knows not what, seeking pleasure but never satisfied—needs the stabilized in-

fluence of real Christian living. The world needs to be shown the difference between things having temporal value and those having eternal value. If we are different from the world we have nothing for which we need apologize or shamefacedly hide away in a corner. If we have found a way of living which we, through experience, know brings us freedom and happiness, let us live it joyously before the world as God gives us grace and strength.

Christ is the only way of salvation. His way of living is the only right way—the only way which can give lasting peace and the inner joy which even the severest tests and adversities of life cannot take out of our hearts.

Let me close with these words from Peter: "Ye are a chosen generation . . . that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

La Junta, Colo.

WHY INDIFFERENT?

By Clara Smith

For the Gospel Herald.

Continually we are reminded of the indifference of so-called Christians. Brother, sister, will you for just one moment banish all other thoughts from your mind and ask yourself these questions? Am I striving by God's grace to live that pure and noble life whereby I may fulfill the purpose for which God put me in this world? or am I drifting carelessly along with the tide that will take me to the brink of hell, and at last with one terrific wave take me to my doom?

I think these are questions which we as young people should be asking ourselves. Oh! that the youth of today, instead of being satisfied with spending their time and ambition in trying to find satisfaction for the flesh, or worldly honor, would put forth their greatest effort for the salvation of a lost and dying world. Again, I would have you ask yourself this question: Why do I not have that sincere longing to help some wayward boy or girl, man or woman to the foot of the Cross?

There may be the secret of your indifference and carelessness. Maybe you have not been at the foot of the Cross to plead God's pardoning grace and forgiveness for all your past sins. If you have not, why not? All Christ asks of us is to give back what already belongs to Him, and that is only self. Give Him that unconditionally, fully surrendered, and He will use you in a life of service, and thrill your very being with the magnetic vision of unsaved souls rushing on to eternity. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on

things on the earth. For ye are dead, and your life is hid with Christ in God."

How much those last words should mean to the true child of God; being dead to carnal things, not living to please self, but really having your life hid with Christ in God.

Martin Luther used to say: "When one comes and knocks at the door of my heart and asks, 'Who lives here?' I reply, 'Martin Luther used to live here, but he has moved out, and Jesus Christ now lives here.'" Can God truly say of you, that you have a heart of useful ministry, believing and living earnestly for others? Christ did not come to be ministered unto, but to minister, and in this way lived a glorious life of service. Let us awake to the fullest sense of our duty to others.

Imagine yourself sitting idly on the shores of some lake enjoying yourself. But as you gaze farther away from the shore you see some one struggling in the water, and soon you can faintly hear the call for help. Immediately you would do all within your power to save that person from death. You would not think of saying, "Oh, I am safe and enjoying life, I don't care whether he is saved or not." How sad it is that today, on every side of us, souls are dead, spiritually and yet we make no effort to pull them out from the bondage of sin and save them from eternal damnation! It will be a feeling too sad to be expressed, if at the judgment day some soul will say, "He never said anything to me about my soul."

Material things seem to have the pre-eminence in so many lives today. So again these words should ring in our ears: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

By God's grace let us awake to our responsibilities and make each hour and each minute count for God and lost souls. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Lima, Ohio.

DON'TS FOR CHURCHGOERS

"Don't visit. Worship.

"Don't hurry away. Speak and be spoken to.

"Don't stop in the end of the pew. Move over.

"Don't monopolize your hymn-book. Be neighborly.

"Don't wait for introductions. Introduce yourself.

"Don't choose the back seat. Leave it for late comers.

"Don't criticize. Remember, and think on your own frailties.

"Don't stare blankly while others sing, read or pray. Join in.

"Don't leave without praying God's blessing on all present.

"Don't sit while others stand or kneel.
Share in the service.

"Don't sit with your hands to your
head as if worshiping hurt you.

"Don't dodge the preacher. Show

yourself to be friendly."—Herald of
Light.

"Blessed are the pure in heart: for
they shall see God."

PREACHER'S PAGE

THE DYING MINISTER

Sweet is the memory of the dead,
While sleeping in his dusty bed;
His body sleeps in silence where
No glimmering sun can enter there.

All ye that heard his voice below,
And wondered why he labored so;
Why he should preach till all was spent
And then give up without consent.

Daughters of Zion, now draw near,
And hear his dying speech with fear;
"Have I done all, have I got through
And finished what I had to do?"

"Another life could I live o'er,
I'd range the world from shore to shore;
I'd wear this mortal body down,
To gain, a never fading crown."

"I saw the faithful herald fall,
I saw him burst his prison wall,
I saw him when he took his flight,
To dwell among the saints in light.

"I saw him round the city wall,
I heard a mighty angel call,
'Come in,' he cries, 'the war is o'er'—
And then I saw his face no more.

—Selected.

SERMON OUTLINES

GOD IS OUR HELPER

By M. A. Yoder

Introduction.

Outline

1. Thou hast been my help.—Psa. 63:7.
2. A present help.—Psa. 64:1.
3. The Lord will help me.—Isa. 50:9.

Hesston, Kans.

"WHAT GOOD THING SHALL I DO?"

By Simon Gingerich

Text.—Matt. 19:16.

Theme.—Answering the Largest and Most
Important Question in Life.—"What
Shall I Do?"

Introductory.—Large questions arise in the
minds of folks in all walks of life.
Success depends much upon how well
these questions are answered.

I. Who Asks this Question?

1. The Rich.—Luke 12:16-20.
2. Men in responsible positions.—Matt. 27:22; Jno. 3:1-9; Acts 16:30.
3. Sincere sinners.—Acts 2:37; 9:6; 10:4.

II. Who can Answer Properly?

1. Sinners cannot.—Luke 12:16-20.
2. Christ is able to.
 - a. Through His Word.—Mar. 12:12-34; Luke 22:14, 15.
 - b. Through the Holy Spirit.—Jno. 14:26; 16:13; Acts 16:1-12.
 - c. Through the Church.—Matt. 18:15-20; Acts 9:6-20.

III. Who will Succeed?

1. Those who sincerely seek.—Matt. 7:7.
2. Those who Believe.—Jno. 1:12.
3. Those who obey.—Matt. 7:24.

4. Examples.

- a. Naaman the Leper.—II Kings 5:14.
- b. The Syro-phenician woman.—Mar. 7:26.
- c. Zacchaeus.—Luke 19:1-10.

Wayland, Iowa.

"WHAT THINK YE OF CHRIST?"

By Milo Kauffman

Text.—Matt. 22:42

I. Introduction.

1. This has always been a live question.
Many books written.
2. This was Jesus' counter question to
the Jews.

II. What the people of Jesus' day thought of Him.

1. Jewish mobs—"He is mad and hath a
demon." Jno. 10:20.
2. Pharisees—"A glutton and winebib-
ber." Luke 7:34.
3. The multitude—"A perverter of the
nation." Luke 23:2.
4. His townsmen—The son of Mary and
Joseph.
5. To many a miracle worker.
6. Others thought of Him as a king.
7. Centurion—"Truly this was the Son
of God."
8. Pilate—"I find no fault in him."
9. John the Baptist—"The Lamb of God."
10. Peter—"The Christ, the Son of the
living God."

III. What does He mean to us?

1. If merely a man, a teacher, how poor
we are.
2. He is our substitute.—Isa. 53:7.
3. Our Saviour—"He shall save His peo-
ple from their sins."
4. Our teacher—"Come and learn of me."
5. Our advocate—"We have an Advocate
with the Father." I Jno. 2:1.
6. Our Friend—"Ye are my friends" Jno.
15:14.

"I have a Friend so precious."

IV. Conclusion.

1. What does He mean to you? Saviour?
Friend?
2. You need Him. We should say, "My
life, my love I give to thee."

Hesston, Kans.

TWELVE IMPOSSIBILITIES

By C. C. Culp

Text.—Heb. 6:18.

1. Impossible for God to lie.—Heb. 6:18.
2. Impossible to be saved without being
born again.—Jno. 3:3.
3. Impossible to repent after death.
4. Impossible to lie to your conscience
and get to heaven.
5. Impossible to please God without
faith.—Heb. 12:6.
6. Impossible to sin and not be found
out.—Num. 32:23.
7. Impossible to sin and not reap for it.—
Gal. 6:7-8.
8. Impossible to neglect salvation and
be saved.—Heb. 2:2, 3.
9. Impossible to hide behind a hypocrite
and be saved.
10. Impossible to be saved without the
shedding of blood.—Heb. 9:22.
11. Impossible to get to heaven without
forgiving the trespass of your broth-
er.—Matt. 5:14, 15.

12. Impossible to escape judgment after
death.—Heb. 9:27.

Brethren, Mich.

DRESS

An Outline:

- I. Not ornament. Gen. 35:1-4; Ezek. 33:
4-6.
- II. Superfluous ornament. Isa. 3:16-24.
- III. Gold and costly apparel. I Pet. 3:1-5;
I Tim. 2:9.
- IV. Wore them in olden times. Gen. 24:
22; Jer. 2:32.
- V. Gold and costly apparel.

1. Waste of time and money.
2. No value or comfort to the body.
3. Do not promote the glory of God. Col.
3:17; I Cor. 10:31.

4. Shows pride and vanity.
5. Keeps poor from the church.
6. Creates and fosters a flame of lust.

VII. The gaudy dress shows;

1. That there is nothing in religion.
2. I want to be seen.
3. I like the world.
4. I want the world to see me.

VIII. God's children should dress,

1. To please God.
2. Promote health.
3. Promote neatness.
4. Be able to give reason for dress.
5. Rebuke fashion, extravagance and be
a model.

VIII. Excuses.

1. I desire to look like others.
 - a. Be not conformed. Rom. 12:2.
 - b. If any man love the world. I Jno.
2:15.

2. Other professors wear the same.

- a. Follow thou me.
 - b. Not follow the multitude. Ex. 23:2.
3. Ministers say—"no harm in it."
 - a. If we or an angel preach. Gal. 1:8.
 - b. God's Word is final authority.

4. I love God and my heart is not on
these.

- a. "If ye love me keep my command-
ments" John 14:15.
- b. He that saith, "I love God," I
John 2:4.

5. Might as well be out of the world as
out of fashion.

- a. Ye are not of the world. Jno. 17:16.
- b. Dead birds have no use for feathers.

6. I can afford it.

- a. Ye are not your own. I Cor. 6:19-
20; 7:23.

- b. Must give an account to God
Rom. 14:12.

7. I never had light.

- a. My Word is a lamp. Psa. 119:105

8. I can see no wrong in it.

- a. If ye believe not—He is faithful
II Tim. 2:13.
- b. We ought not to please ourselves
Christ pleased not Himself. Rom
15:1-3.

9. I never think of ornaments.

- a. Then why put them on?
- b. If in Christ—a new creature. I
Cor. 5:17.

10. It makes no difference if my heart is
right.

- a. Why not steal, swear, or lie?
Thousands ruin their lives by display.
Cleanliness in appearance is worth mor
than gaudiness.

We may be proud in cheap garments.
But we can not be humble in fashionabl
array.

Be wise, Be consistent, Be an example.

—A. B. Yoder.

The ordinary Christian sees the close
doors, the obstacles in the way. The prayin
Christian sees instead the angel on the wa
to open the door, to remove the obstacle.
Sel.

POINTS FOR PREACHERS

"Preach the WORD."

* * *

Of some preachers it is said, "Their lives preach louder than their sermons." That comment may be favorable or unfavorable, depending upon the kind of sermons that our lives preach.

* * *

Some preachers are more eloquent than others—and therefore have need to come humbly before the Lord because of the greater responsibility which this gift of fluent speech brings them.

* * *

In this connection we think of what Paul wrote to the Corinthian brethren: "Though I speak with the tongue of men and of angels, and have not . . . I am become as sounding brass, or a tinkling cymbal." Let our eloquence, like the rest of us, be completely upon the altar of the Lord.

* * *

Sermon preparation is important. Such preparation ought to include: (1) a prayerful study of the Bible; especially that part of it which bears directly upon the theme of the sermon to be delivered; (2) a close contact with the people to whom you expect to preach, that you may know their needs; (3) living an exemplary life, that the power of your message may be multiplied by the influence of your life.

* * *

Expository preaching is not only needed (because it is so seldom heard), but it is one of the most effective ways of enriching the lives of your hearers, in that the message is not yours but the Lord's. Those sermons are most impressive in which "Thus saith the Lord" is the foremost thought in the message. It is worth the while of every minister of the Gospel to meditate prayerfully upon the power of expository preaching.

* * *

Let no one be tempted with the silly thought that because people are amused and interested when the message bristles with witticisms and amusing illustrations that this is therefore the best way to edify our congregations. The clown in the pulpit should either get converted or get out of the pulpit. It is the business of the minister of the Gospel to "PREACH THE WORD." If there is anything that calls for seriousness it is that of preaching the everlasting Gospel. In the language of another, "Let there be no effort at entertainment, only as the truth is entertaining."

* * *

Paul, writing to the Colossians (and Americans as well) says of Christ "that in all things he might [should] have the pre-eminence." This applies to the

pulpit as well as to the rest of the Church. The message-bearer in the pulpit is but the mouth-piece of God, "hid with Christ in God." Like John the Baptist, he is but "a voice;" and the more completely he is hid in Christ, the louder his voice. It is not the prominence of the preacher but the pre-eminence of Christ that makes the message impressive. It is the attitude of "none of self and all of Christ" that gives the pulpit message that heavenly ring that makes the congregation feel that we are in the presence of the living God. K.

* * *

Speaking of how different speakers regard themselves recalls the vivid contrast between John the Baptist and King Herod. So mighty was the message delivered by the forerunner of Jesus that the multitudes came to him for baptism. There has been nothing like it in all the records of world famous evangelists outside the inspired men like Jonah and John the Baptist. Yet when a deputation was sent out to him to inquire as to who he was, he very quickly described himself as merely "a voice," saying that he was not worthy even to unlatch the shoes of Him whose forerunner he was. On the other hand Herod, when the multitude cried out, "It is the voice of a god, and not of a man," claimed all the credit for himself. Of John the Baptist Christ said, "Of all the men born of women there hath not one risen greater than John the Baptist;" whereas Herod, "because he gave not God the glory," was smitten of God and died a miserable death. "God resisteth the proud, but he giveth grace unto the humble."

THREE PROMINENT WEAKNESSES IN PRESENT-DAY EVANGELISTIC WORK

By D. D. Miller

For the Gospel Herald.

Under inspiration the apostle Paul told Timothy: "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). Just a little earlier he had told him: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:12, 13, 16).

Some have said that the evangelist should not preach doctrine, but "Christ and Him crucified." This statement brings us to the first of the three weaknesses, namely:

1. "Preach Christ—forget about doctrine." Even according to Webster, doctrine is "That which is taught; a principle, or body of principles, in any

branch of knowledge; tenet; principle of faith," or "Something taught and to be believed." The idea and fact of Christ (and His work) is the greatest of all doctrines, and the center of all our preaching, and yet it is very possible to preach Christ the Person, omitting the remainder of the same doctrine—Christ the Word. In other words, to preach "Christ the Man" without also preaching "Christ the Word," it is unfair to Christ as well as to those who hear the preaching, and also an act of disobedience on the part of the message-bearer. Unless there is preaching of doctrine there is no call for evangelistic work, for that is the very spirit of it.

2. "The evangelist's work is not to preach ordinances." It is very true that the evangelist's time is very short, and it is a hard task to touch on all subjects in 10 or 12 days' time. Again the evangelist wants to give soul-stirring messages to bring people to repentance as much as possible, yet how encouraging it is to the brotherhood to hear a few words in support of the ordinances from the visiting minister; and what a support it is to the pastor of the congregation if the evangelist says at least enough to "clinch" past teachings he (the pastor) has given on such subjects as nonresistance, nonconformity and church authority, instead of the evangelist coming, preaching, and going, then the congregation wondering where he stood on those things.

3. Too little preaching on sin. Paul said to the evangelist, Timothy, "Them that sin rebuke before all, that others also may fear." Is it a credit to our evangelistic efforts, or to evangelists to hear folks where meetings have been held say, "He didn't preach against a single sin but the tobacco question;" "He said very little about sin all through the meetings," "Sin is losing its horrors because evangelists fail to picture it as being horrible;" "Our (Mennonite) evangelists have a tendency to 'ease up' on the sin question." Brethren, is this for the good of our congregations where we labor? Remember, sin is still "exceeding sinful." One having sin in his life is in the same danger and needs the same warnings as one did when Christ was here, preaching. The wonderfulness of Grace and the horrors of sin need both be taught to get the true picture of either, and help one love Grace and hate sin. In regard to sin, Paul taught Timothy: "reprove," "rebuke," "correct," "withdraw from." **PREACH THE WORD.** "All scripture is given by inspiration of God," **PREACH THE WORD.** "Take heed unto thyself, and UNTO THE DOCTRINE; CONTINUE IN THEM." Then you'll save yourself and OTHERS—the very purpose of evangelistic work.

Protection, Kans.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

CALM ME, MY GOD

Calm me, my God, and keep me calm,
While these hot breezes blow;
So like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street;

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm 'mid the restless, heaving throng,
Who do not know Thy name;
Calm in the sufferance of wrong,
Like Him who bore my shame.

Calm as the ray of sun or star
Which storms assail in vain;
Moving unruffled through earth's war,
The eternal calm to gain.

H. Bonar.

GOD'S LOVE, THOUGH OFTEN MISUNDERSTOOD

By E. G. Horst

For the Gospel Herald.

In Heb. 12:6 we read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

The chastening may be done in many different ways—through sickness, through death of a loved one in the family, through financial adversities, through infirmities, etc. If any of God's children are suffering in one way or another, God is chastening us to try us and see if we love Him above everything else; if we are willing to sacrifice everything for His sake and to submit to His will. We will be tried as gold is tried in the fire; for to purify gold it must be put in a furnace where the fire melts the gold, and it will then come out of the furnace pure and leave the impurities with which it was mined behind. So must the child of God be tested, to see if his or her faith is strong enough to stand in times of temptations and adversities. If our faith is strong enough to stand the tests, then we shall be purified. As gold leaves the impurities behind, so must we leave the impurities behind.

One great test is, that we sometimes have to change our plans entirely when these chastenings come. For example,

I heard a brother say one time that he had plans made as to what he was going to do in the near future, but shortly before he was ready to start to fulfill his plans, a horse kicked him and broke his leg, and so he had to change his plans entirely. So also when God interferes with our plans, can we look to Him and say, "Lord, Thy will be done; Thou canst look into the future and see what is best for us?" And can we say, "Praise the Lord for changing our plans?" If so, we shall become more pure.

Let us take a look at Job (1:6-12) and see how he suffered. When the sons of God came to present themselves to the Lord, Satan came along with them. So God said to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Then Satan answered the Lord, and said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand."

Now, what was it that he had to suffer (1:13-22)? His oxen and his asses were stolen, the servants were slain with the sword; his sheep and those servants were consumed with fire; his camels were stolen, and those servants were slain with the sword; while his sons and daughters were eating and drinking in their oldest brother's house, a great storm came up and blew down the house and killed them all. Did Job curse God as Satan said he would? No. He said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Let us take a look at Paul. Before his conversion he went about persecuting the Christians, even to the beating and imprisoning of the Christians, and also gave consent to the stoning of Stephen. He was very zealous about what he was doing, for he said later that he thought he was doing God a service. But when he was on his way to Damascus, to persecute the Christians there, the Lord met him, and called him to His service. While Saul

was at Damascus, blind and fasting (Acts 9:15, 16), God told Ananias to go and see Saul, for "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake."

What did he suffer? Turn to II Cor. 11:22-28, and there you can read some of the things he had to suffer. Do you know of anyone who suffered more for Christ's sake than what Paul did? In Rom. 8:18 Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Paul knew what he was speaking about [II Cor. 12:2-4], for a man that was caught up into the third heaven, and into paradise, and heard unspeakable words which it is not lawful, or possible, for a man to utter, knew that there was something far better beyond this life, which was worth striving for.)

In I Cor. 2:9, 10 we read, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

In Heb. 12:11 we read, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Also read Heb. 12:5-15.

In Rom. 8:28 we read, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Now we know that many Christians are suffering in one way or another, but we can thank God that this suffering will take an end some day. Then our suffering and sorrow will be turned into joy when we shall see our Saviour face to face, there to be with the redeemed through all eternity, praising God that He had saved us.

Preston, Ont.

A BOY'S RELIGION

If a boy is a lover of the Lord Jesus Christ, though he may not be a church officer or preacher, he may be a godly boy in a boy's place. He may run, jump, play and climb like a real boy. But in it all, he ought to be free from vulgarity and roughness in word or act. He ought to avoid tobacco in every form, and have a horror of all intoxicating drinks. He ought to discourage fighting in every sense, even mock combat. He ought to refuse to be a party to mischief, to persecution or deceit. He need not always be in

(Continued on next page.)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Nov. 12, 1939.—Matt. 6: 19-34.

PUTTING GOD'S KINGDOM FIRST

Golden Text.—Seek ye first the kingdom of God and his righteousness.—Matt. 6:33.

Introductory.—Christ's impressive teaching concerning alms-giving, as found in the last lesson, was followed up with a discourse on prayer and fasting, after which He proceeded with the discourse found in this lesson. The thoughts presented naturally raise the question, Are we living for this world, or for the world to come? Which of these two worlds do we cherish most? There can be no question in any one's mind as to what Christ thought of this issue.

1. **Laying up Treasures (19-21).**—We are not to understand from the teachings of Christ on this subject that He means to encourage any one to be "slothful in business." The teaching of Scripture on this point is too clear to be misunderstood. But we do understand that Christ meant to impress upon the minds of all people the important fact that we are not living for time but for eternity; not to be absorbed in laying up treasures on earth, but rather treasures in heaven. Then, as now, covetousness was so common that Christ on one occasion was moved to exclaim, "How hardly shall they that have riches enter into the kingdom of heaven?" It was not that rich men like Abraham and Gaius and Philemon may not have all their belongings upon the altar of the Lord, and thus their wealth become a blessing to both themselves and others; but usually rich men do not belong to this class. Hence the wisdom of Christ's warning teachings on this subject. In the language of inspiration, "Set your affection on things above, not on things on the earth." Our Saviour's illustration of moths corrupting and thieves stealing is too familiar to us to need discussion. We can locate ourselves spiritually by this declaration: "Where your treasure is, there will your heart be also."

2. **An Illuminated Conscience (22-24).**—To be right with God and safe in His service, it is important that our conscience be upon the altar of the Lord. We have watched the course of men who went wrong. In almost every instance they were weak in conscientious convictions. Men who have severely denounced labor unionism, for instance, have nevertheless joined the union because, as they thought, they must join the union or they can not support their families. Men who resorted to business methods that they knew were questionable if not entirely wrong, excused themselves in these question-

able methods on the ground that it was necessary in order to be successful in their undertakings. Pity the man or the woman who is not out and out for the Lord, determined to cling to the right under all circumstances, trusting God for His sustaining grace; for where this is lacking, that individual is in grave danger—if not for this life, then certainly for the life to come. "If therefore the light that is in thee be darkness, how great is that darkness!" Let us rather be like Paul expressed himself: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Other things being equal, the clearer the conscience the more perfect the safety for time and eternity, the better the standing before God and right-thinking men.

3. **Concluding Thoughts (25-34).**—"Therefore"—because of the things already set forth for your consideration—let the things thus far brought before you be put into daily practice. Christ went on to give a few illustrations. He tells about the fowls of the air, how the protecting power of God is with them. He shows that no one, however hard he may try, "can add one cubit to his stature." He tells about the lilies of

the field that neither toil nor spin, yet "Solomon in all his glory was not arrayed like one of these." "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Christ then proceeds by reiterating another "therefore," repeating and emphasizing His former teaching. The burden of all His teaching is, Trust in the Lord, believe His promises, take Him at His word, and your faith will be amply justified by results. It is dishonoring God not to believe and to trust Him in His many promises to His people. This is His assurance: "I will never leave thee, nor forsake thee;" "Lo, I am with you always, even unto the end of the world."

We reach the climax in V. 33: "Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." Whether it is the choice of a vocation in life, the choice of a life companion, or anything else that you have in contemplation, remember that you are really qualified to make the choice only after you have complied with our Saviour's advice to "seek FIRST the kingdom of God and his righteousness."

See to it that this day is spent wholly in the service and to the glory of God, and He will take care of the days to come.—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE EPISTLES—PHILEMON (Jr.).—

Book of Philemon

Topic for November 12

MOTTO

"I beseech thee."

OUTLINE STUDY

- I. **The Occasion for the Letter to Philemon.**
 1. Onesimus, a servant of Philemon is converted.—v. 10.
 2. Paul would have him make restitution.—vs. 11, 12.
 3. Paul would use his friendship with Philemon to make peace.—vs. 13-21.
- II. **How Paul Esteems Philemon.**
 1. Dearly beloved fellow-laborer.—v. 1.
 2. Loving to all the saints.—vs. 5-7.
 3. Confidence in his obedience.—vs. 20, 21.
 4. Hoping to enjoy his hospitality soon.—v. 22.
 5. The burden of his prayers.—vs. 3-6.
- III. **The Church of Colosse.**
 1. Archippus the minister.—Col. 4:17.
 2. The same place which Philemon lived.—Philem. vs. 1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Beseech"
2. Philemon.
 - a. Where he lived.
 - b. Describe his Christian character.
 - c. Why Paul wrote a letter to him.
 - d. Change conversion makes in people.
 - e. The duty of forgiveness.
 - f. Blessed are the peacemakers.

For Seniors.

1. Philemon as a Christian.
2. The Lesson of Restitution.
3. A Lesson in Peace-making.

PERSONAL THOUGHT

What difference do I find in a truly converted person? Has that difference found its way into our experiences?

SEED THOUGHTS

This epistle affords a specimen of the highest wisdom as to the manner in which Christians ought to manage their social affairs on more exalted principles.—A. R. Fauset.

Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. It sets forth the principles of love which were sure (as they have done) in due time to undermine and overthrow it, without violently convulsing the existing fabric, by stirring up slaves against their masters.—A. R. Fauset.

(Continued from preceding page)

interrupting a game to say that he is a Christian, for actions speak louder than words, but he may acknowledge that he refuses to do something because it is wrong and wicked, or because he fears to offend his heavenly Father. He ought to take no part in the ridicule of sacred things, and be willing to meet such in others with a bold witness that he has a deep reverence for all things of God.—Exchange.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 2, 1939

Field Notes

Bro. Elmer Yoder of Allensville, Pa., has been secured for a series of meetings at Gortner, Md., beginning Sunday, Nov. 5.

Bro. James Bucher of Upland, Calif., preached for the Delaware Church near Thompsonstown, Pa., on Wednesday evening, Oct. 25.

Bro. J. E. Kurtz of Harrisonburg, Va., spent last week at Otelia, a branch Sunday school from Allensville, Pa., in a series of meetings.

Bro. Stephen Peachey of Hay, Ont., spent some time recently in Mifflin Co., Pa., his former home, preaching for a number of congregations.

Bro. Emanuel Peachey of Belleville, Pa., began a series of meetings for the branch Sunday school or mission point at Barrville, Pa., last Sunday evening.

If previous plans were carried out, communion services were held last Sunday at Kidron, Ohio, Mennonite Church, and at the South Union Church near West Liberty, Ohio.

Bro. S. J. Miller of Pigeon, Michigan, is to hold a series of meetings, Nov. 1-12, at the Mennonite Church near Freeport, Ill. The prayers of God's people in behalf of the meetings are solicited.

The monthly Bible meeting at the Mennonite Mission in Columbia, Pa., is scheduled for Saturday evening and Sunday, Nov. 4 and 5. Instructors: Simon G. Bucher and John L. Stauffer.

The Metamora, Ill. congregation has arranged for a series of meetings, Nov. 4-14 with Bro. C. F. Derstine as evangelist.

list. Breathe a prayer fervently for the blessings of the Lord upon the work.

Cor.

Revival meetings are announced for Landis Valley Mennonite Church, to be held Nov. 5-19, with Bro. Parke Book in charge. The prayers of God's people in behalf of the meetings are desired.

L.

Several of our letters from mission stations that ought to have appeared in the Mission Supplement were crowded out for want of room and may be found in our correspondence department.

The annual Sunday school meeting of the Mennonite Churches in Mifflin Co., Pa., was held at the Mattawana Church over the past week-end. A large crowd was present, and interest accordingly.

Revival meetings are in progress at Valley View Church near Stuarts Draft, Va., by Bro. James Bucher of Upland, Calif. From here we expect to have him at the Hilderbrand congregation near Waynesboro, for a similar meeting.

R. H.

Bro. C. B. Shoemaker, secretary-treasurer of the Mennonite Publishing House, spent a few days last week in Souderton, Pa., assisting the local workers in getting the new Graybill book store ready to serve its patrons in the near future.

We are in possession of a well arranged program of the 35th anniversary and homecoming service to be held at the Canton, Ohio, Mennonite Mission, Nov. 25-26. Those on the program are composed largely of present and former workers at the Mission.

Bro. Christian K. Lehman and wife, of Lancaster, Pa., accompanied by their son, John R. Lehman and wife of New Holland, Pa., were welcome visitors at the Publishing House one day last week. They were here as guests of the Hernley relationship in Scottdale.

A brother writes us from Wayland, Iowa: "Bro. Fred Gingerich preached for us Sunday morning and evening (Oct. 22). We have announced baptismal services for Sunday, Oct. 29, at which time a class of 15 is to be received into fellowship, the Lord willing."

Good interest is reported from the Bible conference recently held at Mt. Zion Church near Versailles, Mo. Communion services were held there on Sunday, Oct. 22. Among those present were Bishops Aaron Mast of Belleville, Pa., and Joe C. Driver of Garden City, Mo.

Communion services are to be held at the Scottdale Mennonite Church next Sunday. That evening a series of meetings is to begin, the first few evenings in charge of Bro. A. J. Metzler, after which Bro. E. M. Yost of Greensburg, Kans., is to conduct the meetings. Your prayers solicited.

A brother writes concerning the work at the Mennonite Old People's Home near Rittman, Ohio: "I think they have ten inmates in the Home, and more coming." As people find out more about that Home, the probability is that all the available space will be taken up; perhaps in the near future.

Communion services are to be held at the Hanover, Pa., Mennonite Church on Sunday, Nov. 5, with preparatory services the evening before. The Lord willing, Bro. and Sister Merle Eshleman, missionaries under appointment for Africa, will be with the brotherhood at Hanover the same Sunday.

A Correction.—In last week's paper we stated that the forthcoming Bible instruction meeting at New Holland is to be held "Saturday evening, Nov. 22, and all day Sunday, Nov. 23." The dates are right, but the days of the week are Wednesday and Thursday instead of Saturday and Sunday. We hope to hear of a Spiritual-uplifting meeting.

Several dozen visitors gladdened the hearts of the brotherhood at Scottdale Mennonite Church last Sunday, and perhaps that many more were also welcome visitors in the Publishing House during the past ten days. These were from Indiana, Ohio, and several counties in Pennsylvania, most of them from Lancaster County. All were welcome.

We are in possession of an interesting program of a Sunday school meeting at the Chambersburg, Pa., Mennonite Church, to be held on Wednesday evening and all day Thursday, Nov. 22 and 23. Among those from a distance whose names appear on the program are Bro. J. H. Mosemann of Africa, and Brethren Melvin Bishop, and Leidy Hunsicker of Blooming Glen, Pa.

In binding the "Sword and Trumpet" for our Historical Library we find the following copies missing:

Volume I, No. 1

Volume II, No. 3

Volume VIII, No. 3

Any one having one or more of these copies, and willing to spare them for our Historical Library, will confer a favor by writing to Bro. C. B. Shoemaker, Scottdale, Pa.

Twice in this number of the Gospel Herald, reference is made to the Sharon Mennonite Church near Plain City, O., which was recently burned to the ground. The first is an article entitled "Lost," and the second is an announcement which appears on last page. You want to read both messages. Long live the work at Sharon. That congregation has many friends among the other congregations in the state, and elsewhere.

An interesting program of two meetings, to be held at Norris Square Mennonite Church, Philadelphia, Pa., is before us.

The first is to be held Nov. 5, with Bro. John R. Mumaw of Harrisonburg, Va., as the principal speaker from a distance. Evening services of the same day are also to be held at 191 W. Dauphin St.

The second is to be held Nov. 12. The program for the day is devoted largely to a missionary and farewell services, tendered to Bro. and Sister Merle Eshleman, who are soon to sail as missionaries to Africa. They are scheduled to be present also at the evening services to be held at 191 W. Dauphin St.

Correspondence

South English, Ia.

Our communion service today (of about 100 members) may seem a small membership to some in larger congregations, but can you imagine the encouragement and satisfaction to one who was the lone member of the Mennonite Church in this community and was one of three in our first communion service here 56 years ago? This communion service was conducted by Bishop J. S. Good of Shambaugh, Ia. The second one was 54 years ago, with 5 members, conducted by Bishop Henry Yother of Blue Springs, Neb. After that there were a few more members each time; slow growth but constant addition to the present membership.

To scattered members, I would advise you to stand true and faithful and live consistent lives, and God will bless the work in His own time. "If God be for us, who can be against us?"

Oct. 15, 1939. S. B. Wenger.

Kabona, Ia.

(East Union congregation)

Dear Gospel Herald Readers, Greetings:—We have again had the privilege of going through another series of revival meetings. On Sept. 20, Bro. Allen Erb of La Junta, Colo., came into our midst as our evangelist. For some time we had been looking forward and praying for these meetings. We believe the Lord has done great things for us. One of the visible results were ten young souls who responded to the call of the

Lord. The Church in general was strengthened. May we realize our responsibility to these young people, as well as to those who are yet out of the fold of Christ. Our meetings closed on Oct. 1, after which Bro. Erb left for other places. May the Lord bless him abundantly in his labors.

On Oct. 8, our bishop, Bro. D. J. Fisher, brought a message on Marriage, using Matt. 19:3-6 as a text. After the sermon he united Bro. Leo Yoder and Sister Silva Mishler in marriage. May the blessings of the Lord attend them through life.

Will you kindly pray for the work at East Union?

Oct. 15, 1939.

Cor.

South English, Ia.

Dear Herald Readers, Greetings:—Bro. George Miller and family of Wellman, Ia., worshiped with us on Sunday, Aug. 27. Bro. Miller preached for us from Rom. 12:2.

Our revival meetings were held Sept. 8-17, with Bro. Henry King of Arthur, Ill., as our evangelist. May God richly bless his messages and his work here. There were 7 confessions, 3 received by baptism and 1 by letter.

Bro. and Sister George Lapp worshiped with us Monday evening, Sept. 25. We were glad to hear of their work in India.

Bro. Edward Diener and family of Wellman, Ia., worshiped with us Sunday, Oct. 1. Bro. Diener brought to us the morning message from Heb. 3.

We are glad for all who come and worship with us.

On Oct. 15 we again had the blessed privilege of partaking of the sacred emblems of the broken body and shed blood of our Lord and Saviour, thus remembering His suffering and death until He comes to claim His own.

Oct. 16, 1939.

Leda Grove.

Arthur, Ill.

Dear Herald Readers, Greetings in Jesus' Name:—It is now one year since we came to this place from our home in Kansas. In this time we feel that we have been definitely blessed of the Lord for which we want to praise Him. During the year 12 souls have been received into church fellowship by water baptism, and several were received upon confession of faith, and renewed their covenant with God.

The work is encouraging. We need your support in prayer, that the Word of God may be presented in such a way that souls who are in sin may be won for the Lord. Just recently a church building was purchased so that we now have our own place of worship, which we believe will add permanence to the work.

Beginning Oct. 12 and continuing over the 15th, Bro. C. Warren Long of Peoria, Ill., was with us, bringing a

number of much appreciated messages, full of life and power, warning the sinner and encouraging the saint.

Oct. 17, 1939.

H. J. King.

Wadsworth, Ohio

Dear Christian Friends:—"Praise ye the Lord. Praise ye the Name of the Lord; Praise him, O ye servants of the Lord."

After a summer of much hard work to complete the remodeling of our building and of worshiping elsewhere, we were truly glad when it was said, "Let us go into the house of the Lord." These words were a basis of remarks in the dedicatory service held here Oct. 15.

The remodeling included moving the building back 35 ft. from the road, building an addition to the front, raising and putting a basement under, enlarging the main auditorium, adding a balcony, replastering and reflooring the building, installing a new furnace, and putting in new seats. In all, we have the advantages and conveniences of a new church.

Bro. Stanford Mumaw discussed the Sunday school lesson before a houseful of members and friends; after which Bro. S. E. Allgyer delivered a timely sermon, giving a number of points which make a live church.

In the afternoon the History of the Bethel Church by Bro. Charles Kreider was followed by the dedicatory sermon by Bro. Daniel Kauffman.

The subject for the evening was "The Church" sub-divided into three talks: (1) The Past—"Faith of Our Fathers," discussed by Bro. Daniel Kauffman; (2) The Present—"Contending for the Faith," by Bro. Enos Hartzler; and (3) The Future—"Presenting it to Himself—A Glorious Church," by Bro. O. N. Johns. The services were closed with dedicatory prayer by Bro. Johns.

It was estimated that there were 700 at the afternoon meeting.

Those who could not attend are invited to visit any of our services.

Oct. 18, 1939.

Mabel Rohrer.

Colorado Springs, Colo.

Dear Herald Readers, Greetings:—Another tourist season has passed, and most of the people from other places have returned to their homes. We miss them all, especially those who were willing to be used in the different activities of the Church.

The Joe Byler family of Hesston have gone to Boulder, Colo.

George Holderman has returned to Kendrick where he is teaching school.

Bro. Ringler and Bro. Harder have helped out in preaching this summer. We shall miss very much Bro. and Sister Harder, who in another week will leave for their home in Didsbury, Ont.

On Sept. 30 and Oct. 1, the Christian Workers' Conference of the Mennonite

(Continued on page 668)

Miscellaneous

THIS I HAVE LEARNED

I have learned as the years rolled around
Leaving the past behind
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had hidden thorns of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

The sweetest rest is at even
After a wearisome day,
When the heavy burden of labor
Has dimmed from our hearts away;
And those that never knew sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring
And the woods must be cold and silent
Before the robins sing,
The flowers must lie buried in darkness
Before they can bud and bloom
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all
And from lips that have tasted sorrow
The sweetest songs will fall
For as peace comes after suffering
And love is reward for pain
So after earth is Heaven
And out of our loss is the gain.

—Sel. by Minerva Kauffman.

PRINCIPLES IN REACHING A SUCCESSFUL CHRISTIAN LIFE

By Mabelle Hathaway

For the Gospel Herald.

(Continued from last week)

We have Christ as our great example of a victorious life. He gave us the principles for a successful life by both precept and example. As we follow these principles we become more Christ-like. Where do we find these principles outlined? In God's Word. How may we learn them to apply them to our own life? By diligent, prayerful, and habitual searching of the Scriptures. We need to form the habit of daily Bible study. I believe a knowledge of God's Word is the foundation for a successful Christian life. It is through the study of the Scriptures that we learn to really know Christ, and when we really know Him we cannot help but love Him, which creates a desire in our heart for His abiding presence. If we love Him and have Him enthroned in our heart, we will keep His commandments. In Jno. 14:15 Jesus says, "If ye love me, keep my commandments." And

in verse 23 He says, "If a man love me, he WILL keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This brings us to the thought of obedience as another essential in our Christian life. Obedience both to Christ and the Church is our obligation due to the promise or vow which we as Christians have solemnly made to keep His commands and ordinances and to remain true as long as we live. We should obey in principle as well as where there is a direct command from God. There are many things which are not expressly named and forbidden in God's Word in so many words, yet the tenor of teaching is against their indulgence. For instance, we have no direct, "Thou shalt not" from God concerning the use of tobacco in various forms, yet we have many references concerning keeping our body clean as the dwelling place of the Holy Spirit. I Cor. 6:19-20 says, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price. therefore glorify God in your body, and in your Spirit, which are God's." The same is true concerning going to theatres, dances, and indulging in other questionable forms of amusements. But I Pet. 4:3, 4 says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." Here the apostle says, "In times past;" or before we became Christians we may have indulged in such things. But now, it seems to me, he leaves no room for questioning as to whether we should continue in them. He does not say they (meaning the world) will think you strange IF you do not go with them, but he makes it more positive by saying, "Wherein they think it strange that ye run NOT with them;" as though the apostle was already convinced that the Christian will not indulge in such things. To be really successful we must "Abstain from all appearance of evil," as we are told in II Thess. 5:22.

Then there are some things which are considered essential by some, while others say they are not necessary and need not be considered in our Christian life. For instance, we have the dress question. I have had people tell me, "It doesn't make any difference how we dress; if our heart is right, that is what counts." and other such statements. But if it doesn't make any difference to God as to how His children dress, I don't believe He would have been so careful to record so many references concerning how we should

dress. While it is true God doesn't give us a specific pattern for dress, as He gave the priests for making of their robes for the temple service, yet His Word does stress the thought of modest apparel and of not wearing ornaments or anything merely for show. Also the devotional covering, observing the ordinance of feet-washing and keeping the communion are being counted by some as not necessary for us to observe today. But these things on which Christ gives such clear and simple teaching I cannot consider as "non-essentials."

Prayer is a great source of power in reaching and maintaining a successful Christian life. Someone has said, "Prayer is the Christian's vital breath." It is certainly essential to Spiritual life. A prayerless life is a powerless life. We are commanded to "pray without ceasing." Prayer is a duty, a privilege, a delight, a secret of power that cannot be over-estimated. To be successful we must have the abiding presence of the Holy Spirit in our heart and life, leading in all things. Our heart must be filled with the love of Christ. Love to God and our fellowmen must be the directing force, the ultimate purpose and motive for our service and actions. In Heb. 12:28 we have these words: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Reverence is one principle too often lacking in the attitude of professed Christians in their service to God. One reason is because we are too often absorbed in self-interest. Our service will not be acceptable to God without a feeling of inferiority of self in the presence of the high, holy and almighty God.

It might be well to notice some of the causes of failure in the Christian life, that we might steer clear and avoid them. I think we may find one common cause in II Cor. 10:12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." When we as Christians begin to measure our life by that of someone else instead of measuring by the Bible standard, when we begin justifying our own faults and shortcomings by saying "this is not worse than someone else is doing, then we are on dangerous ground. We should judge our own life. Another cause of failure is carelessness or indifference. Eph. 5:15 says "See then that ye walk circumspectly;" or, looking about, being watchful.

When we become careless, Satan has a splendid chance to deceive us; and, I believe, one of the greatest causes is discouragement. Someone has said, "Discouragement is one of the devil's

best work tools." But in Gal. 6:9 Paul says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." And in I Cor. 15:58 we have these words, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Palmyra, Mo.

LOST

By a Witness

For the Gospel Herald.

It all began when two brethren had conviction that the seed should be sown more adequately. By the help of not too distant congregations the seed was sown. In the immediate community much opposition came forth. However, some of the seed fell on good ground and fruit began to appear. This continued for some years, when a very definite need for a building of worship arose. A temporary place was found, with little expense connected with it, which served the purpose very well in many respects.

Since this was not a permanent place, and rather dilapidated, another building was the problem. This was during the years of depression. Most members had little or nothing that was not mortgaged, and the future of a building of permanence was slim. We considered our greatest need a minister; members seemed starved for soul-satisfying sermons. In time, as seen fit, ordination services were held and one of our brethren ordained. Nowhere, at any time, has the writer experienced unity and the will to stand back of their minister, as they did then. Spirituality seemed at its peak in the congregation here. Members added outnumbered those lost, and materially we prospered some.

We were now a congregation. Could we not also have a building? one more centrally located than the present one?

In the meantime a deacon was ordained who worked faithfully for some time, and then was called to another field of service.

A fund for the building now had been started—a beginning of twenty-seven cents, donated by a child, I have been told. This fund, along with pledges, increased until a foundation was laid for a new building. Other congregations donated generously, many of them. Eventually our prayers were being answered before our very eyes.

As soon as temporary accommodations could be given the building was used, although incomplete. Donations continued by both members and congregations, and various equipment was installed. Generally, we were very thankful for the opportunities afforded for our meetings.

But, alas! this fatal morn, all seemed lost! Yes, lost! As people gathered for morning services, they saw great clouds of thick smoke on their way. Could it be the church house? No, it could not be, it seemed farther away; but as we drew closer our worst fears were realized.

Red flames dashed angrily inside the windows, tongues of fire leaped through the roof, fanned by a strong wind. The roof and the windows were now mere holes of ruggedness.

The fire department arrived, but too late to be of any avail other than cutting wires before they burned off.

Sisters and brethren stood, some with babes in arms, others kept their broods close. Tears were trickling down cheeks. What could have happened? Why? No one knew for certain. The crowd continued to grow; the walls collapsed.

The foundation was all that was left; a short distance away were a few benches, and some songbooks.

Conversation picked up, and people seemed thankful that God permitted this severe stroke before active services. Some doors were saved and things were carried to a place of storing for the time being.

No announcement was made of any services; the crowd dispersed, sad, and perhaps wiser.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).

Plain City, Ohio.

PRAYER MEETINGS

By Clyde Swartz

For the Gospel Herald.

In our weekly prayer meeting at Bethany Church we are having real inspirational seasons of worship. We appreciate the fact we can "assemble ourselves together" unmolested. How long we will be able to do that, we know not. Let us make the most of it.

Wednesday night, Oct. 11 stands out as one meeting exceptionally infilling of God's Spirit as we studied certain portions of the 119th Psalm.

Following are a few of the verses discussed and thoughts gleaned.

V. 18. "Open thou mine eyes, that I may behold wondrous things out of thy law." A good prayer to breathe to God as we open His book to study.

V. 11. "Thy Word have I hid in mine heart, that I might not sin against thee." A good something to hide, and a good place to hide it—if we hide it for the purpose the verse mentions.

V. 27. "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." To whom else could

we go for understanding? Who has more wondrous works?

V. 33. "Teach me, O Lord, the way of thy statutes; and I shall keep it until the end." A better teacher we cannot find. A solemn promise we make there in that verse.

V. 38. "Stablish thy word unto thy servant, who is devoted to thy fear." We ask God to confide in us His Word, are we worthy?

V. 66. "Teach me good judgment and knowledge: for I have believed thy commandments." A better teacher we could not have. Are we willing to be taught? Do we believe His commandments, or are we skeptical?

V. 73. "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments." We acknowledge the supreme power of God in that He has created us, we are His children. We ask for understanding. How are we using it?

V. 97. "O how love I thy law! It is my meditation all the day." Do we say that truthfully? Do we meditate upon His word all the day, or have we time for some foolishness?

V. 101. "I have refrained my feet from every evil way, that I might keep thy word." How I wish I could truthfully say that. We have an Advocate with the Father, we may have if we wish.

V. 125. "I am thy servant; give me understanding, that I may know thy testimonies." Are we His servants? How do we know? How often are we called upon to testify for Him? Do we? If we do not, why?

V. 140. "Thy word is very pure: therefore thy servant loveth it." Put emphasis on the words VERY and PURE.

V. 165. "Great peace have they that love thy law; and nothing shall offend them." That's the place every Christian ought to be; and God's law makes it possible.

V. 89. "Forever O Lord, thy word is settled in heaven." We acknowledge that God is still on the Throne. Pray with and for us.

Lima, Ohio.

FROM OUR MISSION STATIONS

Souderton, Pa.

(Rocky Ridge Mission)

Greetings in the Master's Name:—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20, 21).

We praise the Lord for His goodness and for His mercy. We are glad that the blood of Jesus Christ, the Son of God, cleanses us from all sin, and that individuals still find peace of mind and

soul and experience the joy of sins forgiven.

The interest in Sunday school is good, and the average attendance is about 100. This fall we have Bible study conducted by John E. Lapp, Lansdale, Pa., on Thursday evenings, the course being the Sermon on the Mount.

May 14, we enjoyed an all-day Bible instruction meeting, conducted by Elmer Martin, Lancaster, Pa., and local talent.

June 4, we observed communion.

July 10, a farewell meeting was tendered to Linford Hackman, former superintendent, who with his family left for Minnesota to work there in the Lord's vineyard. They joined others who formerly also were workers here.

Oct. 1-8, revival meetings were conducted by Abram J. Metzler, Scottdale, Pa. They were well attended and the interest was good. The Spirit was present and at the closing hours of the meetings, there were six public confessions.

Our prayer is that those who were blinded by Satan might see the Light and walk therein. May you pray for the work at Rocky Ridge that the Spirit may have His way.

Oct. 17, 1939.

P. H. H.

Altoona, Pa.

(2504 Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

Our annual all-day Christian Workers' Meeting was well attended, with good spiritual interest.

We were called recently to serve at a funeral of a 78-year-old man who committed suicide. We had been in the home speaking to him about his soul's salvation only a few days before.

On Sunday, Oct. 15, Christian B. Brubaker and wife, Harvey E. Metzler and wife of the Erisman's congregation near Manheim, Pa., spent the day with us in the services, allowing themselves to be used.

Bro. C. C. Culp of Brethren, Mich., laboured with us two weeks in evangelistic services, at Altoona Church. Each evening special prayer services. Children's meeting and special doctrinal talks were given before the sermon. One evening he gave his experience in the detention camps during the World War. He preached Saturday afternoons at Canan Station school house, Sunday afternoons at Mill Run Chapel, visiting a number of homes. The Word was spoken in no uncertain tone, in the power of the Spirit. The Church was strengthened and consecrations were made, for which we praise the Lord. The services each evening were well attended.

The Lord willing, our communion will be held Sunday morning, Nov. 12.

We have our winter's supply of coal

in the cellar. Cost, \$50; the bill unpaid for. Any person reading this article and moved by the Spirit to make a contribution to help to pay this bill, it will be much appreciated. Send to the writer. Specify for "coal bill."

The Pinto congregation sewing circle sent provisions in this month.

Cash Received During Month

Southwestern Conf. Dist.	\$29.16
Southwestern S. S. Conf.	15.87
Mattawana S. S.	10.00
No. 695	1.00
No. 696	1.00

Cash Value Clothing

Sisters' Sewing Circles:

Bethel, Ohio	\$5.30
Beech, Ohio	8.00
Allensville & Belleville	2.67
Erisman's	2.15
Rowe	1.75
Conestoga	4.33
Reid	8.65
Landis Valley	4.50
Crossroads and Lauvers	7.72

Many thanks for your support. May the Lord bless you for same.

Oct. 23, 1939. Joseph M. Nissley.

CORRESPONDENCE

(Continued from page 665)

Churches of the state of Colorado met here. The attendance was good, and the sessions from beginning to end were full of interest and spiritual uplift. Oct. 12-15 Bro. Harry Diener was here and preached each evening. Sunday morning we had baptismal services, when one young man was added to our number. Sunday evening we had communion service. We are glad to say that all our congregation (which now numbers 85) communed (except a few who were away or ill).

Mrs. L. C. Miller, our pastor's wife has been very ill for some time. On Friday she asked to be anointed, and we praise God for His mercy. She is much better, and we hope she may be entirely well; so that she may be able again to minister to her family.

We ask an interest in your prayers for the church at Manitou, and especially for Sister Miller.

Oct. 18, 1939. Elizabeth G. Musser.

Elkhart, Ind.

(Prairie Street congregation)

Two series of meetings closed recently, the one at Belmont Church with Bro. R. R. Smucker as evangelist; the other at Prairie St. Church with Bro. J. S. Neuhauser as evangelist. Both men preached the Word with no uncertain sound. Considerable effort was made to get the unconverted to attend the meetings, but very few responded to the invitations to come. A number of confessions were made and quite a number expressed a desire to live a more devoted life. For both of these we praise the Lord, but we are sorry for those who seemed to absent themselves from the meetings for fear that they might be

persuaded to accept Christ. This is not only pathetic, but it is indeed alarming. Is it a fact that people are no longer willing to follow our Lord when they actually know that they should? O brother, let us arise and "snatch them as brands from the burning." These conditions call for fasting and prayer on our part. Do we realize what it means for a soul to be lost for time and eternity?

Oct. 19, 1939.

Cor.

Archbold, Ohio

Greetings in the Master's name:—Sunday, Oct. 8, communion services were held at the Lockport Church, Sunday, Oct. 15, at the Central Church, and Sunday, Oct. 22, is the communion date set for the Clinton Church.

On Sunday evening, Oct. 15, Bro. John C. Wenger of Goshen, Ind., was present at the Bible meeting at the Central Church. He gave a very helpful and instructive message on Mennonite history.

Sunday, Oct. 29, is the date set for the opening of revival meetings at the three churches of this vicinity: Bro. Maurice O'Connell of Lima, O., is to conduct the meetings at the Lockport Church. Bro. R. R. Smucker of Goshen, Ind., at the Central Church; and Bro. Elias Kulp of Bally, Pa., at the Clinton Church. As elsewhere, there are many souls in need of a Saviour in this field. Pray for the evangelists that God may bless their labors among us to the saving of many souls.

Oct. 19, 1939.

Amanda Frey.

Nappanee, Ind.

(N. Main St. congregation)

Dear Gospel Herald Readers:—On Oct. 8, Bro. Paul Erb of Goshen, Ind., was with us in the evening service, and brought us a message on "How to Make Our Education Christian."

Sunday, Oct. 15, Bro. Ray Yoder was with us in the evening service and spoke from Gen. 18, his theme being, "The Duties and the Responsibilities of Home."

In the afternoon counsel meeting was conducted in which two hundred twenty-five members expressed peace and a desire to partake of communion. According to present plans, communion services will be held Sunday, Oct. 29. In the evening service, before a packed house consisting largely of young people, a Christian marriage service was conducted.

After discussing the importance and the sacredness of Christian marriage, an impressive ceremony was performed by Homer Otto, in which Bro. Andrew Otto of Arthur, Ill., and Sister Pauline Mae Miller of Nappanee, Ind., were united in marriage.

Thursday evening, October 19, Bro. Merle Eshleman of Hagerstown, Md.,

came into our midst and discussed "African Missionary Work." The brother, having been appointed to that field of labor, pointed out some of the needs and opportunities in that field.

Oct. 19, 1939. Cor.

Beemer, Neb.

(Plum Creek congregation)

Dear Gospel Herald Readers, Greetings:—The brethren L. O. Schlegel of Milford, Neb., and Ezra Roth of Beaver Crossing, Neb., conducted our Bible conference Oct. 15-18. The following lessons were given: The Church, Forgiveness, Causes of Spiritual Decline, Hindrances to Acceptable Prayer, Victorious Living, The Grace of Giving, The Second Coming of Christ, Future Destiny, and Watchfulness. A number of Gospel sermons were also given in the power of the Spirit. Attendance and interest were good throughout the meetings. While there were no visible results, we believe that the Church was much strengthened and encouraged to press onward in the Lord's cause.

We as a church feel very grateful to God for His goodness and kindness to us, and also to the brethren who labored so willingly and so faithfully among us. May the Lord reward them for it all, and continue to bless them as they go on in the good work, is our prayer.

Oct. 19, 1939. Samuel Oswald.

Johnstown, Pa.

(38 Mission Sunday School)

Greetings:—This is the first news from our mission Sunday school to the Herald. Attendance and interest has been quite encouraging this summer. Since school started, Bro. Harold Mishler, one of our teachers, went back to Goshen College, and his vacancy has not yet been filled.

We had a number of visitors from other Sunday schools, and from other states.

We had with us for a few months, Bro. and Sister John E. Miller of La Grange, Ind., a pioneer in the Mennonite Church. Bro. Miller has passed the threescore and ten mark in life. He has retired from farming, but has not retired from his Christian duties. He left himself to be used as the Lord led. Bro. and Sister Miller were born in Somerset Co., near Jerome, Pa. They visited all of the churches in the Johnstown district.

Our mission Sunday school is about two and one-half years old, and we welcome anyone to visit our school.

Oct. 20, 1939. Menno Eash.

Waynesboro, Va.

(Mt. View congregation)

On Sunday, Oct. 8, we had the privilege of commemorating the suffering and death of our Lord, Bro. Jos. R. Driver in charge. Attendance was good.

Our Sunday school continues to increase. Average for third quarter, 87.

Sisters Lottie and Elizabeth Hatter continue in ill health.

Bro. Charles Grove brought the message to us on Oct. 22. Text, Rom. 1:16. He expressed the importance of not being "ashamed of the gospel of Christ." We had quite a few visitors to worship with us on this date. We are always glad for them and trust that this may be one of the "passing ways" of more brethren and sisters.

A special invitation is extended to all who can attend the ordination service at this place on Nov. 5, 2:30 p. m.

We wish your continued interest and prayers for this place.

In His service,

Oct. 24, 1939. Viola A. Brydge.

York, Pa.

A spiritual and successful singing class was held at Stony Brook, Pa., in charge of Bro. J. W. Yoder of Huntingdon, Pa., at which time he introduced and explained his new book on the rudiments of music, "The Cardinal Songster." The book was very beneficial to the class.

This was followed by a song service, Sunday afternoon, Oct. 22, which was well attended and very inspirational.

Oct. 25, 1939. Cor.

SPECIAL MEETINGS

Altoona, Pa.

Report of the all-day Christian Workers' Meeting held at the First Mennonite Church, Sept. 30 and Oct. 1, 1939.

Organization.—Mod., J. Frank Brilhart; Chors., Daniel E. Brubaker, Homer Kauffman; Secy., Mina Glick.

Program and Speakers.—(Saturday evening) Devotion, Amos Kolb; Every One to His Work, Irvin Roth; Christian Fellowship, Omar Kurtz; Sermon, Markley Clemmer. (Sunday morning) Devotion, J. M. Nissley; The Ideal Sunday School, Hiram Wingard; How Reach the Disinterested, Christian Charles; Sunday School (Adults), Omar Kurtz; (Juniors), Irvin Roth; (Beginners), Anna Brilhart; Children's Meeting, Christian Charles; Mission Sermon, Chester Helmick. (Sunday afternoon) Devotion, Irvin Stonerook; Literature as a Missionary Agency, Homer Kauffman; Our Responsibilities to the City Missions, Alpha Smucker; The Influence of Our Lives in Our Home Communities, Clarence Lutz; Spirit of Worship in Singing, Daniel E. Brubaker. (Sunday evening) Song and Praise Service, in charge of Menno Eash; Christian Youths, Ideals and their Costs, Chester Helmick; Our Responsibility to the Lost, Markley Clemmer; Evangelistic Sermon, Clarence Lutz.

Thoughts Presented.—The ideal Sunday school has Spirit-filled teachers and superintendents. There should be harmony between Church and Sunday school. If we expect God to meet with us we must live holy lives. All should be willing to fill the place to which we are called. The ideal Sunday school is a place where souls are won for the Lord, built up, and sent out. The disinterested will be reached if our Sunday school is ideal. There are many dull ears; get the pupil's attention and keep it. What fear cannot do, love does. Love does

not see the unpleasant things. Let us take the message of love to the world. There is literature everywhere, good and bad. Know your Bible first and get it thorough, then you will not be deceived by false literature. Tracts are cheap but effective. Everyone can be a missionary by distributing Christian literature. We ourselves must be consecrated and live a consistent life. Today there is an ever increasing of responsibilities. Let us give of our best to the Lord's work. We can write letters of encouragement, give of our time and money. Everyone can help in prayer. No one enjoys living in a wicked community. One sinner destroyeth much good. We need to be careful of offences. We always want to be true to God by letting our lights shine. How do we live? How do we conduct our lives? Music helps keep us on the bright side of life. Let the world know your ideals. The way is narrow, worldliness must all be stripped off. The Christian has the more abundant life. There is a world of difference between being dead to sin or dead in sin. The Christian life is like a bank account, the more you put in the more you get out.

Secretary.

Lancaster, Pa.

Report of the second annual Harvest and Inspirational Meeting held at the Oreville Mennonite Home, Sept. 20, 1939.

Organization.—Mod., Amos S. Horst; Chor., Christian K. Lehman.

Program and Speakers.—(Morning) Song Service; Devotion (Psa. 37), Mahlon Witmer; The Grace of Patience, Amos S. Horst; Reliance upon God under All Circumstances, John D. Risser. (Afternoon) Song Service; Devotion (Psa. 103), David Landis; Harvest Sermon, Henry Lutz; Pressing Toward the Mark (Phil. 3:14), Christian K. Lehman; Our Future Home, John D. Risser.

Thoughts Presented.—We trust Him for spiritual blessings, why not for temporal help? Quietness and calmness are Christian virtues that need to be cultivated in our lives and exercised often. God is in all circumstances. He directs all good and controls all evil. He hath delivered us, He doth deliver us, and He yet shall deliver us. Sometimes God lets us come to our wit's end in order that we may rely on Him. God is always faithful in providing for His own. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). Hope is a definite factor in the life of the Christian. "Now we see darkly, but then face to face; now we know in part, but then shall we know even as also we are known." If we miss the prize in our Christian life, we are lost.

(Good interest was shown at this meeting. Six bishops, a number of visiting ministers and deacons, the entire Board of Trustees, and many friends of the home were in attendance. The topics were all well discussed, and a profitable time was had by all present. The guests of the Home seemed especially to appreciate the meeting, since many cannot attend public meetings.)

Yours in the Master's name.

P. N. Frank, Supt.

La Junta, Colo.

Report of the Christian Workers' Conference of the Colorado Mennonite Churches held at the Mennonite Church, Manitou, Colo., Sept. 30 to Oct. 1, 1939.

Organization.—Mods., L. C. Miller, Clarence Ebersole; Secy., W. N. Nunemaker; Chor., Chas. Snyder.

Program and Speakers.—(Saturday evening) Devotional, Harry Stauffer; Stewardship—(1) Of Opportunities, George Holderman; (2) Of Intellect, Glen Miller; (3) Of Income, Clarence Ebersole; (4) Of Strength, Jerry Miller; (5) Of Time, Mrs. Henry

Harder; Sermon, The Jew, God's Great Time Piece, L. C. Miller. (Sunday morning)—Devotional (Psa. 37:1-29), Harry Hartzler; Endeavors for the Lord—My Sunday School, Earl Hartzler; My Young People's Meeting, Wayne Henard; My Mission Field, Ada Hartzler; Echoes from District Conference, N. L. Detwiler and W. N. Nunemaker; Sermon, J. A. Heatwole. (Sunday afternoon), Youth and Nonconformity Program. Devotional (Ephesians 5:16-23), Donald Hartzler; The Challenge of Nonconformity, E. E. Miller; Our Duty as Young People to Nonconformity Program, Vera Yoder; Our Privilege as Young People to a Nonconformity Program, Edna Amstutz; The Blessings to a Nonconformed Life, Ruby Grove; Illustrated Song, (Rock of Ages), Ann Hartzler; Sermon, Henry Harder (Sunday evening) Devotional (II Pet. 1:1-15), Joe Yoder; Christian Growth—(1) In Grace, Helen Moser; (2) In Knowledge, Fannie Hershey; (3) In Power, Open Discussion; Sermon (Luke 2:52), A. M. Leatherman; Song, Hallelujah, What a Saviour.

Thoughts Gleaned.—We must first see opportunities before we can make use of our talents, whatever they may be. Intellect is one of the God-given powers we often do not develop as we should. Money is a sacred trust to the real Christian. Liberality is stressed over and over in Scripture, but we fail to abound in giving many times, and thus miss the blessing. Our bodies are the temple of the Holy Ghost and as such should be conserved for His work and glory. To fail to give the Jew his proper place in the world is to miss much in God's plan of human events for this dispensation.

Christ's last words were, "Go teach." This is what we have in the Sunday school. Essentials for young people's meeting: (1) Fellowshiping with Jesus; (2) Prayer by young; (3) learning to express experiences in Christianity. We need to pray that the Holy Spirit will break down barriers and cause the people to accept Christ and leave all. A few are converted from Hinduism, but most converts are from Christian families. Christ died for us and set us free. Have you received the life of Christ?

Our outward life denotes the inner life, and also protects it. One challenge is to prove the will of God. The blessings of nonconformity are to be handed down to future generations. The worldling needs to see the transformed life in God's children. "If ye love me, keep my commandments." We need a vision of the contrast between Christ and His teaching and of worldly people and their teachings. Fellowship with Christ, a clear conscience, sane living, and respect for the Church and the Word are blessings of the nonconformed life. God required it from the beginning. We cannot spiritualize the teaching only. It has been handed down from our fathers.

The disappointments over our failures are means of bringing us to the One who alone is perfect. To know will take a life-time; and as I know Him I must make Him known. We need to go to the source of power. God expects us to grow, but too often young converts cease to make progress. Secretary.

MINUTES OF MEETING OF CHURCH REPRESENTATIVES

Held at Goshen College, Goshen, Ind.,
Saturday, October 21, 1939

At the suggestion of the United States Section of the Peace Problems Committee, confirmed by Moderator H. A. Diener of General Conference, invitations were sent to about thirty representatives of our several conferences East of the Rocky Mountains and of the General Conference Executive Committee to meet with the Peace Problems Committee and the Relief Committee for

general discussion of recent developments in the work of these two committees, and for such counsel as this group or leaders felt to give to these two organizations.

The session was called to order by the chairman, Bro. H. A. Diener, at 9:00 A. M. in the Science Hall. After singing one hymn and a devotional prayer, Moderator Diener explained to the assembled group the recent developments which led to the calling together of the group, and explained the background for the particular problems which were to be presented to the group. He then called on the chairman and secretary of the Peace Problems Committee to make the presentation for that committee.

The substance of this presentation was embodied in a "Plan of Action in Case of War," which same was taken from the minutes of the previous day's committee session. Several hours' discussion followed relative to this plan of action. A number of questions were asked and answered. The discussion continued until the noon recess. The "Plan of Action for Mennonites in Case of War" as drawn up in a meeting of a number of Mennonite groups who were together in Chicago on Sept. 30, and which in some points presented the background for several items in our own plan, was also distributed to the group.

On re-assembling after the noon recess, it was moved by Simon Gingerich and seconded by D. D. Miller and passed without dissenting vote that the Mennonite Peace Problems Committee plan of action be approved. It was also passed that this meeting elect three representatives on the delegation provided in Point 4 of the plan, and that the Conservative A. M. Conference and the Old Order churches be invited to also appoint one each. Moved and passed that Moderator Diener and J. L. Stauffer appoint the three representatives called for in the preceding motion. These brethren later announced the appointment of Amos Horst, Simon Gingerich, and Edward Frey. The other two conferences advised that they would announce their appointments later. It was moved and passed that copies of today's minutes be sent to all individuals present.

Decided that Secretary O. O. Miller prepare the report of today's meeting for Gospel Herald publication.

The chairman then stated that the balance of the session would be turned over for discussion of the Relief Committee's program. The chairman, O. O. Miller, and secretary, John Horst, then explained developments in the program in Spain, and also the decision of the Relief Committee approving organization of war relief through the Mennonite Central Committee.

An hour's discussion then followed the explanation of this work. A number of questions were then asked and answered. The evident sentiment of the whole group seemed to approve the program as outlined. It was then moved and passed without dissenting vote to approve of the thoughtful way in which the Relief Committee has gone about its work and its plans for the future, and that they be urged to continue along the lines suggested. Moved and passed that O. O. Miller be added to the list of delegates provided for in the "Plan of Action in Case of War."

Strong sentiment was expressed favorable to the idea that the Peace Problems Committee publish more literature dealing with the practical applications of the peace question, and also preparing young folks for the particular problems they will have to face. Moved and passed that a booklet be published in which all the misquotations of Scripture in favor of war and all questions raised against non-resistance be answered.

Session dismissed at 3:30 P. M. with closing prayer.

O. O. Miller, Secretary.

Married

Kulp—Tyson.—On Sept. 23, 1939, at the home of the bride's parents, Bro. Joseph A. Kulp and Sister Ida Tyson, both members of the Deep Run, Pa., congregation, were united in holy matrimony by Bro. Enos B. Wismer. May God's rich blessings attend them through life.

Yoder—King.—Bro. Aaron S. Yoder and Sister Effie King, both members of the Locust Grove Church near Belleville, Pa., were united in the holy bonds of matrimony Oct. 22, 1939, at the home church, Bishop E. B. Peachey officiating. May God bless this union to His praise and glory.

Shifflet—Dean.—Bro. Wilmer Shifflet and Sister Erla Virginia Dean, both members of the Mt. Herman congregation near Lydia, Va., were united in marriage July 23, 1939, at the home of the officiating minister, Bro. Ledford C. Vaughan. May the rich blessings of God attend them through life.

Landis—Charles.—On Oct. 21, 1939, at the home of the officiating bishop, Bro. Christian K. Lehman, Lancaster, Pa., Bro. Jacob B. Landis of the Landis Valley congregation and Sister Grace H. Charles of Habecker's congregation were united in holy marriage. May Heaven's benediction rest upon them through life.

Miller—Wert.—On Sunday, June 25, 1939, Bro. Robert K. Miller and Sister Mary M. Wert were united in holy marriage at the home of the bride's parents near Jonestown, Pa., Bro. Daniel D. Wert, brother of the bride, officiating. May they ever be faithful laborers together with God as they journey through life.

Leinbach—Mumaw.—Bro. Noah B. Leinbach and Sister Martha Mumaw, both members of the Yellow Creek congregation near Goshen, Ind., were united in holy matrimony, Oct. 22, 1939, at the home of the officiating minister, Bro. Virgil C. Weaver. May the Lord's blessings attend them as they journey through life.

Hartzler—Yoder.—Bro. Thomas J. Hartzler and Sister Noma L. Yoder, both members of the Locust Grove Church near Belleville, Pa., were united in the holy bonds of matrimony on Sunday afternoon, Sept. 10, 1939, at the home of the bride, Bishop E. B. Peachey officiating. May God bless them as they journey through life.

Hartzler—Mayercik.—On Sept. 23, 1939, Bro. Levi C. Hartzler, recently returned from Spain, where he was engaged in relief work, and Sister Irene Mayercik of Chicago were married by S. M. Kanagy of Blair, Ont., at the Home Mission, 1907 So. Union Ave., Chicago, Ill. May the presence and blessing of God go with them as they go forth in His service.

Jones—Horrisberger.—On Sunday, Sept. 3, 1939, at the home of the bride's parents near Meadville, Pa., Bro. Albert Jones of the Crown Hill congregation near Marshallville, Ohio, and Sister Catherine Horrisberger of the Salem congregation near Wooster, Ohio, were united in marriage by Bro. R. L. Stauffer. May God's choicest blessings attend them along life's pathway.

Obituary

Swartz.—Roscoe, son of Edward and Rose (Lauver) Swartz, died at the Lewistown, Pa., Hospital Oct. 4, 1939; aged 11 y. 7 m. 28 d. He confessed Christ as his Saviour and was in a class of applicants ready to be received into the Church when he was taken sick with Bright's disease. He was baptized and in a few days called home from this world of sorrow. Surviving are his parents and the following brothers and sisters: LeRoy, Edward Jr., Bettie, Norman, Gladys, Lester, Kathleen, and

George, all at home. Funeral services were held at the Delaware Mennonite Church, where he was a member, by Bro. Donald Lauver assisted by Bro. Banks Weaver and Bro. W. W. Grayhill. Text, John 11:25, 26.

Reschley.—Richard Lee, son of Joseph and Anna Reschley, was born near Wayland, Iowa, Jan. 23, 1933. He was a normal child at birth, but at the age of 14 months he contracted whooping cough, after which he suffered a varying degree of paralysis of the right side and periodic nervous spells which lessened his resistance. The past spring he would be helpless for several days at a time, sometimes partially so for weeks, but with care and medical assistance he gradually improved to his usual health until his last sickness. On Sunday, Aug. 20, he began to show a weakness and lack of interest and from that time grew steadily weaker. In spite of all that was done in loving care he passed away peacefully sleeping on Monday morning Aug. 28, 1939. He leaves his father and mother, and the following brothers and sisters: Alice, Donald, James, Robert, Susan, and Catherine; also 1 grandfather, 1 grandmother, and many other relatives. One sister preceded him in death. The funeral was held at the Sugar Creek Church, conducted by the home ministers, Simon Gingerich and Willard Leichty. Burial in the cemetery near by.

Wolber.—Phoebe, daughter of Jacob and Elizabeth Zehr, was born in Woodford Co., Ill., June 9, 1864; died at her home in Deer Creek, Ill., Oct. 21, 1939; aged 75 y. 4 m. 12 d. At the age of 15 she united with the Goodfield Mennonite Church, and remained a faithful member until her death. Jan. 1, 1891 she was married to Jacob Wolber, who preceded her in death Oct. 17, 1931. She had been in poor health for the past three years, failing more rapidly in the past six months. All through her life and even during her sickness she was always thinking of doing for others rather than herself. She was ready for the Lord's call and expressed a desire to go to be with Him. She leaves to mourn her departure, Lena and Esther at home, Susan Heiser of Morton, Emma Guengerich of Deer Creek, John of Peoria, 19 grandchildren, 8 great-grandchildren, 1 sister (Lizzie Werner of Gibson City), 2 brothers (Chris Zehr of Los Angeles and Jacob Zehr of Fisher, Ill.), and a host of relatives and friends. Those who preceded her in death were her husband, an infant daughter (Ada), a son (Alvin), and a daughter (Lizzie Zehr). "Precious in the sight of the Lord is the death of his saints." Funeral was held Oct. 23, in the Deer Creek Baptist Church with Brethren C. Warren Long of Peoria and Harold Oyer of Goodfield in charge.

Wagler.—David Wagler was born Aug. 3, 1857, at Ohergeis, Lotringon, France. There were seven in his family. He grew to manhood in his native country. In the year 1885 he was united in marriage with Magdalene Pelzi. Two children were born to this union, but both died in childhood. His wife also passed away some time before he came to America. In 1904 he came to America with his brother John and family and later lived on a small farm near Wayland, Iowa. In 1912 he was united in marriage with Helen (Einiga) Stoll, New York, N. Y. No children were born to this union and on Dec. 17, 1931 his second wife passed away. Being thus left alone again he made his home with Joe Hirschy, Mrs. Hirschy being his niece. He accepted Christ as his Saviour when 13 years of age and united with the Mennonite Church in France. When he came to America he transferred his membership to the Sugar Creek Church at Wayland, Iowa, of which he was a member at the time of his death. For some time it was noticed that the infirmities of old age were settling upon him. On Sunday morning, Oct. 8, he became ill and it was evident that he was failing fast. He passed away Monday evening, Oct. 9, aged 82 y. 1 m. 3 d. His brother John is the only one of their family remaining. Besides him he leaves 2 nephews and 2 nieces and their families in

America. The funeral was held at the Sugar Creek Church in charge of the home ministers. Interment in the cemetery near by, beside the resting place of his wife. Text, Gen. 15:15.

Nissley.—Harriet E., daughter of the late John S. and Susan (Erb) Garher, was born Oct. 24, 1865, near Elizabethtown, Pa.; died Oct. 17, 1939, at her late home in Mt. Joy, Pa.; aged 73 y. 11 m. 23 d. Nov. 4, 1886 she was united in marriage to Peter R. Nissley with whom she faithfully labored for many years as wife and mother in the home and as companion and co-worker in the Church. Her husband, who served the Church for many years as minister and bishop, departed this life May 17, 1921. Two sons and 1 daughter also preceded her in death. She is survived by the following children: Alice G. and Rhoda G. at home; Esther G., wife of John R. Krayhill, Elizabethtown, Pa.; Gertrude G., wife of Ernest G. Gehman, Harrisonburg, Va.; Simon P., of Mt. Joy, Pa.; also by 1 sister (Kate E. Garber), a brother (Pre. Simon E. Garher of Elizabethtown, Pa.), and 14 grandchildren. Mother's health had been failing for the past 9 years, and she became more and more helpless the past few weeks of her life. We cherish the memory of her interest in and concern for her family, and appreciate anew the Christian principles for which she stood. Funeral services were held at her late home by Bros. Amos Hess and Henry Lutz, and at the Mount Joy Mennonite Church by Bros. Henry Lutz and Noah Landis. Text, Psa. 39:4, 5. Interment in the Krayhills Church Cemetery.

"It is not death to die,
To leave the weary road,
And midst the brotherhood on high
To be at home with God."

Gerber.—Joel P., son of Peter M. and Elizabeth (Moser) Gerher, was born near Dalton, O., July 27, 1873; died at the home of his son (George), Oct. 10, 1939; aged 66 y. 2 m. 13 d. March 22, 1900, he entered the bond of holy matrimony with Sarah Amstutz. They moved to Benville and engaged in farming, where he resided on the same farm to the time of his death. Mrs. Gerher preceded him in death Sept. 23, 1931. March 21, 1893, he accepted Christ as his Saviour and united with the Sonnenberg Mennonite Church and later became a charter member of the Kidron Mennonite Church where he remained a faithful member until he was called home beyond. He is survived by 1 son (George), 1 daughter (Verena, Mrs. Clinton Sprunger), 5 grandchildren, 1 sister (Lydia, Mrs. Jacob P. Gerher), 5 brothers (Daniel P., Levi, Peter P., Elias P., and Noah P. Gerber) and a large number of relatives and friends. Four sisters and 2 brothers preceded him in death. He was very patient through all his illness and frequently began singing the praise of his Redeemer whom he rejoiced to meet, and often prayed that the Lord would soon take him home. He was always ready to lend a helping hand to neighbors and friends, and went about his work in a cheerful way. He will be greatly missed in the home by his family, and by the many friends which his cheerful disposition won to him. Funeral services were conducted from the home by Bros. A. S. Rosenberger and Allen Bixler and at the Kidron Church by Bros. A. J. Steiner and Isaac Zuercher. Text, II Tim. 4:6-8. His remains were laid to rest beside his wife in the Kidron Cemetery.

"Silent is the voice of father,
Vacant always is his chair,
And how sad the room without him
For there is no father there."

Shellenberger.—Hannah Maude, daughter of Jonathan and Maggie Shellenberger, was born near Osborne, Kans., Sept. 30, 1895; died at the home of her parents near Limon, Colo., Oct. 15, 1939; aged 44 y. 15 d. When Maude was 14 years of age the family moved from Osborne Co. to McPherson Co., Kans., near Canton. There Maude united with the Mennonite Church and lived a devoted, consistent Christian life to

the end. When she was twenty years of age the family moved to Hesston so that the children might have better educational advantages. She completed her high school and took two years of college work at Hesston College and Bible School. In 1926 the family moved to Colorado, near Limon. Maude continued her school work to better fit herself for her chosen profession as a teacher, by taking more school work at Central Vocational College at Denver and at The State Teacher's College at Greeley. She taught in the public schools of Colorado and Kansas 13 terms, and was loved and respected everywhere both by pupils and patrons. She was not only a devoted public school teacher but also a devoted and faithful Christian worker, serving faithfully both her Lord and Master to whom she had consecrated her life and also her associates whom she loved. To know her was to love her, for she ever exercised a friendly and helpful disposition; and through her shone the mellow, restful light of God's love. She leaves her father and mother, her sister Ruth (Mrs. Paul Zook) of Colorado Springs, and her four brothers: Edward of Bryan, O., Pete of Hesston, Kans., and Alvert and Wallace of Rockyford, Colo.; besides other relatives and a host of sorrowing friends. A sister (Erma) and a brother (Alvert) preceded her in death. The funeral service was in charge of Bro. L. C. Miller of Manitou Springs, Colo. He was assisted by Bro. J. A. Heatwole of La Junta, Colo. The funeral service was held Oct. 16 at the Deitz Funeral Home in Limon, after which the body was shipped to Osborne, Kans., to the family burial ground for interment. Texts: Acts 9:36 and Joh 14:15.

Yost.—Peter E. Yost was born at Milverton, Ont., April 1, 1861; died Sept. 24, 1939, at the Bethel Hospital, Newton, Kans.; aged 78 y. 5 m. 23 d. As a lad of seven years he came with his parents to Reed City, Mich., where he lived until he was seventeen years old, when they moved to Plymouth, Mich. Aug. 13, 1885, he was married to Susanna Megli. They together shared the hardships and privations that come with pioneer life. To this union were born 4 sons and 2 daughters. In 1912 he and his family moved to near Hesston, Kans., where they made their home since then. He was of a cheerful disposition, making friends wherever he went; striving to live in peace with all men, being the kind of man that builds a good neighborhood. In his business affairs he was prompt and sincerely honest. He was a loving and wise husband and father, whose admonitions and instructions were well worth heeding. When yet in his early youth he was converted and joined the Church of God in Christ Mennonite, of which he was a member when called to his heavenly home. His Christian life was marked with many struggles, but as he grew older (and in particular the last few years) it was a pleasure to note his earnest testimony and Christian faith. Often he would testify of the grace of God and his love for the Church. He being the oldest of a large family, there was a longing in him for a family homecoming that he might again do his part to point them to the heavenly home for which he endeavored to keep himself in readiness. In his last sickness he stated to his pastor, "I was at times in the past confused, but never otherwise minded than to hold fast to what I knew I had received." We feel the home has lost a good husband and father, the neighborhood a good neighbor, and the Church a loving brother. He left us the testimony with almost his last words: "I am going home." With this we humbly submit to our heavenly Father in calling him to his eternal reward. He leaves his devoted wife, 4 sons, 2 daughters, 34 grandchildren, 2 great-grandchildren, 5 brothers, 2 sisters, and a host of relatives and friends.

"Farewell then for a while, dear one of our hearts;
It cannot be that long we'll be thus torn apart.
Time's shadows like a shuttle flee,
And dark however life may be,
Beyond the grave we'll meet with thee."

THE WAR IN EUROPE

OPPORTUNITY TO HELP

EASTERN MENNONITE SCHOOL

Special Bible Term

(January 3 to February 13, 1940)

Beginning a New Cycle.—The cycle of courses has been revised, in which most courses run in three years. Greater attention has been given to grading the work, and college courses are included. A certificate of graduation will be granted on completion of any three years, provided certain subjects have been taken.

Special Features.—Round table discussion groups on Virginia rural missions, summer Bible school, vocations, Christian life, and Christian service; literary societies; Christian Life Conference, devoted entirely to Non-resistance; revival services; mission, music, and literary programs; special addresses; oratorical contest on Nonconformity and essay contest on Nonresistance among regular students; special social talks; climb to Massanutten Peak; and trip to Natural Bridge.

Instructors.—J. Irvin Lehman, Milton Brackbill, and regular members of the faculty.

Accommodations.—Comfortable rooms are available in private homes within easy walking distance of the school.

Rates.—Flat rate for boarding students, \$45.00; day students, \$11.00.

Bulletins giving full information of the Special Bible Term are being sent out over large mailing list. If you fail to receive one, kindly write for one.

Notify the school of your intention of coming. Address correspondence to

J. L. Stauffer, President
Eastern Mennonite School
Harrisonburg, Virginia.

JOHNSTOWN BIBLE SCHOOL

Johnstown, Pa., Jan. 1 to Feb. 14, 1940

In following the six-year cycle the following subjects will be taught: Jeremiah, Lamentations, Judges, Ruth, Genesis, Psalms, Hosea, Joel, Luke, I and II Timothy, Missions, Summer Bible School, Lessons for Children's Meetings, Biblical Psychology, Church History (First Half of Nichols History), Six Units of Teachers' Training, Bible Doctrine, Christian Principles, The Jew, O. T. Bible Geography, Music Rudiments, Chorus Training, Public Speaking, Training in Writing for Periodicals.

A special course is arranged for ordained brethren. More than twenty have already arranged to enroll for the Ministers' Department. Special announcement will be made later. Course, Jan. 1-12, 1940.

Student Activities.—Two Student Programs each week, Music Program, Prayer Meetings, Christian Workers' Conference, Young People's Meetings. A course of ten lectures has been arranged for the benefit of students and the general public.

Expenses.—A certain number of books may be rented at a very low rent. Dinners in the basement of the church are free. Tuition for Ministers' Department and the special Sunday School Week, free. Board for ministers, free. Tuition for regular students, \$8.00. Board (Full Time) \$22.00. Board (Except Week Ends) \$18.00.

Faculty.—S. G. Shetler, Principal, Hollsopple, Pa.; Aaron Mast, Belleville, Pa.; Nelson E. Kauffman, Hannibal, Mo.; Elmer E. Yoder, Allensville, Pa.; Paul M. Roth, Manton, Pa.; Carol Kauffman, Matron, Hannibal, Mo.

Further information may be obtained by writing to the Principal or the Secretary, John A. Thomas, Johnstown, Pa.

John A. Thomas, Secy.

As this is being written (Monday morning, Oct. 30), there have been no decisive battles reported since Poland was conquered by the combined forces of Germany and Russia, but in general the situation is becoming more intense. Incidentally it may be mentioned that the American Senate passed the bill repealing the Neutrality Law, and the prospects are fair that the House of Representatives will take similar action. One of the incidents which has caused quite a stir is the capture of an American ship by the Germans, on the ground that it carried contraband, and at this time no satisfactory explanation has been given as to the whereabouts of either the ship or the crew. With relations already strained between the two countries, this is simply "adding fuel to the flames." The fact that all factions in political life in America are still proclaiming their adherence to the policy of keeping out of the war, there is a possibility that this incident may be eventually cleared up without an actual breaking out of hostilities between the two nations, but it is an illustration showing how easily this war may result in a general World War. Possibly the winter weather settling over the regions where the enemy armies are facing each other may have the effect of cooling off the heat that this war has developed, and sensible means resorted to in bringing about peace.

While at this time appearances are that the advantage lies on the side of Germany, yet things are still in a stage that makes all prognostications as to how the war will end a mere guess. There is extensive and intensive propaganda carried on by both sides, so that we get very little absolutely reliable information, except in cases where there have been decisive events, as in the case of Poland. It is as yet uncertain what course Italy and the Balkan nations will pursue in case the war becomes world-wide, or whether Germany and Russia will remain hard and fast allies in case of a general lineup. Nations, like individuals, are living for self-interest; and the fortunes of war will probably determine on which side of the conflict these (now) neutral nations will be found in case of a general world-wide conflagration. Let Christian people continue to pray for peace.

A DAY OF PRAYER FOR ISRAEL

Workers among the Jews in America, Europe, Palestine, and other lands agree that the hearts of the Jew are more open and receptive to the Word of God and the Gospel message today than ever before. The terrific persecutions in Europe, the troubles in Palestine, and the ever-increasing anti-Semitism throughout the world, have softened their hearts and made them long for security and rest of soul.

Such conditions constitute an urgent call for a great forward movement of prayer and effort on the part of Christian people to reach the Jews with the Gospel and the Word of God. In answer to a mighty volume of believing prayer, and in response to an army of consecrated Christians placing God's Word in the hands of the Jews, might it not be possible that large numbers of them may speedily be born again into the Kingdom of God?

In view of the terrible plight of the Jews, and the opportunity facing us as Christians, we the undersigned appoint Friday, December 1, as an International Day of Prayer for the Jews throughout the world:

H. A. Ironside	Will H. Houghton
Charles G. Trumbull	Charles E. Fuller
Louis T. Talbot	Donald G. Barnhouse
Max I. Reich	L. Sale-Harrison
Coulson Shepherd	George T. B. Davis

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

The group of about 75 members of the Sharon Mennonite Church, near Plain City, Madison Co., Ohio, were unfortunate in losing their church building on Oct. 15, that had only been in the use about 21 months, and not entirely finished, when it burned to the ground. They are planning to start rebuilding at once, and will greatly appreciate any help you may be led to give.

Please send contributions to Noah Frey, Treasurer, Plain City, Ohio.

Very sincerely yours,
S. E. Allgyer.

ANNOUNCEMENT

The 36th annual meeting of the Old People's Home Association is to be held, D. V., at the Home at Oreville, Pa., (one mile west of Lancaster on the Harrisburg Pike), on Saturday, Nov. 11, at 1:30 P. M.

Sermon by Bishop Mahlon Witmer, after which there will be an election of officers and other routine business will be transacted. Everybody invited. Shelley Musser.

I have noticed this, that when a man is full of the Holy Ghost he is the very last man to be complaining of other people.—D. L. Moody.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

November 2, 1939

JOHN R. MUMAW, Editor

EDITORIALS

MISSION STUDY COURSES

On another page of this issue you will find an article by M. C. Lehman telling us about the mission study courses provided by a special committee appointed by the General Mission Board in 1932. He has been serving as chairman of this committee and has made a special study of the need for this kind of study in the Mennonite church. He speaks from a real conviction that such studies in the local congregations will make a definite contribution to the work of missions.

People need to become acquainted with the field if we want to expect them to support our mission endeavors both in America and in foreign lands. Our Mennonite constituency has always been very responsive to the definite needs presented to the Church. It is not difficult to get support for a worthy cause if the needs are properly and faithfully presented to the people. It is believed the studies offered in this Mission Study Course will help greatly to arouse interest in the present activities of the Church. They touch on a variety of missionary appeals and present some very clear visions of the soul needs of the unsaved masses. If you are interested in having people in your congregation become missionary minded you ought to do all you can to encourage and arrange for classes in your community.

With the great task of world evangelism before the church we need to be getting people ready to meet the challenge. Church members need to be consecrated to Christ and the Church. People need to be trained for the various kinds of service that need to be done. Workers need to be equipped with a knowledge of the Word and of the field. Lives need to be shaped into vessels meet for the Master's use. Mission study classes in our Mennonite communities will make a real contribution to this felt need throughout the Church. It may be there are some people in your congregation waiting for someone to suggest and promote this kind of activity for

them. They may have a deep conviction of the need for preparing for some particular missionary call. You can supply that need by taking an active interest in starting a class of mission study for your people.

Christian workers need some way of finding their place in life. God has a work for every one who answers the call to salvation. Some are chosen to go to foreign fields. Others are asked to go into the cities of America. A larger number are invited to help in the rural districts. All Christians are expected to live for God as a witness to Christ in the local circumstances and environment.

No one can escape having a share in the missionary program of the Church. Nor should any one wish to evade any responsibility in this matter. It is a privilege to be engaged in the great cause of Christ. Mission study classes will help a large number of people to find the field of service for which they are best fitted. It will give God a chance to use the knowledge of the need of this field or that to deepen conviction or He may even use it to indicate a definite call to service.

MISSIONARIES ARE AMBASSADORS OF CHRIST

Not human experience, but divine redemption through Christ.

Not economic deals, but the Gospel of Christ.

Not human culture, but spiritual conversion.

Not personal reforms, but liberation from sin.

Not laws of earthly progress, but God's forgiveness for sin.

Not social reform, but spiritual salvation.

Not a new organization, but a new creation.

Not the benefits of civilization, but the blessings of Christ.

From Miss. Review of the World, April, 1937.

MISSIONARY DAY OBSERVANCE

There are many ways in which this day may be observed in various congregations throughout the church. It is not to be expected that every one will be inclined to feature the same kind of program nor is it necessary to think that this particular day is the only time that can be set aside for the purpose of promoting missions in your Sunday school. The important thing is to have some day set aside and have some kind of program to emphasize the missionary interests in your congregation some time during the year.

The Commission for Christian Education and Young People's Work is co-operating with the Mennonite Board of Missions and Charities in the encouragement of missions by recommending the third Sunday of November as a time suitable for special missionary emphasis in all our congregations. A descriptive

(Continued on page 677)

A WINNER OF SOULS

Aaron Mast

(This is the mission sermon that was preached at the annual meeting of the Mennonite Board of Missions and Charities held at Fairview, Michigan, June 18-20, 1939.—Ed.)

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

1. Preparation in Soul-Winning.

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth those that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honor and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:19-21).

This scripture shows clearly, the soul winner must be clean in his own life. David prayed, "Create in me a clean heart, O God, then will I teach transgressors thy ways." A soul winner must not only be saved; he must also be clean.

Isaiah gives us the vision of the Seraph calling, "Holy, Holy, Holy, Lord God Almighty." Then the prophet saw his guilt, and the guilt of his people, and he cried, "I am a man of unclean lips." Quickly an angel flew with a live coal from off the altar and said, "Lo, this hath touched thy lips, thy iniquity is taken away and thy sin is purged." Then when Isaiah heard the voice saying, "Whom shall I send, and who will go for us," he answered, "Here am I, send me."

God places cleansing of life before service. In Rom. 9:1-4 Paul had a real heart yearning for his kinsman when he said, "I have great heaviness and continual sorrow in my heart." Until a winner of souls has a yearning and burning for the lost as this man of God had, his labors will be unsuccessful.

In Ezek. 9:4 we hear a voice cry, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

If Christ wept over the city of Jerusalem, should we not weep over the lost all around us?

II Timothy shows us that we need not only a preparation of heart, but we need also a preparation of mind. The soul winner must be able "to rightly divide the Word of Truth;" the simple fundamental truths that teach the way of life. We need to show the lost their sins. Soul winners must know the Book, in order to be enabled to tell the redeeming love of the Lord Jesus Christ.

2. Purpose in Soul-winning.

"So built we the wall, and all the wall was joined together unto the half thereof, for the people had a mind to work" (Neh. 4:6).

The enemy had broken down the walls that Nehemiah undertook to build up. He called on the people to help, and all had a mind to work. If we would work for Christ we must have an invincible determination that cannot be set aside.

A certain sea captain was making his first trip, and a record trip at that. He crossed the Atlantic with splendid speed, straight on his course. As he passed in sight of a steamer he heard the cry for help from a sinking ship. But he kept on his way. He entered New York harbor in splendid time, making a record for his ship, and he was congratulated for his success; but as he heard their praises and applause it seemed to hurt him. He could not get rid of the vision of the sinking ship and the cries of "Help," "Help." And the cries grew louder and he became a mad man, crying, "Can't you see the sinking ship. Hear their cries. Stop the engines. Save those drowning folks."

How many there are that be so deeply engrossed in earthly pursuits, that they have no ear for dying men and women. We need to fall on our faces and consecrate ourselves to God for winning souls.

3. The Plan in Soul-winning.

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (John 4:5-7).

The best plan in soul-winning is the one by one method of reaching the lost. Jesus says he "must needs go through Samaria." He planned His work. He had a vision of a lost woman. She possessed a broken spirit and a contrite heart. What she needed was the personal touch of Christ. Jesus sitting on the well curb, wearied of His journey, talking to the woman about salvation of her soul, won her heart.

Hand-picked fruit is the marketable fruit. We want to impress the importance of personal work. The unsaved are staying away from church services more than ever before. We must GO where they are and win them one by one.

The eunuch had been to Jerusalem to worship and was returning without the long sought for peace in his soul. The Holy Spirit saw his longing and commanded Philip to speed along the road to Gaza. He overtook the colored man and found him reading the prophet Isaiah concerning Jesus. Philip opened the conversation in a query, saying, "Understandest thou what thou readest?" The eunuch answered, "How can I unless some one guide me."

The great need of lost men is some one who knows the way of life to guide them and to explain the message of the cross. May the Lord help us to be equipped to do personal work and tell the story of the Man who died for us.

4. The Place of Soul-winning.

"Return to thine own house, and shew how great things God hath done unto thee."

The first place of soul-winning is in our own homes. Win those next to us unto God. How many young people are hindered in their longing after God because of those of their own household who are indifferent to their lost estate.

So often the ones at home would be at a loss if their unsaved loved ones asked them to point to them the way of salvation. If we can't talk Christ to the ones at home, to those who know us best, the reason may be because of our life behind the scenes. Our homelife may be inconsistent with our profession. If we can talk to some other brother or sister better than talk to our own, the reason may lie in the fact that our own brother and sister know us too well.

The second place to do personal work is in the Church and Sunday school. There are those there who need words of encouragement. Soul winning churches are those where Christ is faithfully preached in the pulpit, and where Spirit-led personal workers are active in the pew.

Another place for personal work is on the street and on the highway. Here one can give away tracts and religious literature.

5. Prayer in Soul-winning.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not . . ." (Luke 22:31, 32).

If we would win souls we must pray for them by name. The Old Testament priest had a two fold work. He was to tell the people about God, and he was to tell God about the people.

Now, we are all God's priests. Our duty is to press upon the people the story of the cross and the risen Lord, and the coming Christ. We are not qualified for the work until we have spent sometime with God.

Before Spurgeon stood before gathering crowds he spent a season of time with God in prayer.

David Brainard pleaded with the Indians of the far-off northlands. Think of him in agonizing prayer as he kneels in the snow, and there he pleads until the sweat rolls off his face.

Livingstone travelled through the African wilds and taught Christ, where he spent nights with God in prayer. After many years of hardships and privations, he completed his task that lay heavily on his heart and was found dead on his knees.

Eleanor Wood wrote a letter to the Belleville congregation, November 10, 1938. Following are a few extracts:

"Your prayers and kind remembrances are greatly appreciated by everyone of us of the EMANUEL HOME. Many times the following prayers are poured out for you as the girls take part in the prayer meeting. 'Oh, Lord, we praise Thee and thank Thee for Thy great blessings which are bestowed on us constantly. Thou hast heard the prayer for them, as Thou hast heard theirs for us.'

(Continued on page 675)

TEACHING OUR BOYS AND GIRLS TO GIVE

By E. C. Bender

"Train up a child in the way he should go: and when he is old, he will not depart from it." Let us turn this searchlight upon ourselves and then decide whether our parents did their duty towards us in training us to give. Are we rich towards the Lord or does it pinch us to give an occasional dollar for some church purpose? I feel that I am safe in saying that with a large majority of us it goes "against the grain" to really give.

This brings me to my subject, "Teaching our boys and girls to give." Why is it that nearly nineteen hundred years after the great commission to evangelize the world that there are millions that have never heard there is a Christ? Is it not largely because of the failure of the Christian church to give? The Jews failed because of self-righteousness and we have failed because of selfishness. We have forgotten the great teaching of stewardship which extends from Genesis to Revelation.

The Jew was required by law to bring a tenth of all his income, and was expected to bring free-will offerings besides. We may say that the Mosaic law was abrogated in Christ and of course with it the Mosaic Law of the tithe. This is true that the principle of the tithe is centuries older than the Mosaic law just as the principle of the Sabbath. It seems quite clear that God has always asked for one-seventh of our time and one-tenth of our income.

The reason for emphasizing this principle here is because we need definite things to teach if we want our teaching to be effective. If we would teach our boys and girls to give, it is quite essential to place a minimum, something concrete, before them. How much more effective our teaching will be if we can emphasize one penny out of ten, one bushel out of ten, one ton out of ten, etc., instead of teaching that we should give if we are able!

Giving is as essential to our spiritual growth and development as Bible reading and prayer. It is important that we teach our boys and girls early in life to study their Bibles and pray; and it is equally important that we teach them to give. This applies to all regardless of how poor some may be.

How shall we teach our boys and girls to give? We could make one sweeping statement and cover it all by saying "by precept and example." First, we must be convinced in our own hearts as to the importance of giving and then practice our convictions. Then, and only then, are we ready to teach giving. Jesus taught much about giving and the right use of money. We should follow His example in our teaching and place the proper emphasis upon giving. Let us teach giving right from the Bible for the Bible is so full of it.

It is not enough that we tell our boys and girls to give and show them how to give by our example, but we must go along with them and help them to actually give themselves. The Quarter Investment Fund has done much towards teaching stewardship. Many of our children take a great interest in this work and we feel sure that as they grow older this spirit of giving will stick to them. The Savings Box is a great teacher if it is properly used. As early as a child learns that money will buy things it should be taught this important principle of giving. The first money that is given to a child should be accompanied by the teaching that a part of it should be given to the Lord. The parent should help the child by making some provision like the savings box and then see that this is consistently carried out. It will require effort on the part of the parent for awhile, but this will soon become more or less automatic.

This giving by the child should not be done blindly. It is essential that the need of the recipients of the gift be brought before him. There should be many messages adapted to the children from our foreign fields, our city missions, the rural stations, as well as our charitable institutions. Then, parents and teachers should see that the children get these messages.

We must confess that in the past we have failed so often in teaching our boys and girls to give, but let us from now on as parents, teachers and pastors carry out a consistent program of stewardship teaching.

Elkhart, Ind.

A WINNER OF SOULS

(Continued from page 674)

"We are privileged to see many spiritual and even physical changes in the orphan girls. For instance, a girl of fifteen, who always did things wrong and unsatisfactorily, could not get her lessons. After continued prayer, she was entirely changed. She began all her duties with prayer and is now one of the most useful girls we have.

"When I think back to the 14th of August, 1937, when the war broke out in Shanghai, the promise He gave me fills my heart with praise and adoration for Him. The promise is as follows: 'He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him . . .' (Psa. 145:19, 20).

"And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (II Chron. 15:5-7).

So we must PRAY and PRAY and PRAY.

6. The Practice of Soul-winning.

" . . . Onesimus, whom I have begotten in my bonds" (Phile. 10).

In a prayer a man said, "I aim to be a better man, and I aim to do more for Christ, and I aim to do personal work." A hunter in the crowd shouted, "Why don't you fire?"

Jesus said, "If ye know these things, happy are ye if ye do them."

While the armies of the North and the South had ceased firing, a young southern soldier said to his colonel, "Hear the boys on the battlefield cry for water. Let me leap over the wall and give that poor fellow a drink." "No, sir, you can't go. A hundred bullets will be through your body as soon as you are seen across the wall." "Oh, hear them call! Please let me go." The colonel gave permission. The boys in blue saw and fired. Then they stopped. They saw the southern lad leaning and holding his canteen and giving water to the men in blue and in gray. The Northern army arose en masse and gave three cheers for the man who risked his life to give a drink to the dying lips of friend and foe alike.

We must take the water of life to dying men and women.

7. The Pay for Soul-winning.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

There is no work so fruitful as soul-winning, and nothing that brings such great rewards. When Paul came to Thessalonica and preached and alleged that Jesus was the Christ, great persecution arose. He was compelled to leave the city. But the seed was sown and a harvest was sure to follow. Later he wrote back in a letter to the saints and reminded them what manner of entertaining he had among them, how they had turned from idols to serve the true God and wait for the Son from heaven.

Then he said a word that should cheer us. He saw those he had won for God standing before the Lord of glory, and he saw those he had led to Christ standing around him. Then he wrote the words in II Thess. 2:19, 20.

Who can doubt the PAY that Christ will give to the one who wins souls. "He that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

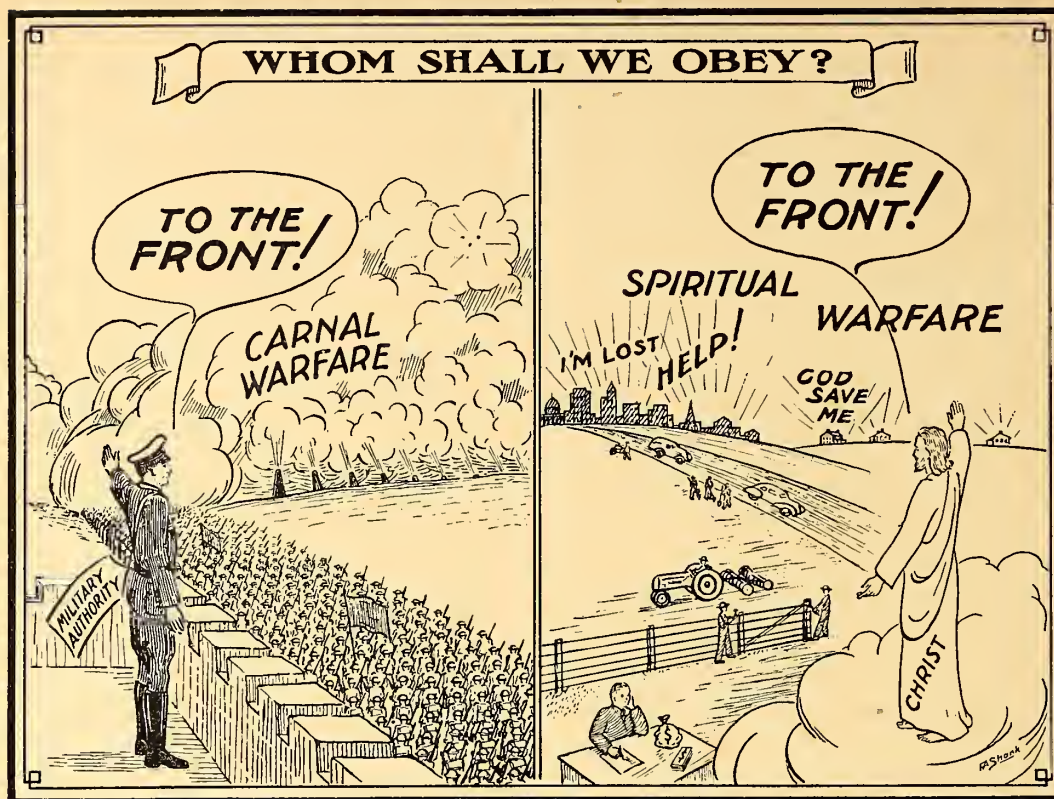
A boy lay dying. He had been saved a few months before. His mother saw his troubled look and said, "Are you not satisfied." "Yes, my way is clear." She saw the look of pain again and said, "Son, if you are saved why such anguish in your face?" "Mother," said the lad, "I MUST MEET MY LORD EMPTY-HANDED." From these words the poet composed the poem.

(See poem on page 678)

Ye shall
hear of wars
and rumours
of wars.

For nation
shall rise
against
nation, and
kingdom
against
kingdom.

Matt. 24:6, 7.



As my
Father hath
sent me,
even so
send I you.

John 20:21.

Go ye
therefore,
and make
disciples of
all na-
tions . . .

Matt. 28:19.
(Margin)

WHOM SHALL WE OBEY?

By Floyd A. Shank

As the rumblings of war jar Europe, while millions of men are answering the call "To the Front" grim-faced and determined, they advance to engage in a bloody destruction of life. But shall Christians obey this call of the military authorities? The Scriptures are very definite in their answer to this question. Christ says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39. He gives additional teaching of love and good will to all mankind, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

Though the men holding positions of authority in the government "are ordained of God," and are ministers of God "to thee for good" (Rom. 13), they are not of Christ's spiritual kingdom. Throughout history one can read of unsaved men holding high offices in the governments of the world. Yet God used those same men in fulfilling His plans for the nations. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Psalm 76:10. Christ infers that the kingdoms of this world fight, but He clearly states that members of His Kingdom do not fight: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18:36. The servant of the Lord must not strive." II Tim. 2:24.

If military authorities demand that members of Christ's Kingdom fight, the Scriptures give the reply, "We ought to obey God rather than men." Acts 5:29. This statement was made by the apostle Peter when he openly disobeyed government-authority in order to obey God. These early Christians were willing to take the consequences for their stand. God has not promised to keep His children from persecution. In fact, He says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12.

Here is where we come to the other side of the picture. Though Christ has commanded His followers to love their enemies and do good unto their persecutors and pray for them, such commands are rules setting up the official attitude for members of His Kingdom toward hostilities. The pri-

mary business of the church is not to make the lives of sinners more comfortable. But the great work of Christ's spiritual Kingdom is the saving of souls. Christ clearly states the purpose of His coming in Luke 19:10: "For the Son of man is come to seek and to save that which was lost." He further says to His followers, "As my Father hath sent Me even so send I you." John 20:21. Each Christian should ask himself the question, "AM I MAKING THE SAVING OF SOULS THE GREATEST WORK OF MY LIFE?"

If any church member is engaged in any business that does not have for its main purpose directly or indirectly the salvation of souls, he is placing some other interest above that of the Kingdom and is not worthy of Christ. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matt. 10:37-39. Any person who holds other interests above that of Christ shall lose his soul.

The only people who find the spiritual life satisfying are those who turn over every interest and possession to Christ. It is our Lord's business to know whether a portion of those things shall be given back to the individual Christian as a stewardship. Many professed Christians get down on their knees and tell God they dedicate everything that they have to Him. But they do not ask, "Lord, what wilt Thou have me to do?" and wait with an obedient mind for the answer. They hurriedly get up off their knees and start tilling their fields and counting their money. If they should be asked about their selfishness, some would be ready to reply that they are only stewards over these things and are faithfully trying to accumulate all the money they can. They may be self-styled stewards, but their selfish motives make them unworthy of Christ. If anyone should think that this teaching is too narrow, he should read Matt. 19:21, 22. Christ has the right to make any demand that He pleases on a Christian's material possessions.

The objection may be raised, "But we need things to eat and wear." That is true. However, many needs are only wants. The average American lives in the midst of luxuries and conveniences that kings, a century ago, did not so much

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MISSION STUDY IN OUR CONGREGATIONS

By M. C. Lehman

One marvels at the wonderful expansion of the early church as recorded in the book of Acts. A quest for the reason for that expansion is natural. What factors helped in making the church grow so fast?

The home congregations at Jerusalem and Antioch had a vivid sense of mission because they regarded the risen and glorified Christ as having fulfilled His promise to send the Holy Spirit to give power to witness unto Him unto the uttermost parts of the earth. The apostle Paul was the leading human character in that movement of expansion and his urge to make the salvation of God through Christ known to the uttermost parts of the earth, was his master passion.

Paul also realized the necessity of keeping the churches he established in the foreign field, in close touch with the congregations at the home base. He went to the home churches and reported as to the progress of his work abroad. At the Jerusalem conference he made clear the problems of his foreign converts. As a result the churches in Palestine and abroad remained in one holy fellowship. The churches at Antioch and Jerusalem kept up lively interest in "foreign mission work." The churches abroad felt they had connection with an established base.

A lesson for the church of today comes from this set of circumstances. The Jerusalem and Antioch churches benefited largely by their knowledge of the spreading of God's Word. Does not the church of today need a knowledge of its own expansion in the home and foreign fields? Many Canadian and American churches can testify to blessing received from learning about the progress of God's work abroad. It is always inspiring to a Christian to learn about souls being saved.

Our own church has provided a way whereby the knowledge and inspiration that comes from learning about the progress of God's work, may be had by the Brotherhood. The Commission for Christian Education under the advice of the Mennonite Board of Missions and Charities has outlined a course of study which includes books on India, South America, Africa, Rural Missions, Personal Evangelism and Missionary Biographies.

The aim of the course is threefold; (1) to acquaint our people with the fields of service available to us and to impress them with the spiritual needs of the unsaved masses; (2) to help to equip our people as workers in the great harvest field of the Lord; (3) to help workers to choose fields of activity in which they are especially fitted. We believe that the studies in the course outlined below will be of special value to our young people, but anyone can take the work with much profit.

The different courses are arranged to cover approximately

twelve lessons, with a recitation period of not less than forty-five minutes and not less than one hour's outside preparation. Weekly lessons are ordinarily to be preferred, but classes can be held as often as those who enroll may desire.

Two courses may be covered at one time by having two recitation periods in the same evening, or if desired, a unit of teacher training may be studied during one period and a mission study unit in the other. The Mission Board has arranged to give, upon recommendation by the teacher of the class, a certificate of credit to each pupil who satisfactorily completes one book or unit of study, and a well designed diploma to all who complete six or more approved units or studies in the course.

The following list of books are the text books assigned for each of the study units. All but two books are newly written books, and all are filled with interesting and up to date information. All but two are by Mennonite authors. They are all available at nominal prices from our Publishing House at Scottdale, Pa. The titles to books indicate the nature of the subject matter contained in each study unit.

Exalting Christ in the City, or; The Why, What and How of City Missions, by J. D. Miner.

Studies in Mennonite City Missions, by Alta Mae Erb.

Africa Calls, by Ada Zimmerman and Catherine Leatherman.

Our Neighbors in South America, by J. W. Shank.

The Missionary Movement Among Lancaster Conference Mennonites by Ira D. Landis.

Our Mission in India, by M. C. Lehman.

The Christian Worker, by Daniel Kauffman.

Present Day Religions, by J. D. Charles.

Pioneers or Biographical Sketches of Pioneer Workers in the Missions and Institutions in the Mennonite Church, by J. S. Umble. (In the press.)

The World Goal of Missions, by I. E. Burkhardt. (To appear very soon.)

Studies in Soul Winning, by Frederick P. Wood.

Personal Soul Winning, by William Evans.

The Board urges that mission study classes be organized in our congregations, and especially urges that young people take up this work. If you desire to organize for class study get as many interested as you can, meet at some convenient time and place to talk things over, select some consecrated and qualified leader or teacher, decide upon what book you wish to study and proceed with the work. All this should be done with the knowledge and approval of the ministry of your congregation. Valuable supplementary material for study will be the annual Mission Board reports, copies of your mission paper and the Mennonite Year Book and Directory.

Ann Arbor, Mich.

EDITORIAL

(Continued from first page)

ulletin is being distributed again this year hoping that it will help to stimulate interest in observing this day and that it may be of some use in giving information about the various mission interests of the church.

One of the special features of this day is to recognize the missionary activities of the boys and girls who have made quarter investments during the year and the missionary interests of those who have made use of Savings Boxes. It is generally expected that he returns from the investments be brought in on this day and be turned over to some one of the congregation who will then send the total amount

to the treasurer of the Mission Board.

The religious training of a child is incomplete unless it includes some means of creating in him an interest in missions and in the support of missionary activities. Just as we hope to lay a foundation for future convictions in matters pertaining to doctrine while the child is in the formative period of life so we must make early missionary impressions that will assert themselves in later life. The Church needs men and women who will become strong supporters of the cause of missions. There will be a need of missionaries to send out into distant lands and into near-by districts. We need more people who feel the urge to help the lost in our home communities. We can help to build a

missionary church through a consistent program of missionary education that makes good use of the opportunity to mold the thinking of our girls and boys.

There are a number of ways in which we can have the mission spirit make a desirable impression upon the minds of children. They learn much through their reading. For that reason they should have access to many good missionary books. The Missionary Day program might include the encouragement of certain books in your Sunday school library that are given to the promotion of missionary interests. Parents and teachers should encourage their children to read the missionary messages that appear in THE WORDS

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THE FINANCIAL SITUATION OF MISSIONS

By S. C. Yoder, Secretary
Mennonite Board of Missions and
Charities

A number of men are still living who helped to launch the first organized missionary effort under the auspices of our branch of the Mennonite Church. At that time the number who had a vision of what the Church could and should do was small. Their work was beset with many obstacles, chief among which was a lack of knowledge as well as a lack of interest in such an undertaking. Since then things have changed. Interest has increased; institutions have multiplied; the work has expanded into four continents, and many souls have been saved.

From the small beginning of forty-seven years ago the work has grown until today city missions are scattered through the United States and Canada, while foreign missionaries are occupying important positions in India, Argentina, and Africa. Up to this time fifty men and women have served in India, more than a score have gone to Argentina, and a similar number are employed in Africa or will soon be on the way. In addition to this devoted company of men and women of God, the number who are engaged in our city missions, charitable homes, and hospital will run into the hundreds. Besides this, there is the host of unnamed souls who are patiently and faithfully giving their time and energy in indirect or perhaps less conspicuous ways to promote the work of the Kingdom, and we are led to say as did the Psalmist, "The Lord gave the Word; great was the company of those that published it."

In making any kind of a survey it would be entirely unfair not to mention those who gave of their means to make the work possible and keep it going. From the small sum of money given during the first year, contributions have grown until at present the Church has invested in the soul-saving enterprise, almost a million dollars consisting of buildings, equipment, annuities, and endowments. In addition, there are the annual contributions from all parts of the Church which amount to many thousands of dollars. By far the greater part of the money to erect buildings, purchase equipment, build up endowments and annuities and maintain the work, has come from the members of our own Church. In a number of cases, sums of varying amounts have been received from the outside, but the amounts were not large in comparison with the total contributed by the brotherhood.

The trying years of the last decade, the prolonged uncertainty in the economic situation, the extended period of

drouth with its resultant crop failures, financial difficulties and unemployment, has created problems not only for the people themselves but for the Mission Board as well.

At the present time the Board finds it necessary to borrow money to carry on its work. There have been times in the past when this was done, but by the end of the year the income from contributions was again adequate to balance the budget. The policy of borrowing money to conduct charitable and mission work, of course, cannot continue; and it is with the confidence that the income from contributions will increase during the coming months that the Executive Committee resorts to it now. In this connection it may be of interest to know the situation as it now stands. On September 30 the committee had borrowed \$30,100.00 and had checks in transit amounting to \$19,325.06, which made a total of \$49,425.06, for which it was responsible. It had in the bank \$5,351.37, to offset the above amount which left an amount of \$44,073.69, for which it was liable on that date. Naturally, such a practice cannot continue, and the question rises what to do. As the Executive Committee sees the problem, there are a number of ways in which this emergency can be met.

1. By reducing the work and recalling some of the missionaries. This the committee feels is not advisable, except as a last resort. The churches and institutions in both Argentina and India are already undermanned due to the return of a number of missionaries to America either temporarily or permanently, on account of health or family conditions. A further reduction of our working force will seriously hamper the work, though it can be done if necessary.

2. The situation may be met by asking for greater economies in the operation of our missions at home and abroad. This will involve the curtailment of operations, a suspension of some lines of work, and possibly a reduction of allowances, which are already low. My appeal now is that city missions and all others wherever possible reduce the cost of their operations as much as possible and refrain from drawing any more from the Treasurer than necessary.

3. It can also be done by increasing the offerings, which is the most desirable plan and it is the hope of those who are responsible, that there will be a substantial increase of giving all along the line during the rest of the year.

The solution, however, will likely have to come through modified forms of all three of the ways mentioned above. As Secretary of the Board during the past eighteen years, I realize that many of our people are giving sacrificially and are denying themselves of

things they could well use, in order that the Lord's work may go on. As a Mission Board we want to honor and respect that spirit and not impose upon the givers, burdens too heavy to bear. In the past we have faced such situations together and when the needs were made known, the people never failed to respond. I believe it can be done in the same way again and the Lord's work will go on unhindered.

At present there are a number of things that should be done. Extensive repairs should be made in some places. Some of this can and will have to be postponed. The State Board of Health of Kansas insists on the construction of an isolation ward at the Children's Home at Kansas City for the segregation of those who are afflicted with contagious diseases. To do this, will cost between four and five thousand dollars—perhaps more. The Board had hoped to make this necessary improvement this fall but it appears now that it cannot do so. Other expansion projects will also have to be postponed until some later date or abandoned altogether.

Bro. Ezra Bender, the Treasurer, is putting forth an effort to secure pledges for the support of missionaries, orphan in India, Bible women, missionary children, and native teachers. We believe that individuals, Sunday schools, Sunday school classes, churches, young people's meetings, and other organizations will respond again as they always have in the past and make possible the continuation of the work that has been so fruitful in bringing the message to the lost of the world.

Let us then make this a matter of heart-searching prayer and following the leading of the divine Spirit in our response to the need, so the work may continue to the glory of His Name.

Goshen, Ind.

MUST I GO AND EMPTY HANDED?

"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet.

Cho. "Must I go and empty handed,
Must I meet my Saviour so?
Not one soul with which to greet Him,
Must I empty handed go?

"Not at death I shrink nor falter,
For my Saviour saves me now;
But to meet Him empty handed
Thought of that now clouds my brow.

"Oh, the years of sinning wasted,
Could I but recall them now,
I would give them to my Saviour,
To His will I'd gladly bow.

"Oh, ye saints, arouse, be earnest,
Up and work while yet 'tis day,
Ere the night of death o'ertakes thee
Strive for souls while still you may.

"There is a way that seemeth right unto man; but the end thereof are the ways of death."

CITY MISSIONS

Hutchinson, Kansas
(215 So. Pershing)

Greetings in the Master's Name:—Our revival meetings have passed into history, all too soon. We had nice weather and a well-filled house every night. There were 12 converts and 8 renewed their vow with God. Many more were under conviction, but were not willing to take the simple way of the Cross; but we thank God for these 20 precious souls who came.

In our visitation work we had the pleasure of seeing a man of 84 years accept the Lord as his personal Saviour. He lives in a two-roomed house, all alone, and is a little deaf; but he is very much concerned about a dear friend of his who is bedfast. He has a ringing testimony. If each one of us could lead one soul to Christ what a wonderful revival we would have! May God continue to bless Bro. Miller in his labors for the Master.

The past month Brethren John Thut, Oliver King, and Andrew Bontrager preached for us.

Sunday, Oct. 1, we were privileged to have the young people from Crystal Springs give a program, followed by a sermon by Bro. Gideon Yoder.

We certainly wish to thank all who made it possible for us to have the gas heater installed. It is wonderful how the Lord has been blessing us both spiritually and physically. Today we received a nice assortment of provisions from the West Liberty congregation. May God richly bless the givers.

Many have asked us what our greatest need is at the present time. Our spare bedroom floor and window casings have never been finished, and the snow can blow in quite easily.

This afternoon Sister Headings and I walked 5 blocks to see a little girl who once attended Sunday school. As we came near the two-roomed shack in the deserted district, a mother of 8 children met us at the door and asked us in. She started giving her life story, saying her husband died 5 years ago, and since that time she has lost 3 children. Two have been put in private homes and she is trying to keep three at home. Two of them are in school. Her oldest boy is 17 and can't get work. The little boy is still going barefoot. They haven't had anything to eat since Sunday morning and little Johnnie, with big tears in his eyes, said, "Mother, I'm so hungry"; and she in answer said, "Don't cry; it will make you weaker." We want to take them some groceries in the morning.

We ask that these poor people and many others may be remembered in

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BOOKS FOR MISSION STUDY

By Mennonite Authors

Studies in Mennonite City Missions

By Alta Mae Erb. This is a new book which treats on the origin and activities of our city missions, our charitable institutions, such as old people's homes and children's homes, and our mission Sunday schools. Experiences in the work are given in many instances by statements from the workers themselves. The book is especially designed for young people of junior and high-school age, and suggests many projects which young people will enjoy doing to give expression and make practical the things they have learned. However, the material of the book is sufficiently advanced for study by mature people and interesting enough to make a good reading book. It will make a valuable addition to home and Sunday-school libraries. The book contains many illustrations. 224 pages.

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Exalting Christ in the City

By J. D. Mininger. The subtitle of this book, "The Why, What, and How of City Missions," indicates quite well the nature of its message. It was especially prepared as a mission study textbook, but it serves also as a manual for city mission workers. Moreover, it will be found to be a valuable help to every Christian worker, whether laboring in the city, the rural or foreign field, or in the home congregation. And so while it is one of our most valuable and interesting mission study books, it carries an inspirational and helpful message to ministers, Sunday-school teachers, personal workers, and every one who is interested in the work of the Lord. It covers an entirely different scope from that of "Studies in Mennonite City Missions," and for that reason classes can profitably study both books. 215 pages.

* * * *

The Missionary Movement among Lancaster Conference Mennonites

By Ira D. Landis. This new book gives a carefully prepared sketch of the rapid growth of the missionary movement in the largest Mennonite Conference in America. It was prepared under the direction of the Eastern Mennonite Board of Missions and Charities and is endorsed by the Mission Study Course Committee of the Mennonite Board of Missions and Charities. It will make a profitable study for all who are interested in the growth and development of the missionary movement in the Mennonite Church. 119 pages.

* * * *

Our Mission in India

By M. C. Lehman. This book, published early in 1939, is our newest addition to our Mission Study series. It supplies an urgent need, for it is quite a number of years since we have had a new book on our India work. We are indeed glad that

we now have a study book that is up to date and that will bring our young people and others into vital touch with the present activities of the India field. It is not offered as a history, but as a survey and study concerning our India work with a view to determine: (1) The results of the work and the expenditure; (2) The methods used in the attainment of such results as will be found; (3) What lessons for guidance for future missionary policy and encouragement for further effort may be learned.

* * * *

Our Neighbors in South America

By J. W. Shank. This is a recent junior book especially designed for Mission Study Classes, Summer Bible Schools, and for reading in the home. It is a study of the entire South American field and gives an interesting history of the work of the Mennonite Mission in Argentina. This is the book that no doubt many classes have been waiting for. It fills a real need. Illustrated. 118 pages.

* * * *

Africa Calls

By Ada M. Zimmerman and Catherine Leatherman. This is a new book designed particularly for juniors. In an interesting way it gives a description of the land, people, and religions of Africa in general, while the closing chapters treat particularly of Tanganyika and the story of the opening and present work of the Mennonite Mission in that province. It also is true of this book that, while designed particularly for younger students, it is sufficiently advanced to be used in adult classes. Many interesting illustrations, as well as a few very helpful maps, are found in the book. 145 pages. A manual for teachers is available for all teachers of classes.

* * * *

The Christian Worker

By Daniel Kauffman. This book abounds in practical suggestions and directions to the Christian worker in the home, in the home church, in the home community, in the rural field, in the city missions, and in the foreign field. Designed for class work. This is a book that does not become obsolete. 135 pages.

Paper binding \$.35
Dozen copies, each30

* * * *

Present Day Religions

By J. D. Charles. This book gives a description of the leading religions now in existence. Not only Christianity but also pagan religions with which the missionary comes in contact are held forth in the light of truth. It has both a missionary and an instructive message, giving added reasons why the Gospel of Christ in its purity and fullness should be carried "to the uttermost part of the earth." 109 pages.

MISSIONARY IMPLICATIONS IN THE OLD TESTAMENT

By J. Paul Sauder

Though God had set His all-knowing love upon the sons of Jacob, yet He always taught those same sons of Jacob that His love was extended toward all men who turned to Him in truth. He early provided a method whereby the stranger could become an Israelite, and it is interesting to note that our Lord was the lineal descendant of at least two heathen women who thus entered the commonwealth of Israel. What an implication,—the Son of God, the Son of Man, by two heathen mothers, and one of them a former harlot. What becomes of the pet phrase of too many of us who say "our people?" Whose people indeed! Why God's people.

"And none was healed save Naaman the Syrian." Even after they had seen it demonstrated, no one came to the prophet to be healed of his leprosy, and the Master uses it as a talking point to prove His point that "outsiders" often put the "favorite sons" to shame. They often do today, too. And didn't that little girl have the missionary spirit, recommending a cure for the captain of the host who had carried her away from home and friends? I hope to talk to her some day. What a wonderful missionary!

Psalm 2:8. Riches for the asking! The heathen for an inheritance, and not all heathen live far away. What does the Chinese laundryman believe? Do you really know?

"Tell his glory among the heathen," was a command to Israel. The honor of the Lord and His sure judgments were the burden of many a prophet's message. Never mind if they did not heed; tell it just the same; they must not go to judgment in ignorance.

And then we come to Jonah. What a long story, and how critical he is of himself in his narrative of his own self-will. Through it all is God's fixed law to be just, and His fixed policy to be merciful, and His constant plan to use human messengers to those whose store of mercy is almost used up and, who are about to be cut short in judgment. Old Jonah knew that God was merciful; he had told God that he was soft-hearted before he started on his trip of rebellion. But God gives lessons to Israel. God wouldn't hurt a cow if she were owned by a repentant people, and much less innocent children. But such a message seemed lost to Jonah, and we in our day lose the force of it also, that is, if we are not Christians. But you, dear reader, being a Christian, hope for mercy for the innocent child and beast, and so are anxious to carry the message of repentance to lost cities so that the children perish not. Oh, dear one, if your interest is not one hundred

per cent in this matter, may God give it increase. Don't be a Jonah. Tell the message gladly, not grumpily, from a sense of duty as he did. And don't buy an excursion ticket in the other direction to avoid telling the evangelistic message. Learn better than the Israelites learned.

Listen to Isaiah calling to Israel that at some future date the "isles will wait for his law." Why heathen lived on the isles! No matter; they will call just as loudly and wait just as truly as Israel. Do you get the lesson? We consider ourselves custodians of a full Gospel. Can we look forward to the day in which others will conserve it as faithfully as "our people" do now? "Our People," indeed! May God's true-hearted ones be "our people," and may we fondly anticipate the day when folks whom we know not will join in "waiting for his law."

And in the last book of the Old Testament we find Malachi declaring that God said, "My name shall be great among the Gentiles." And indeed the Gentiles have exalted His name more these past two thousand years than the Jews ever did. Who prints the Word of God by the millions of copies, and gives it away? Who provides the funds for the printing of the Word for the blind at a loss of over ninety per cent of the cost of printing? Who prints the tracts, writes the magazines, preaches the Gospel to the poor, runs the missions for the spread of the Word? The Gentile, in fulfillment of Malachi's prophecy. Did you ever see a Jewish mission established for the dissemination of the Word of God among the masses? No, you haven't, because, as Paul said, "The branches were broken off" and the Gentile has been "grafted in." And you won't see such a mission either until the Jew accepts the crucified One.

Yes, the Old Testament is missionary. While God's dispensation was intended to make a holy nation and a peculiar people out of the Israelites, He at no time gave them "patent rights" on the truth of His Word and will; they were to share it. As a nation, they failed, and hounded those who had succeeded in sharing the message to the ends of the earth. And the "oracles of God" were removed from the custodianship of the Jew and given to the Gentile. Now Mennonites, and Baptists, and Presbyterians, and professed Christians of other labels have an open Bible, and are faced with the choice of giving or not giving the Word. And the lesson of the Old Testament is that if you won't give it, you'll lose it, and the lesson of the Jewish Christians of the New Testament is that if you unlimber yourself, and GIVE THE GOSPEL to those who aren't "our people" you'll keep it. Do you want to keep it for yourself, your children, and your grandchildren,

MENNONITE GIRLS' HOME

Reading Pa.

Dear Readers of our Gospel Herald,

It is a great blessing to fellowship together directly. As time goes on and I observe how our family of girls waits eagerly and impatiently the coming of the next Gospel Herald, I am sure that even indirect fellowship is sweet when it is in Him.

Our Girls' Home can never be run with the regularity possible in the average home. In summer it is even more difficult to have a definite system than at other times. We closed our agency again for a month. This is the third year to declare a vacation from July 15 to August 15 for our Employment Service. During this time of summer many city people go on a vacation while others put their children into camps. This means that less household help is needed. So, we close our agency and I go on a vacation. This is a financial saving to the Home. Girls come and go as they please. The Home is not really closed. However, there are no meals served and the house looks about as other houses do when there is no "Mama" to keep them.

Esther Lapp, Columbia Falls, Mont., Ruth Moyer, Blooming Glen, Pa., Leah Kauffman, Mattawana, Pa., Grace Fisher, Gap, Pa., Grace Shank, Waynesboro, Va., Mary Hoover, New Holland, Pa., and Pauline Marks of Reading came from our church schools to spend the summer with us. Mary Hoover, Esther Lapp and Grace Shank are staying through the winter. Rosa Lewis and Helen Wissemann returned to their homes near Grantsville, Md., Edna King has gone to Hannibal, Mo., to help in the mission.

The last girls to join us are Ella Yoder, Greenwood, Delaware, Agnes Wingard, Johnstown, Pa., Marie Bauer, Harper, Kansas and Gertrude Shaner, Scottdale, Pa. We wish that many more fine, Christian girls would join us. I cannot offer fifteen dollars a week to all girls. Still, I can place many more if they are willing to start at a reasonable wage and work up. Our average wage is about nine dollars a week.

We continue to appreciate our Home. This summer we enjoyed our yard more than ever before. Through the kindness of one of our girls, Lena Wenger, we have a comfortable lawn chair. While it does not accommodate all of us at one time, it does help to attract us to the back yard. Recently Uncle Ben finished and the girls are furnishing the room above the garage. We mean to use this room as a sort of retreat. You who have lived where

(Continued on next page)

and generations yet unborn? THEN GIVE IT.—Missionary Messenger.

INDIA MISSION PAGE

Balodgahan

In the last Mission News I mentioned that we needed a few good rains. We are glad to say that it pleased the Lord to send these, and now the fields have enough water to insure a good crop. Weeding in the fields is still going on, but this will soon stop as the rice is nearly ready to head out.

In about a month from now the cold season begins bringing with it various activities. Health in our community is quite good at present.

On the 24th of this month communion will be observed in our congregation.

Christian Workers' Normal will begin here at Balodgahan on Oct. 18th to last until Nov. 2nd. We trust that all may be helped and may again be revived to put forth more effort in witnessing for Christ. —Sarah Lapp.

A REQUEST FOR PRAYER

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." What a precious promise for these days!

This is the time of year when many people suffer from malaria. Several of the older women in the Widows' Home have had hard attacks and are confined to their beds.

Some of the younger members of the home have also suffered from various diseases. One girl had an operation recently, but she is well again and at work. Seven of the girls were married during the hot season, and unless present plans fail two more will be married in the near future. This is an exciting event in the home.

Bro. Mukut, our Pastor, carries a burden for his people here in Balodgahan. He is going to conduct a Bible study class weekly, for the young people of the village. We are asking the Lord to make this a great blessing to the young folks, and that it may be the beginning of a gracious outpouring of the Holy Spirit. Much prayer has gone up in behalf of several excommunicated members here. Recently two people were taken back into church. They found the way of the transgressor hard but the Lord gave them grace to confess their sin. Several others are still out. One man is very indifferent and seems to enjoy luring others away. He has hardened his heart and is very indifferent. As we look at him we think he is very far from the kingdom, but it is for just such that Jesus came into the world. Please help the Pastor and the church to pray this man back to the feet of Jesus. —Ida Beare.

Dhamtari

ANNUAL SUNDAY SCHOOL DAY

The annual Sunday School Jalsa for the Dhamtari Sunday schools was held August 27th. At this time all the depart-

ments meet conjointly at the Church and each shares in giving a program. The children naturally enjoy taking part in the program and almost everyone is present for Sunday school on this day. Each department gives its report for the year's work. At this time certificates and awards are given to those successful in the annual Scripture examination. This Scripture test is given to pupils all over India. The children and young people take a special interest in this phase of the work. Last year one of our primary pupils, Himmut Singh Martin, had the distinction of getting the highest honor for all primary children in the Hindi speaking area of India. We trust that the interest in knowing God's Holy Word may grow and that it may be appropriated in the life of each one.

REFRESHER COURSE

Recently a Refresher Course was held for our Academy staff. Bro. Graber gave a series of lectures on the Christian Faith and Mr. Menzel of our neighboring Evangelical Mission, lectured on "New Type Tests" and administered a few of these tests. He was accompanied by Mr. Sadhu, the Indian supervisor of their Mission Primary School work, who did testing in our Primary Practicing School. Mr. Menzel also preached at our English worship service and gave two addresses to our student body on the subject of "Snakes".

We feel that this Refresher Course was very beneficial to our school. The facts of the Christian faith were presented in a clear and challenging manner and we were reminded of the important bearing of one's faith upon his life and character. It is the Christian concept of God and His salvation plan that we are anxious to get across to those with whom we work.

In the matter of testing the work of teaching we feel a great need. Ineffective methods of teaching can easily exist with such methods of testing. On the other hand, good testing methods should bring improvement in teaching methods. A leading Indian educator recently stated that the teachers and students of India worship the God of Examinations. Here, if anywhere, it is important that examinations be improved. So we are grateful for this recent Refresher Course for we feel that it has helped to clarify and make real the Christian message and at the same time it also means improvement in the work of our schools.—S. M. King.

Ghatula

THE RETURN

We thank the Lord for our safe return from Darjeeling the last week in August. A few days before and also a few days later the trip to Ghatula would have been impossible on account of high

water; so we were especially blessed in being able to come straight home from Dhamtari. I travelled all day on an ox-cart getting home at 10:00 o'clock at night. The oxen were so tired that I thought of coming the last two miles on foot but the cartmen would not consent and kept plugging the oxen on thru the mud. Bro. Vogt and Virgil came from Dhamtari on the motor-bike.

SADNESS

We were saddened this past week by the unexpected passing away of the little two-year old daughter of Bro. Ezra's (tailor). The child had not been very sick; it had a sore in its mouth but as it could still eat, its parents were not especially concerned about it. But it suddenly passed away in the night. The funeral was held in a downpour of rain.

Bro. Vogt and Deacon Michael both started off for Dhamtari on Thursday afternoon to attend a Ministers' Meeting on Friday morning. When they got to the first river at Sihawa, it was up to a foot over a man's head so they both returned. By the next morning the river was down to the armpits so Bro. Vogt waded across and had his motor-bike carried over and thus he was able to get to the meeting by the afternoon session. Our pastor and 2 deacons did not attend.

Our new pastor has started to have special service for the children after their Sunday school is over. The children seem to appreciate these meetings.

NIGHT SCHOOL

A night school has been started here at Ghatula by the headmaster, Prem. About 25 or 30 illiterate Hindu men come each night to learn to read. We pray that later they may learn to read God's Word and know its truth.—Esther Vogt.

(Continued from preceding page)

street cars, door bells and telephones punctuate every hour of the day, will understand why we are happy with this cozy room.

Sewing circles are still sending us gifts. The last one came from the Salem circle near Elida, Ohio. We are grateful to our Christian friends who use their needles to help us.

Our girls also have a sewing circle. They meet the second Thursday afternoon of every month. We have just reorganized. Ireta Gassman is the new president and Miriam Seitz is her assistant.

We have girls' meetings almost every month. October will be an exception because we do not want to break in on the singing lessons in progress now. At our August meeting Sister Stauffer spoke on "Women in Africa". We were happy to have her meet with us. Margaret Horst.

AFRICA MISSION PAGE

Harrisonburg, Va.,
October 20, 1939.

Dear Friends:

There seems to be no news from Africa in time for this issue of the Herald, which fact furnishes a bit of material for a short word. Mails, of course, are subject to censure in these days of hate and suspicion. That necessarily means delay, for it adds one more step to the handling of mail from the territories of belligerent nations to our own country. The same is true in mails forwarded to such countries. That means disappointments for folks on the field who eagerly anticipate news and encouragement from home. Perhaps that should mean we ought to write them more frequently. At any rate, we should pray more, "strengthening their hands in God."

In wartime, the needs of the armies and military organization usually receive first attentions with the result that the "out-of-the-way" places feel the first pinches. Our own mission field in Africa, therefore, will not be without the reach of some inconveniences as an immediate result of the present European War.

Outstanding among the unfortunate consequences of the war is the new confusion begotten in the native African mind when he learns of the warfare among the white nations. The African is inclined to associate closely the white race with the Christianity which the white man brings. Obviously this adds to the suspicion in which he regards other races. Two mutually exclusive facts—white men bearing a gospel of salvation, and white men engaging in a murderous war!

Another complication of the European War, and one which is largely peculiar to our own field in East Africa, is the interning of several hundred Protestant missionaries in Tanganyika. This is due to the fact that our Territory formerly belonged to Germany and over half of the Protestant work carried on there has been under the leadership of German societies and missionaries. All of these missionaries who held German citizenship are now removed from their fields and held as prisoners of war. The resultant confusion and disorder in the native churches on this account is difficult to predict. It is very likely that there will be opportunities opening up for ministering in some way to these various shepherdless flocks.

I trust that the increasing tenseness and difficulty of our days will result in new resolutions to dedicate ourselves to fulfill God's whole will and purpose for us and in us.

—John H. Mosemann, Jr.

AMONG THE AFRICAN GIRLS

I shall take this opportunity to tell you about our African girls and their need. There is perhaps no other phase of our labors on the field quite as baffling and yet as challenging as is this work among the women and girls. As compared with the boys, the girls are backward and less intelligent. They are not considered worthy of learning to read and to write. They must be restricted as were their mothers from any share in the better life of the boys. Their food and clothing, their place to eat and sleep are much inferior to that of the boys.

While her physical needs grip us, the needs of her spirit far outweigh them. In childhood she is taught to fear or respect Satan and the evil spirits as we teach our children to fear or reverence God. Any departure from their unwritten law of witchcraft means certain death. Because of such fear of the powers of darkness she is bound to them. There is no ray of hope for anything better in her sky.

At our very first services in 1934 there were no girls or women present. Out of the hundreds of girls in each locality only a few are now coming to our schools. The light is breaking upon the very few who continue in school and other meetings. They are experiencing an awakening to sin. They are no more content with their heathen life and are looking for something better. For such, a home for shelter and instruction has been provided. When the girl finally makes the break from her environment and comes to the girls' home on the mission compound she finds herself confronted with strong temptations to return. She may not have made a Christian profession, but simply had come for help.

Most of the girls have yielded to this temptation. A number have returned to tell their stories. One girl said that after the celebration, which attracted her was over, she realized what she had done and then wished she were back. Others said upon reaching the village they realized how the enemy had deceived. Some have struggled for weeks and months in their villages, and finally they found enough courage to return and deal with their wrong. In their confession they said how miserable they were and how difficult it was for them to sleep at night. There are still others who are yet in their villages struggling with self. We have been able to keep in touch with most of these and have been assured of the Spirit's following them.

We depend upon the girls who are going on with the Lord. Their influence in the home and among pagan girls cannot be fully determined. The best testimony to any religion is its adherent. We do not solicit girls ourselves.

We rather have them come in with a desire in themselves, whether directly through another girl's influence or by the Spirit's urge upon the girl. We could have many more girls in the two homes if we were most interested in numbers.

There have been clouds of disappointment in this undertaking. Girls whom we supposed to be doing well, suddenly slipped away to their villages. The very foundation has been shaken but God was always in those dark clouds. He Who bears the burden of all its complications has shared freely His own assurances and covenants. And we have needed them, for their fragrance encouraged and challenged us. The problems which stifle us most are those which center about the girl's personal relationship with the Lord and her desires for the old life.

A Prayer Call

We firmly believe that God would have us know how to prevail for struggling believers. He does give us understanding in prayer. He plans our praying. We also believe that God calls in as definite a way to pray as He calls others to go bodily. Doubtless some of you are as definite a member of the missionary staff as those charged to go. One soul upon whom God has laid the burden for such girls writes: "Can it be that I have within my power a gift, which if used, would bring a soul to Christ? or, if neglected would leave that soul without Him? Why should not this stir me to use God's gift?" This missionary-at-home although unnoticed has been pressed into prayer for a wayward girl. She is holding on to God patiently with us "believing to see" her return to the Lord she once knew.

Is God speaking to you? It may not be for African believers, but we believe God would surely ask you to pray for some who are in soul peril in other needy places. —Ruth H. Mosemann.

MISSIONS

(Continued from page 687)

their donation of food, clothing, and canned fruits for the needy of our city and the mission family.

We do not wish to say only the weather is fine, but God is good in giving us such wonderful weather as we have had in the past month. But we also know winter is just ahead, and it will be necessary to fill our coal bin. If the Lord directs your gift to Iowa City to help us in doing this, we wish to say it will be gratefully received. May God bless you. We thank all the donors in the past, and earnestly solicit your continued support for the future.

A hearty welcome is extended to all as you go west or east to stop with us. As you enter Iowa City dial 2819, and tell us where you are, and we will take care of the rest. Norman Hobbs.

SOUTH AMERICA MISSION PAGE

SOUTH AMERICAN NEWS LETTER

(Sept. 20, 1939)

Dear co-laborers in the Faith:—The falling of gentle rains throughout our district last Saturday has brought fresh courage to the people about us. On the average about two inches fell, and it came so gently that the soil is completely soaked. Now every one says that we shall have a good harvest, which means work for many who, otherwise know not what to do to make ends meet during the next year.

The Lord is also sending us a spiritual harvest. Bro. Snyder reports that in the series of meetings held in the town of Smith the interest was good and that there were eleven confessions as visible results of the efforts put forth. Bro. Barbosa, one of the native pastors, was the evangelist. These results represent the fruit of the seed sown by Bro. and Sister Snyder each week as they visit this town each week to preach the Gospel. Pray for these new converts.

The Executive Committee, who motored to Cosquin last week, report that a site has been chosen and purchased for the new chapel in that city. Plans are going ahead for the construction of a place of worship, with living quarters for the workers, attached. Bro. Hershey has just concluded a series of meetings there in which the interest was good. Also during the brief stay of the Executive Committee, a meeting was held in which many attended, revealing that the work is going forward in this part of the field.

Perhaps some are wondering what effect the war in Europe is having on the work and workers here. As yet, we have felt no material effects except a rise in the prices of some food stuffs and building materials, due to the action of speculators. However, the government is attempting to prevent such actions and is seemingly meeting with some success. We join with you in praying for an early armistice and alleviation of the suffering of the thousands of innocent ones who are in no way responsible for this terrible catastrophe.

Sister Gamber writes the following of her clinic patient: "It is just about a month that we took doña Tiadosa out of her old home in Madero and brought her to our clinic at Pehuajo. She is seventy-five years of age and has spent the greater part of the past two years in her one-roomed house lying in bed. Her house has no windows and only one door. It is large enough to hold two single beds, a trunk, and two chairs. Her one-armed son accompanied her. She ate when neighbors brought them food and apparently wore the same clothes most of the time. She is blind.

People seemed to think that her surroundings had little influence on her life. We have found that she likes to be clean and to smell the fragrance of flowers in her room. Voices of children delight her, and so does the singing of hymns. The Word of God is precious to her. She is a member of the Church at Madero. Simple routine in personal hygiene and food regularly, for one month, have brought a noticeable change in her countenance and relieved her of most of the old aches and pains. She is grateful for what we can do for her. (Matt. 25:40)

Yours in His Service,
T. H. and Rowena Brenneman.
Pehuajo, F. C. O., Argentina, S. A.

EDITORIAL

(Continued from page 677)

OF CHEER and in THE YOUTH'S CHRISTIAN COMPANION. There ought to be some seasoned conversation in the family circles centering around the mission activities of the church. Let it be known to the children that regular contributions are being given to the cause of missions. They should be encouraged to give of their own money, too. As soon as some responsibility can be placed upon the child it should be led to give of its own personal desire to causes which he has selected for himself. The quarter investment idea is intended to give the child a share in the cause of missions and at the same time help to develop its own initiative in that direction. Be sure to read Brother E. C. Bender's article in this issue where the subject is given a more detailed treatment.

Your congregation might arrange to have a little mission program given by one or more of the departments of the Sunday school. It may be limited to the Primary department; it may be given by the Juniors; or it may include the entire school. Such a program may be brief, taking the place of the general review, if you have something like that in your Sunday school. It may partially take the place of the regular opening exercises of the school. A longer program might be arranged for the afternoon. That should include topics for adult speakers with a mission sermon as a closing feature of the program. This might be followed in the evening by a Young People's Meeting given entirely to the interests of Missionary Day material. It could include recitations for the primaries, junior topics for the older children and young people's discussions.

Whatever line of interests you follow in your congregation, some one should see to it that proper recognition is given to those who have brought in earnings from their summer's investment.

MISSIONS

(Continued from page 679)

your prayers, that we can help them spiritually as well as physically.

Oct. 16, 1939. Mary Weaver.

Canton, Ohio

(1939 Third St., S. E.)

Greetings:—Since writing the last time we have a new worker, Sister Maryann Hoffman of St. Jacobs, Ont., who has replaced Sister Esther Steiner as she enrolled at E. M. S. for further training. The Mission family has also been enjoying the blessings of good health.

Early in September we conducted a summer Bible school and series of revival meetings in the Conservative Church near Hartville, Ohio, a community near Canton, where a number of our members live. Bro. O. N. Johns was in charge of the evening meetings, the visible results of which were 37 confessions.

Last Sunday night we closed a series of meetings here at the Mission with Bro. John E. Gingrich, Elkhart, Ind., as evangelist. The congregation was blessed by the preaching and 11 confessions were made. We now have a class of 10 under instruction at Hartville, and will have 5 here at Canton.

A hall has been rented at Hartville for \$2.00 per night in which we now conduct weekly preaching services on each Tuesday night. Later on this service might be shifted to Sunday night.

Bro. O. N. Johns, our bishop, was with us last Sunday morning, receiving one by letter and taking charge of communion service. We also expect to baptize several during the month of November.

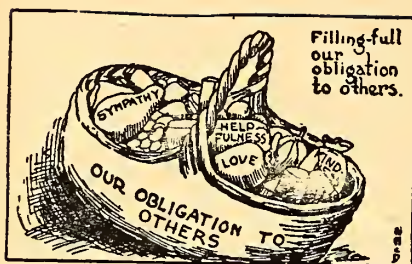
Nov. 25 and 26 have been appointed as the date for the 35th anniversary and homecoming of the Mission. A program has been arranged for Saturday evening and all day Sunday. All former workers, members, friends, and Canton Bible School students are invited to return for these services.

We want to acknowledge provisions and clothing sent in since the last letter as follows: Food—North Lima and Midway, Leetonia, Beech congregations, Becher's Dairy Farm for the milk, and many individual friends. Clothing—Oak Grove, Orrville, Elida, Kolb & Longenecker, and Canton Sewing Circles. We want to express our appreciation for these blessings through the kindness of the many Churches who take part in the work.

Since our revival meetings we still have a number of individuals on our prayer list that need salvation, and with whom we expect to work during the coming months. Remember us in your prayers. J. J. Hostetler, Supt.

(Continued on page 686)

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

GONE AWAY

By L. Z. R.

For the Gospel Herald.

They have left us alone, our dear ones,
And gone to another land.
We were dazed and troubled at parting,
For we could not understand
Why the call for them was now coming
To that brighter, fairer land.
God in wisdom knoweth it all
And His voice did gently call.
It all seemed so dark and fearful,
We tremble and are afraid,
Life had seemed so sweet and cheerful,
While they in our presence staid.
Now they are gone and sadly
We still journey along each day.
When some one reminds us gently,
"They have only gone away".
Yes, "gone away" to the mansions
Where never comes gloom nor night,
Gone to where heaven's glories
Remain forever bright,
Gone to live with the angels,
And sing in their praises bright.
Gone to the heavenly City,
Where never comes gloom nor night.

"Be still, and know that I am God"
(Psalm 46:10).

* * * *

The human heart is naturally restless. There are so many things that tend to keep us restless, and there seems to be so little time these busy days for the full realization of the presence and power of God.

* * * *

I wonder whether the psalmist knew the hungry longing of us all for rest and quiet and confidence. As we think of these lines, our hearts may realize something of the majesty of the God who can calm the restless spirit and quiet the troubled heart.

MY RESPONSIBILITY AT MISSION STATIONS

By Beulah Lehman

(Given at Southwestern Pennsylvania Conference Sewing Circle Meeting, April 1, 1939, held at the Casselman Church.)

Channing said, "Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach"—this is responsibility. Upon the Christian lies the greatest responsibility of extending the work which our Master began here. We are His disciples and

are commanded to "go and teach all nations," "holding forth the word of life."

We think too often of what the other person ought to do and forget that this is an individual responsibility, it is **my** responsibility and **yours** toward the work of Christ.

Our first and greatest work is to teach them the Gospel. What is the Gospel? It's a reality, a fact of a wonderful God who loved, and gave a Son, the Son loved and gave His life; then it's man's turn to love and give his life to Him and receive eternal life. The whole story is wrapped in God's wonderful love. No wonder the Apostle Paul calls it a "glorious gospel," and truly it is. To some it is foolishness, but to us it is "the power of God to salvation." It saves.

This Gospel not only saves but brings peace, hope; brings the dead in sin back to life. It takes the scales from blinded eyes so they see the Light "which lighteth every man that cometh into the world." This Gospel during Paul's time was reported to have turned the world upside down. It caused some fishermen to throw aside their nets and follow the Master; it moved seventy others to start out into cities and through country roads, two by two, with empty pocketbooks, no shoes, no food, no extra coats. Why? To teach the Gospel, for the harvest was great, eternal souls were perishing.

Did this Gospel change? No. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). We have no Christ to go about to teach this Gospel, but it is yours and my hands, my feet and lips to give out the good news of this glorious Gospel to this lost world.

As Christians it is not only our responsibility to give this Gospel to souls, but also to lead those souls to a personal acceptance of Christ. While dealing with souls we are dealing with eternal beings. God alone can help us to speak the right word at the right time. There are just so many about us that are hungry, helpless, thirsty, wanting something that really satisfies. It is our glorious privilege as Christians to have something so wonderful to offer them that will be lasting and soul satisfying,—better than what the world offers them.

We are responsible to lead them to Christ; then feed and nurse and instruct them in the right way as Christ, our Great Shepherd, has done for us. If we love Christ we will feed His lambs and sheep. Jesus asked Peter: "Lovest thou me more than these?" "Feed my lambs, feed my sheep," was Jesus' command to prove Peter's love.

Nowadays practical Christianity

seems to be a thing that is out of date. With all our teaching, preaching, or instructing, there is nothing that goes so far as our living Christ before the world. Chaucer, in describing the qualities of a good parson, quotes these lines, "He taught—but first he follows it himself." Our teaching is all in vain if we ourselves do not live out what we teach. Once a little boy, having his father as his Sunday school teacher, asked if he may change his class. After inquiry why, the boy said that "Papa doesn't live at home what he teaches at Sunday school." Teachers, preachers, workers, all Christians, are we living before the world what we teach before men? The Apostle Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

Jesus said, "Ye are the salt of the earth." Do our lives make the world thirsty for the Christ we teach and serve?

Christ also said, "Ye are . . . a royal priesthood." Are we fulfilling our responsibility in interceding for the many outside the fold or inside the fold at our mission stations? Your prayers, or my intercessions, may be the strengthening of some weak one or the leading of some unsaved into the fold of Christ. Let us pray on—God will give the increase.

Our responsibility to our mission stations not only lies in its spiritual needs, but also its temporal or material needs. As God lays such responsibilities upon our hearts, may we willingly consecrate our gifts to Him as the Spirit leads.

There are many other ways which God may direct our hearts, and as we go into our "upper rooms" and wait upon Him, may we let Him search our hearts to see that we are faithful to the responsibilities that He gives to each of us as Christians. May we always lift up Christ, and occupy "till he come."

Altoona, Pa.

REPORT

Report of the 56th Semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District, held at Mellinger's church Saturday, September 30.

The meeting was called to order by the moderator Bro. Harry Resser. Song service by chorister, Bros. Lester and Willis Hershney. Devotional and prayer by Bro. Noah Mack. Matt. 5:1-18.

The business part of the meeting was next on the program, with Sister Sue Metzler presiding. The minutes of the previous meeting were read and approved as read. The orders were given from the various missions, followed by the treasurer's report, after which the roll was called to which 52 circles responded. After a few remarks by the president, Sister Ruth Mosemann gave us a very interesting talk on the girls and mothers of Africa—a very sad picture indeed, how these girls are taught to be in a fear and bondage

of witchcraft. Why all this? Because they know not the light of the glorious Gospel.

An address, "Ambassadors," by Bro. Amos Myers. Text II Cor. 5:20. "Now then we are ambassadors for Christ." We may be, we can be ambassadors for Christ. There are many longing for that great love of Jesus Christ.

Closed with prayer by Bro. Amos Horst.

Afternoon Session

A short song service was held, after which Bro. Park Book led the devotional service, reading Titus 2 and led in prayer.

Topic: Women's Ministry, by Bro. Martin Hershey (using Prov. 31:10). A special, humble, willing sympathetic service. Devotion toward God, hospitality, kindness to the poor, helpfulness to the needy. Such a ministry will be blessed by the Lord.

An address by Bro. Eli Sauder (Eccl. 11:6).

"In the morning sow thy seed." If we continue to sow the seed the spirit of meekness, love, and kindness may go with us. Will we scatter the precious seed by the way?

Topic: "Abounding in the work of the Lord," by Bro. John Mosemann. Abounding means having enough and having to spare. Believing on Him with all your heart, and doing His will, being steadfast, unmovable, you know that your labor will not be "in vain in the Lord."

Closing prayer led by Bro. Elmer Martin.

REPORT OF THOMAS MENNONITE SEWING CIRCLE FOR JULY

1, 1938 to JUNE 30, 1939

No. of meetings	11
No. present	339
Garments made	22

Quilts and haps quilted	28
Donated quilts	3 large, 3 small
Rolls of bandages	14
Second hand garments	17
1 box infants' and children's clothing	
In Treas., July 1, 1938	\$44.78
Rec'd from quilting	73.82
In offerings	21.32

Total receipts \$139.92

Disbursements	
Bible woman's support	\$50.00
Nurses' support fund	7.65
Meals—Johnstown Bible School	20.32
Material—home work	15.56
Material—foreign work	10.41

Total	\$103.94
Balance in Treas.	\$35.98
Altoona provisions	\$38.00

Mrs. Ella Wingard, Sec.-Treas.

WHOM SHALL WE OBEY?

(Continued from page 676)

as dream of. Nevertheless, the Scriptures are clear in their statement that Christian people should earn their living as far as possible. I Thess. 4:11, 12; II Thess. 3:10. But in earning the very necessities of life there is danger in putting one's affection upon money. Jesus warns, "Ye cannot serve God and mammon (or money)." Matt. 6:24. Following this statement Christ in a long discourse shows how the Father will provide the needs for the people who enlist in the spiritual Kingdom. In conclusion He gives the secret of having one's needs supplied and at the same time avoiding the pit of materialism: "Continually pursue, as first in importance, His Kingdom and righteousness, and all these things shall be added unto you." Matt. 6:33 (a free but careful translation). As the Christian keeps the great cause of the Kingdom uppermost in his life, even though he works with his hands, the thought of his personal needs will occupy such a small place in his thinking that his daily necessities appear simply to be "placed by his side" or "added unto him."

As our risen Lord stands victorious over every force or evil, He orders each person enlisted in His ranks "To the Front." "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20 (with marginal reading). It is the responsibility of each person to accept or reject Christ. But when one has accepted Christ as his Saviour and Lord, and expects to remain a Christian, he has only one thing to do when Christ calls him through His Word and Spirit, and that is to obey. "Whosoever doth not bear his cross and come after Me, cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:27, 33. Christ permits

no neutrals in His ranks. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16. Every true Christian is a missionary ready to obey the promptings of the Holy Spirit.

Where is the front? The front of Christ's advancing Kingdom is the nearest soul to you who is unsaved. Salt-water never makes a missionary. But a true missionary will, if asked by God, cross the ocean though he knows death awaits him on the other side. Christ did not convert all the people in Galilee before He went to Judea, nor did Paul convert all the people in Asia before he went to Europe. Why then should it be said that we should convert everybody in the United States before any missionary should go to a foreign country? If you are where God wants you, your front is all about you.

We have an omnipotent Leader who has traveled the way before us. He has promised to accompany us with His Spirit "all the days until the end of the age." Let no one say that he is unable to do what Christ asks of him. He always supplies strength to do His bidding. "I can do all things through Christ which strengtheneth me."

There are many ways in which one can help to advance Christ's Kingdom. By living a victorious, cheerful Christian life one's very countenance and actions demonstrate the realities of the Christian experience. If one is able to talk about other things, he is obligated to speak for Christ. A few words from a redeemed soul will often melt the coldest heart. Other work that most all of us can do is the giving out of tracts, doing personal work by correspondence, calling of unsaved persons on the phone, and praying for lost souls—whose names should be kept on a prayer list. Many can help by giving of their means to those who are in special evangelistic work. We are requested to pray that the Lord would send forth laborers into His harvest. Those already on the field need the support of our prayers also. Then as God answers our prayers and asks you to enter some definite work, do not

refuse. The Lord's servant should be equipped with the Word and be filled with the Spirit ready to speak to souls in season and out of season.

A Christian worker should engage in his spiritual task with a zeal and earnestness that conquers the respect and confidence of sinners about him. Many church people go about their religious work as if it were child-play. The determination and efficiency of the destructive armies of the nations put us to shame. Their business is to kill the wicked; our business is to save them. They send men to hell; we send them to heaven. Christians should be more zealous and effective in their work than any group in the world.

The story of Christ's atoning death and victorious resurrection is the saving message for all nations. It should constantly be found on the lips of Christian people. The meaning of that story should always be new in the experience of every disciple of Christ. The power of that message and passion for the lost ought to so burn in the redeemed soul that he can not be contented anywhere except at the "front" pushing the borders of Christ's Kingdom farther and farther into the region of the unsaved.

Though God put all things of the world under Christ's feet, He also "gave Him to be Head over all things to the church." Eph. 1:22. Jesus in speaking to His followers says "Do not accept the names of 'leaders,' for your Leader is one alone—the Christ." Matt. 23:10 (Weymouth's translation). Christ is zealous in His position as Head and Leader of His spiritual body. He expects every one of His commands to be obeyed. He claims the full right to speak through His Spirit to His individual followers. His biddings should be obeyed, even though in doing so it is necessary to break close friendships and selfish customs.

As we leave every encumbrance behind, let us pledge full allegiance to our Leader and go to the "front" with Him "to seek and to save that which was lost." Luke 19:10. He says, "As my Father hath sent Me, even so send I you." John 20:21. Scottdale, Pa.

MISSIONS

(Continued from page 683)

Tuleta, Texas
(Mexican Border)

Dear Christian Friends:—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). We are living in a land of darkness, and many people are passing their time just as though no light had ever come. We have men and women who have lived in sin all their lives and, in spite of the light that has come to them, they continue in their sins. They love darkness rather than light, because their deeds are evil; as we are told in the Bible. To walk in darkness when one has the opportunity of walking in the light, is a matter of choice and shows the desires of the heart.

We are glad to inform you that among these benighted people there are a few here and there who are responding to the call of the Lord. Some who had walked in darkness are now living in the light, because the Bible was brought to them. Sunday, Oct. 15, two precious souls were received into the Church by water baptism, at our station at Helena. One of these sisters is an old lady, perhaps in her seventies, and the other about twenty. We feel this is another victory for the One who came, that we might have victory. These are the first baptized members for this station, and we feel sure others are counting the cost; and with continued teaching from the Word of God, they will respond and give themselves over to the Lord. Bro. and Sister David Alwine are conducting regular Sunday morning services at Helena.

We have several new converts at Falfurrias, and at the present time have a class under instruction at that place. The work at this place is quite promising, but several families who had been very faithful in attendance have moved away. This is one of the problems that we have to deal with, and is often quite discouraging to us as workers. We hope that the seed sown may bring forth fruit and that the moving into another district might prove to be a blessing. We have been denied the privilege of using the school house at La Gloria, since school began. Some religious groups of the community have objected to the services and, for the time being, we have been advised not to use the school house. For the present, the meetings are held in the homes of our Mexican friends. It is our plan to work from a larger center, if possible, and soon we may be able to work in the city of Falfurrias, which is south of La Gloria about four miles. Bro. and Sister Arthur Shertz are having weekly meetings with these people.

We very gratefully acknowledge the gifts of new and used clothing which

we have received from various congregations. We are glad to be able to give these to our friends who come to our services. We know there may be a tendency to come to our services for the "loaves and fishes;" but it is one way of getting some to the service, and when they are there, the Gospel is given to them, and God's Word will not return unto Him void, but it shall accomplish that for which it was sent.

The work in general is promising because the Lord has said He would bless the efforts put forth in His name. However, Satan is trying his best to discourage us, and is trying hard to make inroads on our work through false teachings. Some of these teachers have made their boasts, by saying they will have every Mexican in the community following them, within a few months. But over against such boasts are the promises of God as, "Lo, I am with you always," and, "The angel of the Lord encampeth round about those that fear him, and delivereth them." We need not fear when the Lord is on our side.

The cotton harvest will soon be over, and those of our number who have been away will return again. We received a letter from one of our members the other day saying he would be home in a few weeks, and told us how glad he would be to come to services again. We will be glad to see him too. We have written to this brother a number of times, assuring him of our interest and prayers for his success in the Christian life. We trust he will continue to witness for the Master, and that he will be able to win others for the Lord. And together, may we pray that many may be led from darkness to the marvelous light of the Gospel. Amsa Kauffman.

Coatesville, Pa.

(625 Walnut St.)

Dear Prayer Helpers:—Greetings in the name of our blessed Lord and Saviour Jesus Christ who has given His life a ransom for many.

Oct. 7, 8, we were privileged to enjoy another quarterly meeting. Instructors were Bros. John Heistand, John Mosemann, and J. C. Clemens. Many practical truths were presented.

Our hearts truly rejoiced when one dear sister (who had been out of touch with her Lord and the Church) came back again to the Mission and desires to be faithful from now on. That gives us courage to press onward in the Lord's work. This sister truly needs your prayers, as she will meet with many unpleasant experiences which you may not know of.

At present we have an instruction class of about 2 or 3 persons. We think the class should be much larger, but we praise Him for the faithful few that are willing to go all the way with Jesus.

We try to distribute Church papers

in the Hospital once a week. It affords us much joy to see how eager they are to receive the papers.

Many and varied have been the experiences during the past summer. Most of the homes in which we visit are poor folks. Many times our sympathy is aroused as we see the need both spiritually and materially, and many of them have sad stories to tell us which sadden our hearts.

We appreciate very much what the sewing circles have done in sending us garments, etc. We have distributed quite a lot of clothing this fall already. We also distribute good secondhand clothing among poor folks. Anyone having any good secondhand garments, wishing to dispose of, such as coats, underwear, shoes, or clothing of any kind, we would appreciate them very much.

The average attendance in Sunday school for the past month has been around 150, ranging anywhere from 85 to 95, from the city. We were happy for several new pupils lately.

We appreciate your co-operation in the work here, and continue to ask an interest in your prayers that we may be as clay in the Potter's hand.

Oct. 20, 1939. Ada M. Stoltzfus.

Iowa City, Iowa

(803 Roosevelt St.)

Dear Herald Readers, Greeting in Jesus' Name:—The Lord is good to us in Iowa City, and we wish to praise His holy name. We wish to take this opportunity and express to all our sincere thanks for your help in making possible the new church building. The same is so well answering the purpose for which we had been praying for the past few years, "increasing our attendance both in Sunday school and preaching service". It seems one can feel a certain new zeal among our members.

Bro. Jesse Martin was with us in our first evangelistic effort, and so faithfully gave God's Word each evening that we can feel the effect of that teaching for some time. Five gave their hearts to the Lord during his stay and many confessed their need and came for spiritual help. There are about 8 or 10 more whom we would like to see come. Please pray for them and us. We have five young men in our congregation for which we ask special prayers. It seems the devil is making such a terrible effort to destroy their souls and we can't bear to think it could happen. Help these young men live clean lives in a wicked city.

Our Sunday school has increased to an average of 145 since we are in the new location; almost 25 more each Sunday, and we can say the same for preaching service. We often see a number of total strangers in our services and therefore we feel prospects were never better than now. May God help

us to uphold and teach His blessed Word and stand firm and true to the doctrines of the Mennonite church, is our prayer. Week day Bible school presents itself as a possibility also.

We are looking forward to counsel

meeting and communion in the near future, and we solicit the earnest prayers of all of God's dear children as we approach this time. So much of evil in the world, yet "Grace doth much more abound."

We are grateful to God who has been so good to us through the avenue of flesh and blood, and we thank the many friends of the sewing circles of Iowa, Nebraska, Minnesota, and Ohio, for
(Continued on page 682)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For September, 1939

GENERAL

A & W Ind	\$ 5 00	Amanda Schertzer SS	
Providence Cong Va	17 17	Cl Pa	4 50
Sharon Cong Ohio	8 75	Mrs Levi Sauder SS Cl Pa	9 00
Sue F Landis	5 00	Martins Creek SC Ohio	5 00
Wm H Welty	5 00	Oak Grove SC Ohio	10 00
Forks Cong Ind	19 10	Goshen Cong Ind	33 46
A Brother & Sister Ind	10 00	Elkhart Cong Ind	32 32
Tuleta Cong Texas	5 25	Belmont Cong Ind	15 43
Friends Ohio	1,000 00	Yellow Creek Cong Ind	46 09
Anonymous	44 00		
O Gr & Pl Hill Congs O	46 99		710 34
I Jno 3:16 Ohio	5 00		
Irene M Reber Estate	900 00		
Mt View Cong Mont	2 80		
Salem SS Alta	48 30		
W Liberty Cong Kans	38 76		
Laura Miller	10 00		
Daytonville Cong Ia	18 52		
Sugar Creek Cong Ia	70 36		
Alpha Cong Minn	10 75		
Zurich SS Ont	3 80		

INDIA

General

Gulphaven SS Miss	16 05		
Providence Cong Va	0 50		
Detroit Mis Cong Mich	3 59		
Sue F Landis	5 00		
Matt 6:3 Kans	5 00		
Johnnie Horst	1 00		
Mt Joy SBS Pa	15 51		
Salunga SS Pa	32 50		
Allensville SS Pa	23 83		
Science Ridge SS Ill	26 52		
Willow Springs Cong Ill	16 00		
Roanoke Cong Ill	35 05		
Vincent Cong Pa	105 00		
Providence Cong Pa	17 00		
Worcester Cong Pa	5 00		
East Holbrook Cong Colo	11 21		
LaJunta Cong Colo	10 00		
W A Shertz	5 00		
Mt Zion Cong Mo	1 00		
Zion Cong Ore	27 84		
Milford AM Cong Nebr	22 20		
E Fairview Cong Nebr	18 58		
Fairhaven SS Mich	20 00		

Missionary

Chambersburg SS Pa	25 00		
Maple Grove Cong Pa	38 56		
Mr & Mrs Raymond Sommer	50 00		
Oak Grove & Pleasant Hill Congs O	7 11		
SW Penna SS Conf Dist	50 25		
Salem SS Alta	28 50		
Blooming Glen SS Pa	112 50		
Spring Valley Cong Kans	25 00		
Penna Cong Kans	10 52		
Bethel Cong Mo	9 00		
Sycamore Grove Cong Mo	30 70		
Hesston College Cong Ks	100 00		
Mrs Holdeman	5 00		
East Union S C Ia	22 17		
East Fairview Cong Nebr	17 73		
Mrs John Harnish SS class Pa	9 00		
Levi Sauder SS class Pa	9 00		
Lydia Sauder SS class Pa	4 50		

Missionary Children

Mr & Mrs Allen Ebersole	50 00
Sugar Creek SS Ia	25 69

Evangelist

Hess SS Pa	50 00
Waterloo YPM Ont	25 00

Bible Women

Midland Cong Mich	31 08
Martinsburg SC Pa	12 50
Bowne SS Mich	12 50
Howard-Miami SS classes, Indiana	11 00

Educational

Rockhill SS Martin Wenger Cl Pa	25 00
Lititz SS Pa	30 00
Ind-Mich SS Conf Offg	15 00
Zion SS Mich	2 00
Olive SS Ind	20 00
Waterloo SS Ont	25 00

Orphan

Isaac H Kulp	22 00
Sue F Landis	5 00
An Olive SS Cl Ind	3 56
Forks SS Ind	20 80
Pl Hill SS Kings' daughters Cl & Y Men's Cl Ill	11 00
A Brother & Sister Kans	9 00
Chicago Home Mis SS Ill: Primary Department	3 25
Beginners Dept	10 50
Maple Gr BS Children Ind	17 00
Psa 2:8 Ind	6 00
Walnut Cr SS Cl 10 O	10 00
Landisville SS Pri Cl 1 Pa	11 00
Sisters Mt Joy Cong Pa	18 00
Allensville SS Pa	11 00
Richland SS Ill	10 37
Metamora SS Martha Schertz Cl Ill	24 50
Metamora SS John Bachman Cl Ill	7 00
W Union SS Pri Dept Ia	13 65
Alpha Cong Minn	13 58
Sugar Cr SS Pri Dept Ia	9 98
Yellow Creek SS Ind	104 00
Olive SS Ind	228 73
Waterloo SS Ont	20 00

Widow

Sue F Landis	5 00
Almira SS Ont	5 50

Conestoga SS Alice Beiler

Cl Pa	5 50
Locust Gr SS Cl girls Pa	5 50

Medical

Mr & Mrs T S Cripe	10 00
Lititz SS Pa	10 00
Conestoga SS Fanny Beachy Class Pa	10 00
S P Bontrager	50 00
Kidron SC Ohio	10 00

Lepers

Sue F Landis	5 00
Total for India	2,174 91

SOUTH AMERICA

General

Gulphaven SS Miss	16 06
Detroit Miss Cong Mich	3 59
Chambersburg SS Pa	25 00
Sue F. Landis	5 00
J Mark Martin	5 00
Matt. 6:3 Kans	5 00
A Brother Pa	75 00
Johnnie Horst	1 00
Pl Grove Cong Pa	3 78
Mt Joy SBS Pa	5 58
Dorothy Redcay BS Cl Pa	1 00
A Bro & Sister Hanover Pa	50 00
Morton SS Ill	25 78
Hopedale Cong Ill	40 00
Willow Springs Cong Ill	22 84
Salford SS Pa	60 21
E Holbrook Cong Colo	11 20
LaJunta Cong Colo	10 00
Fairview Cong Ore	44 96
Milford AM Cong Nebr	22 20
Middlebury Cong Ind	27 26
Olive SS Ind	46 70
Hopewell Cong Ind	20 00
Hagey Cong Ont	8 00

Missionary

O Gr & Pl Hill Congs O	7 10
Goods Cong Pa	54 00
Mt View Cong Mont	5 00
Weaver SS Va	32 34
Souderton SS Pa	37 50
LaJunta Cong Colo	10 34
Pl Valley SS Kans	20 00
Martins & Pl View SC O	10 00
Kidron SC Ohio	5 00
Marion SC Pa	38 00
Waterloo SS Ont	112 50
E Zorra AM Cong Ont	75 00
Zurich AM Cong Ont	13 00

Missionary Children

Cressman SS Berean Cl Ont	7 50
Kitchener SS Jr Teachers Ont	15 00

Evangelist

Lititz SS Pa	12 50
SW Pa SS Conf Dist	33 50
E Union Cong Ia	50 00
Ind-Mich SS Conf Offg	26 47
Zion SS Ind	4 00
Olive SS Ind	40 00
Waterloo SS Ont	25 00

Orphan

A Sister E Bend Cong Ill	5 00
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Publication

Hershey SS Pa	29 45
Lantz Auto	
Sycamore Gr Cong Mo	33 43
Nappanee Cong Ind	10 00

Total for South America 1,246 79

AFRICA

A Sister Kans	8 17
Midland SBS Mich	18 95
Sue F. Landis	5 00
Matt 6:3 Kans	5 00
Johnnie Horst	1 00
Salem Cong Nebr	7 17
Souderton Cong Pa	22 91
Towamencin SS Pa	28 10
Boyertown Cong Pa	11 00

CITY MISSIONS

Altoona Pa

Glade Cong Md	1 00
Kaufman Cong Pa	5 75
SW Pa SS Conf Dist	15 87
Schellsburg Cong Pa	3 00
Casselman Cong Md	2 54
Johnnie Horst	1 00

Canton Ohio

Hartville SBS Ohio	18 31
Leetonia Cong Ohio	2 50
Vera Oswald	1 00
John Stoltzfus	1 50
O Gr & Pl Hill Congs O	10 00
Canton Cong Ohio	13 53
Canton SS Ohio	7 52

Canton Auto Ohio

Bethel SS Ohio	12 50
Canton Cong Ohio	12 50

Chicago Illinois

A Friend	2 00
Leonard Lehman	1 00
Robert Zehr	5 00
Ben Gerig	6 00
H Swartzendruber	2 00
Telephone rental	1 51
Miriam Schertz	3 00
M E Weldy	5 00
A Friend	3 00
Waldo Cong Ill	29 00

Detroit Mich

Detroit Cong Mich	7 46
Chambersburg SS Pa	25 00

Detroit Bldg Mich

Elkhart SS Old Men's Cl Ind	5 00
A Brother & Sister Mich	33 27
Bethany Cong Mich	5 95

Finland Bldg Pa

A Member Finland Pa	5 00
Rockhill Cong Pa	86 65
A Brother Pa	2 00
A Brother Pa	1 00
A Metz	10 90
Skippack Cong Pa	25 00
A Worker Finland Pa	5 00
Springfield Cong Pa	5 00
Worcester Cong Pa	10 00

Plain Cong Pa	181 28
Swamp Cong Pa	7 00
Souderton Cong Pa	140 19
Providence Cong Pa	12 00
Margaret Gehman	40 00
Doylestown Cong Pa	80 17
Plumstead Cong Pa	16 00
Lexington Cong Pa	120 00
Deep Run Cong Pa	110 66

856 95

Fort Wayne Ind

A Bro Yellow Cr Cong Ind	0 75
Chambersburg SS Pa	25 00

25 75

Hannibal Mo

Sugar Creek SS Cl Ia	2 25
Spring Valley Cong Kans	12 50
Crystal Springs Cong Ks	5 00
Mt Zion Cong Mo	1 36
Cherry Box Cong Mo	4 25
Larned Cong Kans	4 00

29 36

Hutchinson Kansas

Mt Zion Cong Mo	2 00
Calvary Cong Kans	5 50

7 50

Iowa City Ia

W Union Cong Ia	61 82
Salem Cong Nebr	8 80

70 62

Iowa City Bldg Ia

Milford AM Cong Nebr	27 26
Plum Creek Cong Nebr	23 30
Ia-Nebr Workers Conf	68 35
West Union SC Ia	8 80
Palmyra Cong Mo	4 55
Hesston Col Cong Kans	18 16
LaJunta Cong Colo	12 85
Sycamore Gr Cong Mo	20 38
Nappanee Cong Ind	10 00

193 65

Johnstown Pa

SW Pa SS Conf Dist	157 75
Allensville Cong Pa	46 60
Blough Cong Pa	28 00
Casselman Cong Md	2 29
Scottdale Cong Pa	30 00
Glade Cong Md	2 90
Eastern M B of M & C Pa	15 62
Morrisons Cove Cong Pa	7 00
Johnnie Horst	1 00

291 16

Kansas City Kansas

Mary Jane Byler	1 00
Mrs Uriah Slabach	0 50
Marcus Lehman	1 00
Mrs Anna M Yoder	3 00
Kidron SC Ohio	10 00
A Stranger	0 10
Ella Zook	2 00
Crown Hill SS Inter Cl O	3 00
Mary S Benner	10 00
Salem Cong Nebr	8 50

39 10

Lima Ohio

Crown Hill Cong Ohio	8 25
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Peoria Illinois

W E Eigsti	1 00
Mollie Schrock	1 00
Peoria Cong Ill	25 00
Bert Zehr	1 00
Brother Zehr	1 00
Telephone Toll	0 50
Triannual SS Mtg Ill	5 00
Edna Zehr	1 00
Edgar Swartzendruber	0 50
In His Name	20 00
Goodfield Cong Ill	1 00
Velma Tarry	1 00
Willow Springs Cong Ill	5 00
Fisher Cong Ill	10 00

East Bend Cong Ill	100 33
Metamora SS Ill	30 70

204 03

Portland Ore

West Zion Cong Alta	8 97
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Wichita Kansas

Crystal Springs Cong Kans	5 00
Penna Cong Kans	12 15

17 15

Toronto Ontario

Mrs. Herb Groh	5 00
Hagey Cong Ont	7 00
Blenheim Cong Ont	13 60
Geiger Cong Ont	9 25
Snyder Cong Ont	8 80
Kitchener Cong Ont	38 10

81 75

Total for City Missions 2,076 95

CHARITABLE INSTITUTIONS**Children's Home K C**

Special Support	180 05
Elizabeth Longnecker	1 00
Ben Diller	5 00
Kansas City Cong Kans	20 49
Paul E Yoder	3 00
Norma Kempf	1 00
Mr & Mrs Irvin Kempf	1 00
Chris E Miller	2 00
Edward Yoder	4 00
Pigeon SS Cls 9, 10 Mich	1 00
Salome Eichorn	5 00
Hartville SBS Ohio	8 07
Mt Zion Cong Mo	1 00
Ia-Nebr Workers Conf	58 10

290 71

Orphans' Home Ohio

Farm Income	52 00
Special Support	145 50

197 50

Home for Aged Lanc Pa

Sue F. Landis	5 00
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Millersville Orphanage Pa

Sue F. Landis	5 00
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Home for Aged Illinois

Phil 4:19 Ind	30 00
Maple Grove Cong Pa	26 00
Special Support	387 20
Maintenance	7 34
Produce sold	56 61
Live Stock sold	38 37

545 52

Old People's Home Ohio

Providence Cong Va	1 00
Joe Warye Estate	93 35
J D Hershberger	10 00
Burr Oak SS Ind	5 60
Special Support	69 40
A Sister Ohio	1 00
A Brother Ohio	1 00
Misc	0 30

181 65

LaJunta Hospital Colo

Salem Cong Nebr	6 86
Martinsburg SC Pa	1 08

7 94

LaJunta Hos—V Livermore Support

Bowne SC Mich	4 00
Schely Livermore	5 00

9 00

LaJunta Hos—Nurse Support

Clinton Frame SC Ind	5 00
Orrville SC Ohio	5 38

10 38

Total Char Institutions 1,252 70

ANNUITY

A Sister Ill	200 00
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OTHER FUNDS**Mennonite Archives**

Liberty Cong Ia	8 00
Blough Cong Pa	8 00
Casselman Cong Md	2 17
Springs Cong Pa	7 53
Science Ridge SS Ill	28 23
Protection Cong Kans	2 50
Bethany Cong Mich	1 55
Bowne Cong Mich	10 00
Hagey Cong Ont	7 00
Kitchener Cong Ont	22 00

96 98

Church Building

Forks Cong Ind	30 20
Maple Gr Cong Ind	32 38
Clinton Frame Cong Ind	56 28
Fairview Cong Mich	68 62
Bethany Cong Mich	6 69
Yellow Creek Cong Ind	1 00
Dorothy Davidson	2 00
Clinton Brick Cong Ind	20 00
White Cloud Cong Mich	7 35
Zion SS Mich	5 00
Howard-Miami Cong Ind	104 15
Ia-Nebr Workers Conf	68 35
Bethel SS Ore	3 43

405 45

Mexican Border Work

Conestoga SS Alice	
Beiler Cl Pa	10 00
Yellow Creek Cong Ind	42 28
SW Pa SS Conf Dist	71 48

123 76

Jewish Work

Cressman Cong Ont	8 25
Biehn Cong Ont	17 00
I Jno. 3:16 Ohio	5 00

30 25

Board of Education

Pl Grove Cong Pa	3 77
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Hesston College

Palmyra Cong Mo	6 26
Limon Cong Colo	1 00

7 26

Ozark Rural Mission

Lower Deer Creek Cong Ia	56 15
Spring Valley Cong Ks	10 00

66 15

S C Prayer Booklets

Sister Vera Hallman	36 90
Freeport SC Ill	0 50
Mrs M C Lehman	0 30

37 70

S C Letter

Orrville SC Ohio	0 20
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S C Gen'l Expense Fund

Freeport SC Ill	1 00
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District General

Hildebrands Cong Va	8 50
Mt Pl Church & SS Va	16 35
Lower Dist Va	32 36
Mt Clinton SS Va	13 25
Springdale SS Va	13 48
Mt View SS Va	7 09
Valley View SS Va	5 20
Weavers SS Va	31 54
Masontown Cong Pa	9 00
Springs Cong Pa	8 00
Bethel SS Ore	7 97
Pleasant Valley Cong Ks	17 50
Limon Cong Colo	1 00
Hesston Col Cong Kans	11 57
Spring Valley Cong Kans	5 06
E Holbrook Cong Colo	22 41
Palmyra Cong Mo	6 00
H A Diener	12 00
J R Shank	5 60
Pleasant View Cong Okla	25 78
Mt Zion Cong Mo	13 64
Bethel Cong Mo	2 90

Hutchinson Miss Cong Ks	4 20
Bethel Cong Mich	12 91
Holdeman Cong Ind	27 70
Clinton Brick Cong Ind	38 59
Salem Cong Ind	17 92
Clinton Frame Cong Ind	49 12
Emma Cong Ind	15 00
Howard-Miami Cong Ind	36 93
Maple Grove Cong Ind	20 61
Springmount Mission Pa	60 20
A Sister Pa	10 00
Swamp Cong Pa	6 95
Red Top Cong Mont	10 53
Red River Val Cong N D	12 12
Fairview Cong N Dak	20 00
Lake Region Cong Minn	6 61
Spring Val Cong N Dak	30 60
Coalridge Cong Mont	5 00

661 19

Personal

Franconia Conf Pa	10 00
Blough Cong Pa	39 03
Glade Cong Md	9 00
Kaufman Cong Pa	47 59

105 53

Rural Missions

Kaufman Cong Pa	5 75
Casselman Cong Md	5 60
Waterloo Cong Ont	25 55
St Jacobs Cong Ont	34 50
Nappanee Cong Ind	50 00

121 40

Cassleton Mission Work

Coalridge Cong Mont	2 24
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Home Support

Red Top Cong Mont	20 33
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Colportage & Tracts

Mrs Harry McAlister	2 00
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Goshen College

Bowne Cong Mich	7 50
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Evangelistic

Mt Zion Cong Mo	1 00
Total for Other Funds	1,693 71

RELIEF FUNDS**Spain**

Salem SS Young Mothers	
Cl Alta	3 50

General

E Zorra AM Cong Ont	48 49
Total Relief Funds	51 99

SUMMARY

Alta-Sask Dist Board	97 07
Dak-Mont Dist Board	117 43
Franconia Dist Board Pa	1,333 32
Illinois Dist Board	396 32
Ind-Mich Dist Board	1,399 35
Ia-Nebr Dist Board	721 12
Lancaster Dist Bd Pa	329 54
Mo-Kans Dist Board	588 28
Ontario Dist Board	606 24
Pacific Coast Dist Bd	84 20
SW Pa Dist Conf Bd	536 40
SW Pa SS Dist Conf Bd	118 58
Virginia Dist Board	160 11
General SC Committee	143 96
Mennonite Board of Mis-	
sions and Charities	4,446 98
India	2,174 91
South America	1,246 79
Africa	107 30
City Missions	2,076 95
Charitable Institutions	1,252 70
General & Other Funds	3,968 26
Annuity	200 00
Relief Funds	51 99

11,078 90

Respectfully submitted,
and gratefully acknowledged
E. C. Bender, Gen. Treas.,
P. O. Box 574,
Elkhart, Indiana.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 9, 1939

(Herald of Truth)
Established 1864

No. 32

EDITORIAL

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

If you have ever been perplexed with the theory of "once in grace, always in grace," or, in other words, "eternal security," take a good look at this portion of Scripture, as taken from the book of Hebrews. Biblical eternal security is a doctrine that is based on the foundation of eternal loyalty to God and His Word. So long as we are true to God, there is no power in earth or hell that can take us out of His hands. But "if we deny Him, He also will deny us."

There are several reasons why children should early turn to the Lord. Perhaps the most striking reason is embodied in the words of the wise man as recorded in Eccl. 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." They who give their hearts to the Lord early in life will miss many trials and temptations that they otherwise would have had, to say nothing of the defilement missed through yielding to God before sin has fastened itself upon them. Youth is the time to begin serving the Lord.

"Be sure your sin will find you out." This may mean that sooner or later your sin will be found out by others (which is usually the case). But we rather incline to the idea that sooner or later your sin will overtake you and make of you a wreck, unless you repent and forsake your sin. Your safe way to glory is to stay on the way "that

leadeth unto life;" on which road sin does not "reign in your mortal body." But even if this did mean that your sin will be found out by others, the sin is known to God (before whom we must all stand at the judgment bar), sometimes long before it is known to fellow men. "Wherefore... brethren... make your calling and election sure."

Relief work, like missionary work, is something that should never be associated with the idea of exemption from military service. The Bible says, "As we have therefore opportunity, let us do good unto all men." There is not the least hint given in connection with this that we should do this to get out of something that we dread. We here in America are sincerely hoping and praying that America may be kept out of the war that is now raging in Europe. But whether war comes or not, the ideal to hold up before our people is to do right for right's sake, regardless of whatever else may be involved. The sin of Israel was that they fell into wicked ways and continued therein until danger or oppression awakened them to a sense of their duty. Let not this be the sin of Church people in America.

We are glad to note the interest which our people are taking in the present series of lessons now being studied in our Sunday schools. May the good work go on. Added to this interest, let there also be an honest effort made to get disinterested people into the Sunday schools. As a rule, the people who need these instructions most are the ones who through indifference or other causes seldom get within hearing distance and thus lose all the benefit from the discussions. Sunday school is a good place for all people to be. The present series taken from the life and labors of Christ affords a double reason why we should all labor for an increased attendance. In this we need not labor against the interests of other schools, for in practically every com-

LIVING WITHIN YOUR MEANS

To the average man this does not appear to mean what it once did. We can think back to the time when it was considered a humiliating calamity for a man to become hopelessly involved financially, so that it was impossible for him to pay his debts. Then, as now, there were people living who would take advantage of the bankrupt law and thus defraud their creditors, but such men had a low rating among respectable people.

But in later years things have changed. People are not as much afraid of debts as they used to be. They keep on borrowing money as long as they find any one who is willing to loan it to them, take advantage of "easy-payment-plans" in making their purchases, and if through their carelessness they become hopelessly involved, it is their creditor's bad luck. Of course, people are not all that way; but the number that are, is becoming increasingly larger. There are even many to be found among church members of whom it can not be truthfully said that "their word is as good as their bond."

But just now we are talking about, and not to, that class of people. We take it as a matter of course that the body of our readers belong to the class that want to be strictly honest, upright in business, putting the Golden Rule into practice in all that they do. One of the things that helps them to do that way is to live true to the rule that heads this message.

Speaking of our means, that includes two things: (1) our present possessions; (2) our income. Subtract from this our debts or other obligations, and we have a correct estimate of our means. A companion thought to this is that we are simply stewards for the Lord. There are things (personal prop-

erty there are people who do not attend Sunday school at all.

erty or real estate) that we call our own; but really we are only stewards to whom the Lord has entrusted these things for the time being. When therefore we are negligent in our business affairs to the extent that our Master's goods are wasted and we are no longer able to meet our obligations we have thereby sinned, not only against our creditors but also against our God.

What can we do, therefore, to keep free from this sin? Answer: Live within our means.

There are things which we could use to advantage and which it would be right for us to use; but rather than become involved to the extent that we are reduced to financial straits, we had better deny ourselves of these things and do without them. This refers to many things—clothing, household conveniences, and everything else that may be classified under the general head of "unnecessaries of life." Also, in borrowing money, we should abstain from it, unless there are means in sight that make it reasonably sure that we will be able to meet our obligations when the note becomes due—and especially should the lender have a knowledge of our financial standing at the time the money is borrowed. We are not talking about reckless spending. That is to be both deplored and condemned, whether we have the ready cash at hand or not. We are talking about things that would be all right if we had the money, but unwise and sometimes sinful if the spending puts us under or leads to financial embarrassment if we do spend. It is never wise to take "a leap in the dark."

There is another advantage in living within our means. It keeps us on safe ground. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Living within our means cultivates in us the habit of thrift and economy; which, as a rule, means a greater capacity to give to the Lord's Cause and also a competency in old age. There are exceptions to this, of course; but we are talking of the rule, not the exceptions.

This rule applies to churches as well as to individuals. We need to be business-like in our Church enterprises as well as in our individual affairs. Diligence in our business includes business sense as well as honest toil and application. We have known men who might have gotten along real well financially, but who went to the wall because "they bit off more than they could chew," tried to farm twice as much land as they could handle to advantage, had "too many irons in the fire," borrowed money when they might have gotten along without it, etc. We have seen churches that went to the wall for similar reasons. As a Church we want to do well and support adequately every-

thing that we undertake—in congregations, in missionary endeavor, in everything else. Let us be business-like in our individual affairs, in family affairs, in church enterprises, in everything we undertake to do; being thoughtful and prayerful, lest in any of these things we go beyond our means.

Happy the family, happy the church, that lives within its means, and in all its enterprises keeps the balance on the right side of the ledger.

THE MARKS OF JESUS

By Lawrence Keister

For the Gospel Herald.

Paul speaks of the marks of Jesus only once, but then with intense earnestness. He cites these marks branded on His body as ineffaceable proof of his devotion to Jesus. "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." What these marks were we do not know; but Paul knew, and the Christians to whom he made appeal.

John speaks of three things that distinguish our Lord. He declares that Jesus Christ is the faithful witness, the first-born from the dead, and the ruler of the kings of the earth. His language is not figurative, but plain and practical. He speaks in terms of life as we know it and expects us to understand.

His first statement is easily understood and accepted. Jesus is the faithful witness. John knew Him as a teacher and leader who was consistent and courageous. He corrected error, rebuked sin, and set forth truth in a new and aggressive form. He spoke with authority, combined with reason and common sense. He faced tradition, hypocrisy, and self-righteousness without wavering. He met criticism with friendly argument and the patient preaching of truth and righteousness. John meant just what he said. The faithful witness, and our experience as Christians brings us into complete harmony with John's idea.

Here in company with John we are prepared to accept the words of Jesus when He says to us, "Ye are my witnesses." He leads and Christians follow. They are like Him. True Christians know Him and are so prepared to be His witnesses who testify not only among themselves but also among those who do not know Him. They can stand firm, face ridicule, meet opposition, and keep the truth amid conflicting voices. To be like Christ they must be His witnesses. Here is a true parallel, and true Christians accept the honor and responsibility.

We proceed to John's second phrase, Jesus Christ is the first-born of the dead. True for John, it is also true for us. The resurrection was a sublime

reality to Him and should be to us. Our risen Lord stands alone, but He was, and still is, the leader of His people. His resurrection means the resurrection of His followers. He is not lost to them nor they to Him. His interest remains and their devotion deepens. He was raised for their justification. Christian faith accepts this mark of Christ and rests securely in the keeping of our risen Lord.

Indeed, it is easier to believe that Christ is the first-born from the dead than to reject it. The resurrection of Christ is the key to human life. It offers a new outlook, an incentive, and a starting point. The personal experience of each believer rests upon it. The Church lives because of it and will live as long as it preaches Jesus and the resurrection.

Paul's earnest words to the Colossian Christians have equal value for us: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." The program of redemption is complete, and the privilege of believers perfectly plain. They are conformed to His death in order to realize His resurrection, they associate with Him, receive His commands, and even His life in its final manifestation. Christians who linger at the manger have a limited Christ. They have not attained the truth of His resurrection and all that lies beyond.

And now for the third part of John's summary, the third mark that distinguishes our Lord. Jesus Christ is the ruler of the kings of the earth. John has no modifications to offer, no misgivings to hide, and we do well to accept his statement in like manner. This third mark was as real to John as the first and second, but it may not be so for Christians of our own times. If indeed Jesus Christ is the ruler of the kings of the earth, why do they disagree and cause destructive wars? Why do they oppress their own subjects? Why do they appeal to force instead of love?

As moral agents kings are free to act and often disregard justice. Like other men they are permitted to do evil and even continue for years, or until their cup of iniquity is full. Not for lack of power to correct them, whether in private life or public office, are men permitted to proceed in their evil ways, but because of God's moral government. Divine providence never shows haste and weakness, irritation and inefficiency.

Abraham expected the Judge of all the earth to do right when Sodom was overthrown. Isaiah foresaw the coming of the Messiah and knew even then that the government should be upon His shoulder. Our Lord's announcement concerning Himself has its place in the divine economy, "All power is given unto me in heaven and on earth." That

is in the realm of spiritual life and in the field of human activity.

Nebuchadnezzar learned by personal experience to say, the heavens do rule. Like some rulers today, Herod was unteachable and so came quickly to his doom. Rulers who reject Christ and ignore God may think they are free from all restraint, but an accusing conscience pursues them and in due time divine judgment ends their erratic careers.

Today our Lord says to His disciples, "Believe in God, and believe also in me"—believe in me absolutely the same as you believe in God. Faith is personal, even when it relates us to God. It means mutual confidence. In the presence of adverse influence which he knew by years of experience, Paul triumphantly declares, "We are more than conquerors through him that loved us."

Our Lord is supreme amid the tangled affairs of human life as surely as He is in the peaceful realm of His spiritual Kingdom. In the course of years we can see this clearly, and in addition we discover divine wisdom and good will with which our life is girded. The Christian who suffers with Him reigns with Him also. The parallel holds, even in regard to this third mark of Christ which John has given us. All three are true concerning Christ, and all appear as distinguishing marks of the Christian.

Scottdale, Pa.

THE POWER OF JESUS

By Ruth E. Buckwalter

For the Gospel Herald.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.—Mark 16:9.

Mary, no doubt, like many others, had heard of the fame of Jesus, and with a greater hatred and boldness than any other because of the "seven devils" that possessed her, I can imagine her making fun of Jesus right to His face, and daring Him to interfere with her in any way.

Jesus no doubt looked her right in the eye. She is held spellbound. The "seven devils" begin to fear and cry out one by one. The first one I can hear saying, "I am 'lust.' Do not give me up, Mary." The second, "I am 'greed.' Do not give me up, Mary." The third, "I am 'jealousy.' Do not give me up." The fourth, "I am 'hatred.' Do not give me up." The fifth, sixth, and seventh, "I am 'lying,' 'theft,' and 'murder.' Do not give us up." Mary can do nothing,—she is helpless. Like a statue she stands spellbound, and the "seven devils," one by one, slunk away into the darkness.

Mary came to her right mind, and

sees her shameful, sinful condition. She is now clothed like the Christian women about her. She leaves her worldly companions and joins the followers of the lowly Jesus. The same thing will happen to people possessed with devils today, when they get in close enough touch with Jesus.

"And Jesus went into the temple" (Mark 11:15), and what did He find? Gamblers, thieves, and robbers. He walked right up to the money-changers' tables and threw them over, and threw over the seats of those that sold doves. He took complete control of the Temple and would not let any man so much as carry a vessel through the Temple. Then He taught them saying, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

If Jesus should go into the churches today what would He find? In some churches He would find "card-playing," "dancing," "banqueting," etc. In others He would find "birthday suppers," "surprise suppers," "farewell suppers," etc. These things are justified today because they are done in the basement of the church. Notice! Jesus not only cast out what should not have been in the Temple, He also demanded that not even a vessel should be carried through the Temple. Then the religious leaders of that day were angry enough at Jesus to take His life, when they found out what He had done, and they went about to do so.

As Jesus was walking in the Temple, they came to Him and said, "By what authority doest thou these things? and who gave thee this authority to do these things?" Jesus said, "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me."

They reasoned with themselves and said, If we shall say from heaven, He will say, Why then did you not believe him? And if we say of men, we fear the people; for all the people believed that John was indeed a prophet. So they say, "We cannot tell." Jesus said unto them, "Neither do I tell you by what authority I do these things."

When people bring up questions to tempt us, it is not always necessary to answer them.

Then they were going to take Jesus by force and kill Him. Jesus said to them, "Destroy this temple (body) and in three days I will raise it up." That put another thought in their minds. What could He mean? They say to Him, "It took forty-six years to build this Temple, and wilt thou build it up in three days?" Instead of taking His life, they go off reasoning among themselves, studying out some plan to take His life later on. They did not realize that Jesus was controlling their minds,

so that they could not take Him before His time.

They reasoned thus: We have found a woman who committed adultery. We caught her in the very act (that ought to be good evidence). They say, "Let us bring her before this deceiver." They brought her and set her in the midst, and said, "Master, Moses in the law commanded us that such should be stoned; but what do you say?" This they said, tempting Him, because they wanted to accuse Him. Jesus never let on that He heard them. He stooped down and with His finger wrote on the ground. They keep on asking Him the same question. Finally Jesus got up, looked them in the face, and said, "The one who has no sin among you, let him throw the first stone at her." And again He stooped down and wrote on the ground. The eldest one of the company, being convicted by his own conscience, went out of the Temple. Of what did his conscience convict him? No doubt as he picked up a stone to cast it at the woman he thought of some evil he had committed that was just as bad as the sin of the one he was accusing, so he dropped the stone and went away. And so it was with every one of them, from the eldest to the last. Could it be possible they had all committed sins as great as this woman? Yes, for there is no small sin in the sight of God.

Jesus said on another occasion to those self-righteous people, "The publicans, and the harlots shall go into the Kingdom before you." Jesus here refers to the publicans and the harlots, who were converted under John the Baptist's preaching, and believed. But these self-righteous people believed not. Therefore they had the greater condemnation. The fact that they claimed a high standard of religion, and were leaders among the people, did not excuse them.

It is possible for the publicans and harlots of today to repent and go to heaven. We do not read anywhere in the Scriptures of any self-righteous people repenting. It is the most hopeless condition anyone can get into. Let us pray the Lord to keep us humble.

Hannibal, Mo.

BRINGING IN THE SHEAVES

Sowing in the morning, sowing seeds of kindness,

Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,

We shall come rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows,

Fearing neither clouds nor winter's chilling breeze;

By and by the harvest, and the labor ended,
We shall come rejoicing, bringing in the sheaves.—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY APPEAL

Oh, dark is the land where the Evil One reigns,

And strong is his citadel there!

Oh, deep are his dungeons and heavy the chains

That his long-enthralled prisoners wear!
What can brace up the arm and confirm the weak knee,

The strong One to meet and o'ercome,
Like the message of cheer wafted over the sea;

"There's somebody praying at home!"

There are times when the enemy seems to prevail,

And faintness creeps over the heart,
When courage and confidence quiver and quail

At the glance of his fiery dart.
There are times when, exhausted, we can but stand still,

When the sword arm hangs nerveless and numb.

Oh, then to the soul comes a whisper so chill:

"Are they weary of praying at home?"

Oh, brothers, ye toil in the twilight, perchance;

Remember, we wrestle in night!
Cry unto the Lord, would ye have us advance,

And claim for us heavenly might.
Then, back to the arm will its vigor be given,

And lips that in anguish were dumb
Shall shout as the foe from his stronghold is driven:

"'Tis because they are praying at home!"

Then away to the mountain-top! Lift up your hands!

Let the strong breath of prayer never cease!
Only thus, as ye follow our Captain's commands,

His Kingdom shall grow and increase,
If ye, while we fight, "strive together by prayer."

The hour of victory will come,
When we in the vanguard our gladness will share

With those who are praying at home.

—Selected.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Readers:—Evangelistic meetings have been in progress here since Monday evening, Oct. 16. The same are to continue (D. V.) until Sunday, Oct. 29. There have been quite a number of responses to the entreaties to get right with God. Brethren Harry A. Diener of Hutchinson, Kans., and Raymond Hershberger of Garden City, Mo., were among the visitors present at these meetings, which are very well attended.

Yesterday we had another blessed day with the boys and girls in week-day Bible school. Bro. S. J. Miller gave the

worship stories to two different groups during the day.

Our hearts were gladdened indeed to know that the congregations in south-east Iowa had not forgotten the needs of the Mission. They sent liberal supplies of provisions, etc., which makes it possible for us to help others in need.

Five persons were admitted into church fellowship by water baptism Sunday, Oct. 15, Bro. Joe C. Driver officiating. The same day Bro. John Koppenhaver and mother from Hesston were with us. Bro. John taught the adult Bible class at the Quindaro Mission.

Sister Ethel Johnson, our young sister, is still confined to her bed, but is cheerful in the midst of it all.

A young man who confessed Christ during the meetings now in progress is from the Morris community. The work there is enjoying a healthy growth, with Brethren Wm. Smith and Edward Yoder leading out in the work.

Repeated calls come to us from the various hospitals of greater Kansas City. The other day, in one of these hospitals, I visited a man having a broken back and who is also paralyzed. Another man I visited had both of his shoulder blades broken. Such visits usually are highly appreciated and long remembered.

The work at our new branch mission station in Quindaro is being honored of God. Some of these people have been attending our evangelistic meetings, and last evening one of them confessed Christ. The Sunday school attendance last Sunday at Quindaro was eighty-one.

Sunday morning, Oct. 29, is the date for our fall communion service. In the afternoon we propose to conduct a Gospel service at the W. C. T. U. Home for elderly ladies and in the evening between five and six o'clock have a preaching service in the Wyandotte County Jail. Other calls for preaching services from various points had to be turned down for the present.

Monday, Oct. 30, a few of us plan to accompany Bro. Joe C. Driver to Sabetha and Bern, Kans., in the interests of the Lord's cause.

From a lover of the Lord in western Kansas comes this message: "It is very dry in this part of the state. People are putting in their wheat, but that that is sprouted will die soon if we don't get rain. I fell—and have been unable to walk since. There was no fracture, but I have been crippled with rheumatism for years and cannot walk since my fall. I am sending \$10.00 to help in the work. Your sister in Christ, ———."

It is our earnest desire to so carry on the work here that it meets the approval of God, that conscientious Christians will want to have a share in its support and that God may be justified

in pouring out His rich blessings upon it.

Yours for the lost of Kansas City,
Oct. 26, 1939. J. D. Miner.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

We have been led to believe this promise more and more. How many great and mighty things have we not seen because we failed to call upon God. Sister Mary Holsopple, returned missionary from India, has recently taken up work in general duty nursing. Hospital has been quite well filled. There are 52 patients in the hospital this morning. We had some very unusual surgery in the last few days. Sister Mary Frey is in Denver these few days attending the sessions of State Board of Nurse Examiners. Thelma Hostettler has gone home for a few days visit. Health among the workers has been unusually good in the last few months.

Last week our school was inspected by the director of nursing education in the state. The point that received greatest criticism was our crowded condition in the Nurses' Home and lack of plumbing facilities.

This past month another patient has found the Lord. Last evening we had our monthly staff prayer service. We are going through the Bible, book at a time, deducting prayer lessons.

"Brethren, pray for us."

Yours fraternally,
Allen H. Erb, Supt.

Oct. 27, 1939.

SOUTH AMERICAN NEWS LETTER

(Sept. 28, 1939)

Dear Brothers and Sisters in the Faith, Greetings of Christian Love:—We are again reminded of God's love and goodness to us as the refreshing rains have been falling for several days. These showers have brought cheer and hope to many farmers as they anticipate a bounteous harvest, and we pray that they might recognize God as the Giver of "every good and perfect gift." On Sunday the rain fell so steadily that it was necessary to dispense with the branch Sunday school held regularly each Sunday afternoon, and with the evening worship service. Our members, instead of going to church in comfortable cars, must walk; and many do not have the proper clothing to protect themselves from the rain and mud, which might explain the reason for not venturing out in rainy weather.

The spiritual blessings have caused our hearts to rejoice as we see new souls becoming interested in the Gospel. At present Bro. Shank is instruct-

ing a class of five converts who manifest a keen interest in salvation and desire to know more about the Bible. One of the members of the class remarked to us that since he has been reading his Bible he has given up smoking and drinking. He and his companion enjoy taking part in the services by reading scripture verses, and it is interesting but pathetic to watch them search and search for the references. This is only one example of the almost total ignorance of the Bible among these people. This couple has two dear little children, and we are happy that they will grow up in a Christian home where the Bible is known. Pray for these new converts, that they may grow in grace and in the knowledge of our Lord, and be faithful in the new life into which they have entered.

Yesterday afternoon we sisters had our monthly prayer meeting and enjoyed a blessed fellowship together. This meeting is the means of binding us together in mutual love and of increasing our dependence upon God for the solution of all our problems and difficulties. To us as new missionaries it is an inspiration to hear our Argentine brethren and sisters pray and give their testimonies.

Sister Quintina Guttierrez, one of our newly appointed native workers, is rendering appreciated service in our district. In two small towns she conducts weekly Sunday schools, women's and girls' meetings, and does visitation work. She visits the other out-station twice a month and conducts similar meetings. The well-filled halls in the weekly preaching service held by the pastor indicates that new ones are constantly becoming interested through her efforts, for which we praise the Lord. She needs your prayers, that she may have the wisdom and guidance to carry on her work of saving souls.

We thank all of you for your personal letters and interest in us. Continue to intercede for the work in the Argentine.

In His service,
T. H. and Rowena Brenneman.
Pehuajo, F. C. O., Argentina.

A SOFTENED HEART

By Esther Vogt

For the Gospel Herald.

"A——, won't you please take charge of the devotion at the Women's Sewing Circle this week? You know that the women chose you as their leader."

"No, I am too busy. My husband is going away to work (to teach school). I am left alone to do all the work. I will not have any time for that at all."

A—— replied coldly, barely looking at me as she kept up her work of stumping rice.

What should I say—not to drive her farther away, I prayed in my heart for wisdom and decided to change the subject.

"How is your mother these days—are her feet still swollen as they were?"

"No, they are better. But she is blind, she can not see a thing."

"Why, what happened?"

"She had sore eyes several months ago and since then she is blind."

"I am very sorry."

So I took charge of the meeting myself, at which each woman chose some poor person from our congregation to sew for.

A——'s husband left and had trouble along the way. The man who was hired to carry his things deserted and sent the luggage back. Bro. Vogt met A——'s husband on the way to Dhamtari and wrote back about where he had passed him and how he was getting on. I told this to A——, and she appreciated getting this news so much that when I invited her to come to the next women's meeting she was willing to come.

The Lord was working in her heart and warming it up. At this meeting we prayed for those members who were leaving our congregation to work elsewhere, and her husband was mentioned by name. While A—— was praying she broke down and confessed that she had not done her part for the Lord in the past. Most every one was in tears when she finished.

We thank God for softening A——'s heart and pray that she may be willing to carry her responsibilities as leader of the Sewing Circle and whatever else God leads her to do.

A few days later she came and told me that a Hindu had asked her about our religion and had asked, "Is the Sahib your guru?" She witnessed for her Lord by saying, "No, the Sahib is just here to teach us. Christ is our Guru, and our Saviour."

Sihawa via Dhamtari, India.

SPECIAL MEETINGS

Los Angeles, Calif.

Report of the Mission Meeting held at 151 W. 73rd St., Los Angeles, Calif., Oct. 15, 1939.

Organization.—Mod., Jack Chupp; Chor., Menno Stoner; Secys., Carrie Sommer, Ruth Schmidt.

Program and Speakers.—Sunday School; Talk to children, Ella Zook; Sermon (Eph. 2:19-22), Bro. Whitaker. Song Service; Devotion, Elmer Hershberger; Bible Knowledge an Essential in Spiritual Growth, Sister Eggleston; Regular Church Attendance an Essential to Spiritual Growth, F. B. Showalter; Christian Activities That Promote Christian Growth, Guy Hostetler; Ladies' Quartet, "Giving Our All to God;" The Yielded Life, E. J. Berkey; The Secret of Victory Given in Romans 8, Emmett Klopfenstein; Special Song, arranged by Wilma Schrock.

Gleanings.—All may enroll in the school of spiritual life with faculty of the triune God

and textbook, the Bible, which never becomes obsolete. Faith is necessary for entering the school, also prayer and obedience. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). The Christian gets comfort and joy in regular church attendance, contacting the children of God, and worshiping God with them. Those who love the Lord thus are jewels of the Lord. The Christian filled with the Holy Ghost will be zealous in winning souls for Christ. Prayer life should be privately, believingly, increasingly, abidingly, definitely, spiritually. Christian activities which promote Christian growth are: prayer meetings, Bible study, street meetings, visiting sick, personal work, everyday testimony, recommending Christ to our personal friends, having revivals, and others. These bring joy in service. "I delight to do thy will, O my God" (Psa. 40:8). To yield is better than surrender—both for time and eternity. We must hear, understand, receive, and do God's will. We are given gifts by the Holy Spirit. The Christian must have ability, stability, humility, and responsibility. The yielded life means submission to God and the Church. There is no condemnation to those in Christ—providing they walk after the Spirit, not after the flesh. Victory can be had by all—such victory that nothing in heaven, earth, or hell can separate us from God.

Secretaries.

Lebanon, Pa.

Report of the Bible Instruction and Sunday School Meeting held at Dohner's Mennonite Church, Saturday evening and Sunday, Sept. 30, Oct. 1, 1939.

Organization.—Mod., Harry E. Shreiner; Chor., David Wenger; Secy., Betty Shue.

Program and Speakers.—(Saturday evening) Devotion; Inspirational Song Service; The Unchanging Gospel in a Changing World, Elias W. Kulp. (Sunday morning) Devotion; Sunday School Hour, Harry E. Shreiner; Sunday School Administration, Elias W. Kulp; Relation of the Sunday School to the Church, John S. Hess. (Sunday afternoon) Song Service and Devotion (Psa. 128), John Flinchbaugh; Children's Meeting, David Wenger; Purpose and Value of Worship in the Home, Elias W. Kulp; Purpose and Value of Public Worship, John S. Hess. (Sunday evening) Song Service and Devotion, Walter Oberholtzer; The Greatness of Being Faithful in Small Things (II Kings 5:13), John S. Hess; Practical Separation from the World, E. W. Kulp.

Thoughts Gleaned.—Young people should study prophecy, but not let their imagination go above divine revelation. When education goes above divine revelation it is dangerous. As we study God's Word we need to remain humble, so that the Lord can reveal unto us. God will not honor the most learned person if he is not in touch with God. God's plans cannot be defeated in the ways and minds of man. Sunday school is one of the activities of the Church. Every activity of the Church should be guided by Conference. "In the multitude of counsellors there is safety." A consecrated teacher (II Tim. 2:2) is better able to teach than one who is educated and not consecrated. Three qualifications of a teacher: (1) faithfulness; (2) ability to teach; (3) loyalty to the Bible and the Church. A teacher's desire is to lead souls to Christ. Object of the Sunday school is to plant the Word of God into the minds of the children. The greatest asset to the Church is the individual who sits at the feet of Jesus with an open Bible. Seek that ye may excel to the edifying of the Church. Prov. 6:16-20 names seven things the Lord hates. Worship is a deep conception of God's presence. God alone is to be the object of our worship. Worship in the home is as old as the patriarchs are. Unless there is reverence in the home

(Continued on page 701)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

THE FAMILY CIRCLE

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.... For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh... let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.—Eph. 5:25-33.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee.—Eph. 6:1-3.

What therefore God hath joined together, let not man put asunder.—Matt. 19:9.

WELL SAID

We copy the following from the "Mission News Bulletin."

One of our worst habits is that of saying that we "have no time." We have all the time that there is—and every human being in the world is treated exactly the same—it's one thing that all people have, share and share alike! To say that you did not have the time to do what could have been done is to acknowledge that you have been untruthful to yourself. It is the easiest way of getting out of acknowledging failure. An hour a day, given to useful reading, can work wonders with anyone—giving to that one knowledge that very few ever possess. Who doesn't have time to thus improve his mind? No Time? All you have to do is to take it. It's yours. The time taken to give encouragement or to bring a ray of light and sunshine into some other life is time that is golden—and its dividends go on forever!—Selected.

I CORINTHIANS 10:31

By Mrs. Ira L. Yoder

For the Gospel Herald.

(The following message appeared first in the April 18, 1929, number of the Gospel Herald. The things mentioned in the article being still in evidence, the words of admonition which this message contains are still in order.—Editor.)

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—I Corinthians 10:31.

If we are to glorify God in such commonplace things as eating and drinking, what of the many other things that we do? God does not only say, "whatsoever," but makes it still stronger by saying, "DO ALL to the glory of God." That little word ALL means much. There is nothing so small or so great

than can not be done to the glory of God. How about our going to church, are we going for our own glory, to show our piety, our clothes, our able speaking or singing, or have we really lost sight of these things and go to worship Him in spirit and truth, which is the only way to bring real glory to His name? When we kneel in prayer are our tongues engaged in unnecessary conversation and our thoughts on things of the world? How can the minister stand up and deliver a powerful message, if we as God's children act in this way? Let us watch and pray that we enter not into temptation. These, you may say, are little things but the devil takes advantage of them and why should we overlook them?

How can the minister behind the pulpit believe that his members are living to the glory of God, if he has to face daughters, mothers, and even grandmothers whose bodies are so exposed as to shock any pure-minded servant of God? How can he believe that we are doing all to the glory of God if we have the smell of tobacco smoke on us and have been gluttonous in our eating and drinking? Have we put forth the last thread of our strength in our temporal affairs so that Sunday morning finds us habitually late at God's house, but Monday morning finds us, up a great while before day, caring for the things which concern this life only? Maybe we have gone to places where we know that we can not glorify God or claim His presence with us. How can we go to picture shows, skating rinks, card parties, etc., where we can not claim the presence of God with us? How can we bedeck ourselves or our children (for whom we are responsible) with the same fashioned things that the world wears and say that we are doing it to God's glory? Remember we are to do ALL to the glory of God. Can we go out among the men of the world and engage in conversation which would bring reproach upon a brother or sister, or help along in some foolish talk which is so common today? Maybe we have spoken the untruth to make things look better on our side or bring us a little more gain.

Let us seek to give God all the glory as it all belongs to Him. If we find that we are doing anything that is not to God's glory, let us ask Him to help us to overcome that we may stand free in that great and notable day of the Lord.

Clarence, N. Y.

HOME MAKING

Home making is the grandest business of all well meaning men. Home making is a wonderfully productive business. It is what makes men, communities, cities, towns, states, nations—it makes prosperity, character, institutions, literature, education, travel, art,

science, mechanism, schools, churches, and the cause of all the hum and stir in the world.

The making of a home brings out of man all there is in him. It multiplies his strength, sharpens his wits, quickens his brain, and enlarges all the good there is in him.

Home making puts qualities into man which otherwise would not exist. Man does not grow like a plant and fruit, well in a hot-bed. He needs frosts and storms, heat and cold, wet and drouth, to put manhood quality in him, which he can get in no other way.

The very friction, worry, and discontent of home often compel the development of patience (under difficulties), self-control, and perseverance which could not be secured otherwise.

Men enjoy the home because of its seclusion, dependence, and freedom.

In the seclusion of the home is where we have intimate enjoyment of friends. Here is where man casts aside the cares of life and finds love and comfort.

While man boasts of his independence, he however, depends upon his Maker and mankind for the best of life. No man can enjoy life who lives for self alone.

Home is loved because here man is the freest. Here he is least repressed and the most natural. Here he is known as he is. Here they can bear with each other because they know each other. Then who can express the charm of feeling at home with friends and home things?

What a sense of relief comes when you enter your home and the strain of society law is laid aside and you just FEEL AT HOME.

"Home, home, sweet, sweet home. Be it ever so humble, there's no place like home."—Gospel Banner.

HOW TO PRESERVE CHILDREN

Take two or more children of the runabout age. If they are bright-eyed, rosy-cheeked youngsters, so much the better.

Tuck them into bed early—and leave for twelve hours of quiet, restful sleep. Windows wide open.

In the morning, dress them lightly and set at a table in the brightest cheeriest corner of the breakfast room.

To each child add the following: One small cup of orange juice; one steaming dish of delicious nut-brown whole-wheat cereal, several slices of crisp whole-wheat toast, one glass of milk.

Remove the children to a grassy plot. Add a kite, some toys and mix thoroughly.

Cover all over with a blue sky and leave in the sun until brown.—Selected

Every time you help your brother rise, you help strengthen the cause of Christ and the Church.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Nov. 19, 1939.—Matt. 7: 1-14.

WARNINGS AND PROMISES

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Introductory.—While this is our fourth lesson in the study of the Sermon on the Mount, we have after all but briefly touched upon a few of the high spots found in this wonderful message. We thank the Lord for this rich instruction, and our prayers ascend to the Throne, trusting that the lives of many have been enriched in these studies.

1. **Against Uncharitable Criticisms** (1-5).—"Judge not, that ye be not judged." We thank the Lord that we are not called to assume the responsibility of judging the lives of others. Only God is equipped with the needed knowledge and wisdom and judgment to pass unerring judgment upon all people. We know that God's judgments are righteous and true, for this Great Friend never makes a mistake. But imperfect man is so prone to assume functions belonging to the Almighty and to pass imperfect and uncharitable judgments upon other people. Not only this, but the more severe we are in our judgments upon others the more liable we are to have about us guilt which brings upon ourselves the wrath of God. "With what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?... Thou hypocrite, first cast out the beam that is in thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

2. **Good Advice** (6).—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine." This is a companion advice to that which is found in the preceding paragraph.

3. **The Promise of Answered Prayer** (8-11).—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Christ follows this statement with the declaration that God will surely answer the prayer of faith for every one that asks. He then goes on to illustrate. He tells how surely loving parents heed the petitions of their children, and then concludes with: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" It is unreasonable to assume that God will not answer the petitions of faith that come to Him. One of the most unfruitful ways of dishonoring God is to assume that He will not answer prayers after so faithfully promising that He will.

Only unfaithful man fails to make his promises good. God is always faithful, and never fails to keep His promises. In all His dealings with man, God has never broken a single covenant. The prayer of faith is the link which binds us to God.

4. **The Golden Rule** (12).—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We call this "the Golden Rule." We will make our first application to ourselves and our God. Suppose we were God and God were us. After we have solemnly assured Him that we will answer every petition of faith that comes from Him, He would act as though we did not mean what we promised. Before we pass judgment upon Him for such a supposed affront, let us stop to think that thousands of times we have treated Him just that way. The Golden Rule application should first be made to ourselves and our God, and then to ourselves and our fellow men. No attempt should be made at fault-finding with others until we have first put ourselves in their place, and they in ours, and then form our conclusions. If the Golden Rule were put into universal practice by all men,

it would put an immediate end to all wars, and to every kind of deception and fault-finding. And before we are too severe on others because they do not observe the Golden Rule, let us show them by our own lives how to put this divine precept into practice.

5. **The Two Ways** (13, 14).—The contrast herein presented is given in impressive form in many parts of the Bible. Here are a number of things that stand out in the contrast: (1) The gate to one way is "strait" (admitting no sins), to the other way it is "wide" (presenting no barriers against sin). (2) One way is "narrow" (having room for the righteous only), while the other is "broad" (room for all sinners). (3) Only a "few" (the "little flock" of saved ones) are found on the narrow way, while there are "many" (all sinners) on the broad way. (4) The narrow way "leadeth unto life" (heaven), while the broad way "leadeth to destruction" (eternal damnation). Notwithstanding the fact that Jesus pleads with all people to "enter ye in at the strait gate," the majority of people are deceived by "the god of this world" and they therefore choose the road that leads to endless ruin. As said by the wise man, "There is a way that seemeth right unto a man, but the end thereof are the ways of death!" Dear reader, which of these ways have you chosen?
—K.

BIBLE MEETING TOPIC

MISSIONARY DAY.—Revelation 7

Topic for November 19

MOTTO

"Salvation to our God."

OUTLINE STUDY

I. The Author of Salvation.

1. God.—Isa. 45:22.
2. Through Christ His Son.—I Tim. 2: 5, 6.

II. The Subjects of Salvation.

1. Israel.—Rev. 7:1-8.
2. Of all nations.—Rev. 7:9, 10.

III. God's Method of Saving Men.

1. Through witnesses.—Acts 1:8; 26:16-18; Rom. 10:8-15.
2. His great commission.—Matt. 28:19, 20.
3. His Church.—Eph. 4:11-16.

IV. The Salvation He Has Wrought.

1. From all iniquity unto good works.—Tit. 2:11-14.
2. Delivered from wrath to an inheritance.—Rom. 5:10; I Pet. 1:3, 4.

SUGGESTIVE ASSIGNMENTS

A Program Will be Suggested through our Sunday-school Papers and Other Periodicals for This Meeting.

PERSONAL THOUGHT

We are workers together with God. May we gladly do what we can in forwarding the great and glad tidings of salvation to all people.

SEED THOUGHTS

Speed away! Speed away! Take the message of light
To the lands that are wrapped in the darkness of night.
"Go ye into the world," is the Master's command,
That the light of the Gospel shine o'er ev'ry land,
Go ye forth in His name and the Gospel proclaim,
Speed away! Speed away! Speed away!

Speed away! Speed away! Take the Word that gives life
To the nations in which Satan's kingdom is rife;
For the Word if believed and obeyed will give peace,
To the captives of Satan it will bring release;
To the rescue make haste, there is no time to waste,
Speed away! Speed away! Speed away!

—Hackleman.

MEDITATIONS ON THE TOPIC

I. **Missionary Day** is the time set apart for the returns from the Quarter Fund and the Savings Boxes. The message of the missionary goes into all the world and brings people to Christ from every nation. The Lord has entrusted the great work of bearing the message of salvation to those who have received it already, and are glad to tell it to others.

We have many ways of serving to the end that the message may be forwarded to all nations. One of these ways is to give of our earnings to help the message along and show by our willing gifts our desire to see the way of life brought to many who do not have it.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, NOVEMBER 9, 1939

Field Notes

Communion services, held the last Sunday in October, are reported from Hesston, Kans., and from Bethel church near Canby, Oreg.

November 12-19 is the time set for a series of meetings at the Mennonite mission in Detroit, Mich., with Bro. Jesse J. Short as evangelist.

Sunday, November 5, was the time announced for communion services at Denbigh, Va., with Bro. William Jennings of Concord, Tenn., in charge.

A Bible meeting is announced for the Sunnyside Mission near Lancaster, Pa., Nov. 23. Speakers: John D. Risser and Earl Strite of Maryland, besides home talent. D. S. K.

In the absence of the home minister, Bro. Paul M. Roth of Masontown, Pa., the regular appointments at that place were filled by Bro. J. L. Horst on Sunday, Oct. 29.

A missionary day program on Sunday, Nov. 19, is announced for Weber Mennonite Church, Strasburg, Ont., in charge of the workers of the Toronto, Ont., Mission.

Bro. Paul Erb of Goshen, Ind., is expected to conduct a series of meetings at the Mennonite Mission in Ft. Wayne, Ind., Nov. 16-23, and at the Forks Church near Middlebury, Ind., Nov. 24-Dec. 3.

The closing paragraph in the correspondence from Versailles, Mo., found elsewhere in this issue, may be of interest to prospective home-seekers. The congregation at that place is considerably smaller than it has been in former years, and active workers will find there an opportunity besides financial gain.

A Bible meeting is to be held at East Chestnut St., Mennonite Church, Lancaster, Pa., Nov. 23. Speakers: Aaron Mast, Paul Mininger, Charles Hostetter, and others. D. S. K.

Request for Prayer.—The prayers of God's people are requested in behalf of a young man who is without employment, is discouraged, and drifting away from the faith.

Bro. Nelson Kauffman of Hannibal, Mo., is to be the evangelist at the revival meetings to be held at the Mennonite Church, Pigeon, Mich., Nov. 14-26. Pray for the work. S. J. M.

The Oak Grove Mennonite Church near Smithville, Ohio, will hold their annual Thanksgiving week services Nov. 21-28. The speaker will be Bro. C. F. Derstine. Your intercession before the Throne will be appreciated. D.

A neat little folder of the Kishacoquillas Valley Bible School, to be held at the Allensville, Pa., Mennonite Church (beginning Dec. 11 and continuing three weeks) is before us. Instructors: J. Irvin Lehman, Orrie D. Yoder, and Elmer Yoder.

December 6 is the date set for the ordination of a new bishop in the Weaverland, Pa. Church. May the Lord have His full way in this ordination. In the language of the apostles, "Lord, shew us" should be the prayer of all having a part in that ordination.

"Had a splendid communion at South Union last Sunday" (Oct. 29), writes a brother from West Liberty, Ohio. Bro. S. E. Allgyer of that community expects to serve in a similar capacity in the Central and Bethany congregations near Elida, Ohio, next Sunday.

The Lord willing, a Bible instruction meeting will be held at the Maple Grove Church near Atglen, Pa., Nov. 17-19. Instructors: Elmer E. Yoder, William Martin. This is to be followed by revival services, Nov. 19-26, Bro. William Martin in charge. J. G. K.

The annual superintendents' and Sunday school workers' meeting of the Lancaster district has been announced for Dec. 2. Many are praying that this coming meeting will be fully equal to that of similar meetings in the past. The meeting is to be held in Mellinger's Church near Lancaster, Pa.

A brother writes us from Canby, Oreg.: "Tomorrow (Oct. 29) revival meetings are to begin at Hopewell, with Bro. E. S. Garber of Nampa, Idaho, as evangelist. Bro. E. J. Berkey of Oranogo, Mo., is expected in Oregon early in December to hold meetings at Sheridan, Bethel, and in the Porter school

house about 34 miles northeast of Bethel."

A Peace Conference.—At the annual meeting of the Southwestern Pennsylvania Conference, held last August, it was decided to hold a conference on Peace and Nonresistance in the district some time this fall. This meeting is to be held at the Stahl Church near Johnstown, Pa., on Wednesday evening and Thursday, Nov. 22 and 23. Everybody invited to attend.

The congregation at the Blenheim, Ont., Mennonite Church is planning to hold a centennial meeting on Sunday, Nov. 26. Besides local speakers, Brethren S. F. Coffman of Vineland, Ont., and J. C. Wenger of Goshen, Ind., will give addresses. This congregation has now been established one hundred years. A special invitation is extended to those who have at some time been associated with the congregation. G. B.

The Commission for Christian Education and Young People's Work held its regular semiannual meeting at the Home Mission in Chicago, Ill., on Nov. 3 and 4. The minutes of the meeting when published later will reveal that this body is making substantial progress in taking care of the work which has been assigned to it. Routine work was taken care of, the organization effected for the next year, and plans laid for the work in the future. J. L. H.

Among recent visitors in the Publishing House are the following: Elam Wenger and wife, Noah Wenger and wife and son Luke, Naomi Wenger Bareville, Pa.; Frank Lefever and wife and daughter Ruth, Mechanicsburg, Pa.; Amos Dillman and wife, Brownstown, Pa.; Alice Mumaw, Esthel Hershey, Cephas Hostetter, M. H. Hostetter and wife, Manheim, Pa.; Norman Adair, Henry Shreiner, Lititz, Pa. Ann Heller, Lancaster, Pa.

A Rohrer Family History.—We acknowledge the receipt of an interesting 41-page booklet giving a brief sketch of the descendants of one Johanne Roer (John Rohrer) who settled in what is now Lancaster Co., Pa., in 1728. This has since then become a widely known Mennonite family in America. The book was written by Lister O. Weiss (720 Seward Ave., Akron, Ohio) and Noah B. Getz (Lancaster, Pa.) to whom all interested ones are directed to write for further information.

Gospel Literature Program.—We are in possession of a program of a meeting to be held at the Souderton, Pa., Mennonite Church on Saturday afternoon and evening, Nov. 18. This meeting is to be held in connection with the opening of Graybill Book Store in Souderton, a branch book store conduct

ed under the auspices of the Mennonite Publishing House. Speakers: Simon Gingerich, J. C. Clemens, John W. Weaver, Arthur Ruth, O. N. Johns, A. J. Metzler.

A Peace Conference.—We are in possession of an interesting program of a peace conference, to be held at the Oak Grove Church near Smithville, Ohio, Nov. 11 and 12. This meeting is to be held under the auspices of the Peace Problems Committee appointed by Mennonite General Conference. Speakers: Paul Erb, G. F. Hershberger, H. S. Bender, J. C. Wenger, C. L. Graber, S. F. Coffman, A. J. Steiner. The public is invited to attend.

Correspondence

Germfask, Mich.

Dear Herald Readers, Greetings:—Among recent visitors were the following ministering brethren who gave us helpful messages at Fernland, and also our other stations at Sandtown and Alger: O. S. Hostetler of Topeka, Ind.; C. A. Shank of Elkhart, Ind.; Otis Yoder and Albert Wyse, both of Midland, Mich.

On Aug. 30, work was begun on the erection of a house of worship for this community. Sept. 4-23, three brethren from Indiana were here, in charge of the building. In the meantime, help also came from Brutus and Fairview, Mich.

At present time no interior work is done, but we hope to have it finished by late fall. This new church is located on state road 77, 2½ miles south of Germfask.

On Sept. 1, we had our first church service with a group of people at a lumber camp, Alger Mills. This is located about 20 miles north of Germfask, or about halfway to Lake Superior. There is nothing between Germfask and Alger except a little village; not even any country homes. The camp consists of at least 15 families. Yet these are "other sheep," and getting the Word to them has been a deep concern to us for some time.

Then the way opened. One day last summer a woman from the Germfask community, though unsaved herself, asked us to call on a friend of hers at Alger Mills, bedfast all summer. We found a middle aged woman upon her bed of affliction, suffering from cancer, but seeking divine comfort which she lacked. Then followed more visits with her, as well as others of the camp. She later expressed peace with God and a desire to be baptized, which vows were given, Aug. 14. A few evenings later, when a number from the camp called on her, she led in a prayer meeting.

We then had Bible school for one week. Then came the death of this sister, her funeral being exactly two weeks

after her baptism. She leaves two young sons who are very much interested in our services. Thus the work opened, and we expect to continue as the Lord leads.

The community at Sandtown is more of a "pocket" than this. After about an eight-mile drive through the woods, it is a clearing settled more or less permanently. The Alger Camp is right at the edge of another woods.

For several weeks during the late summer, we had Bro. Clayton Rheinheimer from Indiana with us for relief from his asthma. It proved to be mutual aid, for he was able to help with the work here.

Our congregation is looking forward to a week in November with Bro. E. J. Yoder, superintendent of the District Mission Board, in our midst.

We trust that many will continue to remember the Upper Peninsula in prayer.

Oct. 20, 1939. Chester C. Osborne.

Lancaster, Pa.

About 700 precious souls observed the communion held at the Mellinger's congregation on Sunday, October 22. Bishop Abram Martin officiated, assisted by the home ministers and deacon, Brethren David L. Landis, Elmer G. Martin, and Aaron L. Groff.

It was encouraging and impressive to see so many old and young, brethren and sisters, partake of the sacred emblems and observe the ordinance of feet washing.

As we considered the practical and orderly observance of these established Bible teachings, it occurred to us that the plain, distinctive and important doctrine of nonconformity to the world would be upheld much easier if the lay brethren, co-operating with the leaders in the Church, would take the initiative and set a practical example.

Oct. 23, 1939. B. B. K.

Aurora, Ohio

Greetings in Jesus' name:—"Praise ye the Lord, praise, O ye servants of the Lord, praise the name of the Lord."

We have enjoyed the presence of a number of visiting brethren recently.

On Sept. 3, Bro. C. Z. Yoder worshiped with us. He brought us messages in song and quoted Scripture from memory, even though he is ninety-four years of age. On the same day Bro. Calvin Mast of Millersburg, O., brought us the message.

On Sept. 24, we were privileged to have Bro. S. J. Gerig of Smithville, O., with us.

Our revival meetings began Sept. 17, and closed Sept. 24, with Bro. Jesse Short of Archbold, O., as evangelist. There were 19 confessions and several reconsecrations, for which we praise the Lord. We feel that our congregation has been greatly blessed.

During the meetings Bro. J. J. Hostetler and family of the Canton Mission worshiped with us one evening, also Bro. Gingerich of Oregon.

We had our preparatory services Oct. 1, and expect communion October 29.

Our bishop Bro. E. B. Stoltzfus, spent Sunday, Oct. 22, with the Meadville and Britton Run, Pa., congregations.

A class of 19 is under instruction at the present time. We expect to have baptismal services Oct. 29.

Oct. 23, 1939.

Cor.

Alpha, Minn.

Gospel Herald Readers, Greetings:—On Thursday evening, Sept. 28, Bro. and Sister Geo. Lapp of India, were with us and brought interesting messages. Sunday, Oct. 1, a chorus of thirty voices from Manson, Iowa, with their director, Mrs. Chris Stoltzfus, delivered a fine musical program in the afternoon. Their message in song was greatly appreciated.

Bro. and Sister Geo. Lapp, who are spending several months in St. Paul, were in our community over Sunday, Oct. 22. In the morning they, Bro. and Sister C. J. Garber, and the writer worshiped with the Valley Mennonite Church near Mt. Lake. Bro. Lapp preached and Sister Lapp gave interesting talks to the children. Sunday evening Bro. Lapp preached for the Alpha congregation. He had an interested and appreciative audience.

Our little band of worshipers is grateful for those who come in from other places in His name.

Oct. 24, 1939. Irene Kauffman.

Linn, Mo.

Dear Herald Readers, Greetings:—We "praise the Lord for His goodness, and His wonderful works to the children of men."

On Wednesday, Oct. 18, our bishop, Bro. J. M. Kreider of Palmyra, Mo., and Bro. S. S. Hershberger of Harrisonville, Mo., came into our midst. Bro. Hershberger preached for us each evening, closing Sunday night. Also several day meetings were held, and an impressive communion service on Sunday evening, with every member taking part. Each meeting was quite well attended. Although we see no visible results, we feel each one was encouraged to press on and be more useful in the Master's service.

On Friday morning Bro. Bowman, who has had poor health all summer, was anointed by Bro. Kreider. We feel thankful that he is improving in some ways though he is far from being normal.

Sister Emma Phillips of this place is spending the winter in Cass Co., going to school there.

Oct. 26, 1939. Alice Bowman.

(Continued on page 700)

Miscellaneous

OBSERVATIONS CONCERNING A LIVE ISSUE

By John Horsch

For the Gospel Herald.

In the present time of crisis in general world affairs the attitude of Mennonites regarding the principle of nonresistance is of particular interest and importance.

It may be a matter of common knowledge that not all Mennonite groups would subscribe to a statement of the historic Mennonite position, as defended by our immediate brotherhood. And yet it may not be generally known that in certain German Mennonite papers of the United States and Canada articles have been printed in recent years, defending in particular the so-called non-combatant military service; disapproving, in other words, of the C. O. position. Furthermore, in a number of articles written by Mennonites and printed in American Mennonite papers, the assertion was made that it is the wrong thing for the Mennonites of Canada to accept the exemption from military service which the Canadian government is offering them and has in fact guaranteed them. A certain Russian Mennonite professor, now in Germany, has written a series of articles which were printed in American Mennonite papers, in which he made the bold attempt to persuade the Mennonite people to discard the principle of nonresistance, and this proposal has met with some response. It is seen then that various American Mennonite groups take divergent positions as concerns this principle.

It is perhaps generally known that, beginning a few years after the World War, a strong wave of pacifism swept over a great portion of American Christendom. It was realized that the attempt to "make the world safe for democracy" by war had utterly failed. "Never again," was the slogan heard on every hand. In more recent years this popular pacifist wave has largely subsided. And yet it is of particular interest to all who hold the principle of nonresistance to observe that a number of the larger church bodies have only recently placed themselves on record as decidedly favoring the full C. O. position, a position which the above-mentioned Mennonite writers have, sad to say, outspokenly discarded. A few such examples are here given.

A national organization of Episcopal clergymen and laymen, the Episcopal Peace Fellowship, at a conference held on October 10 of this year, took the stand that our country should stay out of war, but in the case of war "the conscientious objector should be protected by the church."

An important document signed by

sixty-eight ministers of the United Church of Canada, appeared in the **United Church Observer** on October 15. These ministers are outspoken pacifists, and have refused to modify their Christian witness in regard to war, though their country strongly supports the present war. They say:

"We find ourselves, not without pain and regret, unable to approve of this war. We recognize that other ministers and church members, equally sincere, differ from us and feel in duty bound to participate in it. At the same time we know that we represent a body of conviction characteristic of the early Christian Church, and of many reform movements through the centuries, and strongly held by many groups in the churches today."

After reciting pronouncements of the General Council of the United Church of Canada and of the Oxford Conference as a basis for their position, these ministers continued: "The will and Kingdom of God must take precedence over the national convenience or policy. The nature of modern war is such that it is and necessarily must be incompatible with the Christian spirit and aims."

The statement of these ministers rejects the idea that all right or wrong is on one side in this war, or that the war can achieve any worthy solution of the problems which have produced it, and then declares: "We remember that the churches lost heavily in spiritual authority because of their general surrender to the war spirit in 1914-18. We think it ought to be placed on record now, in view of the further loss of spiritual authority probable if the Church sanctions this present war, that at least some representatives of the Christian churches disapproved and uttered their protest."

In a closing paragraph these ministers said: "We affirm that we are not seeking escape from the burden or sacrifice, and we profess our readiness to implement our citizen loyalty in some form of service equally as taxing, difficult and dangerous as military service, providing it does not contribute directly to the war effort."

The General Conference of the Methodist Episcopal Church, assembled in June of the present year at Kansas City, Mo., has rendered one of the most noteworthy decisions on the point under consideration, a decision which was not given by a mere committee but was adopted by a majority vote of the conference delegates. This important resolution demands "**exemption from all forms of military service**" (clearly including the so-called non-combatant service) "for all conscientious objectors who may be members of the Methodist Church."

A Mennonite Central Peace Committee has recently been organized consist-

ing of members of various Mennonite groups. There can be no doubt that this is a move in the right direction, if the committee stands for the historic Mennonite position (in its entirety) on the principle of nonresistance.

Scottdale, Pa.

AN ACROSTIC

Arranged by Geo. S. Keener

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Distributing to the necessity of saints; given to hospitality.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

Having therefore these promises, dearly beloved, let us cleanse... the flesh and spirit... in the fear of God.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Rejoice evermore.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Esaia's also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Hagerstown, Md.

"PREPARE TO MEET THY GOD"

By Alice H. Nissley

For the Gospel Herald.

The harvest is past, the summer is ended, and we are not saved.—Jer. 8:20.

How sad and how true! Many revivals have passed into history for years and years. Revivals will be held as long as time will last. We know not how long the earth will stand, but God tells us in His Word that the Christian is the salt of the earth. As long as there

are enough Christians to preserve the world the earth shall stand; so long will the Gospel be taught somewhere.

Sad for those who will not heed the Gospel call. They attend the services regularly. They hear the Word, and the Word brings conviction. Their hearts say, "No," to Jesus and "Yes," to Satan. Satan has excuses for every occasion. He aims to have each individual to spend ETERNITY with him.

Some of Satan's excuses are, "Not now;" "Some other time;" "Must have more pleasure first;" "You are too young," or "You tried it so often and made a failure of it, no use trying it again;" "There are too many hypocrites in the Church;" "I am as good as the church members; they do what I would not do;" "I can serve the Lord at home; joining Church is not necessary;" "I was converted; that is all I need to do;" "I do not like the minister;" "It is no harm to attend the theater sometimes, go to the fair, play a social game of cards, and have a little jazz music while I take part in a parlor dance;" "It won't hurt me to take a drink or use a little tobacco once in awhile;" "If I am dishonest, tell or act a lie, want my way about things, go to church when everything is favorable, I am not so bad."

The sequel of it all is: If I am not true to God sometimes, I am not true to God anytime. I may be at my place on Sunday, holy and sedate, but during the week I exemplify the devil; my worship on Sunday is in vain. The only true way to worship God is in Spirit and in truth.

The world is in a turmoil. The Christian need not be. The wickedness of cities in past generations caused their destruction. The people lived loose like they do today; loose in marriage, in social life, in business life, in religious life. They care not how obedient they are, just so they can carry out their wicked devices and plans.

"I-want-my-own-way" spirit, and I'll have it regardless of the consequences; this spirit haunts the young as well as the old, the poor as well as the rich. You find that spirit in the Church. That is why there are so many dissatisfied church members who go elsewhere to worship, or start a faction themselves of members like themselves. If that will not work they will not join any church, but they go here and there like church tramps.

Sad for such conditions. Satan is leading souls directly away from God, who finally come to the place where they are entirely lost to God and the right.

Disobedience is so prevalent among church members. Why prefer disobedience to obedience? Why do things behind the minister's back that you would not do to his face? Why be inconsis-

ent instead of consistent? When away from the church people, when you go shopping or even take a walk, why do you dress differently to what you do when you come to church?

Does God close His eyes at such times? Is He not concerned about our soul's salvation? Does He not want us to spend ETERNITY with Him? Does God give us warning after warning for nought? Does He not know we need His help continually? That is why He tells us poor, weak mortals over and over again, "Watch and pray, lest ye enter into temptation."

God knows the end of a careless, indifferent, wretched life. God warns us as He did the Israelites. If we will not obey, we must suffer. The Lord allows the devil to run things awhile. Finally He will say, "Enough."

If we forget everything else that God says, let us remember this: "So then every one of us shall give account of himself to God" (Rom. 14:12). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Altoona, Pa.

PRAYER IS HINDERED

By Wilbur Yoder

For the Gospel Herald.

God gives us the great privilege of prayer for our own good and His glory. He intends prayer to be a means of constant joy and blessing flowing from God's own loving hand. Many a Christian has grown cold or may have died spiritually through failure in their prayer life.

Others never really lived because they failed to know what it is to have a personal talk with the Lord. Prayer performs as much part in a Christian's life as water does to the fish's life, for a faithful Christian life without prayer is an impossibility. By this, it is naturally important that our prayer life is not hindered by Satan through obstacles placed in the way by him. However, we may as well face the issue as it confronts the Christian and consider some of the hindrances to prayer.

The disciples felt their weakness and asked the Saviour to teach them. And He in turn has not failed to teach us how and what to pray for.

Perhaps the first thing of importance is that we are sure when we pray that we are resigned to His will. We may become so determined on our own way that we almost insist on it, even though God in His infinite wisdom sees what is best and may not answer in the way we think, or may even answer to our sorrow and hurt.

James teaches very plainly (4:3), "Ye ask, and receive not, because ye

ask amiss, that ye may consume it upon your lusts."

Another reason for our failure in answered prayer is our lack of faith. James seems to have been a man of great understanding of prayer; for in Jas 1:6, he says, "Let him ask in faith, nothing wavering." If we have a simple faith in the promises of God, and ask in that simple faith, we will not be surprised or doubtful, as the early Church was when Peter was released from prison and came to the prayer meeting in person.

Nor can we expect to have our prayers answered if we question the possibility with God, as the woman did who prayed in the evening to have the hill removed from behind her house that night, and got up the next morning and found it still there. She said, "Just what I expected."

These, of course, are extreme examples. But the same thing holds true in the little things of our everyday life that we ask of God, hoping He may give them to us, yet not expecting them.

Another hindrance that many times makes our prayers unanswered is, if we have sin hidden in our life or if we regard sin and lust after it in our hearts. The psalmist spoke out of his own sad experience when he said, "If I regard iniquity in my heart, the Lord will not hear me." God cannot look upon sin, and we cannot expect Him to be able to answer our prayers as long as we are in sin, without acknowledgment and repentance of the same. We must first draw nigh unto God and He will draw nigh unto us.

Another way that prayer is hindered more than we are aware of is through the lack of unity and agreement in a body of united prayer. Jesus promised, "Where two agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Churches everywhere have lost their power to a large extent, because they lack that united agreement and concern in prayer. The home likewise is rendered powerless where disagreement and strife is present. We need all with the apostle to pray "for the unity of the Spirit."

Then failure on the part of one in a group to be right with God, may withhold from the whole group; for example, "Sin in the camp," as with Achan. The same holds true in a church. If we carry sin along, covered or uncovered, all must suffer. Woe unto that man who hides sin in the Church and thus limits God's power towards all, as well as His blessings.

Perhaps among all others, the hindrance that nearly everybody is confronted with, is the failure to have a real concern for "first things first." We fail to keep our mind and interests enough taken up in "spiritual things."

and instead give first place of our time and interests to timely and material things. Failure for a "regular time," too many times takes away our zeal and earnestness in talking with God. A mighty fuel in keeping up our "fire for God" is to keep studying and meditating on His Word until we are filled with the conviction and need of others.

This, too, suggests that "self" must be taken out of first place and "others" placed there. If we first seek the Kingdom of God and His righteousness these hindrances will be largely removed. Other things might hinder prayer, but if we consider what we already have suggested, and remove these things that hinder our answer from God, our praying power will increase:

1. Do not ask amiss.
2. Doubting and lack of faith.
3. Sin in the heart.
4. Strife and disunity and sin in the camp.
5. Fail to place first things in first place.

These conditions corrected will mean power, joy, and growth for the Church as well as the individual life, and victory will be a goal in reach of all who set their eyes on it.

Middlebury, Ind.

CORRESPONDENCE

(Continued from page 697)

Mio, Mich.

Greetings to All Herald Readers:—On Sunday, Oct. 1, we reorganized our Sunday school for the year 1940. The new officers will assume their duties Jan. 1.

Sunday afternoon Oct. 8, we had our counsel meeting and the following Sunday, we had the privilege of again commemorating the suffering and death of our Lord and Saviour. In the evening Bro. Levi Swartz of Twining, Mich., preached for us. Text, Heb. 13:8.

Monday evening, Oct. 23, we were privileged to have with us Bro. and Sister R. R. Smucker, who gave interesting talks on India to a large, appreciative audience. Our aged sister, Katie Neff, is still bedfast and remains about the same. We are looking forward to our two weeks Bible school, which will start the day after Christmas.

Oct. 26, 1939.

Cor.

Versailles, Mo.

Dear Herald Readers:—Tuesday evening, Oct. 17, marked the beginning and Oct. 25, the close of our revival meetings with Bro. Aaron Mast in charge. Our brother brought Spirit-filled messages to an appreciative audience each evening.

In connection with these evening meetings the first five days, from 10:00 to 12:00 each morning, was spent in Bi-

ble Conference work, Bro. J. R. Shank assisting Bro. Mast. Our brethren earnestly gave us Scriptural light on the following subjects: Self-denial; Baptism; Insurance; Communion; Principles of Peace; Feet-washing; The Unequal Yoke; The Devotional Covering; The Anointing of Oil; The Christian Salvation, and Marriage.

During the first week Bro. J. R. Shank gave a lesson on II Timothy before the evening message brought by Bro. Mast. The last three evenings Bro. Mast gave us lessons on Ephesians before his messages.

On Sunday, Oct. 22, our bishop, Bro. J. C. Driver, from Garden City, Mo., was with us. At this time we again had the privilege of observing the ordinances of communion and feet-washing.

During all these meetings the Word was faithfully handed out to us. One young soul was willing to respond to the call of the Lord and accept Christ as his personal Saviour. May he find Christ precious to his soul and be a true follower of Him.

As a congregation we feel strengthened and encouraged to press on in the work of the Lord. May we not be forgetful of these mountaintop experiences and "give the more earnest heed to the things which we have heard."

We greatly regret that Bro. R. D. Harder, our deacon, and family will leave us in the near future for Shelby Co., Mo. May God richly bless them in their new home and new field of labor, and may we trust that God according to rich promises will supply every need here.

We are glad to have Bro. Emil Tarkelson and his two sons from Kansas to live in our community and labor with us since August.

We heartily invite others who are considering a change of location to visit us, and take a look at the country in our church community, where there are a number of farms for rent and sale, and if God so directs you, join us in the work of the Lord at this place.

Oct. 27, 1939. Bessie Wenger.

Gravois Mills, Mo.

Dear Herald Readers:—"The Lord hath done great things for us; whereof we are glad." We praise God for the blessings received, both temporal and spiritual.

On Sunday, Oct. 22, we enjoyed the privilege of having Bro. Joe Driver, of Garden City, Mo., with us for communion service. Two souls who had confessed Christ were received into the church.

On Wednesday morning, Oct. 25, Bro. Aaron Mast, of Belleville, Pa., brought us a message from John 3:16.

We rejoice to have the privilege of having preaching services three times a month, and prayer meeting and Sunday school every week. Our member-

ship at this place is now 16. We pray that it may continue to grow. Our hearts are burdened for those that are without Christ.

May we ask all Christian friends to pray for the work and workers at our little church here in the Ozark hills.

Oct. 27, 1939. Bessie Carver.

Wood River, Neb.

Dear Readers of the Gospel Herald:—On Sept. 12 Bros. Wm. Eicher of Beaver Crossing, and J. E. Zimmerman of Milford, Neb., came into our midst to hold our annual Bible conference. On Friday evening, Sept. 13, we had counsel meeting preparatory to communion services, which were held on Sunday, with nearly all members partaking.

During these meetings five souls re-consecrated their lives and one was received by water baptism.

During these same meetings a vote was taken by the Church whether or not to ordain a minister, which did not carry for the present time.

Our deacon, Bro. A. D. Stutzman, and wife are still at Julesburg, Colo., where they have been employed for the past few months.

David Stutzman, Jr., and family, Ira Stutzman and wife and son Larry, and Amos Gerig and wife, all of Albany, Oreg., were recent visitors in our community. Bro. and Sister David Stutzman, Sr., accompanied their son David to Oregon for an extended visit.

We have had another dry summer and crop failure, which causes much restlessness among our people. Some have already left and others are planning to leave, while others are still content to stay, trusting the Lord that times will get better. If we have food and raiment, let us be therewith content, remembering the words of our Lord that "a man's life consisteth not in the abundance of things which he possesseth."

We are grateful to the Lord for the many blessings which we have, and for the things which in our shortsightedness do not seem good, for "we know that all things work together for good to them that love the Lord."

We ask an interest in the prayers of God's people.

Oct. 27, 1939. Ethel Stutzman.

Hollsopple, Pa.

On the evening of Oct. 26, Bro. Merle Eshleman, M. D. and family were present in a service at the Stahl Church, Johnstown (Pa). District. Bro. Eshleman delivered two messages, the one dealing with experiences and observations received in training, the other with the new work in which they hope to engage in the near future in Africa. Both messages were greatly appreciated.

Oct. 28, 1939. Sanford G. Shetler.

Greencastle, Pa.

(Cedargrove congregation)

Dear Herald Readers, Greetings: Tuesday evening, Oct. 10, marked the beginning of a very interesting and profitable series of meetings conducted by Bro. C. F. Derstine, of Kitchener, Ont. Each evening before the sermon, Bro. Derstine conducted studies in the Book of Revelation which were quite illuminating and helpful. Following the study period he preached the Gospel with convicting Holy Spirit power. During the meetings there were five decisions for Christ and five additional decisions for fellowship.

While the meetings were in progress, another important work was done. Bro. Charles Martin was ordained to the office of deacon by Bro. Geo. S. Keener, our resident bishop. Bro. Martin was chosen by lot from a class of seven. May God's blessing be upon him and his labors in the work of the Lord.

Meetings were well attended by people from various congregations and various denominations. The meetings closed Tuesday evening, Oct. 17, after which Bro. Derstine returned home via his former home in eastern Pennsylvania. May God's blessings follow him.

Our communion services are announced for Sunday, Nov. 5 (D. V.), with preparatory and baptismal services Saturday, 2:00 p. m., previous.

In His glad service,

Oct. 29, 1939. John F. Grove.

Parnell, Ia.

(West Union congregation)

Greetings in the Name of Him who loved us and redeemed us from all iniquity:—Sunday, Oct. 22, was a blessed day to 17 new beginners in the Lord's kingdom, when they sealed their vows with water baptism. Bro. Amos Gingerich brought the message, while our bishop administered the rites, this being one of the results of the meetings by Bro. S. J. Miller, of Pigeon, Mich. Will we as God's children be as a city set on a hill to lighten the path of this young class?

Sunday, Oct. 29, our body met for counsel service. Peace, and a willingness to commune prevailed among the brotherhood. If the Lord tarries, the sacred emblems will be taken Nov. 5.

The evening of Oct. 22, was set aside for a young people's Bible meeting from the Lower Deer Creek Church, which was ably rendered and enjoyed by all present.

On Oct. 8, Bro. Fred Gingerich of Canby, Oreg., brought to us an inspiring message at our regular morning service.

Sunday, Oct. 29, we were pleased to have with us Sister Mary Kauffman and Bro. and Sister Frank Lapp of Kalispell, Mont. It seemed homelike to see them, as this was the former home

of Sister Kauffman and Sister Lapp some thirty years ago.

The churches are cheerfully sharing their bountiful corn crop which is gathered in trucks and sold, the proceeds being used for the new mission building at Iowa City—just another method of extending the Kingdom.

Bro. Earl Guengerich and family of Hesston, Kans., are visiting with relatives and friends in our community.

Oct. 30, 1939. C. J. Gingerich.

North Lawrence, O.

(Pleasant View congregation)

The Lord has wonderfully blessed us, for which we are glad. On Sept. 1 Bro. C. F. Derstine began a series of tent meetings in Dalton, O., under the auspices of the Pleasant View Mennonite Church. On Sept. 4, a storm razed the tent to the ground. The Presbyterian Church was used several nights, but to provide more room the High School auditorium was used until the close of meetings, Sept. 8. The direct result of the meetings was four confessions.

Our Sunday school and young people's meeting are progressing very nicely. Sometime ago the Siffo Church gave us a very satisfactory program at our Young People's Meeting. The Kidron Church will furnish the program Nov. 5.

On Oct. 29 the home ministers, assisted by E. O. Hilty of Rittman, O., held our semiannual communion meeting. It was indeed very gratifying to note the fine spirit of the meeting, and also to note that all the members of the church present partook of the sacred emblems.

Ministers, and others, traveling on Route 30, drive one mile north at East Greenville, O., and worship with us. You are welcome. Pray for the work at this place.

Oct. 30, 1939.

B.

Bird-in-Hand, Pa.

(Stumptown congregation)

Dear Herald Readers, Greeting:—Our two weeks' revival meetings, held by Bro. Simon Bucher of Lebanon County, have closed, with 21 precious souls who are willing to come out on the Lord's side and follow Him all the way. May they all prove faithful. There are still a number of others who should come and are counting the cost. How can they reject so great a salvation?

Bro. Bucher preached a number of helpful sermons. The sermon I liked especially was the one on the theme, "What think ye of Christ?" Christ is a wonderful person, an ideal missionary, meek and lowly, ever kind and true. We are often made to think of people sitting in their houses, their work all done, talking about people's religion, and forget to think about Christ. Christ is the most wonderful person ever born. May we all try to follow His precepts and examples and keep His command-

ments, and we will have right to the Tree of Life and enter in at the strait gate that leads to life everlasting.

We held our preparatory services Saturday afternoon, Oct. 28. The Sunday morning following we held our communion services. As nearly as we could count, 325 persons partook of the sacred emblems.

Bro. Kolb of Spring City, was with us in our communion service and gave a very helpful message, on "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." We are still praying for the unsaved to come to Christ before it is too late.

Oct. 30, 1939.

Sue S. Bare.

Morrison, Ill.

Dear Gospel Herald Readers, Greetings:—Oct. 22, we held our communion, bringing fresh to our minds, how our Saviour's body was broken on the cross and His blood shed for our sins. Our Bishop Bro. Aaron Good, and wife were with us. He spoke to us from the text, "Behold the man." We are only a small band, but we still have the promise and feel that the Lord is with us. One of our number could not be with us on account of not being so well.

Bro. Wm. Nice who was in the hospital and had one of his limbs amputated, is getting along real well. He can come to church again. We have many things to be thankful for. The Lord has richly blessed us again, and may we all draw nearer to Him. We would be pleased to have some ministering brother stop with us some time.

Pray for our young brother minister, Aaron Nice, and us at this place.

Oct. 30, 1939.

Cor.

SPECIAL MEETINGS

(Continued from page 693)

there will not be reverence in the house of God. Purpose of worship in the home: (1) to know God; (2) creates a reverence for God; (3) creates a holy fear of God; (4) depend upon God. Value of worship in the home: (1) it pleases God (Heb. 11:6); (2) brings fellowship with God (Jas. 4:8); (3) draws nigh unto God (John 14:23); (4) creates appetite for God's Word; (5) perpetuates sound doctrine; (6) helps to safeguard children against false doctrines (Prov. 22:6). Before we can worship God we must recognize that He is righteous. Continue in simple worship with an understanding heart. May God help us that we may retain a real reverence with our young people in worship in the house of God. "He that is faithful in that which is least, is faithful also in much" (Matt. 5:19). A proud heart cannot receive the blessings of God. It is possible to humble ourselves by looking into God's Word and seeing our nothingness. We must prove our faithfulness in our everyday living. Individuals must be diligent in seeking the Kingdom of God.

Christians are called out of the world, not taken out of the world. God does not always give us what we want, but He gives us what we need. Study doctrine of separation from the world. Gal. 6:14; Col. 3:3; Rom. 1:1.

Secretary.

Married

Yoder—Wingard.—On Aug. 19, 1939, at the home of the bride's parents, Bro. Paul Roy Yoder of Elverson, Pa., and Sister Grace Wingard of near Johnstown, Pa., were united in marriage by Bro. Sanford G. Shetler. May God's blessings be theirs, is our prayer.

Lambright—Miller.—On Oct. 1, 1939, Bro. Oba J. Lambright and Sister Celestia Miller, both of the Middlebury, Ind., congregation, were united in marriage at the home of the officiating minister, Bro. Wilbur Yoder. May the Lord's blessings follow them through life.

Barker—Yoder.—On Sept. 14, 1939, Marion Vurl Barker of St. Louis, Mich., and Mabel Yoder of Fairview, Mich., were united in marriage at the home of the officiating minister, Frank Mitchell of Comins, Mich. May happiness and the blessings of life be theirs.

Hertzler—Keffer.—On Sept. 30, 1939, Bro. Oliver W. Hertzler of the Warwick River congregation near Denbigh, Va., and Sister Anna Mae Keffer of Fentress, Va., were united in marriage at the home of the officiating minister near Fentress. We wish them God's blessing through life.

Rohrer—Herr.—Bro. Henry H. Rohrer of Strasburg, Pa., congregation and Sister Ada G. Herr of New Danville, Pa., congregation were united in holy matrimony at the home of the bride in West Willow, Pa., by the home bishop, Bro. D. Stoner Krady. May the Lord abundantly bless them through life.

Mininger—Moyer.—On May 6, 1939, Bro. Harold M. Mininger of the Souderton, Pa., congregation and Sister Myrtle M. Moyer of the Blooming Glen, Pa., congregation were united in marriage at the home of the bride, Bro. Melvin A. Bishop officiating. May the blessings of the Lord be with them through life.

Sala—Saylor.—On Oct. 21, 1939, at the home of the officiating minister, Bro. Sanford G. Shetler of Hollsopple, Pa., Bro. Henry Sala of the Stahl congregation, and Sister Emma Mary Saylor of the Blough congregation, both of the Johnstown, Pa., district, were united in marriage. May the Lord bless this union abundantly.

Detweiler—Detweiler.—On Oct. 28, 1939, Bro. Vernon F. Detweiler of the Souderton, Pa., congregation and Sister Grace D. Detweiler of the Deep Run, Pa., congregation were united in marriage at the home of the officiating minister, Bro. Melvin A. Bishop of Blooming Glen, Pa. May the Lord's blessings be with them through life.

Grove—Hoover.—Bro. Thomas Diller Grove and Sister Sarah Hoover, both members of the Almira congregation, were married at the home of the bride's parents, Bro. and Sister Joseph B. Hoover near Markham, Ont., Bro. Aaron D. Grove, the groom's brother, officiating. May they daily experience the presence and blessings of God.

Derstine—Garges.—Bro. Chester H. Derstine and Sister Esther A. Garges, both of Doylestown, Pa., were united in marriage at the home of the bride's parents, Bro. Howard S. Garges, Oct. 21, 1939. Bro. C. F. Derstine (an uncle) and Bro. A. O. Hiestand (a grandfather) officiated. May the blessings of Heaven attend their days.

Kratzer—Hersberger.—Bro. George W. Kratzer of Kidron, Ohio, and Sister Sarah Hersberger of Walnut Creek, Ohio, were united in marriage Oct. 14, 1939, at the home of Sisters Nora and Iva Hartzler of West Liberty, Ohio, Bro. I. W. Royer of Orrville, Ohio, officiating. May the blessings of Heaven attend our brother and sister in all their labors in home and Church.

Godshall—Moyer.—On Oct. 14, 1939, Bro. Herbert R. Godshall of the Plain congregation near Lansdale, Pa., and Sister Bertha K. Moyer of the Line Lexington, Pa., congregation were united in holy marriage at the home of the officiating bishop, Bro. Arthur D. Ruth, near Line Lexington. May God bless and keep them through life.

Mul'et—Miller.—Bro. Melvin Mullet and Sister Ruth Miller, both members of the Berlin, Ohio, congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Abram Miller, on Sunday morning, Aug. 20, 1939, Bro. Calvin Mast officiating. May God's richest blessings accompany them wherever they labor.

Swartley—Ruth.—On Oct. 21, 1939, at the home of the officiating bishop, Bro. Arthur D. Ruth, Line Lexington, Pa., Bro. Paul R. Swartley of the Plain congregation near Lansdale, Pa., and Sister Eva M. Ruth of the Line Lexington congregation were united in holy marriage. We wish them God's blessings as they journey through life.

Johnson—Layman.—On Sunday, Oct. 22, 1939, Rhoda, daughter of Bro. and Sister J. C. Layman of Denbigh, Va., and Arthur, son of J. W. S. Johnson of Hansboro, N. D., were married at the home of the bride's parents, Bro. Truman Brunk officiating. Both are members of the Warwick River congregation. May the Lord's blessing be upon them.

Obituary

Byers.—Abram N. Byers was born at Woodbury, Pa., Jan. 6, 1866, and lived in the same community all his life. He was married to Minnie Hollinger who died four years ago last March. His only son also preceded him in death. He was again married to Laura Mauk, who survives. Besides his widow he is survived by 1 sister and 3 brothers. He was a faithful member of the Morrisons Cove Mennonite Church for many years. He died Oct. 14, 1939; aged 73 y. 9 m. 8 d. Funeral services were conducted by S. G. Shetler and D. I. Stonerook.

Kornhaus.—Florence (Brown) Kornhaus was born in Maysville, O., Sept. 24, 1856; died at the home of her daughter (Mrs. Wade Rudy, Orrville, O.) Oct. 8, 1939; aged 83 y. 14 d. She was married to Jacob Kornhaus Dec. 21, 1886. The fruit of this union was 2 daughters (Mrs. W. H. Rudy of Orrville, and Mrs. W. E. Rossel, Seville, O.), who survive. There are 3 grandchildren. Her husband died July 4, 1928. She was a member of the Augsburg Lutheran Church of Orrville. Funeral services were held at the Rudy residence, Oct. 11, by Wm. Moody and I. J. Buchwalter. Burial in the Crown Hill Cemetery.

Frieze.—Sarah Ann Frieze was born near Orrville, O., Aug. 23, 1854; died at the home of her daughter (Mrs. Tillie Franks, Orrville), Sept. 28, 1939; aged 85 y. 1 m. 6 d. She spent her early life in the vicinity of her birthplace. In early years she was united in marriage to Valentine Frieze. This union was blessed with 1 child (Tillie). Their daughter, 5 grandchildren, and 7 great-grandchildren survive. She united with the Reformed Church of Orrville, in her early years and found great pleasure in the service of her Master. Funeral services were conducted Oct. 1 at the home and at the Martin Mennonite Church by I. J. Buchwalter.

Reiter.—George W. L. Reiter was born June 23, 1860; died Oct. 26, 1939; aged 79 y. 4 m. 3 d. He possessed an humble and unassuming disposition, was a faithful member of Boyertown, Pa., Mennonite congregation. For a number of months he was in feeble health and according to the doctor's statement simply wore out in body and passed peacefully away. He is survived by 3 sons, 4 daughters, 11 grandchildren, 1 brother, and 1 sister. Funeral services

from residence of his son-in-law, Bro. Nelson Yoder (with whom he made his home since his wife passed away) in charge of Brethren J. S. Kriebel and E. W. Kulp. Text, Job 14:14. Interment in Fairview Cemetery.

Hess.—Benjamin Hess was born near Dalton, O., Jan. 16, 1863; died at his home in Dalton, O., Sept. 9, 1939; aged 76 y. 8 m. 24 d. He was united in marriage to Lucy Edwards Jan. 12, 1893. He is survived by his wife and 8 children, namely: Roy Hess, Mary Atanesian, Curtis Hess, Mable Groff, Cora Keller, Ila Yoder, Raymond Hess, and Mildred McClelland. Fifteen grandchildren and 1 brother (Amos, of North Lawrence, O.), also survive. The day before his death he accepted Christ as his Saviour. Funeral services were held in the Stockham Funeral Parlors, Dalton, O., Sept. 11, by I. J. Buchwalter, assisted by H. F. Patterson. Burial in Dalton Cemetery.

Becher.—Joseph, son of Joseph and Mary Becher was born near Harrisburg, O., Sept. 27, 1861; died at the same home Aug. 15, 1939; aged 77 y. 10 m. 18 d. He was a life time resident in this community. He accepted Christ as his Saviour in 1877 and was baptized and received as a member in the Beech Mennonite Church, in which he continued faithfully until the end. For the past year his health was failing, but in the last few months it failed rapidly and on Tuesday evening he quietly passed out. He is survived by 1 brother (Christian) of the home, 2 sisters (Mrs. Fred Jossie and Mrs. Jonas Conrad, both of Louisville, O.), 6 nieces, with other relatives and friends. Two brothers (Daniel and John) preceded him in death. Funeral services were held at the church, the bishop, O. N. Johns, officiating, being assisted by the home ministers. Interment in the adjoining cemetery.

Zimmerman.—John B. Zimmerman was born July 23, 1846 in Baden, Germany; died at his home near Foosland, Ill., Sept. 24, 1939; aged 93 y. 2 m. 1 d. On June 21, 1887, he was united in marriage to Martha Fahs Bender, who preceded him in death several years ago. To this union 7 children were born, all of whom survive, as follows: Mrs. Mary Birkey, Mrs. Bertha Oyer, and Mrs. Elizabeth Heiser of Foosland; Mrs. Allie Gregerson of Paxton; William and Ernest of Gibson City, and Charles at home; also 17 grandchildren and 3 great-grandchildren. His 4 brothers preceded him in death. He united with the Defenseless Mennonite Church at Groveland, Ill., when a young man and found a great consolation reading his Bible daily. He was a devoted husband and a loving father and was held in high esteem by all who knew him. Funeral services were held Sept. 26 at the home and at the East Bend Mennonite Church conducted by Bro. J. A. Heiser, assisted by Bro. Roy Unzicker. Text, Heb. 9:27. Burial in East Bend Cemetery.

Custer.—Polly, daughter of Jonas and Martha Kauffman, was born in Somerset Co., Pa., Feb. 12, 1862. Her parents came to Michigan when she was a young girl of six years. They made their home in Kent Co., Mich., where her early life was spent. After her marriage to Emanuel Custer, her life was spent in the vicinity of Clarksville, and the last five years in the village. She passed away Oct. 8, 1939; aged 77 y. 7 m. 26 d. She had been cared for at the home of her daughter (Mrs. Gladys Hanson) since the death of her companion about six weeks ago. She had been a faithful member of the Mennonite Church for many years and her trust was in her Lord and Saviour. Her patience under much suffering was an inspiration and help to those who came in contact with her. Of her immediate family left to mourn their loss are the daughter, Mrs. Gladys Hanson, 8 grandchildren, 7 great-grandchildren, 1 brother (Jerry Kauffman) and other relatives and friends. Funeral services were held Oct. 11 at the home and at the Bowne Mennonite Church, conducted by Brethren Sherman Maust and T. E. Schrock. Interment in the adjoining cemetery.

Yoder.—Mary Ann, daughter of Joshua and Christina Berkey, was born April 18, 1865, near Middlebury, Ind.; died at her home near Shipshewana, Ind.; aged 74 y. 5 m. 2 d. In her youth she accepted Christ and united with the Shore Mennonite Church, where she remained faithful until death. On Sept. 13, —, she was united in marriage to Masellas Yoder, with whom she shared the joys and sorrows of life for more than 54 years. Seven children were born to this union: Ira, Dennis, Wilma Weirich, Leo, all of Michigan; (Willis preceded her in death) Ruth Graybill of Freeport, Ill.; Ora of Shipshewana. Her husband, 6 children, 18 grandchildren, and 1 brother (E. J. Berkey of Oronogo, Mo.), remain to mourn her departure, besides many other relatives and friends. Funeral services were held Sept. 23 at the Shore Church, in charge of Josiah Miller and Percy J. Miller. Interment in the adjoining cemetery.

Bixler.—Hetty, daughter of Henry and Anna (Buckwalter) Weaver, was born July 2, 1849, in Pennsylvania; died Oct. 9, 1939, at the home of her daughter and son-in-law Mr. and Mrs. Amos Holmes; aged 90 y. 3 m. 7 d. On May 4, 1873, she was united in marriage to Samuel B. Bixler who preceded her in death Dec. 4, 1910. To this union were born 4 daughters and 3 sons, 1 son preceding her in death in infancy. She leaves 4 daughters and 2 sons: Lucinda (Mrs. David Culp), Hattie (Mrs. Geo. Culp, Lottie (Mrs. Ollie Culp), Anna (Mrs. Amos Holmes), Fred and Samuel Bixler; also 23 grandchildren, 26 great-grandchildren all living in the vicinity of Wakarusa, Ind. She also leaves 1 stepdaughter (Mrs. Emma Berkey of British Columbia), 13 stepgrandchildren, and 4 brothers (Aaron and Samuel Weaver of near Wakarusa, A. E. Weaver of Noblesville, Ind., and George Weaver of Mapleton, Iowa). One stepdaughter (Mrs. Ben Brenneman) preceded her in death. She united with the Mennonite Church about 66 years ago, in which faith she died. Funeral services were held Oct. 11 at the Yellow Creek Mennonite Church near Goshen, Ind., in charge of Virgil Weaver and Ray F. Yoder.

Feather.—In Knoxville, Tenn., on Sept. 22, 1875, a daughter (Clara) was born in the home of Shem and Elizabeth Zook. At the age of 13 the family moved to Ohio, and the remainder of her life was spent near West Liberty. She was married to William Feather, on Feb. 19, 1902, he having departed this life Oct. 31, 1937. Into this home came 2 boys, Arthur, of Bellefontaine, and Maurice at home. She was a member of the Mennonite Church and a regular attendant at South Union as long as her health permitted. She loved the Church and its work. Realizing that she was nearing the sunset of life, she spent much time in meditation with her Bible. For a number of years she had been confined to a wheel chair or in bed. She was of a quiet disposition, bore her suffering patiently, and died Oct. 28, 1939; aged 64 y. 1 m. 6 d. She leaves 2 sons, 2 brothers, 1 sister, and a host of relatives and friends to remember her gentle life and Christian example. Funeral services were held Oct. 31 in the South Union Mennonite Church, in charge of Bro. S. E. Allgyer, assisted by Perry Daniel. Burial in the South Union Cemetery.

"Do you wonder why your loved one
Was taken home to stay,
While other folk were left here
Who are only in the way?
It's not for us to understand,
But leave it all in Jesus' Hand."

Schertz.—August William, son of Ferdinand and Mary Garber Schertz, was born April 21, 1878; died Oct. 16, 1939, at the Eureka, Ill., hospital; aged 61 y. 5 m. 25 d. His death was caused by a skull fracture resulting from a fall from a combine. At an early age he accepted Christ as his personal Saviour, united with the Mennonite Church, and was a faithful member until death. He was united in marriage to Emma Ulrich Dec. 15, 1903. This union was blessed with 5 children, who survive with their

mother. He was preceded in death by his father and a daughter-in-law (Mrs. Lloyd Schertz), 2 brothers, and 1 sister who died in infancy. He leaves his sorrowing companion and the following children: Lloyd (who with his 2 children have made their home the past year with his parents, since the death of his wife), Irene (Mrs. Emory Hieser) of Foosland, Ray of Roanoke, Blanche (Mrs. Alva Grieser) of Dewey, and Hilda at home; also 5 grandchildren, his aged mother, 2 brothers (Edwin of Metamora and Rudolph of Eureka), 3 sisters (Mrs. Minnie Sommer of Ashley, Mich.; Mrs. Peter Ulrich of Eureka, and Mrs. Will Schrock of Low Point). Funeral services in charge of Bro. H. R. Schertz assisted by Bros. John Harnish and Ezra Yordy.

"Tis hard to part with father, dear,
No more to see him here;
But yet we're glad if God saw best,
To end his troubles and give him rest,
In heaven to reign with angels fair;
May our names too be written there."

Mother and children.

Peachey.—Thomas J., son of Gideon and Mary (Zook) Peachey, was born near Belleville, Pa., Aug. 26, 1872; died Oct. 24, 1939; aged 67 y. 1 m. 28 d. In his youth he united with the Mennonite Church and remained faithful until death. He was married to Jemima R. Yoder on Jan. 14, 1897, who died Oct. 29, 1929. To this union were born 3 sons and 4 daughters, namely: Mrs. David J. (Sadie) Byler, Mrs. Daniel K. (Nancy) Hostetler, Joseph G. Peachey, Mrs. Eman. (Elsie) Peachey, Bertha Peachey, Thomas Peachey, and Urie (who died when he was 3 years old). Fourteen grandchildren also survive. On Jan. 21, 1934, he was married to Sadie Sausman. Surviving are also 1 stepdaughter (Mrs. George Henry), 2 brothers and 1 sister (Jacob T. and Jonas C. Peachey and Mrs. Rufus S. King). One sister (Mrs. Daniel K. Byler) died Jan. 29, 1939. Early Tuesday morning, Oct. 24, accompanied by two young men, he set out for Jack's Mountain to cut wood. About twenty minutes later the tree fell, which hit him on the head and caused instant death. His jovial disposition always made him a welcome member of any group, and his hearty laugh was bound to leave you in a cheerful frame of mind. Funeral services were held Oct. 27 at the Locust Grove Church, of which he was a member, with Ministers Elmer Yoder and John B. Zook officiating. Interment in the Locust Grove Cemetery.

"The call was sudden, the shock severe,
We little thought that his end was near;
And only those who have lost can tell
The loss of a loved one without farewell."
The family.

Schloneger.—Nancy (Zook) Schloneger was born near Orrville, O., April 29, 1863; died in the Mennonite Old People's Home near Rittman, O., Oct. 1, 1939; aged 76 y. 5 m. 2 d. In 1884 she accepted Christ as her Saviour and was baptized by Bishop John K. Yoder and received into the Mennonite Church. In 1885 she was united in marriage to David Schloneger. To this union were born 5 sons and 3 daughters. After their marriage they located in Stark Co., O., and spent the remainder of their life here, with the exception of about twelve years which they spent in Michigan and a few weeks which Sister Schloneger spent in the Home. When they moved to Stark Co., she transferred her church membership to the Beech Mennonite Church, in which she continued as a member until her death. On Aug. 28 she fell and broke her hip and was bedfast from then on. Her death came very unexpectedly, however, due to a heart attack. She leaves 5 sons (Reuben, Salem, Oreg.; Norman, Archbold, O.; David, Louisville, O.; Chauncey, Leetonia, O.; and Melvin, Louisville, O.), 2 daughters (Mrs. Dora Sommers, Louisville, O.; and Mrs. LeRoy Rine, Canton, O.), 24 grandchildren, 6 great-grandchildren, 1 brother (Daniel Zook, Wauseon, O.), with other relatives and friends. Her husband preceded her in death three years ago in the same month. One daughter (Lydia) and 2 brothers (Amos and John) also preceded her in death. Funeral

services were held at the Beech Mennonite Church, in charge of Brethren J. S. Gerig and O. N. Johns. Interment in the adjoining cemetery.

"Mother, dear, your wish is granted.
Sorrow, pain and grief are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

Good.—Emma M., widow of Jacob Good, was born Feb. 6, 1871, in Woodford Co., Ill.; died at the Good Samaritan hospital, Kokomo, Ind., Oct. 20, 1939; aged 68 y. 7 m. 14 d. Death resulted from complications. She was one of 7 children of Joseph and Mary Garber. In August, 1891, she was united in marriage to Jacob Good. To this union were born 11 children. The family lived near Hopedale, Ill., until 1912, when they came to Indiana, locating on a farm in Howard County. She was a life-long member of the Mennonite Church, and in the last week of her suffering her only wish was that she could go to sleep and wake up over there. While we miss her keenly, we are comforted to know that if we are faithful we will meet her again. Her husband preceded her in death May 25, 1937. One son died in infancy and another son (William) passed away March 3, 1935. Surviving are 4 daughters (Ella Mast and Elizabeth Miller of Kokomo, Anna Swartz and Bertha Swartz of Turner, Mich.), 5 sons (Emery, Hopedale, Ill.; Raymond, Michigan City; Jacob and Amos of Elkhart; and Irvon of Goshen), 31 grandchildren, 1 great-grandchild, 2 brothers and 2 sisters (Rudy Garber, Colorado; Emery Garber, N. Mexico; Mrs. Susie Hough, Colorado; and Mrs. Lulu Sanderson, Oregon). Funeral services were held Oct. 22 at the Howard-Miami Church in charge of Bros. Anson Horner, Joseph Horner and Niles Slabaugh. Text, Psal. 116:15. Burial in the Mast Cemetery.

"The long rough road is ended,
Her weary feet have pressed;
How rough to her weak footsteps
Perhaps we never guessed.
But with the weary journey
She'll be no more distressed,
Now o'er life's pathway she has come
At last unto her heavenly home."

Gerber.—Anna, daughter of Jacob and Katherine Hofstetter, was born Oct. 15, 1872, near Dalton, Ohio; died of a heart attack at her home southwest of Dalton Oct. 16, 1939; aged 67 y. 1 d. Early in life she accepted Christ as her personal Saviour and was received by baptism April 4, 1890 as a member of the Sonnenberg Mennonite Church. Oct. 27, 1929, her membership was transferred to the Martins Mennonite congregation where she remained faithful until death. Nov. 26, 1896, she was united in marriage to Peter P. Gerber. This union was blessed with 7 sons and 6 daughters. Two daughters died in infancy, Ella, and Viola, 2 grandchildren, 4 brothers, and 4 sisters preceded her in death. She leaves her husband, 7 sons, and 4 daughters; namely, Elam of Kidron; Helen, wife of John Geiser; Alvin of Cleveland; Wilson of Navarre; Etta, wife of David Geiser; Orpha, wife of Allen Geiser; Ira of Berne, Ind.; Carl, Verda, Roy, and Leonard at home. She is also survived by 28 grandchildren, 3 brothers (David J. of Applecreek, Daniel J. of Kidron, and William J. of Dalton), and many other relatives and friends. Her death came as a shock to the family, even though her health had been failing for several years. On the last Sunday morning she went to church as usual, returning to the home of a daughter for dinner where the children that lived in the community gathered in honor of her sixty-seventh birthday. The afternoon was enjoyed in pleasant associations with her family, the memory of which will long be cherished by those present. She took sick about nine o'clock that evening and peacefully fell asleep four hours later. Her devotion as a Christian companion and mother has left its influence both in the Church and in the home. Funeral services were conducted by Brethren O. N. Johns, Isaac Zuercher, and Stanford Mumaw. Interment in Kidron Cemetery.

HESSTON COLLEGE SPECIAL BIBLE TERM

January 2-February 9, 1940

EASTERN MENNONITE SCHOOL

Special Bible Term

(January 3 to February 13, 1940)

Beginning a New Cycle.—The cycle of courses has been revised, in which most courses run in three years. Greater attention has been given to grading the work, and college courses are included. A certificate of graduation will be granted on completion of any three years, provided certain subjects have been taken.

Special Features.—Round table discussion groups on Virginia rural missions, summer Bible school, vocations, Christian life, and Christian service; literary societies; Christian Life Conference, devoted entirely to Non-resistance; revival services; mission, music, and literary programs; special addresses; oratorical contest on Nonconformity and essay contest on Nonresistance among regular students; special social talks; climb to Massanutten Peak; and trip to Natural Bridge.

Instructors.—J. Irvin Lehman, Milton Brackbill, and regular members of the faculty.

Accommodations.—Comfortable rooms are available in private homes within easy walking distance of the school.

Rates.—Flat rate for boarding students, \$45.00; day students, \$11.00.

Bulletins giving full information of the Special Bible Term are being sent out over large mailing list. If you fail to receive one, kindly write for one.

Notify the school of your intention of coming. Address correspondence to

J. L. Stauffer, President
Eastern Mennonite School
Harrisonburg, Virginia.

JOHNSTOWN BIBLE SCHOOL

Johnstown, Pa., Jan. 1 to Feb. 14, 1940

In following the six-year cycle the following subjects will be taught: Jeremiah, Lamentations, Judges, Ruth, Genesis, Psalms, Hosea, Joel, Luke, I and II Timothy, Missions, Summer Bible School, Lessons for Children's Meetings, Biblical Psychology, Church History (First Half of Nichols History), Six Units of Teachers' Training, Bible Doctrine, Christian Principles, The Jew, O. T. Bible Geography, Music Rudiments, Chorus Training, Public Speaking, Training in Writing for Periodicals.

A special course is arranged for ordained brethren. More than twenty have already arranged to enroll for the Ministers' Department. Special announcement will be made later. Course, Jan. 1-12, 1940.

Student Activities.—Two Student Programs each week, Music Program, Prayer Meetings, Christian Workers' Conference, Young People's Meetings. A course of ten lectures has been arranged for the benefit of students and the general public.

Expenses.—A certain number of books may be rented at a very low rent. Dinners in the basement of the church are free. Tuition for Ministers' Department and the special Sunday School Week, free. Board for ministers, free. Tuition for regular students, \$8.00. Board (Full Time) \$22.00. Board (Except Week Ends) \$18.00.

Faculty.—S. G. Shetler, Principal, Hollsopple, Pa.; Aaron Mast, Belleville, Pa.; Nelson E. Kauffman, Hannibal, Mo.; Elmer E. Yoder, Allensville, Pa.; Paul M. Roth, Maestown, Pa.; Carol Kauffman, Matron, Hannibal, Mo.

Further information may be obtained by writing to the Principal or the Secretary, John A. Thomas, Johnstown, Pa.

John A. Thomas, Secy.

"I surely have received a wonderful blessing in attending S. B. T."

"Although I came over 2,000 miles, I feel well repaid by the spiritual food I have received the past six weeks."

"I have appreciated the two S. B. T. sessions I have been privileged to attend, and I shall be happy to tell others of Hesston College and Bible School."

These are a few of the many expressions of appreciation that we receive from our former S. B. T. students. Great interest is being shown in the S. B. T. of 1940. Already quite a number have written of their intention of attending. We are endeavoring to make it a really worthwhile Special Term for those who come.

You will receive instruction under such leaders as: Jess Kauffman, Cheraw, Colo.; John Thut, Harper, Kans.; E. M. Yost, Greensburg, Kans.; Elmer Hershberger, Detroit Lakes, Minn.; J. D. Mininger, Kansas City, and members of our regular faculty.

Courses will be offered in Bible, S. S. Teacher Training, Church History, Bible Doctrines, Missions, Church Hymns, Summer Bible School Work, Development of Christian Character, and English.

There also will be offered a number of courses for ministers and Christian workers.

Charges for room, board, and tuition will be \$28.50.

The Special Bible Term bulletin is being prepared and will be sent out within a month. If you are interested, drop us a card asking that a bulletin be sent you.

For bulletin or further information write,

Milo Kauffman, President.

GOSHEN COLLEGE

Winter Bible School

(Jan. 2-Feb. 12, 1940)

The Winter Bible School again offers young people splendid opportunities for mental, social, and spiritual growth. The range of courses this year will be wider than ever before. Even students who have attended three winters could still get additional courses. The regular college students each year look forward for the group of Bible Term students to join them.

The faculty for this year will be D. A. Yoder, Principal; I. E. Burkhart, Secretary; George Lapp and Mrs. George Lapp (on furlough from India) instructors; Ezra Bender (newly appointed treasurer of Mission Board) instructor. In addition to the above regular teachers, the following from the College faculty will also offer courses: Walter E. Yoder, Paul Mininger, Mary Royer, John C. Wenger, and possibly one or two others.

All students should send notice of their intention to attend. All persons who do not room in the dormitories will have rooms in homes near the campus. There will be plenty of rooms available.

For information write D. A. Yoder, R. 4, Elkhart, Indiana, or Goshen College, Goshen, Indiana.

ANNOUNCEMENT

The 36th annual meeting of the Old People's Home Association is to be held, D. V., at the Home at Oreville, Pa., (one mile west of Lancaster on the Harrisburg Pike), on Saturday, Nov. 11, at 1:30 P. M.

Sermon by Bishop Mahlon Witmer, after which there will be an election of officers and other routine business will be transacted. Everybody invited. Shelley Musser.

ANNOUNCEMENT

Mennonite Bible School of Lancaster Conference, Ephrata, Pa.

(Six Weeks Term—Jan. 2 to Feb. 9, 1940)

Six units of the Courses: Teacher Training Courses, Pre-Captivity Prophets II, Life of Christ, Bible Doctrine I and II, Pauline Epistles (I Thess. to Philemon), N. T. Geography, Mennonite Church History, I and II Kings, I and II Corinthians, Distinctive Principles of the Mennonite Church, Music I and II, Ezekiel and Daniel, Gospel of Matthew, Pentateuch II, Personal Evangelism, Chapter Summary—Hebrews and James.

Faculty: J. Paul Graybill, Principal; John R. Kraybill, Asst. Prin. & Bus. Mgr.; Amos S. Horst, Noah H. Mack, Henry E. Lutz, Christian K. Lehman, Henry F. Garber.

(Evening Classes Tuesday and Thursday) Bible Doctrine I, Methods of Bible Study, Teacher Training—Units I, II, IV and V, Gospel of Matthew, Epistle to Romans.

Teachers: Noah H. Mack, Clarence E. Lutz, J. Paul Graybill, Christian K. Lehman, Amos S. Horst, John R. Kraybill.

(Bible Studies for the Ministry) Philippians and Colossians—by D. Stoner Krazy.

The Pastor's Epistles—II Timothy and Titus by Henry E. Lutz.

(Wednesday Evening Speakers) E. F. Hartzler, Nevin Bender, Noah W. Risser, J. C. Clemens, S. F. Coffman, John L. Stauffer.

Week-end Bible Studies: Jan. 12, 13 and 26, 27. Separate folders for these studies.

Rates

Boarding students—\$38.00.

Day Students—\$15.50.

Evening Students—\$3.50.

Concessions in rates under certain conditions.

Everybody welcome.

Send request for bulletins and other inquiries to

Mennonite Bible School,
West Fulton Street,
Ephrata, Pa.

The Christian does not, and ought not to, rest in the luxuries of the favors of God; he must go out into the world to do God's work and to build God's kingdom.—W. J. Corey.

A faithful friend is better than gold,—

A medicine for misery, an only possession.
—Burton.

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GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 16, 1939

(Herald of Truth)
Established 1864

No. 33

EDITORIAL

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"In all these things we are more than conquerors through him that loved us. Thanks be to God that giveth us the victory through our Lord Jesus Christ."

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

Brother Orrie D. Yoder, in an article which appears elsewhere in this issue, says a number of things which are worthy of our serious consideration. It is not the will of God that any should perish, physically or spiritually; but there are times when in His wisdom and grace He permits things to come to pass which "causeth the wrath of men to praise him." All our prayers, offered in faith, should be in the spirit of "Nevertheless, let not my will but thine be done."

And this recalls the fact that there is a will of God which is sometimes called "the permissive will of God," as well as His directive will. It was not God's will that Israel should have a king; yet He permitted it, because they clamored for a king.

He is "not willing that any should perish;" yet He permits men to live in sin and perish in the end, because they would have it so. From these and similar illustrations we gather that God however insists upon the permissive will of God, and not His directive will, and men suffer because of it.

The directive will of God may be made known to us through direct commandments in the form of "Thou shalt" or "Thou shalt not," or in teaching so clear and plain that whosoever will

may understand. As Christ expresses it, "If any man will do HIS will, he shall know of the doctrine...." The promise is, "Obey my voice, and I will be your God." If we are wise, we will heed the advice given by Mary the mother of Jesus: "Whatsoever he saith unto you, do it." In the language of the disciple whom Jesus loved, "If ye know these things, happy are ye if ye do them."

How to Help the Meeting.—In a recent meeting attended by the writer, the question was discussed as to how the individual members might be of help in a series of evangelistic meetings then starting. Following are among the suggestions offered:

1. Make sure that we have a real burden for souls.
2. Enter into the spirit of the meeting, and pray much.
3. Attend regularly and listen attentively.
4. Use consecrated automobiles to bring the people in.
5. Be a faithful witness for Jesus in active personal work.
6. Mix faith, works, and prayers in bringing the lost to Christ.
7. Live consistent lives, which means much for the Cause.
8. Pray for self and for others; especially the evangelist.
9. Put into practice the good things that you hear.

Contentment.—Paul strikes the keynote when he says, "Godliness with contentment is great gain," and again: "I have learned, in whatsoever state I am, therewith to be content." Many things come up in this life which are not of our own choosing; but God permits them because in His infinite wisdom He knows that they are either for our own good or for the good of the Cause. Paul sets us a good example when he refers to himself in the midst of grievous persecutions as "the prisoner of the Lord." Though he suffered un-

O GIVE THANKS

The fact that this year the President of the United States designated another day besides the last Thursday in November as the day of national thanksgiving emphasizes a few things which too many people lose sight of. There has been quite a controversy concerning this, and in a few states the governors designated the old date as the one to be observed in their respective states. This fact constrains us to make a few observations:

1. The virtue is not in the day thus set apart. For many years Canada had another day for national thanksgiving, which day was quite as sacred for that country as the last Thursday in November has been for the United States. And now that in nearly all the states Thanksgiving day is a week earlier in the United States than it has been in former years, we have only another illustration of the fact that the virtue is not in any particular day, but rather in the motive that prompts its setting apart and in the way it is kept.

2. A mere formal observance of the day will not suffice. The temptation for Christian people is to attend religious services once during the day (morning or evening) and then spend the rest of the day in a way that any ordinary worldling would spend it. Worse than this, wicked men have tak-

justly, he was content. Whatever may be our lot, let us be content; for "we know that all things work together for good to them that love God." Whether it is through prosperity or adversity that we are called to serve God, let us be content with our lot, faithful to our charge, looking forward to the blissful time when we will realize beyond measure that "Godliness with contentment is great gain." It is this that Paul had in mind when he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

en advantage of the day by advertising it as an opportunity for evil. Even beer barons, tobacco merchants, fashion mongers, and others belonging to the same or similar classes have been diligent in informing the public what a blessed thing it is to stock up on their wares for Thanksgiving (?) purposes. These money changers are as great an abomination in the sight of God as were those of their class whom Christ drove out of the Temple.

3. We repeat, a mere formal observance of the day will not suffice. To say nothing of the lower strata of people who abuse this day, let us not content ourselves with a mere formal religious gathering on this day. Yes, we all ought to come together at the house of the Lord this day, even if but for an hour or two, unless there are providential hindrances that keep us away; but the spirit of thanksgiving must be in the heart before there can be a very great blessing upon the church attendants. And then, having had a part in this public service, the same spirit of thanksgiving should prompt us in all that we do the rest of the day.

4. There should be a deeper reason for setting apart a certain day to be devoted to the giving of thanks to a beneficent Father from whom all blessings flow than the following of an old custom. A moment's meditations will bring to mind a dozen real reasons why we should give thanks to God, not merely on Thanksgiving day but every day of our lives. And it helps to fasten these reasons into our hearts and lives when we devote a day specified for this purpose to meditation and praises to God for blessings received. Why should the Easter rabbit or the Easter bonnet be so prominent on Easter occasions, Turkey for Thanksgiving, Santa Claus for Christmas, and all of these (theoretical) sacred days made the occasions for carnal sport and sinful amusements?

5. "O give thanks unto the Lord; for he is good: for his mercy endureth forever." Let this be the chief motive for our assemblage together in the house of the Lord. Let us turn aside from the sinful things of earth and devote a day to thanksgiving and praises to God for the many unmerited blessings received from Him, to reverent meditation upon what these blessings mean for us and for the Cause. And let this day be unmixed with thoughts and actions that are not in keeping with this frame of mind. Furthermore, let us remember that Thanksgiving day is but one day out of 365, all of which should be lived to the glory of God.

One thing connected with the idea of thanksgiving to God is the fact that our blessings have come to us, notwithstanding the unworthiness of man. As Peter expresses it, "God is longsuffering to usward, not willing that any should perish." As Paul says it, "Not by

works of righteousness which we have done, but according to his mercy he saved us." Similar comments may be made in all things pertaining to the relationship between God and man. God should be praised, blessed, revered, hallowed, obeyed, glorified, not only for what He has done for us, but for the wisdom and grace manifest in the way that He does. In the language of the psalmist, "O Lord our Lord, how excellent is thy name in all the earth! ... When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

THANKSGIVING

Thanks be to God, which giveth us the victory.—I Cor. 15:57.

Ho, every one that thirsteth, come ye to the waters.—Isa. 55:1.

Arise, shine; for thy light is come, and the glory....—Isa. 60:1.

No good thing will he withhold from them that walk uprightly.—Psa. 84:11.

Know ye not your own selves; how that Jesus Christ is in you?—II Cor. 13:5.

Seek ye first the kingdom of God and his righteousness.—Matt. 6:33.

Give thanks unto the Lord; for he is good.—Psa. 106:1.

It is more blessed to give than to receive.—Acts 20:35.

Visit the fatherless and widows in their afflictions.—Jas. 1:27.

In everything give thanks: for this is the will of God.—Gal. 5:18.

Nation shall not lift up sword against nation.—Isa. 2:4.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.—Luke 6:38.

THANKSGIVING DAY

President Roosevelt's announced change of the Thanksgiving date from November 30 to November 23 has provoked widespread comment. The last Thursday in November has been fixed by presidential proclamation, not by law, since the time of Lincoln, hence a President has the authority to change the time, if he sees fit. And it is not surprising that the first change in three quarters of a century should be made by the present occupant of the White House, for he seems to take delight in shattering traditions and changing almost anything—except his own mind.

But there is something else by which I am impressed, and that is the fact that the points from which it is being discussed are matters which have no connection whatever with the original intent and what should be the present

purpose of a day of national Thanksgiving. It is not intended to promote either business or athletics. It was and is, a day on which to give thanks to Almighty God for His goodness. The presidents all know that, for they all exhort us to turn, not to our respective football fields, but "to our respective places of worship," that we may then give thanks to God for peace and bountiful harvests. The business world and the world of sports have simply taken advantage of a religious institution for their own temporal profit.

Being a religious institution, if change in the date of Thanksgiving is to be considered, it would seem to be in order, instead of consulting the National Retail Dry Goods Association or the football managers, to consult the churches. But in the entire newspaper discussion of this matter, so far as we have noticed, the churches have not been mentioned. The subject has been discussed as though Thanksgiving marked the time for the beginning of the holiday business and the greatest day of all the year for football, rather than a day to give thanks to God. May it be that the churches are rapidly losing the benefits of this, the only day of all the year that is set apart by national proclamation for religious purposes? In many places, instead of Christians wending their way to their "respective places of worship," it is necessary to have a union meeting in some central place in order to assemble a fairly sized congregation. It seems to me that a change in the attitude of the churches and of Christians in general toward Thanksgiving is a matter of vastly greater importance than a change in the date.—The Church Advocate. Selected by a sister.

THANKSGIVING DAY

By Noah H. Martin

For the Gospel Herald.

Enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him and bless his name.—Psalm 100:4.

We should give our Lord thanks daily for the spiritual and temporal blessings we are receiving, but when a church and nation pray and make a special request on an appointed day, what power they have with God, and what honor we give unto Him. When our rulers—governors, presidents, and kings—set out proclamations to give the Lord thanks on Thanksgiving day, for the many blessings we are enjoying, we also honor them by so doing, and we also honor and obey God. There are some states disputing which date we should observe Thanksgiving. Our president requests the twenty-third of November. We should obey. We do not think this is as important as what the condition of our hearts. Are we truly thankful for the innumerable

blessings we receive from time to time?

Once a boy said to his mother, "We are poor, but yet we are rich." He thought of one who gave a large sum of money to have a cataract removed from his eyes so he could see; another who paid for a hearing device; others for artificial arms, limbs, and eye glasses; and still others with deformed bodies, and some in hospitals or on invalid chair. He said, "We are worth thousands of dollars to be blessed with healthy bodies and sound minds." He had much for which to be thankful to his heavenly Father.

Those who are in the hospital or other institutions can be thankful for such institutions where they can be cared for; homes for the aged, homes for orphan children, sanitariums, schools for blind and deaf and dumb. They surely can thank the Lord for those who help in the institutions, to care for them.

Again, we read and hear of the conditions which exist in the European countries; the lamentable and horrible wars going on, nation against nation destroying lives, homes and property. We should be thankful that God has stayed the hand of war in this country thus far.

Again we should thank the Lord for the temporal blessing of the fields; orchards, grain, fruit, cattle and products from the earth for the sustenance for our bodies, clothing, houses for shelter, etc. We know some places they had droughts and crop failures, but those who have received good crops can share with those who have not so much.

Again, we should be thankful for our spiritual blessings. We can worship our Lord according to the dictates of our own conscience, unmolested and undisturbed. We have free speech, free press, free religion. We surely ought to be grateful to our heavenly Father for all these blessings; also our rulers encourage all religious bodies to gather at their places of worship on Thanksgiving day to thank the Lord for all blessings we are enjoying.

May we add special prayers for peace in our homes, churches, and nations that the Lord can bless us as He has promised. We have our part to do. God will always do what He has promised. May we make this a real Thanksgiving day.

Hagerstown, Md.

SHOULD WE PRAY TO BE KEPT OUT OF THE WAR?

By Orrie D. Yoder

For the Gospel Herald.

Yes! If we are thinking of the cruelties and sufferings war brings with it. If we wisely consider the terrible devastation and waste that war leaves in

its path, certainly we should pray to be kept from it. Again, if we consider the shameless cost of human lives and the woeful lamentations of innocent victims, certainly it is demanded of us to fast and pray that such a monster enemy be kept from our shores.

However, there is another side to the question. Despite the fact that war brings such terrible suffering and trial, we must remember that suffering and persecution, such as we fear in connection with war, have in the past been among the greatest promoters of the Kingdom of God. We must not forget that most of what we have and enjoy has come to us through the sufferings of someone, and such sufferings usually, if not always, have come through sin and injustice.

It was through suffering and persecution that Israel was born a nation for God. It was through suffering and trial that God many times had to purge the dross from the gold in this people that they might be the blessing to the world and the glory to Him that He desired and planned. Likewise the Church of Christ began and prospered through a period of great persecution and suffering. The fact remains that through her history when suffering would cease, the Church was most prone to worldliness. Again and again, our Lord allowed persecution and suffering to cleanse away her dross to the end that the pure gold might shine forth anew to a lost and sin-sick world.

Of our own faith the record is given that it is the heritage of suffering and blood. If this is correct, was it accidental, or was it in the purpose of God? What if there had been no suffering? A recent visitor to China has reported that through the terrible invasions of the Japanese armies, the missionaries by remaining with their work and by suffering with the natives have borne a testimony to the great power of the Gospel of Christ that oral preaching could never have accomplished. Was it merely an accident, or is God helping the spread of the Gospel by allowing such shameful sufferings to both missionaries and natives? Must God allow suffering today to bring out the "gold" and to show that He above a sinful world "is still on the Throne?"

What about indifferent, lukewarm, Christian (?) America? Will anything less than suffering and persecution polish the dim gold that is left in her professed Christian people so that America might yet be blessed with true spiritual values? Inasmuch as Christ destined His Church to be a hated and persecuted Church, let us beware lest, we, in our carnality beg God to keep war from us for the sake of freedom from persecution. Doubtless many individuals, and many local churches, fearing persecutions and shrinking from it, have begged God for the easy

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

According to the Scriptures and the traditional custom of the Mennonite Church, what authority is given to the deacon to care for the finances of the Church and distribution of charitable funds? H. A. L.

There is no direct "thus saith the Lord" as to who shall be the custodian or distributor of the funds belonging to the Church, and for this reason we take it that it is the privilege of every congregation to make such provisions for this as it may see fit to make. However, since the seven deacons appointed according to the description found in Acts 6:1-6 were set apart for the purpose of supplying the material needs of the needy in the Church the Mennonite Church, generally, gives recognition of this as being one of the duties of the deacon. As such the deacon is authorized to exercise his judgment as to the proper disposition of the funds entrusted to his care, subject to the counsels and direction of the ministry or of the congregation. In some congregations a church treasurer (not always the deacon) is chosen; which we concede the right of every congregation to do, when such a course is considered the best for the cause under existing circumstances. Personally we favor the distribution of duties among ministry and deacons as set forth in Acts 6:1-4.

road, only to be granted "leanness" to their souls. Let us beware in our praying against present world conditions, that we do not put ourselves in that class. If the sufferings of war are needful to teach us anew the way of the Cross, and to bring it with renewed power to a lost world, may God's way be our way.

Oyster Point, Va.

SCIENTIFIC PROGRESS

An Australian writer says, "Science has provided us with many luxuries—and many horrors. It has given us airplanes—and baby-killing bombers; it has created marvels in chemistry—and poison gas; it has built for us swift motor cars—and military tanks; it has given us wireless—and nationalistic propaganda; it has lengthened the span of human life—and taught us how to cut off the stream of life, so that by birth-control a race may be more quickly exterminated than by disease."—The Gospel Minister.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE FIRST THANKSGIVING DAY

Children, do you know the story
Of the first Thanksgiving Day.
Founded by our Pilgrim Fathers
In that time so far away?
They had given for religion
Wealth and comfort—yes, and more—
Left their homes and friends and kindred,
For a bleak and barren shore.
On new England's rugged Headlands,
Now where peaceful Plymouth lies,
There they built their rough log cabins,
'Neath the cold, forbidden skies.
And too often e'en the bravest
Felt his blood run cold with dread,
Lest the wild and savage red-man
Burnt the roof above his head.
Want and sickness death and sorrow,
Met their eyes on every hand;
And before the spring had reached them
They had buried half their band.
But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.
And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy thankful faces
At the full corn in the ear.
So the governor, William Bradford,
In the gladness of his heart,
To praise God for all His mercies,
Set a special day apart,
That was in the autumn, children,
Sixteen hundred twenty-one,
Scarce a year from when they landed
And the colony begun.
And now when in late November,
Our Thanksgiving feast is spread,
'Tis the same time-honored custom
Of those Pilgrims long since dead.
We shall never know the terrors
That they braved years, years ago;
But for all their struggles gave us,
We our gratitude can show.
And the children of New England,
If they feast or praise or pray,
Should bless God for those brave Pilgrims,
And their first Thanksgiving Day.

—Selected.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(151½ W. 73rd St.)

Dear Herald Readers:—In our last letters which are published in the Gospel Herald we want to give you a well balanced picture of city mission work. One phase of city mission work which some of us have failed to appreciate as much as we ought is that of providing a place of worship for those of our own faith who go to the city to find employment. Girls especially have found that it is easy to find employment for housework in the city and that the wages are much higher than what they could expect in the country. It is of tremendous value to these girls to have a mission of our own faith in the city where they can attend services.

However, one mistake that many of

the girls have made when going to the city to do house work is that of allowing themselves to work on Sunday. The common excuse is that we have to eat on Sundays, so it should not be wrong to work on Sundays. It is true that we must eat, but certainly it is wrong to eat at the expense of our spiritual welfare. In every home the meal for Sunday could be provided for on Saturday, so that it would take very little time to prepare it on Sunday; and I would certainly be afraid to appear before my Lord with the excuse that I worked all day Sunday because people have to eat. Perhaps some one will say, "The lady I work for does not see things as we do and will not prepare ahead." Because some ungodly person does not see things as we do, is that an excuse for us to work all day Sunday and neglect our spiritual life just to earn a few dollars?

In our experience in city mission work we have had the privilege of studying this problem and of aiding girls in finding employment. We have found that many of the ladies are anxious to employ Mennonite girls even if they have to give them Sundays off. We have found that it is possible for our Mennonite girls to find employment in housework without compromising and working every second or third Sundays. We have also found that the homes that are willing to give Sundays off are usually the homes where the girl will have the least trouble in other ways. The girl who does not work on Sunday will perhaps have to work for a little less wages, but in time I believe she will even be financially ahead of the girl who works on Sundays. The one who works on Sundays will perhaps pay out more for doctor bills than what she earns extra by working on Sundays.

A number of girls come to Los Angeles to find housework. To aid them in finding homes where they will get Sundays off, we have mimeographed a number of application sheets which the girls who are already working here can give to their ladies, who in turn can give them to any of their friends who may be wanting a maid. Among other things, the sheet explains our position in regard to working on Sunday. The first of these sheets was just distributed recently, and last week the first one was returned by a lady who wanted a Mennonite girl and was willing to give Sundays off. Sister Esther Litwiller, who just recently came here from Illinois, took the place. Since the place is some distance from the Mission which would make it a bit difficult to get to Sunday school on time, the lady told her that she could get off on Saturday afternoon so that she could go to her relatives who would bring her to Church on Sunday morning.

If there are other girls who are planning to come to Los Angeles to work,

we hope you will make up your mind before you come that you are going to give first place to your spiritual welfare. In this short life we cannot afford to neglect those things that are eternal.

This letter is already quite lengthy, but we would like to tell you just a little yet about our services at the Los Angeles Mission. A large part of our messages at the Mission have been expository. At present we are giving a series of expository messages on the book of Ephesians. Just recently we completed a series of expository messages on the book of Revelation. With each of the messages on the book of Revelation we gave a sheet of mimeographed notes. That means that we now have a complete twenty-two page set of notes on the book of Revelation. If those who send donations to our building fund would like a set of these notes, just state it in the letter when you send the donation, and we will send you a set free of charge. We are thankful for the many who have already sent donations for the building fund, and if those of you who have already sent your donation would like to have a set of these notes just send us a card stating that you would like to have the Notes on the Book of Revelation and we will send them free of charge. We are grateful too for the letters of encouragement that we have received from a number of the Herald readers and for the confidence that you are remembering us at the throne of grace.

Yours in Christ Jesus,

Nov. 1, 1939. Glenn W. Whitaker.

Chicago, Ill.

(Spanish Mission,
931 W. Roosevelt Rd.)

Dear Readers of the Gospel Herald:—Again we greet you in Jesus' name, praising Him for our many blessings in the past months.

Sept. 12, Bro. and Sister Orie A. Miller came to the city to live and are now helping in this mission. About the middle of September they took charge of the group of young people. About a dozen boys and girls, ranging from 12 to 16 years of age, meet every Tuesday evening for Bible study in English, while the adults have theirs in Spanish. They meet on 3rd floor, and the adults in the Church hall on 2nd floor. They are studying, "Personal Growth—Physical, Mental, and Spiritual," as related to the life of Christ and based on Luke 2:52. Millers find this a very interested group, full of possibilities for Christian growth.

The Sunday school is always a source of much joy. The interest and attendance is very good. But at the same time we often feel that we are accomplishing so little. What is 1½ hrs. of Christian training to all the rest of the week under the influence of unchristian homes? Nevertheless, we continue to

teach, praying that the seed may take root in these little hearts and that the children may be a means of bringing their parents to Christ. Won't you pray with us to this end?"

Last week-end we enjoyed the visit of a group from Iowa consisting of Paul and Ruth Miller, Vera Schlatter, and Frances Aliman.

Last Sunday, Oct. 29, our bishop, Bro. J. D. Hartzler, was with us for communion service. We were all blessed spiritually and received strength to go on in the work of the Lord with renewed vigor and hope.

Yours in His service,
Elsa Shank Castillo.

Oct. 31, 1939.

Peoria, Ill.
(1103 Ann St.)

To all who read the Gospel Herald, Greetings:—We have just finished two weeks of evangelistic meetings, held from Oct. 15-29. Bro. Raymond Yoder of Chicago Mission conducted the first five services, and Bro. Jonathan Hostetler of Canton, Ohio, the remaining services. On various evenings special singing was furnished by the Hopedale and Metamora congregations. Good interest was shown in these meetings by those present, and we thank the Lord for the blessings received. We are happy to write that we had two new converts and two others who openly reconsecrated their lives to the Saviour.

On Sunday morning, Oct. 29, communion services were held; our bishop, C. A. Hartzler of Tiskilwa, Ill., being with us.

Several months ago our pastor and his wife, in their Home Department work, had the opportunity of leading an elderly sister, Mrs. Barrett, to the Lord. Then last week the Lord called this one to her heavenly home.

Sunday evening, Nov. 12, we are expecting a chorus from the Tiskilwa congregation to give us a program. Bro. Howard Eigsti of that place is to give a travelogue and do some illustrated drawing.

We ask an interest in your prayers for the work here in Peoria, and for the new work begun in Bellview Acres.

Nov. 2, 1939. Clara White.

Bally, Pa.
(Perkiomenville Mission)

Dear Herald Readers:—Greetings in the name of Him "who always causeth us to triumph in Christ."

A considerable period of time has elapsed since we have written from this remote corner of the Lord's vineyard. We count it a privilege to relate a few of the experiences and activities which have been ours to enjoy these past two months.

Summer Bible study was conducted by Bro. Elmer Kolb, superintendent of

the Pottstown Mission, every Wednesday evening. Throughout the 16 weeks the attendance and interest shown by the community folk were indeed praiseworthy. We appreciated the study of the Doctrinal Quarterly II. The children were very faithful in coming. Six classes were conducted for the different grades. The average attendance was 104.

Following the close of these meetings, on the evening of Sept. 6, the Perkiomen Valley rang with the singing of Gospel songs. Due to the cooling fall weather, however, the latter half of our inspirational song service was held indoors.

Sept. 10-17, our third series of evangelistic meetings were conducted here. Bro. D. Stoner Krady was the Lord's servant in bringing to us his Spirit-filled messages each evening. The theme of his last message was: "My goal is Calvary; my crown is thorns; my throne a cross." Two precious souls acknowledged Jesus as their Saviour, expressing their desire to be a Christian. It is our sincere hope and prayer that others in whom the working of the Spirit was evident, may also make their decision for Christ.

Those who have assisted in the visitation work truly have had many varied experiences with the disinterested, unconcerned, self-righteous, those misled by erroneous doctrines and home entanglements. Of ourselves, we realize our inefficiency in dealing with these people. But, we are told in I Pet. 4:11, that there is such a thing as "the ability which God giveth." Let us then ask God in prayer to grant us this power so we may be enabled to bring things to pass for Him. The majority of those contacted through visitation have professed church affiliations. Yet we fear many are merely lip professions and not true heart possessions.

I am confident that within each heart we appreciate in a new way the blessings of prayer. Surely, they are in truth sweet moments when, through mingled tears, both thankful praises and our soul's burdens ascend heavenward to our Father's throne.

Recently we have experienced the first departure from our flock. While we miss a true and loyal Sunday school attendant, we have the assurance our 11 year-old winsome Beulah Schoenly is filling her sphere up yonder. At present another member of this family is afflicted. We trust that through the hand of affliction a deeper love for Christ and a drawing toward the heavenly kingdom, with the resignation of their will to Jesus' own perfect will, may be implanted in the hearts of parents and children. We pray that God, in His restorative power, will bring healing to these afflicted ones again, for we need them.

The evening of Nov. 25, and all day Sunday, Nov. 26, a Bible instruction

meeting is being anticipated. Bro. J. Irvin Lehman and Bro. Ira D. Landis have been the selected speakers. We extend to all a hearty invitation to enjoy these blessings with us, and by your presence lend encouragement and added interest to the work at Perkiomenville.

As the coming of the Lord draweth nigh, may we continue steadfastly unto prayer in behalf of the many "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

May we therefore "walk worthy of the Lord, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness,"—"that ye may stand perfect and complete in the will of God."

In the service of the King,
Nov. 5, 1939. Grace C. Kulp.

WHY ANOTHER HOSPITAL

By Allen H. Erb

For the Gospel Herald.

Our branch of the Mennonite Church has one hospital in the homeland, under the Mennonite Board of Missions and Charities. This hospital is located at La Junta, Colo. It was established in 1908 as a tuberculosis sanitarium. There was a growth and in 1928 a new hospital and sanitarium was dedicated. Here both medical and surgical cases are treated as well as tuberculous.

The purpose of a Christian hospital is to give nursing care to the sick that is an expression of the kindness and goodwill of Jesus. "In as much as ye have done it unto one of the least of these, ye have done it unto me." Since 1928 11,413 patients have been admitted and many hundreds before that date. These hundreds of contacts have been made, and thus some more people have become acquainted with the Mennonite Church. This has been a definite witness. Many have been led to definite acceptance of Jesus as Saviour.

For this service the patients themselves paid thousands of dollars. All that are able are expected to pay, but during the last six years free service was given to the amount of \$155,798.04. This is an average of \$25,966.34 per year. As far as our records will show, in the period before the last six years there was a total free service of \$427,763.53. This makes a grand total of \$583,561.51. This represents a social expression of the Church to the world. And all this was done without a heavy burden to the Church. Let each member who reads this recall how much of a burden financially this has been to him.

This work has also made possible a
(Continued on page 715)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

HARVEST-HOME

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final harvest-home;
Gather Thou Thy peoples in,
Free from sorrow, free from sin;
There, forever purified,
In Thy presence to abide:
Come, with all Thine angels, come,
Raise the glorious harvest-home.

—Selected.

"WHERE DWELLEST THOU?"

By Henry E. Landis

For the Gospel Herald.

The words of two of John's disciples in response to Jesus' question, "What seek ye?" John said, "I knew him not: but that he should be made manifest to Israel, therefore am I come." He repeats the words, "I knew him not," and adds, "but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Get the setting—Jesus coming to John. Where did He come from? Could it have been from the wilderness of temptation where He triumphed over Satan and was attended by angels? Now coming to John—why? John declares Him to be the Lamb of God.

The two disciples motivated by the information they had from John's testimony ventured to follow Jesus. This following gives the occasion for the question, "What seek ye?" It was not "Good morning." He did not need to talk about the weather to get the con-

versation started, but at once manifests that He is interested and calls for a response by the challenge, "What seek ye?" They know John, but what about this man declared to be "the Lamb of God that taketh away the sin of the world?" They, too, are interested, but answer somewhat indirectly with the words of our subject, "Master, where dwellest thou?"

Where does He stay? Where is His home? Although He had nowhere to lay His head, yet they are welcome to what He has and the door of welcome swings wide open by the words, "Come and see." They spend the day with Him, "In whom are hid all the treasures of wisdom and knowledge." The contact is made. That coldness of strangers is removed. How would you like to listen in on that program—that entertainment?

Just what was on their mind by "dwelling place?" It seems to me we have that universal human concern that "Be it ever so humble, there is no place like home." But we must not overlook the acknowledgment of "Master." They are dependent upon Him. They are open for instruction. They are passive. The Lord has opened their heart. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Psa. 27:8). He is seeking individuals to establish His Church. This is His way of working by simple, understandable methods. He draws men unto Him. And John was not jealous of these (his) disciples, but declares, as they three stood looking, "The Lamb of God."

In a dwelling place there should be more involved than a modern bungalow with spacious lawn and modern conveniences. It is good, being where Christ is wherever it be. "Blessed are they that dwell in thy house" (Psa. 84:4); that place where "hate and envy ne'er annoy," where the Spirit of God dwells; where each member is in the fold. "Where dwellest thou?" In the minds of the disciples it was place; in the mind of Jesus it was condition of heart that endures though "flames may devour or waves o'erflow."

Scottdale, Pa.

DO CHILDREN TELL LIES?

By Amanda Blosser

For the Gospel Herald.

Almost invariably parents refer to George Washington, our first President of the United States, as never telling a lie. This they do when they teach their children to be truthful. One interesting version of George and his hatchet is told by a woman writer. It follows:

George lived on a large plantation with his parents in Virginia. (This state is known for its beautiful and well kept farms. Farmers now, as in Washington's time, take pride in

fruit trees). George's father had many fruit trees on his land. Among the cherry trees was one sent to him from across the Atlantic Ocean. He gave special care to that tree and advised all on the plantation to do likewise.

One spring season that tree came forth in full bloom. One day after George's father had come up to his stables and ordered his horses put up, he thought of taking a stroll down the line of the cherry trees by the orchards. And lo—or woe—when he came to his favorite from the Old World—What? The bark on the trunk had been chopped all around. "Who did that mischief?" George's father's voice spoke to himself.

After returning to the house he called a small Negro boy, a son among the many workers on the large farm. When the elder Washington questioned him he became very much frightened, so much that he could not answer. His face became a darkened red while his questioner's face seemed pale with anger. The Negro boy was the accused one of that dreadful chopping act. And was about to be punished.

George stood near and up he walked to his father and said, "He did not do it, I did it with my hatchet."

"Go into the house, my son," ordered the father.

While waiting in the library George feared a severe punishment. Outside his father pondered on the sharp shiny hatchet he gave to George as a gift. And how much his boy had admired it and how he enjoyed chopping kindlings and twigs.

When, finally, the father came in to speak to George, "Look at me," he said. "I am sorry to have lost my cherry tree, but I am glad that you were brave enough to tell me the truth. I would rather have you truthful and brave than to have a whole orchard full of the finest cherry trees. Never forget that, my son."

And George never did forget. To the end of his life he was brave and honorable as that day when a little boy.

Not only has it been said, "George Washington never told a lie," but the same story is told in truthfulness of Queen Victoria of England. A few facts from her life tell how beautifully she lived as a child:

"Queen Victoria was taught to finish what she begun.

"Her governess, Baroness Lehzen, was a clergyman's daughter. She had 132 dolls.

"She took flowers to the sick; her watchman came in scarlet with white stockings and very small slippers.

"She never told a lie. Her mother was strictly truthful.

"She loved to hold hands with playmates.

"At the age of twelve she learned she was to be the Queen of all the realm of Great Britain—and said, 'I'll be good.'

"She loved horse-back riding—and she loved the Gospel of St. Matthew."

This girl queen grew up into a noble woman. She married her beloved Albert and became the mother of nine children. She was much influenced by her uncle, King Leopold, of Belgium, who would touch no wine—only water.

The story is told that some children do tell lies. A successful teacher in primary school work termed it imagination in a child that tells tales. That faculty of the mind should be trained to do creative work.

A little girl once was known to make up stories to her playfellows. Some said she told lies. But, lo, she grew up

(Continued on page 715)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for Nov. 26, 1939.—Matt. 8: 1-27.

HE WORKS OF THE MESSIAH

Golden Text.—Jesus of Nazareth with the Holy Ghost and with power went about doing good.—Acts 10:38.

Introductory.—“He went about doing good.” This is one way of describing the personal life of Jesus; it ought to so truthfully describe our own personal lives. After recording the Sermon on the Mount, Matthew proceeds to further describe the ministry of Jesus, including the many miracles which He performed. A few of these are recorded in the lesson before us.

1. Peter’s Wife’s Mother Healed (14, 15).—The story of this miracle is very brief: “He touched her hand, and the fever left her.” It is one among many illustrations showing the unlimited power of Jesus. Her life proved her gratitude as well as the genuineness of the miracle: “She arose, and ministered unto them.”

2. Healing the Multitudes (16, 17).—It did not take many words to tell what Jesus did to other people besides the immediate relatives of the disciples. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.” This had been prophesied of Him beforehand; showing in this as well as in many other ways that He was the Messiah of prophecy. There were others, mentioned in both the Old and New Testaments, who possessed miracle-working powers, but none to the extent that Jesus possessed. Being God as well as man, He showed Himself unlimited in wisdom and in power.

3. Jesus Answers Certain Requests (19-22).—Jesus sent none away that came to Him in faith, whether for healing or for some other purpose. Two illustrations are here given concerning His answers to would-be followers.

(1) A certain scribe came to Him saying, “Master, I will follow thee whithersoever thou goest.” It was a most worthy resolution. But Jesus was quick to tell him what such a course might mean. Speaking for Himself, He said, “Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” We are not told what this scribe’s response was to this. If he decided that he would remain a faithful follower of Jesus even under the most undesirable conditions and prospects, he did just what all the rest of us ought to do; just as the disciples did when “they left all, and followed him.”

(2) Another illustration was that of a disciple who said, “Lord, suffer me

first to go and bury my father.” That seems a reasonable request, but Jesus saw something in the situation that most men would not see; as His answer indicates: “Let the dead bury their dead.” The point is that we should never allow anything earthly to take first place in preference to following Jesus. Whatever may be before us or under consideration, let us remember the words of Jesus: “Seek ye first the kingdom of God and his righteousness.” It is our Saviour’s way of telling us to make “first things first.”

4. Stilling the Storm (24-27).—Another miracle is here recorded that has meant much in the lives of many Christian people. As Christ and His disciples were crossing the lake in a ship there arose a great storm. The disciples were fearful, as the waves had covered the ship. Finding their Master asleep, they woke Him, saying, “Lord, save us: we perish.” Jesus did not share the fears of His disciples, but rather rebuked them for their faithlessness. For had they not seen the many miracles that He had performed? Why then should they not trust Him on this occasion? “He saith unto them, Why are ye fearful, O ye of little faith? Then he arose,

and rebuked the winds and the sea; and there was a great calm.”

The people marveled. This was their way of expressing their astonishment: “What manner of man is this, that even the winds and the sea obey him!” It was indeed a marvellous event. But was it any more marvellous than many of the other miracles that He had performed? He had healed all manner of diseases, and not once had He failed in any of His undertakings. Not only did He prove Himself a Master over diseases, but even the evil spirits were subject to Him and obeyed His voice. Why then should they marvel when the wind and the sea obeyed Him?

In this the disciples and the other people proved themselves human. They had faith, but not enough of it; judgment, but it was very imperfect. They needed to learn, just as we stand in need of the same thing today. We never get so near to Jesus, rise so high in the realms of faith and of spiritual life, but that there is still much room for improvement. Let us learn a lesson from the shortcomings of the disciples, draw nearer to Jesus, and when we face things that seem unfathomable let us remember that “all things work together for good to them that love God.” We thank the Lord for the many lessons of power and of trust recorded in this lesson.—K.

BIBLE MEETING TOPIC

THE SACRIFICE OF PRAISE.—Heb. 13:10-16; Lev. 7:11-15

Topic for November 26

MOTTO

“By Him therefore let us offer the sacrifice of praise to God continually.”

OUTLINE STUDY

- I. Offered by a Thankful Heart.
 - 1. In the days of gladness.—Num. 10:10.
 - 2. As in the dedication of the temple.—I Kings 8:63.
 - 3. As at the coronation of Saul.—I Sam. 9:15.
 - 4. As when David brought up the ark.—II Sam. 6:17.
- II. What was Offered under the Law.
 - 1. A meat-offering.—Lev. 7:12, 13.
 - a. Of fine flour—cakes, wafers, anointed and mingled with oil, unleavened.
 - b. Besides leavened bread.
- III. Our Spiritual Sacrifice under the Gospel.
 - 1. A continual praise.—Heb. 13:15.
 - a. By Him (The meat offering—unleavened Cakes).
 - b. The fruit of our lips (Leavened Bread).
 - c. Doing good.—Heb. 13:16 (Leavened Bread).
 - 2. In the name of Jesus Christ.—Eph. 5: 19, 20; I Pet. 2:5; Phil. 4:18; II Cor. 9:11-15; Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

- For Juniors.
- 1. Text Word, “Praise.”
 - 2. Our Sacrifices of Praise.
 - a. Gladness for sins forgiven through Jesus.

- b. Gladness for blessings to us as His children.
 - The Bible.
 - The Church.
 - Christian friends.
 - Safe keeping.
 - Food and drink.
 - Health and strength.
 - Answers to prayer.
 - Numberless benefits.

- For Seniors.
- 1. Acceptable Offerings of Praise.
 - 2. Reasons for Gladness.
 - 3. Expressions of Praise.

PERSONAL THOUGHT

Gratitude to God will break our hearts at our own transgression against Him and cause us first of all to seek His pardon.

SEED THOUGHTS

Praise to God adds fragrance to the devotional life.—Sel.

Bless the Lord, O my soul: and all that is within me, bless his holy name.—Ps. 103:1.

Do not fancy, as many do, that thou canst praise God by singing hymns to Him in Church once a week, and disobeying Him all the week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Chas. Kingsley.

Lev. 7:11-15.—This explains how the thank offering was to be made. The unleavened cakes and wafers were to be offered. There was to be an offering of leavened bread besides the cakes unleavened. The unleavened offering is a type of Christ, the sinless one, while the leavened bread is a type of men whose offering without Christ is ever sinful and cannot be accepted alone.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, NOVEMBER 16, 1939

Field Notes

Bro. J. A. Heiser of Fisher, Ill., is expected to hold a series of meetings in Waterloo, Ont., Dec. 7-17. M.

Bro. J. B. Martin of Waterloo, Ont., has been secured to conduct a series of meetings at Nappanee, Ind. Nov. 21-30.

November 5-19 was the time set for a series of meetings at Winton, Calif., with Bro. E. J. Berkey of Oronogo, Mo., in charge.

Bro. C. C. Culp of Brethren, Mich., began a series of meetings at the Yoder, Kans., Mennonite Church on Tuesday evening, Nov. 7.

Bro. S. G. Shetler of Hollsopple, Pa., writing from Creston, Montana, under date of Nov. 3, says: "I am enjoying my rest in the Rockies very much."

There will be an inspirational song service, D. V., at Bossler's Mennonite Church near Elizabethtown, Pa., on Sunday afternoon, Nov. 26. J. R. K.

An all-day Thanksgiving service is announced for the Norristown, Pa., Mission on Thursday, Nov. 23. Speakers: A. J. Metzler, E. W. Kulp, Ira D. Landis.

Communion services were held last Sunday at Schellsburg, Pa., and Elton, Pa. At the latter place Bro. Roy Otto of Springs, Pa., was present and conducted the services.

A brother writes us from Willow Street, Pa.: "We are looking forward to an all-day Gospel meeting, to be held at the Log Church near Rawlinsville on Sunday, Nov. 19. Among the speakers are Bro. Sanford Shetler and others."

November 5-20 was the time set for a series of meetings at the Manheim, Pa., Mennonite Church, with Bro. D. Stoner Krady of the Vine St. Mission in Lancaster, Pa., as evangelist.

Bro. D. I. Stonerook of Martinsburg, Pa., conducted the communion services at the Mennonite Mission in Altoona, Pa., last Sunday, receiving two precious souls back into fellowship. N.

Sunday, November 19, is the time set for the beginning of a series of meetings at the Good Mennonite Church near Elizabethtown, Pa., with Bro. Clarence Lutz in charge as evangelist.

A series of meetings is to be held at the Central Church, Elida, Ohio, beginning Dec. 1 and continuing a week or ten days, with Bro. J. J. Hostetler of Canton, Ohio, as evangelist. B.

The recent meetings at Greensburg, Kans., in charge of Bro. E. E. Showalter of La Junta, Colo., as evangelist, resulted in four public confessions and the brotherhood greatly strengthened.

Thursday, November 30, is the date set for a Bible meeting at the Delaware Church near Thompsonstown, Pa. Instructors: Park Book, Henry Lutz. An interesting program has been prepared.

Bro. Levi C. Hartzler of Goshen, Ind., is scheduled to speak at the following Ontario churches on relief work: Elmira, Nov. 10; Latschar, Nov. 11; Waterloo, Nov. 12; Wanner, Nov. 12-19. M.

A Bible instruction meeting is announced for the East Petersburg, Pa., Mennonite Church to be held Saturday evening and Sunday, Nov. 25 and 26. Instructors: Simon G. Bucher, Park Book.

The seventh quarterly Bible conference at the Marietta, Pa., Mission is announced Saturday evening and Sunday, Nov. 18 and 19, with Bro. E. F. Hartzler of Marshallville, O., as the principal speaker.

The Maple Grove congregation near New Wilmington, Pa., announces a farewell service for Bro. and Sister Merle Eshleman, who are soon to sail as missionaries to Africa. Maple Grove was the former home of Sister Eshleman.

An ordination service was held at Thomas Church, in the Johnstown, Pa., district, last Sunday, at which time Bro. Aldus Wingard was ordained to the ministry. May the Lord abundantly bless our young brother in his responsible calling. Bishops James Saylor, Daniel Kauffman, and Roy Otto had charge of the services.

Bro. Simon Bucher of Annville, Pa., closed a series of meetings at the Stumptown Mennonite Church near Bird-in-Hand, Pa., on Sunday evening Oct. 29, with very good interest. There were 23 public confessions. G.

Good interest is reported from the Sunday school conference held at Greensburg, Kans., on Sunday, Nov. 12. Three congregations — Greensburg, Larned, and Protection — had part in the meeting, and all were well represented.

Saturday, November 18, is the date set for an all-day Sunday school meeting at the Stumptown Mennonite Church near Bird-in-Hand, Pa. An interesting program has been prepared and a profitable meeting is in prospect.

Evangelistic meetings will be held at Hanover, Pa., in charge of Bro. Milton Brackbill of Paoli, Pa., beginning Nov. 19, and expected to continue about two weeks. The prayers of God's people in behalf of these meetings are desired. F.

Bible conference and revival meetings are announced for Pinto, Md., Nov. 20 to Dec. 3, with Bro. E. F. Hartzler of Marshallville, Ohio, in charge as evangelist. All-day meetings are announced for Thursday (Thanksgiving day) and Sunday, Dec. 3.

The brotherhood of the Deep Run, Pa., congregation is looking forward to a Bible instruction meeting, to be held Saturday afternoon and all day Sunday, Dec. 2 and 3. An interesting program has been prepared. Instructors: Claude Myers, A. J. Metzler, John Lapp.

Bro. E. M. Yost of Greensburg, Kans., arrived in Scottsdale on Thursday of last week and is now in charge of the series of meetings going on at the Scottsdale Mennonite Church, which up to the time of his arrival had been in charge of one of the home ministers, Bro. A. Metzler.

Among recent Publishing House visitors are the following: Amos H. Hershey and wife, Gordonville, Pa.; Mrs. D. M. Hollopeter, Rockton, Pa.; Melvin Beiler and wife, Grantsville, Md.; Mary Beiler, Salisbury, Pa.; Roy Umble and wife, and Ruth Bender, Pittsburgh, Pa. Besides these, there were quite a number of visitors from a distance who attended one or more of the revival services going on at the Church.

Bro. John H. Mosemann, missionary on furlough from Africa, spent last week-end in Wayne Co., Ohio, preaching Sunday morning at Martins Church attending the peace conference in the Oak Grove Church in the afternoon, filling the regular appointment at Crow

Hill in the evening. Sister Mosemann spent this time with relatives in Scottsdale, taking an active part in several of our Sunday schools.

During the absence of Brethren Roy Koch, Moses Baer, and Lorne Schmidt, from their home congregations their places in their respective pulpits are being supplied by ministers of the neighboring congregations. These Ontario brethren are at present students in Goshen College. M.

We are in possession of an interesting program of a Sunday school meeting to be held at Miners Village Mission, Cornwall, Pa., on Saturday evening and Sunday, Nov. 18 and 19. This is to be the beginning of a series of meetings, in charge of Bro. Martin Weaver of Annville, Pa.

The Johnstown Bible School will conduct a Ministers' Department during the first two weeks of the school, Jan. 1-12. More than twenty-five brethren have already promised to attend. Further announcement will appear later. Inquiries will be answered by writing to Bro. S. G. Shetler, Hollsopple, Pa. S.

The ninth annual meeting of the Franconia Mennonite Historical Society is announced for Saturday, Nov. 25, to be held at the Blooming Glen, Pa., Mennonite Church. The program in our possession indicates that a very interesting meeting is in prospect. Besides local talent, Bro. G. F. Hershberger of Goshen, Ind., is expected to be present.

Correspondence

Greenwood, Del.

Greetings in the name of Jesus:—Our little group here just enjoyed a spiritual feast. Bro. M. B. Miller of Grantsville, Md., was with us and preached Saturday evening and Sunday morning; also officiated at the communion services. One sister that had left the church was reclaimed at this meeting. Bro. Miller also preached for us Sunday evening, leaving for his home the next morning. Other visitors were C. C. Wisseman of Grantsville, D. L. Swartzentruber, of Oakland, Md.; Sam Zook and family of Lancaster, Pa.; Amos Baer and wife and Sister Frank Bennett of Cumberland, Md. We enjoyed their presence and hope they will come again.

Oct. 30, 1939. Mary A. Miller.

Duchess, Alta.

An interesting Sunday school meeting was held at Duchess, Alta., Oct. 22, 1939. A large number of visitors were present, and every congregation of the Alberta Saskatchewan Conference was

represented. A meeting of the Mission Board was called on Monday morning and was followed by an instructive non-resistant discussion. Six car-loads that left for home via Calgary were stranded in a severe snowstorm between Bassano and Strathmore Monday afternoon. Two carloads took refuge in a small bachelor's cabin with many other travelers. Their cars and others were entirely covered with snow during the night. In an effort to recover the car from the snowbank, Bro. Abe Wideman of Tofield collapsed. He was later taken to the hospital in Calgary, where he passed on to glory. Others suffered from exposure and frozen fingers. May the Lord strengthen and comfort the bereaved.

Oct. 30, 1939.

C. J. Ramer.

New Holland, Pa.

(Martindale congregation)

Greetings to All Herald Readers:—We thank the Lord for all temporal and spiritual blessings. On Oct. 15 a series of meetings began here, in charge of Bro. John W. Weaver of New Holland. He brought the Word with power: Christians were encouraged and strengthened, and sinners warned to flee from the wrath to come. May the Lord abundantly bless him in his labors. The meetings ended Oct. 28. There were nineteen confessions. May we as a church remember them in our prayers, that they may be faithful to the end.

Oct. 31, 1939.

Cor.

Clarksville, Mich.

(Bowne congregation)

Greeting in the name of Jesus:—Oct. 4-13 we held our revival meetings, Bro. Sherman Maust of Bay Port, Mich., was our evangelist. He brought us very helpful and inspiring messages. As a result there were 6 confessions. Five stood for the accepting of their Saviour for the first time. These were received by water baptism Sunday morning, Oct. 29. We wish to thank all of you who remembered us in your prayers, and to ask you to continue. God is working. Pray that we as a congregation may also work and continue faithfully with Him.

Oct. 15, Bro. Ira Johns brought us the morning message which was much appreciated.

Sunday afternoon we had our counsel meeting. Most of us were present and expressed peace with God and men and we plan to have communion Nov. 5.

Our two-week winter Bible school is scheduled for Dec. 11-22. We wish to extend an invitation to all that can come. Bro. C. C. Culp and John Gingerich are to serve as instructors. We also wish to call attention to the week-end meeting on "Victorious Living" to be held Dec. 15-17 during the school term.

Oct. 31, 1939.

T. E. Schrock.

Goshen, Ind.

(Clinton Brick congregation)

Dear Readers of the Gospel Herald:—We feel to praise God this Thanksgiving season, especially for the plentiful supply of material blessings He has provided. Also we praise Him for the spiritual gifts He brings into our lives from day to day through the reading and teaching of His Word and by the inspiration of the Holy Spirit. We praise Him for what He is, for what He has done for us, and for His promise of eternal life.

We enjoyed the fellowship and appreciated the efforts of others who helped in Sunday school, church, and young people's meeting services the past summer and this fall.

Communion services were held at this place, Sunday, Oct. 22. Bro. D. D. Troyer of Goshen, assisted in this service.

Nov. 1, 1939.

Harold Lehman.

Shippensburg, Pa.

Dear Herald Readers, Greetings:—I desire to take this means of thanking my many friends who were kind enough to remember me while in the hospital in Chambersburg; with visits, cards of sympathy, etc. I was in the hospital 6½ weeks, and have been at home 5 weeks; still in bed. I ask the prayers of God's people in my behalf, that I may be restored to health, if it be His will.

Nov. 1, 1939.

Sadie B. Horst.

Ashley, Mich.

(Bethel congregation)

Greetings to the Gospel Herald Readers:—God has been good to us, has given us many benefits and blessings. One of the blessings which we have been especially enjoying is the fellowship of Christian friends.

On Friday evening, Sept. 15, Bro. and Sister John Friesen were with us. They brought us very interesting and helpful messages, Sister Friesen speaking on "The Widow's Mite," and Bro. Friesen on the words, "Go Ye."

On Sunday evening, Sept. 24, a group of eight of our young people rendered a program to the congregation at Imlay City. The subject discussed was "What I Owe the Lord." This same program was given in our young people's meeting on Oct. 15, and was much appreciated by our home congregation.

Bro. and Sister R. R. Smucker were with us in the evening of Oct. 18. We greatly appreciate the messages given by Bro. and Sister Smucker. India seems nearer, and we feel better acquainted with our India brothers and sisters after listening to them.

Bro. Phil Frey and family, Sisters Helen and Lois Nafziger, Bro. and Sister Elias Frey, and Bro. Cephas Schrock from Archbold, Ohio, were with us on Sunday, Oct. 22. Bro. Phil Frey brought

(Continued on page 716)

Miscellaneous

THE JOY OF COMMON THINGS

By Edith B. Kennel

For the Gospel Herald.

Not for the great things—wealth or riches,
Do our glad Thanksgivings ring;
But for gifts to us more precious,
Just the joy of common things.

For the fragrant apple blossoms,
And the pansies' smiling face,
For the roses kissed by dewdrops,
And the lilies' charm and grace.

For the tall and stately cedar,
And the maple's autumn gold,
For the orchards and the gardens,
And their fruitage manifold.

For the bluebird and the robin,
Moths and butterflies and bees,
All the happy little creatures
Of the woodland and the leas.

For the frisky farmyard babies,
All that bleat and squeal and mew;
For the hens that caw and cackle,
And the pigeon's peaceful coo;

For the scented mows of clover,
And the bins of corn and wheat;
For the faithful, trusty watchdog
Ever near his master's feet;

For the feeling of contentment
When the evening chores are through,
As you pause to hear the cattle,
And the horses munch and chew,

For the ties of home and homefolks,
And the cheery fireside's glow,
For the rainbows and the sunsets,
And the softly falling snow.

Not for the great things, or for mighty,
Do our hearts glad praises sing,
But thanksgiving, glad thanksgivings,
For the joy of common things.

Tampa, Florida.

SONGS WITH A GOSPEL MESSAGE

By Ruby Martin

For the Gospel Herald.

Earliest records give the fact that song is one of the wonders of heaven. In the book written by the prophet Zephaniah we are told that the Creator Himself sings. Richter says, "Music brings the waves of eternity very near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of the future life."

Real music opens the heavens, and it brings heaven into the heart. And with a song in his heart that will never die out the Christian moves onward towards that heaven. The world was redeemed with music—you recall the glad tidings of great joy, "Peace on earth, good will towards men." The world will also end with music—the song of Moses and the Lamb. The book of Revelation is all one continual strain of

praise, worship, anthem, adoration, and glory in the soul.

Ever since the time of the creation music has been as essential to man's existence as food and raiment. He has had an undying need for music in his heart and soul ever since the morning stars sang together in glory while the Creator formed and fashioned the world.

The psalmist says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psa. 40:2, 3). Salvation and song go together, and have down through the ages. Whenever and wherever the heart of man has been changed a new song has been heard. Expressions of worship, prayer, and praise have arisen to God through the avenue of songs with a Gospel message from the voices of millions in all lands and in all climates for thousands of years. There is a real message in the words which are in harmony with the Word of God and this gives it a "power unto salvation to everyone that believeth." There is a message of the Holy Spirit in the delivery of the songs which come forth from God. Many hundreds and even thousands of testimonies prove that this is and has been true. Great revivals have been the result of Christian songs throughout history. The songs which were sung during the period of the Reformation had much to do with the great spiritual unrest and upheaval of that time. Have you not read of the courage of the martyrs and how they sang even after they were persecuted severely or were already in the flames?

The voice which God has given to man is used as an instrument to bear the message of the Gospel to the heart of those who hear, and this is often done through song. The Spirit brings conviction to the heart and moves upon it to yield to God. When this conviction is heeded the result will be salvation. D. L. Moody said he believed his singing evangelist, Sankey, sang more people back to God than he had ever preached back.

The association of Gospel preaching and singing makes a powerful combination to change lives and nations. The Christian minister has often been led to give a Gospel message, which lifted up his hearers spiritually, through the inspiration received through the singing of one or two hymns, or more. They are more powerful for good than the best set of laws ever made to make man good. It is said that "Out of the heart are the issues of life," but the mouth is the tell-tale of what is going on inside. Paul and Silas were not afraid to sing at midnight while in prison, and the result of these Gospel songs was the immediate conversion of the jailer, and later his entire household was saved.

These missionaries realized their opportunity and made use of it, regardless of the time and the place.

There is an opportunity to render service for God in each community by directing its song life, by inspiring the people to sing wholesome and worthwhile songs. The prophet Isaiah urged, more than 700 years before Christ: "Make sweet melody, sing many songs, that thou mayest be remembered." God is constantly seeking to make men happy, and the individual who possesses a heart and soul that is tuned to singing certainly makes the world more cheery. He radiates a spirit that makes for better living.

Christian songs have been the means many times of encouraging the downcast and giving them strength inwardly to meet the battles of life. They are truly a source of faith, hope and consolation. In a room sat a very useful and well-known Bible teacher, just a bit discouraged. Presently the noise of a large coal wagon was heard coming down the street. The driver was whistling a song. It was that much loved song, "Trust and Obey, for There's No Other Way to be Happy in Jesus, But to Trust and Obey." The distant rumbling noise of the wheels and the notes of the whistler died out, never knowing until in that day when all shall be rewarded, what that song meant and what it had accomplished in the heart of that one of the Lord's servants. Do not fear to sing that song in the kitchen, or out behind the plow, or in the shop that God has placed in your heart! The world is not ashamed of its songs; why should we be? Our songs are not only "hits" today, but they will be in popular use as long as time shall last, and even thereafter.

Gospel songs were a means of strengthening our Saviour; for we are told that on the night of His betrayal He and His disciples "sang an hymn." There are more commands found in the Bible to sing than to pray, and there we are urged to sing in the Spirit. If this is done our minds are brought to Him from whom the inspiration to sing has come and the songs we sing become a part of our very own character. Intelligent singing of songs is one of the mightiest factors in the building of human character that this world has ever known. We are exhorted to "Sing with the understanding."

"Make a joyful noise unto the Lord. . . Come before his presence with singing." The singing of Gospel songs brings joy and peace to the soul—that peace which only God can give and which passeth all understanding. In Jas. 5:13 we are told that if there is anyone among us who is cheerful he is to sing praise. "Singing and making melody in your hearts unto the Lord," is a divine injunction.

The sick and dying have been lifted

up in spirit in the hours of pain and have been given visions of the heavenly bliss which awaits God's children, or have been moved to accept the plan of God for their life. In a prominent city hospital lay a young man of 23 years, daily coming closer to the end of his life. The nurse informed the widowed mother that life was only a matter of several days, and she said, "When I call you by phone, it means that your son is about to die." In the dead of night, at 2:00, the fateful phone message came. The mother hastened to her son's bedside through the streets of that city with a heavy heart. After her arrival the young man remarked, "Dying is a new and strange experience. I am afraid. I want you to pray and to sing for me." She prayed and then sang through the song, "Jesus, Lover of My Soul." The song ended. The young man's face was lit up as by a light from the upper world. He said, "Now, mother, I feel better; that's the kind of songs that help."

Songs in childhood have come back to the memory in the hours of crises in manhood or womanhood and have carried the soul through to victory. Not only have they done that, but they have proved to be a blessing to the saved as well. Sitting beside an elderly lady who had reached the age of 92, a man noticed her blind eyes. He knew that she could hardly hear the sound of a voice, except when the speaker would scream into her ears. Yet, she seemed so contented and happy. He just had to ask her a question: "You seem to be so happy and contented. Tell me, what makes that possible in your quiet and dark world?" Her answer was, "When I get lonesome I start to sing the songs I learned when I was young." Is not that a lesson for us? To learn and remember the tunes and words of gospel songs will help us all through life.

Songs have stayed the hand of the murderer, changed the minds of those contemplating suicide. Songs have saved men from crimes in the hour of temptation. Surely songs have brought conviction in many ways to the sinner and have proved to be a real blessing to mankind.

Songs in the glory world bring highest praises to God and a deep satisfaction to the saints. Read Rev. 15:2-4. When the new song was sung in glory it awakened all the hosts of heaven and earth and sea and the result was one grand glad chorus of praise to Christ as the worthy One to open the seals of the book in the right hand of God. Read Rev. 5:8-14.

Surely Gospel songs are a great blessing when we realize how they lead the sinner to repentance and to salvation through Christ, how they help the Christian to better living, what an inspiration they are to the Christian worker and minister, how they encourage the discouraged and the downcast, how

they lift up the spirit of the sick and the dying, and how they have power to completely change the course of the lives of people here on earth. And, when we consider the songs of the glory world and how we shall forever sing praises to God, it makes us wonder why we are not now more interested in singing than we are. Daily we ought to sing from the depths of our very heart and soul,

"I owe the Lord a morning song
Of gratitude and praise,
For the kind mercy He has shown
In length'ning out my days."

Elkhart, Ind.

MISSIONS

(Continued from page 709)

school of nursing which has trained over 130 nurses for nursing as a calling. Most of these nurses have been saved for the Church. We know not where they might have been without this guidance. There are now 130 members in the alumnae association of the School of Nursing.

What are some of the reasons why we should maintain another hospital?

1. We, the Church, have resources in men and money to support another institution.
2. We would increase our Christian testimony in increased contacts with sick and needy souls and bodies.
3. We would conserve the talents of the many trained nurses in the Church in a definite Church institutional program.
4. We would challenge to expression some dormant resources in the Church that would otherwise be buried.
5. We would be able to locate this service somewhere near the population groups of our Church.
6. We would be able to help in giving Church guidance to the young people in the Church interested in the medical profession.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

Bro. A. C. Good of Sterling, Ill., closed a week's series of evangelistic services here on Nov. 5. The Lord used our brother to touch the hearts of many souls. A number accepted Christ for the first time.

During the week of Oct. 22-29, Bro. Paul Erb was engaged in a similar effort at the North Goshen Mennonite Church, and the congregation there was also strengthened.

On Oct. 11 President and Mrs. Yoder entertained the members of the faculty and their wives in their home.

The cabinet of the Young People's Christian Association held its annual meeting on Oct. 12. The young people, accompanied by four members of the staff, retired to a quiet place along the Elkhart River and spent the afternoon in a helpful discussion meeting on spiritual problems faced by our students. After luncheon an hour was spent in a prayer service.

Oct. 13-16 Bro. H. S. Bender labored in the

7. We would be able to save some more souls.

The Mennonite Board of Missions and Charities has a committee appointed to consider the proposal of another hospital. May the above considerations be pondered by every church member. May we pray much for the guidance of the Lord.

La Junta, Colo.

FAMILY CIRCLE

(Continued from page 710)

to write books of clean literature. In her mind was the ability of seeing the beautiful things in life. Her books were much read some four decades in the past, under the name of Mary Holmes.

Sometimes it may occur that a broken dish is found in the kitchen sink. No one knows who broke it, regardless of the questioning of four or more children. Are they telling silent lies? They may, from fear of punishment. How is the attitude of the parents? Why not be as George Washington's father was? Implant the confidence that truthfulness and bravery is best in a child.

Not only Presidents or Queens never told a lie.

Here is a true story of a little girl—it may be one of the Sunday school readers. It may also, be a boy—as truthful. The little girl so loved to see her great-grandmother's pretty dish, up in her mother's cupboard. It slipped from her hold. She picked up the pieces, fitted them together and took them to her mother.

"I am so sorry; I broke it," she confessed, weeping severely.

And the girl grew up into a truthful and much respected woman.

Nappanee, Ind.

Franconia Conference in the interest of the College. He reports a very pleasant visit.

Oct. 20 a very important meeting was held here in the interest of our peace testimony. The Executive Committee of Mennonite General Conference, together with the Peace Problems Committee and representatives from many district conferences of the Mennonite Church met here to consider the present international situation as it affects non-resistant Christians and to plan such steps as may be found helpful in maintaining our stand. Six days later Don Smucker of New York gave an address on Nonresistance at the Thursday devotional service.

The Bible School faculty is again meeting together for fellowship for a consideration of those problems relating to the Bible School. The first meeting of the year was held Oct. 26. Dean Bender reported that course enrollments run all the way from the 75 of the Introduction to Christianity class to the 3 studying Intermediate New Testament Greek.

Brethren Paul Mininger and Paul Erb spent Nov. 2 and 3 in Chicago, attending meetings of the Mennonite Commission for Christian Education and Young People's Work. Bro. H. S. Bender arrived there the next day to attend a meeting of the Mennonite Central Committee, planning to open relief work in Europe.

Bro. D. D. Miller held counsel meeting at the North Goshen Mennonite Church, Nov. 5, and received six members into the congregation. This brings the membership well over the fifty mark.

Construction is proceeding normally on the Memorial Library, the walls having been erected to a point just above the basement windows.

Bro. H. Clair Amstutz, M. D., reports that about ten students a day are taking advantage of the new health service.

Brethren I. E. Burkhardt and L. C. Hartzler are now visiting the churches of Michigan and Ontario. Bro. Hartzler is giving messages on Spain and is also planning to hold a week's evangelistic service at the Wanner Church near Hespeler, Ont.

Remember the work of our church schools in your prayers.

Nov. 8, 1939.

John C. Wenger.

CANTON MENNONITE MISSION

By J. J. Hostetler

For the Gospel Herald.

35th Anniversary and Home Coming

On Nov. 27, 1904, the opening services of the Canton Mennonite Mission were conducted with Bro. J. A. Liechty in charge as superintendent. Bro. I. J. Buchwalter preached the dedicatory sermon in the morning, and in the afternoon the workers organized the Sunday school with Bro. P. R. Lantz as Supt. The first revival meetings were held in December of that year with Bro. David Hostetler as evangelist, assisted by Bro. I. W. Royer. In the past 35 years many folks have come and gone as members and workers of the Canton Mission, many have rendered invaluable service to the Lord and mankind, many have been saved, others consecrated their lives, while some have been called to other fields of service, as a result of the Mission. It is proper and fitting that on the 35th year of the founding an anniversary service and homecoming program should be held to reconsecrate the workers and members to the cause of Christ, to renew the fellowship of saints and friends who have shared in the work, to encourage and lend emphasis to the city mission work of our Church.

Saturday and Sunday, Nov. 25 and 26, have been designated as the time for these services. The theme that has been chosen for these services is: "City Missions: their Ministry," and the program in brief is as follows:

The Personnel, by J. A. Liechty; A Challenge to the Church, by O. N. Johns; The Relation to the Rural Church, by I. J. Buch-

walter; Methods of Work, by Wm. G. Detweiler; The Word of God in the City, by A. J. Steiner; Reminiscences, by P. R. Lantz; sermons by S. C. Yoder and N. E. Troyer. Complete programs are available by writing to the Canton Mission.

The Saturday afternoon period will be devoted to an informal fellowship in meeting old friends and acquaintances, and should be of special interest to all former Bible School students as it will be in the form of a reunion. A basket lunch will be a part of this hour, at 5:00 P. M. followed by an informal program by former Bible school students, in charge of Bro. I. W. Royer. Lodging and meals will be served to those coming from a distance on both days.

Time will be given for the reading of letters from those who cannot come, and for testimonies relative to the blessings of the Lord through the Mission. All friends, workers and members, past and present, are invited to attend these services, enjoy the fellowship of God's people and work, and listen to the messages on the program.

Canton, Ohio.

CORRESPONDENCE

(Continued from page 713)

us the message in the morning from Psalms 46:1. In the afternoon of the same Sunday we met in a members' meeting, where some problems were discussed. This meeting was helpful in many ways. In the evening Bro. Frey again gave a very helpful talk on "The Conscientious Objector, in Time of War." This message was so sincere, and given in such a way that God's love and care in times of real need were revealed in a very definite way. God is indeed a refuge for the trusting soul. Sisters Fern and Betty Frey, and the Nafziger sisters brought several messages in song. These messages are indeed an inspiration.

On Friday evening, Oct. 27, we had our counsel meeting, preparatory to communion on the following Sunday. Since our bishop, Bro. D. D. Troyer, could not be with us, our home minister, Bro. J. Kore Zook, was in charge of both the counsel meeting and communion services. On this Sunday morning one young soul wanting to live for Jesus, sealed his vow by water baptism. These services were greatly appreciated, and there seems to be a bond of fellowship and understanding among us that brings deep thankfulness and satisfaction. We know that God is mindful of us, and when we call He will answer.

Bro. Eli Bontrager is again with us, and is now making his home with his son Otis and family at St. Johns. We appreciate his presence with us, and pray that God will direct him in His work.

Pray for our little church at Ashley, that we may be as "a city that is set on a

hill"—a shining light reflecting the love of God.

Nov. 1, 1939.

Anna Conrad.

Smithville, Ohio

(Oak Grove and Pleasant Hill congregations)

Dear Herald Readers, Greetings:—"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

After a plenteous harvest, may we truly be thankful for God's goodness.

Communion services were held at both Pleasant Hill and Oak Grove churches the past month. At present we are looking forward to the Peace Conference which is to be held at Oak Grove, Nov. 11, 12. An interesting program has been arranged for both days, speakers coming from other communities and also from neighboring states.

Nov. 21-28 we expect Bro. C. F. Derstine to be with us in a series of revival meetings at the Oak Grove Church.

Bro. Jesse Short of Archbold, O., will be in our midst, D. V., Dec. 10-17, in a series of meetings at the Pleasant Hill Church.

An invitation is extended to all who may be able to attend any of these services, and let us remember these meetings in prayer.

Nov. 2, 1939.

Cor.

Cullom, Ill.

Communion services were held at the Cullom Mennonite Church on Tuesday evening, Oct. 31. Bro. J. A. Heiser of Fisher was present and officiated. A very fine spirit prevailed.

The message was timely for the age in which we live. God's Word calls for a complete surrender to His will; for it is then, and then only, that we enjoy the rich fellowship promised to His children.

We shall be glad for visiting ministers as they pass from the East to the West on various missions of the Church.

Nov. 3, 1939.

A. H. Leaman.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings to Gospel Herald Readers—We have enjoyed a pleasant autumn season, with many reasons to thank our heavenly Father for His goodness to us. We are trusting in Him who has promised to supply all our needs.

On Sunday, Oct. 29, we were again privileged to take part in the communion service, reminding us of the suffering and death of our beloved Saviour.

Bro. S. S. Hershberger returned recently from a month's visit with some of our congregations at Palmyra, Pea Ridge, and Linn. He is scheduled for a ten-day revival meeting at Pryor Okla., in the near future.

Bro. George Lapp and wife, returned missionaries from India, were in our

community, Sept. 16-18. We were privileged to listen to several interesting talks on the mission work at that place, which we greatly appreciated.

A program has been arranged for an all-day meeting on Missionary Day, Nov. 19.

Nov. 5, 1939. Eldora Kauffman.

Martindale, Pa.

It is quite awhile since there was anything in the Gospel Herald about this place. Oct. 15-29 we had revival meetings, held by Bro. John W. Weaver. There was a good attendance and many blessings received. There were 7 confessions.

Today, Nov. 5, we had communion services at which time 289 partook of the sacred emblems. At one time this was a very small congregation; would have been closed had it not been for a few widows. This was some forty years ago. What a growth when the Lord blesses!

Nov. 5, 1939. Cor.

Elida, Ohio

(Pike and Salem congregations)
Dear Herald Readers, Greetings:—This is now nearly fifteen weeks since the writer has been to services or heard a sermon preached in the morning, having spent about eight weeks of this time in bed. I praise the Lord that I am again able to be about in the house, and go out sometimes. The Lord surely has done great things for us, whereof we are glad."

About a month ago Bro. Joe Neuser of Leo, Ind., came and had a five-day revival at the Salem Church. There were no public confessions at the time, but a few weeks later there were seven confessions and they were received into church fellowship by water baptism. One of them, we are glad to say, was the mother of those children we spoke of sometime ago whose father drinks. We hope the Lord will touch the father's heart and bring him too.

On the evening of Sept. 25 we had our business meeting and the following officers were elected for the Pike Church: S. Supts., Reuben Brunk, Henry Hartman; S. S. Chor., Lawrence Brunk; Trustee, Jesse Good; Principal of Summer Bible School, B. B. King; Bible School Board, Henry Hartman, William Hartman; Young People's Bible School Com., William Hartman, Ezra Good, Aaron Huber, John Powell, Lawrence Bear, Robert Ross. May each fill his place faithfully.

A few weeks ago Bro. Michael Zehr of Pigeon, Mich., was with us and gave us a message at the Pike Church. So Bro. Bucher and wife, his son Arnold and wife, stopped with us overnight. They were on their way to Virginia. Bro. Bucher gave us a very timely message in the evening. We

appreciate the many visitors who stop with us and encourage us along the way. All are welcome. We are always glad to see those come in from a distance. Come and make yourselves at home with us.

The sick are all improving; as far as we know none are serious. May the Lord abundantly bless and keep every one of His children, and may we all pray that we may ever be found busy in the Lord's work.

Nov. 6, 1939. Ida M. Horst.

Duchess, Alta.

Greetings in Jesus' name to Herald Readers:—Oct. 15, Bishop J. B. Stauffer of Tofield was with us to conduct baptismal and communion services.

We were glad to have two young men and one boy baptized in the faith with us; also grateful for a mother who was taken into the Church.

On Oct. 22 our congregation enjoyed the fellowship of about forty-five visiting brethren and sisters from the conference district. An all-day Sunday school meeting was held. Much was learned and gleaned about the Kingdom of heaven—the theme of Matthew.

Monday forenoon the Board of Missions met: also a members' meeting was held, discussing nonresistance. This proved beneficial to all present.

In the afternoon the visitors left for their homes. About four o'clock a blinding snowstorm arose, such as southern Alberta had never had. Our brethren and sisters were caught in this and were forced to find shelter in homes along the way.

Here they stayed for several days until roads were made passable. At this time one brother was smitten with hemorrhage of the brain, and died Friday noon, Oct. 27.

Although we are unable to understand this, we trust through it all God has received glory and other souls have learned about our Saviour. We surely praise Him for His protection to the group.

Bro. Clarence Ramer left Nov. 5 for Guernsey, Sask., to teach in the Bible school. May the Lord add His blessing to the work there.

Nov. 6, 1939. Mary Martin.

South Boston, Va.

(Ebenezer congregation)

Greetings to the Readers of the Herald:—We have many reasons to be thankful to our Creator for the blessings and privileges we are still permitted to enjoy in this land, such as freedom of worship.

On Oct. 29 the brethren, Joe R. Driver, Charlie Grove and wife, Bro. Jason Weaver and Sister Iva Stalter and children, all of Waynesboro, Va., and our minister, Bro. John F. Garber of Harrisonburg, Va., were in our midst and together we partook of the communion.

While it brings sadness to our hearts, yet it brings happiness to know that we can look forward to the time when we will no longer need to have this communion for we will be with Him whose death we commemorate.

Nov. 7, 1939. Margaret Seymour.

Springs, Pa.

Dear Herald Readers:—We had our annual revival meetings with Bro. E. M. Yost of Greensburg, Kansas, as evangelist. The meetings began Oct. 6 and the following Sunday we had services all day. In the afternoon Bro. Yost spoke more directly to the young people. The meetings continued each evening until Sunday evening, Oct. 15. Some of the sermon subjects Bro. Yost spoke on were: "The Acid Test of True Discipleship;" "Streams in the Desert;" "The Old Time Religion;" "The Midnight Cry." We had a very good attendance and often the church was filled to capacity. The meetings closed with three confessions, and communion. It was the largest communion we have had for several years.

Bro. Yost is an able speaker and also has the gift of bringing a message in song, which we appreciated very much.

Savilla Maust, one of the oldest sisters in our congregation is visiting her son Harry Maust and family at Scottsdale, Pa. Aunt Savilla, as most of us call her, will be 81 years old this month.

Sister Sarah King, another one of our older members has been sick for a few weeks, but is able to be up and around now, although she is very weak.

Oct. 20, we had our regular quarterly business meeting. Our bishop, Bro. Roy Otto presided at the meeting. It was decided to hold our Bible conference in February, 1940, instead of between Christmas and New Year, as customary before.

Bro. Roy Otto, wife and two children and Alta Otto spent the week-end of Oct. 29, at Leetonia, Ohio, where Bro. Otto had part in the Sunday school conference at that place.

Nov. 7, 1939. Cor.

SPECIAL MEETINGS

Landisville, Pa.

Report of the eleventh annual Bible Instruction Meeting held at the Landisville Mennonite Church, Landisville, Pa., on Oct. 18, 19, 1939.

Organization.—Moderator, Jacob Charles; Chors., David Miller, Reuben Miller; Secy., Naomi Shenk.

Program and Speakers.—(Wednesday evening) Devotion (I Jno. 3), John Gochenaour; Book Study (Gal. 1, 2), J. L. Stauffer; Sermon (Jno. 17:3), Elias Kulp. (Thursday morning) Devotion (Psa. 122), Samuel Lehman; Book Study (Gal. 3, 4), J. L. Stauffer; The Road to True Greatness, Elias Kulp. (Thursday afternoon) Devotion (Psa. 119:89-112), Noah Landis; Book Study (Gal. 5, 6), J. L. Stauffer; Challenges, Opportunities, and Privileges (I Tim. 4:12; Rom. 8:17; Jas. 4:8), Elias Kulp. (Thursday evening) Devotion

(Eph. 2:1-10), Charles Hostetter; Address, What Shall I Do with My Life? (Eccl. 12:1), Elias Kulp; Sermon, Reality of Christianity (Acts 14:7), J. L. Stauffer.

Gems Gathered.—Faith is the keyword of the book of Galatians. Gal. 6:14 is the golden text of the book. Purpose of Law: (1) our schoolmaster to bring us to Christ; (2) for the penitent sinner. Every day ought to be a decision day for Christ (Gal. 4:9, 10). Greatness in the eyes of the world usually means wealth, power or influence. The road to true greatness lies in the following eight points: (1) Obeying God's Call (Gen. 12:2; Jno. 2:17); (2) Fear of God (Job 1:1; 1:3); (3) Living within the Will of God, or Man after God's Own Heart (Acts 13:22); (4) By Faith (Heb. 11:24-26; Psal. 25:9); (5) Loving Service (Mk. 14:8, 9; Matt. 25:40); (6) Unselfish Life (Esther 10:2); (7) Precept and Preaching (Matt. 5:19; Phil. 4:9); (8) Humble Life (Matt. 23:12; 11:11; Phil. 2). The observance of law is not practical (1 Cor. 7:19). A real Christian does not revel over gossip and floating rumors. Excommunication is for the salvation of the person, not his destruction. The temptation that overtakes others can also overtake us. A challenge is a call to obey and stand true to God's Word (Dan. 6:5). Two challenges to the Church of today are: Do we support conference? What about instrumental music? Jesus Christ is our life insurance (Col. 3:3, 4). Privileges are responsibilities. Our privilege is our opportunity to accept the challenge of our forefathers of living true to Christ. The author of life is God. At the close of life an account must be rendered (Rom. 14:11, 12). There is no higher missionary work than training boys and girls for a Christian life. It yields the largest returns any life can yield and is the safest investment ever made. Evidences for truth of Christianity: (1) Universal belief in existence of God. (2) Scientific accuracy of Bible. The Bible is not a book of science but is scientifically accurate. (3) Witness of Jewish nation. (4) Wonders of fulfilled prophecy. (5) Transforming power of Gospel. (6) Witness of Christian experience. (7) Resurrection of the Lord Jesus Christ from the dead. Secretary.

Duchess, Alta.

Report of the annual Sunday School Meeting, held at the Duchess Mennonite Church, Oct. 22, 1939.

Organization.—Mods., David Roth and Alvin Steckley; Secys., Lorene Maurer, Freda Stauffer.

Program and Speakers.—Devotional, Moses Schmidt; The Kingdom of Heaven, Ezra Stauffer; Citizens of the Kingdom, Alvin Steckley; Harvest Sermon, Allan Good. (Afternoon) Song Service, led by Carl Kauffman; Devotion, (Matt. 25:1-30), H. B. Ramer; Children's Meeting, Erma Bender; Promoting the Kingdom, Willis Yoder; My Place in the Service of the Kingdom, Essay by Fannie Voegtlin; "My Kingdom is not of this World," Boyd Stauffer; "Thy Kingdom Come," M. D. Stutzman. (Evening) Song Service, led by Joe Roth; Devotion, (Rom. 8:1-17), C. J. Ramer; Workers' Meeting, O. O. Hershberger; Sermon (Entering the Kingdom), John Hochstetler.

Thoughts Gleaned.—The Kingdom of heaven is a realm over which a king reigns, and that King is Christ. The Kingdom exists in many phases and forms, but they are in their essentialities the same. It may be in the heart, in the Church, or in the future. The Church is the present manifestation of the Kingdom. Teachings of the Kingdom are to be practiced by the Church. The beatitudes represent the blessedness of those who truly enter the kingdom. If we possess the nature of the beatitudes we become the salt of the earth and the light of the world. The harvest truly is plenteous but the laborers are few. Are we giving what we owe the Lord? Fol-

lowing the leadings of the Spirit according to the Word of God is a means of promoting the Kingdom. Every child of God has an important place to fill in the service of the Kingdom. Christ's Kingdom not bounded by space or time. It is in the world but not of the world. The standards of the Kingdom are the standards of the Christian life. Evil is not dealt with by material means, but can be effectively combated by the Christian, through the power of the Spirit. The Kingdom is spiritual, and natural things should not interfere with the coming of His Kingdom. Principles of the Kingdom are enhanced by spiritual means and are not promoted by taking part in carnal affairs. To the busy workers the second coming of Christ means more than to others. What is required of a worker in the Kingdom? (a) anointing of the Holy Spirit, (b) Infilling of God's love, (c) spiritual growth, (d) clad with the armor of God, (e) consecration, (f) willingness, (g) activity. Who shall enter the Kingdom? It takes a real effort to enter the Kingdom. Jesus says, "Strive to enter." To enter is our privilege now; we can enjoy the blessings of the Kingdom. Whosoever will, may enter. Not to enter is followed by fearful consequences. Some day will be too late.

Secretaries.

Chicago, Ill.

Report of the semi-annual meeting of the Commission for Christian Education and Young People's Work, held at Chicago, Ill., Nov. 3, 4, 1939.

All members of the Commission, as well as the General Secretary, Bro. J. R. Mumaw, were present for the four sessions of this meeting. The devotional periods were strengthening and refreshing, and the discussions were carried on in a spirit of real spiritual fellowship.

All secretaries made reports and gave recommendations concerning the work under their charge. The chief work of the Commission was the consideration of these various recommendations. Among important decisions were the following:

1. That we recommend the preparation and publication of

- a devotional publication to serve as an aid in private and family devotions.
- a booklet in Helps for the Social Life.
- An elementary Bible text-book for Teacher Training classes.
- A pamphlet on Sunday school libraries.
- A pamphlet on the home and family worship.

2. That we co-operate with other interested bodies in observing the centennial of the beginning of Sunday school work in the Mennonite Church. The public meeting of the Commission in the spring of 1940 will probably include such observance.

3. That we adopt "The Home" as the subject for chief emphasis in our work for 1940. The General Secretary is planning various means of emphasizing the home as our chief teaching institution.

According to previous action a number of offices and all secretaryships became vacant with this meeting. The election resulted as follows:

Member of the Commission to 1945, Paul Mininger.

Vice-Chairman, O. O. Miller.

Secretary-Treasurer, Paul Erb.

Fifth Member of Executive Committee, I. W. Royer.

General Conference Interboard Committee, Jesse B. Martin.

Sunday School Secretary, I. W. Royer.

Young People's Meeting Secretary, J. R. Shank.

Teacher Training Secretary, Paul Erb.

Young People's Institute Secretary, O. O. Miller.

Secretary of Statistics, John L. Horst, Assistants, Ellrose D. Zook, Ira Landis.

Secretary of Y. P. Problems, Milo Kauffman.

Secretary of Summer and Week-day Bible Schools, C. F. Yake, Assistant, Noah Good.

Curriculum Committee, Paul Mininger, Chairman, Milo Kauffman, Chester Lehman.

The treasurer gave the following report of the fiscal year which closed July 1, 1939.

INCOME

Teacher Training Certificates	\$19.75
Bible Reading Records	41.31
Certificates of Deposit	164.15
Donations	
Ontario	\$50.00
Ohio	100.00
Dakota-Montana	5.30
Washington-Franklin	15.00
Lancaster	100.00
Missouri-Kansas	79.50
Iowa-Nebraska	87.32
S. W. Pennsylvania	41.06
Virginia	76.25
Publishing House	200.00
Illinois	43.38
Pacific Coast	46.03
Indiana-Michigan	42.08
	885.92
	\$1,111.11
Balance 37-38	115.22
	\$1,226.44

EXPENSES

Meeting Expense	\$46.85
Printing and Stationery	281.12
Postage and Exchange	29.38
Traveling	416.42
Secretary Allowance	341.85
	1,115.62
Balance July 1,	110.88
	\$1,226.44

Paul Erb, Secy.-Treas.

N. B. Anyone desiring information or help regarding any division of Christian Education for which the commission is responsible may correspond with either the general secretary or the divisional secretary named above.

A. J. M.

Married

Swartzendruber—Burkey.—On Aug. 12, 1939 at the home of the bride's parents, Bro. Llo; Swartzendruber of Parnell, Iowa, and Sista Alda Burkey of Milford, Neb., were united in marriage by Bishop Jos. E. Zimmerman. May God richly bless them all through life.

King—Hartzler.—On Nov. 4, 1939, Bro. Norman E. King and Sister Elizabeth Hartzler both of the Allensville, Pa., congregation, were united in the holy bonds of matrimony at the home of Jessie Peachey, a sister of the bridegroom, Bro. Elmer E. Yoder officiating.

Otto—Miller.—On Sunday evening, Oct. 1, 1939, in the North Main St. Church at Nappanee, Ind., Bro. Andrew Otto of Fisher, Ill., a Sister Pauline Miller of Nappanee, Ind., were united in marriage, Bro. Homer F. North officiating. May God abundantly bless this union.

Miller—Holaway.—On Nov. 1, 1939, Bro. Lester J. Miller, and Sister Mary Holaway, both the North Main St. Mennonite congregation Nappanee, Ind., were united in marriage at the home of the officiating minister, Bro. Homer North. May the blessings of God richly ab with this union.

Fox—Miller.—On July 30, 1939, at the home of the officiating bishop, Bro. I. S. Mast of Cselton, N. Dak., Bro. Grover Fox and Sister Lovina Miller, both members of Lakeview congregation near Wolford, N. Dak., were united in marriage. May the blessings of God be with them through life.

Yoder—Brenneman.—On Oct. 22, 1939, at the home of John M. Brenneman, Elida, Ohio, occurred the marriage of their daughter Grace to Clarence O. Yoder of West Liberty, Ohio, Bro. Andrew Brenneman, uncle of the bride, officiating. May the Lord abundantly bless them as they travel the pathway of life.

Dorsing—Emmert.—On Sunday, Oct. 29, 1939, at the Evangelical Church, Sweet Home, Oreg., Bro. Karl G. Dorsing and Sister Margaret Virginia Emmert, both members of the Molalla, Oreg., congregation, were united in marriage, Bro. N. A. Lind officiating. May God bless them with a happy life of service for Him.

Klingsmith—Steinman.—On Sept. 2, 1939, at the Clarence Center, N. Y., Mennonite Church, Bro. Linford M. Klingsmith and Sister Marie D. Steinman, were united in the holy bonds of marriage by Bro. S. F. Coffman. May the blessing of God rest upon them and prosper them in their wedded life and Christian service.

Shaffer—Conrad.—On Oct. 26, 1939, at the home of the bride's parents, Bro. and Sister Joseph Conrad, occurred the marriage of their daughter, Irene M. Conrad, to Bro. Ralph B. Shaffer, both of the Beech congregation, Stark Co., Ohio, Bishop J. S. Gerig officiating. May the Lord bless and direct them throughout the journey of life.

Birkey—Johns.—On Saturday evening, Oct. 21, 1939, at the Clinton Frame Mennonite Church, Bro. Melvin Birkey of the Bowne congregation near Clarksville, Mich., and Sister Mary Johns of the Clinton Frame congregation near Goshen, Ind., were united in marriage by Ira S. Johns, father of the bride. May God's choice blessings be with them.

Obituary

Burek.—John Paul, son of Melvin and Grace Burek, was born in Portland, Oreg., Sept. 24, 1919; was instantly killed in an automobile accident near Hubbard, Oreg., Oct. 15, 1939; aged 20 y. 21 d. When 13 years of age he accepted Christ as his Saviour and was received into the fellowship of the Zion Mennonite Church, of which he was a member at the time of death. John was a kind young man with many friends, and will be missed in the home, Church, and community. He is survived by his father, mother, 1 brother, 1 sister, 2 grandmothers, and many relatives and friends. Funeral services were held on Oct. 17, 1939, at the home of his parents, followed by services at the Zion Mennonite Church near Hubbard. The services were in charge of Bro. Paul N. Roth, assisted by Bro. C. I. Kropf.

Bechtel.—Ruby Viola, eldest daughter of Owen and Melissa (Knechtel) Bechtel, was born March 28, 1915; died at the home of her parents in Waterloo Co., Ont., Oct. 25, 1939; aged 24 y. 8 m. 27 d. Her mother preceded her in death April 12, 1936. In her early teens she gave her heart to the Lord and joined the Latschar Mennonite Church, of which she was a faithful member until her passing. On her death-bed she gave a very bright testimony of her faith in Christ, and she had a triumphant home-going. She is survived by her grandfather (Noah Bechtel), her father and stepmother, 1 sister (Elsie, at home), 5 brothers (Leonard and Delfred of Cochran, Ont.; Clinton, Eldon, and Lloyd, at home), and a stepsister (Gladys Gingerich). Funeral services were held from her home, and then at the Latschar Mennonite Church, in charge of ministers Leslie Witmer, Lorne Schmitt, and M. S. Hallman. Text, John 11:25, 26. Remains laid to rest in cemetery adjoining the church.

"One more soul has gone before us,
To the mansions of the blest;
Dwelling with the loving Saviour,
In eternal, happy rest."

Shaum.—Leander, son of John and Elizabeth (Smeltzer) Shaum, was born on a farm near Wakarusa, Ind., Jan. 1, 1862, and lived in this community nearly all his life. On Nov. 15, 1885, he was united in marriage to Catherine Holdeman. To this union were born 4 sons and 2 daughters. Two sons (Charles Vernon and Rufus) and a granddaughter (Valeris Shaum) preceded him in death. He accepted Christ as his personal Saviour and united with the Mennonite Church and the Holdeman congregation. He remained faithful until death. On the morning of Oct. 19 Bro. Shaum had gone fishing and on the return in the evening his car was hit by another. He was fatally injured, living only a few hours. He died at the Elkhart Hospital; aged 77 y. 9 m. 18 d. He leaves his wife, Warren C., Grace M., Ralph R., and Laura E. (Mrs. Geo. Smeltzer), 1 brother, 1 sister, and many relatives and friends. Funeral services held at the Olive Church, in charge of S. L. Weldy and D. A. Yoder.

"The call was sudden, the shock severe,
We little thought the end so near;
And only those who have lost can tell
The loss of a loved one without farewell."

Strickler.—John William, son of Bro. and Sister John Strickler of the Oak Grove Mennonite Church, Smithville, Ohio, was born near Smithville, Ohio, Nov. 21, 1923; died Oct. 28, 1939; aged 15 y. 11 m. 7 d. He is survived by his parents, grandparents, 3 brothers (Ray, Robert, and Harold), and 1 sister (Nettie), all of Smithville. One brother (Clyde) was accidentally shot almost three years ago. Death came very suddenly to John. While riding his bicycle on Saturday evening on the road in front of his home in Smithville he was struck by a car and died almost instantly. His sudden death was a shock to the home, the school, the community, and the Church. John was a junior in the Smithville High School, where he was a respected and dutiful student. He was a member of the Church of God Sunday school in Smithville, and had recently expressed a desire to be baptized and received into church fellowship. Sometime ago he had confessed Jesus as his Saviour. May his sudden passing be a warning to all of us to be prepared for the change from time for eternity whenever and however it comes. Funeral services were held Oct. 31 at the home and at the Oak Grove Mennonite Church, conducted by J. S. Gerig, — Kriner, of the Church of God, and Wm. G. Detweiler. Text: "Is the young man safe?" Burial in the Oak Grove Cemetery.

Miller.—Elizabeth, wife of Allen H. Miller, was born in Lagrange Co., Ind., April 17, 1853; died at her home in Middlebury, Ind., Oct. 11, 1939, after an illness of about three years; aged 86 y. 5 m. 24 d. She had been an invalid confined to a wheel chair for the past twelve years. She was a daughter of Reuben and Harriet (Riehl) Yoder, and was married to Allen Miller July 9, 1876, who with the following children survive: Mrs. Acelia Fryhoffer of Lagrange; Earl, Arthur, and Mrs. Harriet Brandeherry, of Middlebury; and Harry E. of Washington, D. C. One daughter (Mary E. Miller) died March 10, 1923. She is also survived by the following brothers and sister: Daniel R. Yoder of Goshen, Menno S. Yoder and Mrs. Mary Powell of Shipshewana, Moses A. Yoder and Levi R. Yoder of Middlebury; also 18 grandchildren and 28 great-grandchildren. She united with the Mennonite Church in her youth and remained a faithful member until death. During her illness and invalidism she bore her suffering very patiently, was never heard to murmur or complain, only waiting for the Lord to take her home where there is no sorrow or suffering. Funeral services held Oct. 14, at the Mennonite Church in Middlebury, conducted by Brethren D. D. Miller, Silas Yoder, and Wilbur Yoder. Burial in the Forest Grove Cemetery.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, life is ended,
Our dear mother is at rest."

Yoder.—Levi D., son of Joseph and Susan (Eash) Yoder, was born Jan. 23, 1861, in Lagrange Co., Ind.; died at his home near Hubbard, Oreg., Oct. 19, 1939; aged 78 y. 8 m. 26 d. Growing to manhood in the vicinity of his birth, he followed the carpenter trade until his marriage to Mary Jane Eash, Dec. 22, 1889, when he took up farming as his life's vocation. In September, 1913, he moved with his family to Oregon, locating on a farm several miles east of Hubbard, where he has since lived. He is survived by his companion and 4 sons (Loney and Paul, Hubbard; Lee, Oregon City; and Frank, Goshen, Ind.), 1 daughter (Mrs. Wilma Miller, Canby, Oreg.); 1 brother (Daniel, Aurora, Oreg.), 1 sister (Polly Yoder, Lagrange, Ind.); also 9 grandchildren. Two sons (Willis and Oliver), his father and mother, 2 brothers, and 4 sisters preceded him to the spirit world. Upon his arrival in Oregon he became a member of the Zion Mennonite Church, where he proved a faithful Christian laborer until the end. By his friends and neighbors he will be remembered as a man of a quiet and unassuming disposition, but always willing to give and help where needed. Funeral services were held on Oct. 22, 1939. Services at the home in charge of Brethren E. Z. Yoder and C. G. Yoder; and at the Zion Mennonite Church, near Hubbard, Oreg., in charge of Paul N. Roth, assisted by C. I. Kropf. Burial in the Zion Cemetery.

"Silent is the voice of Father,
Vacant always is his chair;
And how sad the room without him,
For there is no Father there."

Wideman.—Abram H., son of the late Abraham B. and Anna (Hembling) Wideman, was born in Osceola Co., Iowa, Aug. 24, 1891; died Oct. 27, 1939; aged 48 y. 2 m. 3 d. He with 3 others in a car were on their way home from a S. S. Conference held at Duchess, Alberta, Oct. 22, where he had been enjoying himself, feeding on spiritual food. On the way home they were caught in a severe snowstorm 37 miles east of Calgary. After great difficulty they found refuge in a farm home, and stayed there 2½ days because of impassable roads. He was taken seriously ill at this home, and as soon as possible was rushed to the hospital in Calgary, where he died a day and a half later, death caused by cerebral hemorrhage. He was unconscious until death relieved him. Why one who was so much needed in the home was taken so suddenly is hard to understand, but sometime, somewhere, these mysteries will be unfolded. He was married to Hattie Kilmer Dec. 15, 1911. To this union were born 5 sons and 4 daughters: Floyd, Kenneth, LaVern, Delmer Allan, Ronald, Alice Louella, at Kitchener, Ont.; Arvilla Nancy, Vera (Mrs. Lloyd Yoder), and Bernice LaVonne. He leaves his loving companion, 9 children, 1 grandchild, 3 brothers (Ed, Sheridan, Oreg.; Ivy and Menno, Tofield), 3 sisters (Mrs. Milton Sitler, Mrs. Will Boettger, Mrs. Lee Roth). His parents, 3 brothers, and 3 sisters predeceased him. He with his parents moved to Mayton, Alberta, in 1901. After his marriage he moved to Suffield where he homesteaded. He lived there 2 years, moving back to Mayton, where he resided until 1918, when he moved to Tofield. From 1923 to 1927 he lived at Petoskey, Mich. He returned to Tofield for 2 years and then from 1929 to 1932 he again resided at Petoskey. The remaining years he lived at Tofield where he resided at the time of his death. Bro. Wideman united with the Mennonite Church in his youth, remaining a faithful member until death. His children are all members of the church of his choice with the exception of two who are yet in their tender years. The funeral services, conducted at the home and at Salem Mennonite Church near Tofield, were largely attended, Brethren J. B. Stauffer and M. D. Stutzman in charge. Text, Joh 30:23. Buried in Mennonite Cemetery.

"Farewell, dear Father, your labors are o'er,
Your willing hands will toil no more;
Peaceful be thy slumber, thy rest be sweet,
Our circle is now broken, our home incomplete."

ONTARIO MENNONITE BIBLE
SCHOOL

(800 King St. East, Kitchener, Ont.)

Date:

January 1 to March 22, 1940.

Subjects:

Old Test.—Josh., Esther, Isa., Daniel.
New Test.—Mark and Luke.
Epistles—Eph., Col., I and II Cor., I and II Peter, James.
Bible Doctrines—God, Christ, Holy Spirit, Man.
Biblical Introduction—Life of Christ, New Test. History and Geography.
S. S. Normal—(I) Institution and Purpose, (II) Child Study and Teacher.
Christian Work—Y. P. Bible Meeting.
Church History—Mennonites in Europe.
Missions—World Wide Spread of Missions.
Sunday School Lesson Study.
Music.

Advanced Courses:

Prophecy, Book Analysis, Christian Evidences, Homiletics, General Church History, Practical Church Work, Distinctive Church Doctrines.

Faculty:

S. F. Coffman, O. Burkholder, C. F. Derstine, J. B. Martin.

Expenses:

Same as last year.

Christian Work:

Cottage Services, Prayer Meetings, Personal Work, Programs in congregations, etc.

Note:

Can a person enter Canada on account of war? Yes, There is no difficulty in crossing into Canada. We shall be in touch with the Immigration Officials. If you desire more information write to the Secretary—
J. B. Martin
187 W. Erb St.
Waterloo, Ontario.

ANNOUNCEMENT

The Kishacoquillas Valley Bible School is to be held in the Allensville Mennonite Church, Allensville, Pa., beginning Dec. 11, 1939, and continuing for three weeks.

Courses Offered.—Genesis; Survey of the Bible; I and II Timothy; Bible Doctrine; Life of Christ; Gospel of Luke; Child Study; Old Testament Prophecies; Church History; Music; Home Missions; Old Testament Geography; Job.

Tuition.—For the term, \$3.00. Board and room free.

Faculty.—J. Irvin Lehman, Chambersburg, Pa.; Orrie D. Yoder, Oyster Point, Va.; Elmer Yoder, Allensville, Pa.

A special invitation is extended to all who are expecting to attend a term of winter Bible school somewhere.

For further information, write to J. Irvin Lehman, Principal, Chambersburg, Pa., or Dorsey V. Yoder, Secretary, Belleville, Pa.

MENNONITE BOARD OF EDUCATION

The Executive Committee of the Board of Education decided that the next annual meeting will be held at Goshen College Feb. 15, 1940, beginning at noon. In compliance with action taken at the last Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of Board Meeting.

D. A. Yoder, Pres.

If thou desire profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning.—Thomas à Kempis.

ANNOUNCEMENT

Mennonite Bible School of Lancaster
Conference, Ephrata, Pa.

(Six Weeks Term—Jan. 2 to Feb. 9, 1940)

Six units of the Courses: Teacher Training Courses, Pre-Captivity Prophets II, Life of Christ, Bible Doctrine I and II, Pauline Epistles (I Thess. to Philemon), N. T. Geography, Mennonite Church History, I and II Kings, I and II Corinthians, Distinctive Principles of the Mennonite Church, Music I and II, Ezekiel and Daniel, Gospel of Matthew, Pentateuch II, Personal Evangelism, Chapter Summary—Hebrews and James.

Faculty: J. Paul Graybill, Principal; John R. Kraybill, Asst. Prin. & Bus. Mgr.; Amos S. Horst, Noah H. Mack, Henry E. Lutz, Christian K. Lehman, Henry F. Garber.

(Evening Classes Tuesday and Thursday)
Bible Doctrine I, Methods of Bible Study, Teacher Training—Units I, II, IV and V, Gospel of Matthew, Epistle to Romans.

Teachers: Noah H. Mack, Clarence E. Lutz, J. Paul Graybill, Christian K. Lehman, Amos S. Horst, John R. Kraybill.

(Bible Studies for the Ministry)
Philippians and Colossians—by D. Stoner Krazy.

The Pastor's Epistles—II Timothy and Titus by Henry E. Lutz.

(Wednesday Evening Speakers)
E. F. Hartzler, Nevin Bender, Noah W. Risser, J. C. Clemens, S. F. Coffman, John L. Stauffer.

Week-end Bible Studies: Jan. 12, 13 and 26, 27. Separate folders for these studies.

Rates

Boarding students—\$38.00.
Day Students—\$15.50.
Evening Students—\$3.50.
Concessions in rates under certain conditions.

Everybody welcome.
Send request for bulletins and other inquiries to

Mennonite Bible School,
West Fulton Street.
Ephrata, Pa.

That men so universally disobey God bespeaks alienation and enmity of mind, for as obedience proceeds from love so disobedience proceeds from enmity.—Jno. Howe.

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RELIEF NOTES

(Compiled by O. O. Miller and
Abram Warkentin)

In view of the first month's rapid development in the present European World War, and the interest in relief effort there expressed by a large number of people in our several Mennonite groups, the executive members of the Mennonite Central Committee, in a meeting at Chicago, Ill., Sept. 30, decided on the following procedure:

"The chairman stated that the object of the meeting was to ascertain whether the Mennonite Central Committee constituent groups would feel a common concern at the present time in organizing a European War Sufferers' Relief Project. After considerable discussion of this question and of ways and means in which such a project might be begun, it was moved and passed that we feel it to be our common opportunity and task to proceed with same. By motion it was further approved to appoint and send to Europe as soon as possible two relief commissioners to remain there indefinitely; to study relief needs, and to organize projects which could be supported by the Church with prayer, personnel, and funds. Decided further that these recommendations and their implications be submitted to our several co-operating organizations for their reaction, and as soon as the reports indicate a generally favorable response, that the commissioners be appointed and sent and the work further organized on the basis of their findings."

By November 4, at a subsequent Executive Committee meeting, the secretary reported that six of the eight co-operating groups had favorably responded to going forward with this project, and had urged the Mennonite Central Committee to undertake same. The two other groups were also giving the matter consideration, with indications that their reaction would also be favorable.

The Committee, therefore, appointed M. C. Lehman of Goshen, Ind., as the first of these two relief commissioners. Arrangements are being made for Brother Lehman to sail on the Italian Line, S. S. "Saturnia," from New York on Saturday, Nov. 18. From Naples, Italy, his instructions are to proceed via Berlin to Poland, where in company with Benjamin Unruh, and as he may be counseled and advised by other Mennonite leaders in Europe, he will proceed to get in touch with Polish refugee need and to organize such relief as may be found necessary and advisable.

At the Committee's Nov. 4 meeting a full and complete report of the past year's developments in our Mennonite Colonies in Brazil and Paraguay was given by Bro. Henry G. Fast, Newton, Kans., who had spent the past summer in these colonies on a spiritual mission. Bro. Fast's report was encouraging. The report concerning Fernheim, Paraguay—the colony which had received its major support from our Mennonite Central Committee—was particularly encouraging. The crops were not quite as good as in 1938, but the colony as a whole is building up various community projects in the Chaco, and the colonists have come to accept this as their permanent home.

A request has come to the Committee from our Canadian group for counsel and advice and suggestion in organizing European war sufferers' relief projects in which these groups could also co-operate. The Committee is in process of working further on that program, and will probably report later.

Akron, Pa.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 23, 1939

(Herald of Truth)
Established 1864

No. 34

EDITORIAL

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal shall it be measured to you again."

A parallel Scripture to the one we have just quoted will be found in Matt. 23:1-5. Read it carefully, for it is given in more emphatic words than the reference quoted. We thank the Lord that it is He, and not man, who is called upon to assume the responsibility of passing judgment upon the merits or demerits of human beings; for He is unerring in wisdom, and perfect in justice and mercy—something that can not be aided of any man.

That does not mean, however, that man is forbidden to have an opinion as to what constitutes right and wrong. God, in His Word, tells us many things that are right and many things that are wrong. It is not only our privilege, but our duty as well, to accept God's Word and to call things by their right name. But where we sometimes fail is that we make our own righteousness, and not the righteousness of God, the basis of our own judgments. We fare well when we pass judgment upon things right and wrong, both by the Spirit and Word of the Lord; "for with the same measure that ye mete withal shall it be measured to you again."

The disciplinarian whose appeals are to the heart and the conscience rather than used as clubs for the head, is the one who brings about the most wholesome conditions in his home or in his congregation. There is an old saying, Spare the rod, and you spoil the child." That is often true; and too often a rod

is made of the tongue when it should have been a switch or a strap. But the weight of the rod is most effective when it is applied in a way that it reaches the heart as well as the back. "Let nothing be done through strife or vainglory." God is not only "a God of order" but also "a God of love;" and all His servants should work in the same spirit.

Thanksgiving.—The date found at the head of this page is also the date set apart in most states as a time for Christian people to repair to the house of the Lord to give God thanks for blessings received. Thanksgiving day, in Canada, was observed a number of weeks ago, and in a few of the states it will be observed a week later. But, adjusting themselves to the proclamations of the Chief Magistrate of the United States and of most of the governors of the states, the larger body of our people will be assembled in worship at least a part of this day. What a power in united prayer in which many thousands of worshipers join. And in the midst of real thanksgiving let us not forget that in each year we should have 365 Thanksgiving days. "Praise ye the Lord."

Going Home.—In each issue of this paper we read of loved ones answering the heavenly summons and exchanging time for eternity. It is natural that humans should weep on such occasions, for the passing of loved ones breaks a tie that separates them from loved ones left behind. This tie here is but a foretaste of the tie that will bind the people of God together as an unbroken family, in the realms of glory throughout eternity. "Precious in the sight of the Lord is the death of his saints." But there are many to whom this Scripture brings no comfort, for they are not saints; being yet in their sins. This fact should impel us to do all that we can to bring the unsaved to Christ. Once in the Lord, our sweetest possible testimony is, "We're going home, to die no more." Blessed be the name of the Lord.

AFTER THE MEETINGS, WHAT?

You have just gone through a series of meetings, during which time the Gospel was preached "in the demonstration of the Spirit and of power." After such meetings we usually hear this report: Some yielded, others refused. An impress has been made upon the community, which ought to bring lasting results. Now that the meetings have closed, what is there left for the membership to do? Here are a few things that we ought to do:

1. We ought to put into daily practice the good things we heard. If before the meetings we lived consistent Christian lives, we ought to add to this consistency the increased zeal and power gained through our experience and added knowledge during the revival. In whatever respects our lives before the meeting were not what they should have been, we should repent of our sins, turn to God, and "walk in newness of life." Both preachers and lay members should witness faithfully to the truth, and practice what they preach.

2. We should encourage, by precept and by example, those who confessed their Lord and Saviour during the meetings. We can make their trials easier and their lives shine more brightly for their God, if we faithfully discharge our duties towards them as their elder brothers and sisters.

3. We should do some follow-up work with those who were "almost" but not "altogether" persuaded to yield themselves to God while the invitation was extended. They were, and doubtless are, "halting between two opinions;" and what we do may help them decide for God and salvation. As long as there is life there is hope. "As we have therefore opportunity, let us do good unto all men, especially..." Let us not be satisfied with ourselves unless it can be truthfully said of us as Christ said of a certain woman, "She (he) hath done what she (he) could."

4. We should "pray without ceasing" for all the classes that we have mentioned, as well as for the classes that we failed to mention. Pray for the evangelist, who is now working in other fields; for your home ministers, that they may not become "weary in well doing;" for the entire membership, that they may all become faithful, consecrated, going, growing Christians, completely upon the altar; for your unconverted neighbors, that they may be won for Christ; and especially for yourselves and for those of your own household, that your lives may be fruitful in winning souls for Christ.

5. We should do our best to the end that our own homes may be model Christian homes; where Christ is recognized as the Head of the home, the spirit of devotion made manifest in daily family worship and Christian conversation and Bible reading, and the children are brought up "in the nurture and admonition of the Lord."

6. We should give our ministers, evangelists, missionaries, superintendents, teachers, and all others in positions of leadership and authority, the full measure of our support; in every way that they need it, "for they watch for your souls, as they that must give account."

7. We should "keep our home fires burning"—our own homes, our home congregation, our home community—maintaining an evergreen evangelism, recognizing that "that light shines farthest which shines brightest at home."

The series of meetings which you have just had in your home church and community ought to be the beginning of a revival which will end only when the Master touches us with the finger of death and bids us "Come up higher." As Paul puts it, "Let us not be weary in well doing; for in due season we shall reap, if we faint not;" and again: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

WAR PROPAGANDA

By John Horsch

For the Gospel Herald.

The part of the *Mennonitische Lexikon* containing the article on Menno Simons has recently appeared. Following is a sentence from this article:

"He [Menno Simons] did not object to military service nor to the calling of a soldier or military man."

Needless to say, readers of Menno Simons know that this statement is contrary to fact. In many places of his writings Menno clearly teaches and defends the principle of nonresistance and denounces war and military service in the strongest terms.

Another misstatement in the same article is that Menno Simons never speaks of the Holy Spirit as a person. Twice in one paragraph of his book *Confession of the Triune God* he refers to the Holy Spirit as a personal Being. (*Menno Simons' Complete Works*, Part II, page 186b).

Scottdale, Pa.

OUR DUTY AS YOUNG PEOPLE TOWARD A NONCONFORMITY PROGRAM

By Vera Yoder

For the Gospel Herald.

(A paper read before the Christian Workers' Conference, held at Manitou Springs, Colo., Oct. 1, 1939.)

This title evidently means the nonconformity program of a church; and since we are members of the Mennonite Church we will discuss it from this angle. The Christian Church, or the Bride of Christ, is built on the positive side of the nonconformity program. This positive side is given in the last part of Rom. 12:2, "But be ye transformed by the renewing of your mind." The word "transformed" suggests a change. We are to be transformed by the renewing of our minds. Our minds no longer dwell on the carnal affairs and standards of this world, but rather on "that good, and acceptable, and perfect, will of God."

What then is our duty to the program of the Church of our own choice? It seems self-evident that our duty is to support it wholeheartedly as long as it is Scriptural. When the standards of the Mennonite Church fail to comply with Biblical standards, we should seek a church that does support the standards set forth in the Scriptures. In our natural life we find obedience easy and pleasant where love rules. Paul says, "The love of Christ constraineth me." The standards of our church have been established by devout men of experience. They have had experience with God and men. A secular author has said, "Duty is a graver term than obligation. It implies, in some cases, obedience or submission to superiors in authority."

How can anyone consider it less than a duty to preserve the blessings of a non-conformed church for the future generations? For example, our fathers and grandfathers would not conform to the worldly standards of business dealings, therefore we as young people are considered honest—until we prove ourselves to be otherwise. Are our standards of business dealings of such a nature that the future generations will be able to enjoy this same blessing? If we cannot honestly say "yes" to this had we better not see if our minds have been truly transformed? Perhaps our minds are lingering over the riches of this world rather than on "that good,

and acceptable, and perfect, will of God." This is only one phase of nonconformity. It reaches every phase of life. We have some standard which regulates everything we do. What standard are we following? This applies to our daily life and conduct, to our business dealings, to our social life, to our courtship, to our attire, and to our choice of amusements. We may say that the Bible does not mention certain things, and it is true that the Bible does not mention these things specifically. But the Bible has set a definite standard. Have we accepted this as our unchangeable standard, or have we accepted the standards of this present age?

We may well ask ourselves, "What will our church be like in fifteen or twenty years from now if each member (including ministers and other church officials) followed my example?" Will it be a church with spiritual life? Will it be a zealous, missionary church? Will it still maintain the distinctive doctrines of nonresistance, feet washing, the prayer head covering, and freedom from divorce? Will it be characterized by its simplicity as taught in the Bible? Will the attire of her women be that described in Tim. 2:9, 10: "That women adorn themselves in modest apparel, without shamefacedness and sobriety; not wearing broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." There is a distinction implied between the attire of the Christian and the non-Christian woman. What right have we to enjoy blessings which we are not willing to pass on to others?

Do we as young people know what we believe, and why we believe it, that we may be ready to encourage our leaders now and eventually carry the responsibility of the Church?

An old man, traveling a lone highway,
Came at the evening cold and gray,
To a chasm deep and wide.

The old man crossed in the twilight dim,
For the sullen stream held no fears for him;
But he turned when he reached the other side
And builded a bridge to span the tide.

"Old man," cried a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day
And you never again will pass this way."

"You have crossed the chasm deep and wide
Why build you a bridge at eventide?"
And the builder raised his old gray head
"Good friend, on the path I have come,"
said,

"There followeth after me today
A youth whose feet will pass this way."

"This stream, which has been as naught to me,
To that fair-haired boy may a pitfall be
He, too must cross in the twilight dim—
Good friend, I am building this bridge
him." —W. A. Dromgoole

Our last duty is to the unsaved man or the worldling. The world is in desperate need. Many are crying in their hearts, "We would see Jesus." How can they see the Christ of Calvary except in the lives of transformed individuals? Speaking of His disciples, Jesus prayed the Father, "They are not of this world, even as I am not of this world."

Can you imagine Jesus pulling a shady business deal—dodging the income tax, for example? Can you imagine Jesus indulging in some of the amusements of the day which many of His professed followers so thoroughly enjoy? The idea seems preposterous to us. To the worldling the idea of His followers doing these things is also preposterous. Jesus said, "Come out from among them, and be ye separate; and touch not the unclean thing." He didn't add, "However, don't be eccentric." Neither did He say "Be as nearly like the world as possible in order to win them." Rather He said, "And I if I be lifted up, will draw all men unto me." Is Jesus being lifted up by the life you live and by the life which I live? Or are they able to justify themselves in transgressions by the lives of professing Christians?

Does the Bible teach nonconformity?

"They are not of this world, even as I am not of this world" (Jno. 17:16).

"Pure religion and undefiled before God and the Father is this... and to keep himself unspotted from the world" (Jas. 1:27).

"Know ye not that friendship with the world is enmity with God" (James 4:4)?

"If any man love the world, the love of the Father is not in Him" (I Jno. 2:15).

"For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16).

Young People! What is our duty to the entire nonconformity program?

Jesus said, "If ye love me, keep my commandments."

La Junta, Colo.

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XV. Fellow Workers

There are two kingdoms here on the earth, that should be better understood by all of us. We are citizens of one or the other, depending upon which we have within us. Like the air we breathe, the spirit we receive as inspiration is identical with that in which we live, act, and have our being. The kingdom of this world and the kingdom of the Living God, each have a king, a definite rule of action and substance, that is being manifested by the citizens that inhabit them.

Every adult in these kingdoms bears the likeness of their king, and a mental image of his kingdom; therefore, they create and manifest in exact accord with the patterns they use. "As he thinketh in his heart, so is he," "Out of it [the heart] are the issues of life." (Prov. 23:7 and 4:23).

The spirit of the worldly kingdom is destructive; the creative Spirit of God is constructive. Therefore, our modern civilization will continue to higher achievements for the good of humanity, if the citizens of the Kingdom of God keep their minds clean and full of constructive imagery. "Ye are the light of the world," and the "salt of the earth." (Matt. 5:13, 14).

Christianity must keep the channel free from carnality, so the River of Life will increase in volume and power with each succeeding generation. We can spoil it all by losing the living Christ out of our mental imagery, and substituting a worldly vision for the kingdom of heaven. I will illustrate with a story of real life as manifested in both kingdoms.

Living in one of our western states, I heard and saw many things that stimulated both good and evil thinking. Ours was a colony town, surrounded by a stock-farming community, in which most of us knew and were known for what we really were as useful citizens; active, industrious and rather proud of our achievements. A certain man, known for his energy and resourcefulness, settled on one of the free homesteads near the outskirts of town, in plain sight from our main street. One day as several of us were talking in front of the Post Office, he threw back his powerful shoulders, in a characteristic gesture, expanded his breast to its fullest capacity, and pointing to his freshly painted farmstead exclaimed, "See what I have done! Nobody helped me; I owe no man a penny. I made that farm, fenced it, built the buildings and equipped it with modern machinery. Everything is handy, my horses are good and the best cattle in the county."

The little crowd demonstrated my first point. We had the same vision, and belonged to the same kingdom; therefore we had nothing to say to his boast. He had done a little better than we had, so we honored his worldly goods and the natural man that had acquired them. Then a certain man, who was a citizen of the other kingdom, drew near, and because he had a very different vision he began to speak a few well chosen words, that set me to thinking of the part we each perform in our wonderfully complex civilization.

Quickly and forcefully he put these questions: "How much would all this be worth to you if you were the only white man west of the Mississippi River? What would you do without a railroad to transport your surplus to market? If

others did not build highways and bridges, how would you travel? If there were no schools, how would you or your family develop your minds and train yourselves for the life you now live? Without organized government how would you protect yourself, your family or your goods from the lawless in your own community, or the conquests of invading armies?"

Who can measure the boaster's debt to the pioneers of both state and nation? Think of the consumers that bought his cattle, hogs, grain, and other surplus products. Some cut and manufactured the timber for his buildings, others mined and smelted the ore for his many conveniences. Estimate the value of science, inventive genius, mechanical skill and the toil of millions, as they purpose, plan, and create abundance. And last, but not least think of JESUS THE CHRIST; how He labored among men, taught them purity of mind, the creative power of the Holy Spirit and made them channels of its constructive energy.

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath prepared for those that love him," but He reveals them to us by His Spirit. Let us seek His kingdom first and His righteousness, and thus become fellow workers with Him and citizens of His Kingdom.

Iowa City, Ia.

THE LANGUAGE OF PRAYER

It is reported in an exchange that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you," "thee," and "thou" in the Bible.

In our English Bible the word "you" is found in 2,011 verses. It is used when God addresses men and when men address each other, but never when man speaks to God. In the book of Psalms "you" and "yours" occur thirty times, and never in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in II Chronicles uses "thy" 61 times, but "you" is not to be found. The prayer of our Lord in John 17 lacks a single "you," but contains "thou" and "thine" 41 times.—The Gospel Minister.

THE HEART OF THE GOSPEL

By John F. Grove

For the Gospel Herald.

The Father placed the penalty (which was death because of sin) which was justly due us (because all have sinned) upon the person of Jesus Christ on Calvary's Cross that whosoever believeth on Him should be delivered from wrath to come, this is the heart of the Gospel.

Waynesboro, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(1417 Broadway)

Dear Fellow-workers:—This has been a very busy day at the Hannibal Mission. This forenoon Bro. J. M. Kreider, our bishop, and wife came in to hold communion services in the homes of two of our sisters that will not be able to attend the services Sunday. One, Sister Wilson, has never been able to attend services since she has been a member of the Church, over a year. She appreciated the message by Bro. Kreider very much and was deeply touched in the service. Sister Daniels, is under the doctor's care for an operation for goiter. Her heart overflowed by tears as we finished the service there. Surely God has wondrously blest these two precious souls.

This afternoon, after making a short call with a brother, a visit was made to the home of a man that recently confessed Christ and he was instructed for membership. At noon Sister Kauffman received a call from a family that was reported out of fuel and food, and this family next received attention. A new baby has recently come into that home, and the mother deeply appreciated the visit. Leaving her home, we next called on an invalid lady, a member of another church whose pastor has not visited her in years, who has for sometime expressed a desire to become a member of the Mission. The Home Department has been visiting her for some time. She was given the beginning of instruction for church membership. Leaving her home, we visited the home of an aged brother and sister who have just recently found the Lord and are enjoying their experience to the full. How it blesses our souls to call there and hear their testimony! Leaving there, we called at the home of a man that Bro. W. J. Dye, a traveling salesman, picked up on the road, testified to, and then told him about the Mission in Hannibal. Later he wrote to me and told me about his visit and suggested that we call on him and invite him to service. This we did.

Instead of having regular supper this evening the time was spent in fasting and prayer for the work and the congregation. A meeting of the Local Board this evening will close the work of the day.

Oct. 17-29 was a period of real spiritual refreshment and revival as we sat under the preaching of Bro. George Miller who so faithfully preached the Word. One brother testified that he never went through a revival that so

blessed his soul. Although the visible results were not so large, we feel that much was done by the Lord to establish the work. The attendance was possibly the best that we have ever had. On the 29th we enjoyed visits from Bro. and Sister Alph King and daughter Nora of Parnell, Iowa, who was a former worker. We were also happy to have Bro. and Sister Harvey Miller and parents of Kalona, Iowa, as visitors. Bro. Miller is the brother of Ephraim Miller, who is a worker here.

Bro. Sam Rodgers was called to Kansas because of the death of an uncle and aunt, and spent a few days visiting relatives there last week.

In taking the counsel of the Church for communion this fall, Bro. J. M. Kreider and the writer visited each of the members in their homes as far as that was possible and gave personal help and encouragement. Thursday evening, Nov. 9, we held our preparatory service, looking forward to communion on Sunday, Nov. 12. In the evening of the same day a group of young people from Iowa will give a program of sacred song.

We do greatly appreciate the kindness of the many friends of the Mission in helping along with prayer, encouraging letters, gifts, and supplies. May God bless and reward every giver. Your help in these ways is greatly needed in the future. There are some pressing needs at the present time which we are asking the Lord to supply by speaking to those who are ready to hear. We wait daily for the answer to our prayers, and walk by faith. Will you pray and walk with us?

Yours through His abounding grace,
Nov. 10, 1939. Nelson E. Kauffman.

Rittman, Ohio

(Mennonite Old People's Home)

Greetings in Jesus' name:—Just a few lines to let you know how we are here. There are at present 11 members and 4 workers, including superintendent and matron. Prospects are for more members soon. Health in general is fair.

We have a nice place here, and nice surroundings; plenty of good food, good beds, and good care. Water is good, when one once gets used to it. The Crown Hill Mennonite Church is near.

There are a number of things still needed here. Among them are more washing machines, or a larger one. Electricity is used as power here. Also the upstairs is not finished yet.

Nov. 10, 1939. Simeon M. Zook.

Souderton, Pa.

(Haycock Mission)

Dear Readers, Greetings:—This month, on the 14th, it is two years since the work was started in this mission. In these two years our experiences have varied. Many sad memories—especially, when we think of those of our num-

ber who have gone to their reward without Christ. May we be more zealous in the future in gathering in the lost. We have also had many blessings.

In August we had a series of meetings conducted by Bro. E. W. Kulp of Bally Pa., which were a great help in building up the congregation at this place also bringing conviction to the lost.

On Sunday, Nov. 12, we had an all day meeting with Sunday school and baptismal service in the morning. Bro. A. O. Hinstead of Doylestown, Pa., conducted the service, when three precious souls were added to the Church, thus making ten members at the Mission. The afternoon was spent in a song service. We still worship in the school house and have a good crowd every service. In the evening we had Bro. Wm. Anders of the Towamencin congregation speak on "Faith and Works," which was very helpful to us. Bro. Abram Yoder of the Swamp Church spoke on the "Mission Past" (I King. 20:40), "Present" (Rom. 12:1, 2), "Future" (Luke 5:4). "Launch out into the deep." It is the desire of each worker and member to launch out. We need God's help and your prayers in this work. Remember us at the Throne.

Nov. 14, 1939. Irwin D. Sell.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Readers of the Gospel Herald—Sunday, Oct. 29, we were again privileged to partake of communion and observe footwashing. We were reminded of our Saviour's sufferings. Footwashing was a real lesson on humility for the visitors who did not practice that ordinance.

Recently, Sidney Williams, one of our Sunday school boys confessed Christ.

Our visitors since the last writing were as follows: Bro. and Sister Walter Leatherman; Verna Delp, Florence Landis, Edith Moyer, and Nora Moyer of Pennsylvania; Bro. and Sister Louis Good, Ira Good, and Dorothy Good of South Boston, Va.; Mrs. Milton Brackbill and three daughters, Grace (Mrs. Chas. Hostetter), Miriam and Peggy and also Dorothy Malin, of Pennsylvania. Mrs. Brackbill and her daughters came to see her grandson, Milton B., born Sept. 27 to Bro. and Sister John Shenk of the Mission. Sister Malin, came to help Sister Shenk for several weeks. We extend a hearty welcome to visitors.

Will you pray that God may help us to give the "Bread of life" to hungry souls? Satan is very busy trying to snatch away the means of spiritual nourishment.

Yours for the lost in Knoxville,
Nov. 14, 1939. Elsie Kosier.

I believe that there are some people who are called into the ministry of suffering, for their own good and for the good of others.—E. M. Yost.

SOUTH AMERICA NEWS LETTER

(Oct. 11, 1939)

Dear Christian Friends, Greetings:—"If the clouds be full of rain, they empty themselves upon the earth."

The plentiful showers of refreshing rain remind us of the quoted verse. The dark, cloudy days lack the cheerfulness of a bright, sunny day, but we cannot have rain without the clouds. The clouds soon pass over and the sun makes its appearance shedding its brightness all around. In our Christian lives the clouds overshadow us sometimes, but they may be dark chariots of bright grace laden with God's mercies. The war clouds are heavy these days and the world is in a chaotic condition, but let us not worry and fret about the clouds but commit all to our wise heavenly Father who knoweth best. What a blessed privilege to trust Him!

A missionary's life seems to be made up of daily interruptions; but if we have entrusted our day to Him we will accept these distractions as God's plans and blessings for us. This morning it seemed that someone was knocking every few minutes at our door. A poorly-clad and undernourished beggar boy asking for bread which Donnie was very happy to give him.

The bread boy, a friendly, sociable person, always interests us as he is studying English and likes to practice it by talking with us; but he is very difficult to understand, sometimes, as he cannot twist his tongue like a North American can. We felt very pleased to receive one of our church members, a tall stately German, for a social call. He talked about the war and its evil effects, manifesting his disapproval with forceful language. This father has a son and two daughters living with him who are not Christians. The son is bed-fast with cancer and is in a pitiful condition. Will you pray with us that his affliction may awaken in him his need of a Saviour? The girls attend services and seem interested, but the price seems too great to forsake their worldly pleasures for the love of a Saviour. They need your prayers, too, for they are without Christ.

The other callers this morning were peddlers selling their wares, but space does not permit me to discuss them. These contacts are intensely interesting to us, as well as beneficial. Our hearts' desire is that we may be instrumental in winning them to Christ. The close of the day brings its many unfinished tasks, and the question comes to us, What have we accomplished? But we have touched other lives, and God only knows what the result will be.

We are looking forward to the Workers' Institute, composed of the missionaries and native workers, which will be held in Pehuajo next week. We are anticipating a profitable meeting together and trust that it may be a con-

stant source of inspiration to each Christian worker as he returns to his duties.

We praise the Lord for health and definite guidance in our language study.

Yours in His blessed Service,

T. H. and Rowena Brenneman.

Pehuajo, F. C. O., Argentina.

LISTENING IN

By Edna Zook and Magdalene Wiebe

(Per Mennonite Gospel Mission, Kansas City, Kansas.)

For the Gospel Herald.

If you had listened in to the recent testimonies given in connection with our work here you would have had a real soul feast! A note of victory rang through each one, which increasingly magnifies God's wonderfulness and greatness to each one who is privileged to witness experiences of this type.

A recent convert of our Mission congregation who is the father of a large family said, "I tried to stop smoking many a time. I would throw away my cigarette, but before it landed I caught it again. No, I could not break that habit, but God could. Through Him I am victorious. For a whole month now I have had no craving for smoking whatever. God is able!"

Another recent convert says: "I used to belong to church and thought I was a Christian all these years. But no, far from it. Now I have really and truly found Him who is the 'fairest of ten thousand to my soul.' He now gives me wonderful victory! wonderful joy and peace that passeth all understanding."

Another elderly lady in Quindaro who recently had a real experience of salvation says, "I have wasted most of my life. I would not heed to His tender wooing. Then He had to bring severe affliction upon me which will be with me until death. Now I am willing to bear anything for Him. I can never praise and thank God enough that His mercy and longsuffering are so wonderful. And now the only reason I want to live is to learn to know Him better Who loved me so."

A young mother in Quindaro who was just recently converted testified as follows: "My husband was out of work for some time. I prayed continually to God that He might help him to get work. But no response. I became more and more discouraged. I thought God had forsaken us. I was at the point of despair—then God intervened—my husband was called to a steady job this morning. I just can't tell you how happy I am. The world round about me seems like a new and different world and my outlook on life is changed. I have a strange and new and wonderful zeal to go about my daily round of duties and I can work twice as hard all day now.

Sister Mininger visited a very poor

family with four small children here in Quindaro one afternoon. Among other things lacking were beddings. After Sister Mininger inquired, the mother said they did not have enough blankets to keep them warm, her feet got so cold at nights. That very same evening some blankets and a few other things were taken over to this home. Sister Mininger said, "I don't believe I could sleep tonight if I had not sent these people some blankets yet this evening."

A faithful Christian mother attending our Morris Sunday School said, "I am overjoyed to see what all God is doing for us if we trust Him. He has answered our prayers in a most wonderful way. When I was in the greatest need of financial aid, God sent it. And how precious His Word is to me. I read it to my son on the way to the market and while waiting there. I read it on my vacation trip to Colorado. 'Oh, how love I thy law!'"

Recently in our meetings, a middle-aged man found Christ as his Saviour. He testified as follows: "When the minister gave the invitation to accept Christ almost irresistible conviction came upon me, but I resisted. The next evening again, and with even greater force, but I resisted. In the midst of the fierce battle which was raging within, I heard the minister say, 'Are you afraid of man?' With God's help I then determined to stand and if I had to take the bench with me to do so. With God's help I stood, and the results are so wonderful, words can't express it. I had been out of work for eleven months. The day after I accepted Christ a certain man offered me work. I had applied there for work many times before but in vain. God is so very wonderful!"

And again had you been present at one of our recent meetings your soul would have been thrilled after listening to eight short talks given by recent converts and others. The subjects and a few things they said are as follows:

1. **Why I love Jesus**—"I love Him because He first loved me. I Jno. 4:19. He loved me so, I can't help but love Him. He went through brambles and briars until He found me."—Rebecca Carver.

2. **Why I am a Christian**—"Because of the promise I made to my wife before she died and because it is the best thing to be. I have tasted of His great love and mercy and I increasingly hunger for more."—A. Kieffaber.

3. **Why I am a Mennonite**—"It was due to the Christian charity of the Mennonites that I found Christ. They live so close to what the Bible teaches. They are plain people. And I use pity for eye brow pencil; kindness for rouge; smiles for lipstick; charity for pretty hands."—Edith Snyder.

4. **Why I believe in Nonconformity**—"It is not a question as to whether we believe in nonconformity, but as to what we will conform to. We must choose. The purpose of the Bible is to lead men to conform to the image and life of Christ."—Wayne Yoder.

5. **Why I wear a Devotional Covering**—"If a Christian wants to claim God's promises he ought to be ready to obey all of God's commands. I wear a devotional covering because it is a divine command, because

(Continued on page 733)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

A PICTURE OF FAITH

By Fannie G. Noll

For the Gospel Herald.

The pastor shepherd bade us come
And visit with his sheep;
He led us over hill and dale
By waters still and deep.

At last, near friendly woodland trees
We found a cottage small,
With roses blooming 'round the door,
Music—of waterfall.

What do you hold, dear cottage fold
Are home and love within?
A mother and three little lambs
But father's out in sin.

Through paths of woe the shepherds go,
Seeking this sheep astray;
Nor bleatings small, nor love-mates' call
Can bring him to God's way.

But there she stands, with welcome hands
Her face shining—aglow
The lambs rush out with joyous shout
Ah—here is love, I know.

Close by her door, a mountain stream
Goes singing on its way,
Refreshing man and weary beast
Who pass along that way.

But there within that house of faith
A bubbling spring doth swell,
With living water Jesus gave
The woman at the well.

It gushes forth and Christian's love
To rest there and to drink,
But sinners try to stop the flow;
They're sprinkled though—I think.

Dear sister, are you not afraid
When nights are long and drear?
"If I think of the future—friend
Then worry comes and fear,

"But day by day, I claim God's grace;
Christ is my all in all,
My greatest burden—the unsaved.
They persecute and call

"Me queer, and sneer, and wound me sore;
God giveth then more grace—"
I tell you friends, she bears a cross
There in that lowly place.

She is content with simple things,
Her treasures are above;
Her faith is tried, her needs supplied
By the Great God of love.

Dear Christian friends, we want and want—
We fear the winter's storm—
We fret about a faded wall
Or carpet that is worn.

Her rug, the soft green pasture sod,
The wash tub knew the eaves;
No paper to get loose or torn,
Perhaps her Bible leaves.

Her hope chest, do you think it's filled
With things she's wanted long?

A dress for thee—sweet charit-ee
"For others"—this her song.

Oh, guilty heart, the tear drops start—
The room was warm with trust;
We found no weights and petty cares
Or do they dwell with lust?

And so we talked about God's Word;
She loves to share its joys;
The little girl sang us a song,
God bless the little boys.

The Chief Shepherd when on this earth,
Would hear the children's pleas;
Her little boys—smiling—content
Sit on their pastor's knees.

They tell him all, their troubles tall,
They ask him for advice;
He feeds them sweets, and Spirit meats,
He tells them of the Christ.

They bring to him a brave sling-shot
That their dear mother made,
Oh fathers, hold your boys tonight,
Fulfill God's plan He laid.

That every boy a father needs
To guide his little feet,
This parent gone—oh, shepherds come
And give them comfort sweet.

God bless all shepherds and their sheep;
And Christian, let us pray
For fathers everywhere tonight
Whose feet have gone astray.

Farewell, dear cottage, blest with faith.
Your sheep are not alone;
The heavenly Father's Shepherd care
And presence make it Home.

Lancaster, Pa.

"STEPPING IN BETWEEN"

By a lover of a Christian home

For the Gospel Herald.

This article is addressed mostly to fathers- and mothers-in-law.

After you have reared your children in your home where you had the privilege of teaching them according to your knowledge, they leave home and choose a life companion of their own to live with, to live for, and one they love.

If it is your daughter that comes from a home where mother's word rules, and she marries a man that wants his words to rule, they start out and everything goes all right because they love each other—"till mother steps between" and says this or that about the husband; then is when the heartaches begin.

Or it may be that your son marries a girl who left school and went to the factory, and was not taught good house-keeping (to her sorrow) by her mother. But her husband loves her, and they get along all right—till Mother complains to her son of the wastefulness and extravagance, and puts her son into a place where he doesn't have the patience he should have, which brings about one year of hard trials for his wife.

I have seen such homes where the wife makes the best of housekeeper, through love and patience by her husband, because she was willing, but, oh, the heartache when Mother stepped between.

I would say, sons and daughters, stand together with your life companion. Don't let any one step between.
Kinzers, Pa.

IN LOVING REMEMBRANCE

By Daniel D. Hooley

For the Gospel Herald.

Several years ago, during a talk in young people's meeting, I heard a brother, in speaking of our duties, say that sometimes there are letters that we feel we should write and neglect to do so, holding letter writing up as an opportunity of doing good. Call this a letter or whatever you wish, there has been a conviction on my part, and with the desire that it might do good I send it forth. As a member of the family in which our departed brother grew up I write these lines, giving some things which I well remember and other things that I received from others.

He was a very dear brother indeed to me, and more like a second father.

Paul J. Hooley was born in Cass Co. Mo., in 1893. He spent his boyhood days in Missouri, California, and Arizona.

In boyhood he met with two different accidents which left their effect on him for life. The first one—when about three years old, he fell on a brush stub from which he suffered the loss of his eyesight in his right eye. When about five or six years old he jumped to the ground from a low wagon and hurt his one foot and leg to the extent that they didn't grow for awhile, so the one leg was shorter and the foot smaller than the other one, which caused limping slightly in his walking. These were a few physical handicaps that he met with in life, but I don't believe these handicaps marred his spiritual man at all. I don't remember of ever hearing him complain about them at all. I believe the Lord especially blessed the corresponding well members of his body as he never had to wear glasses or use crutches except probably for a short time after the accident.

Our parents moved with quite a large family to Arizona where there was no church of our choice. Father expected to arouse enough interest in other Menonite communities so that other Menonite families would move in and church be organized, but this was never realized for that part of the Far West.

We lived at Glendale, Arizona, near Phoenix, for six years. During this time a number of the older children were converted in the home. Father kept the family altar burning brightly. To hear him and Mother agonize with God in prayer, remembering each one of us children by name, meant much. I was during this time (probably about 1909) that I was attracted by a manful

(Continued on page 731)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for Dec. 3, 1939.—Matt. 10: 4-39.

SPREADING THE GOOD NEWS

Golden Text.—Let him that heareth say, Come.—Rev. 22:17.

Introductory.—After His baptism in the River Jordan, Jesus spent the greater part of the first year of His ministry in comparative obscurity. Nevertheless His whole work constituted a preparation for the more active ministry that was just ahead. This activity increased after the imprisonment of John the Baptist, much of the time of His labors being devoted to the advancement of the Cause in Galilee. In commissioning His disciples to go forth and spread the Good News, He was preparing the ground for more extensive missionary endeavors after His departure for the realms of glory.

1. **Jesus Sends out the Twelve (1-15).**—Calling His twelve disciples to Him, Jesus delivers to them His charge and commissions them to go forth to bear the message of the Gospel to the "lost sheep of the house of Israel." He gives directions as to methods, message, support, etc.; from which instructions we may learn valuable lessons concerning our work at the present time. It will be remembered that Judas Iscariot, who afterwards turned traitor and became "a devil," was one of the number sent out.

2. **Facing Persecution (10-31).**—This was not a mere holiday jaunt that was before them. Jesus warned them of persecutions, and encourages them to stand true to their mission. It will be remembered that every effort to win souls for Christ means that many less souls for the devil, and he is never willing to give any of them up. Satan's favorite method is to move his followers to persecute whoever is willing to work for the Master. As Paul informs Timothy, "Yea, all that will live godly in this present world, shall suffer persecution." They are to go forth meekly, remembering that "the disciple is not above his master." He closes His instruction by saying, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." In other words, do your duty and trust the Lord. So long as we are faithful to Him, there is no power in earth or hell that can take us out of His hands. Whatever may befall this body, "We know that all things work together for good to them that love God."

3. **Confessing Christ (32, 33).**—Christ goes on to give further assurance to His faithful witnesses. In brief, He tells His disciples that whosoever will confess Him before men will be con-

fessed by Him in the presence of the heavenly Father. This puts the matter of confessing Christ in its most serious form. It will be remembered that this includes not merely a lip profession of Christ as our Saviour, but also a life consecrated to Him, and a tongue that is ready at all times to own His name and defend and promulgate His Gospel. There can be no true missionary message without this kind of a confession.

4. **A Unity that Means Division (34-37).**—We all remember Christ's prayer in behalf of the unity of His disciples. And let it be remembered at all times and under all circumstances that a unity in Christ means a division between the followers of Christ and the followers of "the god of this world." Listen to this striking declaration: "Think not that I am come to send peace on earth: I am not come to send peace, but a sword... a man's foes shall be they of his own household." Luke represents Christ as saying, "I am not come to send peace, but rather division." In other words, there is a sharp dividing line between the Church and the world. The two are entirely different in their aims and destinies and leadership. "No man can serve two masters." "If any man love the world, the love of the Father is not in him." Where some members of a

household are converted and on the altar of the Lord, they do not belong to the same class that the unconverted members of that family do. This is one division that is not only to be encouraged, but is essential to salvation of those seeking the Saviour. Our work is to win the unsaved of this world, so that they will become part of the body of Christ, part of that body among whom there is a "unity of the Spirit in the bond of peace."

5. **Cross-bearing (38, 39).**—We come now to the climax in this lesson. When Christ says, "He that loveth father or mother... son or daughter more than me is not worthy of me," He lays the foundation for the equally striking declaration: "He that taketh not his cross and followeth after me is not worthy of me." Cross-bearing is an essential part of the consecrated Christian life. Paul, addressing the cross-bearing children of God, says: "Ye are dead; and your life is hid with Christ in God;" "the life that I now live I live by the faith of the Son of God."

In conclusion, may we quote one more reference from the writings of the apostle Paul: "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." To accept Christ as our Saviour and Lord means to exchange the bondage of sin and death for the freedom and glory of the Cross.—K.

BIBLE MEETING TOPIC

RESISTING TEMPTATION.—I Pet. 5: 6-9; Matt. 4:1-11

Topic for December 3

MOTTO

"Resist the devil, and he will flee from you."

OUTLINE STUDY

I. The Two Sides in Temptation.

1. The Tempter.—Jas. 1:13; Matt. 4:1; Jno. 13:2; Prov. 1:10.
2. The tempted.—Jas. 1:14; 1:12.

II. Examples of Resisting Temptation.

1. Job.—Job 2:9, 10.
2. Daniel.—Dan. 1:8.
3. Christ.—Luke 4:5-8.
4. Peter.—Acts 8:20.
5. Rechabites.—Jer. 35:5, 6.

III. Our Duty to Resist Temptations.

1. By avoiding the path of the wicked.—Prov. 4:14.
2. By refusal to yield to sin.—Rom. 6:13.
3. By use of God's equipment.—Eph. 6:13.
4. By taking warning.—II Pet. 3:17; I Pet. 5:8.
5. By withholding place from the devil.—Eph. 4:26, 27.
6. By enduring.—Jas. 1:12.
7. By watching and prayer.—Matt. 26:41.
8. Trust God and use His way of escape.—I Cor. 10:13; II Pet. 2:9; Rev. 3:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation," etc.
2. Men of the Bible Who Were Tempted and Resisted.

3. Men Who Were Overcome by Temptation.

4. How Jesus Overcame Temptation.
5. Jesus, Our Helper in Temptation.
6. Helps God Has Provided to Resist Temptation.
7. The Blessedness of Those Who Endure Temptation.

For Seniors.

1. What We Need to Know About the Tempter and His Temptations.
2. The Way of Victory Over Temptation.
3. The Weakness of the Flesh.

PERSONAL THOUGHT

There is a way of escape from every temptation. May I ever keep a guard before me that I may not miss the way of escape which God graciously prepares for those who would obey Him.

SEED THOUGHTS

Not all demons or devils come to us as roaring lions. Some come as angels of light. If one gets in, he will keep the heart's door open to let in others.—Sel.

The heart's business is to strangle, not to fondle, temptation.—Sel.

To parley with temptation is to play with fire.—John Bunyan.

Temptations that find us dwelling in God are to faith like winds that more firmly root the tree.—Sel.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, NOVEMBER 23, 1939

Field Notes

This week is taken up in a series of meetings at the Warwick River Church near Denbigh, Va., with Bro. John R. Mumaw, Harrisonburg, Va., in charge.

Bro. Merle W. Eshleman and wife and daughter are scheduled to sail for Africa, Dec. 4, from Seattle, Wash. Steamer mail for them shall be addressed to S. S. "Hie Maru," Seattle, Wash.

Bro. D. B. Zook, for many years a deacon in the congregation near Larned, Kans., has been suffering from heart trouble for a number of months. May the Lord restore him to normal health.

A Bible instruction meeting is to be held at the Mennonite Gospel Mission, Perkiomenville, Pa., on Saturday evening, Nov. 25, and all day Sunday, Nov. 26. Speakers: J. Irvin Lehman and Ira D. Landis.

The Hagey congregation near Preston, Ont., has planned for a series of meetings, Dec. 12-19, with Bro. C. F. Derstine in charge as evangelist. May the Lord be magnified, the Church refreshed, and sinners saved. Cor.

We are in possession of a neat little folder, announcing a six-week Bible school at the Mennonite Mission in Canton, Ohio. Instructors: I. W. Royer, O. N. Johns, W. G. Detweiler, J. J. Hostetler, Mrs. J. J. Hostetler.

Bro. O. N. Johns of Canton, Ohio, filled appointments as follows over the last week-end:

Sunday morning, Towamencin, Pa.
Sunday afternoon, Souderton O. P. Home.

Sunday evening, Blooming Glen, Pa.

The week-end meeting at the Perkiasie and Blooming Glen, Pa., congrega-

tions, held Saturday evening and Sunday, Nov. 11 and 12, with Bro. A. J. Metzler as principal speaker, was largely attended, with good interest.

A brother writes us from Kidron, O.: "Bro. Milo Kauffman of Hesston, Kans., will begin a series of meetings here, the Lord willing, Nov. 19, and continue until the 26th. We earnestly solicit an interest in your prayers in behalf of the meetings."

Saturday, November 25, is the date set for a Bible instruction meeting at the Weaverland, Pa., Mennonite Church. Speakers: Noah H. Good, Park Book, J. L. Stauffer, Christian K. Lehman, J. Paul Graybill, Noah H. Mack, John W. Weaver.

Recent visitors at the Publishing House include the following: Ira S. Johns and wife, Annabelle Nelson, Goshen, Ind.; Mrs. N. M. Long, Napanee, Ind.; Mrs. Enos R. Miller and family, Arlene Farrel, Ronks, Pa.; E. M. Yost, Greensburg, Kans.

Bro. Simon Gingerich of Wayland, Ia., filled appointments as follows over last week-end:

Saturday evening, Norristown, Pa., Mission.

Sunday morning, Rockhill Church.

Sunday evening, Ephrata Church.

The Mummasburg, Pa., congregation has arranged for a series of meetings, conducted by Bro. Elmer Martin, beginning Dec. 3 and ending with an all-day Bible instruction meeting Dec. 17, with Brethren Martin and J. W. Hess as instructors. Pray for the meetings.

A. W. M.

The announcement concerning the two-week Bible school at Maple Grove Church near Atglen, Pa., found on last page of this issue, needs to be read carefully by those interested, as the date set for the meeting is not the same as the dates on which that school was conducted in former years.

Called Home.—Word reaches us that Sister Elsie Kaufman, wife of Bro. J. N. Kaufman and former mission worker in India, passed away Monday night of last week. May the comforting grace of God be with the bereaved family. As is well known to many of our readers, she had been ailing for several years.

Bishops Eli Stoltzfus of Hudson, O., and A. J. Steiner of North Lima, Ohio, visited the Turkey Run congregation near Bremen, Ohio, over Sunday, Nov. 5. Communion services were conducted in the morning, and in the afternoon Bro. Roy Detweiler was ordained a deacon for the congregation, May God bless his labors. F. S.

An impressive ordination service was held Nov. 5, at the Clarence Center N. Y., Mennonite Church. Bro. Burton Weber, formerly of Guernsey, Sask was ordained to the office of bishop. Bro. S. F. Coffman was in charge, assisted by Brethren C. F. Derstine, S. M. Kanagy, and B. B. Shantz. May the Lord bless our brother. J. W. B.

On the last page of this number will be found a statement, by Bro. A. J. Metzler, pertaining to the distribution of Bro. John Horsch's book on "The Principle of Nonresistance as held by the Mennonite Church." Many of our readers will be interested in this, especially those to whom one or more copies of the book have been sent recently.

A very inspiring meeting was held at the Souderton, Pa., Mennonite Church on Saturday afternoon and evening of last week; being the dedicatory service of the Graybill Book Store as it passes into service of the Church under the auspices of the Mennonite Publication Board. May God use this institution for the advancement of the Cause in the distribution of good literature.

Bro. Ira S. Johns of Goshen, Ind., accompanied by Sister Johns and Sister N. M. Long and granddaughter Annabelle Nelson, paid a pleasant visit to the Publishing House and friends in Scottsdale last week. They attended services at the Church on Wednesday evening, Bro. J. taking an active part in the services. They left the following morning for points farther east.

The greater part of this week is being taken up by the Pinto, Md., congregation in a revival meeting, with Bro. E. F. Hartzler of Marshallville, Ohio in charge. An all-day Thanksgiving service is planned by the congregation on Sunday, Nov. 26. This meeting had been planned for Thanksgiving day, Nov. 23 but was transferred to the later date because of the district Peace Conference held at the Stahl Church on that day.

Bro. E. M. Yost of Greensburg, Kans. closed a series of meetings at the Scottsdale Mennonite Church on Sunday evening, Nov. 19. The interest on the part of the people was manifest in the good attendance. There were quite a number who came out on the Lord's side, and we are hoping and praying that many more will come in the near future. From this place our brother went to the Johnstown district to serve as one of the instructors in a Bible conference at the Stahl Church. Bro. Yost has many friends in Scottsdale.

Proposed Relief Work.—Our Relief Committee, appointed by the Mennonite Board of Missions and Charities, is studying the problem of extending relief

for the war sufferers of Europe. To make sure that such work may be effective, the work thus far has not gone beyond the investigation stage. Accordingly, Bro. M. C. Lehman, well known to our readers, has been appointed to investigate conditions and opportunities in the countries dominated by Germany, and Bro. Amos Swartzendruber, missionary on furlough from South America, is to perform similar service in the countries dominated by England and France. Bro. Lehman, if previous plans were carried out, is now on the ocean, bound for Europe. Bro. Swartzendruber is to sail for England later. Fuller particulars will be published later. Remember the work in your prayers.

Clothing for War Sufferers.—The Relief Committee has delayed issuing an appeal for clothing for war sufferers until it became more evident where clothing could be used this winter. Investigations under way make it clear that there will be need of clothing at various places in Europe this winter. We are therefore issuing a call for clothing similar to what was contributed for Spain the past two years. There is also need for clothing in Western Canada again this winter. We therefore urge our sewing circles and other clothing gathering agencies to continue the work that they have carried on for a number of years. We hope to be able to make a shipment for somewhere in Europe some time in December. Send your clothing to the regular gathering places at Kalona, Ia., Elkhart, Ind., Scottdale, Pa., and Lancaster, Pa. Fuller announcements will be made later.

John L. Horst, Secy.
Relief Committee.

Correspondence

Waynesboro, Va.

The Lord willing, this coming Sunday afternoon at 2:30, Nov. 12, at Mt. View Church Bro. J. B. Brydger will be ordained for deacon for this congregation. Due to inclement weather it was postponed from Nov. 5 to 12.

Remember the work at the Throne of grace.

Bro. James Bucher of Calif., conducted a series of meetings at Valley View Church, Stuarts Draft, Va., the past ten days. He preached the Word in its fullness, with power, and in demonstration of the Holy Spirit. We feel that seed was sown which will spring up and bring forth much fruit.

Nov. 6, 1939.

Cor.

New Wilmington, Pa.

(Maple Grove Church)

Dear Christian Friends, Greeting:—As we look back over the past weeks we are made to realize that God has very richly blessed us. Surely "our lines

have fallen in pleasant places," for which we praise the Lord.

On Oct. 15 ten young people were baptized and brought into church fellowship.

On Oct. 22 we had our preparatory service and Oct. 29 we again had the blessed privilege of partaking of the sacred emblems of the broken body and shed blood of our Lord and Saviour.

The first Sunday afternoon of each month the missionary messenger, "The Way," is distributed by our young people in two sections of New Castle. We pray that God's Word may be found in lost souls through this means of service for Him.

On Nov. 23, if the Lord tarries, we will have our annual Thanksgiving service in the forenoon and afternoon also on Nov. 26, 2:30 P. M., there will be a farewell service for Bro. and Sister Merle Eshleman who have been appointed as missionaries to Tanganyika, Africa. Sister Eshleman is the daughter of our bishop, Bro. Enoch J. Zook.

We ask an interest in your prayers for the work at this place.

Nov. 8, 1939.

Cor.

Breslau, Ont.

(Cressman congregation)

Dear Christian friends:—A series of meetings was held in this church Oct. 17-29, with Bro. Moses Roth of Baden, Ont., as evangelist. On the first three days there was a Bible conference with afternoon and evening sessions. In this conference Bro. L. S. Weber, on furlough from Argentina, assisted Bro. Roth. On the closing day of the meetings, which was a Sunday, a special afternoon session for young people was arranged. During this special evangelistic effort, twelve souls accepted Christ as their Saviour.

Our Women's Missionary Society is busy gathering warm clothing to send to the Markstay Mission in Northern Ontario for needy families there. The entire Ontario Conference is co-operating with all other nonresistant denominations in sending relief to children in England who have been moved from the cities due to the war threat. The sisters here, as elsewhere, will be very busy the next few weeks, sewing new garments for these children. It is wartime and we feel it is a challenge to us to help the suffering.

May the Lord bless each of you in your particular sphere of service.

In His dear Name,

Nov. 8, 1939

Ella M. Cressman.

Clarence, New York

(Clarence Center Mennonite Church)

Greetings:—We have many reasons to praise the Lord for His manifold blessings.

On Oct. 8, Bro. S. F. Coffman conducted communion services at this place.

We were privileged to have Bro. and

Sister Amos Swartzendruber, missionaries on furlough from South America, with us for an all-day meeting on Oct. 27.

We are glad to welcome into our midst, Bro. and Sister Burton Weber and family from Canada, who have come here to make this their home. This has been in response to a call for help at this place. For some time the church here has felt the need for a bishop residing within the territory of this church, and this need has been filled by decision of the Conference, in choosing Brother Weber for this office, to which he was ordained on Nov. 5 at an all-day meeting, held at the Clarence Center Mennonite Church. The ordination services were conducted in the afternoon by Bro. S. F. Coffman and we were privileged to enjoy a number of inspiring messages during the day, given by bishops and ministers from Ontario. These included Brethren C. F. Derstine, S. M. Kanagy, B. B. Shantz and Curtis Cressman. We also enjoyed the presence of other visiting brethren and sisters. May the Lord richly bless Bro. Weber in this new and increased responsibility and make him a blessing wherever he may be called to serve.

Nov. 8, 1939.

Cor.

Detroit Lakes, Minn.

Dear Herald Readers, Greetings:—Our revival meetings were held Oct. 1-8, with Bro. E. G. Hochstetler of Wolford, N. Dak., as evangelist. Four young people confessed Christ.

Sunday, Oct. 29, Bro. I. S. Mast was here. We had counsel meeting. On the following Sunday, Nov. 5, he baptized the four who confessed Christ in our revival meetings. We again had the blessed privilege of partaking of the communion.

Saturday evening Nov. 4, Bro. and Sister George J. Lapp, and their daughter Lois and family of St. Paul, Minn., were with us. Bro. Lapp preached a preparatory sermon. On Sunday morning, Nov. 5, he preached the communion sermon. In the afternoon Bro. and Sister Lapp told us about the work in India. Bro. Lapp was with us in the evening service also. His talk was enjoyed by all. Other visitors present were Brethren Hackman and Groff and Sister Moyer of Rosseau, Minn., a carload from Casselton, N. Dak., and several families from Ulen, Minn.

Monday evening, Nov. 6, Bro. Lapp spoke to our Sunday school group at Ulen, Minn., leaving for St. Paul in the night.

Tuesday evening, Bro. O. O. Hershberger of Mazeppa, Alta., began a series of meetings in a schoolhouse near Ulen. The house was full, with an attentive audience. The meetings will close Sunday evening, Nov. 12.

The Sunday school near Ulen, Minn., which was conducted this summer by

(Continued on page 732)

Miscellaneous

BEFORE THEY CALL

By Lina Z. Ressler

For the Gospel Herald.

"Before they call I will answer,"

A gracious God bends a listening ear.
He knows the need of His helpless children,
He waits to comfort their hearts to cheer.
Though dark the night, none need ever fear,
For He is near.

"Before they call I will answer,"

Promise of love all divine and sweet.
We humbly bow at Thy blessed footstool,
We gather wealth at Thy pierced feet.
When darkness hides Him and we do fear,
We know He's near.

"Before they call I will answer."

We listen eager for promise blest.
We know the heart of our God is tender
We find in Him sweet repose and rest.
And so we know we need never fear,
For He is near.

Scottdale, Pa.

WHAT TO PRAY FOR

By Lovina Amstutz

For the Gospel Herald.

(A sub-topic under the general Y. P. B. M. topic of "Prayer" for Oct. 1, 1939).

First of all, as Christians we need to come even as the disciple who said to his Master, "Lord, teach us to pray." No doubt the disciples had heard Him pray many times. Yet it seemed needful that He teach **them** to pray. Perhaps they, like we, needed a clearer vision. We cannot pray haphazardly and expect much of an answer. We need to be definite in our prayers. And in order to be definite, we need to have a vision of conditions and needs about us, and also within us.

God cannot honor the prayer of the wicked, unless it is a prayer of repentance like that of the publican. Prov. 15:8 tells us, "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."

It may sound selfish to say that we need first to pray for ourselves, yet how can we pray effectively for others until we ourselves have come to the foot of the Cross and, having beheld His glory, His righteousness, and our own unworthiness, have prayed somewhat like the publican, "God, be merciful to me, a sinner;" "Come into my heart, Lord Jesus, and make me what you want me to be."

If we have humbly and sincerely done that, we are accepted as children and servants of God, and are then commanded also to pray one for another. Someone has said, "It is well for a child of God to pray for himself, but a more excellent thing to pray for others." God honors the spirit of intercession. But, what to pray for—

Sometimes we find ourselves in the same situation as Paul when he wrote

(Rom. 8:26, 27): "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

F. B. Meyer says, "Only in proportion as the Spirit leads, and the name of Jesus countersigns our petitions, will they reach the audience-chamber of eternity. If this test were properly applied, many of our prayers would never leave our lips."

Gal. 6:10 tells us, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Praying for others is one of the ways of doing good to them, and I wonder whether perhaps one of our first duties and privileges along the prayer line is to pray for the Church, the "household of faith." We need to pray for the leaders in the Church, the ministry, that as they are set as watchmen over the Church, they may have courage and boldness to live and teach so as to warn others of the dangers and sins which are threatening to undermine the faith and spirituality of individual members and of the church as a whole. May we pray that they, like the apostle Paul, may not shun to declare ALL the counsel of God, remembering that ministers are human beings who are often confronted with temptations and problems just like all of us are.

Then let us pray for each member; for the entire Church, that she may be truly founded on the Rock, Christ Jesus, and that the borders of His Kingdom may be extended. In Christ's model prayer we find the words, "Thy kingdom come. Thy will be done, in earth as it is in heaven."

In His own intercessory prayer we find much concern that His followers should be kept from the evil in the world, much desire that they might be unified. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (Jno. 17:21). May we too pray for unity; not according to YOUR way, or MY way of thinking, but UNITY which is based on GOD'S WORD, and is in accordance with His will. And we know that God's Word never changes.

Then, too, how about our peace testimony? Are we truly nonresistant along every line? Suppose someone says or does something unkind to or about us, perhaps untruthfully, perhaps unjustly. Can we take it with a smile, turn the other cheek that they may smite it also, and go on our way rejoicing? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully

use you, and persecute you" (Matt. 5:44). If we take God's program for our lives, we can have God's power, not otherwise. Perhaps we need to pray more for a real infilling of that same sweet spirit which the Master possessed when He answered **not a word**.

Since the true Christian is the salt of the earth and a light to the world, let us earnestly pray that our testimony may ring true. That as we profess to be Christians, followers of the meek and lowly Jesus, we may truly be possessors.

Then, too, we should pray for those who have not learned to know and love the Christ whom we love and serve; those who are living sinful lives. Somewhere I have read, "Ask God to put into your heart a real pity for the wrongdoer, then pray for him."

We should also pray for the poor, those who are needy along different lines, that God may abundantly supply their needs.

Those who are discouraged, those who are sick and are not privileged to enjoy some of the blessings we enjoy,—we find that they are often strongly tempted to feel that they are being forgotten; that perhaps God is displeased and allows them to suffer for that reason. We can often help them by praying for them.

Then we also have a blessed privilege of praying for the workers in various parts of God's harvest field, that they may have health, strength, and courage to carry on their part of His great work. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

Let us also remember to pray for our rulers. We often talk about them, but do we pray for them as we ought? Perhaps if we carried their burdens and responsibilities, we might not always do so much better than they.

And now as war clouds seem to be hovering over us, may we earnestly pray that HIS PEACE and HIS LOVE may rule and reign in the hearts and lives of men and women everywhere; that in these perilous times our faith fail not. Do we believe that we are living in perilous times? If not, perhaps we had better ask God to open our eyes that we may see things as they really are. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1-4).

Let us thank God for blessings re-

ceived from His hand daily, as we seek blessings and guidance for the future; knowing that God is still on the Throne, keeping watch over His own. From the comments on a recent Sunday school lesson I remember these few lines: "Let us do all our business in the fear of the Lord, and fight all our battles in the name of the Lord. God is with the good, and the triune forces of evil—the world, the flesh and the devil—cannot overcome those who call upon Him in prayer and honor Him with their praises and obedient lives.

Nothing is too small to bring to the Lord, or else it is also too small to bother and worry about. Let us pray for definite convictions along various lines; for real depth of character and purpose.

Not long ago, in the home of a dear friend, I saw and copied a poem which I appreciate very much, and I should like to pass it on to others.

"God says to the tree, 'Let your roots grow deep,

But lift your arms to the blue;
Roots must be firmly anchored to keep
The trunk growing straight and true.'

"God says to the soul, 'Grow deep, grow deep,
Be firm in purpose and will;
Your roots must bed down deep in my Word,
Your destiny to fulfill.'

"Only as high as the roots spread deep,
Can the tree aspire to rise;
So must the soul be moored in truth
If it would reach the skies."

Lastly, may none of us who have named the name of Christ fear to pray in the spirit of the song which we hear sometimes:

"Lord, send a revival,
Lord, send a revival,
And let it begin in me."

Smithville, Ohio.

ORDINATION OF BRO. BURTON WEBER

By Christian Bontrager

For the Gospel Herald.

The weather was cool, with snow and rain, but this did not hinder the people from assembling at the Clarence Center Church located near Akron, N. Y., in the afternoon of Nov. 5. I venture to say there were 500 people gathered together in this brick building, built about two years ago.

The services were opened by singing songs selected from the Sunday School Hymnal: "Beauty of Holiness;" "All Hail the Power of Jesus' Name;" "O Master, Let Me Walk with Thee;" led by the chorister, Bro. Jacob Weirich, the people all joining in, which sounded so melodious, bringing cheer to those who might be in sorrow.

Bro. Guilford Bergey of New Dundee gave a conference report concerning the work, also a short history; mentioned also the prolonged time because of international difficulties (Bro. Weber was not able to enter from Canada for some time because of this).

Bro. Curtis Cressman gave to us a few introductory remarks, speaking from the thought, "The Conference, Its Ideals and Its Expectations of Its Leaders." Conference has a discipline which we stand for: Ideal—Loyal. Enoch walked with God; so we should walk. We were reminded in the spiritual sense we should be steadfast, always abounding in the work of the Lord.

Then Bro. Clayton Derstine rose, reading I Pet. 5:1-4, using for his subject, (1) "What the Lord and the Church Expects of Bro. Weber; (2) What He Expects of the Lord; (3) What He Expects of the Church." Bro. Derstine remarked that none of us are ready, or sufficient, but as we are willing, the Lord is able to use us. We should recognize his work, esteem, or respect him. Support him in material needs (giving a short illustration of a certain brother, a minister, who had old tires on his car one evening, but following morning he found four new tires on the car). Then said, "You know what I mean." May we as lay members realize just what our duty is—not demanded, but expected; also reminding us we should pray for him (the bishop) which he is, giving us a reasonable service. Ottawa, Canada, or Washington, D. C., may be, or are, very outstanding; but the Church is more important. At the conclusion of his comments he again stressed from the Bible: "Touch not mine anointed...do thy prophet no harm," also repeating, protect his good name. He then took his seat.

Bro. Snyder led in the song, "Guide Me, O Thou Great Jehovah." Bro. S. F. Coffman now arose from pulpit bench (this was the second time he spoke), to perform the ceremony, first speaking about the ordaining of a bishop, of Bro. Burton Weber who now is residing on a farm near Akron, and formerly of northern Canada. Now stepping down to the main floor, he is speaking to Bro. Weber, requesting that he step forward, kneeling to the floor. (It was so sacred, the Lord seemed so near.) The four ministering brethren from the Ontario Conference laid hands on him, with Bro. Coffman speaking and performing the ceremony of ordaining Bro. Weber to the office of resident bishop.

It was a sacred time in the minds of many; tears were in the eyes of the people. We feel that we faintly comprehended just what is required of a bishop. May we all pray for him. We also feel there were tears of joy, for they now have a resident bishop (Bro. Coffman was ministering bishop), who is near them, and who is willing to help them in their trials in this life.

Bro. Birky, the resident minister, spoke a few moments; then a closing song was requested. The chorister led in singing from the Hymnal, "Pour Out Thy Service from On High," with closing prayer by Bro. Derstine. Services

again passed into history, but will not be forgotten.

One brother remarked after services, "If we only could remember half of what we heard." Another, "If we remember half of what we heard, it will make us better Christians."

May God bless the brother in his office of bishop.

Williamsville, N. Y.

IN LOVING REMEMBRANCE

(Continued from page 726)

groaning noise, and after a little searching I found that it came from a hayloft. Paul was there struggling with God in prayer, and through that experience he found Jesus Christ so precious to him that soon after that he went to the neighbors to tell them about his new-found gladness. Soon afterwards Bro. J. M. Nunemaker of Colorado was in our home and baptized Paul and some other members of the family in the Mennonite faith.

Paul was anxious for a church home after his conversion, so our folks started looking around for a new location where there was a Mennonite church. Tuleta, Texas, was decided upon. So in 1911 we moved to Tuleta, Texas, where he became active in the work of the Mennonite Church at that place. As a boy I remember how it seemed to me that it made little difference whether he was given long or short notice, he could always give a good talk when called upon.

I wish to give an experience here that made a lasting impression on me. Paul did much reading and studying at home. There was so very much work to farming in Texas, and because of financial means being very limited, he did much of this at night when we younger ones would go to bed. We boys that were old enough (five I think), all slept in a large room upstairs. Paul used to sit at a small table reading when we would go to bed, and when we would get too noisy at tussling, etc., he would just turn the light down real low until we went to sleep. And then just for meanness we would keep up the noise. I don't remember of him ever getting angry about it or scolding us, he was so patient. I'm sure that the patience and love he manifested to us in this way conquered us naughty boys much quicker and easier than harshness could have. Prior to this (as I stated above) Paul had a real experience with the Lord, and during such a trying circumstance he radiated the Christ life in such a way that it conquered. I can just see him yet, sitting there as a shadow in the dim light, waiting for us to quiet down. Surely that "peace of God which passeth all understanding" was keeping him. I am made to think of another Scripture: "In your patience possess ye your souls" (Luke 21:19).

Paul took a Bible study course by correspondence. He didn't have the chance for an education, short Bible term, Christian life conference, or young people's institute, etc., that our young people have today.

Another experience that helped me towards the better things of life, was the way he talked to me about my soul's salvation; the interest he showed when I was under conviction but not willing to yield.

He wasn't afraid to stand for his convictions. We had Mexicans working for us at times in Texas, and as he was the oldest boy at home at the time he would help Father look after them so the work was done right. I remember of some Mexicans becoming enraged and he told them something to prove to them that they were in the wrong, and one of them looking very mad, said, What? As a boy, I remember how afraid I was that they might strike Paul. I was hoping he wouldn't say it again, but very calmly, yet sternly, he said it again and they gave in.

In June, 1914, he was married to Alta Hostetler, also a member of the Tuleta Mennonite Church, a daughter of the late Adam Hostetler. Several years after their marriage they moved to Protection, Kans., and later to Harper, Kans., and from there to Jet, Okla.

While living in Oklahoma they went through a very exciting experience. Paul was away from home at the time attending conference. There was a heavy rain, seemingly a cloudburst, along the creek that they lived close to. The water flowed over the banks and flooded the low land where they lived, taking the house off the foundation and carrying it across a young peach orchard, and part way across a field, about 40 rods or more. After all, the Ruler of the universe was watching over them and caused the water to subside in time so that the house settled down again on the ground just a little ways from deep water. Alta and the 3 little children were alone in the house. It was nighttime. Not long after this experience Alta's health began failing to the extent that they decided to move to a different climate. Colorado was chosen. So in April, 1925, they moved with their 4 children to Limon, Colo., and worshiped with the Mennonite congregation at that place. On Nov. 27, 1927, Paul was ordained to the ministry. He served the Limon congregation as one of their ministers for seven years. I never had the opportunity of hearing him preach. He was always a farmer.

In November, 1934, he with his wife and 5 children moved to Hammett, Ida., and worshiped with the Indian Cove congregation near that place. He was handy with carpenter tools, so built them a small house and moved it right out in the sagebrush on a tract of new land which he cleared and improved for

another man. He had always wanted a farm home of their own, and after they were just beginning to realize it the Lord saw fit to call him to a far better home—to "an inheritance incorruptible, and undefiled, and that fadeth not away." He died Nov. 30, 1938, 11 years and 3 days after his ordination to the ministry. Most of the time during his life here on earth he was blessed with good health. In January (close to the time their last child was born) he had a severe attack of appendicitis and was taken to the hospital at Nampa, Idaho, for an operation. It seemed he recovered fully from the operation. He preached his last sermon two weeks before the day of his funeral (text, John 14:2). The following Friday morn he became sick. The day and evening before he seemed very well and normal.

I am copying some from a letter from Bro. N. A. Lind, written to my folks soon after Paul's funeral:

"Both the brethren, Amos Shenk and Paul Miller were with us [Bro. N. A. Lind and Paul's brother Harold of Nampa] and the family for an anointing service for Bro. Paul. It was a very impressive and sacred hour, and the Holy Spirit seemed so manifestly present.

"We feel a great loss in the passing of Paul. He was growing in his ministry. It has seemed in the months past that his messages were especially live and Holy Spirit prompted. The funeral was largely attended. To hear the many words of commendation from so many neighbors and business folks gives conclusive evidence and proof of Paul's careful and consistent Christian life. He was highly regarded, both in and out of the Church. In my labors as bishop of the Idaho churches, Paul was a most loyal supporter. He was a staunch defender of the faith.

"What joy we can have in the confidence of his victorious homegoing. We cannot know just why Paul should be taken away so early in life, but our dear Father knows. We sorrow not as those who have no hope. Yea, rather we rejoice in Him by whom we have victory over death, through Jesus Christ our Saviour and Lord."

Middlebury, Ind.

CORRESPONDENCE

(Continued from page 729)

Elmer D. Hershberger, was well attended and much interest was shown.

Nov. 9, 1939. Golda Hershberger.

Shickley, Neb.

Dear Christian Friends and Herald Readers:—We enjoyed spiritual blessings in our Bible Conference, with Brethren Joe Zimmerman and Lee Schlegel of Milford, Neb., and Ezra Roth of Beaver Crossing, Neb., in charge.

Bro. Zimmerman's subjects were: Social Life in Thinking; Grace or the Works of Grace; Doctrine in Practice; also his sermon was "Jesus, the Anchor and Hope of the Soul;" text, John 1:29.

Bro. Schlegel's subjects were: Problems Confronting the Church; Spirit of Indifference; The Doctrine of Atonement. His sermon was, "The City of God;" text, Rev. 21:1-10.

Bro. Roth's subjects were: Peace Principles of the New Testament; The Word of God; Lesson on Worship. Sermon, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36).

Each one of these brethren favored us with a children's meeting in the evenings. May the Lord bless these brethren for their effort and time that they have given us.

Recently we had our communion. About 200 partook.

Nov. 9, 1939.

Cor.

Brutus, Mich.

Dear Gospel Herald Readers, Greetings:—A number of people have been here. Among them were Bro. and Sister Ralph Smucker. They were with us on Sunday, Oct. 22, for all-day services. We greatly enjoyed their presence and messages.

This past week, Nov. 4-10 inclusive, we have had Bible conference. Bro. Edwin Yoder had charge of the meetings. A more pleasant time we are certain this world cannot hold for anyone; certainly a great feast for any hungry soul. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

The Lord willing, we plan to have communion, Sunday, Nov. 12.

A sister of Bro. Clyde Kauffman is worshipping with us at the present time.

We invite all those who have been here to come again, and also all others who wish to come. Remember us at the throne of God.

Nov. 9, 1939.

Cor.

Beaver Crossing, Neb.

(West Fairview congregation)

Dear Readers, Greetings in Jesus' Name:—We have again enjoyed a season of spiritual refreshing. Oct. 22 we held our counsel meeting, and Oct. 29 our communion service. During that week we had three days' Bible conference, with Bro. Joe E. Zimmerman, L. O. Schlegel of Milford, Neb., and Fred Reeb of Shickley, Neb., as instructors. Subjects discussed: The Unequal Yoke, Conversion, Christian Charity, Marriage, Forgiveness, Self-denial, Practical Nonresistance, Church and State, and Faith. We thank the Lord for the blessings and encouragement of these meetings.

We are now looking forward to our Bible school, to be held at the Milford congregation the latter part of December.

Nov. 10, 1939.

Cor.

Grabill, Ind.

(Anderson Sunday School)

Greetings in Jesus' Name:—We praise the Lord that the work in His vineyard is a constant challenge bringing to us many blessings with pleasant memories. We also praise the Lord for the living monuments to the grace of God.

This last year has been an exceptionally busy year, and indeed ought to be for every child of God in the light of the present apostasy and trend toward godlessness. The last two weeks in June were spent in a summer Bible school in the community. With an enrollment of 112. Of this number nine attended no Sunday school.

We are praising the Lord because one of that number has since given her heart to the Lord.

July 21 to 23 we enjoyed a week end Christian life meeting with the brethren C. C. Culp of Brethren, Mich., and Jesse Short of Archbold, Ohio, in charge. During these meetings a study of the book of Titus was enjoyed and the subject of Redemption was ably discussed and presented. We praise the Lord again for the manifest hunger for the Living Word of God.

Beginning Oct. 10, and continuing to the 23rd we enjoyed a revival in charge of Bro. James Bucher of Upland, Calif. This revival is still going on. Will you place Anderson on your prayer list and pray definitely for the continuation of the mighty working power of God?

As a visible result of these meetings, six gave their hearts to the Lord and accepted Him as their Saviour and six others responded to the invitations.

Nov. 13, 1939. Jos. S. Neuhausner.

Sterling, Ill.

Dear Friends, Greetings:—Our fall communion was held Oct. 28. In the same service, previous to the breaking of bread, seven young souls were baptized into the fellowship of the Church. The month before, two were added to this congregation by letter.

Our pastor has been busy in other fields a few Sundays recently, and in Bro. Good's absence the following brethren had charge of Sunday services:

Oct. 15, Bro. Chancey Hartzler, Tiskilwa.

Oct. 29, Bro. Ezra Yordy, Roanoke.

Nov. 5, Bro. Ira Eigsti, Tiskilwa. Upon the return of Bro. Good from Goshen, Ind., the church here was called upon to submit to the will of our heavenly Father in the passing away of Bro. Frank Barge, one of our greatly beloved brethren and friends.

The churches at Waterloo and Vine-land, Ont., have called Bro. Good to serve them in evangelistic meetings Nov. 19 to Dec. 4. In his absence the following are scheduled to serve at this church: Bro. J. D. Hartzler, Flanagan, Nov. 19; Bro. Jno. Harnish, Eureka, Nov. 26; Bro. S. E. Graybill, Freeport, Dec. 3.

Worship will be conducted on Thanksgiving day, Nov. 23. Speakers are provided by the home congregation. May we all give due honor and thanks to God for the great abundance of spiritual and material blessings we enjoy.

Nov. 13, 1939. Mrs. I. B. Swope.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers:—It hardly seems possible that summer is gone and Christmas only a few weeks away. We truly have had a bountiful harvest, for which we thank our heavenly Father.

During the summer months we had several visiting brethren with us. Bro. Ira Eigsti of Buda, Ill., was with us and spoke on "Be ready for every good work" (Tit. 3:1).

On June 11 Bro. Eli Hallman of Tuleta, Tex., brought us a message from Rom. 1:8-18, "I am a debtor." In the evening of June 11 Bro. Virgil Weaver of the Yellow Creek congregation spoke from the same text, Rom. 1:14-16.

From Aug. 26 to Sept. 2 Bro. J. R. Mumaw of Harrisonburg, Va., conducted evangelistic meetings at which time two souls found their Saviour and one reconsecrated her life to the Lord.

On Oct. 22 Bro. D. A. Yoder was with us and had charge of baptismal services and communion, also one young man was received into the church by confession.

In the afternoon of Oct. 29, Sunday-school officers were elected for the coming year: Adult Supts., Fred Stichter, Cornelius Weldy; Chor., Glenn Bixler; Secys., Maxine Smeltzer, Miriam Harter; Treas., Forest Metzler; Prim. Supts., Eldon Weldy, Dwight Newcomer. We pray that they may be used in the services to the honor and glory of God.

During the past several months our hearts have been saddened by the death of Sister Vera Metzler and the sudden and unexpected death of Bro. Leander Shaum. Although we cannot understand, we do know that our Father doeth all things well and that some day we can understand why.

Nov. 14, 1939. Edna Yoder.

Hollsopple, Pa.

On Saturday, Nov. 11, Bro. Daniel Kauffman and wife and Bro. Homer Kauffman and wife and daughter Erma came to the Thomas Church when votes were taken for the ordination of a brother to the ministry. Two brethren were in the lot: Bros. Aldus Wingard and Kenneth Thomas. On Sunday afternoon, Nov. 12, the ordination took place. The lot fell on Bro. Aldus Wingard.

May God bless our young brother in his holy calling.

Bro. Kauffman, while with us delivered three impressive messages, the last to a well-filled house. There were also present 3 bishops, 9 ministers, and 4 deacons. May God be glorified. It was a meeting long to be remembered.

Nov. 14, 1939. James Saylor.

Albany, Oreg.

Greetings in Jesus' Name:—The Pacific Coast Annual Young People's Armistice Day Meeting was held with the Albany congregation. The meeting

was very largely attended. Present from out of the state were the Brethren M. D. Stutzman, Kingman, Alta.; Ernest Garber, Nampa, Ida.; M. S. Zehr, Pigeon, Mich.; Bro. and Sister L. C. Kautzman, Minot, N. Dak. Owing to present conditions the entire meeting was devoted to the subject of non-resistance and peace—a very inspiring and profitable meeting.

Nov. 14, 1939. Orpha Brenneman.

Manheim, Pa.

Dec. 4, is the date for revival services to begin at Kautzman's, in charge of Bro. Richard Danner. Pray that the Word might be preached with simplicity and purity that God might be pleased to honor it with the presence and power of the Holy Spirit, that souls might be rescued from the snares that entrap people.

Nov. 14, 1939.

Cor.

MISSIONS

(Continued from page 725)

of the angels, and to thus show my love to my Saviour who died for me."—Martha Detweiler.

6. **Why I wear a Bonnet**—"When I made my vow to God I promised to be true to all He wanted me to do. It is the only suitable headgear to wear with the covering and it is a protection and symbol to the world that we are Christians. It is modest, economical; it is the only appropriate headgear to wear with the devotional covering. The world recognizes it as a religious garb; it is a mark of separation from the vain and foolish fashions of the world. It is a mark of sex, and has stood the test of time."—Estella Zook.

7. **Why I do not Attend Moving Picture Shows**—"It is not a fit place for Mennonites nor any other professing Christian to be found. I would not want to be found there when Jesus comes."—Dolly Landis.

8. **Why I Tithe**—"I keep books with God. He keeps books. Why shouldn't we? Nineteenths with the blessing of God on it, goes farther than ten-tenths without His blessing. Singing, praying, scripture reading, all accompany true worship. So does honoring the Lord with our substance or giving the tithe."—Wm. Smith.

Kansas City, Kans.

SPECIAL MEETINGS

Johnstown, Pa.

Report of the fourth annual Home Conference held at the Pleasant Grove Mennonite Church, Oct. 28, 29, 1939.

Organization.—Mod., Sanford G. Shetler; Sec. Evelyn Knavel.

Program and Speakers.—(Saturday evening) The Parental Attitude a Factor in Safeguarding the Home, Jacob Martin; The Tragedy of Unchristian Marriage, John S. Hess. (Sunday afternoon) My Part in Making Home the Place it Should be, Aldus Wingard; Making Home Life Attractive, Jacob Martin; The Home of Tomorrow, John S. Hess. (Sunday evening) The Education of Our Youth in Church Schools—the Financial Problem, Jacob Martin; Nonresistance—What to Do in Time of War, John S. Hess.

Thoughts Gleaned.—Greatest responsibility of training a child lies with the parent (Prov. 22:6). Safeguarding the child for the Lord: (1) Be a Christian for the sake of the child. (2) Have a united attitude. (3) Children are gifts from the Lord. (4) Biblical attitude. (5) Disciplinary attitude, Prov. 13:24; 23:13, 14; 29:15. (6) Honest attitude. (7) Ex-

emplary attitude. (8) Sympathetic attitude. (9) An alert and an advisory attitude. The Tragedy of Unchristian Marriage: (1) "They twain shall be one flesh." (2) Children reap the wild oats of their parents. (3) What is your attitude toward God? (4) What have you been doing and what are you doing in regard to God? (5) Love will make many sacrifices. Home has its origin in the creation. Home is the promoter of unity, of purity. Children are brought up among the best of friends. Home provides a safe retreat from the evils of the world. Never allow self to show disrespect to parents. Make home life attractive. Be careful of wall decorations. Parents, take time to listen to stories and events of children. Home life is blessed only in the fear of the Lord. We are living in an age of homes on wheels and when home life is destroyed. The Christian home is the best social circle for growing children. Our church schools have a Christian atmosphere. As a church we are among the few that practice the doctrine of nonresistance. Jesus is the author of this doctrine. You won't get the blessing intended for you unless you stand the test.

Secretary.

Mattawana, Pa.

Report of the annual Sunday School Meeting held at the Mattawana Mennonite Church Oct. 27-29, 1939.

Organization.—Mod., John M. Kauffman; Chor., Charles F. Kauffman; Secys., Cuma Keener, Frances Young.

Program and Speakers.—(Friday evening) History of the S. S., A. J. Metzler; Sermon, Paul Roth. (Saturday afternoon) Devotion,

Jacob Kanagy; Relation of the Home Base to the Mission S. S., John B. Kanagy; Current Problems Facing the S. S., A. J. Metzler; Our Responsibility as a S. S. to the Unsaved, Stephen Peachey. (Saturday evening) Devotion, Paul Roth; The Bible as the S. S. Textbook, Samuel Glick; The Effectiveness of the Present S. S., A. J. Metzler; The S. S. and Peace Standards, Paul Roth. (Sunday morning) S. S.; Sermon ("Christ the Rock"), A. J. Metzler. (Sunday afternoon) Devotion, John E. Kurtz; Children's Meeting, John Y. Hartzler; The Future of the S. S., A. J. Metzler; Responsibilities of the S. S. Teacher, Emanuel Peachey; Value of Singing in Worship, Stephen Peachey. (Sunday evening) Inspirational Song Service; Devotion, John Zook; Stimulating Interest on the Part of the Pupil, Elmer Yoder; Duties of the S. S. Superintendent, Milo M. Yoder; Sermon, Paul Roth.

Thoughts Presented.—God ordains workers in the home base to be sent out. Principal aim is to teach the Word of God; and should also aim to have a Mennonite congregation at that place. Some problems facing the S. S. are social, educational, vocational, and religious. Problems can be either stumbling-blocks or stepping stones. The S. S.'s challenge is to make the Word of God so plain, so definite, as to fit any place, or anywhere. Unless we have salvation, how can we feel responsible to missions? S. S. is a unit of the Church and does not remove responsibility of teaching in the home. When children are not taught God's Word before they go to school they cannot combat atheistic teachings. We should not lower our standards in order to

gain large congregations. Do we as teachers practice what we teach? Let us be consistent in our religion, that God may be glorified. The Bible tells us to get saved and how to live after we are saved. We should not see more lesson helps in adult classes in the S. S. than Bibles. Our Bible is necessary to get the connecting links. Churches grow cold when the Bible is neglected. If people are not drawn closer to God, the S. S. is not as effective as it should be. Teacher must have concern for the welfare of the class. If church members cannot be at peace, how can we expect the world to be at peace? We need the Prince of Peace in each heart. Every child of God has received a talent from God, and we must give account of that gift or talent. We must prove ourselves worthy to teach. Choristers' lives should correspond with their singing. Singing is uplifting, awakening, restful. We should sing with grace and melody to God. Teacher should be interested and pray for each pupil. Our devotional life is the keynote of the success or failure of our teaching. Some of the duties of the S. S. superintendent: Be on time; direct S. S. in a way to do most good; place teachers before a grade they are best fitted for; choose teachers that are faithful to the standards of the Church. Unless God is with us, all our efforts are in vain. Our paths need to be directed because we are strangers in a strange land. There are many paths and by-paths which converge into two destinations. God is our guide. God's way may seem hard at times, but it is always best. We need to pray and live so close to God that He can speak to us and lead us in His way.

Secretaries.

VIRGINIA CONFERENCE

(Minutes of a special session of the Virginia Mennonite Conference.)

A special session of the Virginia Mennonite Conference was held at Weavers Church near Harrisonburg, Va., Nov. 9, 1939. The forenoon song service was in charge of Elias Brunk. The devotional period was conducted by Joseph R. Driver, who read Acts 14:19-28 and led in prayer.

The roll call revealed a quorum present.

The moderator announced the occasion of this special session of conference by referring to the present war situation and to the need for a discussion of our nonresistant position in the light of international affairs. He mentioned the possibility of another world war involving the United States. He also introduced the problem relating to the division of the Southeastern District of our Conference.

S. H. Rhodes, chairman of the committee in charge of the Southeastern District, reviewed the situation and reported on the ensuing developments since the regular session of Conference held at Springdale Mennonite Church near Waynesboro, Va., in August. He then called for the secretary of their committee, John L. Stauffer, to report the results of counsels taken in each of the congregations involved. The following recommendation from the Executive Committee, as approved by the Committee on Arrangements, was read by the secretary:

514. Whereas, a counsel of the Warwick River congregation shows that the majority of the membership favor the ordination of a bishop in that congregation, and

Whereas, there is an evident need for such an ordination, therefore the Executive Committee recommends:

1. That the Southeastern District of the Virginia Conference be considered as two separate bishop districts.

2. That a bishop be ordained for the Warwick River congregation and the Newport News Mission in the near future.

3. That the Mt. Pleasant congregation, including those worshipping at Deep Creek, remain under the supervision of one of the bishops of the Executive Committee until such time as they may be ready for an ordination of a bishop in their congregation, or until bishop oversight is otherwise provided.

It was moved and seconded that the recommendation be adopted. Carried.

A report of recent Mennonite General Conference activities relating to the war situation was presented by John L. Stauffer.

Bishop Joseph R. Driver asked for the privilege of ordaining a deacon in the Upper District. The request was granted.

Afternoon Session

Songs used in the afternoon session were led by Perry Burkholder. The devotion period was conducted by James Bucher of Upland, Calif., with the reading of Eph. 5:14-27 and prayer.

This session was devoted to the discussion of **Principles of Nonresistance.**

Topic 1, Consistent Practices in Time of Peace, was discussed by Lewis P. Showalter.

Topic 2, Consistent Practices in Time of War, was discussed by Chester K. Lehman.

Topic 3, The Ministry, Sincere and Without Offense, was discussed by Aldine Brenneman.

515. Be it resolved that we urge the ministerial councils of this Conference to arrange for programs on nonresistance so that our members in the various districts become more thoroughly indoctrinated. We also recommend that approved literature on nonresistance be distributed into our Mennonite homes.

Moved and seconded that the Committee on Arrangements appoint a group of five to serve in study and consultation on matters pertaining to problems associated with our Biblical position of nonresistance. Those appointed to serve on this committee are: Lewis P. Showalter, John F. Garber, Chester K. Lehman, Amos D. Wenger, Truman H. Brunk.

Adjournment.

The following were present at this Conference:

Bishops

Joseph R. Driver, Waynesboro, Va.
S. H. Rhodes, Harrisonburg, Va.
Lewis Shank, Broadway, Va.
John L. Stauffer, Harrisonburg, Va.—4

Ministers

R. W. Benner, Harrisonburg, Va.
Clayton Bergey, Fentress, Va.
Aldine Brenneman, Harrisonburg, Va.
George R. Brunk, Denbigh, Va.
Samuel H. Brunk, Fentress, Va.
Truman H. Brunk, Denbigh, Va.
Perry A. Burkholder, Waynesboro, Va.
John F. Garber, Harrisonburg, Va.
Ernest G. Gehman, Harrisonburg, Va.
Wilmer Geil, Broadway, Va.
Amos D. Heatwole, Job, W. Va.
E. F. Heatwole, Waynesboro, Va.
Melvin J. Heatwole, Dayton, Va.
A. W. Hershberger, Harrisonburg, Va.
Leonard H. Jones, Dale Enterprise, Va.
H. B. Keener, Singers Glen, Va.
Oliver H. Keener, Harrisonburg, Va.
John E. Kurtz, Harrisonburg, Va.
Chester K. Lehman, Harrisonburg, Va.
John R. Mumaw, Harrisonburg, Va.
E. C. Shank, Waynesboro, Va.
Perry Shank, Broadway, Va.
J. Ward Shank, Broadway, Va.

Lewis Showalter, Broadway, Va.
J. Paul Showalter, Broadway, Va.
Moses Slabaugh, Harrisonburg, Va.
Otis Snead, South Boston, Va.
J. E. Suter, Harrisonburg, Va.
Joseph H. Weaver, Waynesboro, Va.
Amos D. Wenger, Fentress, Va.
Hiram Weaver, Harrisonburg, Va.
James T. Shank, Mt. Crawford, Va.
C. M. Grove, Lyndhurst, Va.—33

Deacons

John H. Alger, Broadway, Va.
Elias Brunk, Harrisonburg, Va.
Enos Heatwole, Dayton, Va.
H. S. Holsinger, Linville, Va.
S. E. Hostetter, Denbigh, Va.
Clarence Huber, South Boston, Va.
Simon Huber, Harrisonburg, Va.
Boyd L. Shank, Bridgewater, Va.
James H. Shank, Mt. Crawford, Va.
Jason H. Weaver, Stuarts Draft, Va.
Jacob P. Wenger, Harrisonburg, Va.
Roy Wenger, Fentress, Va.—12

Visitors

R. J. Shenk, Cottage City, Md.
James Bucher, Upland, Calif.
D. S. Brunk, Harrisonburg, Va.—3

John R. Mumaw,
Secretary.

Married

Good—Burkhart.—On Nov. 5, 1939, at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa., Bro. Isaac G. Good and Sister Eleanor Burkhart, both of the Bowmansville, Pa., congregation were united in holy marriage.

Erb—Gingerich.—Bro. Eli Erb and Sister Vera Gingerich, both of Lowville, N. Y., were united in holy matrimony Oct. 18, 1939, at the Lowville Amish Mennonite Church, Bishop Jacob M. Gingerich officiating. May Heaven's rich blessings attend them through life.

Weaver—Good.—On Oct. 14, 1939, at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa., Bro. Rufus M. Weaver of the Weaverland, Pa., congregation and Sister Ella Mae Good of the Bowmansville, Pa., congregation were united in holy marriage.

Martin—Carrigan.—On Oct. 28, 1939, at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa., Bro. Joseph G. Martin of the Bowmansville, Pa., congregation and Sister Sara R. Carrigan of the Groffdale, Pa., congregation were united in holy marriage.

Wisner—Cressman.—On Sept. 2, 1939, Bro. Henry Harold Wisner and Sister Susanna Cressman, both of the Cressman congregation of Breslau, Ont., were united in marriage by Bishop Jonas Snider at Waterloo, Ont. May the blessings of God be upon them through life.

Miller—Smeltzer.—On Oct. 29, 1939, at the home of Bro. and Sister Olen Smeltzer, Wakarusa, Ind., their daughter, Anna Mary, became the wife of Bro. Harold Miller, Bro. Silas Weldy officiating. Both are members of the Holdeman congregation near Wakarusa. May the joys of a long and useful life be theirs in Christ.

Bechtel—Gingerich.—On Saturday, Oct. 14, 1939, Bro. Owen S. Bechtel of Petersburg, Ont., and Sister Margaret Gingerich of Kitchener, Ont., were united in the holy bonds of matrimony at the home of Bro. Owen S. Bechtel, Bro. Manasseh Hallman officiating. May God's rich blessings attend them through life.

Fisher—Longenecker.—On Sept. 30, 1939, Bro. J. Herbert Fisher of the Millersville, Pa., congregation and Sister Miriam G. Longenecker of the Bossler congregation near Elizabethtown, Pa., were united in holy matrimony at the home of the bride. Bishop Noah Risser officiated. May the Lord lead them through life's journey.

Keener—Fink.—On Tuesday, Oct. 12, 1939, Bro. J. Lester Keener of Elizabethtown, Pa., and Sister Esther Fink of the Gingrich congregation near Lebanon, Pa., were united in holy matrimony at the home of the bride, Hershey, Pa., Bro. N. W. Risser officiating. May God's blessings attend them through life.

Goshow—Detwiler.—On Saturday, Oct. 14, 1939, at the home of the bride's parents, Souderton, Pa., Bro. Abram M. Goshow of Lansdale, Pa., and Sister Miriam A. Detwiler of Souderton, Pa., were united in holy marriage by Bro. J. C. Clemens, Lansdale, Pa. May God's choicest blessings continue to attend their new vocation in life.

Obituary

Hamilton.—Elzora (Simmons) Hamilton, was born March 7, 1865, near Eugene, Oreg.; died Oct. 30, 1939 in Portland, Oreg.; aged 74 y. 7 m. 23 d. She was united in marriage to Elias Jacob Hamilton, June 13, 1894, who preceded her in death 28 years ago. To this union were born 9 children, 2 of whom preceded her in death—Edwin Arthur and Lela Elizabeth. She

leaves to mourn her departure, Alvin, Wesley, Ina (Mrs. Joe H. Yoder), of Molalla, Oreg., Louie of Sheridan, Oreg., Edna and Carl of Portland, Oreg., and Ellen of San Francisco, Calif.; also 2 sisters, 1 brother, and 17 grandchildren. Mother, the dearest friend on earth, we will miss you. Funeral was held Nov. 1 at the Hopewell Church near Hubbard, Oreg., in charge of Bro. H. A. Wolfer assisted by Bro. Archie Kauffman. Text, "Thou shalt surely die." Interment in the Hopewell Cemetery.

Rychener.—Charlotte Faye, daughter of Edwin and Herma (Sauder) Rychener of Archbold, Ohio, died at the University Hospital, Ann Arbor, Mich., Oct. 30, 1939, when but 36 days old. Death was caused by Acute Nephritis, of about 2 weeks duration. Surviving are the father, mother, 1 brother (Charles Edwin), 1 sister (Marlene Mae), grandparents, and 1 great-grandmother, together with relatives and friends to mourn the early departure of a loved one. Funeral services were held at the Central A. M. Church with Bros. Philemon Frey and Jesse Short officiating. Burial in the Pettisville Cemetery.

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there."

Martin.—Nathan Wenger, son of Bro. and Sister Ammi Martin, died of tubercular spinal meningitis at the Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 19, 1939; aged 5 y. 7 m. 24 d. "This child was a beautiful child in the home where he is greatly missed." Ere sin could mar the beauty of this precious one, God took him home as an act of love, where he is now safe and happy in a loving Father's tender care. Surviving are his sorrowing parents, 1 brother and 2 sisters. Funeral services were held from Weavers Church, conducted by Bro. J. R. Mumaw assisted by Brethren S. H. Rhodes and Lewis Shank. Text, II Sam. 12:23; Gen. 37:30. Burial in the cemetery near by.

"God needed one more angel child
Within His shining band;
So reaching down with loving arms,
He clasped our darling's hand."

Heatwole.—Abraham D., son of the late Manassas, and Margaret (Weaver) Heatwole, was born at the old home place near Dayton, Va., June 27, 1872. After a lingering illness of almost a year he died of complications Oct. 3, 1939, in the same house in which he was born, and where he practically spent his entire life; aged 67 y. 3 m. 6 d. He was a member of the Mennonite Church for many years, in which faith he died. It was his desire to live awhile longer, but expressed himself as being ready to go if it was the Lord's will. On April 12, 1894, he was united in marriage to Lydia Heatwole. To this union 4 sons and 6 daughters were born. Three daughters preceded him in death. Surviving are his companion, 4 sons, 3 daughters, and 18 grandchildren. He is also survived by 2 brothers and 3 sisters. Funeral services were held from Weavers Church, conducted by Bro. H. B. Keener, assisted by Bros. S. H. Rhodes and H. G. Allen. Text, II Cor. 5:6-8. Interment in the nearby cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Hobbs.—Saloma, daughter of John and Anna Yoder Lugbill, was born March 5, 1891, near Leo, Ind.; died at the Lutheran Hospital at Ft. Wayne, Ind., Oct. 6, 1939; aged 48 y. 7 m. 1 d. Nov. 23, 1921, she was united in marriage to Bro. W. O. Hobbs. To this union were born 2 children (a son only born to leave this world, and 1 daughter, Mildred Anna). She leaves a companion, 1 daughter, 2 sisters (Lovina and Anna), 2 brothers (John and Harvey Lugbill), and a host of relatives and friends. Her parents, 1 brother (Samuel), and 1 sister (Lizzie

Meyers) preceded her in death. At the age of 15 she accepted Christ as her personal Saviour and united with the Mennonite Church, faithfully filling her place in the home and the service of her Master. She lived the Christian life daily, unassuming in her attitude. Her kind and loving disposition was not only felt in the home but was felt by all with whom she endeared herself. Her loss we keenly feel in the Sunday school and in the Bible school. Funeral services in charge of Brethren B. B. King, A. S. Miller, and J. S. Neuhauser.

"Just a closing of the eyelids,
Just a hush,—Why mourn and weep?
So it is our heavenly Father
Giveth His beloved sleep."

Kauffman.—Solomon, son of Benjamin and Mary Kauffman, was born in Mercer Co., Pa., May 22, 1862; died at his home after an extended illness Nov. 7, 1939; aged 77 y. 5 m. 16 d. He was united in marriage to Elizabeth Spiker Jan. 6, 1887. He leaves the following children: Charles of Smithville, Ohio; Mrs. Harvey Zook of New Wilmington, Pa.; Michael, Frank, and Roy of New Castle, Pa.; and Mary at home. His wife and 1 daughter (Nannie) preceded him in death. He also leaves 1 brother (Eli of Clarence Center, N. Y.), 1 sister (Amanda Hostettler of West Liberty, Ohio), 22 grandchildren and 1 great-grandchild. Earlier in life he united with the Maple Grove Mennonite Church and remained a faithful member until death. He was patient in his sickness and suffering, was a kind father, and will be greatly missed in the home, in the Church and in the community.

"Father, dear, your wish is granted;
Sorrow, pain and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Funeral services were held Nov. 10 at the Maple Grove Church with Bro. E. J. Zook and Bro. J. H. Lantz in charge. Text, Num. 23:10. A large number of friends and relatives attended. Interment in the Amish cemetery near New Wilmington.

Hersh.—Letitia (Rowe) Hersh, widow of late John A. Hersh, died Oct. 14, 1939, at the home of her son-in-law and daughter, Milton and Cora Barge; aged 89 y. 1 m. 12 d. Death was caused by complications. Early in life she accepted Christ as her Saviour and united with the Strasburg Mennonite Church; remaining a faithful member. Our heavenly Father blessed our home many years with a kind, loving, careful, thoughtful, Christian mother. Of a cheerful personality, mother's chief concern was the welfare of her church, that her family as well as others might seek to follow the way of truth. The last of her immediate family of 2 sisters and 1 brother. Mother was preceded in death by Father (who died 29 years ago) and daughter (Alice) 7 years ago. Left to mourn are 2 sons (Charles and Elmer Hersh), and daughter (Cora, wife of Milton R. Barge), all of Strasburg, 8 grandchildren, and 16 great-grandchildren. Funeral Oct. 17. Brief services at the home by Jacob Harnish, followed by public services at Strasburg Mennonite Church by C. M. Brubaker. Text, Job 5:19; a favorite scripture of mother's. Interment in adjoining cemetery.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you."

Rodgers.—Henry Hersey, son of Mr. and Mrs. Charles Hersey Rodgers, was born at Harrisonburg, Va., July 19, 1861; died Oct. 30, 1939; aged 78 y. 3 m. 11 d. As a young man he came to Kansas in 1882 and settled on a farm north of Newton. On Aug. 5, 1885, he was united in marriage to Sarah K. Fretz, to which union 12 children were born. Two girls died in infancy, and a son (Clifford) passed away in 1922. He is survived by his wife and the following children: Mrs. Cora Hartman, Charles L., Mrs. Rosa Patterson, Mrs. Frances Hare, and Leon-

ard L. of Newton; Mrs. Ada Woodworth of Emporia, Kans.; Fred A. of Jewell, Kans.; John S. of Racine, Wis.; and Mrs. Flossie Hendricks of Bakersfield, Calif.; also by 33 grandchildren. (The children were all present at the funeral.) He also leaves 3 brothers (John R. of Newton, Albert of Zimmerdale, and Charles L. of Geneseo, Ill.) and 3 sisters (Mrs. A. P. Leonard of Newton, Mrs. Sam B. Overholt of McPherson, and Mrs. Susan F. Lewis of Geneseo, Ill.). Three sisters and 2 brothers preceded him in death. He confessed Christ in early life and united with the Mennonite Church; but after a time he gradually drifted away, and it was not until the last year that he again expressed a desire for church fellowship and was received upon his confession as a member of the Pennsylvania Mennonite Church. Funeral services were conducted at the home by C. E. Schrock and at the Pennsylvania Mennonite Church by Earl Buckwalter.

HESSTON COLLEGE SPECIAL BIBLE TERM

January 2-February 9, 1940

"I surely have received a wonderful blessing in attending S. B. T."

"Although I came over 2,000 miles, I feel well repaid by the spiritual food I have received the past six weeks."

"I have appreciated the two S. B. T. sessions I have been privileged to attend, and I shall be happy to tell others of Hesston College and Bible School."

These are a few of the many expressions of appreciation that we receive from our former S. B. T. students. Great interest is being shown in the S. B. T. of 1940. Already quite a number have written of their intention of attending. We are endeavoring to make it a really worthwhile Special Term for those who come.

You will receive instruction under such leaders as: Jess Kauffman, Cheraw, Colo.; John Thut, Harper, Kans.; E. M. Yost, Greensburg, Kans.; Elmer Hershberger, Detroit Lakes, Minn.; J. D. Mininger, Kansas City, and members of our regular faculty.

Courses will be offered in Bible, S. S. Teacher Training, Church History, Bible Doctrines, Missions, Church Hymns, Summer Bible School Work, Development of Christian Character, and English.

There also will be offered a number of courses for ministers and Christian workers.

Charges for room, board, and tuition will be \$28.50.

The Special Bible Term bulletin is being prepared and will be sent out within a month. If you are interested, drop us a card asking that a bulletin be sent you.

For bulletin or further information write,
Milo Kauffman, President.

GOSHEN COLLEGE

Winter Bible School

(Jan. 2-Feb. 12, 1940)

The Winter Bible School again offers young people splendid opportunities for mental, social, and spiritual growth. The range of courses this year will be wider than ever before. Even students who have attended three winters could still get additional courses. The regular college students each year look forward for the group of Bible Term students to join them.

The faculty for this year will be D. A. Yoder, Principal; I. E. Burkhart, Secretary; George Lapp and Mrs. George Lapp (on furlough from India) instructors; Ezra Bender (newly appointed treasurer of Mission Board) instructor. In addition to the above regular teachers, the following from the

College faculty will also offer courses: Walter E. Yoder, Paul Mininger, Mary Royer, John C. Wenger, and possibly one or two others.

All students should send notice of their intention to attend. All persons who do not room in the dormitories will have rooms in homes near the campus. There will be plenty of rooms available.

For information write D. A. Yoder, R. 4, Elkhart, Indiana, or Goshen College, Goshen, Indiana.

EASTERN MENNONITE SCHOOL

Special Bible Term

(January 3 to February 13, 1940)

Beginning a New Cycle.—The cycle of courses has been revised, in which most courses run in three years. Greater attention has been given to grading the work, and college courses are included. A certificate of graduation will be granted on completion of any three years, provided certain subjects have been taken.

Special Features.—Round table discussion groups on Virginia rural missions, summer Bible school, vocations, Christian life, and Christian service; literary societies; Christian Life Conference, devoted entirely to Non-resistance; revival services; mission, music, and literary programs; special addresses; oratorical contest on Nonconformity and essay contest on Nonresistance among regular students; special social talks; climb to Massanutten Peak; and trip to Natural Bridge.

Instructors.—J. Irvin Lehman, Milton Brackbill, and regular members of the faculty.

Accommodations.—Comfortable rooms are available in private homes within easy walking distance of the school.

Rates.—Flat rate for boarding students, \$45.00; day students, \$11.00.

Bulletins giving full information of the Special Bible Term are being sent out over large mailing list. If you fail to receive one, kindly write for one.

Notify the school of your intention of coming. Address correspondence to

J. L. Stauffer, President
Eastern Mennonite School
Harrisonburg, Virginia.

JOHNSTOWN BIBLE SCHOOL

Johnstown, Pa., Jan. 1 to Feb. 14, 1940

In following the six-year cycle the following subjects will be taught: Jeremiah, Lamentations, Judges, Ruth, Genesis, Psalms, Hosea, Joel, Luke, I and II Timothy, Missions, Summer Bible School, Lessons for Children's Meetings, Biblical Psychology, Church History (First Half of Nichols History), Six Units of Teachers' Training, Bible Doctrine, Christian Principles, The Jew, O. T. Bible Geography, Music Rudiments, Chorus Training, Public Speaking, Training in Writing for Periodicals.

A special course is arranged for ordained brethren. More than twenty have already arranged to enroll for the Ministers' Department. Special announcement will be made later. Course, Jan. 1-12, 1940.

Student Activities.—Two Student Programs each week, Music Program, Prayer Meetings, Christian Workers' Conference, Young People's Meetings. A course of ten lectures has been arranged for the benefit of students and the general public.

Expenses.—A certain number of books may be rented at a very low rent. Dinners in the basement of the church are free. Tuition for Ministers' Department and the special Sunday School Week, free. Board for ministers, free. Tuition for regular students, \$8.00. Board (Full Time) \$22.00. Board (Except Week Ends) \$18.00.

Faculty.—S. G. Shetler, Principal, Hollsopple, Pa.; Aaron Mast, Belleville, Pa.; Nelson E. Kauffman, Hannibal, Mo.; Elmer E. Yoder, Allensville, Pa.; Paul M. Roth, Maestown, Pa.; Carol Kauffman, Matron, Hannibal, Mo.

Further information may be obtained by writing to the Principal or the Secretary, John A. Thomas, Johnstown, Pa.

John A. Thomas, Secy.

ANNOUNCEMENT

The Lord willing, a two-weeks Bible school will be held at the Maple Grove Church, 3/4 mile north of Atglen, Pa., Feb. 15-28, with Bro. S. G. Shetler as principal. Fuller announcement later. Any one desiring further information may write to Isaac G. Kennel, Parkersburg, Pa.

A STATEMENT

From time to time the Peace Problems Committee sends literature throughout the Church. As a matter of convenience the Sunday-school superintendents' mailing list is used in mailing this material.

Recently several copies of Bro. Horsch's book on "The Principle of Nonresistance as Held by the Mennonite Church" were mailed to each of the superintendents in our eastern conferences. A letter from the secretary of the Peace Committee was to accompany this mailing. Through an error of the Publishing House this letter was not sent. It stated that the booklets were for free distribution. More can be obtained to place a copy in each home by writing to the Mennonite Publishing House, Scottdale, Pa. The book should be in every Mennonite home. In fact, its testimony need not be confined to our own homes. They should be passed on.

The cost to the committee of printing and mailing is about 6 cents per booklet. Individuals or congregations wishing to assist the committee in this work may send their offerings to either the Mennonite Publishing House or to J. C. Frey, General Conference treasurer, Archbold, Ohio, stating the purpose of the remittance. The work of the Peace Problems Committee is quite heavy just now, and generous offerings would be wisely placed with them for their work for the Church.

A. J. Metzler.

In the school of Christ they are the best scholars who continue learning to the last.—Christian Scriver.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 30, 1939

(Herald of Truth)
Established 1864

No. 35

EDITORIAL

"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

So saying, Paul sounded the key-note as to what constitutes the proper use of our conscience. Happy the man who can truthfully say the same thing.

Conscience is the monitor within, placed there by the all-wise God, to tell us what is right and what is wrong. To be a safe guide, it must, like the rest of us, be kept on the altar of the Lord.

Pity the man who disregards the voice of conscience; for that man is like a ship at sea without rudder or compass. In the language of inspiration: "To him that knoweth to do good, and doeth it not, to him it is sin." Again: "He that committeth sin is of the devil."

Notice the two-fold requirement of a pure conscience: "void of offence" (1) "toward God," and (2) "toward men." That means being right with God, giving no unnecessary offence to men. Heb. 12:14. The latter has many applications. Let us not be satisfied with anything short of this standard.

One of the greatest needs of the present time is more consecrated lay men. That is not saying that the average minister can not make improvements along this line; but the greater the number of consecrated lay men there are in any congregation, the more substantial help the ministry will have in their labors, and the stronger the influence in lifting others to a higher plane spiritually.

What was your record on Thanksgiving day? This question refers not merely to the record of your actions but also the record of your thought and devotional life. And after your meditations bring you to a clear conception

of what should be the Christian's record on Thanksgiving day, remember that there are 365 days in the year that call for just that kind of a record. When we reach the end of life's journey, we must all say with Pilate, "What I have written, I have written."

Freedom of conscience is the privilege of every child of God. It often means suffering to maintain it, but so long as our conscience is "void of offence" there is no power in earth or hell that can mar it or take it away. Stephen, in the hour of his martyrdom, prayed the prayer of forgiveness for his enemies and testified, "I see the heavens opened, and the Son of man standing at the right hand of God." Paul, shortly before his death, wrote to his son in the faith Timothy: "I have kept the faith: henceforth there is laid up for me a crown." Maintaining a free conscience, you may not be safe for earth, but you are most certainly safe for heaven and eternal glory. Freedom of conscience is a jewel greatly to be cherished.

High Cost of War.—It is estimated that the present war in Europe is costing the belligerent nations about \$100,000,000 a day. That does not include the wholesale destruction in ships, guns, fortifications, and human lives. If this estimate is correct now, what must be the cost of this deadly conflict after Germany and the allies come to real blows, as did Germany and Poland soon after the outbreak of hostilities and especially after this war becomes a world-wide conflagration. And then to remember that the destruction of money is but a mere side-line as compared with the destruction of human life and character, it makes one shudder to think of what will be the real condition of humanity when the war is over. Yea, verily, "the wages of sin is death"—both here and hereafter.

While the nations are struggling desperately in their preparations to meet

LET US PRAY FOR PEACE

The present turbulent condition in world affairs brings this subject prominently before the minds of all peace-loving people. What is going on in Europe is simply a violent outburst of what there has been in the heart of man ever since the fall of man. Fallen man, being depraved and covetous, resents everything that comes in his way and interferes with his interests. The result is turmoil and strife. If ever there was need for sincere and humble and fervent prayer for peace, and the part of all followers of The Prince of Peace, that time is right now.

1. Let us pray that the individual hearts of all of us may be filled with "the peace of God which passeth all understanding." We delight in quoting, "Great peace have they which love thy law"—but we may not be so enthusiastic over the rest of the sentence: "and nothing shall offend them." Let us pray for the peace of God in our hearts; a forgiving spirit toward our enemies as well as friendship for both friends and foes. When "the love of God is shed abroad in your hearts by the Holy Ghost," then the peace of God fills your souls.

2. Let us pray for peace in every home. Family brawls are not found in homes where the love of God fills the souls of parents and children who have come to years of accountability. It is in that kind of homes that we find

their enemies, let Christian people bring this message to the people in a world of sin and strife: "PREPARE TO MEET THY GOD."

After all has been said that can be said about the cost and the destructiveness of war, there remains the greatest reason why Christian people should have no part in carnal warfare; namely, **Jesus Christ the Prince of Peace forbids it.** Read Matt. 5:38-45; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4; Heb. 12:14.

Philip's daughters "which prophesy" (Acts 21:9). As a rule, family brawls are not long confined to single homes, but sooner or later extend to the relationship in the same community, and sometimes to the congregation of believers.

3. Let us pray for peace in all our congregations. We may not all see all things (even points of Christian doctrine) alike in all details. But if we do not, we ought to go about the matter of seeking an understanding as the children of God, "endeavouring to keep the unity of the Spirit in the bond of peace," and not "bite and devour one another" until we are "consumed one of another." If we would all talk to the Lord under such circumstances, instead of giving one another a (cross) piece of our minds (and tongues), it would not be so hard to find ourselves "in the unity of the faith." We have seen otherwise God-honoring churches and congregations completely fall by the way because they allowed strife to tear them asunder until the unruly tongue tore everything to pieces. Let us pray earnestly for real peace in all of our congregations.

4. Let us pray for peace in our own home communities. And in this we should live as we pray. Our neighbors do not all belong to our own church, but that is no reason why we should not act neighborly toward all of them. "If a man's ways please the Lord, he maketh even his enemies to be at peace with him." "Follow peace with all men; and holiness, without which no man shall see the Lord." "Blessed are the peacemakers: for they shall be called the children of God."

5. Let us pray for peace in our own nation. This suggests the idea to people in the United States that we pray earnestly that our nation may not become involved in war. It is a worthy prayer, in which all lovers of peace should join. But this is only a part of the prayer. Strife between labor and capital, strife between rival labor unions, strife among politicians belonging to the same or opposite political parties, strife between contenders in suits at law, strife among proselyting churches, and numerous other kinds of strife, mar the peace of practically all nations that are not completely under the heel of some dictator—be that dictator a human being, a political party, or a labor faction. This suggests not only the idea of prayer, but also the necessity of laboring to the end that the greatest possible number of people may be brought to Christ the Prince of Peace.

6. Let us pray to the end that the cruel war in Europe may be brought to a speedy conclusion. Not only is that war destructive to everything that is good and right in the countries now torn by carnal strife; but wars, like everything else earthly, are contagious

and therefore liable to spread to other nations. Let us therefore pray for peace, in its real and most far-reaching sense.

7. Let us pray in the spirit of "Thy will be done." In our prayers we should keep free from the spirit of dictating to God what He shall do under existing circumstances. In His infinite wisdom, God knows what is best to permit and what is best to overrule. Again, in His wisdom He often answers our prayers in unexpected ways. And recognizing these things, keeping in mind the fact that God has assured us that He would both hear and answer the petition of faith, let us approach Him "in full assurance of faith," remembering that "the effectual fervent prayer of a righteous man availeth much."

THE COMMUNION

By Franklin R. Herr

For the Gospel Herald.

(Topic discussed at a Y. P. M. held at Millersville Mennonite church Oct. 15, 1939, and afterward written for publication.)

The communion is an ordinance or ceremony by which we commemorate the suffering and death of our Lord and Saviour Jesus Christ. On the night of His betrayal He took bread, gave thanks and brake it and gave unto them (His disciples) saying, "This is my body which is given for you. This do in remembrance of me." Likewise also the cup after supper saying, "This cup is the new testament in my blood which is shed for you" (Luke 22:19, 20).

Thus the phrase, "This do in remembrance of me," is the language of Christ, telling what the communion is for. As the Jewish passover (which is a type of the communion) was instituted that the children of Israel might not forget their deliverance from the bondage in Egypt, so is the communion a perpetual reminder that the body of Christ was broken for our sakes and His precious blood was shed for the remission of our sins.

In Ex. 12:27; 13:8-10 we see how the children of Israel were charged to keep the passover from year to year, and how they were to teach their children the meaning and purpose of it. What the passover was to the Jews, the communion is to us. As the lamb was slain in Egypt, "so Christ our passover is sacrificed for us." As the Israelites were to teach these things diligently to their children, so should we also teach the significance of the communion to our children. As it was needful for the children to have a visible reminder or a memorial of their deliverance in Egypt, so it is necessary for us to have the same to remind us of our great deliverance from the bondage of sin.

Hence our Saviour's admonition, "This do in remembrance of me," means that while we are engaged in this solemn service we should draw in the

wanderings of our minds, away from carnal things, and have our thoughts centered upon Calvary; remembering how that Christ died for the ungodly, how He suffered ("the just for the unjust") how He gave Himself that He might redeem us to Himself, "a peculiar people, zealous of good works." We should remember Gethsemane, when His suffering for our sakes was so great that His sweat was, as it were, great drops of blood falling to the ground; the court room where He was shamefully treated; then Calvary, where He died the awful death, pouring forth the crimson flood which made salvation possible for you and me.

Unity and Fellowship

The communion signifies a common union. There is only one place in the New Testament where this ordinance is called "communion." Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10:16, 17)? We notice in reading the Acts of the Apostles that this service is more frequently called "the breaking of bread." Thus the three thousand who were converted on the day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread" (Acts 2:42). The word fellowship is here used in connection with the breaking of bread, which is the equivalent of communion.

In 1 Jno. 1:7 we read: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In Acts 20:7 we read of how "the disciples came together on the first day of the week to break bread." Thus we should speak of the communion as the fellowship, or common union, of believers with Christ suffering.

Not only is the communion a reminder to ourselves that Jesus died to save us, but it is a testimony to others that we have accepted Him as such; have entered into sympathy with His suffering and are ourselves living consecrated, self-sacrificing lives. "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come" (1 Cor. 11:26).

Symbols of

For a moment let us look at the symbols used in our communion service. First, let us notice the bread. We think first of the blade, then the growing stalk and formation of grains, then harvesting, the separation of grains from the chaff, the removing of damaged grains, then the grinding together of the good grains into flour, the kneading into dough and the baking into bread. What a beautiful and impressive type of the true Christian Church. Therein is typified the birth, growth, purity, and unity of individual members, complete

ly brought together in Christ, separated from the evil without and within, consolidated into the one body and one bread of which Paul speaks. Well did Christ take the bread, so typical of His body of believers and also of His own body of flesh and blood, and say, "This is my body." Well did He take the cup, so typical of His cup of suffering and of the blood which purifies, and say, "This is my blood." These types become all the more real when we remember His words, "Except ye eat of the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day" (Jno. 6:53, 54).

Self-examination

For a moment, may we consider the qualifications of the members who shall take part in the communion. It is the duty of the Church to see that the membership is in the best possible condition for communion. Thus each individual member has a special duty in the examination of self. Hence the Scriptural injunction, "Let a man examine himself, and so let him eat." This is important, because "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself" (I Cor. 11:27-29).

The safest and best way for a man to examine himself is not to measure and compare himself with others (Paul says that such are not wise) but by weighing himself in the balances of God's Word, comparing his walk and conduct, conversation, etc., with its precepts. When our life is in harmony with the Gospel we need not fear to commune.

How Often?

How often shall we observe the communion. Under the Law the passover was to be kept once a year at the same appointed time. Thus Christ ate the passover and instituted the communion which was to be typical of His sacrificial death, then fulfilled the passover by dying upon the Cross, thus sacrificing Himself for the sins of the world. Therefore the requirements of the Law have been fulfilled in Christ. Thus the eating of the passover is not required when we partake of the emblems of the broken body and shed blood of Christ, neither is there any time stated when we should partake of them; but "as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come" (I Cor. 11:26).

A Precious Privilege

We should look at the communion not only as a command but especially to its observance as a soul-satisfying privilege. To be walking in the fellowship of our Lord and of His Saints is the happy privilege of every child of God,

and all who thus walk gladly avail themselves of taking part in the service which typifies this service. "If we walk in the light as he is in the light, we shall have fellowship one with another," and a sinless life is a necessary result.

Lampeter, Pa.

ANSWERING YOUR QUERIES

By Harry Nissly

For the Gospel Herald.

Can a backslider of some years' standing ever come back to where he was before, or ever forget his years of wandering?—An inquirer.

Yes, I am quite sure he can come back, and for this statement I have the authority of the good Book. Read II Chronicles, the 7th chapter, and halt at the 14th verse; also Ezek. 18:27. They are only two promises of many, but good ones. Our Lord is gracious and willet not the death of any soul, whose ear is ever open to the call of sinners or backslider, and whose arm is ever stretched out for their salvation. The backslider not only can come back to the place where he lost his roll (If you have read your Pilgrim's Progress you will know what I mean) but he can go beyond it, to new experiences and to greater power. There is no limit to what may be attained if we place ourselves in the will of God.

Regarding your second question of forgetfulness, I cannot in His name promise this, for it seems to be one of the sad leftovers from a backslidden experience that the cruel memory remains in the human mind if forgotten in the divine. I fear it is a penalty that cannot be side-stepped, though it may and should lead to greater devotion by reason of the greater sin.

I have prayed and talked with many backsliders, but one experience will forever remain with me. He was kneeling at the penitent form and weeping bitter tears that could not seemingly be assuaged. When we asked if he believed that the Lord had taken him back, he said, "Yes," without hesitation, but continued weeping. When asked the reason he added pathetically, "But I can never undo the harm done; can never get back the wasted years; can never forgive myself for my treachery to my Lord." Exactly. There will be scars carried by the hearts and minds through the remainder of the years, the haunting memories of betrayals and denials, the forever-standing evidence of a soul's disloyalty to the Lord who had bought it with His own Blood.

Peter did not spend many hours outside the forgiveness of his Lord. But they were such bitter ones as could never have been erased from his memory. He was only too glad to be able to show added affection and increased devotion throughout his lifetime and to face cheerfully a martyr's death as part atonement for the cowardice of a few brief hours.

What the burden must be like when it carries the memory of many such years one can hardly understand unless one has borne it; yet the Lord is so forgiving that He shares even this burden with those who carry it. Happy the one who has never betrayed; but happy also the one who, ere it is too late, repents and returns.

Lancaster, Pa.

FOLLOW CHRIST, NOT THE WORLD

By W. H. Shoup

For the Gospel Herald.

But ye have not so learned Christ.—Eph. 4:20.

Since personal messages are always beneficial, let the reader ask himself or herself, Am I allowing anything in my life which I have not learned of Christ?

The walk of a believer was in consideration when the apostle penned the words of our text. He referred to the Gentiles, how they walked in the vanity of their mind, in ignorance and blindness of their hearts; but he desired the believers to consider their exalted position through grace, quickened together with Christ; raised up together, and made to "sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6). "I therefore," He says, "beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). "Walk in love," "walk as children of light," "walk circumspectly, not as fools, but as wise redeeming the time, because the days are evil" (Eph. 5:15, 16).

The Gentiles mentioned in our lesson had not learned Christ, and consequently lived like the worldly unregenerated people live. Many have learned forms and creeds and ceremonies, but not **CHRIST**, and they too can, with their profession, do many things that those ought not (and cannot) do who have learned Christ; who have become acquainted with Him as their personal Saviour from sin and all worldliness.

Dear reader, will you consider the course you are taking, the way you are living, the plans you are making, and hearken to the Spirit who may at this moment be waiting to say to you, "But ye have not so learned Christ?"

Paul says that he wrote to warn, "lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:4-8).

Wooster, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

DEUDA NUESTRA A ESPANA

(Our Debt to Spain.)

By Edith B. Kennel

For the Gospel Herald.

In fourteen hundred ninety-two,
Amid the sneers and scorn and shame,
Of those who mocked and ridiculed,
Columbus to the New World came.

It was the queen of Spain, whose heart
Was moved to heed the earnest plea,
And give the funds Columbus sought,
By which to sail the Western sea.

Though others mocked and ridiculed,
And wise men shook their heads in scorn,
She bravely helped him to the last,
And shared the shame that he had borne.

And so a debt of gratitude
To Spain, it is our lot to pay,
'Twas her who aided us to find
The homeland that we love today.

So now while Spain in darkness gropes,
Can we allow her sons to die,
And never help them onward to
That happy land above the sky?

Nay, nay, let us with grateful hearts
Rise up and pay our twice-owed debt;
Help her to find that glory world,
And save her sons and daughters yet.

Tampa, Florida.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(1620 South Thirty-seventh St.)

Dear Christian Friends:—"Train up a child in the way he should go; and when he is old, he will not depart from it." This verse comes to our mind continually when we deal with the children under our care. If a child's own father and mother are unable to train their offspring, what can be expected when a stranger undertakes the task? and that with children whose parents could not get along together, and were very poor examples at best. It is for that reason that we crave an interest in your prayers. We feel that there are many who do remember the work here in their prayers, for one does not find such fine co-operation among workers, and response from children unless that is true. May God ever reward the praying Christians, and the excellent Christian workers.

We have 45 children now, admitting one more tomorrow, and one Nov. 20, which will bring our enrollment to 47. We will need to get more beds for the extras, but the conditions were such that we just could not turn them down. One can hardly realize facts unless one sees conditions as they are.

We took a group of 12 children to a rural mission in the Ozark hills, near

Warsaw, Mo., for programs Sunday, Nov. 12. I wish you could have seen the joy written all over the faces of the children as well as the folks listening to the programs. The church is a little abandoned house belonging to some other denomination which found it unprofitable to them. The work is an outgrowth of a vacation Bible school started by Bro. Protus Brubaker and conducted by Bro. V. D. Miller of this city. Bro. and Sister Miller make the trip (about 100 miles) regularly once a month, and conduct a service in the morning and one in the evening. I here take the liberty to ask that the work there be remembered in your prayers. At the same time the folks at the Lick Creek congregation (Bro. Brubaker's location) sent some canned fruit for the Home. May God bless them.

There is an interesting incident that I can hardly refrain from mentioning. In our local high school—both junior and senior high, there are 1200 pupils. One of the instructors wanted worship service before he takes up the class, and so his room of about 40 pupils pause long enough before their day's work for this service which is conducted by our oldest girl from the Home. She wears her devotional covering by her own choice when she reads and feels that she gets a blessing out of it. I asked her what attitude the children take, and she said they are very nice, and that it is no burden to her. It was the first time, but praise God He has given her courage. She is the only Mennonite in her class, and does not come from Mennonite parentage. She was converted since she is at the Home. Does welfare work pay? A mother of two children that we had here was converted during the recent revival meetings. She came in contact with the Mission through the Home. Now she is able to have her children with herself, and wants to be a Christian. Does welfare work pay? Many more such things could be mentioned, but I shall not take the time.

Last evening, Nov. 14, Sister Swartzendruber and I took the five oldest girls to the home of a shut-in, for cottage prayer meeting. Four of them sang several songs, as well as the entire group. We all felt that God was there, and pray that the messages that were brought may bear fruit.

We praise God for donations that are coming in for the proposed isolation ward. It proves that our prayers are being answered. We trust that God in His own time will help with the raising of sufficient funds and also the building.

May God richly bless you and keep you.

Yours for the "little ones,"

A. Lloyd Swartzendruber.

Nov. 15, 1939.

God pity the man that pities himself.—E. M. Yost.

Hutchinson, Kans.

(Mennonite Mission)

Dear Gospel Herald Readers, Greetings in the Master's Name:—Sunday, Nov. 5, there were five little girls and a man of 84 received into church fellowship and in the evening we had our communion services with Brethren Joe Hartzler and Leroy Zook in charge.

We are indeed grateful to the West Liberty brethren who made it possible for us to have the floor laid, sanded, and varnished in our spare bed room, and when some of our brethren saw the improvements they advised and promised us the money to finish the front bed room and hall. We also want to thank those who sent donations from Canton, South English, and Kansas City. May God richly bless every one in our prayer.

Last week we received a nice assortment of provisions from Peabody.

Sunday, the children gave a missionary program of recitations. Special music and talks were given by the young people.

Monday evening Bro. C. C. Culp from Michigan brought us an inspiring message to a well filled house.

I was very glad to have my parents Bro. and Sister Amos Weaver and family from Iowa, to spend a week end with us. We welcome visitors at any time.

Continue to pray for the lost in Hutchinson.

In the Master's Service,

Nov. 21, 1939. Mary Weaver.

Iowa City, Iowa

(803 Roosevelt Street)

Dear Christian Friends:—Again we have many reasons to rejoice, and to be glad for the blessings we have through Christ. As we look around and see those who are less fortunate than we, it makes one feel more thankful for what Christ has done for us. There is a young crippled man just next door. He is twenty-two years old and has always been crippled. He can't walk at all but with the aid of crutches he gets around. Our hearts have often gone out to him and longed that we might do something for him. And now since we have the new church close we have the privilege of taking him to Sunday school. Bro. Hobbs takes him in the car. Then with the aid of one more they carry him into the church. This indeed is very touching. What a blessing that we can walk. He enjoys going to Sunday school as he can't read. It is interesting to hear him tell how he enjoys going and how it gives him something to think about.

On Oct. 8 Bro. and Sister Hobbs were called back home to Fort Wayne, Ind. to the death of Mrs. Orman Hobbs, Bro. Hobbs' twin brother's wife. They arrived home again on the evening of

Oct. 13. During Bro. Hobbs' absence, Bro. W. S. Gingerich preached for us in the morning, and in the evening Bro. Edward Diener; both from the Daytonville congregation. We appreciated both messages.

During the month of October we received two barrels of nice fruit and vegetables from Archbold, Ohio. We feel very grateful to them for their interest and kindness shown to the work here.

On Oct. 29 a group of young men and women from Manson congregation gave us a program in song. This was enjoyed by all. The attendance that day was 215. Also a group from East Union brought us messages in song on the night of Nov. 5. Both programs were very good. We now enjoy and appreciate some of our old hymns more, since we have learned something about the author and history of these hymns.

Sunday, Nov. 12, we were privileged to partake of the communion. Our prayer is this service may mean more to us each time as we think of that which Christ has suffered for us. During this service there were two reinstated. May God give them victory and grace to go all the way with Him.

Every second Tuesday of each month we have services at the Old Ladies' Home. So again Tuesday evening, Nov. 14, we had this happy privilege. We always enjoy and look forward to this meeting. The mission congregation provided them with a good thanksgiving dinner.

We are looking forward to the Thanksgiving program which will be held at the Iowa City Mission this year Nov. 30.

For sometime we have been working to start a week-day Bible school. At the present time the enrollment is nearly completed. If present plans carry, we will start on Wednesday, Nov. 29; then each Wednesday following. A good interest is being shown and many have expressed the desire to attend. Most of them were in our summer Bible school and enjoyed it so much they want to attend our week-day Bible school also.

We wish to praise God and thank each one who so kindly helped along in the work here. Your support by prayer and financial help have all been appreciated. But in a place of this kind there are always needs arising and confronting us, and in the past year because of building the new church the offerings for the work have not been so large. This has caused us to run a little behind, and as winter is coming on with the coal bin getting low we must again look to God, "from whence cometh our help." We are thankful to state that a man in the city has donated a ton of coal to the church and for the Home. So again God will supply.

Nov. 22, 1939. Irene Detweiler.

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings of love in the Master's name. We have approached another Thanksgiving season and we feel very grateful to our Creator for all the rich blessings both temporal and spiritual we have received. May we continue to cry aloud with the Psalmist David, "O magnify the Lord with me, and let us exalt his name together," (Psa. 34:3). We as workers desire to live an exemplary life with one united effort in winning souls for His Kingdom. We are very thankful unto the Lord for a land of freedom where we can worship Him and help to spread the Gospel to the lost without any fear.

Our attendance at Sunday school has fallen off during the past five weeks; some through sickness; others because of indifference. We crave an interest in your prayers that the parents may become willing to send these children to the Chapel for Sunday school as well as children's meeting.

Our Tuesday evening cottage prayer meeting is very helpful to us in getting into the homes and handing out the Word to those parents who do not come. We receive a great inspiration as testimony is expressed at our weekly prayer meeting. We are glad for unity, as unity helps to strengthen the cords and helps build up the weak places.

Let us have that secret prayer life as shown by the apostle Paul "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Continue to pray and hold us up to the throne of God.

For His cause,

Nov. 23, 1939. A. Nissley Rohrer.

SOUTH AMERICAN WEEKLY NEWS LETTER

(October 18, 1939)

Dear Friends at Home, Greeting:—Last week the missionaries at Pehuajo were getting ready to take care of the twenty-five fellow missionaries and workers who are to meet here for a four-day conference beginning Oct. 17. We aimed to have all material needs planned and provided for before the beginning of conference, so that everyone may be present in all the sessions. The basement of the church is partitioned off to accommodate sleeping quarters for fifteen persons, with adequate space for a kindergarten room. Kindergarten was suspended, and we use the room for dining. We put several cots upstairs in the church gallery, and moved things around in the mission home and clinic department to provide places for sleeping. The preparation also included unpacking conference dishes, making menus, and purchasing food. Two

ladies are cooking and serving our meals for us.

In this part of the preparation we greatly miss the very efficient leadership of Sister Shank, who because of illness could not participate. She was moved from her room in the mission home into a more private place in the clinic. Prayer is being made for her, and we hope the Lord will see fit to strengthen her body so that she may be able to attend some of the sessions of Conference.

Almost all of our expected guests arrived, and we are now beginning the second day of a great spiritual feast. Paul Penzotti, Argentine representative of the American Bible Society, is with us. Last evening he preached on the subject, "Why I Am a Christian." The evening meetings are for the public. A large group of people were out, and we pray that God's Spirit may stir their hearts to a serious consideration of this question. In the morning and afternoon sessions we are studying the primitive churches and their work, through the book of Acts and the Epistles, also the Sermon on the Mount, together with a number of other themes. Then we have sectional meetings in which various problems are discussed.

It is raining this morning, and appears as though we may have rainy weather during the Conference. With the exception of Sister Shank, all missionaries and workers are enjoying good health. We ask that the Church at home join us in prayer for her complete recovery. "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:15).

Sincerely,

Selena N. Gamber.

WEEKLY LETTER FROM AFRICA

Mugango Mission
October 17, 1939

Dear Friends:—During the month of September the activities of the Mugango Station were somewhat at a standstill. We had planned to go on a local leave but because of international developments we cancelled our trip. There was no school, and only a few were staying in the native village. This reduced problems on the mission compound; however, Satan was not at a standstill but his presence was felt stronger than ever in our community.

At the beginning of September, one Sunday morning we heard heathen songs coming from a near-by village. When we opened Sunday school we noticed that our little boys were absent. Only three boys were in a class that averages about 25. Later in the day we heard that about 45 or 50 were circumcised according to the heathen custom. For four weeks these boys were free to do anything they desired, and truly Satan had a free hand in their lives.

(Continued on page 748)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

STANDING AT THE DOOR

Standing at the door and knocking
Is the Saviour Christ the Lord.
Lo, the Son has long been walking—
Hast thou room for Him adored?

Lo, He will unto thee enter
If your house is cleansed within.
He is Christ the Heav'nly Mentor
And He scorns to live with sin.

Let the guest-room be made ready
For thy Saviour Christ and King.
Be thou firm and be thou steady
When you do Him inward bring.

Once within your home new-furnished
He will give you joy to see
Heav'nly regions, happily burnished
With the light of Deity.

—A Friend.

MARRIED TO A DRUNKARD

Daily as we go up and down the streets of our towns and cities we see whisky, gin, ale, beer, and liquor signs of various sizes and kinds flaming in our faces. Beautiful manhood and womanhood are seen inside the windows of the places where these signs hang above the doors, or are painted on the windows. In years gone by, the accursed liquor was sold behind curtained windows and screened doors—away from the public eye, but, alas! today it has become so common, and so tolerated, and apparently so little hated that multitudes drink it in full view of the public eye. But with all this, liquor has the same cruel, yea, damnable effects that it had in years gone by. God help the people to get their eyes open and see where America is sending her young folk, and what the future will mean if this continues.

The following article was printed many years ago and we do not know the author, but we feel like reprinting it and are praying that it may have a restraining influence on many and save some from the pangs that this poor woman suffered:

Married To a Drunkard

She suddenly rose in the meeting and spoke as follows: "Married to a drunkard! Yes, I was married to a drunkard. Look at me! I am talking to the girls." We all turned and looked at her. She was a wan woman with dark, sad eyes, and white hair placed smoothly over a brow that denoted intellect.

"When I married a drunkard, I reached the acme of misery," she continued. "I was young, and oh, so foolish. I married the man I loved, and who

professed to love me. He was a drunkard and I knew it—knew it, but did not understand it. There is not a young girl in this building that **does** understand it, unless she has a drunkard in her family; then, perhaps, she knows how deeply the iron enters the soul of a woman when she loves and is allied to a drunkard, whether father, husband, brother or son. Girls, believe me when I tell you that to marry a drunkard is the crown of all misery. I have gone through the deep waters, and I know. I have gained that fearful knowledge at the expense of happiness, sanity, almost life itself. Do you wonder that my hair is white? It turned white in a night—'bleached by sorrow,' as another said of her hair. I am not forty years old, yet snows of seventy winters rest upon my head, and upon my heart,—ah! I cannot begin to count the winters resting there," she said, with unutterable pathos in her voice.

"My husband was a professional man. His calling took him from home frequently at night, and when he returned, he returned drunk. Gradually he gave way to temptation in the day, and was rarely sober. I had two lovely girls and a boy." Here her voice faltered, and we sat in deep silence, listening to her story.

"My husband had been drinking deeply. I had not seen him for two days. He had kept away from his home. One night I was seated by my sick boy; the two little girls were in bed in the next room, while beyond, was another room into which I heard my husband go as he entered the house. That room communicated with the one in which my little girls were sleeping. I do not know why, but a feeling of terror suddenly took possession of me, and I felt that my little girls were in danger. I arose and went to the room; the door was locked. I knocked on it frantically, but no answer came. I seemed endowed with superhuman strength, and, throwing myself with all my force against the door, the lock gave way, and the door flew open. Oh, the sight! The terrible sight!" she wailed out in a voice that haunts me now; and she covered her face with her hands, and when she removed them she was whiter and sadder than ever.

"Delirium tremens! You have never seen it, girls; God grant you never may. My husband stood beside the bed, his eyes glaring with insanity, and in his hand a large knife. 'Take them away!' he screamed. 'The horrible things; they are crawling all over me. Take them away, I say!' and he flourished the knife in the air. Regardless of danger, I rushed up to the bed and my heart seemed to stop beating. There lay my children, covered with their life-blood, slain by their own father. For a moment I could not utter a sound. I was literally dumb in the presence of this terrible sorrow. I scarcely heeded

the maniac at my side—the man who had brought me all this woe. Then I uttered a loud scream, and my wailings filled the air. The servants heard me and hastened to the room, and when my husband saw them, he suddenly drew the knife across his throat. I knew nothing more. I was borne senseless from the room that contained my slaughtered children and the body of my husband. The next day my hair was white, and my mind was so shattered that I knew no one."

She ceased. Our eyes were riveted upon her wan face, and some women present sobbed aloud, while there was scarcely a dry eye in that temperance meeting. So much sorrow, we thought, and through no fault of her own. We saw that she had not done speaking, and was only waiting to subdue her emotion to resume her story.

"Two years ago," she continued, "I was a mental wreck; then I recovered from the shock, and absorbed myself in the care of my baby. But the sin of the father was visited upon the child, and six months ago my boy, eighteen, was placed in a drunkard's grave; and as I, his loving mother, stood and saw the sod heaped over him, I said, 'Thank God, I'd rather see him there than have him live a drunkard,' and I went to my home a childless woman on whom the hand of God rested heavily.

"Girls, it is **you** I wish to rescue from the fate that overtook me. Do not blast your life as I blasted mine; do not be drawn into the madness of marrying a drunkard. You love him! So much the worse for you; for, married to him, the greater is your misery because of your love. You will marry him and then reform him, so you say. Ah! a woman sadly overrates her strength when she undertakes to do this. You are no match for that great demon Drink, when he possesses a man's body and soul. You are no match for him, I say. What is your puny strength beside his gigantic force? He will crush you, too. It is to save you, girls, from the sorrow that wrecked my happiness, that I have unfolded my history to you. I am a stranger in this great city. I am merely passing through it, and have a message to bear to every girl—never marry a drunkard!"

I can see her now as she stood there amid the hushed audience, her dark eyes glowing and quivering with emotion, as she uttered her impassioned appeal. Then she hurried out, and we never saw her again. Her words, "fitly spoken," were not without effect, and because of them, there is one girl single now.—Herald of Light.

There are a lot of people in our day who can not tell any difference between religion and refinement.—Paul Erb.

Your very appearance is a testimony for or against yourself.—W. H. Shoup.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Dec. 10, 1939.—Matt. 11: 16-30.

REACTIONS TO THE GOOD NEWS

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:28-30.

Introductory.—Though Christ was unequaled as a miracle-worker, as a preacher of righteousness, and as a sympathizing friend, the self-righteous Pharisees hardened their hearts, closed their eyes to the truth, and rejected both Him and His message. The lesson before us is a graphic word-picture of such people; both they that lived in the days of Jesus of Nazareth and they who are living among us today. It is well that we have the message from Jesus of Nazareth and not from a mere man. After John had sent two of his disciples to Jesus to get from Jesus' own lips the answer to the question, "Art thou he that should come, or do we look for another?" He pointed to His own works as the answer to the question, and then proceeded to shed the light of truth upon the enemies of the Son of God.

1. **Rebuke for Unbelieving Critics (16-19).**—After rehearsing the undoubted evidences that Jesus was indeed the Messiah of Scripture He begins to tell what He thinks of His unbelieving critics. He likened them to a set of children saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." He then proceeds to point out to them their characterization of John the Baptist; who because of his temperate life was accused by them of having a devil. Also because Christ "came eating and drinking" they accused Him of being "a man gluttonous, and a winebibber, a friend of publicans and sinners." Had they been open to the truth, they would have recognized in both John the Baptist and in Jesus meritorious qualities which they might well pattern after, but they were not after the truth. They, having a great big beam in their own eyes, were seeking for a mote in the eyes of John the Baptist and Jesus of Nazareth. There is nothing so unreasonable as blind prejudice.

2. **Christ's Judgment upon Wicked Cities (20-24).**—Jesus then turned His attention to the wicked cities that claimed superior light but excelled even heathen cities in wickedness. He named Chorazin, Bethsaida, and Capernaum, where many of His mighty works had

been done, and then reminded them that there was less excuse for them than there was for the heathen cities of Tyre and Sidon and Sodom and Gomorrah; telling how they would long ago have repented in sack-cloth and ashes, had they seen these mighty works. This reminds us that today the most degraded cess-pools of vice and wickedness are not found in heathen countries but in cities found in the most civilized countries. If you want to find places of concentrated and heinous heathenism, you will find them, not in Asia and Africa so much as in America and in Europe. The greatest sin that man can commit is that of sinning against better light.

3. **Babes in Christ Receiving Revelations (25-27).**—Volumes might be written on this subject, but we will content ourselves by quoting one verse from the language of Jesus: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." Read Matt. 18:1-4 as a further illustration of what Jesus was here teaching.

4. **The Gracious Invitation (28-30).**—Continuing His talk to and for the benefit of the meek and lowly, Jesus extends a gracious invitation to every

one seeking for light and for salvation. The desire for rest is common to all mankind; only different people seek different places to find such rest. Some seek it in the theater, some in the gambling den, some in the saloon, some in the circus; and still others, in greater desperation, seek to find rest by putting an end to their own lives. But Jesus offers us something here that is infinitely more effective than any mere human device known to man. "Come unto me," He says. There is nothing so soul-satisfying, nothing so restful to the soul, nothing so Spirit-uplifting as that of a meek and lowly position at the foot of the Cross. "Learn of me," is the gracious invitation. Paul had the proud distinction of sitting at the feet of Gamaliel, but it is what he learned at the foot of the Cross that made him the mighty man of God. Moses was "learned in all the wisdom of the Egyptians," but it was the instructions of a godly mother that finally brought him favor and friendship with God and made his name a household word throughout the civilized world.

The first lesson to learn of Him is how to be "meek and lowly in heart," which is sure to bring "rest unto your souls." Do this and, contrary to what the world would have you believe, you will find that it is true, as our Saviour said, "My yoke is easy, and my burden is light." Thank God for the glorious rest in the bosom of our Saviour.—K.

BIBLE MEETING TOPIC

POINTS OF INTEREST FROM THE EPISTLES—CHRISTIAN ARMOUR (Jr.).—Eph. 6:1-18

Topic for December 10

MOTTO

"Put on the whole armour of God."

OUTLINE STUDY

I. The Names given the Christian Armour.

1. Armour of light.—Rom. 13:12-14.
2. Armour of righteousness.—II Cor. 6:7.
3. The Armour of God.—Eph. 6:11.
4. Its special parts characterized.
 - a. Girdle of truth.—Eph. 6:14.
 - b. Breast-plate of righteousness.—Eph. 6:14.
 - c. Breast-plate of faith and love.—I Thess. 5:8.
 - d. Shoes of peace.—Eph. 6:15.
 - e. Shield of faith.—Eph. 6:16.
 - f. Helmet of salvation.—Eph. 6:17; I Thess. 5:8.
 - g. Sword of the Spirit—the Word.—Eph. 6:17; Heb. 4:12.
 - h. Effectual use of the Spirit and Word—prayer.—Eph. 6:18-20.

II. Mighty Spiritual Weapons and the Battle.

1. Through God.—II Cor. 10:4.
2. The good fight of faith.—I Tim. 6:12.
3. A good warfare.—I Tim. 1:18; II Tim. 4:7; Rom. 8:13; Col. 3:5.
4. The devil and his evil allies.—Eph. 6:11, 12, 16.
5. The world dominated by Satan.—I Jno. 2:15-17; 5:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Strong."
2. Spiritual Battles to Fight.
 - a. With our own flesh.
 - b. The mind.
 - c. Suggestions from the worldly.
 - d. Customs of worldly associates.
 - e. False doctrines.
 - f. Temptations.
3. The Armour and Weapons to make Victory Sure.

For Seniors.

1. The Christian's Conflict.
2. The Christian's Spiritual Equipment.
3. Facing the Issues of Conflict.

PERSONAL THOUGHT

In what is my strength? "Finally my brethren, be strong in the Lord."

SEED THOUGHTS

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph trod;
By faith they like a whirlwind's breath,
Swept on o'er ev'ry field;
The faith by which they conquered Death
Is still our shining shield.

On ev'ry hand the foe we find
Drawn up in dread array;
Let tents of ease be left behind,
And onward to the fray;
Salvation's helmet on each head,
With truth all girt about,
The earth shall tremble 'neath their tread,
And echo with their shout.
—Jno. H. Yates.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

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Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, NOVEMBER 30, 1939

Field Notes

The congregation at Belleville, Pa., enjoyed an inspirational song service on Sunday afternoon, Nov. 19, under the leadership of Bro. J. W. Yoder of Huntingdon, Pa.

Last week was spent by the Line Lexington, Pa., congregation in a series of meetings with Bro. John S. Hess of Lititz, Pa., as evangelist.

Bro. Milton Brackbill of Paoli, Pa., is to be the instructor in the Bible conference at Westover, Md., Dec. 7-10. Nonresistance has a prominent place on the program. G. M. H.

Bro. D. D. Troyer of Goshen, Ind., spent Sunday, Nov. 19, with the congregation worshipping at the Mennonite Mission in Detroit, Mich., conducting communion service.

At this writing Bro. James Bucher of Upland, Calif., is conducting a series of meetings at the Bank Church near Harrisonburg, Va. The meetings are scheduled to close Dec. 3.

A brother writes us from Denbigh, Va., under date of Nov. 24: "Bro. John R. Mumaw, in revival meetings at the Warwick River Church, is bringing us soul-stirring messages each evening."

The Lord willing, a series of meetings is to be held, some time in December, at the Clinton Frame Church near Goshen, Ind., with Bro. Ray Yoder of Wakarusa, Ind., in charge as evangelist. T.

December 10-24 is the time set for a series of meetings at Mt. Joy, Pa., in charge of Bro. Park Book of Soudersburg, Pa. The prayers of God's people in behalf of these meetings are much desired.

The fifty-third month-end Bible meeting at the Mennonite Mission in Columbia, Pa., is scheduled for Saturday evening and all day Sunday, Dec. 2 and 3. Speakers: John H. Mosemann, Milton Brackbill.

The fourth Bible conference of the Mennonite Church at Steelton, Pa., is to be held Saturday evening and Sunday, Dec. 16 and 17, with Bro. J. Irvin Lehman of Chambersburg, Pa., as the principal speaker. I. E. M.

An ordination service was held at Masontown, Pa., on Sunday afternoon, Nov. 26, when Bro. F. J. Townsend was ordained a deacon. May the Lord bless him, and the congregation which he has been called to serve.

Bro. Ray Shenk of Cottage City, Md., closed a series of meetings at the Mennonite Mission (white) in Harrisonburg, Va., on Sunday evening, Nov. 19. There was good interest, and a number of people came out on the side of the Lord.

General Conference Reports.—In answer to several inquiries we wish to state that the full report of General Conference, including addresses and committee reports, is now in type, ready for

the press, and we hope to be able to send it out in the near future.

A Sunday school meeting is planned D. V., to be held at Gingerich Church, Lebanon Co., Pa., on Saturday evening and all day Sunday, Dec. 2 and 3. Speakers: Bros. Park Book and Melvin Bishop. Evangelistic meetings are planned for the following two weeks. U.

Among recent visitors in the Publishing House are the following: Paul Burkholder and family and Grandma Groff, Lancaster, Pa.; Sara L. Rush, Kathryn D. Fretz, Perkasi, Pa.; Ella L. Ruth, Souderton, Pa.; Lucy Landis, Chambersburg, Pa.; Herman Brunk and family, Newport News, Va.

Sunday School Secretaries should send their orders for quarterlies not later than the first week in December (earlier if convenient) to the Mennonite Publishing House. This will enable us to mail them early in December, as the Post Office objects to heavy shipments of quarterlies during the week just prior to Christmas. C. B. S.

Good interest is reported from the meetings at Pinto, Md., last week, in charge of Bro. E. F. Hartzler of Marshallville, Ohio. Because of the peace conference at the Stahl Church near Johnstown, Pa., the all-day Thanksgiving program was postponed till Sunday, and a large part of the Pinto congregation attended the peace conference.

As noted in the letter from Schellsburg, Pa., Bro. Charles Shetler was ordained to the ministry to take charge of the little but growing flock at that place. May the Lord richly bless both the shepherd and the flock at that place. Bro. Shetler takes the place of Bro. Hiram Wingard, who has devoted a number of years to the care of the congregation at Schellsburg.

The Sharon congregation near Plain City, Ohio, is expecting a Bible conference and song practice Nov. 26-Dec. 3, in charge of Bro. Edward B. Frey of Archbold, O. The old building having been destroyed by fire, the meeting is to be held in a nearby Baptist church, where the congregation is holding its services while the proposed new building is under construction. A. K.

The farewell meeting at the Groffdale, Pa., Mennonite Church, Nov. 19, was largely attended. Brethren Enoch Zook of New Wilmington, Pa., and Simon Gingerich of Wayland, Ia., were among those in attendance. The meeting was arranged for the satisfaction of relatives and friends of Bro. Merle and Sister Sarah Eshleman prior to their leaving for a term of service in Tanganyika, Africa. A. S. H.

A brother writes us from North Lima, Ohio: "We had a fine missionary day yesterday (Nov. 19). Around \$115 was raised by the children of the North Lima-Midway congregations through quarters and mite boxes. The adult offering amounted to about \$105." Bro. David Steiner, one of the ministers in that community, was expected to serve at the Britton Run, Pa., Thanksgiving service, Nov. 23.

Christmas Carols.—This is the title of a new collection of Christmas songs, just off the press, compiled by Bro. J. W. Yoder of Huntingdon, Pa. It is a collection of seventeen favorite songs, the last one an original song, words and music, by Bro. Yoder. The book may be had by sending to the compiler, J. W. Yoder, Huntingdon, Pa., at the following rates: Single copy, 10¢; per dozen, 75¢; per hundred, prepaid, \$5.

A very interesting, and we trust profitable, peace conference was held at the Stahl Church near Johnstown, Pa., on Wednesday evening and Thursday of last week. Workers turned out in goodly numbers from Altoona, Pinto, Springs, Masontown, Scottdale, and communities farther away. The house was crowded, especially during the afternoon and evening services. The rest of the week was taken up in a Bible conference, with Brethren E. M. Yost of Greensburg, Kans., and Aaron Mast of Belleville, Pa., serving as principal instructors.

The committee on industrial relations, appointed by General Conference, held their first meeting at the Stahl Church near Johnstown, Pa., on Friday of last week. Meeting conjointly with them were Brethren O. B. Ulery of Springfield, Ohio, and C. W. Boyer of Dayton, Ohio, members of the Brethren in Christ Church, who are serving their church in a similar capacity. The two churches represented hold identical views concerning the problems arising from Labor Unionism; there being several vital Christian principles involved which both churches feel must be maintained.

The Executive Committee of the Mennonite Publication Board were welcome visitors at the Publishing House on Monday and Tuesday of last week. These brethren—Simon Gingerich of Wayland, Iowa; D. D. Troyer of Goshen, Ind.; O. N. Johns of Canton, O.; and Lewis Martin of Harrisonburg, Va., together with Brethren A. J. Metzler and C. B. Shoemaker of the Publishing House—were in session as a committee on Monday afternoon and Tuesday, looking after the interests of the Publishing House and the distribution of sound Gospel literature. Their presence here is always welcomed by the body of workers in the House.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings:—Our evangelistic meetings began Oct. 29, with Bro. E. S. Garber of Nampa, Ida., as the evangelist. These meetings were preceded by an all-day spiritual life conference, with a full house in attendance. The Word was preached with power, not shunning to declare "all the counsel of God." The meetings closed Nov. 9. There were several re-consecrations and a number under conviction that wouldn't yield.

Bro. Leroy Cowan and family of Birch Tree, Mo., have moved into our midst. We surely enjoy their presence with us. He has preached several sermons for us, which were appreciated and strengthening. He preached for us this Sunday evening, using Song of Solomon 2:15 for a basis for his remarks, which were very much enjoyed by all present.

Young people's meeting was held with the Albany congregation on Armistice Day, Nov. 11, and was largely attended. It was said there were 700 present. The program was very fitting in the interest of our young people, admonishing them to study the Word of God in times of peace to be fortified should this nation get into war.

Bro. E. S. Garber is holding meetings for the Molalla congregation at present.

Bro. Milo Stutzman is holding evangelistic meetings for the Fairview congregation at the present.

Bro. M. S. Zehr of Pigeon, Mich., has been holding meetings for the Harrisburg congregation. He also expects to visit all the other Mennonite congregations in Oreg.

Remember us in your prayers in the far West.

Nov. 13, 1939.

Cor.

Hopedale, Ill.

Greetings to all Herald Readers:—On Sunday evening, Oct. 1, Bro. D. G. Lapp of Roseland, Neb., was with us and preached an impressive sermon.

On the evening of Oct. 8, we were happy to have with us members of the Metamora congregation who had charge of the program.

On Oct. 29, baptismal services were held at which time 8 young souls were received into the Church.

On the afternoon of Nov. 5, the men's chorus of sixteen voices of the Science Ridge congregation of Sterling, Ill., gave a program in song to a large and appreciative audience.

On Sunday, Nov. 12, communion services were held at this place, at which time a goodly number partook of the sacred emblems. Bro. Niles Slabaugh of Kokomo, Ind., was with us and assisted in the services; also preached in

the evening. If present plans are carried out, the children will give a missionary program on the evening of Nov. 19.

Nov. 14, 1939.

Cor.

Farmerstown, Ohio

Greetings in the Master's Name:—Sunday, Nov. 12, was a record day at this place, when 92 were present for Sunday school and preaching services. The largest previous attendance, since Sunday school was started about two years ago, was 70.

The large attendance is accounted for by the presence of two carloads of friends from Archbold, Ohio, who were made responsible for a large part of the service. Bro. Phil Frey brought the message. Text, Acts 1:11. A quartet composed of Fern and Betty Frey and Helen and Lois Nafziger gave a number of selections.

On Sunday, Nov. 5, Bro. Isaac Zuercher of the Kidron congregation delivered the sermon.

Nov. 14, 1939.

Ross L. Gerber.

Adair, Okla.

Dear Herald Readers, Greeting:—This morning, Nov. 17, we are enjoying the blessings of God, both natural and spiritual. We are having a nice rain, and the meetings at our Pryor church have just started. Bro. S. S. Hershberger is the evangelist. The Sunday school work in the Adair field is coming along nicely. Attendance and attention are both good.

Sister Rhodes who was one of the first of the Sunday school converts, has been asked by another school district to take charge of the Sunday school there. We miss her and her help very much in our work, but feel that she is doing God's will where she is working. Will you who know the worth of prayer pray with us that God will bless her and her efforts, and that she may ever be true and faithful?

As it is again drawing near the Christmas season, we are wondering if some of our kind Christian friends will make it possible for us to treat the children. We still feel grateful to our heavenly Father for the way He led in this work last Christmas season. We received candy, toys, and cash from several different places, and received just what was needed. We feel sure that God will again put it into the hearts of some to help. Will you pray that God may have His way with you and us, that we may all be true to Him?

We are looking forward to Thanksgiving time, when we expect a Gospel team from Hesston. A program and special singing are always very much enjoyed by our Sunday school people. They never tire listening to Gospel stories.

Our address now will be Baldwin Miller, Pryor, Okla., R. 2, instead of Adair, Okla.

(Continued on page 748)

Miscellaneous

THIS I KNOW

I do not know why Jesus chose
To suffer and to die,
Why He should leave His blissful home
To rescue such as I;
But this I know, within my soul,
Salvation He did bring;
He gave to me a brand new song,
And now His praise I sing.

I do not know just why it was,
That Jesus loved me so;
That for my guilty, sin-stained soul
His precious blood did flow;
But this I know, that in His blood
My sins are washed away,
And in His love my hungry soul
Is feasting day by day.

I do not know how much He groaned
When in Gethsemane;
How into blood His sweat-drops turned,
'Tis more than I can see;
But this I know, that not in vain
Did Jesus plead that day;
The Father heard, the Spirit came
To lead me in the way.

I do not know just what it cost
My Saviour, and my Lord;
To die upon the cruel tree
And thus His grace afford.
But this I know, the price was paid,
My soul He did redeem;
With His own blood He purchased me,
O praise His holy name.

I do not know just how He felt
When thorns did pierce His head;
When Him they scourged, and spit upon,
Then mocking words they said;
But this I know, that Jesus bore
Those cruel things for me;
And, through His love He did it all
My guilty soul to free.

—Immanuel Missionary.

IN DEFENSE OF BOOKS

Writing in his recent volume entitled *In Defense of Letters*, George Duhamel, the brilliant Frenchman, while admitting that books are at the very foundation of civilization, expresses a fear that "the two great windmills of communication," the radio and the cinema, will crowd out the book. These modern mechanical contrivances have their place, but they cannot take the place of the printed word. He makes the clever observation that reflection is impossible and incompatible with the cinema and the radio, but that it belongs to the reading of the book.

The lure of the radio set has become so general and so persistent that in many homes the book and the very art of reading are crowded out. I think every college graduate would surely admit that more than one-half of the radio programs are of such inferior character as to be of no educative or cultural value. What intelligent mind can be interested in the blatant repetition of advertising nostrums or the eternal jazz of the music-hall band?

Older than the radio windmill is the daily and the Sunday newspaper, both

deadly enemies of solid reading and meditation. The good is an enemy to the best. Wendell Phillips wrote many years ago: "It is a momentous, yes, a fearful truth that the millions have no literature, no school, and almost no pulpit but the press. Not one in ten reads books. But everyone of us poisons himself every day with a newspaper. Every drop of our blood is colored by it. Let me make the newspapers, and I care not who makes the religion or the laws."

Never were truer words uttered. The radio and the daily press are in league to produce superficial judgments, intolerance and a totalitarian state of mind which is mental slavery. The newspaper habit is as great an evil as the drug habit. If long indulged in, it puts the mind asleep.

Not the pulpit, but the Sunday newspaper is the opium of the people. Facts and fancies can be shoved into the mind like books into a bag. But the bag has gained nothing. It only bulges. The larger the newspaper and the more frantic the reader, the greater the vacancy of the intellect. Our great dailies count forty pages every morning and some people devote an hour or more to wade through it all. But the result is nil. That is why yesterday's newspaper is of no value except to wrap packages in!

The cinema and the radio also have a universal appeal because they require no thought. Charlie Chaplin's antics produce laughter in Denmark and in Japan alike. The Esquimaux and the Chinese look into the back windows of Chicago with equal interest. It requires no high school education to turn the dial to "Amos and Andy" or to sit for hours watching the latest comics on the silver screen.

Dr. Rajah Manikam, one of the Indian delegates to Madras, expressed the opinion that "the American public has gone crazy on pictures and radio, with the result that many of them might be described as semiliterate."

How can we cultivate anew the passion for books and reading? To do this there should be real bookshops in every small town and a library in every home, so that we may return to the golden age of American culture when around the center table, father and mother and all the children gathered to read books. As I see it among clergy and laity, old and young, we need a revival of the art of reading. It always has been, and is, the root of culture.—Dr. S. M. Zwemer, in *The Presbyterian*.

THE BREASTPLATE OF RIGHTEOUSNESS

By Margaret Pursley

For the Gospel Herald.

In verse 11 of Ephesians 6 Paul says, "Put on the whole armor of God," and then goes on to enumerate the various pieces. This is the armor for our Chris-

tian warfare. It might also be called the vesture God has given us to wear when serving Him—which should be all the time.

In the Old Testament God instructed the Israelites as to how to build the Tabernacle and gave instructions as to who the priests were, what their work was, and so forth. Among other things He described piece by piece the vestment of the priests when they were offering sacrifice and doing other services unto the Lord. While not all of these pieces correspond with those named in Ephesians, they can be compared. The priest's robes were just to be worn during special service and were tangible while our Christian armor is to be worn at all times and is intangible.

Naturally speaking, the breastplate is a defensive weapon. A breastplate of righteousness is our defensive weapon against the wiles of our soul's enemy, Satan. The first thing that is necessary before this armor is of any use to us is to know within ourselves that our heart is right with God. "For if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

Righteousness is that uprightness, equity, and justice in dealing which ought to be between man and man and it is holiness of life and conversation.

First let us find out what some of the characteristics of a righteous person are.

"The wicked borroweth and payeth not again; but the righteous showeth mercy, and giveth" (Psa. 37:21).

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment" (Psa. 37:30).

"The lips of the righteous feed many; but fools die for want of wisdom" (Prov. 10:21).

"The desire of the righteous is only good: but the expectation of the wicked is wrath" (Prov. 11:33).

"The righteous considereth the cause of the poor; but the wicked regardeth not to know it" (Prov. 29:7).

"The mouth of the righteous man is a well of life: but violence covereth the mouth of the wicked" (Prov. 10:11).

It is always easier to do something if we have a pattern or guide to go by. So it is in the Christian life. Our pattern for righteousness is our Lord and Saviour, Jesus Christ.

Because Christ was perfect, we as His disciples want to strive for that perfectness in life, conversation, dealings with others and everything which makes Him so that today we can look to Him as the flawless example.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matt. 5:48).

What is the value of righteousness? In the time of Lot and Abraham, just ten righteous people could have saved the city of Sodom from destruction.

Lot, because he lived for God, was spared.

Because Job was a righteous, God-fearing man, Satan said that God had a hedge around him.

The mission of the Church is to seek and save the lost. How can we do it if we preach one thing and then turn right around and contradict it by living an unrighteous life? Oftentimes the most can be accomplished where the least is said. Under the law, if a person failed in one point, no matter how trivial it may have seemed, they were guilty of the whole law. So it is today. The world watches us much more closely than we suspect. If there is the tiniest defect in our lives, they are sure to notice it and overlook all that is good. It may be inconsistency in dress or speech. I think that that is what the world looks for closest—inconsistency along any line. An unsaved person once remarked that he thought that the Mennonite Church disapproved of dancing. When told our position about dancing he replied that he'd seen a person who belonged to the Church at a place of public dancing. So often the whole Church is condemned just because of one unrighteous person.

Not only does the world see these defects but also the weaker ones within our own Church. We all know from experience that it is hard to give up some things and that different ones have different points of temptation. A very common excuse is that a certain person does so on Sunday and not on week-days. Especially is this true on the question of dress.

We do not know who is looking up to us as an example or who is going to judge the Mennonite Church by our lives and actions, so it behooves us to use Christ as our example and pattern our lives thus. After all, are we not responsible if we are the cause (or partly the cause) of a brother's failure? Paul said he wouldn't do anything that would offend his brother even though it didn't hurt him.

Not only is righteousness of value in our life as seen by others, but also if we wish for success in our Christian life.

"But to him that soweth righteousness shall be a sure reward" (Prov. 11:18).

"The Lord is far from the wicked; but he heareth the prayer of the righteous" (Prov. 15:29).

"The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16). How much can be accomplished through prayer!!!

We are better equipped to serve God and can expect His presence with us if we put on this breastplate of righteousness. If we live right we can depend on Him at all times and know that He will keep us.

"For thou Lord, wilt bless the right-

eous: with favour wilt thou compass him as with a shield" (Psa. 5:12).

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

"For the eyes of the Lord are over the righteous, and his ears are open to their prayers" (1 Pet. 3:12).

There are two kinds of righteousness, but that of God is the only true kind. Self-righteousness is the reason so many people don't come to the Saviour. "For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God" (Rom. 10:3).

Outward righteousness is of little value if what's underneath doesn't correspond. "Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28).

A certain person once attended a religious song service given by a very talented quartet. She afterward remarked that the service was spoiled for her because the singers could hardly wait until they could get outside and smoke.

"Blessed are they that keep judgment, and he that doeth righteousness at all times" (Psa. 106:3).

Aurora, Oregon.

PROFANITY DRESSED UP IN SUNDAY CLOTHES

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

More than seventy-five percent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: "What the deuce," "dickens," "darnit," "gosh," "golly," "heavens," or "for heaven's sake," "for goodness' sake," "goodness," "goodness gracious," and "gee." There are many more which could and should be mentioned but these will suffice to justify our subject. "The deuce" is the lowest throw of dice in gambling, hence the expression, "what the deuce" is the language of the gambling den. In later use it means "devil." Therefore when you say "What the deuce" you are really saying, "What the devil." (See Webster's New International Dictionary.) Any Christian using this word after reading this message is surely gambling with his soul. "Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an inoffensive expression." In other words it becomes in this treatise, "Profanity dressed up in Sunday clothes." "Darn," according to Funk and Wagnall's Practical Standard Dictionary means "to damn." "Dern," often substituted for "darn," is the Scotch form and means

"hidden, dark, drear, something concealed." Why use it?

Webster defines "gosh" as a substitute for God used in oaths. Therefore if we use this word we transgress the second commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). I have heard Christians put the two together, saying, "gosh darn it," whereas they were actually saying, "God damn it." "Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh, heavens" or "for heaven's sake," which is much worse, for it gets closer to God and His throne. "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:22). Webster says that the phrases "for goodness' sake" and "goodness gracious" refer originally to the goodness of God. Jesus said, in Luke 18:19, "None is good, save one, that is, God."

"Gee," commonly spoken of as slang, is listed in Webster's Dictionary with a capital letter and said to be "a form of Jesus used in minced oaths." Men who are authorities on etymology have traced these words to their origin. All disputes on words are settled by consulting the dictionary. How then can there be any gainsaying with reference to the above assertions?

"And now, brethren, I wot that through ignorance ye did it" (Acts 3:17) and that very few have been guilty of "presumptuous sin," and therefore we hope and pray that this little ray of light on the subject may help many to reverence the name of Jesus and God. "And thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

But someone may say, "I don't mean it that way when I use those words." I gladly grant that very few mean it that way, but it is just as true that many unsaved people who use the name of God in vain do not mean it but do it from force of habit. A number of unsaved persons whom I have spoken to about cursing have humbly apologized with the words, "I'm sorry, I didn't mean it that way." However, this does not enter into the second commandment, which says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." We take it in vain whether we dress it up in Sunday clothes or speak plainly. Dear Christian friend, I'm sure you would not use these expressions if you considered what you would be saying in speaking them out

plainly. Certainly you would never think of taking the precious name in vain.

"Jesus, Wonderful name,
Sweeter than all the world to me,
Jesus, ever the same,
Now and through all eternity."

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

Some one asked me, "What can I say then, if I can't use any of these words?" It is said that the average person has a vocabulary of only three or four hundred words and some have placed the figures much lower than this. There are, however, 400,000 words in the English language and I dare assert that ninety-five per cent of them would be safe to have on your lips when you are dying.—The Evangelical Beacon.

PRAYING FOR PEACE

By Walter H. Hershey

For the Gospel Herald.

When reading the Herald of Nov. 16, 1939, I came across the article, accepted and published by the Gospel Herald, written by Orrie Yoder, Oyster Point, Va., on "Should we Pray to be Kept out of the War."

I was surprised that any one should raise that question, and more surprised at the way it was answered. If we were to accept his point of view and not pray for peace, lest we pray against the plan of God, what could we pray for, without perhaps doing that same thing?

Does not the Word of God, itself teach us (I Tim. 2:2) to pray "for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty?" and also in the Lord's Prayer, we are taught to pray "Thy will be done on earth, as it is in heaven." Surely there is no war in heaven. When Jesus was born the angels sang "Peace on earth, good will toward men."

I think the Christian should always pray for peace; and especially so in time of war and threatened war. It would seem strange that we are not to pray for one of the fundamental principles of the Mennonite Church.

He says that "It was through suffering and persecution that Israel was born a nation for God." If I understand history correctly, the only times when Israel was a godly nation were when they had leaders who worshipped God.

One cannot see thus far how the severe persecutions of the Christians in Russia, has promoted the Kingdom of God.

Lancaster, Pa.

SENSIBLE ADVICE

The other day, when glancing over the news items, our attention was attracted to this headline: "Grand Jury Goes Far Afield to Correct American Habits." Our curiosity was aroused, and here are a few things that we read:

"One of the tendencies that it involved is the turning of our nights into periods of intense amusement, so-called, and excitement, whereas our nights should be times of study, rest and relaxation. We look to these amusement places for relaxation, when, in reality, by the very nature of the case, our nervous tensions are increased and intensified because of the lack of proper rest hours. We need the public curfew as well as certain home regulations pertaining to the hours of the night. Truly, we Americans are overlooking the hour known, through all the ages, as bedtime." . . . "Parents and guardians of youth should seek to have the whole household at home and in bed at more decent hours. We believe that, should this be carried out, our courts would have less occasion to look into the conduct of our citizenry—both old and young."

There were a number of other things mentioned of a similar nature, which made interesting reading. The reporter gave this information in rather a light vein, but in this he simply reflected the general frivolous tendency of the present time to make light of sacred things. If such advice were handed out, not only by occasional grand juries but also from the pulpit, from the lecture platform, and in home and school; and then taken seriously and put into practice, we would notice a substantial improvement in the morale of the people in present-day America.

MISSIONS

(Continued from page 741)

When the four weeks were ended, again on a Sunday, the fathers and families of these boys had a feast to celebrate. During the Sunday school and church services, we could hear beating of drums, singing of heathen songs, and people talking and laughing as they passed close by the church. We were unable to close the windows and doors of our church to hinder the noise from entering, because our windows and doors only openings in the walls and no window-panes. During this celebration the people drink beer, dance, feast, fight, and young boys beat their mothers, and probably many other things that have not as yet come to the ears of the missionaries.

The above took place among the Waruri people who live in the Mugango district. Also during the same month two believers from the Luo Tribe had their lower teeth removed according to the Luo customs. We are endeavoring to teach the doctrine of separation to these people and to have our people take a definite stand for Christ. However, it is hard for our people to break away from these customs and especially when demands are made upon these

young believers by their heathen fathers and mothers.

Oh, the load these people are carrying—under bondage—sold under sin—but thanks be to God for the unspeakable gift that sets men free. He is able to save to the uttermost—praise His name.

Sincerely,

W. Ray Wenger.

CORRESPONDENCE

(Continued from page 745)

We invite anyone of like faith to come and worship with us.

Nov. 17, 1939. Baldwin Miller.

Leetonia, Ohio

Dear Herald Readers, Greetings:—Another Thanksgiving season is here, and we are reminded of the daily benefits heaped upon us by a loving heavenly Father.

For some time it has been felt that there is need of a definite program of teacher training, both for the young folks on whose shoulders the teaching program of the Church will eventually rest; and also for those now working in that capacity who would profit by a clearer understanding and deeper appreciation for the great work of teaching God's Word. Accordingly, a committee met and arranged for a course of study for this work.

Then on Sunday evening, Oct. 8, Bro. Wm. Detweiler and family, of Orrville, Ohio, were with us and Bro. Detweiler delivered an inspiring sermon on the theme, "Mad for Christ's sake." He pointed out the need of the Church to awaken and get out of the "lukewarm" stage, and get on fire for God.

The following Wednesday evening we met at the Church and the following classes were organized: a class in Bible study, with Sister Esther Yoder as teacher; two classes in Teacher Training; adult class, led by Bro. S. A. Yoder; young people's class, led by Bro. Walter Oswald; and a class of Juniors, taught by Sister Ella Bauman, taking up mission study.

After the first meeting, it was found that Monday evening is more convenient for most of the people, besides using less fuel to heat the church; so the meeting is now held each Monday evening. Some time is spent by the entire group in song service and prayer before the class work is taken up. We are glad to report that interest is good, and we feel that it will be a definite blessing to all of us.

On Oct. 29 we had the pleasure of having Bro. Roy Otto, wife and two children and Alta Otto, all of Springs, Pa., with us for the morning service. Bro. Otto's message was much appreciated.

Bro. M. C. Lehman of Goshen, Ind., gave a short talk on Missions at our Bible study meeting, Oct. 30. Again on Nov. 12, Bro. and Sister Lehman were

present with us, Bro. Lehman bringing a message on Matt. 5:8, "Blessed are the pure in heart, for they shall see God."

On Nov. 19, the Lord willing, we expect to observe Missionary Day, at which time the children will bring the returns from the Junior Investment. We are looking forward to having Bro. Wm. Lauver and daughter Mary Lou of Johnstown, Pa., for that service, as Bro. Lauver is scheduled to bring the message to us.

Remember us in your petitions to the Throne.

Nov. 17, 1939.

Cor.

Lyman, Miss.

(Gulfhaven congregation)

The Lord has indeed been good to us in every way, having blessed us all with good health, abundantly supplying our needs temporally and spiritually.

Bro. Hallman, our bishop, of Tuleta, Tex., came into our midst the first of the month and preached seven sermons for us. As a result of the meeting six young boys confessed Jesus as their personal Saviour.

On Sunday, Nov. 5, we had our communion service with 41 partaking. This service was very impressive and a great blessing to us.

Bro. Fred Gingerich of Oregon was with us and preached the communion sermon which was much appreciated.

We appreciated Bro. Gingerich's visit and want to invite other ministers to visit us as they come South.

Our congregation is growing spiritually and each one is ready to take his place in the Lord's work.

May the Lord richly bless and lead in His service that many lonely, sad sin-sick souls may find Him and that His own may continually watch for the Lord's return.

May we so live that our hearts may be in tune with His divine will.

Yours in His service,

Nov. 18, 1939.

L. S. Yoder.

La Junta, Colo.

(East Holbrook Church)

Greetings in the Name of Jesus:—At this Thanksgiving time again we feel like saying with David, "Blessed be the Lord who daily loadeth us with benefits, even the God of our Salvation." Not only can this be said of the temporal needs, but much more our spiritual. Our Sunday school enjoyed a missionary program this morning. The children brought their earnings and savings. They really found joy in giving.

Bro. David Costillo of Chicago Menonite Mission is beginning a series of meetings with the Spanish people at Cheraw, where Bro. Will Nunemaker has labored for a number of years. Will you pray that impressions and decisions will be made for Christ among these people?

Our communion has been announced

to be held Dec. 10 and on Dec. 17 plans are made, if the Lord wills, to take the voice of the Colorado churches and ordain a bishop to assist in Bro. J. A. Heatwole's district. May the will of the Lord be done in this very important matter.

Yours in His service,

Nov. 19, 1939.

Bert Snyder.

Schellsburg, Pa.

Dear Herald Readers:—It has been a while since you heard from this congregation. On Sunday, Nov. 12, we had our communion services. We had with us Bro. I. K. Metzler and Bro. Chas. Shetler. Bro. and Sister Shetler at this time changed their church letters from the Kaufman Church to the Schellsburg Church.

On Sunday afternoon, Nov. 19, was the ordination service, at which time Bro. Chas. Shetler was ordained to the ministry at Schellsburg. May God bless him abundantly in this work, that many souls may be won into His kingdom. The church was well filled with brethren and sisters from different congregations in the Johnstown district, Martinsburg, and Accident, Md.

Nov. 20, 1939.

Ruth Weyant.

Roseland, Nebr.

Readers of the Gospel Herald, Greetings:—From Nov. 8 to 11, Bro. Peter Kennel of Shickley, Nebr., and Bro. Warren Eicher of Milford, Nebr., conducted Bible Normal at this place.

On Nov. 19, our congregation held its annual missionary program.

Bro. and Sister Gross of Doylestown, Pa., are visiting relatives here, which are Bro. D. G. Lapp and wife, also Bro. Isaac Gross and wife.

The weather here continues mild and very dry.

Pray for us.

Mrs. Lydia E. Schiffler.

Nov. 20, 1939.

Milford, Nebr.

(East Fairview congregation)

Young people's literary society was organized Oct. 6.

Bible conference was held on Oct. 22-25. Different subjects were ably treated by the brethren, Wm. R. Eicher, L. O. Schlegel, and Fred Reeb.

Baptismal services were held Nov. 5 at which time twenty-one young souls sealed their vows with water baptism.

Communion services were held Nov. 12 with almost the entire congregation partaking.

Missionary Day was observed Nov. 19 with appropriate program.

Though the crops were short again this year, we know of none lacking food or raiment. May the God who has so abundantly blessed us help us to be content therewith. Pray for the work here that faith, hope, and charity may continue to abide.

Nov. 21, 1939.

Cor.

Freeport, Ill.

* Dear Herald Readers, Greetings.—We have much for which to be thankful. The Lord has been good to us, and we thank Him for the spiritual and temporal blessings we enjoy.

We will observe a praise and thanksgiving service on Thursday, Nov. 23.

Nov. 1-12 a series of evangelistic meetings were conducted by Bro. S. J. Miller of Pigeon, Mich. In connection with his sermons he gave a Bible study, using a chart showing the various dispensations. There were 4 confessions and a number of reconsecrations, and we trust all have received great blessings from the many inspiring sermons.

On Nov. 19 we observed our annual all-day missionary day. Bro. Harold Zehr of Fisher, Ill., was the principal speaker at all sessions.

Nov. 21, 1939.

Lucille Gingrich.

Tiskilwa, Ill.

(Willow Springs congregation)

A friendly greeting to all the Herald readers:—At our annual business meeting, Sept. 16, we reorganized our S. S. Supts. Howard Eigsti, William Kaufmann; Chors., Elmer Hartzler, Lois Ringenberg; Treas., Joseph Eigsti.

On Oct. 22 our congregation observed the communion, which was so vividly presented to us by Bro. C. A. Hartzler.

Sunday, Nov. 19, we had an all-day observance of Missionary Day. After the noon intermission the Primary Department under the leadership of Sister Alma Kaufmann gave an interesting program. This was followed by a number of songs by the Willow Springs chorus directed by Bro. E. I. Culp.

Bro. C. Warren Long of the Peoria congregation was present and gave the closing address on, "Does City Mission Work Pay?" or, "The Open Door of our Cities." Many open doors are in the city of Peoria, but the laborers are too few. Bro. Long gave a number of touching incidents relating to the conversion of those who had been out in gross wickedness and sin. He also brought with him from his congregation living witnesses, in the persons of Bro. Camiel Schoonaert and Sister Pauline Charles, both of whom gave interesting testimonies of the power of God in redeeming their souls. An offering was taken for the General Mission Fund.

The Lord has again blest us with an abundant harvest of corn, which has been gathered into the storehouse, for which we are grateful, as well as for the many spiritual blessings we enjoy.

Nov. 21, 1939.

F. I. S.

Lusts of the Flesh:—Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.—Galatians 5:16, 17.

AN ARDENT WISH

By Isaac R. Herr

For the Gospel Herald.

May we be strengthened in obedience, in resignation, in submission, in service, in devotion to the only true and wise God, the only blessed Potentate, King of kings and Lord of lords. May we seek to stand on the vantage ground of truth and move in the direction of our homegoing in Christ Jesus; for the end thereof will be blessed, glorious, and full of rejoicing forevermore.

May our faith and trust be living and real. By resting in God He can rectify unfriendly, unfair, and uncalled for conditions. He can turn the slackness of brethren and sisters in their communion and fellowship with us, not only in the work-days of the week, but as well on Sunday into a condition of true fellowship and helpfulness. He can turn for us a proud, haughty, contemptuous look of scorn, given us without cause; he can turn for us stubborn and resistful circumstances, into blessings that will redound to us in lasting benefits and blessings in Christ Jesus that in the fulfillment of our hopes and prospects we will be rejoicing with unceasing joy.

He can strengthen us each day as we throw ourselves unreservedly upon the altar of God, praying that we may live honestly, hurt nobody, render to everyone his dues every day of our lives—first to the Fatherhood of God, rendering obedience by living a sanctified and a purified life in Jesus Christ our Saviour the remainder of our days. This is the way of holiness, which is comprehensive, broad, and inclusive enough to embrace whatever is needed in living a fully rounded out Christian life and character; and, secondly, render our dues to the brotherhood of man by being, living, and real to them in the observance of the Golden Rule, doing unto others as we would be done by. We love our neighbor as we love our own soul in not having it lost, nor having our neighbor's soul lost as far as our intercession will be real and practical to them in their salvation.

Lancaster, Pa.

SIN

That word ought to be written in a paragraph, a page, a book by itself and written in blood. What sin is I know not; I only know that when God would mark the heinousness of sin, no adjective could be found sufficiently energetic but one borrowed from sin itself; and He describes it as "exceeding sinful." I only know that over the whole earth, and in all the depths of Hell, sin is the only thing which God abhors; the only object which the absolute, essential, quintessential Love hates with absolute, essential, quintessential hatred; ex-

claiming in tones of imploring deprecation, "Oh, do not this abominable thing that I hate." I only know that if God has a government, sin is treason against that government; if God is holy, just, and true, sin defies and outrages these perfections. As the tenderest of fathers, God yearns in ineffable compassion over His children; but sin arms those children and arrays them in horrible revolt against this adorable Being—causing Him to use the language of a parent who, finding all entreaties vain, turns from his unnatural offspring, and seeking some lonely spot, pours out his griefs there, making rocks and vales vocal with his complaints, as in anguish he cries, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Richard Fuller.

SPECIAL MEETINGS

Harleysville, Pa.

Report of the Third Sunday School meeting held at the Saltord Mennonite Church, Harleysville, Pa., Nov. 11, 12, 1939.

Program and Speakers.—Devotion (Eph. 2), Rein Alderfer; How to Maintain a Living Testimony in These Times, Abram Risser; Hearty Co-operation Between the Minister, the S. S., and the Home, Harry Shreiner; Buried, Hidden, and Undeveloped Talents, Menno Souder; Devotion, Elias Landis (Eph. 6); What Constitutes Faithfulness and Ability in II Tim. 2:2, E. W. Kulp; The Responsibility of the Sunday School Teacher, Risser; Counting the Cost Early in the Making of a Christian Home, Prov. 31:10, Shreiner; S. S., Shreiner; Every Church Member's Obligation to the S. S., Risser; Devotion, (Rom. 8:1-7), Jacob Moyer; Importance of Reverence in God's House, Risser; Spiritual Life—(1) How Obtained; (2) How Retained; (3) How Lost, Shreiner; Question Period, J. C. Clemens; Devotion (Rom. 12), Enos Wismer; Children's Meeting, David High; What Does the Church Require of the S. S., Shreiner; Sermon (Esther 4:14), Risser.

Moderator, Rein Alderfer.

Thoughts Gleaned.—God has placed us here to maintain a living testimony. This is possible through being Spirit-filled witnesses, upholding standards of righteousness, going about doing good. If the minister, the S. S., and the home have been built upon the foundation, as God intended, and will heartily co-operate, God will manifest His power. Faith lays hold of divine commands; love reduces them to practice. Ability to teach God's Word includes: (1) practical knowledge of God's Word; (2) assurance of own salvation; (3) willingness to live exemplary lives; (4) knowing what we are teaching; and (5) have love of God shed abroad in our hearts. The Master teacher felt His responsibility by being moved concerning the needs of the people and doing His task at the proper time (while it was day). The family altar and industry have a large part in the ideal Christian home. We should make money serve us, and not become the servants of money. Whether our place is to make inspection that the Church is protected against Sanballats, to teach, to be members of the class, to pray, or to give, we should fill this place well. The thought of God's presence will stir us to greater reverence. Spiritual life is obtained by faith—acceptance of living water; retained by occupying; lost by unfaithfulness. The Church requires of the S. S. (its members) (1) experi-

ence of salvation, (2) look to Word for illumination, (3) be consistent. Has the Architect drawn His plans in vain for our lives?
Secretary.

Hubbard, Oreg.

Report of the Spiritual Life Meeting held at the Hopewell Church near Hubbard, Oreg., Oct. 29, 1939.

Organization.—Mod., Lewis Landis; Chor., Mrs. Melvin Wolfer.

(Forenoon)

Devotion by Will Bond; John 16 read.

Subject: "Suggestive Improvements in Our Evangelistic Efforts," by LeRoy Cowan. If we are to succeed we must be open to the leading of the Spirit and then go! with haste and steadiness.

Sermon, by Ernest Garber, text, Rev. 1:5, 6. Subject, "Ye Are Washed." If Christ has washed with His blood, we are kings and priests and will reign with Him. We will be tempted, but we are kings of our own lives.

(Afternoon)

Devotion, by Clarence Kropf. Seven Needs of the Spiritual Life.

Repentance, by O. W. King. "All have sinned;" repentance the only way of turning. Faith, by Vernon Kauffman. "Without faith it is impossible to please God."

The Indwelling of the Holy Spirit, by Marcus Lind. Our spirit must have constant association with the Holy Spirit; this gives us victory, spiritual discernment, guidance, and power for service.

True Discipleship, by Timothy Strubhar. Self-denial and cross-bearing are very essential.

Bible Study and Meditation, by Dewey Yoder. All scripture is given by inspiration and therefore is profitable. We must meditate to get the riches of scripture.

Prayer. Speaker absent.

Activity and Service, by Jonathan Zook. Activity promotes growth. I am one member of the body of Christ. If I wither away the body is crippled.

"Christian Liberty in Experience," by Ernest Garber. God is the author of liberty. Only a very small sin takes liberty away.

(Evening)

Devotion (John 15:1-14), recited by Robert Powers, followed by prayer.

"God's Promise to a Spirit-filled Life," by H. A. Wolfer. The Holy Spirit in our life directs every movement of our life and God can bless and use us to His glory.

A Living Testimony, by Bill Sharer. We must manifest strength if we would draw others higher.

Sermon, by Ernest Garber. Subject, The "Musts" of the Gospel. God deals by choice and not force, but there are some musts if we accept His plan.

(1) Must have faith; (2) Must be born again; (3) Christ must increase and we must decrease; (4) Must worship in spirit and in truth; (5) Must suffer persecution; (6) Must give account.
Secretary.

MY SOUL, BE ON THY GUARD

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the vic'try won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain thy crown.—Geo. Heath.

Married

Newcomer—Becker.—On Nov. 18, 1939, Bro. Enos E. Newcomer and Sister Mabel P. Becker, both of Millersville, Pa., were united in marriage at the home of the officiating bishop, Bro. Christian K. Lehman. May they be blessed through life with great joy and happiness in serving Him.

Kreider—Hostetler.—On Sunday afternoon, Oct. 15, 1939, at the home of the bride's parents, Bro. Don Kreider of Wadsworth, Ohio, and Sister Elda Hostetler of Harper, Kans., were united in marriage, Bro. Gideon G. Yoder officiating. May the blessing of the Lord richly abide with this union.

Gehman—Weaver.—Bro. Isaac Gehman of the Indiantown, Pa., congregation and Sister Barbara Weaver of the Goodville, Pa., congregation were united in holy matrimony Nov. 18, 1939, at the home of the officiating bishop, Bro. Amos S. Horst of Akron, Pa. May the Lord bless them, and make them a blessing.

Yoder—Cooper.—On Sunday afternoon, Oct. 29, 1939, Bro. Sanford A. Yoder and Sister Shirley Cooper, both members of the South Union congregation near West Liberty, Ohio, were united in marriage at the home of the bride's sister, Bro. Marion King officiating. May God bless them with a happy life of service for Him.

Martin—Gehman.—Bro. Jonas Samuel Martin of Quakertown, Pa., and Sister Edith Helen Gehman, of Quakertown, both members of the Swamp Mennonite Church near Quakertown, Pa., were united in marriage Nov. 22, 1939, at the home of the officiating minister, Melvin A. Bishop, Blooming Glen, Pa. The Lord bless this union for His glory.

Driver—Weaver.—In the evening of Oct. 25, 1939, at the home of the bride's parents, Bro. and Sister H. D. Weaver, Bro. Justus Shank Driver of Springdale congregation near Waynesboro, Va., and Sister Virginia Marie Weaver of the Lindale congregation near Harrisonburg, Va., were united in marriage by Bro. J. R. Driver, uncle of both bride and groom. We wish them the blessings and guidance of the heavenly Father.

Obituary

Keim.—Josiah J. Keim was born Oct. 16, 1855; died in his home at Salix, Cambria Co., Pa., Nov. 14, 1939; aged 84 y. 28 d. He was baptized and received into the Mennonite Church fifty-six years ago and was a faithful member until death. He was first married to Rebecca J. Meyers who passed away. His second marriage was to Susan B. Miller, who also passed away. The third marriage was to Laura W. Weaver whom the Lord also called home. The fourth marriage was to Maude E. Naylor who survives. He is also survived by 1 sister and other relatives and friends. Bro. Keim was a very faithful attendant at Sunday school and Church. Funeral services were conducted in the home by S. G. Shetler and in the Weaver Church by Sanford G. Shetler, Hiram Wingard, Alex. Weaver and S. G. Shetler. Interment in the Weaver Cemetery.

Unzicker.—August, son of Peter and Katherine Unzicker, was born near Morton, Ill., Sept. 25, 1849; died at the home of his son (S. E. Unzicker), Roanoke, Ill., Sept. 27, 1939, after an illness of seven weeks; aged 90 y. 2 d. On Dec. 20, 1870, he was united in marriage with Elizabeth Birkey. To this union were born 7 sons and 6 daughters. He was preceded in death by his wife, 3 sons (Daniel, John, and August), also 2 daughters (Emma and Elizabeth). There remain 4 sons (Oscar and Peter of Low Point,

Samuel E. of Roanoke, and Julius of Morocco, Ind.), also 4 daughters (Mrs. Val Springer of Foolsland, Mrs. Frank Welts of Cazenovia, Mrs. Prosper Heppard of Roanoke, and Mrs. Andrew Ulrich of Shellyville), 64 grandchildren, 116 great-grandchildren, 1 brother (Julius of Foolsland), and a host of other relatives and friends. He accepted Christ in his youth and for the past eleven years held his membership in the East Bend Mennonite Church of Fisher, Ill. Funeral services were conducted at the Roanoke Mennonite Church with J. A. Heiser of Fisher, Ill., in charge. Text, Psalm 23. Burial in the Roanoke Cemetery.

Conrad.—Jacob J., son of Jacob H. and Katie Conrad, was born in Wayne Co., Ohio, Feb. 21, 1899; died Nov. 11, 1939; aged 40 y. 8 m. 9 d. He was united in marriage to Mary E. Gerber of Lawrence Co., Pa., Dec. 22, 1920. To this union 4 children were born (Wilma, Helen, Warren, and Harold). Father and 1 brother preceded him in death. He is survived by his loving companion, 4 children, mother, 1 brother (Daniel Conrad of Columbiana, Ohio), 1 sister (Mrs. Fanny Reshley of Crawfordsville, Ohio), 6 uncles and aunts, 11 nephews and nieces, with many other near relatives and friends. In his youth he accepted Christ as his Saviour and Lord and united with the Oak Grove Mennonite congregation, where he remained a faithful and obedient member, always interested in the activities of the Church in advancing the cause of Christ. In his affliction and suffering he was very patient and resigned to the will of God. Services were conducted by the brethren, Wm. G. Detweiler and J. S. Gerig. Texts, Psalms 121 and 37:25.

"Father, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling,
Thou didst now thy crown obtain."

Burkholder.—Joseph Anker Burkholder was born near Newville, Pa., Sept. 28, 1863; died Nov. 13, 1939; aged 76 y. 1 m. 15 d. He united with the Diller Mennonite Church in early manhood. He was ordained deacon about twenty years ago. Retiring from farming, he moved to Newville, from where he frequently walked to Church, a distance of five miles, often walking home again after the service. About 18 months ago he met with an accident necessitating the amputation of a lower limb, which happening so late in life was very severe and exhaustive to his constitution. Taken from hard labor and strenuous activity, his very enjoyment, to days of confinement and suffering, the adjustment naturally would be tedious and irksome. Nevertheless our brother learned to walk fairly well with crutches and attended services as opportunity afforded. He attended Church the last Sabbath of his earthly life. How little did we think, as he went about shaking hands, even talking to the little babe but a few months old, that his day of departure was just beyond the night. An infant son preceded him in death fifty-one years ago. Surviving are his wife, 2 sons, 4 daughters, 21 grandchildren, and 4 great-grandchildren. Funeral services were held at the Rearick funeral parlor, Nov. 16. Burial at Diller Mennonite Cemetery. Text, Psalm 26:8, S. E. Vance and W. F. Charlton officiating.

Conrad.—Anna, daughter of Christian and Barbara (Earnest) Conrad, was born near Wayland, Iowa, April 27, 1865. There were 5 sisters and 3 brothers in her family that grew to manhood and womanhood on the parental farm located northeast of Wayland. It was on this farm that she was born and lived practically all her life. While in the community of Berne, Ind., she was converted and was baptized and received into church fellowship on May 26, 1889 by S. F. Sprunger who was then pastor of the Mennonite church at that place. Later she transferred her membership to the Eicher Mennonite Church near Noble, Ia., where she was a faithful member at the time of her death. For the last twenty-eight years she kept house for

her brother Isaac on the old homestead. For some time she knew her health condition was serious and made preparations accordingly. However she was able to attend to her household duties until Saturday morning, Nov. 4, she failed to rise at the usual time and did not respond to her brother's call. Upon investigation he found her on her bed of repose in a seemingly unconscious state, having suffered a paralytic stroke in the early hours of the morning. She was left speechless and was never again able to greet the members of her family and neighbors who came to her bedside. She died Nov. 12, 1939; aged 74 y. 6 m. 15 d. Her parents and a brother (Joe) preceded her in death. She leaves her 4 sisters and 2 brothers (Mrs. Mary Torrance, Washington, Ia.; Mrs. Judith Wittwer, Ft. Wayne, Ind.; Sarah, Isaac, and Samuel, Wayland, Ia.; and Lydia, wife of Samuel Schindler, Ft. Wayne, Ind.); 10 nieces, 6 nephews, and many other relatives and friends to mourn their loss. The funeral was held at Eicher Mennonite Church conducted by Simon Gingerich and Willard Leichty, ministers of the Sugar Creek Church, because of the absence of the pastor of her church. Text, Psalm 16:6. Interment in the Sommers Cemetery.

Barge.—Frank Kreider, son of Jacob and Maria (Kreider) Barge, was born near Strasburg, Pa., Sept. 10, 1871; died at his home near Sterling, Ill., Nov. 4, 1939; aged 68 y. 1 m. 24 d. As a young man he came to Sterling in the spring of 1893. In 1906 he was united in marriage to Sister Lillie, daughter of the late Henry K. and Emiline Mellinger. To this union 4 sons were born (Henry M., Loren R., Frank E., and Willard J.). Soon after their marriage they began farming, and he continued in this occupation until the time of his passing. He was held in high esteem among his neighbors and friends. He carried with him a jovial disposition and was able to look on the bright side of things. Even when it was learned that he was stricken with an incurable disease, it did not break his spirit, and he began to make plans for his home going. Their home is one among the beautiful ones, and the generosity of the home is in keeping with the beautiful. Neighbors and friends always found it a congenial place to visit, and to share in the hospitality which was so abundant. The pastor often felt that here he had found a little bit of heaven. This home was not without its sorrows, but they were borne with Christian fortitude, with an understanding that they were in harmony with the divine will of the heavenly Father. He was not unmindful of the most important things in life. As a young man he confessed Christ as his personal Saviour. In 1907 he with his wife united with the Science Ridge Mennonite Church, in which fellowship he continued until death. He was active in all the affairs of the Church and took a keen interest in all of her activities. He was always ready to be used in whatever capacity he could render acceptable service. In the passing of Bro. Barge, the community is losing a fine neighbor, the Church a devout servant of the Lord, and the home a faithful and devoted husband and father. And here we can say with the wise man, "A good name is rather to be chosen than great riches." Those who survive him are his wife and 3 sons (Loren, Frank, and Willard). Henry M., the eldest of the sons, preceded his father in death June 4, 1925. Three brothers and 1 sister also survive (Isaac, Mrs. Chris Zimmerman, Witmer, Ira, and Milton) all of Lancaster Co., Pa. Funeral services were held at the home and at the Science Ridge Mennonite Church, when a very large number of relatives and friends gathered to pay a last tribute of respect to their friend whom they had learned to love. The services were in charge of Bro. A. C. Good, assisted by Bro. A. H. Leaman. Text, II Tim. 1:12. Interment in the family lot adjoining the church.

Assurance of hope is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.—Ryle.

MENNONITE BOARD OF EDUCATION

The Executive Committee of the Board of Education decided that the next annual meeting will be held at Goshen College Feb. 15, 1940, beginning at noon. In compliance with action taken at the last Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of Board Meeting.

D. A. Yoder, Pres.

ANNOUNCEMENT

Mennonite Bible School of Lancaster Conference, Ephrata, Pa.

(Six Weeks Term—Jan. 2 to Feb. 9, 1940)

Six units of the Courses: Teacher Training Courses, Pre-Captivity Prophets II, Life of Christ, Bible Doctrine I and II, Pauline Epistles (I Thess. to Philemon), N. T. Geography, Mennonite Church History, I and II Kings, I and II Corinthians, Distinctive Principles of the Mennonite Church, Music I and II, Ezekiel and Daniel, Gospel of Matthew, Pentateuch II, Personal Evangelism, Chapter Summary—Hebrews and James.

Faculty: J. Paul Graybill, Principal; John R. Kraybill, Asst. Prin. & Bus. Mgr.; Amos S. Horst, Noah H. Mack, Henry E. Lutz, Christian K. Lehman, Henry F. Garber.

(Evening Classes Tuesday and Thursday) Bible Doctrine I, Methods of Bible Study, Teacher Training—Units I, II, IV and V, Gospel of Matthew, Epistle to Romans.

Teachers: Noah H. Mack, Clarence E. Lutz, J. Paul Graybill, Christian K. Lehman, Amos S. Horst, John R. Kraybill.

(Bible Studies for the Ministry)

Philippians and Colossians—by D. Stoner Krazy.

The Pastor's Epistles—II Timothy and Titus by Henry E. Lutz.

(Wednesday Evening Speakers)

E. F. Hartzler, Nevin Bender, Noah W. Risser, J. C. Clemens, S. F. Coffman, John L. Stauffer.

Week-end Bible Studies: Jan. 12, 13 and 26, 27. Separate folders for these studies.

Rates

Boarding students—\$38.00.

Day Students—\$15.50.

Evening Students—\$3.50.

Concessions in rates under certain conditions.

Everybody welcome.

Send request for bulletins and other inquiries to

Mennonite Bible School,
West Fulton Street,
Ephrata, Pa.

ANNOUNCEMENT

The Kishacoquillas Valley Bible School is to be held in the Allensville Mennonite Church, Allensville, Pa., beginning Dec. 11, 1939, and continuing for three weeks.

Courses Offered.—Genesis; Survey of the Bible; I and II Timothy; Bible Doctrine; Life of Christ; Gospel of Luke; Child Study; Old Testament Prophecies; Church History; Music; Home Missions; Old Testament Geography; Job.

Tuition.—For the term, \$3.00. Board and room free.

Faculty.—J. Irvin Lehman, Chambersburg, Pa.; Orrie D. Yoder, Oyster Point, Va.; Elmer Yoder, Allensville, Pa.

A special invitation is extended to all who

are expecting to attend a term of winter Bible school somewhere.

For further information, write to J. Irvin Lehman, Principal, Chambersburg, Pa., or Dorsey V. Yoder, Secretary, Belleville, Pa.

YOUNG PEOPLE'S INSTITUTE

(Garden City, Mo.)

Plans for the fifth annual Young People's Institute are being made by the Bethel and Sycamore congregations near Garden City, Mo. This Institute will be held at the Bethel Church Dec. 26-31, under the direction of Bro. Milo Kauffman of Hesston, Kans. The other instructors will be S. C. Yoder, Goshen, Ind.; John Mosemann, Jr., missionary on furlough from Africa; Walter E. Yoder, Goshen, Ind.

A number of interesting and practical subjects have been chosen along the line of Book Studies, the Christian Life and Missions. The Institute will close with an all-day program on Sunday, Dec. 31.

A cordial invitation is given to all young people to register in this Institute, and enjoy the blessings of Christian fellowship and Bible instruction. For further information, write any of the Institute Committee at Garden City, Mo.

Lydia Driver, John A. Kauffman, Chester Yoder, Institute Committee.

ANNOUNCEMENT

Two-week Bible School at the Bowne Mennonite Church near Clarksville, Mich., Dec. 11-22.

Studies to be Taken.—Matthew, Romans, Judges, Exodus, Ezekiel, Ezra, Nehemiah, Doctrine of last things, nonresistance, missions, child study, Survey III, Galatians, and music. On sufficient request, others will be added.

Instructors.—C. C. Culp, Principal; J. E. Gingerich, and T. E. Schrock.

Tuition.—75¢ per week.

Over the week end (Dec. 15-17) Friday evening, Saturday evening and all day Sunday, a Christian Life Conference will be held. All are invited.

For further information, write to the undersigned.

T. E. Schrock,
Clarksville, Mich.

ILLINOIS SUNDAY SCHOOL NORMAL

If present plans materialize the Sunday School Normal as sponsored annually by the Executive Committee of the Illinois Mennonite Sunday School Conference, will be held at the East Bend Mennonite Church, Fisher, Illinois, December 26 to January 1. We are offering in the regular Teacher Training Curriculum the courses in New Testament Survey and Child Study. As continuation courses we are offering a course in the Doctrine of the Holy Spirit and one in Christian Leadership Training. The instructors are to be Wm. G. Detweiler, Orrville, Ohio; Henry J. King, Arthur, Ill.; L. C. Hartzler, Goshen, Ind.; and C. W. Long, Peoria, Ill. Each student can enroll in two courses only, meeting twice daily in each course. A schedule of evening programs has been arranged for the benefit of the general public, and a Christian Workers' Conference on Sunday. All are invited. Enrollment fee, \$1.00. For information write for folder with complete details.

Raymond Yoder, Director,
1907 So. Union Ave.
Chicago, Ill.
Harold Zehr, Secy.
Foosland, Ill.

If God is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?—H. Johnson.

Send your orders now for
FAMILY ALMANAC FOR 1940
(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, 10 cents. Dozen copies, 85 cents, \$6.00 per hundred. Postpaid in each instance.

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PRAYER ANSWERED

"He asked for strength that he might achieve. He was made weak that he might endure; He asked for health to do larger things. He was given infirmity that he might do better things."

He asked for power that he might impress men.

He was given weakness that he might seek God:

He asked for wealth that he might be free from care.

He was given poverty that he might be wiser than carefree:

He asked for all things that he might enjoy life.

He was given life that he might enjoy all things:

He received nothing he asked for.

He received more than he ever hoped for.

His prayer is answered! Blessed Man!"

—Dr. Griffith Thomas.—Sel. by a sister.

When we break fellowship with the world we get into a new and higher fellowship.—J. B. Smith.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 7, 1939

(Herald of Truth
Established 1864)

No. 36

EDITORIAL

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

This man may be your preacher, some member of your own family, the superintendent of your Sunday school, some erratic member with little or no spirituality, or some one else.

No matter who it is, or what your position in the Church may be, if you are among the spiritually-minded members of your church, you have the job of doing your best in helping to get this erratic member straightened out.

Paul gives specific instructions as to how you are to go about it; not in an "holier-than-thou," self-exalted attitude, but "in the spirit of meekness." As a humble follower of Christ, remembering that without Him "ye can do nothing" (John 15:5), you want to go about your task in the strength of the Lord.

There are two reasons why you should obey the Master's command and do your best to help restore your erring brother: (1) for the sake of the erring one; he needs restoration to the favor and friendship with God; (2) for your own sake; as error, like many other things, is contagious, and you do not know how many other members (perhaps yourself included) will sooner or later be overtaken in the same errors. In helping others you also help yourself.

Ministers, deacons, lay members, everybody who is right with God, have here a duty enjoined upon them that they can not evade and still rightfully claim that they are right with God. Whether the erring brother is a member of our own or some one else's fam-

ily; whether he is our next door neighbor or lives fifty miles away; we owe it as an obligation to him and to our God, as well as ourselves and that part of the Church that is still right with God, to do all within our power to do to get this brother straightened out. If all ministers, deacons, and all others who claim to be right with God would be obedient to the teaching found in Galatians 6:1, it would mean a heaven-blessed awakening and revival in many congregations.

"Changeable Suits of Apparel."

This expression is found in Isa. 3:22 (where it is listed among the things which God condemns). In our day it may refer to "daughters of Zion" who carry with them many dresses which they display by frequent changes, or it may refer to sons of Zion who have one style of clothing to wear when they are among plain people and another style when they are among fashionable people. The motive in either case is the same. For God's opinion of such things, read Isa. 3:16-24. For further meditation read I Tim. 2:9, 10; Jas. 1:27; 4:4; I Pet. 3:3, 4; I Jno. 2:15.

Bro. J. N. Kaufman has an article in this week's Mission Supplement in which many of our readers will be interested. His plea in behalf of the Old People's Home near Rittman, Ohio, is timely, and we have the confidence to believe that a hearty co-operation on the part of the friends of that institution will liquidate the greater part of (if not all) the indebtedness now standing against it. Read carefully his plan. Besides that, perhaps there are some who are expecting to remember that Home in their wills. Should these wills be written out now, and the sum total added to the amounts raised by the other plans suggested in Bro. Kaufman's article, it would help in making the wiping out of the debt more certain.

Several weeks ago we published an article by Bro. S. C. Yoder pointing out

THE GOSPEL STANDARD

Lift up a standard for the people.—Isaiah 62:10.

We might have said, "standards," as there are quite a few things that we wish to mention under this subject. But though we may talk about many things, there is but one standard by which they should be judged, and that is the standard set forth in the Gospel of Christ. The supreme question is not, What saith some preacher? or, What saith some educated man or men? not, What saith some congregation or conference or denomination? but, WHAT SAITH THE SCRIPTURE? That question answered, we should give it whole-hearted and unanimous support. Here are a few things to be judged by this standard:

1. Fit Subjects for Baptism.—

When the scribes and Pharisees came to John the Baptist for baptism, he said, "Bring forth fruit meet for repentance" (Matt. 3:8). When the multitude, convicted of their sins, cried out on the day of Pentecost, "What shall we do?" Peter replied, "Repent, and be baptized" (Acts 2:38). When the eunuch wanted to know, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest" (Acts 8:37). When the jailer wanted to know, "What must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). When, in the house of Corne-

the needs of the Mennonite Board of Missions and Charities. Whoever has a part in liquidating the debt on the Ohio Old People's Home will contribute that much toward answering Brother Yoder's appeal, as the Home near Rittman is an institution under our General Mission Board. Let each one interested enlist the co-operation of other interested friends in his or her community, and let our prayers accompany our efforts.

lius, Peter saw that the Holy Ghost had been poured out upon the Gentiles as well as upon the Jews, "he commanded them to be baptized in the name of the Lord" (Acts 10:44-48). From these and other references it is clearly to be seen that only those who believe, repent of their sins, and are "by one Spirit baptized into one body," are fit subjects for baptism. Willingness to join the Church, or being children who have not yet come to years of understanding or accountability, are not included in the Bible specifications for eligibility for water baptism.

2. Spiritual Life.—Read John 3:3-8 and I Cor. 12:13 for instructions concerning the first steps in spiritual life; also Gal. 5:22, 23 for the manifestations of this spiritual life. Paul puts it in this way: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Also in his letter to the Hebrews he says, "...and holiness, without which no man shall see the Lord" (12:14). God expects every child of His, from the date of spiritual birth, to be Spirit-filled, Spirit-directed, Spirit-led; growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ."

3. Obedience to God.—God through the prophet Jeremiah brought this message to His people: "Obey my voice, and I will be your God" (Jer. 7:23). Jesus appeals to His followers: "If ye love me, keep my commandments" (John 14:15); warning them: "Ye are my friends, IF ye do whatsoever I command you" (John 15:14). In a similar vein He warns: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). John the disciple whom Jesus loved, speaking negatively, says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4). One of the strongest statements made with reference to the obedient life is that found in the Great Commission (Matt. 28:18-20) where our Saviour commands His disciples to "teach all nations... to observe all things whatsoever I have commanded you." Love, loyalty to God, and obedience to Him are inseparably linked together.

4. Love.—"We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14). If we are perfect in love, we will not only love the brethren, not only love the lovable, but also the unlovable and enemies as well. Love, called "the greatest thing in the world," is placed foremost in the list of Christian virtues whenever the Biblical comparisons including it are made. The outward manifestation of peace and love is known as

5. Nonresistance.—This word is derived from our Saviour's instruction to

His people: "Resist not evil." For an authoritative exposition on this subject, read Matt. 5:38-45; Rom. 12:17-21. Christ is referred to in prophecy as "The Prince of Peace." At His appearing on earth the heavenly host proclaimed the doctrine of "on earth peace, good will toward men" (Luke 2:14). As Christian people we should ever bear in mind that "the weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4); and that "They that take the sword shall perish with the sword" (Matt. 26:52). Since "the servant of the Lord must not strive" (II Tim. 2:24), Christians should absolutely have no part in carnal strife—whether in war among nations, in suits at law, in fist fights or tongue lashings, in family quarrels or in church squabbles. In other words, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

6. Nonconformity.—One of the clearly taught facts connected with Bible doctrine is that the Church and the world are two separate and distinct bodies—Christ being the Head of one and "the god of this world" the head of the other—and that therefore it is both unlawful and inconsistent for the children of God to be conformed to the world, in any way. John 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 2:15.

7. Two Yokes.—The Bible speaks of two yokes, namely: (1) the yoke of Christ (Matt. 11:28-30), which is enjoined upon believers; (2) the unequal yoke with unbelievers (II Cor. 6:14-18), forbidden to Christian people. The first of these yokes keeps the people of God in fellowship with Christ the Head of the Church, and on the "narrow way" that leads to glory. The second robs Christian people of their freedom, as it often binds them to individuals or organizations which interferes with a freedom of conscience. This unscriptural bondage is often found in marriage connections, in membership in secret organizations, in business partnerships or affiliations, in labor unionism, in politics, and in various other ways.

8. The Joy of the Lord Vs. Worldly Amusements.—Concerning the latter, the wise man says, "For all these things God will bring thee into judgment" (Eccl. 11:9). Peter refers to the former as "joy unspeakable and full of glory" (I Pet. 1:8). Worldly amusements are soul-destroying, and disappointing in the end. The joy of the Lord has its culmination in the place of which it is written, "At thy right hand are pleasures forevermore." The joy of the Lord is found wherever the love of God fills the soul.

9. Christian Apparel. The Bible upholds the following standards pertaining to clothing for God's people: (1) Substantial (Gen. 3:7, 21), as distin-

guished from clothing that is fragile or transparent; (2) Modest (I Tim. 2:9, 10; I Pet. 3:3, 4), as distinguished from vain display, superfluities, and partial nudeness; (3) Sex distinction (Deut. 22:5), as distinguished from sex appeal; (4) Economical (I Tim. 2:9; I Pet. 3:3), as distinguished from the wearing of jewelry and of extravagant and expensive ornamentation of the body; (5) Not conformed to this world (Rom. 12:1, 2; I Pet. 1:14), as distinguished from following the fashions of this world. There is no Bible teaching on dress that is not violated continually by the fashions of this world.

10. Humility and Self-denial—are not only clearly taught in the Word of God, but they are also bright and precious jewels in the lives of saints on earth that make them shine in the Kingdom of their God. They are the exact opposite of pride and selfishness which characterize the children of "this present evil world." "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5, 6). Jesus said, "If any man will come after me let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Read Phil. 2:5-11.

11. Christian Service.—God's people are described as "a peculiar people zealous of good works" (Tit. 2:14). From the time a person is "born again" he belongs to the family of God and ought to be active in the service of the Lord. Even at the early age of twelve Jesus testified, "I must be about my Father's business" (Luke 2:49). This should be true of all people who profess to be the followers of Christ. Diligence about our Father's business include the prayer habit, the Bible reading habit, the Church-going habit, the habit of obedience to God in all things, the habit of being faithful witnesses for our Lord.

12. The Holy Life.—God says, "Be ye holy, for I am holy" (I Pet. 1:16). Paul says that without holiness "no man shall see the Lord" (Heb. 12:14). Where holiness fills the soul, the fruit of the Spirit as set forth in Gal. 5:22, 23, shine out through the life. Holiness begins with the new birth and reaches its perfection in the realms of glory. Peter addressing himself to holy people says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9).

13. "Walk Worthy."—We claim to be the people of God. Let us prove our claims by walking worthy of the vocation wherewith we are called. Eph. 4:1-6. Compared with our vocation of serving the Lord, everything pertaining to this world which occupies our time is but an avocation; that is secondary in importance as compared with our business for the King. The whose "life is hid with Christ in God"

are not only shining in the image of their Creator and Saviour, but also fill the Gospel measure of walking worthily before God and man.

14. **Christian Unity.**—"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). We are admonished to "keep the unity of the Spirit in the bond of peace" (Eph. 4:2). And the mutual tie which binds us together is the love which Paul refers to as "the bond of perfectness" (Col. 3:14). Besides this "bond of perfectness," we are reminded in the writings of John that if we walk in the light which God so graciously gives us, then "we have fellowship one with another" (I Jno. 1:7) and live the sinless life. The nearer we get to Christ the Head of the Church, the nearer we get to one another. Looking at the world, we behold a bedlam of strife. Looking at the Church of Christ under the dominion of God, we behold a reign of peace. Shall we, as individuals or as a church or congregation, pattern after the world or after the Church of Christ?

15. **The Blessed Hope.**—Hopefulness is one of the characteristics of Christian loyalty. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:2, 3). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58); "for in due season we shall reap, if we faint not" (Gal. 6:9).

THE PARABLE OF THE LEAVEN

By J. E. Kurtz

For the Gospel Herald.

We have discovered that there are a few who would make the leaven represent the good influence of the Gospel in the world, or make the leaven to represent the working of the Gospel in the world until the whole was leavened or brought into the kingdom of heaven. Some others would teach that the leaven represents the influence of the Gospel working in the world until the three measures of meal (which three measures represent the elect), are all leavened or converted, then this age or dispensation will come to a close.

Before we meet this question in the Sunday school, may we endeavor to find what the Bible teaches along this line. We have found the following in the Old and New Testaments, as to the usage of the leaven and also the meal:

Leaven is never used in the sense of typifying something good, but rather evil; as in Amos 4:5, where Israel was

in sin. In Lev. 6:8-7:18 we have the order of offerings, burnt offering, meat offering, sin offering, trespass offering, and peace offering. The first four offerings were free from leaven. Lev. 7:11-13 we have the peace offering, in verse 12 in this offering there is no leaven, in verse 13 there is leaven. But what offering is this peace offering? It is to signify that we already have peace through the offerings that have already been made, which offerings were all made **without** leaven, but we only get peace through Christ who is **our peace offering** (Eph. 2:13) so in verse 12 we present Christ with unleavened bread, because there is no sin in Him. In verse 13 they offered leaven because of the fact that there was still sin in them even though they had peace through the perfect work of Christ. Even though they were commanded to offer leaven in this peace offering, it after all typified the presence of sin.

In Gen. 18:6; 19:3 and Judges 6:19 angels feasted on unleavened bread.

In Ex. 12:8; 13:6, 7; Deut. 16:1-4, God instituted the feast of the passover and unleavened bread was to be eaten. No leaven was to be found among God's children anywhere, but whosoever did eat leavened bread was to be cut off out of Israel (Ex. 12:15-19).

We have found that angels always were offered unleavened bread; that leaven was forbidden by God for the hallowing of the priests, that God forbade leaven to be used in the passover and solemn feasts under penalty of being cut off out of Israel; and that God forbade them to offer sacrifices with leavened bread. In view of the foregoing, we are persuaded that God always looked upon leaven as signifying or typifying sin or evil.

Let us also consider the meal as used in this parable. As this undoubtedly also has its meaning in the parable, meal or flour always typified or was used in the sense of something good. Also remember that the meal is ground wheat, and Christ says in the parable of the wheat and tares that the wheat is the children of the Kingdom.

In I Chron. 12:40 meal was used in celebrating by David. In I Sam. 1:24 it was used in Hannah's offering. In Lev. 2:2 and Num. 28:5, 20, 28 it was used in a meat offering. In II Kings 4:41 it was used to neutralize poisoned food. In Num. 5:15 it was used as a jealousy offering. In Lev. 5:11 it was used as a sin offering.

As we approach this parable, let us remember that Christ as a Jew, speaking to Jews, and under the Law, could only expect His disciples who were Jews to understand things as the Law taught them. In Matt. 13:51 the first verse after the close of the giving of the parable Christ turns to His disciples and says, "Have ye understood all these things?" And they say unto him, "Yea, Lord." Now what did they understand

about leaven as the Law taught them? They understood that **God rejected** leaven in His sacrifices, in His feasts, and in His offerings, and that anyone who would offer leaven was to be cut off out of Israel. What did they understand about meal as the Law taught them? They understood it to be something good that **God accepted** as various offerings, including an offering for sin.

Now if we say that leaven represents evil and is creeping into the Kingdom (Church) as in Acts 20:29, 30, and corrupting the meal (Church) from the inside out (notice the leaven was hid in the meal) then we have no serious difficulty.

But if we say that leaven represents good, then the meal **MUST** represent evil. In this interpretation we are confronted with the task of making leaven good, which the Law does not teach, and would be contrary to what the disciples understood the Law to teach, and we would also have to say that the meal (ground wheat) stood for evil (which the Law does not teach); neither could the disciples have understood the Law to teach that meal meant evil because God accepted meal as a sin offering, and God would therefore have received evil to atone for evil. But the disciples said they understood the parable, and we do not believe that they understood anything different about leaven or meal than that which the Law taught.

Let us come over into the New Testament and see what we have there. Matt. 16:6, 12: "Beware of the leaven of the Pharisees and of the Sadducees." I Cor. 5:6-8: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven as ye are **unleavened**. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the **unleavened** bread of sincerity and truth." Paul in writing to the Galatians found some disorder. So he wrote (5:7-9): "Ye did run well; who did hinder you that you should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."

We see by the above that Paul is demanding that all leaven be put away. So if we conclude that leaven in the parable means evil working in the Kingdom (Church) we have no difficulty in the New Testament.

On the other hand, if we say that leaven represents the Gospel, or the influence of the Gospel, or the influence of good of any kind working in the world and converting men and establishing them in the Kingdom, then see what we have. Then Christ, in Matt. 13:33, would teach that the leaven or its influence is the thing that is going to convert the world. But then in Matt. 16:6 He would condemn that very

thing. And Paul comes along in I Cor. 5 and Gal. 5 and demands that these churches put away the very thing (leaven) that Christ would have said was the salvation of the world, and we would have Paul tearing down what Christ built up.

I Cor. 5:7: "Purge out therefore the old leaven, (speaking to Christians), that ye may be a new lump as ye are unleavened (no sign of leaven or its influence is to be found among Christians), for even Christ our passover is sacrificed for us." Therefore as we approach our Passover, which is Christ, we must approach without leaven, as Israel approached their passover without leaven.

I Cor. 5:8: "Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." We have found no good usage of the leaven in the New Testament.

If we hold that leaven in the parable is a type or symbol of the Gospel or its influence in the world, and the Gospel we know is the mind, will, and purpose of God, then in that case we would find that the mind, will, and purpose of God would be like leaven; so the Gospel could not approach the Jewish passover, as that was unleavened, neither could we if we were in the Gospel approach our passover which is Christ, because we must approach unleavened, which if leaven is a type of the Gospel or its influence, would mean that we must be free from the Gospel or its influence before we could approach Christ. How ridiculous is this idea! Also I Cor. 5:8, "with the unleavened bread of sincerity and truth." So sincerity and truth belong to the unleavened; and if the Gospel or its influence is leaven, then the Gospel or its influence has no sincerity and truth.

We have failed to find any intimation or indication that the Master departed from the consistent usages of either the leaven or the meal in presenting this parable to His disciples.

In this parable a woman is the active person, and she HID the leaven. According to the New Testament (which is the rule of this Kingdom) a woman in the leadership of spreading or directing the work of this Kingdom is forbidden. Also hiding the active agency that is to convert the world is contrary to the example and teaching of Christ.

John 18:20: "Jesus answered him, I spake openly in the world; I even taught in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing." Christ tells His disciples (Matt. 10:27), "What I tell you in darkness, that speak ye in light: And what ye hear in the ear, that preach upon the housetop;" also Matt. 28:18-20: "Go ye therefore, and teach all nations,..."

In contrast: the works of darkness and sin are spoken of as hiding—Adam and Eve hiding in the garden, Ananias and Sapphira hiding the truth. It is evil that men try to keep hid, in John 3:19-21: "Men loved darkness rather than light, because their deeds were evil." Eph. 5:12: "For it is a shame even to speak of the things that were done of them in secret." Jude 4: "For there are certain men crept in unawares."

In all the other parables the active agency for good is open and public—as the sowers, the man who found the hidden treasure, the merchantman seeking goodly pearls, the fishermen going forth and fishing with a net. Here in this parable we have the active agency hid, and working from the inside out, in a quiet, unnoticed, hidden way. The devil also sowed the active evil agency, tares, secretly, while men slept.

Harrisonburg, Va.

PREACHER'S PAGE

SERMON OUTLINES

COME

By C. C. Culp

"And the Spirit and the bride say, come, and let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Rev. 22:17.

I. Five Invitations to Come.

1. From "the Spirit."
2. From "the Bride."
3. From "him that heareth."
4. From "him that is athirst."
5. From "whosoever will."

II. Some of the Come's of the Bible.

1. Come and hear.—Isa. 55:6.
2. Come and see.—John 1:39.
3. Come and let us reason together.—Isa. 1:18.
4. Come and rest.—Matt. 11:28.
5. Come and dine.—John 21:2.
6. Come and drink.—John 7:37.
7. Come and inherit.—Matt. 24:35.
8. Come and deny yourself.—Matt. 16:24; I Pet. 2:11.
9. Come thou into the Ark.—Gen. 7:1.

Brethren, Mich.

VICTORY OVER SIN

By C. C. Culp

I. Sin Is—

1. Real.—Rom. 3:23; 7:13.
2. Powerful.—Col. 1:13.
3. Binds.—Prov. 5:22.
4. A hard master.—Rom. 6:16.

II. God's Mind About Sin and Ourselves.

1. Rom. 6:16 (Not serve sin).
2. Rom. 6:12 (Let not sin reign in your mortal body).
3. Rom. 6:14 (Sin shall not have dominion).
4. Rom. 8:3 (God condemned sin in the flesh).

III. Our Status Relative To Sin.

1. Rom. 6:2 (Dead—not live any longer therein).
2. Rom. 6:6 (Crucified).
3. Rom. 7:4 (Married to Christ).
4. Rom. 7:5,6 (Delivered from).

IV. What has been Done for Us.

1. God.
 - a. Rom. 16:20 (Bruised Satan).
 - b. II Pet. 2:9 (Knows how to deliver).
 - c. I Cor. 10:13 (Will not permit).
 - d. Jas. 4:4,5 (Giveth more grace).
2. Christ.
 - a. Matt. 1:21 (Saves from sin).
 - b. Heb. 2:14 (Destroy Satan).
 - c. Heb. 9:26 (Put away sin).
 - d. I Cor. 1:18 (Power of God).
3. Holy Spirit.—Rom. 8:1,2,11.
4. Word of God.—Josh. 1:7,8; Ps. 119:11; I Jno. 2:14.

V. What We can Do to Overcome Sin.

1. Must be born again.—I Jno. 3:9; 5:18.
2. Confess when wrong.—I Jno. 1:9.
3. Reckon yourself dead to sin.—Rom. 6:11.

4. Yield to God.—Rom. 6:13.
5. Set affection on things above.—Col. 3:1.
6. Heart obedience.—Rom. 6:17,18.
7. By blood of Christ and our testimony.—Rev. 12:11.
8. Watch and pray.—Mark 14:38.
9. Walk in the Spirit.—Gal. 5:16.
10. Confess faults.—Jas. 5:16.
11. Church attendance.—Heb. 10:24,25.
12. Must forgive.—Then can we have victory.—Heb. 12:15-17.
13. Overcome evil with good.—Rom. 12:21.
14. Die to sin once.—Rom. 6:10.
15. Love not the world.—I Jno. 2:15-17.

Brethren, Mich.

I AM'S OF PAUL

By C. C. Culp

1. "Whose I am whom I serve."—Acts 27:23.
2. "I am debtor."—Rom. 1:14.
3. "I am not ashamed."—Rom. 1:16.
4. I am of good wishes.—Acts 26:29.
5. "I am by the grace of God."—I Cor. 15:10.
6. "I am ready."—Rom. 1:15.
7. "I am ready to preach."—Rom. 1:15.
8. "I am ready to be bound."—Acts 21:13.
9. "I am ready to die."—II Tim. 2:6.
10. "I am ready to be offered."—II Tim. 4:6.
11. "I am in a strait betwixt two."—Phil. 1:23.

Brethren, Mich.

THE PRECIOUS BLOOD

"It is the blood that maketh an atonement for the soul" (Lev. 17:11). This is an Old Testament meaning. Just let us note some of the blessings that have been secured for us through "the blood of Jesus" (Heb. 10:19).

1. **Redemption.** It is not with corruptible things such as silver or gold that we are redeemed, "but with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Pet. 1:19). For "we have redemption through his blood."

2. **Remission.** "Without shedding of blood is no remission" (Heb. 9:22), but the blood of Jesus was shed for "the remission of sins" (Matt. 26:28), and "to him give all the prophets witness, that whosoever believeth in him shall receive remission of sins" (Acts 10:43).

3. **Justification.** "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:8,9).

4. **Cleansing.** "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (I John 1:7). "For if the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your consciences from dead works to serve the living God?"

5. **Peace.** "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1), "because he

has made peace through the blood of his cross" (Col. 1:20).

6. **Access.** "Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. 2:13). "Having . . . boldness to enter into the holiest by the blood of Jesus . . . let us draw near" (Heb. 10:19-22).

7. **Communion.** He took the cup, saying, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20).—Gospel Banner.

SERMONOGRAMS

(Gleaned from Bro. S. J. Miller's sermons at Kansas City, Kans., as reported by W. M. Smith.)

1. God sees the tears of His people.
2. Sin is a losing game.
3. Sin offers no hope beyond death.
4. Sin never fulfills its promises.
5. Lot lingered.
6. Lingered is the masterpiece of the devil.
7. Lot's lingering doomed other lives.
8. When we come confessing, forsaking, and making restitution to God and man, then we are on the right road to the sky.
9. God might have prevented evil, but He did not.
10. God wants willing obedience.
11. Sin calls for death-beds.
12. Sin is soul suicide.
13. The heart of man is a battle ground between good and evil.
14. The heart of man is a battle ground between God and the devil.
15. Grace can go only as deep as confession.
16. Our first parents lied their way out of the garden. We will have to confess our way back.
17. The Blood can only cover what is brought to the surface.
18. The Cross of Christ gives us a picture of the depth of sin.
19. The Cross shows the highest love of God.
20. The Cross shows that there is something wrong with the old world.
21. The Cross of Jesus Christ is a call to service.
22. The Cross of Christ is a sign of victory.

Kansas City, Kans.

"DECREES FOR TO KEEP"

By S. H. Brunk

For the Gospel Herald.

And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.—Acts 16:4.

Here we have a faithful wise subordinate distribution of the actions of the Church's first human governmental body. These conference rulings are called "decrees." We call them wise, because God honored and blessed their loyal dissemination. A large degree of their acceptance we believe to be due to the loyalty of those who carried

them about. They were called "necessary" things, and were delivered, not to be considered, but to be kept.

How different from the actions of many conference members today, who are too little concerned to give any explanation of the conference actions to the congregations at home—unless, perchance, they are approached by individuals, when they may be heard to say: "Yes, Conference took that action, but I didn't vote." Such disloyalty in the Conference members will never produce the results mentioned in the 5th verse.

Our greater burden, however, is in the decrees and not altogether in their deliverance. These decrees were definite actions, designed and planned, after Spirit-directed considerations of the problems, to be accepted and obeyed. Now the fact that the Church has had her conferences through the generations would imply that the problems have as yet not all been solved. And with this agrees the faithful testimony of a conservative ministry, that the enemy via the changing conditions presents new problems continually. And too their weak and indefinite solution may lead to their recurrence.

Our present-day term which seems to carry about the same meaning is, "Resolve." And in the past, when these resolves were wisely made by a Spirit-directed body, the Conference members had something concrete to carry home to them whom they represent, for them to keep, to their benefit and the glory of God.

We have studied the reports of the different conferences this past year, and wonder at the scarcity of the resolutions to be kept. Our conference bodies retain their Resolutions Committees, but their work seems to be largely the framing of suitable expressions of sympathy and appreciation, to those who have been bereaved, or have rendered accommodations to the conference body.

We notice a growing change in the whole conference working program. As recent as ten years ago, the problems came before the Conference in the question form, and were answered by definite written resolutions. Today we have most of them coming in either the topic or subject forms. Often assigned to a single individual for discussion, with the conspicuous absence of a final resolution or decree. While this is doubtless appreciated and worthwhile to those who hear, it leaves those whom they represent with little benefit. Why not have able brethren to carry the topic conference into the home congregations, and dismiss our body work?

Then we have the committee route to which many of our problems are assigned. A few are appointed to study the problems, which is likely wise in many cases, but we question the wisdom of the result as is customary. That

is, to hear the committees report and accept their recommendations; thereby making them conference recommendations. Now we believe all agree that recommendations are about all that are necessary for the conscientious members at home, but don't touch a great mass of our membership who are looking for liberty. The very ones who often cause the problems to arise, are little helped by recommendations.

We raise no voice against individual or group study or discussion of problems, but why are they not followed by body consideration and resolutions to "keep?" If topics and programs are being provided to fill the time in the absence of questions having been submitted, it would seem to indicate a lack in the members. May it be possible that our present day leadership who proclaim that this is an evil day, and that problems are being met on every hand; that they have the wisdom of Solomon to solve these problems themselves without help. Have our legislative conferences finished their work? Have we found a better way?

Why not urge conference members to come together, and bring their problems for mutual consideration? "In the multitude of counsellors there is safety."

Fentress, Va.

THE WORK OF DEACONS

By B. J. King

For the Gospel Herald.

In a recent issue of the Gospel Herald appears this question: "According to the Scriptures, and the traditional custom of the Mennonite Church, what authority is given the deacon to care for the finances of the church, and distribution of charitable funds?"

In Acts, the 6th chapter, we are told of the reason for appointing deacons; viz., that the apostles were too busy with the Word of God, or attending to strictly spiritual duties, to leave that work "and serve tables." Hence the appointment of the deacons to care for the widows, or anyone in need of material help. Jerome calls them, "ministers of the tables and of widows." In some churches it seems that the office of deacon is a stepping stone to the ministry, while in one church, one must be a preacher before he can become a deacon.

True enough, Stephen and Philip preached. Equally true, Philip had four daughters, virgins, that prophesied. If one reasons that Philip and others preached because they were deacons, then with equal propriety one could say all deacons' daughters should remain virgins and prophesy.

What I believe is that those seven men mentioned in Acts 6:5 were chosen for the specific purpose of handling the finances and caring for the poor.

(Continued on page 764)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

CHEERFULNESS

While traveling 'long life's pathway,
If wearied, and earth seems drear;
Let us sing, and perhaps some other
Who is lonely may have cheer—
We can each one be a sun-beam,
And keep always shining bright,
And we may be to the darkness,
Like ships passing in the night.

There's always room for sunshine,
Let come whatever may,
You can't find a time that's nicer,
Than a bright sun-shiny day.
What if you really suffer,
And undergo great pain—
It is so apt to be brighter
After the clouds and rain.

If blunders have caused your sorrows,
And trials most severe;
If you'd learn to better shun them,
Keep within clear atmosphere.
Every trial is for victory,
There's a right to every wrong,
Never mind the length of conflict,
Battle may make you grow strong.

Though the foe may oft assail you,
Don't say, "I'll give up the ghost,"
Just put all your trust in Jesus,
He saves to the uttermost.
Don't give up because you often
Find along your pathway thorns,
But continue on your journey,
Till a crown your head adorns.

Don't forget we'll be rewarded,
When we reach eternal rest,
When we all have ceased to journey
And dwell ever with the blest—
Then strike harps and let the music
Echo back from coming years,
It may cheer some weaker brother,
Help to stop his falling tears.

When surroundings daily vex you,
Keep your eye upon His face,
You have only to remember,
He has all-sustaining grace,
Fear not, for He knows your trials,
Each of us must have a share,
But He never gives a burden
Heavier than one can bear.

—Sel. by Fannie G. Good.

GREETINGS TO OUR SHUT-IN FRIENDS

By A. S. H.

For the Gospel Herald.

And let the peace of God rule your hearts,
to the which also ye are called in one body;
and be ye thankful. Let the word of Christ
dwell in you richly in all wisdom; teaching
and admonishing one another in psalms and
hymns and spiritual songs singing with
grace in your hearts to the Lord.—Col. 3:
15, 16.

The peace that comes from God passeth
the reasoning of the worldly-minded
person. Jesus said, "My peace I leave
with you not as the world giveth give I
unto you." This promise applies to

shut-ins also. Then why fret and be
worried when we have the assurance
that we are one in the body of Christ,
and our calling is an important one too,
and has opportunities for service?

First, to be thankful for the blessings
received from God and the favors from
our friends. To let His Word dwell in
us is a blessing, but to let it dwell there
bountifully affords the soul the experi-
ence of the richness of the work of the
Spirit of God in the heart. Then when
we are filled with the riches of God's
grace we may also give. This may be
done in the form of teaching and ad-
monishing, in singing songs and
hymns in the heart and with the voice.
Our hearts filled with grace, the ex-
pression and disposition will also be
graceful.

Many of our friends who are shut-
in often wonder, "What can I do to be
more useful, with my crippled body
and my inability to go about? The pos-
sibilities seem to be few. We are near
the Christmas season, when many peo-
ple exchange gifts and greetings in line
with the Scripture: "It is more blessed
to give than to receive." Disabled folks
find this a time to be happy and re-
joice because of the gifts that come to
them.

Dear shut-in Friend, you too may
have a share in the joy of giving. First,
you may in a special way show your
appreciation for services from those
who minister to you daily the material
things for your comfort. Then, too,
don't forget those who minister to you
the Word of God. A card or a message
sent by person to assure them that you
care. Their tasks are so different from
yours, and a word of encouragement
will help both them and you. If they
have not called at your home, a card
with information generally brings them
for they may not know that you are
sick. You may also write to such as
are unsaved, and in this way be an
evangelist.

May the good Lord bless all the dear
shut-in friends with much joy in this
Christmas season. If the Lord tarries,
the next one will be in 1940. Between
now and then we have one day at a time.
The Prince of Peace said, "In this world
ye shall have tribulation, but be of
good cheer, I have overcome the
world." Keep rowing your boat; we
will soon be in port.

Akron, Pa.

"Heaven knows nothing of the bend-
ed knee until the heart is bowed also."—
Selected.

LETTERS

Paradise, Pa.

I wish to take this opportunity to
thank all kind friends, neighbors, and
relatives for assistance, letters, cards,
fruit, and flowers sent in my recent ill-
ness; especially for the shower of cards
and gifts on my birthday, Nov. 3. They
have greatly assisted in keeping my
spirits cheered during my eight weeks
in bed. I am now on a wheel chair and
hope soon to be able to walk again.

I wish God's richest blessings on all
of you, and I am sure all our hearts are
made more tender one toward another,
as we are moved to give aid at such
a time.

In His Name,

Mrs. Willis H. Hershey.

* * *

Kokomo, Indiana.

R. R. # 4, Box 156

October 10, 1939

The writer has been requested to
send a letter to the Gospel Herald con-
cerning a shut-in sister of our own
faith, Mrs. Ezra Miller, Millersburg, O.,
R. R. 3.

I am not personally acquainted with
the sister of whom I am writing. This
summer she was visited by Mrs. Eman-
uel Hostetler, a sister in the Old Order
Amish Church of Kokomo.

Sister Hostetler, with the help of
her children and friends, has prepared
bedding to send to the one who is
sick. She suggested writing to our
friends of the Gospel Herald, who are
interested in needy souls. If everyone
interested will send the sister a gift it
will no doubt mean much to her.

Sister Miller has been afflicted for
about ten years. The family have no
home of their own, and are living in
very poor circumstances. But they are
contented with their lot, and never
complain. The mother cannot use her
hands at all, must be fed and cared
for as a child. At times her condition
is such that she cannot talk.

We cannot realize how much we
have to be thankful for until we see
someone who cannot enjoy life as we
do.

Let us like our Saviour, show com-
passion toward the sick; and even
though we cannot bestow the great
gifts He did, let us give just a little of
our means to help along. Perhaps a
letter of encouragement will help
much.

"Cast thy bread upon the waters, for
thou shalt find it after many days."

A Sister in the Lord,

Iva Sommers.

"Cast thy bread upon the waters,"

Sad and weary, worn with care;

Often sitting in the shadow,—

Have you not a crumb to spare?

Can you not to those around you

Sing some little song of hope,

As you look with longing vision

Thro' faith's mighty telescope?

—R. Edgar.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Dec. 17, 1939.—Matt. 13: 3-46.

PARABLES OF THE KINGDOM

Golden Text.—Incline your ear, and come unto me: hear, and your soul shall live.—Isa. 55:3.

Introduction.—All the parables recorded in the thirteenth chapter of Matthew are illustrations of what the Kingdom of heaven is like. This Kingdom means more to us as we become able to grasp the illustrations found in these parables. In pedagogics we call this method of teaching "going from the known to the unknown." Jesus takes illustrations of things well known to His hearers, then tells them that these illustrate what the Kingdom of heaven is like. Lack of space forbids us entering very deeply into all the parables found in this chapter, so we shall content ourselves with a brief study of only a few of them.

1. **The Parable of the Sower** (1-9).—For an interpretation of this parable, read Vv. 18-23. Four classes of people are represented in this parable: (1) Those represented by the seed that fell by the wayside. That seed had no chance because the birds picked it up before it had time to germinate; to say nothing about there being no proper seed-bed wherein the grains might have been protected and nourished. The devil is here represented by the birds. (2) Those represented by the seed that fell on stony ground. This is a type of the shallow-minded backslider. (3) Those represented by the seed that fell on thorny (weedy) ground. The soil might have been deep and fertile enough, but the weeds prevented the seed from coming to fruition. This typifies the backslider who becomes such because he allows "the cares and pleasures of this world, and the deceitfulness of riches" to choke out the Word, "and it becometh unfruitful." (4) Those represented by the seed that fell on good ground. If you would be a fruitful Christian, be sure that the seed-bed is in proper shape, and then keep the ground clean of weeds.

2. **Parable of the Mustard Seed** (31-32).—This is described as "the least of all seeds" and the "greatest of all herbs." It is typical of the Christian Church, which at the beginning was but a small body but which subsequently developed until today it is the most influential of all bodies of people on the earth and destined, before the end of time, to send its branches to all the nations on the face of the globe. This, however, is not saying that all people belonging to the Church are true Christians, for there are many birds lodging among its

branches. What weeds are to fertile ground in the fruition of fertile soil, so are these birds to the fruit hanging on the branches of this tree.

3. **Parable of the Leaven** (33).—Very similar in its application to that of the mustard tree, only this needs to be kept in mind: In many of the Biblical references to leaven, it is typical of evil. If this is what our Saviour had in mind, we have in this a parallel illustration to that of the birds of the air lodging on the branches of the mustard tree.

4. **Parable of the Hidden Treasure** (44).—This hidden treasure doubtless is Christ. Well may we sell all that we have and buy the field bearing this treasure. Notice, this man did not give up all his earthly treasures reluctantly because there was no other way to get the treasure which he could not afford to lose, but it was something that caused him great joy. While the world is vainly seeking for vain amusements, the child of God, having this treasure hidden in his heart, has a feeling of emotion described by the beloved apostle as "joy unspeakable and full of glory." "Rejoice in the Lord alway; and again I say, Rejoice."

5. **Parable of the Merchant-man Seeking Goodly Pearls** (45, 46).—What man is there who is not seeking "goodly pearls?" It may not be literal pearls as this man was seeking but practically all men are seekers after riches—some the riches in this world, others the riches of the world to come.

This man had the good fortune of finding "one pearl of great price." So precious was this pearl that he felt that he could not afford to do without it. So he did what the man in the previous parable did; namely, "sold all that he had, and bought it." It typifies that greatest of all pearls, namely Jesus Christ our Saviour and Lord. He is the "Pearl of great price," bright and shining, everlasting; so that they who are in possession of Him are incomparably rich. The best illustration of this is found in the story of the rich man and Lazarus. Lazarus, though a penniless beggar, was infinitely richer in eternity than was Dives who in this life was "clothed in purple and fine linen, faring sumptuously every day." It is the hidden "Treasure," the "Pearl of Great Price," that no one can afford to be without. In this important factor in life, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—K.

BIBLE MEETING TOPIC

METHODS OF SERVICE—LITERATURE AND TRACTS.—Eccl. 12: 9-14; Prov. 22:17-21

Topic for December 17

MOTTO

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

OUTLINE STUDY

I. The Value of the Published Bible.

1. Able to make wise unto salvation.—II Tim. 3:15.
2. Is profitable.—II Tim. 3:16, 17; II Chron. 34:14-28.
3. Brings instruction on life principles.—Rom. 15:4.
4. Results in regeneration.—I Pet. 1:23; Jas. 1:18.
5. Makes wise the simple.—Ps. 19:7.
6. Produces faith unto life.—Jno. 20:31.
7. Promotes growth in grace.—I Pet. 2:2.

II. Reading Matter that Makes the Message Clear.

1. Like the help of Philip to the Eunuch.—Acts 8:30-35.
2. Like the personal work of Aquila and Priscilla.—Acts 18:24-28.
3. Like a new message given at Athens.—Acts 17:18-34.
4. Like Paul's letters to the churches.—Col. 4:16.
5. Makes it possible to send the messages where one cannot be in person.—I Tim. 3:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Write."
2. Serving the Lord with Publications.
 - a. What a good tract can do for a soul.
 - b. Good reading in S. S. papers.

- c. Good books to help the readers.
- d. Getting the Bible in the hands of those who do not have it.
- e. Ways of spreading good reading:
 - By helping with means to publish and send.
 - By handing it out to those who will read.
 - By sending it in the mail to friends.

For Seniors.

1. How Publications have Helped Missions.
2. The Opportunities of Tract Distribution.
3. Ways of Promoting the Cause by Writing and Publishing.

PERSONAL THOUGHT

The reader of good literature enriches his soul if he puts his knowledge to good use.

SEED THOUGHTS

It is right for you, young men, to enrich yourselves with the spoils of all pure literature: but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—Jos. Parker.

Be less concerned about the number of books you read, and more about the good use you make of them. The best of books is the Bible.—Blair.

God be thanked for books! they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. Channing.

Literature is the immortality of speech.—Schlegel.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, DECEMBER 7, 1939

Field Notes

Votes will be taken for a deacon at the Hildebrand Church near Waynesboro, Va., on Sunday afternoon, Dec. 10, D. V. Cor.

The brotherhood in the vicinity of Allensville, Pa., is looking forward to a peace conference on New Year's day. Fuller particulars later.

A Correction.—The annual meeting of the Mennonite Board of Education is to be held Feb. 12, instead of Feb. 15, as previously announced.

A full house and marked interest were two of the features of the Bible meeting held at the Deep Run, Pa., Mennonite Church over last week-end.

Johnstown Bible School.—The registration in the Johnstown Bible School will begin on Tuesday morning, Jan. 2, 1940, instead of Monday, as previously announced. S. G. S.

The Lord willing, baptismal services will be held at the Mennonite Mission congregation, Altoona, Pa., on Sunday morning, Dec. 10, in charge of Bishop James Saylor. J. M. N.

December 6-17 is the date set for a series of meetings at the Mennonite Gospel Mission in Norristown, Pa., with Bro. James Bucher of Upland, Calif., as evangelist.

A brother writes us from Canton, O., under date of Nov. 28: "Bro. O. N. Johns will have charge of the Hartville service on Tuesday night, Dec. 5, preaching and giving a Bible lesson."

Bro. J. B. Smith of Elida, Ohio, closed a series of meetings at Paoli, Pa., on Sunday evening, Dec. 3. Appointments were made for him this week in a num-

ber of congregations in the Franconia district.

In your plans for attending winter Bible schools, let those within attending distance remember the Kishacoquillas Bible School, to be held at Allensville, Pa., beginning Dec. 11.

A Correction.—The evangelistic meetings at Kauffman's Church near Manheim, Pa., are to begin Dec. 10, instead of Dec. 4, as previously reported. Bro. Richard Danner of Hanover, Pa., is to be the evangelist.

Brethren W. G. Detweiler and David Steiner will preach at the Canton, O., Mission on Dec. 3 and 10, respectively, in the absence of the pastor, Bro. J. J. Hostetler, who will be engaged in a series of meetings at the Central Church, Elida, Ohio. Cor.

Ordination Service at Canton.—As noted in the news letter from Canton, Ohio, Bro. J. J. Hostetler, superintendent of the Mennonite Mission in Canton, was ordained to the ministry. May God make his ministry profitable; not only in Canton, but wherever he may be called to serve.

Bro. Wilbert Nafziger, who has been in relief work in Spain since early in the present year, is now returning home, inasmuch as the work in Spain is rapidly drawing to a close. Word reaches us that he sailed from Lisbon, Portugal, on Nov. 28. May the Lord grant him a safe journey home.

A brother writes us from Waterloo, Ont.: "Bro. J. C. Wenger of Goshen College spoke at the Waterloo Church on Sunday, Nov. 26. Subject: 'Our Heritage, Its Preservation and Enrichment.' Bro. J. A. Heiser of Fisher, Ill., is expected to hold a series of meetings here Dec. 7-17."

A number of letters from our mission stations, coming too late to find a place in the Mission Supplement, will find a place in next week's Gospel Herald, D. V. The same may be said of a number of letters from congregations which came to our desk after the paper was full.

Dedication services will be held Dec. 31 at the Rossmere Mennonite Mission near Lancaster, Pa. An all-day and evening program has been arranged. Speakers: Walter Gable, John S. Hess, Stoner Krady, Sanford Shetler, and others. "Come . . . and we will do thee good." D. B. G.

The "Mission News Bulletin," a quarterly mission sheet published by the Mennonite Mission Board of Ontario, has been ordered changed from a one-page to a four-page paper, with Bro.

Oscar Burkholder as editor. It has thus far been an interesting sheet, and we believe that this increase in size will add to its usefulness.

The superintendents' and workers' meeting held at Mellinger's Church near Lancaster, Pa., over the last week-end was fully up to the average in attendance and interest in the annual gatherings in Lancaster County. Besides the attendance from the home field, there were workers present from about four other conference districts.

A brother writes us from Hannibal, Mo.: "Bros. Earl Buckwalter of Hesston, Kans., and Amos Gingerich of Iowa will be out-of-the-state speakers at our Bible conference here Dec. 3-10. The Palmyra brethren will also help. A group of Christian workers from Hesston College are coming with Bro. Earl to help in the services."

The Annual Catalogue of Bibles, Books, and Supplies issued by the Publishing House was recently sent to our subscribers. We suggest a careful examination of its pages, and that your orders be sent in early so that we may give our best service. If your catalogue was not received, a request by postal card will bring you a copy. D. H. A.

A cablegram received from Paris about ten days before this writing stated that Bro. Lester Hershey, engaged in relief work in Madrid, Spain, had been accidentally shot in the arm. A later cable just received says that he is recovering satisfactorily. We praise the Lord for this reassuring news. No details of the accident have yet been received.

December 4-15 is the date set for the two-week Mennonite Bible school at the Shore Church near Shipshewana, Ind. Instructors: D. A. Yoder, S. G. Shetler. This term of school is being conducted under the auspices of the Mennonite congregations in La Grange Co., Ind., and we trust will be largely attended. The program in our possession gives evidence that a profitable meeting is being held.

From a letter written by a former member of the congregation near Kenmare, N. Dak., we learn that because of repeated crop failures the membership there has moved to other Mennonite communities, there being only two members remaining in that community. May the Lord direct; and greatly bless the work of the members who have moved to other communities, as well as the two who remain.

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports twenty-eight mis-

sionary enterprises as laboring under the handicap of "overchecked funds" at the beginning of November. If those receiving the "Mission News Bulletin" will see to it that their respective institutions will receive proper attention, we hope to see this list scaled down by at least one-half by the beginning of the new year.

Bro. C. F. Derstine of Kitchener, Ont., was the evangelist at the recent meetings at the Oak Grove Church near Smithville, Ohio. He filled his place the first six days of the meeting, then became seriously ill with sinus trouble and bronchial infection. Bro. A. J. Metzler filled his place the last two evenings of the meeting. Bro. D. is slowly recovering and hoped to be able to return home in about a week after the close of the meetings.

Correspondence

Mattawana, Pa.

Dear Herald Readers, Greetings:—Our bishop, Bro. John S. Mast from Lancaster Co., was with us Nov. 12, at which time we had our counsel meeting, which was held in the forenoon, followed by the communion service in the afternoon. In the evening, Bro. Mast delivered a timely sermon on Nonresistance.

One of our aged sisters has been ill. She with her companion and two others was baptized and received into the Church last May. Several others also reconsecrated their lives to the service of God.

When Bro. Elias Kulp of Bally, Pa., held meetings at our church in March a year ago, he always had children's meeting each evening before the sermon, and we have been carrying on that particular phase of work each Sunday evening ever since; thus giving the children special attention, and the various members who take part, experience in public church work.

We had our second term of summer Bible school in July. Attendance and interest were fine. Bro. Mahlon Hess, from the E. M. S. served as our principal, assisted by the following teachers: John M. Kauffman, Jesse W. Heister, Ruth E. Yoder, Cuma Keener, Anna Mary King, and Sara Miller of our church and Sisters Ella Byler, Linnie Peachey, Hannah Kauffman and Ruth Ackerman from the Locust Grove congregation, Belleville, Pa.

Nov. 24, 1939. A Member.

Bareville, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—We "praise the Lord for his goodness, and for his wonderful works to the children of men."

Bro. Frank Leaman held a series of meetings at the Groffdale Church. Good interest was shown at these

meetings. Twenty-three souls confessing Christ, are some of the visible results. The Church was also strengthened.

The farewell for Bro. and Sister Merle Eshleman was held on Sunday, Nov. 19. Bro. Mahlon Witmer preached a missionary sermon, using the life of Jonah as his theme. This meeting was largely attended, about a thousand people being present. May we remember these outgoing missionaries in our prayers.

Nov. 25, 1939. F. S. Graybill.

Orrville, Ohio

Dear Christian Friends and Herald Readers:—During the past few months meetings of various interests have been brought to us, keeping us in mind of the Church's many phases.

On Sunday evening, Sept. 10, Bro. Elmer Hilty of the Crown Hill congregation gave us a résumé of the origin, construction, and establishment of the Old People's Home, Rittman, O., as it existed up until the Home was razed by fire in 1919. Following this interesting talk was another by Bro. Aaron Peachey, the present Supt. of the new Home, in which he gave interesting glimpses of the work at present.

Sunday evening, Sept. 17, a full house gathered to hear a program which gave much food for thought on what we as conscientious objectors may need to expect if our country again enters war. Bro. Enos Stutzman of Hartsville, O., and Bro. Adam Mumaw of Wooster, O., gave us many of their personal experiences while in military camps during the past war.

Sunday, Sept. 24, Bro. Isaac Zuercher gave us the morning message.

In the evening meeting of Sunday, Oct. 1, we had brought to us a program by four young brethren from the Martins congregation, who had in late summer visited the mission workers, who have during the past year begun missionary activities in Northern Minnesota at Roseau. They gave the background of this work, the activities, possibilities, results, and also some of the conditions under which this work is carried on. One of the workers is Bro. Marcus Lehman, a member of the Martins congregation.

The fall Tri-county S. S. Meeting was held at this place on Sunday afternoon and evening of Oct. 22. Various angles of Sunday-school work were discussed by lay members and ministers. The evening session was concluded by a sermon brought by Bro. Wm. Detweiler of the Oak Grove congregation. This was also the initial sermon of the revival meetings which continued through the following week. Bro. Detweiler brought us many scriptural messages. There were no public confessions, but we trust that as a group of believers we may have been encouraged and strengthened.

Our communion services were observed on Sunday, Nov. 12. At this time one sister was received by letter.

Sunday evening, Nov. 26, Pres. S. C. Yoder of Goshen College brought us a Thanksgiving message based on Col. 4:2.

The women's sewing circle packed forty-eight Thanksgiving boxes with good things to eat for those in our church and community who are shut-ins, elderly, or sick.

In a former letter this year we referred to the raising of popcorn as a missionary project. So far we have realized nearly fifty dollars which will be put into the church building fund.

We are thankful for all the blessings of the year and pray that the work may prosper, bringing honor and glory to His kingdom.

Nov. 28, 1939.

Cor.

St. Jacobs, Ont.

Dear Christian Friends, Greeting:—During the past summer we had the pleasure of having with us the following missionaries: G. J. Lapp, India; Elam Stauffer, Africa; L. S. Weber, South America. Other visitors were, E. S. Hallman of Texas, and Newton Weber of Fort Wayne. We greatly appreciated their messages and hope they may be spared to come again.

Bro. Lewis S. Weber is helping us in the absence of Roy S. Koch, who is attending a special course for ministers at Goshen, Ind.

We had a series of meetings Nov. 18-26, with Bro. A. C. Good of Sterling, Ill., as evangelist. There was much praying before and during the meetings, and may it continue. The Word was preached with great power and effectiveness, and fifteen young people have confessed Christ. Several others have reconsecrated themselves. All need our continued prayers as do also about one hundred others who are of like precious faith with us who, because of trouble in their church, have no church home at present. Remember these in a special way, that they may be shepherded until they find a church home.

On Nov. 26 we had all-day services, very fine weather, and a record attendance, both floors filled to capacity. May the good seed sown bring forth fruit an hundredfold, and may Heaven's blessing attend our brother as he labors elsewhere.

Menno M. Brubacher.

Nov. 28, 1939.

Culp, Ark.

Dear Herald Readers:—Our hearts are made glad as we see the Holy Spirit doing His work in the hearts of men and women, boys and girls. From the 14th to the 26th of this month Bro. Earl E. Showalter labored with us in a series of meetings. We enjoyed his

(Continued on page 764)

Miscellaneous

LESSON FROM THE FIREFLY

By a Sister

For the Gospel Herald.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

See the pretty firefly
Flitting through the starry sky?
Each one shows its humble light,
In the dark hours of the night.

Though their lamps be very small,
Yet God cares for one and all;
He cares for all these little things,
It is God who guides their wings.

Each one is a little beauty
When it does its little duty;
As it shines throughout the night,
It seems to make the world more bright.

O Christian, may we all arise
Like the little fireflies;
Wing our way into the night,
There to show our humble light.

God protects His children here;
Then what is there for us to fear?
He will give us grace and power
To shine throughout the darkest hour.

May your lamp be burning bright,
Through the darkness of the night;
May it light the souls of men
And bring them back to God again.
Stevens, Pa.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

I. Service, or Worship?

As we go along the pathway of life there are many things that come into our experience; and many of them would prove of real benefit to us if we took time to notice them and make real use of them.

Perhaps it might be well to pay sufficient attention to some of the little things we hear and experience to write them on paper. We might be able to retain them and use them to a better advantage.

This thought came to me this morning as I listened to a talk in which the speaker mentioned Mary and Martha. Jesus was visiting at their home. Both sisters loved Jesus and were interested in doing their very best to entertain their Guest. There is a vast difference in the ideals we have as to the proper things to do for those who come to us.

Mary was eagerly sitting at the feet of Jesus listening to His every word, while Martha thought only of her Guest's comfort and of what she might do for Him.

We are so prone to lose the real sweetness and blessing of our Christian life in our eagerness to do things for Him. Martha, in her eagerness to serve, urged Jesus to remind her sister of the need of her joining in the serving.

We are apt to read rebuke into the

reply of the Master, and yet we can not help but get the lesson in the kind rebuke of the heavenly Guest. The "good part" shall not be taken away. Oh that we might always remember this in our busy nervous lives.

After all, what will be the outcome of all our restless "fussing?" Committees and conferences and delegations and conventions and meetings, are only means of serving. We always feel that every one should be interested in the particular activity in which we are interested. We need to remember that all these activities are only a means to an end, the honoring of our heavenly Guest.

Perhaps after all, our Lord is looking for love and worship and adoration from us today. Perhaps we might serve Him more acceptably on our knees than in the limelight. Perhaps "the good part" is just out of our reach because there are too many of us "cumbered" about much serving.

I wonder if this restless, warring world is not going on in its restlessness because there is too much of seeking for the high positions and the prominent place.

Perhaps there are sufficient lowly places for all who would seek them. Perhaps the heavenly Guest is even now looking for some lowly heart who will be glad to sit at His feet. May we at least stop long enough to realize that before we can serve acceptably in the limelight we must sit at His blessed feet and learn. Scottsdale, Pa.

WHERE IS OUR CHURCH GOING?

By Donald Hartzler

For the Gospel Herald.

I am writing these few words to say that I heartily agree with Bro. John L. Stauffer on the points which he mentioned in his letter that appeared in the January 20 issue of the Gospel Herald.

It is indeed sad that the Mennonite Church is fast losing her God-ordained principles and is drifting to the world.

I had a certain young sister tell me not so long ago that she thinks she can dress in the latest fashions and still be a Christian. Dear Brothers and Sisters, what is to become of our church when we meet up with such a rebellious attitude among our youth?

The youth of today will be our church leaders of tomorrow. Can we recognize our Mennonite Sisters by merely seeing them on the streets? In many instances we can not. Why? Just because they have lost their distinction. They are attired in the most worldly garb. The bonnet has, in the minds of many, ceased to be regarded as the proper head-dress of our sisters. In its stead have appeared hats of the latest styles and colors. Is it any wonder that the young people do not show the interest in church affairs that they should? Is

it any wonder that the Mennonite Church has lost her power and trust in this sin-cursed earth?

When men and young men are seen puffing at cigarettes just outside the front doors of God's house, can they be termed Mennonites? or even Christians? Yet they are received into church fellowship in spite of this grave evil.

Dear brothers and sisters, where is our virtue and the application of our knowledge of the Bible? Where is our backbone? Where are the standards which have stood for ages in the Mennonite Church? and why are they not enforced? Our Redeemer said (Matt. 28:19, 20): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Teaching all nations does not mean letting our own nation at home go; letting our own home congregations go!

In past years our church has been outstanding as being separate from the world. Is it now? In many cases it is not! The wearing of jewelry is gaining ground among many of our young people. It is even worn in church meetings. The prayer veil is not worn at all times when in prayer.

The attendance of moving pictures is also very evident in our church.

My Christian friends, unless we put forth a united effort and rise up against these many grave evils; what is to become of our Church? Are we going to give up many of our standards and give place to mere worldly fancies? God forbid!

Another evil which has been creeping in is the painting of the fingernails. Painted fingernails and cigarette smoking go together; and a girl who will smoke cigarettes will do anything!

I also know of Mennonite church members who hold life insurance policies. "Brethren, these things ought not so to be."

What about the root beer stands? Is that a place for decent people to be seen? What about the influence? It seems to me that a person's character would be known by the places he frequents.

May the good Lord help us to take a firm stand on these things.

Woodland Park, Colo.

Editor's Comments.—This article was unintentionally mislaid; which accounts for its appearing in print several months after it was written. The article speaks for itself. It should be borne in mind that the conditions herein described do not apply to all Mennonite communities. But wherever they do exist, our Church leaders should unite in prayers and teaching and discipline to the end that Gospel standards may be re-established. Where such conditions do not exist, let there be faithful living and faithful indoctrination to the end that Gospel standards may be retained.

IS THE COST OF CHRISTIAN SERVICE WORTHWHILE?

By Iris Wolfer

or the Gospel Herald.

I have taken the words "Christian service" to mean anything that we have one for Christ, no matter how large or small, or whether knowingly or otherwise. We do things every day that are so small (or at least we think so) that we don't realize what the result might be or that we have actually served Christ in our own small way.

Evidently, from the wording of this question, there is a cost connected with his service. For some, there may be a greater one than for others, but the question is, "Is it worthwhile?"

In the business world, when a person wants to find out if his business is paying or worthwhile, he itemizes his costs, and then his gains, to see if his business is a paying proposition. So we may do with our costs. Do we get enough returns that it can be worthwhile?

Pleasure

One cost that we may notice is earthly pleasures. We may be called upon to give up pleasures, no matter how small, for the sake of the Gospel. It may be even a picnic or gathering of some kind, but if the Lord's work is first in our lives, we will not let them come in the way. There is no real satisfaction in such things anyway. Think of Solomon in his search for happiness. He searched pleasure, but found nothing lasting. "But she that liveth in pleasure is dead while she liveth," (I Tim. 5:6).

Our gain would be far more worthwhile. Moses found something better anyway, because he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." God has something far more lasting for His children—"In thy resurrection is fullness of joy, and at thy right hand are pleasures forevermore" (Psa. 16:11).

Riches

Another cost may be earthly goods. To those who have been given the task of earning a living for their families, it may mean giving to those who have given their full time service to the cause of Christ. To others it may mean giving up a job or position because of religious principles. Whatever may be your lot, remember that there is no satisfaction in riches. The illustration has been told of a poor boy who was admiring a rich man and hoping that some day he would have so much money. The man then turned to the boy and said, "Have you home and good clothes to wear?" The boy admitted he did. "Have you all the good you need?" "Yes," was the answer. "That's all I have," was the

unexpected reply. Wasn't he right? What good is money to you if you have more than you need? It is nothing that will do your soul any good. It is only perishable, like so many other things that we spend so much time getting.

Our gain will be a heavenly inheritance. Instead of hoarding up treasures here on earth, why not "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." Matt. 6:20.

Time

Our third great cost is time. If we could only realize the value of time, we would make better use of it. At our conference, Bro. Owen Hershberger gave a quotation on "time" that is well worth repeating. "Lost—yesterday between sunup and sundown, two golden hours set with sixty diamond minutes. No reward. They are gone forever."

We should use a great deal of our time for Bible study and prayer. We could use it selfishly but it will be of far more value to us if we use more of it in this way.

Our gain will be more power in our lives. Think of the disciples while waiting for the Holy Ghost on the day of Pentecost. They could have said they had things at home that they could do while they were waiting but instead they spent ten days in prayer with a result that is still felt today.

Christ spent many nights alone with God getting that closer touch with His Father that brought more power into His life, and if He needed it how much more do we need it today?

We must also take time for contacts with individuals. It may be an unsaved soul that you are prompted to speak to, or a discouraged one in the Church that needs your help and encouragement. Have you time to spend with them, or doesn't it pay?

The result may be the salvation of a soul, besides a joy in your heart that you can experience no other way. It has been said that a smile is not worth anything until given away. This may be partially true of the gospel story. It may be worth something to us but it will mean a lot more if we tell it to someone else.

Our total costs will be—all of self.

Our total gains will be—Christ and victorious life.

Is this worthwhile? Paul thought so when he said, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

There are a few conditions that we must meet, however, before we claim these blessings. Whether it is worth-

while or not depends on us and our attitude toward it.

We may render these services merely to gain these blessings or for the praise of men. If we do this we already have our reward. We really owe this service to Christ—"Ye are bought with a price; be not ye the servants of men" (I Cor. 7:23). And when we serve Christ through gratitude in our hearts for the sacrifices He has made for us—then and then only, will it be worthwhile.

Sheridan, Oreg.

THE INDIAN TRAIL TO HAPPINESS

Charles Eagle Plume, an Indian lecturer, tells of an old Indian who was one day entertained in one of our large cities. He was taken to the best night clubs, heard the swing orchestras, and was shown how white men have their fun. He was feverishly rushed from place to place and given a taste of modern life in all its phases.

What did the old Indian have to say about it all? Just this: "White man must be unhappy—work so hard for have good time—no have good time at all." This old Indian found more satisfaction in watching the sun go down every evening, as his ancestors had done, than in rushing here and there, as the white man does.

There is much peace and happiness in quiet things. Moonlight on rippling waters; the glowing embers of an open fire; pine trees whispering together on a hill top; the silent stars, the flickering candle flames in heaven.

The Indian trail to happiness is worth following. There is healing for jangled nerves and tired minds in the woods, the hills, the singing streams, and the mountain tops.—D. Carl-Yoder.

THE WORLD'S BIBLE

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sins' allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint.

And learn the luxury of doing good.—
Goldsmith.

"AND I'LL HAVE TO TAKE THE CONSEQUENCES"

He was a young man who said the words; I had known him for some years, and, like the rest of us, he had not always been as guarded nor as circumspect as he might have been, so I thought, at least. And it seems under the new industrial order he was required to do strenuous work in certain periods of time. You see we are supposed to accomplish tasks in limited periods of time, and then take time off to offset overproduction. That is, many are required to go about as fast as it is humanly possible, and then spend much of the time in questionable idleness to balance up. We are told that even steel stands about so much strain and tension and then suddenly breaks without a seemingly overstrain break. And so the young man's nerves and muscles under high tension conditions had gone through enough strain that his physical powers could not stand it any more. And, after standing a limited amount of endurance, which normally would not have been a strain to him, he is "all in" and "done." When this had been the case for some time, and had become more constant, a doctor was consulted, who, after examination, gave as his opinion, that he could not help the conditions, because the sufferer had waited too long to apply remedial measures. To be honest and honorable the doctor could only tell the inquirer, "You have waited too long, and I cannot help you." Telling me this, the sufferer added "And I'll have to take the consequences." I greatly regret when a person has to do with such conditions, and the more, does it grieve me when the injurious conditions might have been avoided or remedied had proper measures been resorted to.

As I thought over the young man's acquired infirmities, and I thought, too, that he had probably been rather prodigal with his resources and means, my thoughts were forced to recognize again, and with more deepened impression, "Whatsoever a man soweth that shall he also reap." Some people do not see the relationship between a sinful cause and an effect of evil; some are not honest enough to acknowledge the cause, or causes, which produce the undesired effect, but when the effect or undesirable condition becomes a reality they will "have to take the consequences." The person who lives a reckless, dissipated, unrestrained, adventurous life; the man or woman, who indulges a growing thirst for strong drink, or who begins trifling with a tendency toward such desires; the woman who marries a man whom she knows to have the strong drink habit, hoping to reform him after marriage; the person, either sex, who trifles or acts thoughtlessly in matters of love; the one who takes chances in adventures which are risky, of whatever nature or kind; the person

who lives a worldly, self-indulging life; the one who sins, either by act or omission, all, will have "to take the consequences."

How much better it would be for all, to look ahead, and, as much as possible, avoid those consequences. For it must be admitted that some sober, reasonable, sane thinking would avoid, not only some, but most of the undesirable consequences. However, even all these consequences have to be taken, once they are contracted and brought upon ourselves, yet this life, and this state of being is not for ever. For there is a Remedy, provided, we turn to the Remedy in time.

When the young man told me his story as to his physical infirmity, my meditations led me at once to think, This is a product of our present national policy life. Much industrial administration is such that the regimented work is too strenuous for flesh and blood endurance, and then, on the other hand, the holidays are advised and enjoined and demanded which are not consistent with an honest and just amount of labor to support living needs. Of course in the above statements make-believe, pensioned work is not taken into account in mentioning strenuous labor, for the play-work projects for government allowances have not been strenuous nor arduous. And what seems so useless and senseless is this, that after shortening the work day and work week, so that there is much holiday time left, part of the Lord's Day is devoted to secular uses, and especially to state and federal purposes, as though the week did not contain six days between Sundays. Can we, as a country, permanently continue such policies and practices without also taking the consequences?

Let us also keep a sharp lookout for the Lord's Day activities which masquerade under the guise of religion but which are something else; in which some other interest furnishes the motive, and religion is the excuse. It is yet today the same as it was in the prophet Samuel's time, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).

And, "Let us not be deceived; God is not mocked: whatsoever a man soweth, that shall he also reap" (Gal. 6:7). He "must take the consequences" in the words of the man who has this fact driven home to himself by his own experience.—Herold der Wahrheit.

PREACHER'S PAGE

(Continued from page 757)

And subsequently, as the need arose and their fitness was apparent, some of them were ordained to the ministry and sent out as preachers—and undoubtedly their work as deacons was at an end for them, others no doubt being chosen to take their place as deacons.

My question is this: Where, according to Scripture, have we any sanction for a deacon doing any other work than handling the finances of and caring for the financial needs of the Church?

Hesston, Kans.

CORRESPONDENCE

(Continued from page 761)

messages from night to night, and feel that we all have been blessed and drawn closer to the Lord. The meetings were very well attended, with the exception of two nights when it rained. The last night the church building was filled to overflowing. And how the Spirit did work, as many sat there under conviction, some yielding and some refusing.

Eleven souls gave their hearts to the Lord. Two young girls and two young boys came in their early years before the devil took them out in the ways of sin. The two boys' father came first and they followed. This makes their home a Christian home. The mother came into the Church last July. One of the girls' father came to the Lord on the last night. This makes their home a Christian home also, the mother having come last July. Another father came at the close of the meetings in response to a little personal work. This makes another Christian home. Two young mothers gave their hearts to the Lord also, and are very much interested in the salvation of other members of their families. One old grandfather about eighty years of age, who was one time a Christian but went back again, yielded himself to the Lord and gave a wonderful testimony of peace and joy in his soul. He has operated the store here for over forty years. One evidence of his change is a sign now placed on the front of the store building, "These doors will be closed on Sundays." Another one who came was a grandmother who too had a Christian experience at one time and fell back. These all need your prayers. Remember also the others who left the meetings under deep conviction but are still unwilling to yield.

Nearly all of these people walk to church. Some walked four miles to attend the meetings, then had to walk the same distance home again.

We are having quite a little cold weather now, which keeps a few from getting out to Sunday school. So we have hardly enough clothes to wear. One blessing we do have here in abundance is wood for fuel. No one lacks for that, if they have energy enough to cut it.

Bro. and Sister Leroy Miller stopped with us over Sunday on their way to Stuttgart, Ark. They are from Imlona, Ia. Bro. and Sister Fred Gierich, Canby, Oreg., also stopped with us several weeks ago. We appreciate their visits very much.

Nov. 28, 1939. Nelson Histan

Leonard, Mo.

Dear Gospel Herald Readers, Greetings:—On Sunday, Nov. 5, we were reminded anew of the suffering and death of our Saviour. Bro. J. M. Kreier was with us for our communion services. May we all try to live more like Christ who died for us.

On Saturday, Nov. 4, a young boy was baptized and taken into church fellowship. May God bless his life for the good of the cause.

On Sunday, Nov. 12, we enjoyed a program consisting mostly of inspirational songs given by a group of young people from the West Union congregation of Iowa.

We were happy to have with us in our evening services of Nov. 19, Bro. and Sister A. Lloyd Swartzendruber and children from the Kansas City Children's Home; also one of the workers, Sister Ida King. Sister Sallie Bjessey from this place accompanied them back to take her place as a worker there.

We are glad for those who are moving into our community and will make their church home with us. May God bless them and make them a blessing.

We appreciate the help of our young people who are working in other localities when they return to their homes for short stays.

We enjoy having visitors with us and invite anyone passing this way to stop with us.

Nov. 29, 1939. Margaret Bissey.

Rockton, Pa.

Dear Herald Readers:—Our quarterly counsel meeting was held Oct. 7. We were glad for the presence of Bro. and Sister Frank Brillhart, also Sisters La and Goldie Hummel and Sara Mae Johnson, all of Scottdale, Pa.

The congregation here is very much encouraged by the return of Bro. Ross Metzler and family from Harrisonburg, Va. His services are very much appreciated.

The sisters' sewing circle was reorganized Oct. 11, at the home of Mrs. W. G. Spicher, with eleven members. Communion services were held Nov. 9, Bishop D. I. Stonerook of Martinsburg officiating.

Plans are being made to do some remodeling in the church.

Bro. Alvin Rosenberger and family of Chalfont, Pa., spent Thanksgiving with us and the week-end with friends and relatives.

The Thanksgiving service was held at the Mennonite Church. The sermon was preached by Lewis Knepper, pastor of the Brethren Church, assisted by David E. Straesser, pastor of the Lutheran Church.

The Church at this place is without a resident minister, and we pray that the Lord will soon send some one to help with the work at this place.

Nov. 29, 1939. Cor.

Nappanee, Ind.

(Salem congregation)

Greetings in the Name of Jesus:—On Oct. 22 Bro. Menno Troyer of Conway, Kans., was with us and gave many good thoughts on the Beatitudes. Counsel meeting was held, nearly all expressing peace.

On Nov. 12 we again had the privilege of partaking of the communion. Our bishop, Bro. Ray Yoder, was in charge of the service. In the afternoon a joint Sunday school meeting was held. Many good thoughts were given, and a profitable meeting enjoyed by all. A Spirit-led life and consecrated service were emphasized.

In the evening of Nov. 20, Sunday school officers were elected for the coming year as follows: Supts., Joel Weaver, Serenus Bare; Secys., Annamabel Kilmer, Leroy Garber; S. S. Chors., Ethel Davidhizer, Earl Bontrager; Church Chor., Paul Kamer; Libr., Marrietta Kilmer; Memory Work Supt., R. F. Yoder; Delegate to S. S. Conf., Serenus Bare; Mission Board members, Carl Metzler, Francis Freed, Charles Snyder; Ushers: Paul Snyder, Roy Davidhizer.

Pray for the work at this place.

Nov. 29, 1939. Laura Freed.

Graymont, Ill.

Dear Herald Readers, Greetings:—It has been some time since you have heard from the Waldo congregation. We had our communion services two weeks ago. Bro. H. R. Schertz of Metamora, Ill., was with us, and preached for us in the morning and evening services, missionary day. A special offering was taken, and a report was given on the children's earnings with the quarter fund. We also had our regular Thanksgiving services on Thanksgiving day.

There are a number of our congregation that are sick in the hospital, and some in their homes. Will you pray that if it be the Lord's will, they be restored to normal health and be with their families again?

Bro. Henry King preached for us Monday evening and an offering was taken to help pay for a church building at Arthur, Ill., where he is located and doing so well in the Lord's work.

We expect to have our election of officers for our S. S. this coming Sunday.

Nov. 29, 1939.

Cor.

Hespeler, Ont.

Greetings in His Name:—Bro. Levi C. Hartzler was with us Nov. 12-21, holding forth the Word of Life, and giving us vivid pictures of conditions in Spain, where he labored as a relief worker.

Those who could meet at 7:30, retired to a small room in the basement for prayer till 7:45, when the meeting began with praise, and a talk on Spain, followed by the Scriptural message

based on the great I AM of Jesus. The meetings were well attended, and two souls confessed Christ. Others for whom we have been praying, did not surrender to the Spirit's pleading.

On Sunday afternoon, Nov. 12, Dr. J. McNicol, principal of Toronto Bible College, spoke to a full house on, "Light from Revelation for Our Day." We greatly appreciated his kindness in coming to us.

Our Sunday school is able to carry on much more efficiently in our new church. We regret that our superintendent, Bro. Cranson Good, and his wife have moved from our midst. They return to Bro. Good's former home, and will attend the Geiger Church. We are sure they will find an open door of service for the Master in their new home. Our Sunday school will re-

(Continued on last page)

RELIEF NOTES

By J. L. Horst

Our relief program for this winter was somewhat disrupted by the outbreak of war in Europe. Consequently plans had to be remade to meet the changed conditions. The work in Spain will probably be closed within a month or two, but there is great need in other sections of Europe. There are still thousands of Spanish refugees in France who have not yet been able to go to their homes in Spain since the Spanish War is over. Since France is at war the care of these refugees becomes a greater problem for relief agencies. There is evidently great need in Poland, and needs will increase as the war areas expand, as they are practically certain to do.

On Nov. 19 Bro. M. C. Lehman of Goshen, Ind., sailed for Italy, whence he will proceed directly to Germany and Poland. He will investigate the needs there and organize work as the situation may call for. Bro. Amos Swartzentruber, Kitchener, Ont., missionary on furlough from South America will, according to present plans, sail shortly for England and other allied countries to investigate needs there. Let us remember these brethren in our prayers, as also Bros. Lester Hershey and Ernest Bennett who are still in Spain. Bro. Wilbert Nafziger is now on the way home, after having completed his term of service in Spanish Relief work.

As was announced in the Gospel Herald of Nov. 23 we are again issuing a call for clothing for relief work in Europe and Canada. There is sufficient need to make use of all the clothing our sewing circles can supply, and we will look to our brethren in Europe to give us instructions as to where it shall be sent. In the meantime our circles can go ahead and prepare and send to the shipping centers clothing, as follows:

C. E. Hershberger, Kalona, Ia.

E. C. Bender, 1711 Prairie St., Elkhart, Ind.

John L. Horst, Scottdale, Pa.

A. W. Denlinger, Lancaster, Pa., R. 4.

Naturally our circles want to know just what kind of material to prepare. As a guide we give the list as printed below. We can

use both new and secondhand clothing, as well as shoes. Both heavy and light clothing can be used.

Relief Clothing

Babies	Girls 4-14 yrs.
baby bundles	print dresses
blankets	undergarments
safety pins	skirts & blouses
soap	coats & sweaters
Children 1-4 yrs.	shoes
sweaters	
shoes	Women
stockings	dresses
underclothes	undergarments
dresses	coats
rompers	shawls
	shoes
Boys 4-14 yrs.	
suits	Men
trousers	trousers
shirts	shirts
underclothes	suits
sweaters	coats
shoes	shoes

Also blankets, sheeting, bedding, etc.

Careful lists of each bale such as came last year are invaluable in distribution on the field. Could we have that repeated?

The above lists are suggestive and are not to be followed dogmatically.

We appreciate very much the hearty response of the sewing circles to past appeals for relief clothing. We thank them for the same hearty co-operation at this time.

Any gifts of money for relief purposes should be sent to the treasurer of the Mennonite Board of Missions and Charities, Bro. E. C. Bender, 1711 Prairie St., Elkhart, Ind. Scottsdale, Pa., Dec. 1, 1939.

SPECIAL MEETINGS

Canton, Ohio

Nov. 25 and 26 marked the 35th anniversary and Homecoming of the Canton Mennonite Mission Church, with I. W. Royer as moderator. Truly we were blessed with many spiritual blessings.

Saturday afternoon was set aside for an informal reunion of workers, members, friends, and Bible School students. Many memories and friendships of years gone by were renewed. A wonderful fellowship was then enjoyed, by all present, as we gathered round the table on which was spread a bounteous "basket supper." Ere leaving the lunch room we were privileged to enjoy a praise, testimony, and prayer service in which many of the former Bible School students took part. The ringing note throughout this service was concerning the blessings and help received in the "Morning Watch."

The Personnel of the Canton Mission was the topic discussed by J. A. Liechty, who was able to give us a vivid picture of the beginning of the work here many years ago in a little log church. The work almost faded out of existence, but in 1904 it was taken up at Conference and again established with Bro. J. A. Liechty as superintendent.

This was followed with a message by O. N. Johns on, "City Missions a Challenge to the Mennonite Church." Jesus came to seek and to save the lost; this also is the purpose for which city missions were started. City Mission work, it was pointed out, is a challenge because of the command of our Lord, because of the need and opportunities found there; and because of the difficulty of the task. In closing Bro. Johns spoke of the assured victory which is ours if we go forth in the name of our Lord.

We were happy to have read to us at this service, a telegram sent by Sister Ella Smucker of Virginia, who was not able to be present.

Possibly the Sunday morning service was the most unique and outstanding of the entire anniversary, in that it was a baptismal service as well as an ordination service. Five young men sealed their vow of loyalty to Christ and the Church by water baptism.

An ordination service followed, at which service Bro. J. J. Hostetler was ordained to the ministry. Bro. Hostetler has had charge of the work here for over a year, and it was felt that it was the Lord's will and desire that he be ordained as pastor of the Canton congregation. The ordination services were conducted by Brethren O. N. Johns, S. C. Yoder (who preached the ordination sermon), and I. J. Buchwalter.

In the afternoon we listened to three inspiring messages, namely: "The Mission's Relation to the Rural Church," I. J. Buchwalter; "Methods of Work," Wm. G. Detweiler; and "God's Word and the Lost of the Cities," S. C. Yoder.

The closing services of the anniversary had come, and we gathered together opening the service with singing of hymns and with devotions. The hour for reminiscences was in charge of Bro. P. R. Lantz. During this hour many helpful testimonies were given on "What the Canton Mission has meant to me." We learned of many experiences of the pioneer workers and how they clung to the work and with the help of their God came out victorious.

A letter was read which was sent by Sister Minnie (Campbell) Kaufman from Jetmore, Kans. After listening to an inspiring message in song by our girls' quartet, we gave our attention to Bro. N. E. Troyer, who brought the closing message, based on Acts 26:17, 18.

The services were well attended by those of our own, and neighboring communities. There were also friends and workers present from other states whose presence was greatly appreciated. Together we had feasted upon heavenly things and could truthfully say, "It was good for us to have been here."

M. Hoffman.

Smithville, Ohio

Report of the Eastern Ohio Peace Conference, held under the auspices of the Peace Problems Committee of the Mennonite General Conference at the Oak Grove Mennonite Church near Smithville, Ohio, Nov. 11 and 12, 1939.

The following subjects were discussed; Nonresistance and Litigation, by Paul Erb; Nonresistance and Industrial Conflict, by G. F. Hersherberger; Church and State, by H. S. Bender; The Christian's Relation to the State in War Time, by G. F. Hersherberger; Alternative Service in War Time, by C. L. Graber; A Plan of Action for the Mennonite Church in Case of War, by H. S. Bender; The Bible Teaching on War and Peace, by S. F. Coffman; Nonresistance as a Way of Life, by Paul Erb; Nonresistance in Personal Relations, by P. L. Frey; Christ the Prince of Peace, by A. J. Steiner.

Bro. John H. Mosemann also spoke briefly of the Nonresistant Life in Africa, and Bro. M. C. Lehman spoke about the proposed relief work in war-torn Europe.

Some time was devoted to open discussion during the sessions on Saturday.

The subjects were very timely. The committee is to be commended for the arrangement of the program, and the speakers for the treatment of the several subjects. The interest manifested in the conference was very gratifying, the large church building being too small for at least one session. Many expressed their appreciation of the conference, both during and after the conference. There was an enlargement of vision of the many implications and applications of the doctrines of the Word in times of peace as well as in times of war. There was also an increased appreciation of the problems confronting the Peace

Committee and of the much study given the Committee to these problems.

Wm. G. Detweiler, Secy.

Sunnyside, Pa.

Report of the all-day Sunday School Meeting held Nov. 23, 1939, at the Sunnyside Mission near Lancaster, Pa.

Organization.—Mods., Martin Weaver, Aaron Weaver; Chors., Clyde Stoner, George Clemens; Secy., Kathryn A. Hess.

Program and Speakers.—(Morning Session) Song Service; Devotion (Psa. 10) Martin Weaver; "In everything give thanks (I Thes. 5:18), Jacob Charles; "I have learned, in whatsoever state I am, the will to be content" (Phil. 4:11), Earl Str (blind man); The Effect of the Silent Worker, John D. Risser. (Afternoon Session) Song Service; Devotion (Psa. 106), Harvey Shreiner; Children's Meeting, Harvey Berman; Magnifying the Christ in Our Everyday Walk of Life, John W. Weaver; The Great Need of the Day, Frank Leaman; Man's Doings Vs. God's Plumb Line, John D. Risser. (Evening Session) Song Service; Devotion (Eph. 6), Aaron Weaver; A Message to the Young People, John W. Weaver; "The hope of the righteous shall be gladness but the expectation of the wicked shall perish" (Prov. 10:28), C. Z. Martin.

Thoughts Gleaned.—One of the great sins of today is the sin of ungratefulness. Do we ever stop to consider the price of redemption? Do we really thank Him for that burden of sin that has been removed from our hearts at Calvary? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). A sin which are performed for notoriety always have their trumpets with them. The silent prayer of an obscure saint may be more effective than the most eloquent sermons of eloquent men. When God counts who know the results of a faithful "silent worker." At the beginning of a surrendered life is a grave of self. There is nothing so beautiful as a life "hid with Christ in God." God does not use the believer in a measure that do not allow God to use us. A need something that has not yet been supplied. I say, "What the world needs is Jesus." That is true, but that need has been supplied. Jesus has come. The great need of the world is no other than a supreme love for God. If we would have more love for God His commandments would not become grievous. Anything that we fail to do for God is against God. Young people need someone to go to, to pour out their problems of one in whom they may place confidence. The hope of the wicked—no matter how costly a temple—will decay. But the hope of the righteous will never fail—it is eternal.

Secretary

Married

Shirk—Koser.—Bro. Harold S. Shirk of New Holland, Pa., congregation and Sister Iline Koser of Mt. Joy and Kraybill's congregation, were married June 30, 1939, at the home of the officiating bishop, Bro. Henry E. Lutz. May God bless them in their new relation.

Miller—Nissley.—Bro. Jonas B. Miller of Good's congregation and Sister Ruth Nissley of the Erisman, Pa., congregation were married Sept. 16, 1939, at the home of the bride, Henry E. Lutz officiated. May God's choicest blessing be their portion as they go forth.

Groff—Wenger.—Bro. Lester W. Groff of Mellinger's congregation and Sister Mildred Wenger of the Gantz and Hernley congregations were married Oct. 21, 1939, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May the Lord accompany them through life's journey.

Baum—Shuman.—Bro. Wayne Baum, Jr., and Sister Dorothy Shuman, both of the E. Petersburg, Pa., congregation, were married Nov. 4, 1939, at the home of Bro. Henry E. Lutz, who officiated. May the Lord's blessings accompany them through life.

Marner—White.—On Oct. 15, 1939, in West Union Church near Parnell, Iowa, Bro. Max D. Marner and Sister Wanda M. White, both members of this congregation, were united in holy matrimony, Bishop Ahner G. Yoder officiating. May God's blessings attend them through life.

Keeport—Meck.—On Nov. 16, 1939, Bro. Chester H. Keeport of the Millersville, Pa., congregation and Sister Elsie S. Meck of the Strasburg, Pa., congregation were united in marriage at the home of the bride's parents, Bro. A. L. Martin officiating. May God richly bless them.

Engle—Hess.—On Nov. 18, 1939, Bro. Wilbur N. Engle of the Millwood congregation near Gap, Pa., and Sister Barbara Ann Hess of the Old Road congregation near Gap, Pa., were married at the home of the bride's parents by Bishop A. L. Martin. May God bless them in this new relationship.

Harnish—Hess.—On Oct. 14, 1939, Bro. John T. Harnish of the Byerland, Pa., congregation and Sister I. Maud Hess of the Willow Street, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May the richest blessings of God be upon them.

Bowman—Landis.—Bro. Walter S. Bowman of the Weaverland, Pa., congregation and Sister Mary E. Landis of the Mellinger congregation near Lancaster, Pa., were united in marriage Sept. 9, 1939, at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May God bless them in this new relationship.

Martin—Gehman.—On Nov. 22, 1939, Bro. James Martin and Sister Edith Helen Gehman, both members of the Swamp congregation near Quakertown, Pa., were united in holy matrimony by Bro. Melvin Bishop of Blooming Glen, Pa. May the Lord abundantly bless them through life's journey.

Williams—Ebersole.—On Nov. 15, 1939, Bro. Hubert C. Williams and Sister Naomi M. Ebersole, both members of the Stauffers congregation near Smithburg, Md., were united in holy marriage at the home of the bride's parents, Bishop Denton T. Martin officiating. May God's blessings attend them all through life.

Hershey—Hostetter.—On Nov. 2, 1939, Bro. Amos H. Hershey of the Hershey congregation near Kinzers, Pa., and Sister Eleanor Mae Hostetter of the Old Road congregation near Gap, Pa., were united in marriage at the home of the bride's parents by Bishop A. L. Martin. May the Lord bless them in their new relationship.

Groff—Snively.—Bro. Lloyd Groff of the Stumptown congregation and Sister Irene R. Snively of the Erb's congregation were married Oct. 21, 1939, at the home of the bride, Bro. Henry E. Lutz, of Mt. Joy, Pa., officiating. May God abundantly bless them on the matrimonial sea.

Frey—Risser.—Bro. Martin L. Frey of the Elizabethtown, Pa., congregation and Sister Mildred L. Risser of the Mt. Joy and Kraybill, Pa., congregation were married Sept. 16, 1939, at the home of the officiating bishop, Bro. Henry E. Lutz. May Heaven's blessing be upon them through life.

Martin—Mills.—Bro. Luther C. Martin of the Reiff congregation near Maugansville, Md., and Sister Elsie Mae Mills of the Pinesburg, Pa., congregation were united in holy matrimony at the home of the officiating bishop, Bro. Moses K. Horst, Maugansville, Md., on Nov. 23, 1939.

May they ever be true and faithful to their covenant with each other and with the Lord.

Hertzler—Miller.—Bro. John N. Hertzler of the Elizabethtown, Pa., congregation and Sister Frances H. Miller of the Landisville and Salunga, Pa., congregation were married Aug. 12, 1939, at the home of the bride, Bro. Henry E. Lutz officiating. May God's richest blessing be with them as they journey through life.

Buzzard—Yoder.—On Nov. 19, 1939, Bro. Harold Irvin Buzzard of the Elkhart, Ind., congregation and Sister Alpha Mae Yoder of the Forks congregation near Middlebury, Ind., were united in marriage at the Prairie St. Mennonite Church, Bro. A. L. Buzzard officiating. May the Lord abundantly bless them through life.

Carper—Burkholder.—On Nov. 3, 1939, Bro. J. Leroy Carper of the Kauffman congregation near Manheim, Pa., and Sister Alma Burkholder of the Stumptown, Pa., congregation were united in marriage in the home of the bride's parents, Bishop A. L. Martin of Intercourse, Pa., officiating. May God bless them in their new relationship.

Hansen—Friesen.—On Sunday morning, Nov. 26, 1939, at the Duchess Mennonite Church, Bro. Jens P. Hansen and Sister Elizabeth W. Friesen, both members of the Duchess, Alberta, congregation, were united in marriage, Bro. H. B. Ramer officiating. Bro. C. J. Ramer preached the wedding sermon. May God's blessing attend them through life.

Steffy—Habecker.—On Sunday, Nov. 26, 1939, Bro. Chester M. Steffy of Groffdale congregation near Bareville, Pa., and Sister Elizabeth S. Habecker of Habeckers congregation near Mountville, Pa., were united in holy marriage at the home of the officiating bishop, Bro. Christian K. Lehman, Lancaster, Pa. May the Lord richly bless this union to His honor and glory.

Obituary

Amstutz.—Rosina Amstutz was born Feb. 29, 1920; died Oct. 28, 1939; aged 19 y. 7 m. 28 d. She leaves her father and mother, 7 sisters and 3 brothers: Katherine (Mrs. David Neuenchwander), Lena (Mrs. Carl Norr), Anna (Mrs. Emanuel Miller), Levi, Rachel (Mrs. A. L. Leberman), Bertha (Mrs. Gilbert Franks), Martha, Noah, Edna, and Freddie at home. Sixteen nieces and nephews, one grandmother (Katharina Amstutz), and many relatives and friends also survive. One sister (Sarah) preceded her in death. Funeral services were held in the home, conducted by Bro. Peter M. Neuenchwander, assisted by Bro. Louis Amstutz of Apple Creek, O. Text, Jas. 4:14. Interment in Neuenchwander Cemetery.

Short.—Mary Ann, daughter of Gotlieb and Anna Beck, was born near Archbold, Ohio, Feb. 5, 1874; died Oct. 18, 1939, in her home near Stryker, Ohio; aged 65 y. 8 m. 13 d. On Dec. 6, 1892, she was united in marriage with Jonas S. Short. To this union were born 8 children: Dan L., Sylvanus, Mabel (Mrs. Joe Wyse), Monroe, Anna (Mrs. Jesse Wyse), Freeman, Virgil, and Zelma, who died at the age of seven months. In her early years she accepted Christ as her personal Saviour and united with the A. Mennonite Church; remaining faithful to the end, always praying for the welfare of her family and Church. She will be greatly missed in the home and by all who knew her. She was an active teacher in Sunday school for over 35 years, and served as secretary and treasurer of the sewing circle for a number of years, always doing her part faithfully. One daughter, 2 granddaughters, her parents, 3 sisters and 5 brothers preceded her in death. She leaves her deeply bereaved husband, 2 daughters, 5 sons, 25 grandchildren, 3 brothers (Jacob, Joel, and Henry), and a host of relatives and friends. Funeral services were held at the Lockport Church con-

ducted by Bro. P. L. Frey and Bro. Walter Stuckey. Text, Heb. 4:9. Interment in the Lockport Cemetery.

"Deep in our heart lies a picture
Of a loved one laid to rest;
In memory's frame we will keep it,
Because she was one of the best.
Friends may think we have forgotten,
When at times they see us smile;
But they little know the heart-aches,
That the smile hides all the while."

Freed.—Enos H. Freed, seventy-seven years old, died suddenly at the home of his son-in-law and daughter Mr. and Mrs. Henry Landis, at Harleysville, Pa., on Saturday evening, Sept. 30, 1939. He suffered a stroke that morning and died the same evening. He was deacon of the Towamencin Mennonite Church for 13 years. He was retired at the time of his death but he formerly operated a farm in Towamencin Township. His wife preceded him in death eleven years ago. The following children survive: Elwood, Raymond, and Flora (wife of Henry Landis) of Harleysville, Katie (wife of Howard Detwiler) of Lansdale, William of Telford, Sallie (wife of Wilson Allebach) of Kulpville, Jonas of Elroy, and Emma (wife of Elwood Kolb) of Earlington; also 4 sisters (Mrs. Peter Wile, Mrs. Henry Nice, Mrs. Henry Detwiler, Mrs. Howard Booz), a half sister (Miss Mamie Freed), 41 grandchildren, and 20 great-grandchildren survive. Funeral was held Oct. 5 at Towamencin Church. Services in charge of Warren Moyer, Wm. Anders, and Isaac Kulp. Buried in adjoining cemetery. By the children.

Sommer.—Mildred Anna, only daughter of Joseph D. and Anna Litwiller Sommer, was born in Metamora, Ill., Aug. 11, 1914; died at her home Nov. 13, 1939; aged 25 y. 3 m. 2 d. Having been an invalid most of her life, she was never able to enjoy the privileges of childhood and youth; but in spite of her physical disabilities, she bore her suffering in silence and always with a smile. She will be greatly missed in the home and by those to whom she was so closely attached. She is survived by her parents and 1 brother (Gerald). She was preceded in death by her grandparents and 1 brother (Kenneth) who died Dec. 6, 1928.

"The short rough road is ended,
Her weary feet have pressed;
How rough to her weak footsteps
Perhaps we never guessed.
But with the weary journey
She'll be no more distressed,
Now o'er life's pathway she has come
At last unto her heavenly home."

Funeral services in charge of Bro. H. R. Schertz assisted by Bro. C. A. Hartzler of Tiskilwa, Ill.

Martin.—Amelia, daughter of the late Andrew and Whilamena Bergman, was born April 14, 1872, died Oct. 3, 1939; aged 67 y. 5 m. 19 d. She was a member of the Landis Valley Mennonite Church. She was united in marriage to Esrom Martin who survives her. To this union were born 13 children of whom 6 survive; also 22 grandchildren. Mother passed from this earth very suddenly. The family feels a great loss, as her greatest desire in life was to serve her family well. She hoped that God would spare her life until her children were grown and started homes of their own. God granted her this wish. The funeral service was held at the Landis Valley Mennonite Church. The services at the church were conducted by Bros. Ira D. Landis and Amos Horst. Text, Ps. 17:15; Prov. 31:29. Brief services at the house were conducted by Bro. Noah Landis. Our Mother's walk in life left with us the consoling thought that we need not to weep as those who have no hope.

"Mother, dear, your cares are over,
On this earth you've done your best;
That you've gone we scarcely realize,
Rest, dear Mother, rest, sweet rest."

By the Family.

Send your orders now for
FAMILY ALMANAC FOR 1940
(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

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CORRESPONDENCE

(Continued from page 765)

organize on Dec. 3, for the New Year.

Nov. 19 was observed as Mission Sunday, when the junior savings and quarter funds were brought in, amounting to \$109.06. It was decided to send it to India for Orphanage work there.

The sewing circle is busy with "English Relief," sewing. The first shipment will be packed Dec. 5.

We need the prayers of God's people as we seek to interest the parents of many of our Sunday school children. They are friendly, but spiritually indifferent.

Nov. 29, 1939. Mabel Groh.

Masontown, Pa.

Dear Herald Readers, Greetings:—This past month has been a time of spiritual blessings for us. Nov. 1 Bro. E. F. Hartzler of Marshallville, Ohio, came into our midst. He conducted evangelistic meetings Nov. 1-10. There were no public confessions, but individual members have been strengthened and given new zeal for the Master.

Bro. A. J. Metzler was with us on Wednesday evening, Nov. 15, when votes were taken for the ordination of another deacon here. Two brethren were in the lot: Bro. Kenneth Berk-

shire and Bro. Frank Townsend. On Sunday afternoon, Nov. 26 the ordination took place. The lot fell on Bro. Frank Townsend.

Assisting in the ordination were Bros. Daniel Kauffman, A. J. Metzler, and Chas. Shoemaker of Scottdale and Bro. Chas. Honsaker (our present deacon), and Bro. Paul Roth. The Scottdale congregation was well represented at the meeting.

In the forenoon of the 26th our fall communion service was held, with inquiry meeting the Sunday before, Nov. 19. Bro. A. J. Metzler had charge of both these meetings.

Work at Gallatin, our mission Sunday school, is progressing.

Dec. 1, 1939. Cor.

ANNOUNCEMENTS

Two-week Bible School at the Bowne Mennonite Church near Clarksville, Mich., Dec. 11-22.

Studies to be Taken.—Matthew, Romans, Judges, Exodus, Ezekiel, Ezra, Nehemiah, Doctrine of last things, nonresistance, missions, child study, Survey III, Galatians, and music. On sufficient request, others will be added.

Instructors.—C. C. Culp, Principal; J. E. Gingerich, and T. E. Schrock.

Tuition.—75¢ per week.

Over the week end (Dec. 15-17) Friday evening, Saturday evening and all day Sunday, a Christian Life Conference will be held. All are invited.

For further information, write to the undersigned.

T. E. Schrock,
Clarksville, Mich.

(800 King St. East, Kitchener, Ont.)

Date:
January 1 to March 22, 1940.

Subjects:
Old Test.—Josh., Esther, Isa., Daniel.
New Test.—Mark and Luke.
Epistles—Eph., Col., I and II Cor., I and II Peter, James.
Bible Doctrines—God, Christ, Holy Spirit, Man.
Biblical Introduction—Life of Christ, New Test. History and Geography.
S. S. Normal—(I) Institution and Purpose, (II) Child Study and Teacher.
Christian Work—Y. P. Bible Meeting.
Church History—Mennonites in Europe.
Missions—World Wide Spread of Missions.
Sunday School Lesson Study.
Music.

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Prophecy, Book Analysis, Christian Evidences, Homiletics, General Church History, Practical Church Work, Distinctive Church Doctrines.

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We again have splendid Christmas folder values to offer you, as follows:

Our "special" number, 21 folders.....65c or six boxes for \$3.00
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Also obtainable at our branch stores
New Holland, Lancaster, Souderton, Kitchener.

Faculty:

S. F. Coffman, O. Burkholder, C. F. Derstine, J. B. Martin.

Expenses:

Same as last year.

Christian Work:

Cottage Services, Prayer Meetings, Personal Work, Programs in congregations, etc.

Note:

Can a person enter Canada on account of war? Yes, There is no difficulty in crossing into Canada. We shall be in touch with the Immigration Officials. If you desire more information write to the Secretary—

J. B. Martin
187 W. Erb St.
Waterloo, Ontario.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

December 7, 1939

JOHN R. MUMAW, Editor

EDITORIALS

THE WORD OF GOD

For the prophecy came not in the old time by the will of man but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21)

The Bible is a book that was produced by supernatural means. Godly men were selected to write what was given to them by inspiration of the Holy Ghost. God used this way to communicate His thoughts to man and therein revealed His will and purposes for the human race. In giving this message to the world He was careful to have it in-breathed by divine power.

The Word of God is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. (Heb. 4:12, Weymouth translation)

The life and power which characterizes the Word makes it an indispensable element of testimony in Christian service. The things which He has made, have declared His eternal power and Godhead from the time of creation on through the ages. The Scriptures, however, reveal His holiness and love. When men understand the nature of His holiness and the genuineness of His love they begin to realize their own need. They will see their need of redemption in the light of their own sinfulness. The Bible impresses this fact upon the hearts of sincere people as no other book can.

Faith cometh by hearing, and hearing by the Word of God. (Romans 10:17)

The exercise of faith is dependent upon a promise. Christian faith rests upon the promises of God. If we want sinners to have faith in God we must tell them what He has to offer them. The Word of God is full of promises. It offers eternal life to all who will come unto Him through His Son Jesus Christ. When we tell them of the results of believing in Christ and of obeying the word of God we need to point out the way of redemption, stating the conditions upon which they can be saved. This information is all found in the Bible. The acceptance of this Gospel message brings great changes into the life of an honest soul.

You have been begotten again by God's living and enduring Word, not from perishable, but imperishable seed. (I Pet. 1:23, Weymouth translation.) (Continued on page 770)

DISTRIBUTION OF THE SCRIPTURES

One of the greatest missionary agencies in the hands of the Church is the printed Word of God. The Bible makes a direct approach to the soul problems of the human heart. It deals with the spiritual diseases of man and prescribes the remedy for their cure. This Book of power falling into the hands of weary and sinsick souls brings a message of comfort and hope. It is a great light showing the way to God.

There are thousands and thousands of people in the world who do not have access to the Word. Many of them have never seen a Bible. Why do we who are of the light wait so long to give this message to others? Many souls could be blessed if we were only enough interested in them to distribute the Scriptures. It can be done without any particular Mission Board or other organization sending us out. A lot of people would be glad to own a Bible. Perhaps there is a neighbor who would greatly appreciate receiving such a gift from you on Christmas Day.

This presents an opportunity for our young people. You can be actively engaged in spreading the Gospel through the distribution of Bibles, New Testaments, and single Gospels. The American Bible Society is printing the Scriptures at low cost and offers them to interested people at very low prices. Their aim is to get the Bible into the hands of many people without comment.

Organizations such as the Young People's Bible Meeting, Literary Societies, Sunday School classes, and other local groups could do much through this form of evangelism with small resources. There are rural sections which could well be canvassed from house to house leaving a Bible or a portion of the Word in every home. City districts could be covered with the same thoroughness. Hospitals and prisons are usually quite willing to have Bibles and Testaments left in their wards. Wherever there are people who do not have the Bible there is an opportunity to do missionary work.

Universal Bible Sunday would be a good time to discuss such projects and to plan for the distribution of the Scriptures in your local and nearby communities. If you wish to have further information about the purchase of Bibles for distribution write to the Mennonite Publishing House.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

USE THE WORD

Let us use the Word of God in its naked simplicity, in its convincing might, in its arousing energy, in its enlightening power, in its rugged strength, in its comforting grace, in its assuring knowledge, in its peaceful joy, in its Christ-honoring theme, in its God-glorifying teaching, and in its Spirit-giving utterance.

F. E. Marsh.

A TESTIMONY TO GOD'S HEALING POWER

By J. Eby Leaman

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.—Jas. 5:14, 15.

Before relating an instance of God's healing power, it may be well to observe a few points of teaching from these verses. Some additional thoughts pertinent to a few of these points will also be given.

1. The sick individual calls for the elders of the Church.

I will quote the words of a lady missionary who has been on the mission field some thirty years and experienced God's healing power several times. "I believe God places a sincere desire in the mind of sick people that leads them to express their wish to be anointed."

One of our Mennonite bishops, in relating how God healed him when all doctors' efforts failed, expressed practically the same thought. It is true, also, that many times God gives the assurance of healing previous to the observance of the ordinance. This is not a set rule, however, but it shows us the sincere attitude which should accompany this sacred rite.

2. The elders pray over him.

3. The elders anoint him with oil.

Practically everyone recognizes the healing properties of oil, but it may be stated here that the power is not in the oil, it being only an appropriate symbol of healing as will be seen by a study of the numerous references to it in the scriptures. It may, also, be noted that no special kind of oil is mentioned in the passage under consideration. It is to be determined by those concerned. In the case of a missionary who was engaged in pioneer work in Africa no other oil was available save a little kerosene in his lamp. Accordingly he was anointed with it and was healed. Olive oil has also been used.

4. The prayer of faith saves the sick.

Some have said that only the faith of the elders is needed since they make the prayer and James says, "The prayer of faith shall save the sick."

This is an unbalanced view as can easily be seen by the foregoing discussion. Both sides need to have faith in God's power to heal or a hindrance in the work will result.

5. The Lord raises him up.

6. If he has committed sins they shall be forgiven him.

This ordinance is not a religious rite to forgive sins, nor can we conclude from the above statement that sickness is always the result of sin. However, if the individual upon whom the rite is to be performed has sinned, it should be confessed first so that all will be favorable for God to heal.

The following is a personal testimony of God's healing power, given for the glory of God and for the comfort of those who labored much in prayer for the writer's recovery.

Nearly half of the time spent on the field since arrival, Feb. 12, until the anointing occurred, Aug. 27, was spent in bed. Three successive attacks of malaria were experienced; the first of which was ordinary, the second malignant, and the third light. Before arising from the last attack, sleeping sickness developed from a tsetse fly (fly which carries the germ) bite unknowingly gotten some time before. This was too much of a load on the heart which began missing one out of every three beats. The physician advised rest and five injections were given intermittently to kill the germs in the blood. After a month the germs were killed and the heart quite improved, missing several beats in every five hundred to a thousand. At intervals a chair was substituted for a bed. Then a little walking was advised and finally I was up for about two weeks taking three hours' rest each afternoon. The heart refused to return to normal and in spite of care and medicine began to beat very slow at night (lowest 38 beats per minute) though quite well and strong during the day. Soon more rest was again advised. This time I stayed in bed until plans were made to take an X-ray in Nairobi to see if any enlargement had resulted or any per-

manent damage had been done to the heart muscles. It took nearly a month to arrange this. At home it would have been a matter of several hours; but this is Africa, you know, and Nairobi is over four hundred miles from our stations. The X-ray revealed no cause for alarm, as no indications of being harmed by the diseases were found. I was informed that the heart would start pumping regularly any time. However, the doctor, consulted in Nairobi, advised three months of rest though in bed only to nine or ten in the morning; light work was to follow this period of rest; if this procedure did not bring about a normal organ it was advised that we be sent home. At this time the mission board letter arrived from home stating that rest was to be taken away from the station so that station duties or problems would not hinder recovery by causing a mental strain. It was decided by the Executive Committee here that we stay at Bukiroba instead of at our former place at Shirati.

During this time the verses in Jas. 5:14, 15 were becoming increasingly precious, and I decided to try God's method of healing at Conference, in August, if no improvement was made during the time that would intervene. There was no improvement, as much as it was looked for by those especially concerned and all others who had joined in prayer for recovery. Accordingly, on the evening of Aug. 27, I was anointed by Brother Leatherman in the presence of the other men on the field, Sister Leatherman and my wife. It may be stated here that God had impressed the missionaries also that this was the procedure to follow.

Immediately after the anointing I could tell no physical difference, but at the end of a week strength began returning though the heart still continued beating irregularly. Satan tried his tactics now and annoyed me daily with the thought that I would never be healed. This problem had been left with the Lord long ago, and I was willing to have a physical infirmity and not cheat myself out of the blessings of affliction if it was His will. But this was not an easy thought to be pestered with, especially when from such a source. In communion with God many times was the assurance given to go on in faith just as if the heart were normal. Sometimes it seemed an awful chance to take, for if the heart had been overworked before certainly more work was against reason. However, by God's grace I went on; not presumptuously seeking work to see how much the heart would stand, but doing what I thought would be done were I well. God finally and completely healed during the beginning of October. Not once since has my heart showed any signs of weakness. A lot of walking has been done in visitation work and a mountain was climbed the other day with Bros. Leatherman and Mack to get a view of surrounding territories. I am thoroughly convinced that what God does, He does well. PRAISE HIS NAME. ALL GLORY TO HIM.

EDITORIALS

(Continued from first page)

The Word of God is a major factor in the process of regeneration. The New Birth is an experience in which a person submits himself to God for a change of heart. That change is then brought about through the operation of the Holy Spirit. The sinner's knowledge of the Word forms the basis upon which the Spirit works. The seeking soul must understand the plan of redemption as revealed through the Gospel. He also needs to know the standards of right conduct as presented in the New Testament. When he accepts the plan of salvation and commits himself to the requirements of the Scriptures he puts himself into a position where he can receive divine blessings. The Spirit makes use of this favorable attitude to direct the will into a line of new desires, new purposes and into a new manner of living. This

(Continued on page 771)

FROM MY CHILDHOOD DAYS TO MY PRESENT LIFE

By Celia B. de Olivera

(Note: The author of this interesting story is thirty-seven years old, the mother of two children. In her spare time she accompanies Sister Hallman as Bible reader in Tres Lomas. Celia Bartolomey de Olivera's father was a Frenchman; her maternal grandfather was a Spaniard; her maternal great-grandfather was a Negro; and her maternal great-great-grandfather was a full-blooded Indian. In each case, the wife was an Argentine Criolla (Creole). The author's mother had bought a Bible from a Colporteur, but had never heard of an evangelical Church or Missionary at that time, and endeavored to raise her family according to the Book which she had bought and which she had learned to love. The following simple message was written upon request of Sister Hallman and translated.)

I was born in the city of Bolivar, Province of Buenos Aires, on Sept. 29, 1902. I was one of the youngest of a family of twenty children; among which there were seven pairs of twins. But God, who knows all, and better than we, began gradually to prove our faith by taking ten of our brothers and sisters in different ways.

I was raised in the country on a "chacara" (farm) near Bolivar, where we suffered the misfortune of losing our dear father. This happened when I was but a little girl three years old. Thus, we were ten children left in the company of our dear mother; a noble woman who knew how to face life with a smile in spite of the many, many adversities. My father left her with a small capital which she used to educate us, but of necessity, in a simple manner; raising us honestly under the hand of Almighty God. She taught us to pray as tiny children; our home was a house of prayer. Mother's greatest joy was this prayer life. Often she would invite neighbors to join us in prayer. She sweetly taught us from childhood to love the beautiful and to abhor the disgusting evils of the world.

My mother's words to me on my sixteenth birthday shall always be remembered: "Daughter, you are now almost a young lady; your thought life is being molded for good or for evil as never before." A few years before this, she had given me a Bible. It was on a Sunday morning as I distinctly recall it. To tell the truth, I was very little pleased with the Book—in the first place, because it contained no pictures, and also because I thought it was too serious a book. To me this book seemed to tell more disagreeable things than pleasant ones. I wanted more liberty to spend time on pleasures with worldly friends. When I was eighteen years old I was tempted with the temptation of all youth, and fell deeply (?) in love with a young blacksmith. Toward me and my family he was always polite and courteous,—but, he would drink to the point of drunkenness when with his companions. This love, therefore, lasted for a very short time, as my mother who knew better than I took things in hand!! In order to help me forget she sent me away to visit a married sister who lived in the far Southern Province of Chubut, in the sea coast town of Puerto de San Julian. There I lived for a year, at first sad and at times rebellious towards my mother's strictness. However, I soon began to see things more clearly, and I knew she was right. I returned home with a smiling face and a thankful heart to my mother, and "well-cured" of my former malady. I mention this as it might help some other young person. I tried anew to follow my mother's Godly counsel. Accordingly, I never attended the "cine" (movies), or dances, or circuses, as mother always said that these things were the gilded pills which Satan con-

cocted to seduce and delude people. (Note: Please observe that this Christian advice was given to a daughter whose mother did not have the opportunity to belong to any Church; who simply believed God's Word and interpreted it, as the Spirit led her, to rear and counsel her large family.) (Marvelous!) Mother would also say frequently that men play around with the young women who are "too easy," but that they want to marry the honest and virtuous ones.

On the 20th of March, 1926, in my native town of Bolivar, I was married to a young Argentine, Alfredo Olivera, with whom, although poor, we have been very happy for thirteen years. My cup of joy is now running over as both my husband and twelve-year-old son are in the Convert Class. But,—pray that my husband may be delivered from the filthy smoking habit!

We moved to the town of Castas, F. C. M., for the first two years of our married life, at which time we sold our little home and came to live in Tres Lomas, F. C. O. We thank our Father for this last move. After we were settled here for a short while, I recall as if it were yesterday, two young women came to our home distributing tracts. They spoke to me of Christ and of His love for me. I didn't understand, but I felt within a troubled joy about something. What was this? It was my Lord calling me, and telling me that I was a sinner and lost. For more than a month I remained in that troubled condition, until one day a lady, whom I love dearly, invited me to accompany her to the evangelical Church service. I was pleased, and enjoyed the services, but took no further step. Like the Prodigal Son I attended services frequently, when I felt like it, until one day when I went with the idea of taking a public stand for Christ. I became converted, but I did not fulfill my vow. This resulted in unhappiness, and I became bothered because I was not keeping that promise that I had publicly made. I didn't have peace, and could not even sleep well, and so became seriously ill on account of this sin of negligence and unfaithfulness to my vow. I began anew to pray for pardon and to beg for mercy and healing from my Saviour. I prayed for strength and determination to "go straight" from then on. I made a new profession of faith on January 1, 1936, and was baptized the 28th of May, 1938. I now praise God for His many, many blessings! Tres Lomas, F. C. O. Argentina.



Celia B. de Olivera

EDITORIALS

(Continued from page 770)

is the main objective of all our missionary endeavors; to see results in changed hearts.

Preach the Word.

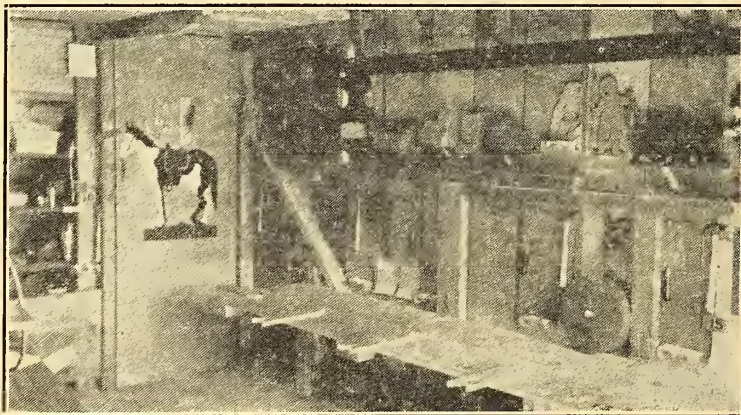
This is the Christian's message for the world. It is the only message that will save men from their sins. It is a message that commends itself to the Holy Spirit's co-operation to extend the borders of the great Kingdom of God. The disciples got such results from their preaching that entire communities were stirred and large numbers were converted. One thing that figured largely in their success was the nature of their message. On the day of Pentecost it was

(Continued on page 775)

CITY MISSIONS

Los Angeles, Calif.
(151 W. 73rd St.)

Dear Herald Readers:—We thought you would enjoy looking into our boys' shop to see how it is arranged, and to see some of the things that the boys make. The picture only shows a small part of the shop, but from it you can get an idea of the arrangement of the whole shop. The only place we had for the shop was in the garage; so of course things had to be arranged accordingly. That is why there are hinges on the bench along the wall. The bench can be folded up against the wall to make room for the car. There are benches like this on both sides and at the back of the room. You will notice numbers on the bench and you can also see some cards on the wall just above the bench. Each boy is given a card with his name and number on it, and he must work at the bench where his number is. The card also has a list of 20 articles. The articles must be made in the order that they are listed. As the



Our Work Shop

boys complete the articles the card is punched, and in this way we can see just what each boy has accomplished by looking at his card. You will also notice numbers on the wall just below the tools. Each boy is given tools to work with, and in this way no one need to go about the room looking for tools.

On the wall just above the tools there are a number of patterns of the articles which the boys make. The first article that the boys make and which can be seen on the picture, is an owl tooth brush holder. The second article is an Eskimo boy thermometer holder. This can also be seen on the picture. Just to the right of the Eskimo boy are two little cub bears which are arranged for book ends. For most of these articles the boy is given a piece of ply board, the size that is needed for the article, and then with carbon paper he traces the design on the board. After he has the design traced on the board he then burns it on with an electric burning needle. Then he is ready to saw around the design and complete the article, aft-

er which he takes it to the paint bench to shellac and varnish it.

We began the shop with bench room for eighteen boys. Several weeks ago this became too small, so we extended the cement floor six feet in front of the garage and put folding benches on the garage doors. Most of these were taken at the very next shop meeting, so we cemented eight feet further and fixed another bench where eight more boys could work. The last couple weeks they brought in so many more boys that we had to make still another bench. Last week there were 31 boys present and we have about 40 on the roll.

Of course you will wonder just what results we are getting from these efforts. At the close of the shop period the boys gather in a group and we give them a short talk. When the seed is sown in the hearts of 31 interested boys God only knows what the results will be. While we are on this side the starry sky we will never know just how far-reaching the results of this work

have been. During the first quarter of this year there was an average attendance of about six in the boys' Sunday school class. Last Sunday there were twenty boys present in the class. Many of these boys had not been attending any Sunday school regularly. It is through the shop that we contact the boys and get them into the Sunday school. Then too, through the shop we are gaining the confidence of the parents. Just recently there was a knock at the door one evening. The father of one of the shop boys had come to tell us that he was in trouble spiritually and wanted us to help him. He said he came to us because of what we were doing for his boys.

In closing we want to express our gratitude to God for the definite way He has blessed and directed in the work. All the glory for the success of the work belongs to Him. We are grateful for the faithful workers who have assisted as instructors, and for those who have given so liberally to support the work. We again want to

thank the Herald readers for your interest in the work at this place; for your prayers and for the liberal donations that many of you have sent. If there are individuals or Sunday school classes that would like to have a more definite part in this shop work your contributions would be appreciated. We trust that there will be a number in glory some day whom we will be able to introduce to you and tell you that it was through the work of the boys' shop that they were brought into the Sunday school and church and there learned to know the Lord Jesus

Nov. 23, 1939. Glenn W. Whitaker

Lancaster, Pa.

(Rossmore Mission)

Dear Herald Readers:—"The Lord hath done great things for us; whereof we are glad." Surely the Lord has answered our prayers. He has made it possible for us to worship where we can have more room. A nice, spacious place has been erected about two blocks west of our old mission. The size of the building is 30x50; located on Jane Avenue, a very fine location.

Five weeks after the first shovel of ground was removed we had services. Bro. David Mosemann preached the first sermon to a filled house. Our prayer is that it may be a "building fitted together groweth unto an holy temple in the Lord" (Eph. 2:21). As the work grows the Lord is supplying us with more help by way of teachers. Surely we have so many things to be thankful for. More folks of the town are coming in, which is very encouraging. Bro. Motto of Steelton come down to our Mexican folks every Wednesday evening to instruct them in their own language. We believe this will be a great help to them.

We are glad also to announce that our dedication service will be held on December 31. An all-day program has been arranged. Some of the speakers will be Sanford Shetler, John S. Hes, Walter Gable, Stoner Krady, and others. Come and spend the day with us. Our prayer is that as this house will be dedicated to the Lord, that it will become a real life-saving station that souls might be swept into the kingdom of God. Sunday school every Sunday morning at 9:15; children's meeting Sunday evening at 7:00; preaching every Sunday evening; cottage prayer meeting every Tuesday evening.

Bro. Noah Mack preached for Nov. 26. Remember the work in your prayers; also us as workers, that we might be faithful laborers for Him, so that we can stand before the throne some day and hear the blessed words of Jesus, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

Nov. 25, 1939. David B. Groff

THE RURAL FIELD

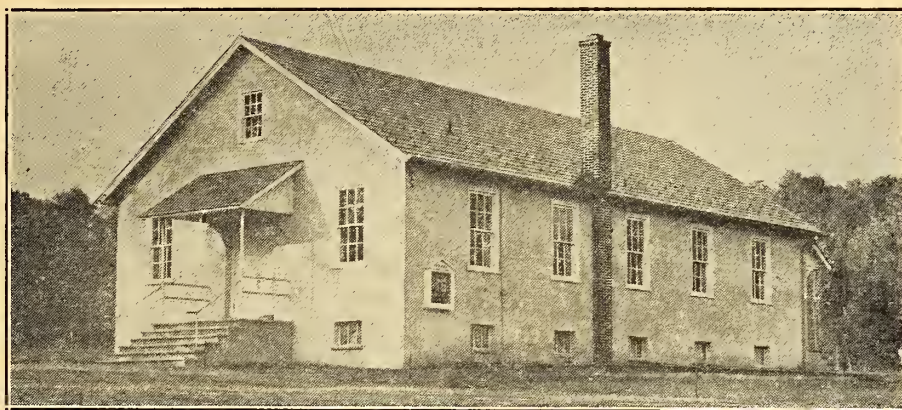
Canby, Oreg.

(Another Rural Mission)

We are happy to report our opening of a new Sunday school in the mountains about 35 miles northeast of here. The discovery of this field resulted from a huckleberry-picking trip last summer, when we passed through several sections that appeared to be neglected spiritually. Investigation several days later brought us to the Porter schoolhouse just as it was being cleaned for the opening of school. The small group of men and women working there, whom we found to be quite representative of the community, all seemed to favor the opening of a Sunday school; in fact, one man said he and his wife had been praying for this. One week later we made a second trip to see the school board for permission to use the schoolhouse. On arriving we learned that the interested man mentioned above had seen the board members and had found no objection, if we furnish fuel and light. He then told us he would furnish fuel himself and do the janitor service. Also he offered lumber from his wood lot for a church house if it should become necessary to build later on. The nearest church is five miles away, lower in the valley, and above Porter there is none. In fact, civilization practically ends five miles beyond Porter.

On Sept. 17 we had our first services there—Children's meeting and sermon—with 23 present. The next Sunday we followed the same plan. Then in October, at the opening of the quarter, we organized four Sunday-school classes, with teaching help from the Bethel congregation. Our attendance yesterday, the sixth Sunday since we started, was 38. Even this number could be greatly increased if it were not for the transportation problem and for Sunday work in the prune orchards, on farms, and in the woods. The past two Sundays we have had evening services consisting of group singing, Children's meeting, and Bible drills. Interest is good. These evening services draw some who will not come to Sunday school.

Early in October we moved our trailer-house to that section and spent 2 weeks in visitation work. A warm welcome awaited us. Several families told us our coming was an answer to prayer. We found the community to be made up of 35 homes along an 8-mile stretch, with a population of about 130. About 8 or 10 claim salvation. We found hungry hearts, desperate hearts, indifferent ones, and cold ones. Some are unable to discern true religion from false, and are open to whatever comes along. Russellites and Seventh Day Adventists have left their marks. Also the Nudist colony in the community, which is said to exist in the name of religion, has claimed a very small follow-



FINLAND CHURCH

Finland is an ancient inland village, in the southeastern part of Milford Township, Bucks Co., Pa., bordering on the line of Montgomery County. This little hamlet was a busy and prosperous place with a store, postoffice, hotel, grist, flour and saw mills, cigar factory, creamery, and blacksmith shop. These ceased operating about twenty years ago.

This region is an unexcelled beauty spot of nature with the Swamp creek winding its way through these rugged hills, over and around many large boulders and rocks; this also afforded the water power for the many mills scattered along its banks; a few still remain. We are told that a number of powder mills were along this stream dating back to the Revolutionary War period, the last of these mills exploding some time between the years of 1884 and 1903.

Prior to the beginning of the Sunday school and preaching service in this community, a few brethren spent some time distributing tracts and other Gospel literature, which gave them an insight to the religious life of the people. Many had former affiliations with some church; but it was sadly neglected by both old and young. We were especial-

ly touched with the neglected children not getting to Sunday school neither were they receiving any Bible teaching at home.

ly touched with the neglected children not getting to Sunday school neither were they receiving any Bible teaching at home.

The first meeting in this region was a cottage meeting in the home of a German widow, about 78 years of age, Feb. 19, 1931, with a number of neighbors present. (This widow is still living, but is not able to attend services at present). These meetings were held weekly in different homes with great interest and were an inspiration to us all. As interest grew those in charge began looking for a suitable place to start Sunday school. This finally ended with the store building which had been vacant for a number of years, the main auditorium being 24 x 55 feet with side rooms for classes.

The Sunday school was organized and started May 17, 1931, and monthly preaching services began Nov. 1, 1931. The first church member was received, Jan. 24, 1932. Claude M. Shisler was appointed superintendent by the local Mission Board, March 12, 1933. The first evangelistic meetings were held in October, 1933, with eighteen confessions, six more making application later. Of this number fourteen were baptized Jan. 14, 1934. Evangelistic meetings are being held annually since.

Jan. 28, 1934, preaching services began twice a month.

June 10, 1934, first communion service was held at the Mission.

Jan. 4, 1936, a Junior Sewing Circle was started.

Nov. 22, 1938, the present pastor Claude M. Shisler, was ordained to the ministry at this place. The present church membership is 31.

1938 S. S. Report: Enrollment, 150; average attendance, 134; present S. S. officers: Jacob C. Kulp, Supt.; Asher Souder, Asst. Supt.; Henry Ruth, Secy.

The New Church Building

Sept. 17, 1939, the day of dedication services for the new church building, is a time which was anxiously looked forward to and now will be cherished in the memories of many as a red letter

(Continued on page 773)

Ernest and Ida Bontrager.

INDIA MISSION PAGE

Balodgahan

BIBLE STUDY

At present the Christians are gathered in Balodgahan for Special Bible study. The workers come from all parts of our area, and this is truly a time of special fellowship. Many of the workers do not see each other from one year to the next, so they have many experiences to share. They are also grateful for a special time of Bible study with the teachers.

One of the girls from the Widows' Home was married recently. This was another happy occasion. The girl will make a good housekeeper, and we pray that she may be a blessing to the community in which she lives. Pray that this may be a home where Jesus is honored.

We have had a great deal of sickness again this past month. The nurse has been very busy giving Quinine injections. It seems that some of the cases have been very hard to break up.

Because of no late rains, the farmers in Balodgahan met and decided to take water from the three reservoirs. This was the first time for many years that the farmers had to irrigate in this way. But we feel that a great deal of good has been done. If the rice crop fails, it means there is a famine. And that means suffering. Many of the surrounding villages have irrigated in this way, but the smaller villages have no reservoirs and they have no extra water.

—Ida Beare.

HIS FIRST SERMON IN HINDI

Yesterday I preached my first Hindi sermon. I had to be content with reading quite a bit, because I am not eloquent in Hindi. It was in Mangal Tarai (Happy Valley), the leper rehabilitation colony where there is a congregation of about fifty gathered in a little mud-walled schoolhouse.

Our first language examinations are over, provided we are successful. The results will not be published for several months.

Last week we observed our quarterly Prayer Day at Drug in Weavers' house. These prayer meetings have been a great source of blessings since we came to India. I commend them to the congregations in America.

This week the Christian Workers' Normal will open here in Balodgahan. The Church workers and leaders throughout the conference and other interested members attend.

September was a pretty warm month for us right after we returned from the hills. Now it is beginning to get cooler. But it is still hot enough for summer in Indiana.

—Wilbur Hostetler.

Shantipur

CURTAILED BECAUSE OF WAR

Since the war in Europe has begun, we have received instructions from the

Mission to Lepers to take in no more new inmates until further notice. We hope that funds for this work will not need to be curtailed seriously, but that is always the danger in calamities like this one that has again overtaken Europe. We have already had to turn away a number of needy men and women who have no one who cares for them, and in their condition such unfortunates have a hard lot in life. If only they could bring themselves to accept the Saviour who can give them much more than physical comfort now.

There are two more women in the Home who want to be baptized. They have come of their own initiative and said they want to be Christians. Then there is another who would like to be a Christian. Her neighbor here in the Home was bereaved of her husband several days ago, and this woman was cooking for her friend in her bereavement. When my wife came and talked with the bereft woman about heaven and the need of accepting Christ to go there, the woman who was doing the cooking asked if we shall see our friends in heaven. When assured that we would and that she should also become one of Christ's followers, she said she would like to, but whenever she talks to her husband about it, he becomes angry. Such people need the support of our prayers that they may have the courage and conviction to come to Christ and to bring their loved ones along.

The rains broke off suddenly this year much before their need was gone. So the crops in Mangal Tarai, as in other places, will again be short. Some of the farmers have already reaped and threshed some of their fields. In some instances they have gotten half as much as their seed was. The Deputy Commissioner, the head officer of the district, is coming down tomorrow to see the colony and to prepare a report on the place for the meeting of the Committee under whose charge the work is run. It is disappointing that for the third year the farmers will not be able to realize much of a crop. However, they will probably reap more than any time before, for they have planted more.

The attendance at Sunday school, Church, Bible Study, and Women's Meetings has been very gratifying during the rainy season. And we hope that much spiritual benefit may have been derived from them. We have had the privilege of having several missionaries preaching there.

—S. Jay Hostetler.

Medical Station

BUSY AT THE HOSPITAL

The past weeks have been busy ones at the hospital. The 22 wards have all been full and often more than one in a room. We have had 8 typhoid patients since June. It has been very difficult

to teach even the hospital staff how to care for a contagious patient. We have had two small children with pneumonia. We have also had a number of operations lately.

One man came with a tumor on a finger of the right hand. After this was removed, his right hand began to swell so that the hand was removed. The infection spread. After much consideration, his arm was amputated. For some days it looked as if this would have the same result of only spreading the infection. At first he was not willing to have his finger removed. But as he saw the infection spread, in desperation, he said, "Do anything to save my life." As we talked to him of the One who can save from both physical and spiritual death, he listened attentively. He has been here about two months, so he has heard Bible teaching daily. We are rejoicing that the Lord is graciously healing his body, and we pray that this man may have faith to receive His spiritual healing as well.

Within the past few days a number of our Mission family are having fever. Eleanor Graber, Sister Vogt, Gordon Hostetler, and Bro. Beare; Sister Nafziger has tonsillitis. The others have malaria. We hope that all will soon be in their usual health.

—Dora Shantz.

Mohadi

A SCATTERED MEMBERSHIP

At the present time in Mohadi we have a smaller resident membership than we have had for some years. Many of our members have moved out where they could get employment. There are some disadvantages and some advantages to this. The disadvantages come in where our members are scattered in other villages and must be kept in pastoral contact. There are members in six or seven other villages. Furthermore our church work here seems weakened when we see so few at the services. We had communion services at three different places the last time. Pray that these people may be good examples of Christian living where they are. One of the advantages is that we have less unemployment. We have now only one family which is not fully employed. These people can get day labor but have no regular post.

There are a number of people in our district from the Hindus who have given their word that they want to be baptized. You should continue to pray for them that they will receive the new life in Him.

This is the time that we are preparing for our Christian Workers' Normal. By the time you will read this, the time of the Normal will have been past over a month. The date of the Normal is Oct. 18th to Nov. 1st. At this gathering all of our Christian preachers and Bible women, about 50 in all, come to

gether for Bible study and inspiration to greater effort. We are hoping for a profitable season this year.

After this meeting and when our Mission Business Meeting is over, our season for touring will begin again. We have so many places to go this year that we hardly know where to go first. The Lord is opening many new doors. We need His guidance and Wisdom.

WHAT OF THESE SOULS?

How we long for a particular blessing. I wish God would put the burden on the hearts of you readers. Why should not we this year have a great ingathering of souls? We need it. The lost souls about us need it most of all. Is there no possibility of something like that happening? Won't you just now go to your closet and CRY TO GOD THAT LOST SOULS MIGHT BELIEVE ON HIM AND CONFESS? This concern is the most straining burden of our lives. Will you help to pray? What of these souls? It may be that your tears and agony before God in Jesus' Name will be the means of turning souls to God.

—Mr. and Mrs. Lloy A. Kniss.

Ghatula

MALARIA AND COLDS

Sunday, Oct. 8th, communion was observed with seventy-five partaking. Several people were not at home and the school children were absent. This is the reason there were not more communicants.

On the same day Sister Vogt and Virgil started with malaria fever. Virgil had it for about five days. Sister Vogt has been having it for ten days now and is not rid of it yet.

This is the season for malaria and colds. A number of the children have been suffering from colds and some people from malaria fever. The two seem to be going together. Several children of the community have been suffering from bowel trouble.

The Christian workers have gone to Balodgahan to attend the Normal. They will be gone during the last half of October.

Besides ministering to the church Bro. Isabaksh spends a good deal of time out bringing the Gospel to the Hindu people around Ghatula. Will the readers please pray that each member of the church will feel his responsibility for the lost? —M. C. Vogt.

Dhamtari-Sundarganj

EXAMINATIONS

The first quarterly examinations in school have just been finished. The results are on the whole good but some failures have come to light. We are making a closer study than ever before of the boys and girls to whom we give scholarship aid so that those who are not promising material can be weeded out earlier. This will mean not only a

saving of expense, but, what is more important, it will enable us to guide the training of the boys and girls into channels suited to their needs much earlier, before they are over age and before they have formed bad habits of study and adjustment.

SCHOOL PRAYERS

Morning prayers are conducted in the school each day at the beginning of classes. Twice a week, on Mondays and Thursdays, the entire school congregates in the assembly hall for the devotional service. On Mondays the devotion is conducted in English while on Thursdays it is conducted in Hindi. On the remaining days Christian teachers conduct Bible reading and prayer in the individual classrooms. As a guide, the daily reading folder of the Junior Bible Reader's League is used. We find their selections of Scripture passages very satisfactory.

PRACTICE TEACHING

From the 20th to the 27th of October Mr. B. N. Lall, head teacher of the Normal School, took the boys of the Normal II class to Bhatgaon for practical village work. We have a village school in Bhatgaon and this gives the boys an opportunity to practice teaching under village conditions. They will teach Scripture as well as the regular school subjects under supervision during this week. Others of us plan to be out a day at a time for help and at nights to assist in the preaching service. Three services are planned for the village of Sorum and five for Bhatgaon itself. For an hour each day the boys will also make an attempt to teach adult illiterates to read. With 19 out of 20 people in India entirely illiterate this is without doubt one of India's crying educational and social needs. Above all, however, is the need for full faith in Christ.

INDIA IS NOT OPPOSED TO CHRIST

A few days ago a government official of Deputy Commissioner standing and an ardent Hindu nationalist, said that for India's progress Christ-like character is entirely essential, but there is no need to accept the Christian religion. This is a great delusion and we solicit your prayers that India might know that Christ-like life without a full surrender to Christ is impossible. A prominent member of the Nagpur legislative assembly recently in Dhamtari made a similar statement; and when they seek to give their leader, Gandhi Ji, the greatest possible honor they say he is like Christ. They are not opposed to Christ or to Christ-like living, but they are bitterly opposed to conversion to the Christian religion. This they feel cuts across their nationalistic aspirations. Even so there are those who accept Jesus in glad sur-

render. Pray that their number may daily increase.

With the close of the rains and the setting in of dry weather weekly bazaar preaching and village services by the "Bands of Witness" have begun afresh. During the rainy season the "Bands of Witness" used to meet for prayer on Sunday evenings when mud and rain made village meetings impossible.

—J. D. Graber.

EDITORIAL

(Continued from page 771)

those that received the **Word** that were baptized. On that occasion after Peter healed the lame man, he was speaking in the name of Jesus and many that heard the **Word** believed. When the disciples were forbidden to speak in the name of Jesus they engaged in prayer that specialized in presenting petitions to the Lord asking that He would open the way for them to preach the **Word**. God answered their prayers and the record of their activities following, indicates that they preached the **Word** boldly. The choosing of the seven deacons was intended to relieve the apostles of certain duties so they could give themselves to the ministry of the **Word**. When the disciples were scattered by persecution, they went everywhere preaching the **Word**. John and Peter were sent to visit some Samaritans one time to examine their faith; the church had understood that some of them had received the **Word**. When these two leaders of the church arrived they proceeded to testify and preach the Word of the Lord unto them. The time when Peter went to the house of Cornelius, while listening to him the Gentiles heard the **Word** and the Holy Ghost fell upon them. Paul's work among the Jews at Antioch was characterized by much teaching of the **Word**. The next Sabbath after he plainly declared that to them the word of salvation was sent, the whole city came out to hear the **Word**.

O, earth, earth, earth! Hear the Word of the Lord.

"PUT OUR TRUST IN HIM"

In the measure in which we truly recognize Him as our Lord and ourselves as His possession will it be easy to "put our trust" in Him. Do not we all take the charge of those things that we purchase? If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? And the more they cost the more carefully will he tend them. Our Good Shepherd has paid for us an infinite price, and we are not merely the sheep of His pasture and the subjects of His kingdom, but are members of that Church which is the bride whom He loves. Well may we "put our trust" in Him who loves us with love so unique and unparalleled!—J. Hudson Taylor.

SOUTH AMERICA MISSION PAGE

SOUTH AMERICA WEEKLY NEWS LETTER

(October 26, 1939)

Dear Brethren at Home, Greeting:—The missionary and workers' conference at Pehuajo closed last Friday evening. In spite of the rainy weather, a goodly number of people came out each evening to hear the messages. The visiting missionaries and workers were all accommodated on the mission property, consequently the unusual rainy weather we had did not greatly inconvenience any of them in attending the conference sessions. In various groups our guests left, during the night and on Saturday morning, to return to their homes in time to resume their regular Sunday activities in Sunday schools and preaching services. Those who came by auto were obliged to return by train because the heavy rains made the roads impassable.

Bro. and Sister Lantz being so far away to the north of us, were not able to be present at our conference. Because of various hindrances, several other missionaries and workers were also absent. Sister Shank's illness continued all through the days of Conference. We found it necessary to move her to a place where more adequate laboratory facilities are available; consequently she is now interned at the British Hospital in Buenos Aires. We are praying that the Lord may see fit to raise her up and strengthen her to again take up the work she so much loves. We solicit the prayers of the Church at home on her behalf.

It seems the world today is facing a crisis in its history. Nations are again at war, a war that will have a tremendous effect on all of us. To us it is a challenge. We are solemnly convinced that it is an emergency hour, and that we dare not delay or waste our time but continue to tell of the only Saviour, our Lord Jesus Christ. "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Sincerely,
Selena N. Gamber.

THE PAN-AMERICAN HIGHWAY

Possibly the readers of the Gospel Herald are a little too far removed from the southern continent to fully appreciate the significance of a real feat in travel. We feel that we are nearer home, since several additional links have been forged in the chain which will ultimately unite all the countries of North and South America. Mr. Karstulovic, an auto enthusiast has just completed a return trip from Buenos Aires to Lima, Peru. Now it may be to the advantage of some to ask for the children's geography or dig out your own and see what is involved in a

trip like the one we are considering. So that none might think that Lima, Peru is distant from Buenos Aires like Toledo, Ohio is distant from Detroit, Michigan let me remind you that Lima is just a little over three thousand miles from Buenos Aires. But we must remember that this gentleman did not travel over super highways, with a filling station every so often, and with road markers to indicate the route, as well as to warn of the dangerous curves. This fellow really took a great risk for the simple reason that he went through the roughest kind of roads; he had to cross rivers that were dangerous and for a good part of the trip in the Bolivian plateau he was over twelve thousand feet above sea level. The highest point he reached in his journey was about 15,000 feet above sea level. But to make it a real achievement, Mr. Karstulovic decided to make the whole run without stopping; of course he had to stop to take gas and oil, but outside of filling up, he kept right on going with his companion and they made the run in 96 hours. In all fairness to the enthusiast we must admit that it was a real exploit.

But the thing that interests us is that the Pan-American highway is no longer a dream. Slowly but surely the valleys are filled in, the high places are cut down and the rough places are made smooth and there is no reason at all why some brethren who get a thrill out of driving a car and who like touring and at the same time do not care to travel by boat, will be able to visit the Mennonite churches in Argentina by taking the overland route. You may have heard that the plans are under way to have the highway complete by the year 1942, in which year there will be an automobile race from New York to Buenos Aires. Well we praise the Lord for every facility that we have for travelling and for being able to get over this land with the Gospel. I am quite certain that a Pan-American highway could be utilized to good advantage for the spreading of the gospel in the Latin American countries.

DIVORCE IN ARGENTINA

Some of the readers will remember that Argentina does not permit divorce in the legal sense of the term. The matter is coming up again in the Legislature, some deputies insisting that a certain amount of liberty should be granted. However, the government has not granted any request so far. This is undoubtedly due to the influence and power of the Roman church. There have been a few cases before the courts recently of people who were married in a foreign country and also divorced in a foreign country and then tried to get married in Argentina. But Argentine law does not grant a marriage certificate to a divorced person residing in

the country, even though they were married and divorced in a foreign country. This has its good points, undoubtedly, if other things were equal. But unfortunately, the law is very lax in some ways. And since there is no divorce available, the parties who disagree just separate and start living with someone else with whom they have fallen in love without bothering about any legal technicality. We are not advocating divorce laws but are merely indicating what the actual situation is. Comments on this subject were really inspired by a man who came to our door the other day and asked me to please try and interview his wife who had run away from him four times already, each time with a different man. On asking him whether he did not ask the police to help he remarked that the police could not be asked to intervene in all his private affairs. We must pray for the work in this country that the Gospel may enter the hearts of the people, for it is the power of God unto salvation to everyone who believes.

ANNUAL OUTING IN THE BRAGADO DISTRICT

The Bragado district includes the towns of Bragado, Alberti, Mechita, General O'Brien, and Comodoro Py; and October 12th, which is celebrated in South America as the day of the Race (The discovery of America) has become for our churches the day for a general get together in some central point. This year we all gathered on a farm between Alberti and Mechita, some 150 people, members of our churches, pastors and workers, Sunday-school children and a few sympathizers, for the day. It was a beautiful spring day, the young folks played outdoor games like volley ball and other contests, the young boys played football, two of the brethren roasted three lambs and seventy pounds of beef at the open fire. After the meat and galleta (hard bread) were eaten and all had rested a bit we gathered in a circle and had a song service and prayers and testimonies. Everybody enjoyed the day and it is a real help and inspiration. So many of our people are poor and to be able to ride in a big truck and go out to the country for a trip of ten or twelve miles and eat out there and then come back again is a real treat. Then too the members of the churches do not get to see each other as often as they do in North America and on an occasion like this they get together and visit and enjoy themselves and also encourage each other in the Christian life.

—Nelson Litwiller.

Western civilization is no more spiritually redemptive than pagan civilization.—Home Missions.

THE PLACE OF THE MISSIONARY WIFE IN SOUTH AMERICA

By Mary Fretz Snyder

For the Gospel Herald.

The variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister's wife in the home field. The latter scarcely realizes to what extent her efforts are reinforced by the results of centuries of Christian teaching. These helps do not exist in non-Christian lands. They must be created by the missionary. He must found, not only churches, but schools and hospitals, printeries, and all kinds of charitable institutions. He must train a native ministry, erect buildings, translate and print books, tracts, and catechisms. The Gospel must be so presented as to touch the lives of men at many points, and they must be helped in adapting themselves to new life. In all of this work the missionary wife is a partner. A partner in the sense that this work is their Divine task. The duties of this responsibility must be shared. Her share of the work is in the sphere of the wife. This obligation does not necessarily make her either a wife first or a missionary first, for she is both. To happily and capably perform her task, she must be able to discharge her God-given task. As a woman, her duties as wife are to properly care for their home, manage the household efficiently and also spend time and energy in building up the spiritual forces in their home. She must denounce all selfish interests; those that at first appear so innocent and necessary. As a missionary of the Cross, she has pledged all her life to the task of soul-winning.

There will be Gospel services to attend regularly and faithfully; personal visitation awaiting her daily; day school and kindergarten work to supervise; sick and suffering to administer to, the wayward and spiritually weak to nourish and encourage and lead away from hidden dangers. The missionary wife cannot leave her share of these responsibilities to her husband and bury herself in domestic duties when her courage and strength would fail. Her missionary partner might even indulgently relieve her of the task, but the responsibility rests upon her just the same.

In South America we have found that the missionary families are truly partners in every sense of the work. The missionary wife should qualify both as wife and missionary. In the harmony of these two aspects of her God-given task will she find happiness and true joy in service.

This is no easy work. There is no time for idle indulgence in petty likes and dislikes. Missionary work involves heavy and persistent effort. Much of the work done in the Argentine must

be done amid conditions that strain the nerve and tax the strength. We do not have the extreme heat of the tropics, but our health must bear severe changes from frost to intense and unhealthy heat. Fevers, pneumonia, and tuberculosis are about us everywhere.

The life of the missionary wife is one of interruptions constantly. Daily family duties await her waking moments; frequent calls at the door to attend; daily purchase of fruit and vegetables for the meals, and their preparation. We have no means of storage; no cellars, no upstairs, no pantries, no built-in cupboards. But these same interruptions are her opportunities for daily witness to her Lord. She dare neither overestimate nor undervalue their true worth. Time has been given in this day to do all that is necessary for the Lord. Grace and wisdom from God sufficient to guide her heart and mind in the path of immediate duty are required for the day. Each day requires a new consecration for the unknown opportunity to win some soul. We as missionary wives who baffle each day with these trifles and interruptions, endeavoring to relieve our partners of the least important, know how unfavorable these conditions are for the health and strength of the home.

Living among civilized people of different customs and traditions, we also know that our task is always open to their critical eye. Sometimes this tension is felt because we have the new country and its people under our critical eye. In either case, only the love of God is able to overcome the difficulties which are bound to arise under these conditions. Unlike India, China or Japan, the missionary need not teach all the arts of domestic science. They know this. Their methods and application of such principles may be very different. But our work in the Argentine is strictly evangelistic because of this very fact. The need is the true presentation of Christ, our Resurrected Saviour and Lord. When Christ comes into their lives in all His fullness, they are willing to free themselves of superstition and sinful customs.

Perhaps dressing and feeding a naked heathen would be easier. But the task in the Argentine is to penetrate blinded minds and hearts sealed by ignorance and unbelief and stimulated by superstition. We deal with a people intoxicated with ritual and ceremonies, a deceived and neglected people, both intellectually and spiritually. Only the power of the Holy Spirit can penetrate such hearts and minds. Prayer alone is able to open up the successful avenues of service in soul-winning.

The Bible has been withheld from the large mass of people. We who for centuries have had access to its pages and love the message are indebted to

this people who have for centuries been taught to abhor it as a bad book, the cause of suffering and death and to burn it in holy fear. Nevertheless the Argentine is not entirely ignorant of the Bible and Christ. As a Catholic he may hate it, or reverently use the Latin Vulgate in its place. As an unbeliever he may ignore it, or even deny the truth. As one of the mass he may be ignorant of its existence. And to establish confidence in a discredited book is no easy task.

To help accomplish this task our mission has established kindergartens, day schools, regular Bible reading in the homes (this had to be cut down due to reduced mission funds) and Bible training classes. In this department of service the missionary woman finds complete expression of her talents. This work is wonderfully absorbing. The children and their homes can be reached. Here we make contacts for the Gospel. Certain customs regarding home-life prohibit many women from leaving their home. They are tied to the home and family. The Argentine men enjoy freedom at the club with their men friends. Generally, however, the entire home circle can be reached through the mission visitor.

Our Christian women need teaching in spiritual things and they are free to come into our homes where we can opportunistically meet their need in a very intimate way. The wife who is equal to her responsibilities and opportunities never misses an opportunity to explain the Truth as found in Christ more fully, thus helping to break down prejudice and penetrate traditions and customs. Each day will find her at the head of the battle. In their own home-life a great deal of attention will be required to build a strong spiritual partnership. Theirs must be a model of Christian work, an example of the Truth taught and lived by each and both.

For this reason I believe that the missionary in the Argentine has a wonderful opportunity before her to live the Christian life and be a Witness to the Truth. After all that is her task, is it not? The special part of that task is in its accomplishment in a foreign land. We thank God for the place she can fill which actually cannot be filled by another. Pray definitely that she may ever and always be faithful to her responsibilities and duties toward soul-winning. Pray that she may receive spiritual triumphs in the daily battle between right and wrong. Your prayerful support is needed. Without it there can be no spiritual progress in the work. God grant us courage and strength each day!

"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

AFRICA MISSION PAGE

"PRAY YE THEREFORE"

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

We have seen great harvest fields in our home land, we have heard the call from the harvest fields of Africa, but these days in Japan have revealed to us another great harvest field. Wherever we are we see that the harvest is great and labourers few. Many are going along in the darkness of sin seeking peace and satisfaction in the things of this world, but can not find them in the things they possess nor in the pleasures of earth. Many are worshipping spirits and seek peace of soul by striving to please the spirits by their careful observance of superstitious practices. Many are worshipping gods of wood, stone, iron, and brass and bring offerings to them that they might hear and give them their requests. These are those who compose the great harvest. These millions are in darkness seeking for light which they can find only in Jesus Christ who said, "I am come a light into the world, that whosoever believeth in me should not abide in darkness."

How are you and I answering the call of the harvest field? Christ Himself said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." When we see the millions in darkness we hear also the "Pray ye therefore." What a privilege is ours to pray in behalf of those bound in sin, to pray that labourers be sent with the Gospel of Christ "which is the power of God unto salvation to everyone that believeth," to pray for the strengthening and guidance of labourers already in the field, to pray that His servants "with all boldness might speak the Word." As the millions in darkness stand before us will we take advantage of our privilege and obey the command "Pray ye therefore the Lord of the harvest?"

Vivian N. Eby.

Dear Christian Friends:—Greetings in our precious Redeemer's name. God said to Moses, "Certainly I will be with thee" and we feel and know that this same promise is to us as we are on our voyage to our home and work in Africa. Each day as we were sailing towards Japan we heard that tender voice "Lo I am with you alway." How precious the fellowship is as we sail on and on, to know that He is the Captain of our souls and He will pilot us through the deep seas.

These few weeks across the Pacific, when we were among the Japanese people with only a very few that could speak English, we had more time to be alone with God. It did seem as though

we had very little time to be "alone with Him" during our ten months' stay in the homeland. I think possibly one of the reasons that so many Christians are not happy in the Lord and are seeking other pastures, is because they want to be so busy working for Him and do not spend enough time, with the Lord and allow Him to work out His plan for them in their lives. "Except the Lord build the house they labor in vain that build it." "Wait on the Lord."

There are so many meetings and various organizations at work that it seems as though the people are not happy if there is no place to go to in the evening and yet we saw quite a number of Young People's Meetings that have only a very few of the young people in attendance. What do you want, dear young people? Do you feel that our church discipline, that is founded on God's eternal and Holy Word is too narrow that you cannot be used in such work? Here is a place for you to grow in your Christian life, and graces. As we go along from country to country and contact other people, we appreciate the more our Christian heritage. Praise the Lord! Have you dear young people ever thanked God for your Christian forefathers and the blessings you are now receiving because others have been faithful? Now what are we doing that those who follow in our steps can be thankful for?

Our hearts are saddened when we see in Japan, the millions that are bowing down before the Buddha and Shinto temples and shrines. Yesterday we saw hundreds of country children, brought by their teachers, bow before the shrines and temples. "Blind leaders of the blind". Even some Christian leaders are teaching that Christianity and Shintoism can go hand in hand. We passed through one city with one million population that has 10,000 shrines and temples. There is work for all to do wherever we are. Pray on!

In His glad service,
Elizabeth K. Stauffer.

FURLOUGHS AND THE MISSIONARY'S CALLING

We are returning to Africa from our first furlough. That in itself might suggest that it would be wiser to wait awhile before writing on this subject. Nevertheless we will give you the message as it appears to us now while we are on our way back to our home in Africa. Our joy in returning is no less than it was in being among you in America because we are "going Home".

We have visited among you and enjoyed your kindnesses to us and the hospitality and support to us but felt continually that we were "visiting".

The Lord has opened the way for us to return to the place "where we live"

and we are happy to have the way open. Praise the Lord with us for the way He wrought for His people at this time.

What relation has furloughs to this calling? I have felt for a long time, and still feel, that the following might be some of the reasons why furloughs are granted. At least, it seems to me they are of some importance.

First, there is a need for the missionary to get away from his work and to have a chance to study or refill somewhere. He needs the time and privilege to further acquaint himself with the Word. He is sent to "handle lawfully the Word of God," and as such, it is vitally important that he be well acquainted with that Word through which the Holy Spirit guides and blesses his work. There are many ways that this privilege can be granted to the missionary and it is not my purpose here to say how that should be done. Time should be given the missionary when relieved from his duty on the field, to be reinforced through study for that constant handing out and teaching of the blessed Word of God. We have enjoyed this part of our furlough greatly.

Second, the missionary is expected to present the needs of the field to the supporting body. He can give out firsthand information of blessings and problems relative to the work. This he owes to those supporting him, sharing with them the concern and burden of the work. Not only is this our duty and privilege but it is the missionary's longing. Dissemination of such information serves to awaken indifferent and critical members to the work of the church. May God use our missionaries to that end.

Third, the privilege and strengthening that comes from the fellowship of the saints is of value both to the ones going and to the ones at home who are giving and praying. We have enjoyed our stay and fellowship with you in the Lord. I must say that where the fellowship could be "in the Lord" is where the blessings have been worth while and will last through eternity.

Fourth, it was refreshing to see our dear ones again whose acquaintanceship and relationship we esteem. Five years away seemed a short time and ten months at home seemed shorter. We understand better now what our Lord meant when He said "salute no man by the way."

Many more blessings that came to us from our furlough might be mentioned but these must constitute our outgoing message to the dear homefolks.

HIS COMMAND "GO YE"

"His commandments are not grievous." They are the key to unlock the door to manifold blessings, to unspeak-

able joy. Keeping His commandments unveils to us the love of the Father, assures us of His dwelling within, promises Christ's manifesting Himself unto us.

People have been known to give their lives to save the life of another, or to injure themselves in rescuing someone in danger. In place of death, the one rescued has life. How does he feel towards his rescuer? He feels like serving him continually. No wish, no desire of his will be denied, if possible. No sacrifice will be too great to serve his need. Service is a joy. Furthermore he will seek opportunity to prove his appreciation, his love and devotion to the one who has saved him from physical suffering and death.

If we love and serve an earthly friend who has done favors for us, how much more do His eternal gifts in the sacrifice of His Son constrain us to love, to worship, to serve, to follow His every command, and to plead that He make known unto us ways in which our lives will express our appreciation of His love to us.

His every command is followed with a promise, a blessing. When He says "Go ye therefore", He also says, "Lo, I am with you always." "Always" gives us the assurance that there will not be a day, a moment in which His blessed presence is not with us. This is more than any human friend can do for us. His abiding presence does not promise ease but it assures joy and peace and power amid trials and problems. One writer says, "God is never so far away as to be near, He is within." O blessed thought!

When a Roman soldier was told by his guide that if he insisted on taking a certain journey it would probably mean death to him, he replied, "It is necessary for me to go; it is not necessary for me to live." In obeying the command and following the plan of our Master we need not worry what the outcome will be. For us obedience is first. He who has given the command will take care of the rest. His way is perfect; He doeth all things well. There is no defeat for the One who has all power in heaven and earth.

Whether He says, "Go wait, go study, go listen, go follow, go lead, go work, go love, go give, go sing, go teach, go preach, go pray, go intercede, go sympathize, go comfort, or go live," He will be with us, He will provide the grace and power, and He will give joy and peace.—Rhoda E. Wenger.

MENNONITE MISSION IN AFRICA

(Sept. 28, 1939)

Dear Herald Readers:—During the last few weeks at Bukiroba we can see evidences of the work and blessing of the Lord among us. He has answered

our prayers in a very definite way, especially in regard to several people. One man who was once a member of the Church here but who fell into sin and was excommunicated by the Native Church, has made his confession and now seems like a different man. His name is Enock; and judging by his natural talent and Christian experience, he should be a great help in the Church. His wife, Elizabeth, is a fine woman, too, and we do praise the Lord for saving them. Others have been staying in the after-meeting each Sunday, and we are so glad for this interest.

School started in this station the first of September. An entirely new set of young men have entered the teacher-training school, the other class having finished in June. We are glad for these boys and their families, and the help they are in the work here. Since they have come we started having Sunday school again (which was dropped over the summer months) and that will be a great help. The afternoon (or grammar) school has started too, with the largest attendance we have ever had at this station. We do praise Him for all the new faces we see in school day after day, and for the possibilities that are within these boys and girls and men and women. As one works with the natives, one cannot help loving them and longing for them all to come to Him. Lukia, one of the boys who is in the teacher-training school, does good work in helping in the afternoon school. He teaches the two lower classes with an attendance of about thirty. I have been teaching the upper classes.

We have been asking the Lord definitely about opening the Nyabassi work. To some of us it seems like the time is approaching when that work can be opened, and the Lord has been giving us some definite answers; so we are counting that soon that can be started. The folks there have been asking for a work to be started, and as far as location and population are concerned, it looks like one of the most promising fields. Pray with us that we may be able to discern the Lord's will and to follow it.

During Conference time it was decided that the Leamans would be working at this station, so they have been here and have been studying the language. Bro. Leaman has been working on Swahili, and Sisters Leaman and Leatherman have been working on the tribal language, Kikiroba. This language has never been written, and it is quite a task to learn it; but they are doing well, and Sister Leatherman soon expects to teach a Sunday school class in it. This is surely a great help, because heretofore the women's and children's classes had to be taught by natives, or through an interpreter. There is one Swahili class for women who are able to understand that language, but many of them do not. We feel that

this is one step in the work that will count for much.

We appreciate all your prayers and help.

Muriel Mack.

Musoma T. T., East Africa.

FINLAND CHURCH

(Continued from page 773)

day; not only in dedicating the building to service of the Lord, but we believe many rededicated their lives anew to His service.

A number of steps toward starting this building could be mentioned, but we will refrain from mentioning all, but will start with the ground on which to place it. This was not a hard problem in this instance to decide, as our aged widow sister, Mary Zeigler, donated a portion of land to erect a church very near the location of the old mission. To her we are all very grateful. Another native member drew plans for a building and gave them to us, which were approved with a few minor changes. Many other individuals and groups could be mentioned who have made noble contributions.

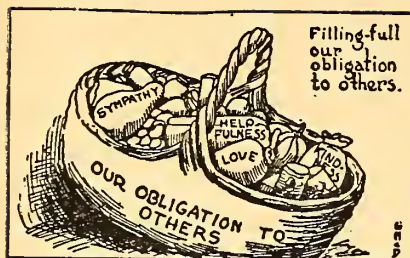
We as a congregation wish to thank the Mission Board for providing us with such a good, comfortable, and beautiful house of worship. Many were the expressions of our members, especially the older ones, of their appreciation of a church home. The Mission Board, with us, are also grateful for the support given this work, such as: the Bishop Board, the congregations throughout the Conference district in donating their means to carry on this work, to individuals in sending in liberal offerings, to Sunday school classes, and also to those who gave many hours of hard labor in digging for the basement and other work about the place; no doubt if our memory would serve us correctly at this writing we could mention others, but you and we know the Lord loveth cheerful givers and He will not forget the blessings to whom they are due.

The new building is 32 x 56 feet (outside) with ante rooms on the first floor and a basement which has recently been equipped for Sunday school classrooms, the curtains being furnished by the Finland Sewing Circle.

The interest during the dedication services and the following week of evangelistic meetings was greatly manifested by neighbors, friends and brethren from far and near to the extent we were not able to accommodate all at times. The visible results during these meetings which were conducted by Bro. William Jennings, of Concord, Tenn., were eleven public confessions and one reconsecration.

May your prayers and interest continue for every phase of His work at this place, to the saving of souls and building up of lives upon the Rock Christ Jesus.—Mission News.

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"Then said Mary unto the angel,
How shall this be."

* * * *

There are many things in this life that we cannot understand. However this should not trouble us, for it is the privilege of the child of God to accept in simple faith what he cannot understand.

* * * *

It is so with the Christmas message. The mystery of God coming to earth in human form is beyond our comprehension, yet we know it is true.

* * * *

From the annunciation to His virgin mother to the advent in a lowly stable we can only wonder. The message to the wondering shepherds by the angel choir thrills us. Then again all the Saviour's wonderful healing, helping life on earth fills us with awe, yet as it was then so it is today and now and always; we can hear and believe and accept the great truth. What is more, we can enjoy and still continue to spread the good news of His birth, His life, His resurrection, and His salvation to all this weary, sinful world.

May we each have a share in spreading this glorious message.

MISSIONARY WORK OF MOTHERS IN THE HOME

By Mrs. Silas Bauman

For the Gospel Herald.

A mother has to have the new birth, the love of God shed abroad in her heart, and should know what it is to have a real burden for lost souls, or she cannot give the effectual missionary training in the home.

This training is given through influence and example. A mother has the children with her from babyhood to youth. As soon as the young child is able to learn something, there is an opportunity to teach it little songs about Jesus and short sentences of prayer. So that from early childhood they are surrounded with thoughts and experiences concerning Jesus.

Children are little imitators, therefore a mother should be very careful about her influence and actions. Look at the little child trying to imitate some older brothers or sisters in their play. Little girls with their dolls are imitating mother. As they grow older

they notice how unselfish mother is. Even if she is busy with her many home duties, she takes time to visit a sick neighbor, taking with her words of comfort and cheer.

Children are naturally selfish, but there are many ways to teach them to be unselfish. They can share their toys with others and help one another with the work. But after all if mother is selfish and only looks out for her own interests, it does not have the effect it should.

Another influence is family worship, where father and mother take part in prayer, often praying for lost souls and for the missionaries on the foreign field for whom their hearts are burdened. Thereby early impressions are made in their young lives for missionary work.

Teach a child to give when he is old enough to have spending money. If you give him five cents tell him that part of it belongs to the Lord. As soon as a child is old enough to understand, a mother should teach him that God placed us here as stewards and we are to deal wisely with the things He has entrusted to us. Thereby we can honor Him, and He can bless us so that we can help His work along wherever we are. It may be by spreading the Gospel to the heathen, or doing our bit at home.

Mothers should read missionary books to children and explain them. Tell them there are many children who know nothing about Jesus. Also tell them of their bodily needs. It creates a sympathy in children so that they will learn to feel for others. Teach the children to show respect for all people whatever nationality they may be. Tell them they should not say, "niggers," "dagos" or "sheeny" but they should use the right name, colored people, Italians and Jews. A mother should be obedient in the service of the Lord whatever work He may choose for her to do. She should teach the children that when they become Christians not to be choosers, even as a missionary has to be true to the Lord's work wherever he may be. When children are old enough to read parents should buy missionary books for them such as Moffat, Livingstone, Jacob Burkhard, Mary Slessor and so on, so the children can have free access in reading them. The children should also be encouraged to get missionary books from the Sunday-school library. Missionary saving-boxes and the investment of quarters is a great help to implant the mission spirit in children.

The mission spirit does not only lead us to give of our means but by helping others who are in bodily need. Children like to take oranges or any other treat to a needy child or to a sick person. I know some little boys who one day went fishing. They caught a large trout which was something unusual,

but instead of taking it home and eating it they took it to an old man who was very much pleased. We read of the good Samaritan when he saw the man lying half dead by the wayside; he poured wine and oil into his wounds, set him on his beast and took him to an inn. A mother should show by her actions that the mission work she does in the home, of making someone happy, and other loving deeds, gives her joy so the children learn to know that it is no sacrifice but a privilege.

Teach the children that it is more blessed to give than to receive. I read an incident of a poor widow who made a living for herself and her fatherless children by bending over the wash-tub week after week. Every Sunday morning she came and gave five cents to the pastor. There was a certain rich man in the congregation who found out about the poor widow and he was touched. After that every Sunday morning he gave a five dollar bill. He saw what a sacrifice the poor woman was making and how she could hardly make her ends meet. He came to the pastor one Sunday morning and said, "I have found out about this poor widow giving five cents every Sunday morning, I want to release her of this burden. I will give five dollars and five cents and you may tell her to keep her much needed money." So the Pastor said to her, "Sister, you are a poor widow, you have a hard time getting along in this world. A good brother came along and offered to unburden you from giving the five cents a week. He will give it for you." She listened to his story until he was through then tears streamed down her face as she said, "Yes I am a poor widow and have fatherless children to support and I spend all my energy to keep the wolf from the door, but are you going to deprive me of the blessings God pours upon me for making the sacrifice?" Love prompted the deed. She did not want to miss the blessing. We read in the Bible what Christ said about the poor widow's giving her two mites. He saw the rich casting their gifts into the treasury and He saw the widow casting in her two mites. Christ said, "This poor widow hath cast in more than they all; the rich cast in of their abundance and the widow cast in all she had."

A mother should always have her missionary teachings based on the Word of God. Even if we try to teach our children the Missionary spirit at home, the children also have to be taught that they need to be born again and receive the Holy Spirit. Only then are they ready to do anything pleasing to God.

Tell the children the greatest Missionary that ever lived on earth was Jesus Christ. He left the Heavenly mansions and came to this world. He bore reproach, was crucified, shed His

blood, that we might have remission for our sins. If we believe in Him, and accept Him as our personal Saviour we will be witnesses for Him and tell the good News of Salvation at home or abroad. We will accept the great Commission as it is given in Mark 16:15, "Go ye into all the world and preach the Gospel to every creature."

Kitchener, Ontario.

REMEMBER THE POOR—AN APPEAL

By J. N. Kaufman

For the Gospel Herald.

When Jesus was here on earth He was frequently "moved with compassion" toward those who were in need. Feeding the hungry, clothing the naked, ministering to the suffering, were usual forms of service in His contacts with humanity. We assume that to imitate our Master in this respect is Christ-like. The "cup of cold water" given in the name of a disciple may too often be neglected.

"The poor ye have always with you." Where there are relatives they should take care of their poor. If there are no relatives, or if the relatives are themselves too poor or infirm, then the responsibility for providing for our worthy poor falls on the Church. In some cases local congregations are heavily loaded with the care of their poor. There is a task and responsibility that falls to the Church in general. It is this aspect of the problem with which this appeal is concerned.

The Church has already provided homes for the aged and needy to serve various regions. The Home most recently provided is located near Rittman, Ohio, which was dedicated last New Year's Day. It was hoped at the time that the new Home could be dedicated free of any financial obligation, but this hope was not realized. The Home is completed (excepting the second floor) and in use, providing for a number of inmates. A number of additional applications for admission are being considered.

The Mission Bulletin of October 31, sent out from the Treasurer's office, states that the Ohio Old People's Home fund is overchecked to the amount of \$10,658.46. In order to pay the material and contractors, this amount has been loaned from our endowment funds which, of course, must be replaced, and should be replaced in the next few months. The Executive Committee of the Mission Board keenly feels this responsibility, and desires to adjust these accounts as soon as possible. We believe that our brethren throughout the Church, knowing the urgent need here, will be willing to help lighten the burden and share in completely wiping out the debt.

It is a simple matter to calculate what could be done if **each family contribute one dollar** toward paying back this loan. If this were actually done there would be enough left over to provide the running expenses of the home for several months! How many of us could say that one dollar per family would be an actual hardship? One thinks of the tithers in our church. Here is a worthy cause for your tithe, or part of it. Here again is a bit of wishful thinking. If one thousand tithers with an average income of fifty dollars a month would give their tithe for two months, only the aggregate would almost completely pay back the loan to our endowment fund! We seem to find the money for things we really want. On Wednesday of General Conference week the managers of the ice cream booth sold just fifty cents less than four hundred dollars worth of ice cream and cold drinks. Just one day's business! And I believe the people gave that money gladly!

A number of brethren have given annuities for the benefit of the Home. They use the interest for their own expenses during their life time and after their decease the entire amount goes to the Home. These sums range from a thousand dollars up. These brethren may wish to give more and others may wish to do a similar service. But whether your gift is an annuity or a direct donation in large amounts or in small, rest assured it will be thankfully received and acknowledged by our Treasurer, Bro. E. C. Bender, Elkhart, Ind. This is an urgent matter. It would be a happy event, indeed, if on this coming New Year's Day we could have a prayer and praise service at the Ohio Old People's Home on the first anniversary of its operation with the knowledge that the entire loan has been paid! Remember the poor!

Peoria, Ill.

MENNONITE HOSPITAL AND SANITARIUM La Junta, Colo.

Dear Herald Readers, Greeting:—
"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."

"The Lord hath done great things for us, whereof we are glad." Tuesday afternoon Bro. Costillo of the Chicago Spanish Mission preached for the Sanitarium patients in Spanish. This service was highly appreciated. During the past month there were 335 efforts in personal work and one confession. There was a total of 108 patients admitted for treatment in October. Daily average number of patients, 59.54. Our average was again quite high. Some

addition to the hospital is badly needed.

Class of 1939 in nursing took State Board examinations for registration in Denver, Nov. 14 and 15. Of this group a number of them have returned to their homes. Two, Alvina Birkey and Zelma Brunk, have stayed with us and are working on general duty; Sister Birkey on medical floor and Sister Brunk in the department of obstetrics.

During the fall months a program of home visiting has been arranged in the community. An effort is made to get all the hospital workers out in the homes of the East Holbrook and La Junta communities. This point of contact has proven to be helpful.

Yesterday we installed a system of automatic gas controls for our high-pressure steam boiler. This is guaranteed to increase the efficiency of our boilers. Today we are serving Thanksgiving dinner. This is so that the affiliates which we have received from Parkview Hospital may be able to eat dinner with us. They will complete their work the evening of the 29th. Bro. and Sister Peter Eicher of Archbold, Ohio, paid us a short but much appreciated visit last week. Sister Dorothy Bontrager who was home for several months helping home folks, returned to her duties on Saturday. Frances Hickman of the Kansas City Mission congregation is a recent addition to our kitchen force. Sister Ada Slagell was called home on account of the serious illness of her father.

Asking a continued interest in your prayers, we are

Allen H. Erb,
Nov. 23, 1939. Superintendent.

GIVING IS HELPING

By Alice H. Nissley

For the Gospel Herald.

Sister Carrie Shickner, who lived formerly in Altoona, was taken to California four years ago by her son. He finally deserted her. She had to go to the Los Angeles County Home. This Home made provisions for her to return to Altoona, accompanied by a nurse.

On the morning of Oct. 12, at 1:00 a. m., Bro. Nissley and the writer met the train and took Sister Shickner to her sister's home, a distance of 35 miles. Her sister (Mrs. Hill), though with meager means, wanted her to come and live with her. Mrs. Hill lives right in a mountain. Her house was formerly used by men who worked at a saw-mill. Mrs. Hill, when alone, did not need so much heat in the house as a sick one would need, and as her invalid sister soon made known. Wood was used entirely for heating purposes, which is good enough if you have plenty. A greater supply of wood was needed.

(Continued on last page)

FINANCIAL REPORT

GENERAL

Forks Cong Ind	26 50
A Sister Kan	5 00
Goshen College SS Ind	35 25
Oak G Cong W Liberty O	32 78
Martins Creek SS O	25 00
Central SS Fulton Co O	95 16
Pl View SS O	49 50
Bethel SS W Liberty O	38 73
Martins Cong O	36 10
Midway & N Lima SS O	38 05
A & W Ind	10 00
S Union SS Cl 4 O	8 00
Providence Cong Va	15 74
A Brother O	2 00
A Sister Kan	5 00
I Jno 3:16 Ohio	10 00
Daytonville Cong Ia	12 75
L Deer Crk Cong Ia	50 10
Sugar Crk Cong Ia	85 19
Fred Gingerich	5 00
Pinto SS Md	5 46
Bethel SS Medina Co O	39 00
Plainview SS O	44 25
Oak Gr SS W Liberty O	41 85
Martins SS O	54 73
Meadville Cong Pa	6 80
S Union SS O	184 83
Hesston Coll Cong Kan	17 19
W Zion Cong Alta	3 15
Oak Gr & Pl Hill Congs O	60 72
Cedar Gr SS Ont	15 00
Zurich SS Ont	5 18

INDIA

General

Gulfhaven SS Miss	23 84
Detroit Miss Cong Mich	4 31
Pl View SS O	9 28
Leetonia SS O	12 74
D S & Cora Gingrich	10 00
A Brother Ind	50 00
Landisville SS Pa	37 41
E Fairview Cong Nebr	15 74
Salford SS Pa	63 47
Providence Cong Pa	9 00
Jacob Clemens Cl Pa	12 56
Scottdale SS Pa	7 38
Allensville SS Pa	24 38
Central Cong Elida O	12 50
Ohio SS Conference	102 35
Palmyra Cong Mo	5 56
LaJunta Cong Colo	6 68
Willow Springs Cong Ill	24 41
Morrison SS Ill	6 71
Goodfield Cong Ill	5 00
Hagey Cong Ont	7 00
Wideman SS Ont	15 87
Wanner Cong Ont	39 45
Floradale Cong Ont	10 30

Missionary

West Clinton SS O	27 28
Lockport SS O	25 90
Maple Grove Cong Pa	23 05
A Bro & Sister Ind	13 00
Lanc Dist Conf Bd Pa	75 00
E Fairview Cong Neb	16 51
Blooming Glen SS Pa	112 50
SW Pa SS Conf Dist Bd	55 75
W Clinton SS O	41 47
Martins Crk SS O	25 00
Lockport SS O	27 05
Spring Val Cong Kan	25 00
Penna Cong Kan	11 70
Bethel Cong Mo	10 59
Sycamore Gr Cong Mo	21 44
Salem SS Alta	46 50
O Gr & Pl Hill Congs O	60 09
Goshen Cong Ind	57 19
Elkhart Cong Ind	32 70
Belmont Cong Ind	11 13
Mahoning & Columbiana SC	10 00
Ohio	15 00
Berlin SC O	15 00

743 85

Mennonite Board of Missions and Charities

For October, 1939

Missionary Children

Mr & Mrs Perry J Miller	10 00
O Gr SS W Liberty O	7 19
Sugar Crk SS Cl Ia	36 42
Salford SS Lighthouse	
Girls Cl Pa	37 50
Weaver SS Pa	40 00
Masontown SS Pa	9 25
Scottdale SS Pa	5 50
O Gr SS Int & Jr Dept O	10 00
Waldo SS Illinois	75 00
Chambersburg Int Girls SC	
Pa	10 00

240 86

Evangelist

A Bro & Sister Mich	25 00
South Union SS Ohio	
Class 8	22 00
" 9	19 00
" 10	11 00
" 11	16 00
" 12	19 00
D S & Cora Gingrich	10 00
Millersville SS Lydia Sauder	
Cl Pa	25 00
Wideman YPM Ont	25 00

172 00

Bible Women

O Gr SS O Sis Cls O	10 51
Goshen College SS Ind	78 55
Bethel SS W Liberty O	12 50
S Union SS O	
Class 5	12 50
" 18	13 00
Midland Cong Mich	18 92
L D Hunsicker Cl Pa	12 50
Scottdale SS Pa	12 50
O Gr SS Willing Workers	
Cl O	13 00

183 98

Educational

Goshen College SS Ind	59 00
S Union SS Cl 13 O	9 00
Mellinger SS Fund Pa	45 00
Titus Moyer Cl Pa	25 00
Wm Moyer Cl Pa	25 00
St Jacobs SS Ont	25 00

188 06

Orphan

Forks SS Ind	17 03
A Bro & Sister O	11 00
Fulton Co SC O	33 00
Goshen College SS Ind	58 34
A Bro & Sister O	11 00
Martins SS O Sis Cl O	3 00
South Union SS O	
Class 7	10 18
" 15	13 00
" 22	6 00
A Bro & Sister Pa	20 00

Conestoga SS Mast	
Stoltzfus Cl Pa	11 00
Bl Glen SS Mrs Jno	
Landis Cl Pa	9 00
Mr & Mrs C A Vogt	22 00
A Bro & Sister Ind	9 00
Pl Hill SS Cls Ill	11 00
Wil Spr SS Pri Dept Ill	9 00
G Monroc Miller	11 00
A Sister Pa	9 00
Bossler SS YMB Cl Pa	11 00
Millwood SS Children Pa	9 00
Lititz SS Beacon Girls Pa	11 00
Strasburg SS Pri &	
Beg Cl Pa	9 00
Plum Crk Cong Neb	11 00
W Union SS Pri Dept Ia	14 15
Salem Cong Neb	7 46
Wm Moyer Cl Pa	11 00
Mrs Norman Moyer Cl Pa	11 00

Plain SS Pa	40 62
Pinto SS Md	21 00
Bethel SS Medina Co O	
Class 2	11 00
Classes 3-5-6-10	11 00
Class 4	9 00
" 7	11 00
" 8	11 00
" 9	11 00
Martins SS Old Sis Cl O	4 00
Cherry Box Cong Mo	15 00
O Gr SS Helping Hand	
Cl O	11 75
Sci Ridge SS Ill	46 93
Waldo SS Ill	29 00
Metamora SS John Bachman	
Cl Ill	4 00
Richland SS Ill	7 82
Bethany SS Mich	11 00

623 28

Widow

O Gr SS O Sis Cls O	3 13
A Sister O	16 50
Martins Crk SS Cl 13 O	5 00
S Union SS Cl 3 O	10 00
A Bro & Sis Pa	5 50
Mattawana AM Cong Pa	5 50
Girls Helping Hand Soc of	
Columbiana & Mahoning	
Co Ohio	22 00
Salunga SS Esther R Charles	
Cl Pa	11 00
Sugar Creek SS Cl Ia	5 31
Scottdale SS Pa	5 50
Bethel SS Cl 1 O	5 50
Penna Cong Mrs Kings Cl	
Kan	11 00
Portland SS Cl 14 Ore	5 50

111 44

Medical

Goshen College SS Ind	60 00
S Union SS Cl 14 O	11 00
Ed Kauffman	5 00
Marion SS Pa	40 00
Catlin SS Kan	10 00
Midland SC Mich	15 00
S Union SC O	10 00
Mahoning & Columbiana	
SC O	25 00

176 00

Personal

Mr & Mrs S S Yoder	10 00
Bethel & Sycamore Gr	
Congs Mo	20 00

30 00

Bible Fund

Goshen College SS Ind	29 00
Leper	
Elkhart SS Pri Dept Ind	3 00
Salem Cong Nebr	7 58
Emma Hazlett	5 00

15 58

Compounders Houses

A Friend Pa	28 00
New Miss. Equipment	
Walnut Crk SS Mtg O	41 17
Total for India	3,099 10

SOUTH AMERICA

General

Gulfhaven SS Miss	23 84
Detroit Miss Cong Mich	4 30
Pl View Cong O	9 60
Providence Cong Va	2 50
D S & Cora Gingrich	10 00
A Bro & Sister Ind	8 00
E Chestnut St Cong Lanc	
Pa	20 20
Salem Cong Neb	5 22

W Fairview Cong Neb	9 43
E Fairview Cong Neb	18 08
L Lexington SS Pa	92 00
Souderton Cong Pa	18 50
Skippack Cong Pa	13 00
Scottdale SS Pa	9 37
Central Cong Elida O	12 50
Ohio SS Conference	102 35
Central SS Fulton Co O	42 53
Palmyra Cong Mo	2 79
LaJunta Cong Colo	6 67
Waldo Cong Ill	33 67
Yel Crk Cong Ind	60 86
Wanner Cong Ont	14 02
Biehn Cong Ont	30 00

549 43

Missionary

Walnut Crk SC O	30 00
Bethany SS O	50 00
Central Cong O	75 00
A Friend Lima Cong O	5 00
Bossler SS Pa	31 62
Souderton SS Pa	37 50
LaJunta Cong Colo	17 04
Pl Valley SS Kan	20 00
Mountain View Cong Mont	7 60
O Gr & Pl Hill SS O	60 08
S Union SC O	5 00
Mah & Columbiana SC O	20 00
Oak Gr SC O	10 00
Central SC Elida O	17 00

385 84

Missionary Children

Elizabethtown SS Pa	
Mary Rutt Cl	12 50
Lehman Keener Cl	3 13
Mary Keener Cl	6 25
Edna Westenberger Cl	6 25
Latschar SS Girls Cl Ont	10 00
Weber SS Ont	15 00

53 13

Evangelist

E Chestnut St SS Lanc Anna	
B Leaman & Mrs O G Hess	
Cls Pa	12 50
D S & Cora Gingrich	10 00
E Union Cong Ia	50 00
Scottdale SS Pa	12 50
SW Pa SS Conf Dist Bd	30 50

115 50

Bible Reader

E Scottdale SS Pa	10 00
Orphan	
Frazer SS Pa	33 54
E Chestnut St SS Lanc	
Annie Newcomer Cl Pa	10 00
Plain SS Pa	40 63
Towamencin SS Pa	23 95
Albany SS Ore	34 70

142 82

Bible School

A Bro Reiff Cong Md	10 00
Mattawana AM Cong Pa	9 50

19 50

New Miss. Equipment

A Bro & Sister Ore	50 00
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Clinic

E Bend Cong Ill	20 00
Total for So America	1,346 22

AFRICA

A Sister O	50 00
Providence Cong Va	6 00
W Union Cong Ia	141 15
Fred Gingerich	2 50
Palmyra Cong Mo	2 00
Scottdale Int SC Pa	8 25

209 90

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa	3 45
SW Pa Dist SS Conf	
(Sept)	16 75

SW Pa Dist SS Conf (Oct)	24 19	Kan City Miss Cong Kan	3 00	Blenheim Cong Ont	15 25	S Union SC O	5 00
Schellsburg Cong Pa	2 00		50 00	St Jacobs Cong Ont	32 00	Martins & Pl View SC O	10 00
Allensville Cong Pa	33 85	Iowa City Bldg., Ia.			129 30	Central SC Elida O	5 00
Masontown Cong Pa	12 89	L Deer Crk Cong Ia	17 05	Wichita, Kans.		Plainview SC O	10 00
Blough Cong Pa	14 00	E Holbrook Cong Colo	15 70	Spring Val Cong Kan	15 59	Trail SC O	5 00
Pleas Grove Cong Pa	6 50	Yoder Cong Kan	30 00	E Holbrook Cong Colo	15 70	Middlebury SC Ind	8 00
Kauffman Cong Pa	16 50		62 75	W Liberty Cong Kan	10 20	Pleas Grove SC Ill	7 50
	130 13	Denver, Colo.		Edw Yutzy	10 00		202 46
Altoona Auto Fund, Pa.		Colo Chris Workers Conf	10 00		51 49	La Junta Hospital-Violet Livermore Support	
Three Brethren	3 00	Johnstown, Pa.		Total City Missions	2,162 07	Bowne SC Mich	4 00
Canton, Ohio		Weaver Cong Pa	11 52	CHARITABLE INSTITUTIONS		La Junta Sheet & Blanket Fund	
Ethel Wingard	1 00	E J Varnes	25 00	Children's Home, K. C.		Roanoke SC Ill	10 00
A Bro O	1 00	SW Pa Dist SS Conf (Sept)	16 75	Special Support	167 50	Total Char Institutions	1,572 17
A Sister O	5 00	SW Pa Dist SS Conf (Oct)	15 25	Joe E Miller	2 00	ANNUITY	
Mrs John Sommers	1 00	E Menn Bd of M & C Pa	26 13	Edwin Hershberger	1 00	A Sister Pa	600 00
Cora Hostetler	5 00	Masontown Cong Pa	12 04	Cl of 7 yr olds Hannibal Mo	1 00	OTHER FUNDS	
Plainview Cong O	1 00		106 69	Cls 9, 10 Pigeon Mich	1 00	Mennonite Archives	
O Gr & Pl Hill Cong O	10 00	Kansas City, Kans.		Harry Diener	1 00	E Bend Cong Ill	25 00
Walnut Crk SC O	10 00	Plum Crk Cong Neb	14 05	Friends at Cass Co Mo	3 82	Crown Hill SS O	11 76
Beech YPBM O	15 69	E Fairview Cong Neb	16 08	E Center Amish SS	34 00	S Union Cong O	71 79
Crown Hill SS O	14 60	Fred Gingerich	2 50	M M Buch	5 00	Bowne Cong Mich	7 50
Orrin D Miller	4 00	Evelyn Rhodes	5 00	Molalla SS Ore Jr E	3 00	Martins SS O	22 02
Mrs Wm Mottice	1 00	Amos B Nissley	1 00	Smeltzer Children Jr E	9 00	E Holbrook Cong Colo	10 00
Beech YPBM O	6 00	S B Bucher	1 00	Milford AM Cong Neb	13 00		148 07
Ohio SS Conference	51 18	Albert B Erb	1 00	Liberty Cong Ia	17 00	Goshen Miss. S. S., Ind.	
	126 47	P G Kauffman	1 00	Roanoke Cong Ill	20 37	S Union SS Cl 21 O	5 60
Chicago, Ill.		Leda Grove	1 00		278 69	Mexican Border Work	
Ernest Hooley	1 00	Paul V Snyder & wife	10 00	Children's Home, K. C. Isolation Ward		S Union SS Cl 1 O	10 00
Oscar Leinbach	1 00	Mrs Mose Beachy	1 00	C C Culp	7 61	S Union SS Cl 6 O	21 50
A Friend	5 00	Matt 6:3	10 00	Paul V Snider	10 00	W Clinton SS O	21 56
Arthur Slagel	1 50	Ruth Brubakers SS Cl			17 61		53 06
A H Leaman	4 10	Sterling O	3 49	Orphans' Home, Ohio		Rural Missions	
Ben Gerig	3 00	K C Week Day Bible School Kan	6 40	Special Support	93 00	Coalridge Cong Mont	2 50
Telephone rental	1 70	Susie Gilmore	10 00	Kidron SS Boys Cl O	4 00	Leo Cong Ind	14 93
Goshen College SS Ind	22 15	E Union SC Ia	10 00	Ohio SS Conf	6 00	White Cloud Cong Mich	9 00
Freeport Cong Ill	46 46	Wm Landis	10 00	Salena Gascho	1 00	Edwin Yutzy	10 00
	85 91	Mrs J D Bontrager & Friends	3 00	O Gr Cong W Liberty O	60 33	Spr Val Cong Kan	10 00
Mexican Miss., Chicago, Ill.		M M Buch	5 00	Plain View SS O	33 00	St Jacobs Cong Ont	34 50
Goshen College SS Ind	25 25		111 52	Ohio SS Conf	51 18	Hagey Cong Ont	6 00
D S & Cora Gingrich	5 00	Lima, Ohio		Pleas View SS O	9 00	Geiger SS Ont	15 00
	30 25	W Clinton SS O	15 26	Springs Cong Pa	5 00	Wilnot Twp SS Mtg Ont	35 25
Detroit, Mich.		O Gr SS W Liberty O	30 16	Stahl Cong Pa	4 50	Blough Cong Pa	14 00
Detroit Cong Mich	14 48	Medway SS O	14 54		267 01	Stahl Cong Pa	12 75
Knoxville Miss Cong Tenn	2 48	Midway & N Lima SS O	45 60	Home for Aged, Illinois		D S & Cora Gingrich	10 00
Elkhart SS O Mens Cl Ind	5 00	W Clinton SS Jr Dept O	7 79	Anna Zimmerman Est	21		173 93
Leo Cong Ind	12 60	Ohio, SS Conference	51 18	Maple Gr Cong Pa	13 00	Jewish Evangelization	
Middlebury Cong Ind	41 35		164 53	Roanoke Cong Ill	20 38	I Jno 3:16 O	5 00
Hopewell Cong Ind	20 00	Los Angeles, Calif.		Special Support	494 35	Pinto SS Md	4 47
	95 91	Dena Greiner Estate	100 00	Maintenance	10 00	D J S W Ont	10 00
Ft. Wayne, Ind.		LaJunta Cong Colo	24 14	Produce sold	20 71		19 47
Luke Frey	7 00		124 14	Live Stock	6 00	Fisher, Ill., Church	
Clinton Fr SC Ind	5 00	Peoria, Ill.		Contribution	4 51	Dena Greiner Estate	100 00
	12 00	Goshen Coll SS Ind	22 14	Old People's Home, Ohio		Commission for Christian Educ.	
Finland Mission Bldg., Pa.		Freeport Cong Ill	34 50	Providence Cong Va	1 00	Crys Springs Cong Colo	5 00
Offg of Dedication & Evang		Sci Ridge SS Ill	25 61	Emanuel J Hochstetler	5 00	W Liberty Cong Kan	9 00
Mtgs Finland Pa	366 66	Martha Zehr	3 00	Ohio SS Conf	51 18	Fairview Cong N Dak	2 00
Franconia Cong Pa	163 38	Roanoke SC Ill	5 00	Special Support	127 56	Burr Oak SS Ind	4 20
A Friend Finland Pa	10 00	Emma Clemens	1 00	Leland Kurtz	1 00	Bethel SS Mich	3 00
Donation	10 00	Peoria Cong Ill	25 00	Mr & Mrs L K Stover	1 00		23 20
A Bro Doylestown Pa	5 00	Lena Wagner	50	Clement Browne	1 00	Stalter Farm, Ill.	
A Member Pa	5 00		116 75	A Bro & Sister Belleville Pa	1 00	Farm Income	379 63
	560 04	Peoria Auto			188 74	Bible Fund	
Hannibal, Mo.		W Clinton Cong O	20 65	La Junta Hospital, Colo.		Berea SBS Ind	6 07
Salem Cong Neb	9 08	Portland, Oreg.		Walnut Crk SC O	25 00	District General	
Spr Val Cong Kan	12 50	W Zion SS Alta	10 75	Springs Cong Pa	5 00	Fairview Cong N Dak	22 00
Cherry Box Cong Mo	5 00	Albany Cong Ore	7 92	Stahl Cong Pa	4 50	Spr Val Cong N Dak	7 00
Syc Grove Cong Mo	20 36	Fairview Cong Ore	54 16		34 50	L Region Cong Minn	4 43
Edwin Yutzy	10 00	Nampa Cong Ida	8 82	La Junta Hospital-Nurse		Coalridge Cong Mont	5 73
Yel Crk SC Ind	2 00		81 65	East Ohio Wom & Girls		Red Top Cong Mont	7 16
Midland Sr SC Mich	2 00	Toronto, Ont.		Miss Soc	22 10	Exeland Cong Wisc	5 00
	60 94	D S & Cora Gingrich	5 00	Fulton Co SC O	45 00	R Riv Val Cong N Dak	12 45
Hutchinson, Kans.		Shantz Cong Ont	10 50	Kidron SC O	5 00	Finland Mission Pa	40 42
Crystal Spr Cong Kan	5 45	Hagey Cong Ont	7 00	Roanoke SC Ill	30 81	Rocky Ridge Miss Pa	75 00
Pl Valley Cong Kan	12 50	Weber Cong Ont	6 29	Olive SC Ind	8 00	Doylestown Cong Pa	33 30
Edw Yutzy	10 00	Cedar Grove SS Ont	10 00	Elkhart Int Girls SC Ind	10 00	Pottstown Mission Pa	20 91
	27 95	Wanner Cong Ont	34 66	Bethel SC Mich	15 00	Abram Godshall Cl Pa	4 37
Iowa City, Iowa		Floradale Cong Ont	8 60	Berea SC Ind	3 28	Fairview Cong Mich	24 64
Milford AM Cong Neb	15 00			Yel Crk SC Ind	12 77	Emma Cong Ind	17 00
E Union Cong Ia	32 00					Holdeman Cong Ind	23 05

Clinton Fr Cong Ind	45 27
How-Miami Cong Ind	35 00
Salem Cong Ind	18 36
Daytonville Cong Ia	18 33
Pl View Cong Okla	23 47
Penna Cong Kan	9 87
Hesston Coll Cong Kan	16 92
Protection Cong Kan	5 39
Bethel Cong Mo	4 23
Larned Cong Kan	4 00
Yoder Cong Kan	25 86
Sheridan SS Ore	23 29
Hopewell Cong Ind	6 60
Nampa Cong Idaho	5 83
Albany SS Ore	29 33
Scottdale Cong Pa	31 50
Casselman Cong Md	6 30
Glade Cong Md	2 36

614 37

Sewing Circle Letter

Bethel & O Gr SC O	1 00
Effie Hoover	20
Lydia Weaver	1 00
Mrs Harold Sommerfeld	20
Roanoke SC Ill	1 00
	3 40

Prayer Booklets	
Roanoke SC Ill	1 20
S. W. Penna. Conf. Fund	
Morrisons Cove Cong Pa	7 50
Personal	
Rockton SS Pa	3 34
Weaver Cong Pa	25 00
Masontown Cong Pa	6 80
Fairview Cong N Dak	7 00
L Region Cong Minn	2 02

44 16

Home Support

Red Top Cong Mont	15 43
Eastern Menn. School, Va.	
Hereford Cong Pa	43 25
Stahl Cong Pa	4 50
Springs Cong Pa	5 00

52 75

Church Buildings

Berea Cong Ind	5 00
Fairview Cong Mich	2 00
Forks Cong Ind	30 20

Midland Cong Mich	63 83
	101 03
Johnstown Bible School	
Stahl Cong Pa	4 50
Springs Cong Pa	5 00
	9 50
Total for Other Funds	1,758 37

RELIEF FUNDS

Spain	
Goshen College SS Ind	45 50
Providence Cong Va	25
Salem SS Y Moth Cl Alta	2 30
	48 05
Total for Relief Funds	48 05

SUMMARY

Alta-Sask Dist Bd	70 30
Dak-Mont Dist Bd	92 72
Franconia Dist Bd Pa	1,363 02
Illinois Dist Bd	810 30
Ind-Mich Dist Bd	561 38
Ia-Neb Dist Bd	650 68
Lanc Dist Bd Pa	365 90

Mo-Kan Dist Bd	543 54
Ohio Dist Bd (Sept)	679 75
Ohio Dist Bd	1,112 45
Ontario Dist Bd	221 82
Pac Coast Dist Bd	176 15
SW Pa SS Conf Dist	253 56
SW Pa Conf Dist	395 62
Menn SC Comm	251 15
Menn Bd of M & C	4,311 55

11,859 89

India	3,099 10
South America	1,346 22
Africa	209 90
City Missions	2,162 07
Char Institutions	1,572 17
Annuity	600 00
Gen & Other Funds	2,822 38
Spanish Relief	48 05

11,859 89

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender, Gen. Treas.,
P. O. Box 574,
Elkhart, Indiana.

GLEANINGS**No Religious Freedom in Rumania**

Rumania was willing to line up on the European "democratic front," but still occupies an equivocal position on the question of religious freedom. Last spring, Baptists the world around rejoiced when the premier declared that the principle of religious freedom would be honored in Rumania, and the Baptists, the largest unorthodox sect in the country, were specifically given permission to reopen their churches. This declaration was actually put into effect in Bucharest, but in the provinces local authorities continued to keep many churches padlocked, while children who refused to make the sign of the cross were held back in the schools.

As the situation now appears to stand, seven smaller sects are outlawed but Baptist, Adventist and Evangelical churches may practice their faith, provided they meet certain requirements; among them: each local church must present a petition signed by at least fifty bona fide members; all church properties must be listed with the government authorities; churches must be at least two hundred yards apart; all burial services held outside a church must be previously authorized; all pastors must register with the cult ministry, must be not less than thirty years old, and must be in "good standing."

There are enough technicalities here to guarantee that Rumania will have just as much religious freedom as the state wishes to grant; and that is the degree of freedom vouchsafed in totalitarian countries—Christian Century.

Where Shall They Go?

"Thou shalt be tossed to and fro among all the kingdoms of the earth." "And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night

and day, and shalt have no assurance of thy life." Deut. 28:25, 65, 66.

We see a striking fulfillment of these words today. Over thirteen thousand Jewish refugees are now in Shanghai, and more are expected. The French government is considering a plan for settling from twenty-five thousand to forty thousand refugees in Madagascar and New Caledonia. Refugee immigration to Chile, however, is to be restricted in order to prevent harmful business competition.

Until 1936 Palestine received more Jewish immigrants than any other country, and in 1937 it still led all other countries with the exception of Argentina and the United States. Now Palestine, the hope and desire of thousands of Jews, is closed to them for a period of six months beginning October first. The British government was compelled to clamp this lid on immigration because of the continued illegal entrance of large numbers of refugees which constituted, the British Colonial Secretary said, a "Wholesale flouting of the law of Palestine." At first the authorities had deducted the number of illegal entries from the immigrant quota.

Not long ago seven hundred illegal immigrants landed at Gaza and were held by the authorities. A steamer carrying four hundred refugees near the coast waiting an opportune moment was arrested. Transferring from their ship in open sea six hundred others came to shore in a motor launch flying the Zionist flag and surrendered themselves to authorities. For transportation to Palestine refugees in some cases pay outrageous prices, but who would not escape if he could from the merciless, crushing grip of anti-Semitic hatred such as these refugees have felt in Europe?—Europe's Millions.

Negro Advance

The United Presbyterian says that the greatest improvements in the Negro race have come since the beginning of the World War, and offers the following facts as proof. There are now over 120 Negro institutions of

higher learning with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Nearly 200 have incomes of \$5,000 or more; the median high school salary of teachers is \$1,300. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.

ed. With no man around, how will this woman be able to supply their needs? The sister, with the inability of getting more wood, also recently tramped in a nail. Now she cannot bear her shoe on her foot. Think of her doing her chores, and out hunting wood with bedroom slippers on her feet. They were wishing some man could come from Altoona to help them. Bro. Nissley and the writer decided to go. We went and took two men with us, also some tools, and got the wood cut. This was much appreciated by the sisters, the visit as well as the work done.

Are some brethren and sisters willing to help bear her burden, and with it, give good cheer to this home by sending the sister greetings, a small donation, or whatever they see fit, for a Christmas gift?

This sister can use her hands and is quite handy with the crochet needle, which she uses to pass her time, beside reading. Her address is Mrs. Carrie Shickner, c/o Mrs. L. M. Hill, Imler, Pa.

Altoona, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 14, 1939

(Herald of Truth)
Established 1864

No. 37

EDITORIAL

"Seest thou a man diligent in his business? he shall stand before kings."

If you are looking for an "easy payment plan," remember that the plan of pay-as-you-go is the simplest, safest, most economical, and in the long run the easiest plan of conducting your business that you can find.

This refers to spiritual as well as to material things. A light "down payment" when we accept Christ as our Saviour and Lord means that we are about as liable to become backsliders as to develop into real soldiers of the Cross. The best and safest thing to do is to make the full surrender to God when we begin our Christian life and follow the pay-as-you-go policy till we reach the end.

The Blessings of Peace.—We are in possession of a leaflet sent out by the World Alliance for International Friendship through the Churches calling the attention of our churches to the fact that this is the 125th anniversary of the signing of the treaty of Ghent between The United States and Great Britain. Three years later another agreement was entered into doing away with all fortifications between the United States and Canada, and for 122 years not a penny has been spent for this purpose. Why should not this agreement be extended to the boundary lines between all nations.

The Simple Faith.—The Franconia Conference has a standing item, passed at each regular session of Conference, which reads as follows: "We are still willing to continue in the nonresistant and simple faith of Christ."

Adhering to the "simple faith of Christ" means a loyal adherence to all that is found in the Gospel of Christ—including Christian ordinances and Bible restrictions, unpopular doctrines

along with the rest of the Gospel. In other words, this resolution means the full acceptance of the Gospel of Christ, in childlike simplicity and unquestioning loyalty. No church can take any other attitude towards the Gospel of Christ and consistently claim to be Christian.

Of Jesus Christ it is said that "He is the head of the body, the church... that in all things he might have the pre-eminence" (Col. 1:18). In a similar sense the devil is referred to as "the god of this world" (II Cor. 4:4). Here are two facts which help us to classify ourselves where we belong. We take our orders from one or the other of these two heads. If we belong to the body of Christ, the Church, we get our directions from Him, obey Him and give Him the pre-eminence in all things. If we "walk according to the course of this world" (Eph. 2:2), identify ourselves with the body of Satan (the world), we thereby give him the pre-eminence. Which description fits you best: the "man of God," or the "man of the world?"

Christmas Trees.—We clip the following from one of our exchanges:

"Christmas Trees to the number of 9,000,000 will be cut this December, according to the estimate of dealers. What a fine missionary offering the price would make, and would not missions be a better investment and better pleasing to the Lord Whose birth is celebrated?"

We believe that this item will appeal to all who are interested in promoting the cause of missions. There are other reasons why Christmas trees are objectionable, especially their heathen origin, but the thought set forth in this little clipping ought to be sufficient to convince all people that there is a better use to be made of the Lord's money than to spend it for Christmas ornamentalations.

There is a general conviction among our people that ordinary picture shows ought not to be patronized by Christian

people. We heartily agree in this conviction. So far all efforts to reform this evil have met with about the same results as have the efforts at reforming alcoholism. The best and safest attitude toward both these evils is that of total abstinence. Another thought to be kept in mind is that as milder beverages have proved themselves educators that lead to the worst forms of intemperance, so the movies advocated and patronized by respectable people for "educational purposes" are proving themselves educators that lead to the worst form of the moving picture curse. In this, as well as in all other innocent-appearing stillers of conscience that lead to the grosser evils, the best and safest and wisest course to pursue is that of total abstinence. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

The Labor Union Problem.—Elsewhere in this issue will be found a report of the committee appointed by General Conference to meet the issues connected with this problem and to submit its report to the next meeting of General Conference. Bro. Hershberger, the secretary, favors our readers with an illuminating report of the first meeting of this committee. This committee is attempting to deal with both the underlying principles involved and with the issues which nonresistant people face because of the problem. Naturally the question of the "closed shop" is of vital interest to those whose bread and butter depend upon their employment but who can not conscientiously belong to union labor organization. It is a problem which not only they, but those also who might be in position to help them secure employment are interested. This is one of the problems to which the committee is giving its attention. Those laboring under difficulties in which they think our committee might be able to lend a helping

hand may write to either of the members of the committee mentioned in Bro. Hershberger's report. The committee stands ready both to extend and to receive help that will be an aid in meeting the employment or any other problem connected with the present-day industrial situation.

There are two ways of confessing our sins.

The first is the Pharisaical way. We get up before a congregation and tell the people what vile sinners we once were. We confess that we have been guilty of stealing, gambling, lying, drunkenness, immorality, hypocrisy, and a lot more things that are vile and sinful. Then we tell how that the grace of God took hold of us, wiped away our sins, filled our souls with the love of God and our mouth with praises to His name; so that now we are as good and pure and holy as we were once vile and sinful—and we pity the

poor church members who are not as saintly as we are, intimating that they are about where we were before the Lord made us so wonderfully pure and holy.

The second is the penitential sinner's way. Smitten with a feeling of our sinfulness, with a meek and a contrite heart we pray, "God be merciful to me, a sinner." With shame we confess our sins, ask the forgiveness of God and the Church, and promise before God that henceforth we want to "walk in newness of life," asking the prayers of God's people in our behalf.

If our Saviour were here to express an opinion as to these two men, referring to the latter He would probably say: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." We have a right to question the genuineness of any one's repentance when his confessions are mixed with self-praise.

cided upon a union of Church and state. For an exclusive state church, such as was established with his approval, infant baptism was an indispensable requisite. This decision of Zwingli was a grave offence to the Swiss Brethren. They definitely disapproved of a union of Church and state.

Swiss Brethren Influence Upon Martin Butzer

In the earliest stage of the general Reformation movement, the evangelical Anabaptists stood alone in the practice of church discipline. In the Protestant state churches discipline was not practiced. Martin Butzer, the most prominent leader in the Protestant Church of Strasburg, was through Anabaptist influence led to see the imperative need of church discipline.* He admitted that without the practice of discipline there can be no true Christian Church. Butzer did his best to introduce discipline in the state church of Strasburg, but his attempts in this direction were fruitless. At Geneva in Switzerland, John Calvin was more successful in the endeavor to introduce church discipline in the state church.

John Calvin

John Calvin renounced Romanism at a somewhat later date than Luther and Zwingli, namely in 1534. In the same year he went to Strasburg, where the influence of Martin Butzer (indirectly of the Anabaptists) became a prominent factor in his theological development. It was apparently through Butzer's influence that he realized the essential value of church discipline, though he also came into personal contact with evangelical Anabaptists, and in 1539 had a debate with Anabaptists in Strasburg. As a religious leader John Calvin by far outdistanced Martin Butzer. In Geneva, where Calvin became the leader in the state church, he was successful in certain respects in which Butzer had failed, in particular as regards church discipline. His success in this respect was due to the fact that, while in Strasburg and in all Protestantism the Church was ruled by the state, Calvin's superior ability found it possible to make the state the servant of the Church. To a greater degree than Luther, Zwingli, Butzer, or any other reformer, John Calvin succeeded in the attempt of making the state do the bidding of the state church. Calvin was the head of the Church as well as virtually the political ruler. In Calvinistic Geneva the Church had the power to dictate to the state and to have the state enforce its decisions as regards discipline, including rulings against worldly conformity in dress. Transgression of church regulations were punished by the magistrates. Thus the

* On the question of the influence of the evangelical Anabaptists upon Martin Butzer compare Lang, A., *Der Evangelienkommentar Martin Butzers und die Grundzüge seiner Theologie*, 1900.

THE INFLUENCE OF THE MENNONITE CHURCH UPON OTHER CHURCHES AND MOVEMENTS

By John Horsch

For the Gospel Herald.

An article on the character of the evangelical Anabaptists which appeared recently in the Christian Monitor contains various quotations from non-Mennonite authors; some, in fact, from opponents and persecutors who testify to the piety of life and partly to the salutary general influence of the early Mennonite Church. We repeat here but one or two of these citations: The church historian, Ernst Müller, a Swiss Reformed clergyman, said: "They placed the principal emphasis on holiness of life." And Ernst Staehelin, of the same church, professor of church history in Basel, wrote: "Anabaptism, by its earnest determination to follow in life and practice the primitive Christian Church, has kept alive the conviction that he who is in Christ is a new creature, and that those who are identified with His cause will necessarily encounter the opposition of the world."

Ulrich Zwingli Influenced by the Swiss Brethren

Among the more prominent reformers, Ulrich Zwingli, in his earlier writings refers repeatedly to the beneficial influence of Swiss Brethren teaching upon the Swiss Reformed Church of which he was the founder. As he states in his **Book on Baptism**, the Brethren were of the opinion that the controversy on infant baptism had desirable results, and he admits that this is correct. It resulted, Zwingli says, in bringing to

light the fact that baptism does not cleanse from sin; that it is not the instrument of salvation, "as we had, however, supposed." (Zwingli's Works, Vol. II, Part I, 1830, pp. 255 and 258.) In other words, through his controversy with the Swiss Brethren on baptism Zwingli, according to his own confession, was led to see that the doctrine of regeneration through baptism is unscriptural. Zwingli's deviation on this point from both Lutheran and Roman Catholic teaching is to be ascribed to Swiss Brethren influence.

It is indeed noteworthy that Zwingli, although he retained the practice of infant baptism, found himself unable to give a definition of baptism that would justify this practice. In his literary controversy with Balthazar Hubmaier, Zwingli gives this definition:

"Baptism is a sign or rite laying obligations upon those who accept it and indicating that they intend to mend their lives and follow Christ."

Clearly this definition is in itself an indication of Anabaptist influence. The definition calls, in fact, for the baptism of believers. Hubmaier, in his reply to Zwingli, quotes this definition and comments on it thus: "Thanks be to God, the truth has at last come to the light."

Zwingli, according to his own testimony given in 1525, for a time favored the abolition of infant baptism. The reason why he eventually retained it and was now defending it in his **Book on Baptism**, was because he had de-

union of Church and state at Geneva was of a somewhat different nature from that found in Lutheran and Zwinglian states.

Calvin and the Confession of the Swiss Brethren

John Calvin, in 1544, published a book in which he attempted a refutation of the Swiss Brethren Confession of Schlatten which, as he stated in the preface, was sent him from a very great distance. In this book he approved and commended the teaching of this confession regarding the need of church discipline, but made the curious assertion that "these unfortunate and unthankful people have learned this teaching and some other correct views from us." Apparently Calvin was not aware that this confession of the Swiss Brethren dates back to the year 1527; that is, to a time when he was yet a Roman Catholic and his age was scarcely eighteen years.

The Rite of Confirmation

The rite of confirmation was, needless to say, never practiced in the Mennonite Church; and yet, almost unbelievable as it may appear, the introduction of this rite in the Protestant state churches was indirectly due to Mennonite influence. Confirmation was first introduced by Martin Butzer in Strasburg. Butzer freely recognized the fact that "it would be more Scriptural to baptize believers only," but retained infant baptism for the reason that the existing union of church and state required it, and the civil authorities would not consent to its abolition.

In the controversy on infant baptism, the Swiss Brethren and some of their sympathizers pointed out to Butzer that the possibility of personally accepting the obligations involved in church membership is entirely absent in the baptism of infants. In the Roman Catholic Church the realization of this fact had led to the introduction of the rite of confirmation, and this rite was now introduced by Martin Butzer in the established church at Strasburg and eventually in all the Protestant state churches, for the same reason.

Liberty of Conscience

It is a matter of common knowledge that the principle of separation of Church and state and liberty of conscience was advocated by the early leaders of the evangelical Anabaptists, including the Mennonites. The little land of Holland was the first country to recognize and embrace the principle of liberty of conscience. About the time of Menno Simons' death persecution began to abate in Friesland and other provinces of Holland. Although the laws demanding the persecution of the Mennonites remained, as it were, on the statute books, the magistrates as well as a large proportion of the population loathed to see the cruel execution of innocent people who took their religious convictions more seriously than any

other class and were ready to suffer martyrdom for their faith. By the year 1567 a number of Friesian cities, such as Harlingen and Franeker, had large Mennonite congregations. There can be no doubt that the grant of liberty of conscience by the Dutch government is partly to be ascribed to Mennonite influence. The Mennonites were not politically interested, but protested occasionally against the prevalent religious tyranny. The very presence of the numerous Mennonites who were recognized as good citizens was a strong argument for toleration. By the year 1581, under the benign reign of William of Orange, an attitude of general toleration prevailed in all parts of Holland.

The Origin of the Baptist Church

The Baptist Church is of purely Mennonite origin. The first congregations given the name "Baptists" were in fact Mennonites.

The earliest Baptist church was organized in 1609 by John Smyth in Amsterdam, Holland. Smyth and his followers had been Puritans but had, with other Puritans, separated from the state church of England and become "Independents" (Congregationalists). In consequence of persecution they had sought and found refuge at Amsterdam, where they came under Mennonite influence. A group of these people—the "Pilgrim Fathers"—somewhat later emigrated from England to America.

During Smyth's sojourn in Amsterdam he was led to see that infant baptism is without Scriptural authorization. He also disowned the Calvinistic doctrine of predestination as held by the Congregationalists. While he had been largely influenced by the Mennonites, he differed from them on the points of nonresistance and swearing of oaths. Eventually John Smyth made a strange resolution. He decided to baptize himself, and proceeded to carry out this intention. In consequence he baptized forty-one others.

Finally, through further study, Smyth became convinced of the orthodoxy of Mennonite teaching on the points in which he had differed from it. He now felt that his se-baptism was unjustifiable, and applied for admission to the Mennonite Church. With about forty persons of his group he subscribed to a Mennonite Confession of Faith drawn up by Hans de Ries, the most prominent Mennonite bishop of that period. It consists of thirty-eight articles and contains statements of the distinctive doctrines of the Mennonite Church, such as nonresistance, rejection of the oath, suing at law, the demand of church discipline, etc.

In the Mennonite congregation in Amsterdam which received John Smyth's application for admission there was disagreement as to the validity of his act of baptism; hence action in this

matter was delayed for some time. Smyth died in 1612, before he was received into the Mennonite fellowship, while the rest of the group, about forty persons, united with the Mennonites. Later they returned to England.

A Second Mennonite Baptist Confession

Another confession of faith, consisting of one hundred articles, was drawn up by one of this group, and published under the title, **A Confession of Faith of Certain English People Living at Amsterdam**. This confession likewise teaches Mennonite doctrine throughout. The same congregation adopted the name "Baptists." In doctrine and practice they were Mennonites and evidently desired to be known as such. What may be the reason, then, we may ask, that they did not accept the Mennonite name? The answer is apparent. The Mennonites of Holland called themselves **Doopsgezinden**, a term difficult to be translated into English. The literal meaning is "baptism-minded." This was the first congregation bearing the Baptist name. They practiced baptism by effusion. At a later date, after the rise of the Calvinistic Baptists, they became known by the name of General Baptists because they taught general election; that is, the doctrine of free will and free grace, disowning the Calvinistic doctrine of predestination.

A church of Calvinistic Baptists was established by John Spilsbury in Southwark, London, in 1633. They were called Particular Baptists, since they defended the doctrine of particular election. In those early times the mode of baptism practiced by all Baptists was effusion. No particular Baptist Confession before 1644, and none of the General Baptist Confessions previous to 1660, specifies dipping or immersion as the mode of baptism.

Anti-War and Anti-Slavery Position

Before the rise of the "Friends" (Quakers), that is for about a century and a half, the Mennonites and Hutterian Brethren stood alone in testifying to the unchristian character of war.

Against the institution of slavery the Mennonites had a strong testimony from the beginning, while their opponents in the state churches defended it. At the great debate held in Berne in 1538 a spokesman of the Brethren pointed out that the "servants" mentioned in the New Testament Scriptures may have been persons who, similarly to the "redemptioners" of colonial days, had been sold on account of indebtedness to serve a definite number of years, not for life. ("A redemptioner was one who, wishing to emigrate from Europe to America, secured passage on credit, binding himself to be sold into service by the master or owner of the ship for a stipulated time.") Never did members of the Mennonite Church own slaves.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings:—Since our last writing we have enjoyed several inspiring all-day meetings. The Christian Home was the main theme of the messages on Nov. 5, which were ably discussed by those on the program, while on Nov. 12 we had a Missionary program including a farewell service for Bro. Merle Eshleman's who had spent the past six years with us.

We were forcibly reminded recently of the uncertainty of life when one of our number, Sister Linnie Buckwalter, wife of Bro. Jacob Buckwalter, was very suddenly and unexpectedly called to exchange time for eternity on Saturday evening, Nov. 11. Funeral services were held Tuesday evening, Nov. 14, and on Wednesday afternoon at Kinzers, Pa., where interment was made. Bro. Milton Brackbill had charge of the service here, and Bros. Abram Martin and Ira Hershey at Kinzers.

Since Bro. Graybill's physical condition warranted a change and rest for a time, he with his family moved to Blue Ball two weeks ago. This leaves our congregation without a resident minister at present.

Bro. Claude Shissler of the Finland congregation preached for us Nov. 19 and Bro. Geo. Horning of Bowmansville Nov. 26. Sunday, Dec. 3, we expect Martin Kraybill here, and Dec. 10 is the date for our communion, when Bishop Abram Martin will be with us.

As we are nearing the Christmas season we want to inform our brethren and sisters who have so generously supported us in the past, that we would again appreciate your support in the way of foodstuffs and cash to share out among the needy homes both at this place and also at Dauphin St.

The supplies for both places should be sent to 2151 N. Howard St., and should be here on Thursday, Dec. 21. Wishing you all a happy and joyous Christmas season, and earnestly coveting your prayers, I am,

Yours in Him,
Nov. 30, 1939. Barbara H. Herr.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greeting in Jesus' Name:—Again we wish to come to our many friends with a word from the Lord's vineyard here in Detroit. There is no question but that the Lord is still on the Throne, and we do want to praise His name for the many and varied

ways He manifests His love and power. Among the recent events of interest is our looking forward to the coming of Bro. S. C. Yoder to be with us for our mission day, which we are having Dec. 3.

Nov. 12-19, Bro. Jesse Short of Archbold, Ohio, was with us for meetings. The Lord gave us good meetings and we were all blessed. During this time four people made known their wish to be on the Lord's side. May the Lord have His way in their hearts, and they find joy in His service.

During the meetings we appreciated so much the many folks who came up from Fulton Co., Ohio, several evenings. I am sure the Lord will see fit to reward them in His own good and big way. The last day of the meetings Bro. D. D. Troyer, our bishop, was with us and we observed communion service. At this service several out-of-town folks were with us, among whom were Bro. and Sister Clarence Yoder of Midland, Mich., who brought to us the message on feet washing. We appreciated their fellowship.

During the time of our family being in Tennessee, Bro. William Brennehan of Chicago was here for four weeks and his presence and fellowship were enjoyed and appreciated.

The addition to and reconstruction of the mission home here is practically completed at this time, and we appreciate all that it means. When we had our regular Tuesday evening cottage prayer meeting in our home the other evening, even though there were twenty besides our own family, it was a real pleasure, as the arrangement made it so convenient. The interest in prayer services is good, and even if many times there are not many present the Lord does bless. But it seems the spirit of the times is so prevalent that even if the interest is good there are so few who are willing to come out on the Lord's side. Some professing Christians don't want to do or say anything in way of encouragement to help souls toward God. In talking with a worker of another church recently, she said it was so hard for them to get their adults out for service. So it goes; but some of these days the Lord is coming and will set things in order. "Even so come, Lord Jesus."

As most of you have heard, the strike at the Chrysler automobile plant has continued for so long a time that it has made it very trying for many families. We know of some who have had it pretty hard because of it. This condition, along with the general conditions, is going to make this year a rather hard Christmas for many people here in Detroit. We feel to make an extra appeal for your help in almost any way you are able to do so that we might be able to reach many of these homes. This strike has affected some sixty or seventy thousand workmen, and of course many homes with children.

To our many friends throughout the Church we are extending our greetings for the Christmas season. May you have the spirit of Christmas, which is love. We hope you will take our word for the deed that we would like so much to send to you an expression other than words, but the good Lord will reward you. We know there are those of you who are going to stand by again this year with your gifts for the work here in a general way and for personal interest and so we say a hearty thanks. This is a direct gift from the Lord, as that is the way we are able to do for ourselves and for others.

Yours for the cause,
Nov. 30, 1939. Frank B. Raber.

Columbia, Pa.

(4th and Mill Sts.)

This year, as in former years, we expect to distribute baskets to the needy of this vicinity. The need seems to be just as great as in former years. Many large families in destitute circumstances will be cheered up by your kind deeds. This year we expect to start a new method of giving—that is home to home direct—for all those who desire to take part. A home may decide to pack or make up a Christmas dinner with roast of your own choice. Cakes, groceries, bread, vegetables, fruit, and nuts packed into a large enough carton or box to contain all, with your name and address on outside, stating for how many in family it is packed, for 4, 6, 8, or 10 in family, will be welcome. Also our regular method will be carried out as usual. Baskets will be packed as usual, made up of general donations of meats, poultry, pudding and sausage, cakes, bread, vegetables, nuts, fruits, and groceries bought by cash donations. All those taking part in the work, churches or individuals, please try to have your provisions at the mission Friday or Saturday, 22 or 23, not later than Saturday at 10 or 11 o'clock. We are especially in need of children's and women's shoes, which you may send along if you desire.

Yours in His service,
Nov. 30, 1939. C. Z. Martin, Supt.

Johnstown, Pa.

(616 Napoleon St.)

Greeting in Jesus' Name:—We are thankful for God's presence at all times in His work. We appreciated the visit of several people since we are here: Bro. Simon Graybill, wife, and two daughters, Bro. J. M. Lauver and two daughters, Bro. and Sister Diffenderfer of Lancaster, and Sister Grace Zook of Belleville. May others follow their example.

We also received provisions from some of the surrounding churches as well as from Schellsburg, Scottsdale, and Juniata Co.; also sewing from Lancaster Co.; Columbiana Co., Ohio, and from Lauver sewing circle, in Juniata

Co. May the Lord reward those who have helped.

Some time ago we told you about some of the homes where visitation work is being done and asked you to pray for them. I shall tell you of some others, and hope you will not forget to PRAY for them, so that in the near future we can tell you that they have made a full surrender. The first is a young Italian couple who seem very much interested when I go to their home, but they have not come to the meeting as yet. She says some of their Catholic friends are not pleased that we visit them, but that she is happy. Now she says she prays in her own home; before, she thought she had to have a rosary or be in the church to pray. Prayer seems to help her so much. I missed them once when I visited that section, and she said that both she and her husband felt that something was lacking that week and wanted us to continue coming. We have many Italian friends in the Argentine and Lois especially likes this young couple, as their ways in the home and cooking are so much like in South America.

Another lady, Mrs. Mills, was formerly from Mifflin Co. (we both spent our youth in the same valley) but I did not know this for a long while after visiting her. She married a Catholic and has not been in church for years. I feel she has found peace with the Lord, as she loves to read God's Word now and is prayerful. She says she wants to unite with us. May you pray that nothing may hinder this desire. She needs the Lord. She has not been able to come to church any because of a broken leg.

There is also a lady and her mother who I visit weekly. They have accepted the Lord and seem willing to go on. Pray that Satan may not hinder their full surrender. There is another lady who after living with her husband for twenty-five years is left alone and he went with another. She works and seems quite sad. She seems to be thinking of accepting the Lord and uniting with us, but says she is always so tired, that she does not go to Church. But Christ is her only comfort. May she follow Him.

An Assyrian lady who was born in Bethlehem loves to have us come and talk of God's Word. She is a nice looking lady, but because of small children it is difficult for her to come to the meetings. She never had a knowledge of the Bible, and the taste is giving her a great hunger spiritually. May she accept Jesus. I feel her husband who is a Catholic would not hinder her.

On the same day we visited a lady who does not belong to the Lord, but she cried when we read and had prayer. Then she said that a drunken lady lives near her who is very wicked. We should by no means go to see her. I said that's just where I want to go, and

we did. We went to the back door, as I knew she was there and not able to walk much. She said, "No, I don't want to know about the Bible. I do not believe in God." Then she told of some of her troubles and her sickness. Even while we were standing at the door both Sister Hostetler and myself led in prayer. I said that even if she did not believe in God we could pray for her. Then she cried and said her brother was a minister.

On the same day a Catholic lady allowed us to come in, and she also cried when we had our meeting and asked us to continue remembering her in prayer.

Another lady left us come in, and she too was touched by God's Word. Years ago she was a Christian but married a Catholic and he does not let her go to church. She said she realized her mistake after she was married. Neighbors told the husband we were there, and now it is difficult to go, but she said if he isn't home we could come. May the Lord open the way for her.

There are many other homes as I try to go out every afternoon, because in the beginning of the work it is the only way to find them. But it is difficult to get them started to come to church, even though we do have some wonderful experiences in their homes. The Lord can open the way for them. I like to get to the hospital weekly. Some one told me there was a Spanish man there who was very sick. But he was Portuguese, so I spoke to him in English. He said that he could not sleep at night, as he saw devils and also remembered every sin he had ever committed. I told him the old, old story and we had prayer. He had to try dreadfully hard to keep the tears back when we were speaking of God's love. We visited him again, but he had other visitors and we soon left. Now he has left the hospital. Although I know what section he lives in, we do not have the house number. Pray that he may come of his own accord, as he has our address.

I should like to tell you of our Mexican friends, but time is up. I must say that Don Jose Arellano is so glad to be able to be in communion with the Lord again. Years ago he was a Christian in Mexico, and has suffered here from other Mexicans because he will not go to the Catholic church. He did not unite with a Protestant church because he knew so little English. We expect to receive him soon. His prayers in Spanish are a real inspiration to us.

Pray also for the Bendles. His wife, who was never a Mennonite, is considering uniting with us. May she make the wise decision. He is so happy that he can fellowship with us. Mrs. Fierro, a Mexican, also wishes to be a Christian. Many of the Mexican ladies receive us in their homes and love to hear God's Word, but their husbands do not

permit them to come very much. One interested family live in the house where the Mexicans have a club. They offered us the hall and benches for a meeting each week. We are praying that some one will send money to pay them a little for the use of the hall and then we can have an English Sunday school there too, as there are not many churches in that section. Here where we live nearly all are Brethren, Lutherans, Nazarenes, and Catholics. In the section where the hall is quite a few of the Spanish live, and it is too far for them to come here to the Mission. We have American homes also in that section, and we feel that an English Sunday School would be well received there and a blessing to the work. May the Lord provide the means, is our prayer.

Yours in Him,

Dec. 3, 1939. Florence B. Lauver.

Altoona, Pa.

(2504-Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

Saturday evening, Nov. 11, we held our preparatory services. Sunday morning, at communion services, the majority of members were present. On account of sickness some could not be present. At this service there were two reclaimed. On account of the sickness of Bishop Saylor's wife, Bishop D. I. Stonerook of Martinsburg served us. The brother also preached in the afternoon at the Mill Run Chapel.

Sunday, Nov. 26, we observed Missionary Day in all of our services at Altoona and Mill Run. In the evening the Mill Run and Altoona children together rendered a mission program to a large audience. The theme for the day was, Home Missions. The offering lifted for the General Fund of our Southwestern Conference District Mission Board amounted to \$23.50.

A number of our members attended the Peace Conference held in our conference district on Thanksgiving Day. We held Thanksgiving services on Sunday evening, Nov. 19, and Friday evening at the Mill Run Chapel.

The Lord willing, we will have baptismal services at Altoona Sunday, Dec. 10. We are planning for our annual all-day meeting, to be held at Mill Run New Year's Day, Jan. 1. At the same time Bro. N. E. Troyer of West Liberty, Ohio, will begin evangelistic services. We solicit your prayers.

We are making preparations for a Christmas program to be held in our three Sunday schools.

Our usual custom has been to give out a basket of provisions to our members and needy families for a Christmas dinner. There is a real need again this year. With few exceptions, our families are on the relief or W. P. A. work.

(Continued on page 795)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

WHAT SHOULD BE MY POSITION TOWARD MISSIONARY WORK IN THE HOME?

By H. E. Shoup

For the Gospel Herald.

In the home we think along the line of a place where the foundation of teaching of any principle is first set forth. It is the place where all fortunate to enjoy the blessings of father, mother, brother, and sister, the first impressions are made. Some of us have not been able to enjoy these blessings in the way others have, and yet some situated favorably along those lines have not enjoyed having the teaching of which we wish to speak.

When we think of home and its teaching, we usually turn to Deut. 6: 6-9: "And these words, which I command thee this day, . . . thou shalt teach them diligently unto thy children, . . . when thou sittest . . . when thou walkest . . . when thou liest down, and when thou risest up," etc. Should we say they had to live it, since it was to be the uppermost in their life?

Yet in those times, sad to say, obedience to the command broke down somewhere along the way; either father, mother, or children came short, as error came in against God's wish for His people.

Should not the teaching today apply when we have the command to—Go, teach? Should we in the home teach and instill the desire to GO, if the way opens to those placed in our care? Are we not to have "the mind of Christ" (Phil. 2:5; I Pet. 4:1), whose uppermost and only desire was to help His fellow men?

We dare not say what you should do in the matter of mission work in your home, or you might easily find us to have come far short of living and teaching as we should have done; we can only say profit by our shortcomings. But as we look into the Word, each one as parents and children who have come to the saving knowledge of a loving Saviour who died to save the "whosoever," should do their best for the Master.

It has been said that an old custom among some of the Roman fathers was when a child was born into the family it would be presented to the father and he decided whether or not it was to be allowed in the home. He then would move the child's arms and legs to see if they were all right, or if he did not particularly like the child he broke its back over his knee and cast it aside. To him it was only a baby. You say, "How cruel!" It surely was; and yet what a life it might have lived in a home

of sin and hatred growing to manhood. We could never hope to see such; yet children grow up in many homes, little realizing the real purpose of life or the blessing of living for and helping to know of our Jesus.

To Israel they were to teach. The penalty fell in judgment of God when disobedient ones did not heed.

Our responsibility is not lessened by the fact that they may not heed our teaching of the Cross and "Go-Tell." Someone has said, "Regardless of what our idea may be of our responsibility to Christ, it will not change our real duty." The Word is sure. If we teach, we may never see the full result of it in this life; but God has answered many prayers, only to be revealed in eternity.

Socrates said to his people on one occasion: "You scrape every stone to get wealth and take so little care of your children to whom some day you must give it all." Another said, "You take care of your goods and throw your children away." Jesus asked His disciples to step aside and allow the children to come. He had a future vision, and knew they would grow up to be His if they come now. The children come home from school with the words, "My teacher said so, and she knows;" or something to the effect.

You well know the story of the babe found in the bushes, brought back into a godly mother's arms and nursed; and we believe heard the message of God for His people, of a place of rest for them, of a great God, of a loving God, and of a faithful God who would some day bring to pass according to His Word. This babe became a man taught in all the wisdom of the Egyptians; which we know was not according to the teaching of his early life, which no doubt was one of help your brethren; now it was the teaching of oppression. Yet when God found Moses where He could talk to him, out in the desert, Moses no longer saw in the wisdom of Egyptians, but of a great God in whose sight he felt so small that he said, "I cannot speak." Before, he did not stop to talk; he slew his man, buried him in the sand, and went on. Did he learn all this in the time only while the bush was burning, or did he remember of the mother who told him of a great God who, true to His promise, would do for His people the very thing Moses now was to have a part in helping God? His mother no doubt was no longer there to see her teaching in effect, but God who watched over that mother was.

James A. Garfield, who became president of the United States, came from a very poor home. At one time in his younger years he was out in the mountains with some companions for the night. They sat around the fire, talking and singing, until bedtime, after which Garfield took a Testament from his pocket and said, "Boys, I al-

ways read a chapter before going to bed. Shall we read together tonight?" Garfield has passed the way of men, yet the teaching of his home is living in the influence of his companions and others who have read of the incident.

There also is another side to home life, as the girl who found Jesus precious to her and would live for Him. Her parents forbade her. Her father in a rage told her she must leave home or leave serving her Jesus, and told her she would be given one week to decide. She had learned so soon to trust Him who will supply. Nothing was said for a few days, but the father could not wait, and asked her if she had come to a decision. She said she had, and went on quietly with her work. The morning came for her decision. In doing so she brought her few belongings from her room, ready to obey her parents, while they were much overtaken. In her quiet way she asked them if she might have one request, which was granted her. In prayer she poured out her heart to God, asking His hand over her parents whom now she must leave. But God provided a home for her by the yielding of the former enraged father and mother, yielding of their lives to Him who could show Himself strong in their own daughter.

We may think we are busy with the cares of this life and can hardly talk of the things of God; but the things of God are so much better, and we are neglecting just as the poor laborer who lived and cast aside the very source of his earthly need. This man had a large family, as his father had before him. He had picked up an odd but pretty stone in his native land, brought it with him as a keepsake to America. The children played with it, it was lost in a hole in the floor, brought out again, etc. One night the poor man dreamed it was a diamond. He took it to another who might enjoy his empty dream, and to his great surprise found it to be very valuable and himself a wealthy man, who before had been poor with the very thing he sought in his hand. He thought it to be only a stone.

We have in our hand the Book—Book of books, not just a book. In it are priceless possessions to pass on to our children. It will bring them joy by passing to others. Will we not pass it to them? Will we not do our utmost to tell the story of Jesus to our children who will be the ones to carry it on tomorrow?

Jesus, when He saw the fig tree, no doubt saw a large, healthy-looking tree, because He looked for fruit but there was none—the real purpose for which it was created. It had "nothing but leaves" (Mark 11:13). Oh, that our profession may be a real possession. The leaves mean nothing to us, but with the fruit of the Spirit be found "to the praise of the glory of his grace" (Eph. 1:6).

Los Angeles, Calif.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Dec. 24, 1939.—Matt. 1: 18-25; 18:1-6; 19:13-15.

THE CHILD AND THE KINGDOM

Golden Text.—A little child shall lead them.—Isa. 11:6.

Introductory.—Because this is Christmas time, it has been seen best to go back to the time of the birth of Jesus, and from this draw the lesson of the importance of the child in the Kingdom.

1. **The Birth of Jesus (1:18-25).**—In this lesson we have a graphic word-picture of the birth of Jesus into the world. One of the things which impresses us most is that the matter of idle curiosity has no place in this narrative. The coming of the infant King was a sacred event, foretold by the prophets, miraculous in a number of ways, everything done by divine direction, abundantly testified to by heavenly witnesses. God sent His angel to bear the news to Mary, to Elizabeth, to Joseph, to the shepherds of Bethlehem, to the wise men from the East; all of whom stand out as witnesses to the marvellous way in which this miracle was wrought. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Only they whose minds have been blinded by "the god of this world" can withstand the indisputable facts connected with the miraculous birth of Jesus Christ our Lord.

2. **"Who is the Greatest" (18:1-5).**—The disciples in the days of our Lord, like the disciples at the present time, were human and therefore liable to err. One question which they discussed with evident great interest was, "Who is the greatest in the kingdom of heaven?" Jesus answered the question in a way which should not only have satisfied the twelve for all time to come, but ourselves as well. He took a little child for illustration and "set him in the midst of them." This child evidently was so young that no evidence of human greatness could have been evident. Then He said, "Whosoever humbleth himself as this little child, the same is greatest in the kingdom of heaven." In other words, the more completely our life is "hid with Christ in God" the greater we are in His sight. Read Phil. 2:5-11.

3. **The Sin of Leading Children Astray (7-14).**—Jesus then uses this illustration to show, not only what real greatness consists in but also the great sin of leading children astray. This point admits of two applications: (1) to the little child, physically; (2) to the little ones in Christ who have become like infants in spiritual grace. No matter which of these applications we accept, it is an awful thing to be the means

of causing God's little ones (heirs of the Kingdom) to go astray and thus land in hell! Well did our Saviour say: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In other words, to lead them astray is the worst kind of murder. Saints have been murdered, but they went home to glory. Cause a sinner to die in his sins, and he is not only beyond repentance but will spend eternity in the lake of fire where "the smoke of their torment ascendeth forever and ever."

4. **Jesus Blesses Little Children (19:13-15).**—This narrative, like the others noted in this lesson, emphasizes the importance and value of children. On a certain occasion the mothers of little children brought their precious darlings to Jesus that He might lay His hands on them and pray. The disciples saw only one side of the question. So crowded was their beloved Lord with looking after things that they considered of much greater importance that they rebuked the mothers for bringing their children and thus adding to His burdens. But Jesus saw another side

to this that they had not recognized. He said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Think of it; these little children, perhaps too little to walk or to talk, to think or to receive any kind of impressions, were after all the possessors of never-dying souls that made them a part of the Kingdom. Had the disciples thought of this, they would doubtless have commended rather than rebuked the mothers for bringing their little ones to Him.

We want to have the same vision of our little children that our Saviour had. Himself a little babe in Bethlehem's manger, He had the making of the King of kings and Lord of lords. The little child that He set in the midst of the disciples was the pattern for all who would enter the Kingdom of heaven. And so God's little ones (whether little in stature or little in the sense that their lives are "hid with Christ in God") are the heirs of glory—who will be forever lost if they are not held as a part of the Kingdom. Earthly wealth may be important (It is, when kept upon the altar of the Lord) but it is as nothing compared with the eternal riches in store for God's little ones who live for and die in the Lord. Yea, verily, "of such is the kingdom of heaven." Let us make the most of our opportunities of saving them for the eternal Kingdom.—K.

BIBLE MEETING TOPIC

IMMANUEL.—Matt. 1:23; Rev. 21:1-7

Topic for December 24

MOTTO

"The Lord of Hosts is with us."

OUTLINE STUDY

I. God in the Midst of Israel.

1. In a sanctified place of offerings.—Ex. 29:42-46.
2. At the time of Solomon's dedicatory prayer.—II Chron. 6:40-7:3.
3. In the midst of Jerusalem.—Ps. 46:4-7; Isa. 12:6.

II. When Jesus Came in the Flesh.

1. Made flesh and dwelt among us.—Jno. 1:14; Phil. 2:5-7.
2. God was manifest in the flesh.—I Tim. 3:16.

III. When the Holy Spirit Came.

1. The promise.—Jno. 14:15-20.
2. The fulfillment.—Acts 2:32-36.
3. Continued presence.—Acts 2:39; 10:44-48.
4. Dwelling in the Church.—Eph. 2:16-22.
5. John's Vision.—Rev. 1:10-20.

IV. God's Future Plan.

1. New Jerusalem.—Rev. 21:1-7; 22:3-5.
2. He comes quickly.—Rev. 22:12, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jesus."
2. Immanuel means "God with us."
 - a. With men of God in past times—Abraham, Moses, Joshua, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, etc.
 - b. With the Jews when Jesus came.—Born in Bethlehem.

- Grew to manhood.
- Manifested His power.
- Died for sins of all men.
- c. With the believers today.
 - In their hearts by the Spirit.
 - With the Church when she loves and obeys and prays.
- d. With the redeemed in glory forever.

For Seniors.

1. Conditions for God's Presence with His People.
2. The Blessedness of Those Who Realize God is with Them.
3. The Possibility of God's Presence with Us through Jesus Christ.

PERSONAL THOUGHT

Are we living to the highest privilege of the presence of God for time and eternity?

SEED THOUGHTS

Jesus hail enthroned in glory,
There forever to abide;
All the heavenly hosts adore Thee,
Seated at Thy Father's side.

There for sinners Thou art pleading,
There Thou dost our place prepare:
Ever for us interceding,
Till in glory we appear.

Worship, honor, power, blessing
Thou art worthy to receive:
Loudest praises, without ceasing,
Meet it is for us to give.

Help, ye bright angelic spirits!
Bring your sweetest noblest lays;
Help to sing our Saviour's merits,—
Help to chant Immanuel's praise.

—Jno. Bakewell.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

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Scottsdale, Pennsylvania

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THURSDAY, DECEMBER 14, 1939

Field Notes

Bro. I. E. Burkhardt of Goshen, Ind., preached for the Morrison, Ill., congregation on Sunday, Dec. 3. Cor.

The sixteenth annual business meeting of the lower district of Virginia is announced to be held at the Lindale Church Dec. 29.

A brother writes us from Topeka, Ind.: "A series of meetings at Maple Grove starts Tuesday evening, Dec. 12. Bro. Newton Weber is the evangelist."

December 10 was the time set for the beginning of a series of meetings at the White Horse Mennonite Church near Gap, Pa., with Bro. Jacob Harnish as evangelist. R.

January 1, 1940, is the date set for the 114th Pacific Coast Quarterly Mission Meeting. This meeting is to be held at the Mennonite Mission in Portland. It is a most inspiring and profitable way to begin the new year.

A Bible instruction meeting is to be held at the New Danville, Pa., Mennonite Church on Wednesday and Thursday, Dec. 27 and 28. Instructors: John Lapp, Chester K. Lehman, Clarence Fretz. Visitors welcome. J. H. H.

A brother writes us from Manheim, Pa.: "The Erb's Mennonite Church near Lititz is taking steps to ordain a minister in the near future. We especially request prayers of God's people in behalf of this work."

The Lord willing, we are planning to hold our annual all-day meeting at the Mennonite Chapel in Mill Run (near Altoona, Pa.) Jan. 1. At the same time Bro. N. E. Troyer of West Liberty, Ohio, will begin revival services.

J. M. N.

The congregation at Prairie Street Church, Elkhart, Ind., announces a winter Bible school, to be held Jan. 1-12, evenings only, with the following to serve as instructors: J. S. Hartzler, Paul Erb, Ezra Bender, John Gingerich, D. A. Yoder, E. E. Miller.

We are in possession of a program of the forthcoming peace conference to be held at Allensville, Pa., January 1. Both local talent and workers from a distance are found on the program, three different conference districts being represented. The public is invited to attend.

Bro. Chris Snyder of Canby, Oreg., informs us of Bro. and Sister Merle Eshleman filling a number of appointments in Oregon before sailing from Seattle, Wash., for Africa, adding: "Last evening (Dec. 5) Bro. E. J. Berkey preached his first sermon for the Bethel revival and evangelistic meetings."

Word reaches us that Bro. Amos C. Swartzendruber of Parnell, Iowa, passed away on Thursday morning, Dec. 7, as a result of a fatal accident in a grinder, and funeral was set for Saturday, Dec. 9. Bro. Swartzendruber was a faithful minister in Conservative A. M. Church, and his unexpected death is mourned by many friends.

On Sunday evening, Dec. 3, Bro. Paul Erb closed a series of doctrinal and evangelistic meetings at the Forks Church near Middlebury, Ind. Attendance and interest good. This practical Gospel teaching was much appreciated. As a visible result eight young people accepted Christ, and several others re-consecrated themselves to Christ and the Church. D. D. M.

Ministerial Meeting.—We are in receipt of an interesting program of the ministerial meeting to be held on Thursday and Friday, Dec. 14 and 15, at the Fairview Church near Albany, Oreg. Among those listed on the program are several who have just moved into the district the past year, as well as Bro. E. J. Berkey of Oronogo, Mo., who is in the state in evangelistic work.

A card from Bro. Merle W. Eshleman, postmarked Vancouver, B. C., informs us that he and Sister Eshleman sailed for Africa from Seattle, Wash., on scheduled time and that there were a number of other missionaries on the same ship with them. A longer writeup

of the farewell service held at Seattle, written by Bro. and Sister Ernest Bontrager, will appear in next week's Gospel Herald, the Lord willing.

Bro. C. Z. Yoder Called Home.—Monday morning of this week we received the following message from Wooster, Ohio: "C. Z. Yoder died tonight. Funeral services Tuesday afternoon." Bro. Yoder served the cause of Christ and the Church long and faithfully. His name is a household word throughout the Church and he will long be remembered by many friends. May God comfort the bereaved family and congregation.

Bro. Wilbert Nafziger, who has spent the greater part of the year as a relief worker in Spain, arrived at New York Dec. 6 and worshiped with the congregation at Scottsdale the following Sunday. Sister Nafziger joined him at Scottsdale, where they are spending a few days. Bro. N. spoke before both branch Sunday schools on Sunday, and in the evening he favored the congregation at the church with a talk on conditions and prospects in Spain.

Bro. Nelson Kauffman of Hannibal, Mo., sends us an interesting letter concerning the opening of the Good Samaritan Hall in that city again this winter. The letter was sent for publication, but, along with several other mission letters and articles, reached us after that part of the paper was more than full. These letters will be published next week, D. V. The part of this letter that interests some people now is his request to hear from them before Christmas.

Our announcement page, during the past few weeks, has revealed that several new winter Bible schools among us have been added to our growing list. We trust that both old and new schools may be well supported in both prayers and patronage. These schools should be considered successful only when students are sent forth with not only increased Bible knowledge but also a deeper experience in Christian life and more decided loyalty to the standards of the Gospel and of the Church.

An ordination service was held Dec. 6 in the Weaverland, Pa., Mennonite Church at which time Bro. J. Paul Graybill was ordained a bishop to have charge over the congregations in the Weaverland district. Five brethren were in the lot, which fell on Bro. Graybill. Bro. Noah Mack had charge of the services, assisted by other bishop brethren present. There were visiting bishops present from other conference districts. May the Lord abundantly bless our dear brother in his responsible calling, and the congregations he has been called to serve.

Correspondence

Molalla, Oreg.

Dear members of the Household of God, Greetings:—"O give thanks unto the Lord, for He is good; for His mercy endureth forever." During the past ten days we as a congregation have been richly fed on the living Word. Bro. Ernest Garber of Nampa, Idaho, was with us for a series of meetings. Each evening previous to the sermon we were taught from I John. Bro. Garber preached the Word with power and plainness of speech, and we feel the congregation as a whole was strengthened and built up. Others were admonished to leave their sinful ways and come to the Saviour.

This morning we enjoyed a Thanksgiving service, when all present expressed their thanks and praise to the heavenly Father for all the blessings they were enjoying. After the informal service Bro. Garber again preached for us.

One of the things that we are thankful for as a congregation is the way the Lord has worked on hearts and minds in response to our appeal for aid for a new church building. The Building Committee, however, has decided that as yet we hardly have sufficient funds to start the new building; so we expect to continue worshiping in the old building for another winter. We certainly praise the Lord that our privilege to worship together does not depend on material things but that, "They that worship him must worship him in spirit and in truth."

We wish all Herald readers a merry Christmas, and a happy and prosperous New Year, both material and spiritual. "Brethren, [and sisters] pray for us." Nov. 23, 1939. Archie Kauffman.

Oregon City, Oreg.

Dear Herald Readers, Greetings:—Our revival meetings are over. We thank God for the wonderful blessings we received.

We read the Herald and see how God's work is carried on over the world. Thank God that we still can go on with God's Word. As we see and hear of "wars and rumors of wars" we always thank God day by day that He holds His peace. Let us cry out in the words of Ps. 8:1, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."

We have an Old People's Home, and our work is successful so far. Fifteen years ago the Lord called me to this work. One day I was reading my Bible and was weeping, and did not know what we should do, as times got harder and money scarcer, and we were deep in debts. So I got on my knees and asked God to open a way out. While I was in this deep distress, God revealed to me what I should do.

I went to the county courthouse and asked the judge to give me relief so that we could live. In a few days the judge sent me 5 men. Then I saw that God heard my prayer. So I made a special prayer to my Lord Jesus Christ and dedicated our house to our Father in heaven. From that time on we received wonderful blessings. We thank our God and Father and Lord Jesus Christ for all His help. If it were not for our Father we would be on our children's hands, but as our Lord heard our prayers, we can be missionaries for our Lord.

Some people think we must go to South America to be mission workers, but we can do it right at home. We are in this work for fifteen years, and our church has baptized six of these old people. Two of these men died in the Lord. One is now a paralytic, and also ready to go to glory. Does it pay to work for the Lord in such a feeble way? We try to have church every two weeks with God's help. God has blessed us wonderfully. We paid our home and have now built an annex of six rooms to the house; a house consisting of 26 rooms. We ask our churches to bring their old people and let us take care of them as long as they have no Old People's Home. We will keep them for \$15.00 to \$30.00 a month; bed patient, \$30.00 to \$40.00 a month.

We hope you will use us, and help us to win the sinners, as we have all kinds of men and women. Pray for us, that God will use us as His servants in our Lord Jesus Christ. We feel that our work is the Lord's work.

Mrs. C. J. Schlabach.

Nov. 29, 1939.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greetings:—We have been enjoying rich blessings from the Lord the last few weeks. From Nov. 21 to Dec. 3, Bro. C. C. Culp of Michigan has been conducting a revival at this place. We were also privileged to have Bro. and Sister D. G. Lapp of Nebraska with us Nov. 24-30. During his stay with us each evening he gave some very timely and inspirational Bible lessons before the evangelistic messages delivered by Bro. Culp. The congregation has been much strengthened by God's messages brought to us through these brethren. Two souls accepted Christ as their Saviour, and a number reconsecrated their lives anew to Christ that they might enjoy the fullness of blessing and be used more definitely in His service. May the Lord continue to bless and use these brethren in other parts of this great harvest field.

We were glad to have some of our young people who are away this winter come home and bring others with them for the Thanksgiving vacation. Our congregation seems rather small this winter, with so many away in school

and at other places engaged in various kinds of work. Our desire for them is that they may be faithful to the Lord, so that they may bring honor and glory to His name wherever they are.

Our bishop, Bro. J. G. Hartzler, has been kept quite busy again this fall. We appreciated the help of the ministers from the neighboring congregations when his services were needed away from home. On Oct. 22, Bro. L. O. King of Hutchinson preached for us. We were made to rejoice on Oct. 29, when we saw Bro. J. F. Brunk of Newton in the congregation. We are glad that the Lord has seen fit to grant to him sufficient health that he was able to bring us a message from the Lord while here. On Nov. 12 Bro. Charles Diener of Canton was here, also bringing to us a very good message. Bro. Andrew Bontrager of Yoder preached for us Nov. 19. Each of these brethren brought us helpful messages from the Lord. May God help each of us to heed His Word as brought to us by His servants.

Pray for us, that the work which has been done may continue to grow, and the Lord may be magnified by the believers.

Yours in the Master's service,
Dec. 3, 1939. Bertha Troyer.

Montgomery, Ind.

Dear Herald Readers:—On Nov. 19, our Sunday school was reorganized for the coming year, as follows: Supts., Paul Maust, Paul Weldy; Secy., Maggie Knepp; Treas., Tobe Slabaugh; Chors., Lewis Swartzentruber, Mary Miller; Libr., Sarah Yoder; Paper distributors, Esther Knepp, Silas Shrock; Prim. Supt., Lewis Swartzentruber.

We have had our fall communion services. For this occasion we appreciated having Bro. Josiah Miller of Shipshewana, Ind., come with our bishop, Bro. Oscar Hostetler. At that time also there was one received into church fellowship by letter. Pray that she might not have a religion that only makes her miserable but rather a full surrender to Christ.

Dec. 4, 1939. Cor.

Oronogo, Mo.

Dear Gospel Herald Readers, Greeting:—We have so much for which to be thankful. As the Lord multiplied the loaves and fishes, so does He yet magnify the little into much if our faith fail not.

Early in November we held our fall communion; Bro. Alva Swartzendruber of Hydro, Okla., our bishop, being present to conduct several services. It was the last communion on earth for one dear sister.

Bro. Earl Showalter of Colorado was here the greater part of last week and over Sunday. He preached seven sermons and helped to conduct the funeral of Sister Anna Fancher on Sunday (Continued on page 797)

Miscellaneous

A BIBLE STUDY

You say once saved you're always saved?

This is God's will for you.
No man can pluck you from His hand
Still YOU may not go through.

The Spirit speaks expressly
That in the latter time
Some will give heed to spirits
And leave the faith behind.

You admit there is Apostasy.
How can they fall away
Unless within the Gospel
They have refused to stay?

How about Laodicea?
They were saved without a doubt.
But now they are indifferent
And Christ will spue them out.

If a man will not abide
He'll be cast forth as a branch.
He can blame no one but himself
For he has had his chance.

If a servant of the Lord
Will cease to look for Him
He'll come when he is not aware
His portion is with men of sin.

Moreover Brethren I declare
Let not your ardor wane.
Ye will be saved IF ye endure
UNLESS ye have believed in vain.

If you are saved through Jesus Christ
Then return again to sinning.
Your latter end will be far worse
Than it was at the beginning.

Ye may partake and fall away
And not repent again.
Ye are Christ's IF ye hold fast
Your confidence firm unto the end.

You say that this is for the Jews?
My Brother you can't pick and choose.
The Epistles come to me and you
As sons of God, not Greek or Jew.

However this does not apply
To those who have grown cold.
They may return unto their Lord
And take their place within the fold.

But those who have accepted Christ
As Saviour of their lives.
And then deny His precious blood
Though he be living, yet he dies.

And death means separation
From God forever more.
The judgment then awaits him
And his punishment is sore.

But he that Overcometh
Shall have a robe of white.
And I shall never blot his name
From out the book of Life. —Tract.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

II. Bearing Burdens

A burden is a necessary part of the Christian's outfit. We can not expect to travel this life journey without some burden.

"Let every man bear his own burden," has a very definite meaning for each one of us. We know all too well that there is a burden that we all must bear. Then again, "Bear ye one an-

other's burden," gives to us all a part in the burden bearing of the world. The idea of our responsibility for the helping of those about us has come all the way down from the time when Cain tried to disclaim his responsibility for the brother he slew.

Burdens are everywhere; and we might as well arise to the part we have in them.

Along with this we remember that we may "cast our burden on the Lord." This should give us hope and courage.

Perhaps if we could keep in mind the three kinds of burdens and our three attitudes toward them we might not only be happier ourselves but our lives might count more efficiently and helpfully for those about us.

This morning I heard just a fragment of an illustration; it was so apt and timely I wished there were more.

The speaker told of birds in their various migrations. There are many lessons we may learn from our feathered friends. We can not understand the urge that sends them on their long journeys at the proper season of the year.

Some One guides their flight, and some One tells them when and where they may find rest and shelter.

Birds in their migrations must make long tiresome flights. It would seem their tiny wings and their small bodies could never endure the long flight; and yet they go and are often identified thousands of miles away from their homes.

One type of bird which is known to make exceptionally long flights is said to take a stick in its mouth and carry it along for a while. As the weary bird approaches water it descends and swims, resting on the stick. Thus depending on the stick for partial support the bird regains its strength and is revived for further flight. The stick was a burden that after all supported the bird and helped it.

It is so with the Cross, we bear it and yet in reality the Cross bears us.

The Cross may seem a burden and even as we bear it we are supported and helped by the Cross which under other circumstances might be a burden.

And so let us think of our burdens, not as being irksome or hard, but as gifts from a loving Father, given to each one of us for our good. Let us take our Cross and gladly bear it, resting on the very Cross that we bear for renewed strength and refreshing.

Scottdale, Pa.

PHILEMON AS A CHRISTIAN

By Rosella Good

For the Gospel Herald.

Philemon was a man of good Christian character who lived at Colosse. He was no doubt converted by Paul while on a visit at Ephesus. Paul regarded him as a good Christian man

and the people met at his home for church. Philemon must have been a wealthy man, because the people used his house as a church. Another reason I think he was wealthy is because his servant Onesimus stole some money from him and ran away to Rome. Whether he was wealthy or not, we know by the statements in Paul's letter to him that he was a true child of God.

In Philemon 1:4-7 we read: "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

Here we see that Paul is pleased with the good work Philemon is doing. Unlike many of the letters which Paul writes to the different churches or Christian people, this letter has a note of joy and praise for the faithful Christian conduct of Philemon. Even though Philemon was a devout Christian, we find that he needed encouragement from his fellow laborers to keep him in the faith. We are all like Philemon, in that we need the encouragement of one another to make us stronger and establish our faith in the Lord Jesus Christ.

I especially like the Christ-like way in which Philemon (evidently received Onesimus back into his confidence again. Probably the consistent daily life which Philemon lived had an important part in the conversion of Onesimus.

One lesson we can take from Philemon's Christian character is his spirit of forgiveness. How much better would the Church be today if we would always have such a forgiving spirit as Philemon had. Philemon gladly forgave Onesimus and probably did more for him than what Paul asked of him. So it is with a true child of God. He will even go the second mile with his brother, if need be. When there is peace among us there is sure to be growth in our spiritual life and happiness all around us. What would the Church or world be like if we had more people like Philemon? Let us all try to be more like him, and I am sure we will be a happier and more peaceful Christian body and God's joy will be full in us.

Lima, Ohio.

SOME PROBLEMS FOR EVERY CONGREGATION

The following is an excerpt from a monthly letter by Bro. J. S. Hartzler to his congregation. While they were submitted as problems facing his own congregation, they may as well be applied to every live congregation for earnest meditation.—Editor.

How Can We Best Accomplish The Following?

1. Plan to do such work as should be

done, and do it in the most Scriptural way.

2. Use the persons best qualified for particular tasks.

3. Train young people for special lines of work for which they are best qualified.

4. Make the brotherhood to know and feel that "We are workers together with God."

5. Encourage tithing. Impress the brotherhood that it is a duty to "give as the Lord has prospered" us.

6. To keep evangelism in the forefront.

7. Get the Sunday school teachers and officers to understand that today they are moulding the status of the Church of tomorrow.

8. Increase Bible study and regular attendance at Bible Class and Prayer Meeting.

9. To hold tenaciously to the inerrancy of the Bible and the obligation of obedience to its teachings.

10. Establish the motto, "A family altar in every home."

11. To make special efforts to get our Church papers into every home where there are members as well as into many homes of non-Christians.

12. To get every member to be a true Christian, proving it by honest dealing, consistent life, and shining for Jesus Christ.

13. To bring about regular attendance of all the members at all the services of the Church whether Sunday or mid-week.

14. To make each one feel very keenly that the Lord is with those who live for Him, and against those who do not.

15. To impress very forcibly the fact that Jesus is coming again. We want to be an unbroken family with Him. To attain to such a blessing, it will be necessary to give due consideration to these suggestions.

I'M NOT A SALESMAN, BUT—

By Roy E. Hartzler

For the Gospel Herald.

Recently a Mennonite brother, a friend of mine, purchased a new Ford automobile. He tells me that one reason why he selected a Ford is because we as a church do not believe in labor unions nor in taking part in their activities, and Mr. Ford is the only automobile manufacturer who does not employ union labor. I feel that this brother's view is logical, and deserving of Church-wide attention.

Mr. Ford has not had an easy time keeping his shop out of union control. As a result of his attitude some unions have instructed their members not to patronize him in any way. Why should not we, who are in harmony with this view of his, show the sincerity of our doctrine as did the brother mentioned, and when we shop around for the next auto, give the Ford some extra con-

sideration for principle's sake? We could thereby show that we appreciate one who practices a principle which we preach, and I believe it would be consistent, and commendable of our Church.

AMISH ASSURED "FULL FREEDOM" BY THE GOVERNOR

(Following is a news item which appeared in a recent publication, sent us by Bro. Aaron E. Beiler of Gap, Pa. Believing that many of our readers will be interested in the issues involved, we are passing this story on for others to read. Bro. W. H. Benner of Lititz, Pa., also sends us a clipping, containing an editorial in the Nov. 28 number of the Lancaster Intelligencer Journal, in which the editor takes a sympathetic view of the problems confronting these people. May the Lord bless and prosper the new colony in southern Maryland.—Editor.)

College Park, Md., Nov. 27—(A. P.)—Amish colonists in St. Mary's county were represented today as "seeking a chance to live according to their own code and to build their own quiet community of farms."

Dr. T. B. Symons, extension director of the University of Maryland, who played an active part in the migration of the plain people from Lancaster, Pa., to Leonardtown, said they planned eventually to extend their new community into Charles county.

"These simple, kindly people are eager to make a new home for themselves in southern Maryland," Dr. Symons said, "They are not merely looking for prosperity. They have that already. They are seeking a chance to live according to their own code and to build their own quiet community of farms."

J. Claude Johnson, a St. Mary's County Commissioner, said the Amish probably would have to use the county schools for a while but "if they want to run a school and can maintain moderately good standards, we will gladly allow them this privilege."

Governor O'Connor supported Johnson in this view, saying the Amish had his "absolute assurance of a chance to practice their religious beliefs with the utmost freedom." He added they could also be assured of "protection should anyone seek to hinder them" in their task of building a new community in southern Maryland.

"I understand that they were particularly annoyed in Pennsylvania by certain school regulations," the Governor said. "This will not be so here. After the seventh grade, their children will be free to till the soil as the fine tradition dictates."

"We cannot make them prosperous. They alone can do that. But we can give them freedom and hearty co-operation."

Paul was a D. D. so far as the Jewish law and the Jewish religion were concerned.—O. B. Ulery.

MISSIONS

(Continued from page 789)

Any congregations or individuals that would like to help to make this possible again this year by sending provisions — vegetables, groceries, cookies, poultry, meats, etc.—their help would be appreciated. Those preferring to send cash, please mention for "Christmas Basket Fund." We ought to have it not later than Saturday morning, Dec. 23. Thanks in advance for same.

The Thomas sewing circle sent the monthly provisions for November.

The Lauvers sewing circle returned 135 quarts of filled fruit jars.

Cash Contributions for November

Southwest Conf. Dist.	\$55.34
Southwest S. S. Conf.	16.75
Allensville Cong.	33.85
Gortner sewing circle	6.00
Glade sewing circle	5.00

Cash Value Clothing Sewing Circles

Conestoga	\$3.80
Hershey	8.88
Manheim	3.50
Cross Road and Lauvers	9.64
Ephrata	3.10
Bethel, Ohio	6.00
Crown Hill, Ohio	4.90
Beech, Ohio	4.00

Many thanks for your support. May the Lord bless you all for same. We beg a continued interest in your prayers.

Dec. 4, 1939. Joseph M. Nissley.

Lancaster, Pa.

(Lancaster Colored Mission)
460 Rockland Street

Dear Gospel Herald Readers, Greetings:—Having just passed through another Thanksgiving season, we ask ourselves the question, "What shall I render unto the Lord for all his benefits toward me?" We are so apt to measure our standing with God by material things. Let us measure Him by what He is to us. When earthly things fail, we will rejoice in the God of our salvation.

The work among the people here is encouraging. The boys and girls love to come to children's meeting and Sunday school. Some parents come out to services, but we wonder what we might do that more might come. During our meetings, held by Bro. Amos Rutt, more did come out; now they seem to think that will do for awhile. There were no confessions, though the seed was sown and Christians built up.

There are three in the instruction class; a grandmother and her granddaughter, and another mother. Could you remember them daily in your prayers? They have Bibles, teachers, and helpers; but prayer is the thing to help them through to victory. Sin is on every side; Satan is always there to get them back into the world. Thanks be to God, He is able to keep them if they want to be kept. Some are laid off from their work, and calls come in for help,

which we were able to give with the provisions you sent in.

Christmas time has come again. We are thankful that other years you sent provisions in to fill baskets to give out to the homes, which were very much appreciated. May we ask you to help enjoy this blessed privilege again by sending of your things? The people are not choicy, but thankful for everything. Vegetables, fruits, meats, groceries, etc., also money is needed to buy what is not sent, to fill a basket. In former years the baskets were packed at Vine St. Mission with theirs. This Christmas, the Lord willing, we will pack our own at 460 Rockland Street, the mission home. We beg you to accompany your gift with prayer, that these dear souls will hunger for that spiritual bread that cometh down from God.

Sin seems to be in its height. We often wonder how much worse it will get before He will come for His own. Dear ones, let us be found interceding in their behalf. Prayer changes things.

We thank all who helped bear the burden of the work here in any way. The Lord will bless you. As you pray for us, we are willing to go forward in the dark and sinful homes with the Gospel, Jesus is born and Jesus will save.

We wish you all a blessed Christmas and New Year.

Dec. 4, 1939. Esther K. Lehman.

Lancaster, Pa.

(Rossmere Mission)

Dear Herald Readers; the Season's Greetings to All:—We wish to remind you again that the Christmas season is almost here again. As we have a number of poor families to whom we would like to bring good cheer by bringing them Christmas baskets, any one who feels like helping along in this work will be gratefully welcomed. Please have all goods at East Chestnut Street Church not later than Saturday morning, Dec. 23, at 8 o'clock. Help is also needed to distribute these baskets. Many thanks in advance for what you give or do.

Dec. 5, 1939. David B. Groff.

Lancaster, Pa.

(112 East Vine St.)

Dear Christian Friends, Greetings:—We have just passed through the Thanksgiving season and our attention has been called to many things for which we need to be thankful. When we look at war-torn Europe, truly we here in America, have many wonderful blessings for which we praise the Lord.

At the present we are looking forward to the Christmas season. We plan for the usual Christmas activities, program for the Children's Meeting, Christmas caroling, and the distribution of Christmas baskets in needy homes. We want to thank all those who helped in this work in past years,

and again appeal to you for help. Vegetables, fruit, meat, groceries and money will be gratefully received.

We plan to pack the baskets on Friday, Dec. 22, so we would appreciate having your donations not later than Wednesday or Thursday, Dec. 20 and 21.

Will you pray that as these homes receive these material gifts they may also receive that greatest of all gifts, the Lord Jesus Christ as their personal Saviour?

Dec. 5, 1939.

Amos S. Rutt.

Marietta, Pa.

(Mennonite Mission)

To our annual contributors and others who may be interested, we take this means of announcing that, the Lord willing, we expect to give Christmas baskets to the needy among us this Christmas season. Anything you wish to give to help in this work will be appreciated. Baskets will be distributed Saturday, Dec. 23.

John S. Hiestand, Supt.

Dec. 6, 1939.

Peoria, Ill.

(1103 Ann Street)

The young people of the Hopedale Mennonite Church with their pastor, Bro. Springer, gave a program at the Peoria Mennonite Church, on Sunday evening, Dec. 3. On Dec. 10 Bro. C. Warren Long of Peoria, will speak at the Church at Hopedale on the subject, "Jonnie Smoker and His Tombstones." This message is designed to show the evils of the tobacco habit.

Bro. and Sister Long are holding a two-week revival at the Bellevue Mennonite Church from Nov. 26 to Dec. 8. There is a good interest shown in these meetings. This is the first series of meetings in the Bellevue community. This is the community where the Peoria Mission Church had started a branch work a year ago. This community has a population of nearly 1000 people, and the only Gospel work done there is what the Peoria congregation is doing. During the past summer the Peoria congregation built a basement church there, with the aid of other Christian people. Plans are being made to complete the building as the Lord provides the funds. Since the work has been started in this community several souls have been saved and added to the Church. This field needs Christian workers and the prayers of God's people.

Dec. 6, 1939

C. Warren Long.

LETTER FROM EAST AFRICA

Shirati Station

Musoma, Tan. Ter.

East Africa

October 2, 1939

Dear Christian Friends, Greetings in Jesus' Precious Name:—"Thou wilt keep him in perfect peace whose mind

is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."

The above has been brought to us numbers of times during the recent past. Although we have no reasons to be alarmed, yet as we think of the restlessness among the nations, we are so happy that we know Him who gives us that inner peace, which cannot be disturbed by any outside commotions. We are again glad for the promise that, He will be with us always, even to the end.

This is the day for our women's meeting. We are thankful for an increase in attendance. Dr. Shenk and I have been conducting these meetings. The hour for meeting has been changed from 3 P. M. to 1 P. M., and the change seems quite favorable with the women. A part of the time is spent in devotion and Bible lesson, followed by a short period for sewing. They need plenty of sewing instructions. An inter-station prayer letter has been started in the interests of the women and girls. The first one from this station was sent to the stations in the South Mara district a few weeks ago. These first letters need some help from the white women but we hope that the native sisters will soon be able to arrange these prayer letters themselves. We hope that these letters will create a greater interest of the needs of women and girls in other parts.

Today we are looking for the return of the girls to the Girls' Home. We are praying that many more may come for this term. They have been in their homes since Aug. 20. A few remained here in the Home because of unpleasant conditions in their homes. These months, when they are on vacation, prove to be a real testing time to them, as they live in villages where Christ is not known. The stronger ones are able to stand amidst trials, but too often the weakest ones are overtaken by temptations. Just recently one of the smaller girls who had been in the home, but went to her home on vacation, has had her 6 lower front teeth taken out for no other reason than she desires the mark of the Luo tribe (and this is their tribal mark). What torture they are willing to endure for the sake of following the customs of long ago.

Our school is to open here on Wednesday, Oct. 4. We will have four standards. We will have one native teacher who has had three years of training at Bukiroba. And boys from 3rd and 4th standards will help to teach in 1st and 2nd standards.

Reports from the out-schools are very favorable. There will be five (probably six) of these out-schools in the surrounding vicinities.

We again beg an interest in your prayers in behalf of the work and workers. May God bless you all.

Maybell M. Ferster.

CORRESPONDENCE

(Continued from page 793)

afternoon. Bro. Showalter used texts which impress the minds of the young, as: "I have opened my mouth unto the Lord, and I cannot go back" (Judges 11:35), and "I sat where they sat" (Ezekiel 3:15). He gave us some good points to remember.

Our pastor is away in evangelistic work in the West. We appreciate the help of those who have filled the pulpit during this time.

Dec. 4, 1939.

Cor.

Leo, Ind.

Dear Herald Readers, Greeting:—We have just closed a series of meetings at the Leo Mennonite Church, conducted by Bro. Jesse Short of Archbold, Ohio. We praise the Lord for His wonderful works unto the children of men. Our brother held forth the Word of God with the Spirit's power, warning men to flee from the wrath to come and inviting sinners to accept Christ who died for us all. A number of confessions were made, and the Church was strengthened in her loyalty to Christ "till he come."

Dec. 4, 1939.

A. S. Miller.

West Liberty, Ohio

(Oak Grove congregation)

Greetings to the Gospel Herald Readers:—During the last two weeks this community has been enjoying spiritual blessings. November 19 our revival meetings started at the South Union Church. Bro. Maurice O'Connell was the evangelist.

BOOK REVIEW

REPORT OF COMMITTEE OF PLAIN PEOPLE

Making Pleas for Leniency from Depressive School Laws

A new book of 101 pages, written by Eli M. Shirk, printed in the "Clarion" printing establishment, New Holland, Pa. The sponsors of this new book are principally members of the Old Order Amish Mennonite Church, whose views on education and related standards are well known. Following is list of subjects found in the book:

Pleas of the Mennonites Made at Different Times to Various Governments

Observations on Trends of Modern Education

Education in Early Christian Experience
Early Pennsylvania Educational Experiences

Early School Management of Christopher Dock

A Hundred Rules of Conduct for Children (Dock)

Stand of Plain People in Early Pennsylvania Educational System

Views on Education

Pleas for Leniency from Depressive School Laws

Experiences of Plain People in Mexico
The book may be had by sending to the Mennonite Publishing House, Weaver Book Store, Lancaster and New Holland, Pa., or Menno B. Weaver, Ephrata, Pa., Retail price, 25¢ prepaid.

On the national Thanksgiving day, Nov. 23, the one hundred twenty-eight Quarterly Mission Meeting was held at that place. The meeting was well attended and many of those present gave expression of thanks and praise for general and personal blessings. We want to be grateful to a heavenly Father for the peace and protection we are enjoying in this land and for the abundant material blessings this community has harvested during the past season. May we be willing to share with those who are in need of both temporal and spiritual help.

From Nov. 24 to 28 the revival meetings were held at the Bethel Church. On Sunday evening, Dec. 3, the last meeting closed at the Oak Grove Church. Bro. O'Connell labored faithfully while among us. Quite a number of young people confessed Christ for the first time and many more manifested a desire to make wrongs right and to reconsecrate their lives. I believe we all saw some of our own shortcomings and desire to walk closer with Jesus.

We pray God's blessing upon Bro. and Sister O'Connell and their work at the Lima Mission, and upon the brother as he goes out to labor in other fields.

Some of our older members are confined to their homes because of physical condition, and some children's diseases are prevalent as usual during the winter. In general health has been good.

Several of the brethren have been helping to rebuild our neighboring church in Madison County.

Dec. 5, 1939.

Cor.

Kitchener, Ont.

Bro. Derstine suffered a severe attack of lobar pneumonia, while engaged in an evangelistic meeting at the Oak Grove Church near Smithville, Ohio. He returned home and is now under the care of his own family physician and two trained nurses. We are glad to report satisfactory improvement in his condition. He has had to cancel all remaining engagements for 1939.

We ask an interest in your prayers in his behalf.

Dec. 5, 1939. Mrs. C. F. Derstine.

BIBLE READERS

1939

It has been quite gratifying to learn of the splendid interest so many people have taken in the Bible Reading Program of this past year. We have estimated over 20,000 people started reading through the Bible about a year ago.

1940

We want to urge everyone to continue reading the Scriptures during this coming year. It may be that you prefer some other method of Bible study this time. That is quite desirable but you will want to do some general reading of the Scriptures at the same time. Others who did not get through by the end of the year will want to finish what they started to do. Most likely you will want another Bible Reading Record.

Annual Report

We are sure you will be interested in knowing how many have read the Bible through during the year. This information can be given only after receiving a report from our entire Mennonite constituency. The annual Sunday-school superintendent's report blank calls for the number of people in your congregation who have finished reading the Bible through during 1939. Please co-operate with your Sunday-school workers in their effort to get these figures.

Advance Report

We have arranged to use a column in the Gospel Herald to report the number of Bible readers according to conferences and congregations. Have someone in your congregation send in the name of your conference and congregation with the number of people who finished reading the Bible during 1939 to the General Secretary. At the same time you may request your supply of Bible Reading Records for 1940.

Bible Reading Records

The general approval these Records have received throughout the Church and their wide use among our people lead us to think they will be desired for 1940. Orders may be sent in by Sunday-school teachers or superintendents, or the pastor. While there are no charges being made we will appreciate stamps to cover postage or a donation to help meet the cost of printing. Be sure to give us a report of those who read the Bible through during 1939 when you send in your order.

Orders

Orders can be filled by the Mennonite Publishing House, Scottdale, Pa., or by the General Secretary, John R. Mumaw, Harrisonburg, Va.

MENNONITE COMMISSION FOR CHRISTIAN
EDUCATION AND YOUNG PEOPLE'S WORK.

SPECIAL MEETINGS

Stumptown, Pa.

Report of the Sunday school meeting held at Stumptown Mennonite Church, Oct. 18, 1939.

Organization.—Mod., John K. Charles; Chors., Ira Myer, Clarence Shenk; Secy., Daniel Leaman.

Program and Speakers.—Devotion (Psa. 111), David Landis; Every Church Member a Sunday School Worker, Amos Rutt; How Sateguard our Sunday Schools? Ira Hershey; Power of Habit and its Influence Over Our Young People, Charles Hostetter; Devotion (Psa. 19), Ira Hershey; Children's Meeting, David B. Grott; Spiritual Surgery, John Mosemann; How Unify the Endeavors of the Home, Sunday School and Church? Mahlon Witmer; Blessings that Follow a Consecrated Life, Noah Good; Devotion (II Pet. 1), Martin Hershey; Workers' Meeting, Noah Good; Sermon, John H. Mosemann.

Thoughts Presented.—We need a vision like Isaiah had (Isa. 6:1). Every member should be a fully consecrated worker for God. We are not to be conformed to this world, but be ye transformed. Accomplishing these points we are well on the way to service as a Sunday school worker.

If we are truly filled with the love of Christ, we will want others to know about the message of salvation; beginning first in the home and then in the Sunday school. To safeguard our Sunday schools we dare not sacrifice principles for methods. Church officials must be concerned about the work. We cannot substitute education for the Holy Spirit; for without the Holy Spirit we can accomplish nothing. Our lives are made up of habits. Parents should be careful to cultivate good habits, and the children as imitators will follow. Parents should teach all the commandments of the Lord diligently. A reaping machine must work in perfect unison to do an efficient work; so must the home, Sunday school, and Church. Spiritual surgery is necessary in our spiritual life. Four avenues of acquiring Bible knowledge are: (1) Bible study in the home; (2) weekly Bible study; (3) Summer Bible school; (4) outpost Sunday schools.

A sermon, Eph. 3:4-21 inspired us to more faithful service for our Lord. Secretary.

Minot, N. Dak.

Report of Mission Meeting held at the Fairview Mennonite Church, Nov. 18, 19, 1939.

Organization.—Mod., Andrew L. Glick; Chor., Roman Chupp; Secy., Esther Borntrager.

Program and Speakers.—Devotion, Linden Hackman; "Where There Is No Vision the People Perish" (Prov. 29:18), Elmer Borntrager; Mystery of Godliness, I. S. Mast; Devotion, J. C. Gingerich; Missionary Sermon (Luke 24:44, 46, 47), G. J. Lapp; Devotion, Clifford Kauffman; Children's Meeting (Wonderful Houses), A. J. Stoll; Beholding the Field, Linden Hackman; India, G. J. Lapp; Devotion, Floyd Kauffman; Workers' Meeting, Eli Hochstetler; Sermon (Continuation on India), G. J. Lapp.

Thoughts Gleaned.—Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Can we say, where the people perish there is no vision? Our vision begins at home. We are sometimes too self-centered for vision to develop. There appeared a vision to Peter on the housetop, to Paul at Troas, and to Jesus who wept over Jerusalem. Let us come to the place where God can use us and we will have the vision. "Great is the mystery of godliness" (I Tim. 3:16). Christian living consists of more than mechanism, it needs testimony; it consists of more than American culture, it takes power. The need is: testimony of saving grace of God; full surrender

to the will of God; more study; and prayer. It behooved Christ to suffer and die for the remission of sins. The miracle of the new birth was thus made possible. In northern Minnesota, when the expense of visitation work was considered, it was thought, "Does the gold miner pity his pick and shovel? Why should we pity the cars and money?" Obey the call and leading of God. Work is being done at Loman (Scandinavians), Red Lake (Indians, pagan), White Earth (Indian village), Roseau, and Angle Inlet. The Home missions are as important as foreign missions.

Our India field has a population of about one million. The largest congregations are 450 and 250; the smallest, 25 and 30. They have about thirteen ordained native brethren. The first generation were a listless, lifeless people due to illness and social diseases, etc., but the third generation is an entirely different group of people in education, industry, etc. In reply to a question it was said we do not like India because of disagreeable weather, reptiles, animals, etc., yet for the sake of lost souls and those who are away from the Lord Jesus Christ, we love India. Let it be our prayer that our church will send out witnesses to the "utmost part of the earth." Secretary.

Johnstown, Pa.

Report of meeting of the Committee on Industrial relations, Stahl Mennonite Church, Johnstown, Pa., Nov. 24, 1939.

In recent years the problem of nonresistance and industrial conflict has become a matter of concern for the Mennonite Church. Since 1931 the General Problems Committee of General Conference has given special attention to this question. Since 1935 it has in a number of instances given assistance to brethren whose faith was brought under test by the unionization movement.

Following the advice of General Conference in 1937, the committee published a six-page leaflet entitled "Mennonites and Industrial Organization," stating the position of the Church on this issue. The committee has also, in various ways, negotiated with labor leaders and government officials in an effort to make it possible for Mennonite industrial laborers to retain their jobs without violating their conscience.

Due to the specialized character of these tasks and the prospects that the problem will be with us for some time to come, the committee in its biennial report of 1939 recommended that General Conference appoint a special committee on industrial relations. This recommendation was adopted and the following committee appointed: Daniel Kauffman, Orie O. Miller, Lewis Martin, John Houghton, and Guy F. Hershberger. This committee held its first meeting at Johnstown, Pa., Nov. 24, 1939. At this meeting the committee outlined three major tasks to be accomplished during the present biennium, as follows:—

1. Continued negotiations with government and labor officials to the end that the conscience of nonresistant people who have scruples against participation in industrial conflict and unionization may not be violated. Inasmuch as there are prospects for a revision of the Wagner Act it is hoped that the revision, if and when it is made, will include a provision honoring the conscience of nonresistant people. Due to his past experience in these negotiations, as a member of the General Problems Committee, J. L. Stauffer has been asked to act as the agent of the committee to continue the leadership in this project to its completion.

2. The preparation of a new and more comprehensive statement of the position of the Church on industrial relations for presentation to the meeting of General Conference in 1941. Discussion emphasized the desirability of including the following ideas in the proposed statement:

a. The nonresistant view on unionism.
b. Constructive proposals for Christian employer-employee relationships.

c. A statement on agricultural organization including practical proposals for co-operative self-help activities in Mennonite rural communities.

d. Practical suggestions for co-operative relief and help for needy brethren, especially those who may be unemployed because of conscientious scruples against union membership.

e. Encouragement of efforts to develop a conscience on the part of brethren who are employers or men of means that they may be on the lookout for brethren in need of help, employment, etc.

3. The finding of ways and means for bringing relief to persons in need of help or employment. It was agreed that an editorial should be prepared for early publication in the Gospel Herald, stating the desire of the committee to be of help to such persons as may be suffering for conscience' sake.

The secretary was instructed to prepare a statement of policy for the Committee on Industrial Relations and submit it to the committee for consideration, with a view to its final approval by General Conference in 1941. Guy F. Hershberger, Secretary.

Married

Knarr—Everet.—On Nov. 5, 1939, at the home of the officiating minister, Bro. J. B. Martin of Waterloo, Ont., occurred the marriage of Bro. Milford Knarr and Sister Erma Everet. May the Lord bless them.

Unzicker—Zehr.—On Oct. 16, 1939, Bro. Alvin Unzicker of Fisher, Ill., and Sister Emma Zehr of Morton, Ill., were united in marriage at the home of the officiating minister, Bro. Harold R. Oyer. May God abundantly bless this union.

Short—Mull.—On Nov. 23, 1939, Bro. Melvin Short and Sister Mary Mull were united in holy matrimony at the home of the bride's mother, Bishop E. B. Frey of Archbold, O., officiating. May God's blessings continue with them through life.

Nofziger—Lugbill.—On Sunday afternoon, Nov. 19, 1939, at the home of the bride's parents, occurred the marriage of Bro. Lawrence Nofziger and Sister Grace Lugbill, Bishop E. B. Frey of Archbold, O., officiating. May God's blessings be upon them.

Piper—Kaufman.—On Sunday morning, Oct. 1, 1939, Bro. Elmo Piper and Sister Edith Kaufman, both members of the Manson Mennonite Church at Manson, Iowa, were united in marriage at the home of the officiating minister, Bro. Nicholas Stoltzfus. May the Lord richly bless this union.

Reinsberger—Gingerich.—On Nov. 19, 1939, Bro. Leonard Reinsberger of the West Union congregation and Sister Myrtle Gingerich, of the East Union congregation of Kalona, Ia., were united in marriage at the bride's home, Bro. D. J. Fisher officiating. May God's abundant blessings be theirs through life.

Stephen—Metzler.—On Thursday, Nov. 23, 1939, at the home of the bride, Bro. H. Carl Stephen and Sister Mary Metzler were united in holy matrimony, both of the Glade congregation, Accident, Md., Bishop I. K. Metzler, father of the bride officiating. May the guiding hand of God protect and guide them through life.

Miller—Brenneman.—On Tuesday, Oct. 3, 1939, at the Glade Mennonite Church, Bro. Alton Miller of the Springs, Pa., congregation and Sister Rhoda Brenneman of the Glade congregation, Accident, Md., were united in holy matrimony, Bro. I. K. Metzler officiating. May the guiding hand of God be theirs through life.

Rhodes—Van Pelt.—On Nov. 30, 1939, Bro. Mark S. Rhodes and Sister Ina E. Van Pelt, both of near Columbiana, Ohio, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Moses G. Horst of near Rittman, Ohio. May God's choicest blessings attend them along life's pathway.

Brunk—Yoder.—On Thanksgiving day, Nov. 23, 1939, Bro. George Brunk, son of Bro. and Sister S. H. Brunk of Fentress, Va., and Sister Pauline Yoder, daughter of Bro. and Sister J. H. Yoder of Denbigh, Va., were united in marriage at the home of the bride's parents, Bro. George R. Brunk, Jr., officiating. We wish the blessing of God on this union.

Shetler—Hartzler.—On Saturday evening, Nov. 25, 1939, Bro. Jacob L. Shetler of the Kaufman congregation near Hollsopple, Pa., and Sister Ella Hartzler of the South Union congregation near West Liberty, Ohio, were united in holy marriage at the home of the bride's father by Bro. W. Wallace Kauffman of West Liberty. May the Lord bless them and make them a blessing.

Obituary

Sheeley.—Catherine E., wife of Abraham Sheeley, was born in Washington Co., Md., Dec. 19, 1845; died at her home near Smithsburg, Md., Nov. 18, 1939; aged 93 y. 10 m. 29 d. She united with the Mennonite Church 41 years ago and remained a member until death. She is survived by 2 sons (Luther and George). Funeral services were held at Stouffer's Mennonite Church, conducted by Brethren Amos Martin and Denton Martin.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, life is ended,
Our dear Mother is at rest."

—By a Son.

Rutt.—Anna, daughter of the late Jacob and Cathrine (Longenecker) Rutt, was born April 28, 1881; died at her home in Elizabethtown, Pa., Nov. 10, 1939; aged 58 y. 6 m. 12 d. She is survived by 2 sisters (Mary, wife of J. Clayton Charles of Lancaster; Ida L. Rutt) and 4 brothers (John, Albert, Norman of Elizabethtown and Jacob L. Rutt a missionary in Argentina, S. A.). She united with the Mennonite Church in her youth and remained faithful until death. Funeral services were held Nov. 13 from her late home and at the Elizabethtown Mennonite Church by Bros. Noah Risser and Clarence Lutz. Texts, II Cor. 5:1-9; Heb. 13:14. Interment in the Bossler Cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
'Til God called her home to suffer no more."

Cullar.—Jonas, son of Isaac and Barbara Cullar, was born in Mahoning Co., Ohio, Oct. 1, 1863; died at the home of his son John near North Lima, Ohio, Nov. 30, 1939; aged 76 y. 1 m. 19 d. About 50 years ago he accepted Christ and became a member of the Mennonite church in Mahoning Co., where he remained a faithful member until death. On Oct. 23, 1890, he was united in marriage to Rebecca Lehman. To this union were born 2 sons (Elmer of Columbiana, O., and John of North Lima, O.). Besides his 2 sons he is survived by 5 grandchildren. His companion, 1 brother (Noah), and 1 grandchild preceded him in death. His son Elmer was not able to be present at the funeral because of illness following an accident. Since his companion passed away just ten months ago, Bro. Cullar has been especially homesick for heaven, and frequently expressed himself as being anxious to go home. Funeral services were held at the Midway Mennonite Church in charge of Brethren Paul Yoder and David Steiner. Burial in the adjoining cemetery.

Bowman.—Elizabeth Kreider Bowman, was born Feb. 11, 1877; died Nov. 8, 1939, at her home in Lancaster. She was the widow of Isaac Bowman who died 15 years ago. Aunt Lizzie was sick about six months. She died very peacefully. During her illness she was never heard to complain, but seemed fully resigned to the Lord's will. Aunt Lizzie had a lot of company during her illness and was always so happy, and always had a smile when her friends came to visit her. She was a member of the Mennonite Church for many years. She is survived by a brother (Harry D. Kreider of Witmer), and a sister (Mrs. Susan E. Kreider of Paradise), also nieces and nephews. Funeral services were held Nov. 11, from the home in charge of Bro. Parke Book, and at the East Chestnut Street Mennonite Church by Bro. Stoner Krady. Text, Mark 14:8. Burial in Hershey's Mennonite Cemetery.

"Tis hard to part with Lizzie dear,
No more to see her here;
But yet we're glad if God saw best.
To end her troubles and give her rest;
In heaven to reign with angels fair,
May our names too be written there."

Schrag.—Christian, youngest son of the late Christian and Veronica Schrag, was born near Shakespeare, Ont., Jan. 8, 1876; died Nov. 6, 1939, after a lengthy illness, being bedfast the last 15 months; aged 63 y. 9 m. 28 d. On Dec. 23, 1902, he was united in marriage to Mary, daughter of the late Jacob and Marie Gingerich. In 1909 he was ordained a deacon in the Mennonite church at Zurich, Ont. Two years later he was called to the ministry at the same place, in which capacity he faithfully served until the Lord called him to his eternal reward. Surviving are his companion, 6 children (Ruth, wife of Pre. S. M. Peachy, Pre. Gordan, Stouffville, Ont.; William of Zurich, Ont.; Allan of Kingston, Ont.; Lewis and Ruby at home); also 8 grandchildren, 1 brother (Daniel of Leonardville, N. Y.), and 1 sister (Mrs. Christian Baechler), and a wide circle of friends. One sister (Mrs. Peter Roth) predeceased him. Funeral services were held Nov. 9 from the home to the Zurich Mennonite Church, where a large concourse of friends had gathered. The following Bishops had part in the service: M. Hallman, O. D. Snider, M. H. Roth. Interment in Zurich Cemetery.

Embleton.—In Greenwood, Del., on the morning of Oct. 24, a baby girl was born in the home of John and Martha (Miller) Embleton, gladdening the hearts of three brothers and three sisters. She was named Bertha Dolores; a very sweet and healthy child, endearing herself to all who saw her. She took a cold which developed into pneumonia. On Nov. 21, a little more than a week after she took sick, God called her. God needed one more bud in His angel band so reaching down He clasped our darling's hand. She was preceded in death by her Grandmother Miller and Grandfather Embleton, and some other relatives. Little Bertha was the first to break the immediate family circle. She leaves her sorrowing father and mother, and the following brothers and sisters: Pauline, Dorothy, Jay, Thelma, Manford, and Merle, all at home. Services were conducted in the Greenwood A. M. Church by Bros. Eli Swartzentruber, Nevin Bender, and Noah Swartzentruber. Texts, Luke 18:16; Psa. 27:14; Gen. 18:14. Interment in the adjoining cemetery.

"Dear little hands, I miss them so,
All thro' the day wherever I go;
All thro' the night how lonely it seems,
For no little hands wake me out of my dreams."

Witmer.—Lillie (Wenger), wife of Eli Witmer of Soudersburg, Pa., was born Dec. 22, 1865; died Nov. 30, 1939; aged 73 y. 11 m. 8 d. She was a member of the Mennonite Church of Paradise. Besides her husband, she is survived by the following children: Samuel W. Witmer of Goshen, Ind.; Anna, wife of Parke Brackbill, Lincoln Highway East; Ada, wife of Sam-

uel A. Shank, Dayton, Va.; Ella, wife of Emanuel C. Neff, Ronks; Esther, wife of J. Ellis Landis, Bird-in-Hand; Enos W., Lincoln Highway East; Eva, wife of Paul G. Martin, Bridgeport, Pa.; Caleb W., of Soudersburg, Pa. Four sisters (Mrs. Mary Greeninger, Denver, Pa.; Mrs. Annie Witmer, Brownstown; Mrs. Amanda Hershey, Lancaster; Mrs. Hettie Weber, Ephrata), and a brother (Minister Benjamin G. Wenger, Ephrata), also 28 grandchildren, survive. Funeral services were conducted by Bros. Ira Hershey and Parke Book on Dec. 3, at Paradise Mennonite Church. Burial in adjoining cemetery.

"Dear mother is sweetly resting
From her labors, and her works do follow her,
Without any longer toiling and wrestling,
For her blessings by her Saviour are transferred."

By the family.

Hamilton.—Vernon Franklin, son of Charles E. and Minnie (Snyder) Hamilton, was born May 5, 1902, at Alpha, Minn.; died Oct. 30, 1939, at his home near Willamina, Ore.; aged 37 y. 5 m. 25 d. His death, although sudden and unexpected, followed approximately two years of failing health due to heart trouble. He was confined to his bed for nearly two months, but had been able to be up and exercise lightly about one month just previous to death. He accepted Christ as his Saviour at an early age, uniting with the Mennonite Church at the Hopewell congregation, near Hubbard, Ore. Later he moved with his parents to Airlie, Ore., then to Sheridan, remaining a member of the church at each place. He was preceded in death by 1 brother who died in infancy and leaves his sorrowing parents, 2 brothers (Walter and Edon, both of Willamina), 2 sisters (Mrs. Edward Hostetler of Bloomfield, Mont., and Mrs. Louis Mishler of Willamina) and many other relatives and friends. Funeral services were held Nov. 2 in the Mennonite Church at Sheridan, Ore., conducted by Bro. G. D. Shenk, assisted by Bro. Amos Kilmer. The sermon consisted largely of different scripture verses found marked in his Bible. Interment in the Harmony Cemetery near Sheridan.

"The call was sudden, the shock severe,
We little thought that his end was near;
And only those who have lost can tell
The loss of a loved one without farewell."

Fancher.—Anna Pauline Shellenbarger was born in Ohio, May 26, 1853; died at her home in Galesburg, Mo., Dec. 1, 1939; aged 86 y. 6 m. 4 d. She was married to Jacob Fancher Nov. 27, 1870. To this union 5 children were born. Two sons and 1 daughter died in childhood. She is survived by 2 sons (John, of Wier, Kans., and Oliver, of Coeur-d-Alene, Idaho). Her husband died about thirty-one years ago. She leaves 4 grandchildren and 8 great-grandchildren, also 2 sisters (Mrs. Mary Miller, who shared her home; Mrs. Lillie Worick, Bixby, Okla.), and 1 brother (John Shellenbarger, of Central Point, Ore.). For about fifty-six years she had lived in her little home in Galesburg; and for the last thirty years she has been a member of the Mennonite Church, a faithful member of the White Hall congregation. She never seemed to grow old, but was active to the last. Truly her watchword was, Others; she was always being helpful and died with some unfinished plans for others. As we stood by the casket and saw the cold, silent hands we thought of the many stitches they had taken that others might not lack. Death came suddenly, in an early morning hour, as she sat in her chair, with only a little warning of the failing heart. The funeral was held at White Hall Church on Sunday afternoon, conducted by Bro. Earl Showalter, of Colorado, and Bro. Wm. Tweedy of the home congregation. Burial in Weaver Cemetery. How much she was loved, only we who must lose her know; but she has gone to the glory world to join the loved ones she so sorely missed. Heaven becomes dearer to us as it claims more of our treasures.

Myrtle Shenk.

JOHNSTOWN BIBLE SCHOOL

Jan. 2-12, 1940

(Ministers' Department)

The Johnstown Bible School has added a Ministers' Department to the work of the school for the first two weeks of school.

There will be seventy-two class periods of forty minutes each. Following are the subjects to be considered in this department:

The Minister.—His Prayer Life; His Home; As a Personal Worker and Counselor; His Reading and Study; Relation to His Conference; What His Congregation May Expect from Him; What He May Expect from the Congregation; Co-operation Between Ministers of the Same Congregation; Shepherding the Flock; With the Master Teacher.

Soul Winning. Soul Building.
Christ from Four Angles.
Sermon Preparation. Sermon Outlines.
Book Study.—Hebrews and James.
Life,—Transformed and Conformed. Non-Conformed and Service.
Doctrines of the Mennonite Church.
The Jew (Ten lessons).
Unity.
Helps and Hindrances in Maintaining the Purity of the Church.
The Only True Church.
Justification, Sanctification and Redemption.

Church Building.—A United Church. A Giving Church. A Working Church.
Present-day Heresies.
Our Young People's Meetings.
The Bible and Missions.
The Evergreen Revival.
Need of a Gospel Vision.
Opening New Fields.
The Sphere of Christian Women.
Lessons from the Early Church.
Nonresistance.
Brakes on the Wheels of Progress.
Brethren who will discuss and teach these subjects are Elmer B. Moyer, Daniel Kauffman, John Layman, Martin Z. Miller, John L. Horst, Ira D. Landis, Harry C. Blough, J. K. Bontrager, M. S. Stoltzfus, Paul M. Roth, Irvin M. Holsopple, Nelson E. Kauffman, Jesse Short, Martin M. Weaver, S. A. Yoder, E. G. Martin, A. J. Metzler, T. E. Schrock, Elmer E. Yoder, Wm. Lauver, E. B. Frey, Roy Otto, E. B. Peachey, Roy L. Kinsinger, C. M. Helmick, Aaron Mast, S. G. Shetler.

Tuition and board is free for all ordained brethren. Prospects are very good for a large attendance.

A very cordial invitation is extended to all interested workers.

S. G. S.

HESSTON COLLEGE SPECIAL BIBLE TERM

January 2-February 9, 1940

"I surely have received a wonderful blessing in attending S. B. T."

"Although I came over 2,000 miles, I feel well repaid by the spiritual food I have received the past six weeks."

"I have appreciated the two S. B. T. sessions I have been privileged to attend, and I shall be happy to tell others of Hesston College and Bible School."

These are a few of the many expressions of appreciation that we receive from our former S. B. T. students. Great interest is being shown in the S. B. T. of 1940. Already quite a number have written of their intention of attending. We are endeavoring to make it a really worthwhile Special Term for those who come.

You will receive instruction under such leaders as: Jess Kauffman, Cheraw, Colo.; John Thut, Harper, Kans.; E. M. Yost, Greensburg, Kans.; Elmer Hershberger, Detroit Lakes, Minn.; J. D. Mininger, Kansas City, and members of our regular faculty.

Courses will be offered in Bible, S. S. Teacher Training, Church History, Bible Doctrines, Missions, Church Hymns, Summer Bible School Work, Development of Christian Character, and English.

There also will be offered a number of courses for ministers and Christian workers.

Charges for room, board, and tuition will be \$28.50.

The Special Bible Term bulletin is being prepared and will be sent out within a month. If you are interested, drop us a card asking that a bulletin be sent you.

For bulletin or further information write,
Milo Kauffman, President.

GOSHEN COLLEGE

Winter Bible School

(Jan. 2-Feb. 12, 1940)

The Winter Bible School again offers young people splendid opportunities for mental, social, and spiritual growth. The range of courses this year will be wider than ever before. Even students who have attended three winters could still get additional courses. The regular college students each year look forward for the group of Bible Term students to join them.

The faculty for this year will be D. A. Yoder, Principal; I. E. Burkhart, Secretary; George Lapp and Mrs. George Lapp (on furlough from India) instructors; Ezra Bender (newly appointed treasurer of Mission Board) instructor. In addition to the above regular teachers, the following from the College faculty will also offer courses: Walter E. Yoder, Paul Mininger, Mary Royer, John C. Wenger, and possibly one or two others.

All students should send notice of their intention to attend. All persons who do not room in the dormitories will have rooms in homes near the campus. There will be plenty of rooms available.

For information write D. A. Yoder, R. 4, Elkhart, Indiana, or Goshen College, Goshen, Indiana.

EASTERN MENNONITE SCHOOL

Special Bible Term

(January 3 to February 13, 1940)

Beginning a New Cycle.—The cycle of courses has been revised, in which most courses run in three years. Greater attention has been given to grading the work, and college courses are included. A certificate of graduation will be granted on completion of any three years, provided certain subjects have been taken.

Special Features.—Round table discussion groups on Virginia rural missions, summer Bible school, vocations, Christian life, and Christian service; literary societies; Christian Life Conference, devoted entirely to Nonresistance; revival services; mission, music, and literary programs; special addresses; oratorical contest on Nonconformity and essay contest on Nonresistance among regular students; special social talks; climb to Massanutten Peak; and trip to Natural Bridge.

Instructors.—J. Irvin Lehman, Milton Brackbill, and regular members of the faculty.

Accommodations.—Comfortable rooms are available in private homes within easy walking distance of the school.

Rates.—Flat rate for boarding students, \$45.00; day students, \$11.00.

Bulletins giving full information of the Special Bible Term are being sent out over large mailing list. If you fail to receive one, kindly write for one.

Notify the school of your intention of coming. Address correspondence to

J. L. Stauffer, President
Eastern Mennonite School
Harrisonburg, Virginia.

Announcements

Two-week Bible School near Kokomo, Ind., Dec. 26, 1939-Jan. 5, 1940.

Courses offered.—Ecclesiastes, Judges, Ruth, Bible Survey (Unit II), Feet Washing, Nonresistance, Africa Mission Study, Numbers, Isaiah, John, Hebrews, Revelation, and Vocal Music.

Instructors.—J. B. Smith, Principal; Elias W. Kulp.

Tuition.—75¢ per week. Board and room furnished free to students from other communities. All are invited to attend.

For further information, write or call,
Niles M. Slabaugh, Kokomo, Ind., R. 4.
Telephone, Amboy, Ind.

Two-week Bible School to be held at the Central Mennonite Church near Archbold, Ohio, Dec. 18-29, 1939.

Studies to be Taught.—Hosea, Exodus, I Peter, Judges, Ruth, Isaiah, Mark, II John, Jude, Romans, Esther, Qualifications for Service, Vocal Music, Young People's Meeting, Plan of Salvation.

Teachers' Training.—S. S. Pedagogy, Bible Survey Unit II, Marriage, and Life Insurance.

Instructors.—S. G. Shetler, Principal; D. A. Yoder, Simon Gingerich, and E. B. Frey.

Tuition.—75¢ per week, with board and lodging free to all students from other communities.

For further information, write to E. B. Frey, Archbold, Ohio.

Henry Wyse, Secy.

The Lord willing, a two-weeks Bible school will be held at the Maple Grove Church, ¾ mile north of Atglen, Pa., Feb. 15-28, with Bro. S. G. Shetler as principal. Fuller announcement later. Any one desiring further information may write to Isaac G. Kennel, Parkesburg, Pa.

Calvary is the school of love.—Sel.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 21, 1939

(Herald of Truth
Established 1864)

No. 38

EDITORIAL

"Glory to God in the highest, and on earth peace, good will toward men."

"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Christ is indeed WONDERFUL; "for in him dwelleth all the fulness of the Godhead bodily." Perfect as man, He was (and is) also perfect as God. He is so recognized in Scripture; He should be so recognized by all people.

As our divine COUNSELLOR, He stands at the head of the list. In His days on earth, even heathen officials declared that "Never man spake like this man." If "in the multitude of counsellors there is safety," how much more safety is there in the counsels of this unerring Head of the Church.

He is also called THE MIGHTY GOD. John says: "All things were made by him, and without him was not anything made that was made." As one of the Trinity He deserves this recognition. Like the Father in heaven, He is "from everlasting to everlasting," without limitations as to wisdom, power, righteousness, love, and holiness.

Does the name, THE EVERLASTING FATHER, agree with the rest of the Scriptures as to who this Son is? Yes; for Christ Himself says that "I and the Father are one;" that "he that hath seen me hath seen the Father." The whole tenor of Scripture supports the doctrine that the Father and the Son are inseparable. It is therefore right to call them both "Saviour," to call them both "everlasting Father."

It is as THE PRINCE OF PEACE that Christ appeals to all lovers of

peace. This prophetic title was afterwards borne out, both by the angelic message on the night of His birth, and by His life and teaching as they shone out in His public ministry. Peace, as contrasted with war, is one of the outstanding characteristics of both Christ and His true followers. His personal life exemplified His nonresistant teachings. In the language of the beloved apostle, "We should follow his steps."

Passing of C. Z. Yoder.—In the death of Bro. C. Z. Yoder of Wooster, Ohio, a well known figure is removed from our midst. He was widely known and much loved. As one among the pioneers in the missionary movement that received fresh impetus among us in the early nineties, as an active deacon of many years' experience and subsequent similar experience in the ministry, as President of the Mennonite Board of Missions and Charities for a long period, as a favorite among the children (and older ones as well) in the service of song, his name became a household word among us and he will be long remembered by a large circle of friends and brethren. And now, at the ripe old age of 94, the Lord has touched him with the finger of death and bidden him "Come up higher." We cherish his memory, and pray that the influence of his life and labors may yet be the means of winning many more souls for Christ and eternal salvation.

We thank you for your promptness in sending in your pre-Christmas orders. This promptness had several effects here. It enabled the House to fill the orders in time for the goods to reach you by the time desired. It pleased our workers that you made them rush to get out the orders. It also gave employment to a number who are not regular workers in the House. We trust that the shipments reached you in time, and that everything was satisfactory. However, if in any case the goods were defective or otherwise

unsatisfactory, please notify the House at once, that defects or mistakes may be rectified. We extend to one and all the greetings of the season, and ask that you remember the work here in your prayers.

"Good will toward men" is an asset rather than a liability when it comes to the power of speech. As an illustration, let us suppose two men using all the powers of their being in promoting a certain cause to which they are committed. One of these follows the rule of "speaking the truth in love" while the other one resorts to bitter invective and harsh accusations to win people to his way of thinking. But instead of winning them, the chances are that he drives away more people than he wins. While the latter is more spectacular and impressive than the former, other things being equal the former makes the most substantial contribution to the cause which they espouse. In the language of inspiration, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice." The power of love, while not so spectacular as the power of bluster, is the stronger of the two, because it carries with it "the bond of perfectness." Well may we join in the angelic chorus of "on earth peace, good will toward men."

An unusually long list of contributions for the Christmas number of the Gospel Herald is found in this number. We appreciate this interest on the part of these contributors, and believe that our readers will be interested in their messages.

It is generally conceded that the Christmas celebration was copied from a heathen festival, several centuries after Christ, and an attempt made to adapt it to Christian standards. The fact of its questionable origin need not hinder us from observing the day; provided we cling to the Christian standards rather than retain some of

the pagan superstitions in our observance of the day.

As Christian people we have been taught to remember the day in memory of the coming of Christ to earth. This kept in mind, we need to go back to the birth of Christ for ideas as to the spirit in which the day should be remembered. As the angel of the Lord appeared to the pious shepherds of Bethlehem he brought them this message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This was followed by a tribute of praise by the heavenly host, saying, "Glory to God in the highest, and on earth peace, good will toward men." No soon-

er had the angelic visitors departed than the shepherds made haste to go to Bethlehem, and they worshiped the infant King. The wise men from the East likewise brought their offerings, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

Such were the notes of praise and worship heard on that occasion. Whatever may be the details of our proposed Christmas program, let all be in the same spirit, devotion and praise being the chief characteristics in all that we say and do. Let it be to us, for us, and by us, a Christian and not a pagan festival. As Paul would say it, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

CHRISTMAS MEDITATIONS

In Prose and Verse

CHRISTMAS

By Edward Yoder

For the Gospel Herald.

Sometimes one sees it written "Xmas." This is evidently meant to be a short or abbreviated way for writing the word. To some the practice is distasteful and annoying. Others are puzzled by this form of the word and they consider this spelling irreverent, inventing various fanciful explanations for it. A little light from history may help one understand this spelling if not to like it.

Christmas is literally, the Christ Mass, which was the name of the mediaeval church festival celebrated on December 25 in honor of Christ's birthday.

Written with the old Greek capital letters, the kind that were exclusively used in early uncial book-hand writing, the name **Christ** would appear something like this: **XPICTOC** (in equivalent English letters, **KHRISTOS**). In the hand-written copies of the New Testament and before the days of printing, because the name **Christ** occurred so very frequently, it came to be regularly abbreviated by the copyists, apparently to save time and effort and space in copying. A common form of abbreviation was to write the first two letters of the name with a bar above them. It is interesting to note that the names, **God, Lord, Holy Spirit**, are likewise abbreviated in some conventional form in the manuscripts of the New Testament.

The abbreviated spelling, **XP** for **Christ**, was evidently carried over directly from the Greek manuscripts into the spelling of the name in the early English manuscripts before the days of printing. The Oxford English

Dictionary cites examples of the name **Christ** written **XP (CHR)** in English writing from the twelfth century onward. This abbreviation was still further shortened to **X (CH)** in the compound word **Christmas**. The printing of **Xmas** for **Christmas** is cited by the same dictionary from the year 1550 and onward.

It is therefore incorrect to say that the **X** in **Xmas** stands for an unknown quantity, as might be true in an algebraic equation, and that its use must therefore be irreverent. The **X** is the first letter of the name **Christ** in its Greek original. Economy of writing space and of physical effort, and perhaps concessions to human indolence, account for the conventional abbreviation in the writing of the Saviour's name and also of the day of His nativity. Wherever it is absolutely necessary to write **Christmas** in a shortened form, **Xmas** is a correct abbreviation. But in ordinary writing and reference its abbreviation should be avoided.

Scottdale, Pa.

CHRISTMAS LONG AGO

By Geo. S. Keener

For the Gospel Herald.

Christ was born in Bethlehem, the city of David. Dear reader, this is my faith in Jesus. I can hear the good news from heaven for all the world: "Glory to God in the highest, and on earth peace, good will toward men." If this spirit of God and Christ would dwell in us, and we would live and act accordingly, there would be no condemnation in the home, in the Church of Jesus Christ, in all denominations so-called by man, all kindred and tribes in our homeland, and all over the whole globe. Like Paul says, "Let this mind be in

you which was also in Christ Jesus." Beloved child of God, no matter who you are or where you live, if you and I are born again in Christ, His divine and Holy Spirit, then we will draw nigh unto Him and He will draw nigh unto us. If we walk daily with Him in His light, as He is the true light, and have that sweet fellowship with Him, then His blood will cleanse us from all sin.

This is what we want to say about Christmas. Long ago in my own experience, when I was about five years old, my father moved, and we lived along the Strasburg highway for eleven years. I can frankly say that I think I had the best Christian father and the best Christian mother this world needs to have. We can still see our dear mother, and how we used to go to her and ask, "How many days until Christmas?" She would say, so many days; but when she would bake the cakes for Christmas, then we would know it was near Christmas time. Yes, I can see dear father get the good Book, and read about the birth of Christ, explaining the reason why He came. I think those days were different from the Christmas days now. I am not opposed to giving gifts at Christmas, but I am against the erroneous teaching taught to children that do not know better. Reader, both father and mother and all Christian people, do not make an idol of yourself or your children, but thank God for your peaceable home here on earth and the home in heaven which He has prepared for His children, looking forward to a glorious Christmas in heaven.

Hagerstown, Md.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

III. No Room

Some one has said that the fact that the Holy Family could find no room in the Inn of Bethlehem was the most pathetic incident in our oft-repeated Christmas story. While there is a sadness in the event of His humble advent, yet how much of the wondrous sweetness of the story we would miss if there had been plenty of room in the best hotel in that region.

Years before His advent prophets had said that He should be "despised and rejected of men."

Coming from His heavenly Father's home, Jesus willingly came to a lost and sinful world, and to Him there was little difference between a mansion and a stable. Yet who could imagine a more sweet and blessed picture of the coming of the King of kings than the sweet and simple story of the manger birth-place; in sharp contrast with the pomp and show of the great and mighty of earth, even now so near in the king-ly city.

The shepherds in the fields, "keeping watch over their flocks by night," appreciated and believed the message of the angels. How the glorious message of "Peace on earth, good will toward men" rang through the stillness of that wonderful night. Christ the Saviour was born, and heaven must have rung with the gladness of the angel message.

It was the most wonderful message this old world had ever heard; and yet how soon after the advent of the infant King, people and hearts and homes had no room for Him.

Is it not so today? Where, even now, are the shops, the factories, the stores, the homes that have room for the King whose birthday we profess to celebrate today?

Jesus was born to bring to a weary, sinful, waiting world salvation and peace and hope and everlasting joy. To all who have received Him He has brought all these things; but alas how few, how very few, have even tried to find all these blessings through faith in the Christ who was born on Christmas day. All this is very real. How many of us even take time to think it all over and settle in our own minds our attitude toward the King who came from heaven, and who now seeks admission not to palaces or inns or earthly kingdoms, but to hearts, ordinary human hearts like yours and mine. Shall we face the question today?

As we listen to the Christmas sermon, or take part in the singing of the Christmas carols, or help the children with their Christmas exercises, let us stop and face the question of our own personal attitude toward the Christ whose birthday we so love to celebrate. May He not this very hour be looking for the humble devotion of your heart and mine? In all sincerity let the question come to us, and, now, today let us make sure that at this blessed Christmas season The Christ of the Cross will find room and love and devotion in our hearts and lives.

Scottdale, Pa.

UNTO US A CHILD IS BORN

By D. L. Christophel

For the Gospel Herald.

There is no record of the birth of Christ save that one we have in the Word of God. Secular history proves nothing of the important event. All that ever will be known concerning it is found within the opening chapters of Matthew and Luke. Anything that man believes concerning the birth of Christ that is not found in these records, is without foundation, and is sheer imagination. Those who carefully study and meditate long and prayerfully upon the inspired record of the birth of Christ the Saviour, will soon discover that the Scriptural history of this event

is somewhat different from that which is generally believed and accepted. Read Luke 2:1-20 and Matt. 2:1-16.

Mary had conceived by the Holy Ghost, but the birth was a natural birth, like any other child. And when He was born He was also a son, or the Son of God incarnate, clothed in flesh. See Isa. 9:6; Matt. 2:1-16; Luke 2:1-20, and other prophetic records.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:13-20).

This is the faithful record as we have it from the inspired pen of Luke, stripped of all the gaudy tinsel of sentimentalities that men have applied or attached to it. The record is plain and simple. It concerns the events that happened the night when Christ was born.

In Matt. 2:1 we read of the Wise Men coming to see the King of the Jews. There is no evidence how many came. Evidently there was quite a crowd. The Word doesn't say how many—three is man's judgment. They saw a star in the East; and having been convinced that it had a peculiar significance, they got a conviction from God or prophecy that the King of the Jews was born. They started for Jerusalem, where the king was reigning, and when they got there they inquired of King Herod about the child. Then when they started on their way, the star that they saw in the East appeared again and the wise men followed it to the house where the young King was. They fell down and worshiped Him; and when they had opened their treasures, they gave gifts unto Him of gold, frankincense, and myrrh. Being warned of God in a dream, they departed some other way into their own country.

A brother once told me that John 3:16 is all that he wants, but that is not salvation. Salvation is only in the shed blood of that Jesus, and it is only through His death, resurrection, and ascension that one receives salvation and life.

Tiskilwa, Ill.

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In Deut. 22:5, what is the meaning of the word "pertaineth?" Does the fact that a garment is made for woman's wear make it permissible so far as the phrase, "Pertaineth unto a man" is concerned? M. S.

Deut. 22:5 reads: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination to the Lord thy God."

This text suggests the idea that God has created male and female so essentially different in their mental and temperamental makeup, in their likes and dislikes, that the distinction between the sexes is noticeable even in the clothing that they wear. This is the natural foundation for the Bible doctrine of sex distinction in dress; rather than sex appeal, as in cases where these God-given tastes are perverted. Modesty suggests that there be enough distinction in the clothing worn by men and women that one can tell at first sight to which sex they belong. Under the Law, women were forbidden to wear men's clothing and men were forbidden to wear women's clothing, either being pronounced as an "abomination to the Lord." Under the Gospel, "grace and truth" teach the same thing.

CHRISTMAS CAROLS

By Bertha M. Ressler

For the Gospel Herald.

Ring out the Christmas carols.
Tell of that Holy Night,
How in the town of Bethlehem
All was calm and bright.
In joyful notes set ringing,
Tell of the Saviour's birth;
How the angels brought the message,
"Good will and peace on earth."

Ring out the Christmas carols.
Tell the story ever new;
Year after year repeated,
Proves it is tried and true.
Ring out the glorious message,
For lonely hearts may hear,
And through the Christmas carols
Be brought some note of cheer.

Seville, Ohio.

A CHRISTMAS POEM

By A. B. Burkholder

For the Gospel Herald.

Christmas comes to us each year
And fills our hearts with joy and cheer.
It reminds us how our Saviour came
To save us from our sin and shame.

Our Saviour taught us the true way
On which to travel day by day;
The way to victory we may win
O'er Satan's power to lead to sin.

(Continued on page 813)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

FROM OUR MISSION STATIONS

Job, W. Va.

(West Virginia Mission field)

Greetings to the Herald family and all who are interested in our Mountain work: We surely have numberless reasons to thank our Lord for His bountiful provision for our needs. This fall we have reaped a plentiful harvest, as there has been an abundance of everything.

Especially do we appreciate the second-hand clothing that has been sent in. Quite a number have responded to our call for such supplies, and we are glad. We take this way and opportunity to thank each one who has had a part in this phase of the work. The sewing circles in Ohio, Pennsylvania, and Virginia have supported us well. May the Lord bless all of them for the time spent and the effort they have put forth for the sake of the poor.

The meetings at the Horton church Oct. 8-20 were well attended, but there were no confessions. We hope, however, that some seed was sown that will yet bring forth fruit in time to come. Two of our part-time workers have gone home for the winter. Sister Grace Metzler left Bro. Kratz's at Horton Nov. 16 and Sister Hazel Burkholder left here Nov. 26. One Sunday school has been closed at the Lambert school-house on account of inclement weather and the dangerous condition of the roads. Until a few weeks ago we had wonderful fall weather, but the few weeks past have been very damp, rainy or snowy and winter seems to have come to stay.

Bro. Earl Martin and family of Hagerstown, Md., stopped with us a little while on their way to visit Bro. Kratz's at Horton. Their short stay was a real blessing to us temporally, socially and spiritually. Other visitors have been Bro. Kent Shank and wife, Bro. Ammon Heatwole, wife and two children, Mrs. Bettie Rhodes, Bro. Wayne Driver and family, Sister Nellie Payne, Sister Nora Long, and Bro. S. H. Rhodes. Bro. Shank's and Bro. Heatwole's spent a day here putting new linoleum on the kitchen floor and spouting on the house. We feel that their labor was really a labor of love. Bro. Driver's and Sister Long brought dinner for us all and gave us a very pleasant surprise.

A Gospel team from the E. M. S. was here Nov. 19, 20, rendering three programs over the week-end. The first was at the Horton Church Saturday night, the theme being "The Book of Books." Sunday morning the theme at the Bethel Church was "The Christian Worker." In the afternoon at the Riverside

Church the theme was "The Christian Home." All three programs were exceptionally good. We regret that more people did not come to hear the messages on Sunday. Saturday night the house was full. Those comprising the team were Henry Hurst, James Shank, Paul Martin, David Troyer, Paul Hunsberger, Clarence Kreider, Marnetta Yake, Sadie Hartzler, Anna Sauder, Florence Lutz, Esther Brunk, and Margaret Shenk. We greatly enjoyed their fellowship and feel that we were all blest together. We would that more might visit these "West Virginia Hills" and get a vision of the work that can be gotten in no other way and that some might be willing to pray, give, or go. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he would send forth more labourers into his harvest." There is so much work to do and seemingly so few to do it.

Just at present there is quite a lot of sickness, and a number of deaths. Pray for us, that the Lord might have His way with us for the saving of many unsaved and immortal souls.

Elizabeth S. Showalter.

Dec. 6, 1939.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Christian Friends: Life here at the Kansas City Mission has been filled with many interesting experiences recently, and I must share some of them with you. Last evening a man brought me home from church. This man with others of his family have found Christ as their Saviour and are now members with us. Among other things he related how that his fellow workmen inquire how he got victory over the cigarette habit. He attributes it to the saving grace of God. The vice president of the firm for whom he works is a member of a popular church here in Kansas City. And this Brother told me that this high official in their firm asked that he pray for him so that he too might get the victory over that habit.

Sunday, Nov. 26 was another busy day for the Mennonites of Kansas City, as indicated by the following schedule:

- 9:30 A. M. Sunday School, Morris, Kans.
- 9:30 A. M. Sunday School, Quindaro Mennonite Gospel Mission, 2404 Farrow Ave.
- 9:45 A. M. Sunday School, 37th and Metropolitan Ave.
- 11:00 A. M. Sermon, 37th and Metropolitan Ave.—Simon Hershberger, Golttry, Okla.
- 11:00 A. M. Sermon by J. D. Mininger, Sycamore Grove Church, Garden City, Mo.
- 5:00 P. M. Story Hour, 2404 Farrow Ave.
- 5:00 P. M. Gospel Meeting at Wyandotte County Jail—R. P. Horst, Hospital Visitation Work.
- 7:30 P. M. Program by Children's Home, Bethel Church, Garden City, Mo.

- 7:30 P. M. Young People's Bible Meeting, 37th and Metropolitan Ave.
- 7:30 P. M. Gospel Service, Morris, Kans.
- 8:15 P. M. Sermon, 37th and Metropolitan Ave., Simon Hershberger.

On the morning of Thursday, Nov. 30, a blessed Thanksgiving service was conducted at our new Quindaro Mennonite Gospel Mission at 2404 Farrow Ave. In spite of the rain the attendance and interest were very good. We were glad for the presence and help of Bro. H. W. Reynolds and family, and Bro. Swartzendruber, Superintendent of the Mennonite Children's Home, who brought a number of the girls along to sing. Quite a number of folks from the community attended who had never attended services previously. In the evening of the same day, Bro. R. P. Horst preached an acceptable Thanksgiving sermon at the Argentine Mission. Sisters Dorothy Troyer and Edna Zook, two of our Mission workers, spent two days at their parental homes during Thanksgiving week near McPherson, Kans.

Just recently Sister Mininger called at a home in the Quindaro community where the husband had just died. On Wednesday of this week, this man's wife was also buried and by request of the family, some of our folks rendered acceptable service at the funeral by bringing messages of comfort in the form of Gospel songs.

Another class of converts is under instruction preparatory to being received into church fellowship by water baptism in the near future.

Last evening a very profitable meeting was held by the Home Department of our Sunday schools. The general theme was, "The World's Greatest Need—The Gospel." Bro. H. W. Reynolds spoke to us on the subject, "My Privilege in Meeting this Need by Bringing it to the Shut-Ins." And Sister Mininger's assignment was "How may we Dig our Talent in the Earth, as Taught in Matt. 25:18?" The purpose, of course, of this Home Department is to visit the shut-ins in homes and hospitals and elsewhere and carry the Gospel to them. Sister Katie Saltzman, the superintendent of this department, informs us that seventy-two pupils are enrolled in the department at present. The need for Gospel work in Kansas City is appalling.

Christmas with its opportunities for spreading Gospel cheer is just around the corner.

Recently a young sister who is a school teacher started sending her tithe money for the spread of the Gospel in Kansas City. She further writes, "I have a Sunday school class of girls . . . and I would like to have a suggestion for a missionary project of some kind." It is only as we are helped that we can help others.

As these lines are being penned we have the pleasure of having with us as visitors, Deacon Abram Gross and wife

of our Doylestown, Pa., congregation. The visit of Bro. and Sister Gross is especially appreciated because it was in their home community that Sister Mininger grew up, and it was there that we held our church membership before coming West years ago.

Assuring you that your kindly co-operation in times past has been appreciated, and that this is needed at this time as much as ever, I remain,

Yours for the lost of Kansas City,
Dec. 7, 1939. J. D. Mininger.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Fellowlaborers:—"Again the Kingdom of Heaven is like a merchant seeking goodly pearls" (Matt. 13:44). Children are pearls; or, as someone has said, diamonds. They need to be discovered and polished. It is no wonder that Jesus said, "Whoso shall receive one such little child in my name receiveth me." In my last letter I mentioned an incident concerning one of the girls and her experience with the High School class. I shall here relate one similar. The first of this month the junior high school children began going to school in the forenoon, carrying their lunches. Previously they had gone only in the afternoon, because the school building was being rebuilt. Since they would be eating their lunches in school now, and since they were accustomed to thanking the Lord for the food before they ate, and feeling that it was due the Lord, they did not want to be "slackers" when they were among others. The girls did not want to pray without their heads covered, (for the admonition is given so plainly in I Corinthians 11). One asked for an extra covering to take to school. Now this girl had just recently been converted, and not as yet baptized, and as she so often says, "I am glad that I was led to this Home, for it is here that I found Jesus." She wanted to do all in her power to magnify His Name, and show her position to others. Immediately they all agreed, and their request was granted. There are about 100 children that eat their lunches in the same room, and I will admit that it takes "nerve" to "Let the redeemed of the Lord say so," but they are not ashamed of Him. One overheard an instructor say, "America needs more people like that."

We praise God for the general good health of the children. We have had no sickness to speak of this fall, and we pray that God will spare us. Our family consists of 47 children besides us two and the workers. We are filled almost to capacity. Every bed is full and several single beds are occupied by two children. Last week we received a donation of \$50 from a brother in Pennsylvania who did not give his name, and with the instructions that it is to be used for beds. We certainly praise God for His people who support His work. May God bless him. We

will need to replace a number of the beds.

Donations of food and clothing for the month of November were given by the following: Hesston Sewing Circle; Manson, Iowa, Congregation; Mrs. J. B. Yantzi, Nebraska; Friends of Cass County, Mo.; Dorcas Sewing Circle, Jackson, Minn.; Yoder, Kans., Congregation; Mrs. J. D. Bontrager, Indiana; Lick Creek Congregation, Mo.; Birch Tree, Mo., Congregation; Daytonville Congregation, Iowa; East Union Sewing Circle, Iowa; Morris Sunday School, Morris, Kans.; Lewallen Family, (Grandmother of 6 of the Home children furnished turkey for Thanksgiving dinner; Abe and Henry Mast; West Height Methodist S. S. Class, Kansas City; Stanley School (Thanksgiving offering); and Messinger shoe shop (150 rabbits) Kansas City.

Among the visitors from a distance during November were, Melvin Gingerich, Washington, Iowa; Wayland Osborne, Pella, Iowa; Chris Burkholder and family, Mr. and Mrs. Jay Yoder, of Wellman, Iowa; Earl Guengerich and family of Hesston, Kans.; W. J. Dye of Shelbyville, Ill.; Magdalena Grove and mother, Garden City, Mo.; Mr. and Mrs. Kling, Bareville, Pa.; Mrs. Frank Leaman, York, Pa.; and Grandmother Kling, Intercourse, Pa.

We ask an interest in your prayers in behalf of the work at the Home.

A. Lloyd Swartzendruber.

Dec. 9, 1939.

Lima, Ohio

(825 N. Jefferson)

Dear Readers of the Gospel Herald:—"Peace on earth, good will toward men," should be our prayer at this season of the year, but it would be well to pray this the year through.

We are still receiving the blessings of God here at Lima Mission. There is very little sickness among our membership, and most of them are working some, but not steady as yet.

Here is the result of our election of officers for the coming Sunday school year: Supts., S. R. Blosser, Norman Smith; Prim. Supt., (to be appointed); Chors., Carl Decker, Mary Golden; Secy., Bernadine Cook; Cor. Secy., Mildred Britsch; Moderators of Y. P. M., Carl Decker, Sam Blosser, Frank Cook, Norman Smith; State Mission Board member, M. O'Connell; all-day meeting program committeeman, Norman Smith; Ushers, Frank Cook, Carl Decker; Enrolling Secy., Mildred Britsch; Cradle Roll Supt., Bernadine Cook; Libr., Irene Cook; Treas. S. S. and Church Funds, Darwin O'Connell; Secy. S. S. and Church Funds, S. R. Blosser; Del. to S. S. Conf., (to be elected later). Pray for these.

We are looking forward to revival meetings in the early part of Feb. with Bro. Jesse Short, Archbold, O., as our evangelist. Will you pray for these meetings?

Also we expect to give a Christmas treat to our Sunday school children of the mission. We are in need of funds for the same. We will appreciate your gift in behalf of these children, many of whom will receive only what we are able to give them this Christmas because their parents are unable to provide. There will be between 150 and 175 children to prepare for. Will you help?

Lima Mission Workers.

Dec. 8, 1939.

Coatesville, Pa.

(625 Walnut St.)

Dear Readers:—The thanksgiving season has passed, but let us "give thanks always." Bro. M. S. Stoltzfus preached for us on thanksgiving day. He reminded us of our great blessings, in the form of little things for which we often fail to thank Him.

Nov. 19 Bro. Wm. Martin gave us an awakening message on watching "the little foxes." Bro. Frank Sturpe and wife also visited with us on that Sunday.

A few weeks ago we were privileged to have a special prayer meeting in a Jewish home. Bro. Abner Stoltzfus, who works with the Jews, had charge of the meeting. He imparted the Gospel story in a most interesting and understandable way. We should do more praying for his work; for "through your mercy they also may obtain mercy" (Rom. 11:31).

Bro. Wm. Hilton passed to his eternal reward Nov. 29. He was several years past 90, but although his life was far spent and he had waited long, the Lord in His great mercy granted him a late opportunity. He was baptized and received into church membership during the summer. The last months of his life were spent in bed, and he suffered much bodily pain and discomfort. Although his family will miss him, we feel that God was merciful in letting him pass on.

Christmas will soon be at hand. We rejoice in new prospects for this Christmas. The Lord has led that we may give a few Christmas baskets this year. We are thankful for one generous donation so far for this purpose. We trust that some of you will help us further by money or food donations. Vegetables, fruit, meats, chickens, and groceries of all kinds will be greatly appreciated. Above all intercede for these people at the Throne. We cannot measure the good that you may do in this way, but God sees and He will measure back to you in blessings of reward.

Dec. 9, 1939. Elizabeth Landis.

Reading, Pa.

(1202 Windsor St.)

Dear Readers of the Herald, Greetings:—It is with pleasure that we give a report of the evangelistic meetings we have enjoyed, conducted Nov. 23-Dec. 3 by Bro. Elmer Martin from the

(Continued on page 811)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

THE CHRISTMAS STORY

By Bertha M. Ressler

For the Gospel Herald.

"We have no room here," the innkeeper said, Closing the door he shook his head. He wished he could have bidden them stay, They looked so tired as they turned away.

Turned away was the mother of Jesus.

Too disheartened and weary their journey to pursue,

They entered a barn, the best they could do; There in the midst of a quiet night, Under a star extremely bright,

Was born to the world the baby Jesus.

Shepherds watching their flocks were amazed, As into the sky each man gazed; A heavenly host they saw appear, Every man was gripped with fear;

Then they were told of the Saviour Jesus.

Wise men from a land afar, Saw one night a very strange star; They knew at once prophecy had come true, So they started for the place the star pointed to,

To find the Christ Child Jesus.

Shepherds and wise men worshiped there, When they found the Child so radiantly fair; They told of the wonders they had seen and heard,

Listening attentively and on every word. Pondered the mother of Jesus.

No greater event has ever taken place, At any time, on the whole earth's face, As the time when God with greatest love Sent to man from heaven above,

The Saviour of the world, Jesus.

Seville, Ohio.

A CHRISTMAS IN PRISON

Some years ago, while conducting a series of meetings in Michigan City, I was asked to preach to the convicts in the state prison. I sat on the platform with the governor and watched the prisoners march in—seven hundred men, young and old. They marched in lock-step, every man's hand on the shoulder of the man before him. At the word of command they sat down. Among that number there were seventy-six lifers, men who had been committed to prison for life for the crime of murder.

After the singing I arose to preach, but could hardly speak for weeping. Disregarding all the rules for the prison, in my earnestness to help the poor fallen men, I left the platform and walked down the aisle among them, taking one, and then another by the hand, and praying for him. At the end of the row of men who were committed for murder sat a man who, more than his fellows, seemed marked by sin's blighting curse.

His face was seamed and rigid with scars and marks of vice and sin. He looked as though he might be a demon incarnate, if once aroused to anger. I placed my hand upon his shoulder and wept and prayed for and with him.

When the service was over the governor said to me, "Well, Kain, do you know you have broken one of the rules of the prison by leaving the platform?"

"Yes, Governor, but I never can keep any rule while preaching. And I did want to get up close to the poor despairing fellows, and pray for them, and tell them of the love of Jesus the Saviour. He came to 'seek and to save that which was lost.' 'This man receiveth sinners, and eateth with them' (Luke 15:2; 19:10)."

"Do you remember," said the governor, "the man at the end of the line in the lifer's row, whom you prayed with? Would you like to hear his history?"

"Yes," I answered gladly.

"Well, here it is in brief. Tom Galson was sent here about eight years ago for the crime of murder. He was without doubt one of the most desperate and vicious characters we had ever received and, as was expected, gave us a great deal of trouble. One Christmas eve, about six years ago, duty compelled me to spend the night at the prison, instead of at home, as I had anticipated. Early in the morning, while it was yet dark, I left the prison for my home, my pockets full of presents for my little girl. It was a bitter cold morning and I buttoned up my overcoat to protect myself from the cutting wind that swept in from the lake.

"As I hurried along I thought I saw somebody skulking in the shadow of the prison wall. I stopped and looked a little more closely, and then I saw a little girl, wretchedly clothed in a thin dress; her bare feet thrust into a pair of shoes much the worse for wear. In her hand she held, tightly clasped, a small paper-wrapped parcel.

"Wondering who she was and why she was out so early in the morning, and yet too weary to be interested, I hurried on. But soon I heard that I was being followed. I stopped and turned around, and there stood before me the same wretched looking child.

"What do you want?" I asked her sharply.

"Are you the governor of the prison, sir?"

"Yes; who are you, and why are you not at home?"

"Please, sir, I have no home. Mamma died in the poorhouse two weeks ago, an' she told me just before she died that Papa (Tom Galson) was in prison; an' she thought maybe he would like to see his little girl, now that Mamma is dead. Please, can't you let me see my Papa? Today is Christmas, and I want to give him a present."

"No," I replied gruffly, "you will have to wait till visitors' day," and start-

ed on. I had not gone many steps when I felt a pull at my coat, and a pleading voice said, 'Please, don't go!' I stopped once more and looked into the pinched, beseeching eyes, while her little chin quivered with emotion.

"Mister," she said, 'if your little girl was me, and your little girl's mamma had died in the poorhouse, an' her Papa was in the prison, an' she had no place to go an' no one to love her, don't you think she would like to see her Papa? If it was Christmas and your little girl came to see me, if I was governor of the prison, an' asked me please to let her see her Papa to give him a Christmas present, don't you think I would say yes?'

"By this time a great lump was in my throat, and my eyes were swimming in tears. I answered, 'Yes, my little girl, I think you would, and you shall see your Papa.' And taking her hand, I hurried back to the prison, thinking of my own fair-haired little girl at home. Arriving in my office, I bade her come near the warm stove, while I sent a guard to bring No. 37 from his cell. As soon as he came into the office and saw the little girl, his face clouded with an angry frown, and in a gruff savage tone he snapped out, 'Nellie, what are you doing here? What do you want? Go back to your mother.'

"Please, Papa," sobbed the little girl, 'Mamma's dead. She died two weeks ago in the poorhouse, an' before she died she told me to take care of little Jimmie, 'cause you loved him so; an' told me to tell you she loved you too,—but Papa,—and her voice broke in sobs and tears, 'Jimmie died too last week, and now I am alone, Papa, an' today's Christmas, Papa, an'—an' I thought maybe as you loved Jimmie you would like a little Christmas present from him.'

"Here she unrolled the little bundle she held in her hand until she came to a piece of tissue paper from which she took out a little fair curl, and put it in her father's hand, saying as she did so, 'I cut it from dear little Jimmie's head, Papa, just before they buried him.'

"No. 37 by this time was sobbing like a child, and so was I. Stooping down he picked up his little girl, pressed her convulsively to his breast while his great frame shook with suppressed emotion. The scene was too sacred for me to look upon, so I softly opened the door and left them alone. In an hour I returned. He sat near the stove with his little daughter upon his knee. He looked at me sheepishly for a moment, and then said, 'Governor, I have not any money;' then suddenly stripping off his prison jacket he said, 'Please don't let my little girl go out this bitter cold day with that thin dress. Let me give her this coat. I'll work early and late. I'll do anything. I'll be a man. Please, Governor, let me cover her with

(Continued on page 813)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Dec. 31, 1939.—Matt. 13: 54-14:4; 15:29-31.

FRIENDS AND FOES OF THE KINGDOM

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Introductory.—In our golden text Christ tells who His friends are. From this expression it is not hard to surmise as to whom He counts as His enemies. (Read I Jno. 2:3-5). While this lesson is the last lesson for this quarter (and in one sense of the word may be counted a review lesson), it is not the last of the series; as another quarter's lessons are to be devoted to the all-important theme we have been studying the past three months.

1. **Jesus Rejected at Nazareth** (54-58).—"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things?" This language might be attributed to people who were open to conviction and ready to glorify God because of the unexpected greatness and marvellous power of one of their fellow citizens. But this is far from the facts as they existed. They said these things to convince their own prejudiced and hostile minds that notwithstanding the mighty works which they could not explain, He was but an ordinary man making extraordinary claims for Himself, and that therefore He was a rank impostor. "They were offended in him." And to make it still clearer that it was they and not Jesus who were the offenders, they acted the part of a crazy mob—in the eyes of unprejudiced men convicted themselves and not Jesus of wrong-doing. But Jesus was unmoved by their rank prejudice and gross misrepresentations. He reminded them that "a prophet is not without honour, save in his own country." Nevertheless, their rank hostility and prejudice kept Him from doing the mighty works that He might have done had the people given Him the credit that belonged to Him; the mighty works that He did in other places when surrounded by people who recognized His qualities. God does not force Himself upon unwilling people. Man is a free agent, bound for heaven or hell, depending upon his choice between good and evil.

2. **Herod's Opinion of Jesus** (1-4).—When Herod heard of the mighty miracles wrought at the hands of Jesus he said to his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him." This haughty monarch had not yet forgotten the shameful manner in which he allowed

himself to become a party to the murder of the forerunner of Jesus, and no doubt his conscience smote him. Personally friendly to John, he was a weakling in the hands of John's enemies, and through pride he allowed himself weakly to become a party to the murder. Many Herods are still living. They would be righteous in personal life if that would advance their own interests and enable them to maintain the good will of their fellow men but, politician-like, they stoop to most anything that will exalt them in the eyes of their fellow men. Herod's attitude was to be preferred to that of the people of Nazareth, but it was far from that of a truly righteous man. "To him that knoweth to do good, and doeth it not, to him it is sin." True manhood includes a courage of our convictions, a willingness to suffer if need be, that God may be glorified and righteousness prevail. To do good means to follow in the footsteps of Jesus. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven"—provided you walk in the path of the soldier of the Cross, and not in the

path of cowardly selfishness, as did Herod.

3. **Ministering to the Multitudes** (15:29-31).—Here is one of the oft-spoken-of "mountain-top experiences." Also, it is one of the times when Jesus sought rest but on the other hand wrought wonderful works among the people. "And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there." Here, as in times past, great multitudes came to Him with all manner of diseases. "and he healed them." It is another illustration of the fact that no one ever came to Him in faith that went away unblest. The same is true today. The world is suffering because the multitudes are seeking wealth, fame, pleasure, carnal gratification, etc., instead of seeking after the blessings that are found only in our Lord and Saviour.

Here the scene is the direct opposite from what it was at Nazareth. "The multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see: and they glorified God." Today we have two courses before us. We may reject Christ, as they did at Nazareth, and in eternity reap the reward of iniquity; or we may glorify God, as they did on the mountain-top, and share His bliss and glory in eternity.—K.

BIBLE MEETING TOPIC

THE SECOND COMING OF CHRIST.—

Jno. 14:1-3; Acts 1:1-11

Topic for December 31

MOTTO

"Behold he cometh with clouds."

OUTLINE STUDY

I. Jesus is Coming to Earth Again.

1. He said He would.—Jno. 14:3; Matt. 25:13; Mark 13:34-37.
2. Angels said so.—Acts 1:11.
3. The Apostles taught it.—I Thess. 1:10; 4:15, 16; II Thess. 2:1; Rev. 1:7.
4. Prophets foretold it.—Dan. 7:13, 14; Job 19:23-27.

II. The Manner of His Coming.

1. With clouds.—Matt. 24:30; Rev. 1:7.
2. With power and great glory.—Mark 13:26; Matt. 16:27; 25:31.

III. Work at His Coming.

1. To receive the saints.—Jno. 14:3; I Thess. 4:14-17; Mark 13:26.
2. To judge.—Matt. 16:26; Rev. 22:12; Matt. 25:31-46.
3. To reign.—Dan. 7:14; I Cor. 15:22-28; Rev. 3:21.

IV. The Expectation.

1. Moves the believer to devotion.—I Jno. 3:3.
2. Makes them watchful.—Mark 13:35-37.
3. Gives them patience.—Jas. 5:7, 8.
4. Moves to thoughtfulness and prayer.—I Pet. 4:7; Luke 21:34-36.

V. Signs.—Matt. 24:37-39; Mark 13:21-30; Luke 21:8-10, 25-33; I Tim. 4:1-3; II Tim. 3:1-5; I Pet. 3:3-10; Matt. 24:14; II Thess. 2:3; Luke 18:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Appearing," "Revelation," "Manifestation," "Day of the Lord."
2. Jesus Comes Again.
 - a. The promise of His coming.
 - b. The glory of His coming.
 - c. The work at His coming.
 - d. How prepare for His coming.
 - e. How we know the nearness of the time.

For Seniors.

1. Jesus in Possession of "All Authority" for Salvation and Judgment.
2. What His Coming Will Mean to the World.
3. How to Anticipate His Coming with Joy.

PERSONAL THOUGHT

Welcome Lord Jesus! May the day of Thy coming hasten. May the Gospel message speed through all the nations. Let men respond. Keep us in Thy loving care. Let us be faithful till He comes.

SEED THOUGHTS

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way.
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by and
by. —El Nathan.

If the Bible is God's Word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to
MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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THURSDAY, DECEMBER 21, 1939

Field Notes

Among recent visitors in the Publishing House were Bro. Ora Nafziger and wife of Archbold, Ohio.

A brother writes us from Hesston, Kans.: "We are looking forward to a large class in our special Bible term here."

A series of meetings is to begin Dec. 24 at the Landisville, Pa., Mennonite Church, with Bro. William Martin of Menges Mills, Pa., in charge.

Evangelistic services are to begin Dec. 24 at the Slate Hill Church near Shiremanstown, Pa., in charge of Bro. J. W. Hess of Akron, Pa. S.

Bro. M. A. Yoder of Hesston, Kans., was expected to leave for Milford, Neb., Dec. 17 to assist in a few weeks Bible school at that place.

The Lord willing, Bro. John S. Hess of Lititz, Pa., will deliver a Christmas message at Meadville schoolhouse, Lancaster Co., Pa., on Sunday, 2 P. M., Dec. 24. I. H.

Bro. J. D. Mininger of Kansas City, Kans., is expected to serve as one of the instructors at a Bible conference to be held at the Olive Church near Elkhart, Ind., Dec. 28-31.

Bro. A. H. Leaman, former mission worker in Chicago and well known to many of our readers, has recently been appointed editor of the "Christian Cynosure."

Monday, January 1, is the time set for a Sunday school meeting at the Elizabethtown, Pa., Mennonite Church. It is a most appropriate way to start in the new year.

A brother writes us from Elizabethtown, Pa.: "The Lord willing, votes will be taken at the Steelton Mennonite Mission on Sunday, Dec. 24, ordination on Tuesday, Dec. 26."

Last Sunday was the date set for an ordination for bishop at La Junta, Colo. Bishops Milo Kauffman and J. G. Hartzler of Kansas were expected to be present to assist in the services.

Quarterly meeting is announced for the York, Pa., Mission on Saturday evening, Dec. 23, and Sunday, Dec. 24. Speakers: Arthur Ruth (Nonresistance) and John H. Mosemann (on Africa). L.

Baptismal services were held at the Mennonite Mission in Altoona, Pa., on Sunday morning, Dec. 10, when three precious souls were received into fellowship. Others are under instruction at this place.

Bro. Wilbert Nafziger and wife of Nampa, Idaho, spent last week-end with the brotherhood at Pinto, Md. An appointment was made for them at Rockton, Pa., for Wednesday evening of this week. Subject: Relief Work in Spain.

Bro. J. M. Nissley and wife of Altoona, Pa., spent last week in evangelistic services at the Alden A. M. Church, Darien Center, N. Y. "Attendance with good interest; souls confessing Christ," is an item of news coming from that place.

At a meeting of the Executive Committee of the Mennonite Board of Education at Goshen, Ind., on Saturday of last week, it was decided to hold the annual meeting of the Board Jan. 19, instead of Jan. 12, as heretofore announced. Y.

The brotherhood at Elizabethtown, Pa., is looking forward to a series of meetings, Dec. 24 to Jan. 1, in charge of Bro. Milton Brackbill of Paoli as evangelist. These meetings are to close in an all-day Sunday School meeting Jan. 1.

The recent ordination at Landis Valley Church near Neffsville, Pa., resulted in the choice of Bro. Norman Hess as deacon. Bro. H. is a son of the present deacon in that congregation, Bro. Benjamin Hess. May the Lord richly bless both father and son in their responsible calling.

Bible School at Fairview.—Dec. 26-Jan. 5, 1940, is the time set for a Bible school at the Fairview Mennonite

Church, Fairview, Mich. Instructors: C. C. Culp, E. E. Bontrager, F. W. Esch. A folder in our possession indicates that a profitable two weeks is ahead for all who attend.

Request for Prayer.—Special prayer is requested in behalf of Bro. J. K. Bixler of Elkhart, Ind., who has been in very poor health, and bedfast for some time, if it be the Lord's will, that he may be restored to his former health so he may again be active in the Lord's service, which he so much enjoyed.

Bro. Jacob Thomas, one of our aged veterans of the Cross and for many years a faithful minister in the Byerland Church near Marticville, Pa., has recently answered the heavenly summons and gone to his reward. Funeral was set for last Sunday afternoon. May God comfort the bereaved family and congregation.

Symposium on War.—The second edition of this 48-page booklet, by Bro. John Horsch, is off the press and will be ready for delivery by the time this reaches the eye of the reader. The former edition has been revised and the message strengthened. A very timely message. Prices as follows: copy, 10¢; per dozen, \$1; per hundred, \$7.50.

Sunday, Dec. 24, is designated as Baptismal Sunday at our Kansas City Mission, at which time a number of persons are to be received into church fellowship by Bishop Joe C. Driver of Garden City, Mo. If present plans carry Bro. and Sister W. S. Guengerich of Wellman, Iowa, will also be at the Kansas City Mission Dec. 24-25.

J. D. M.

General Conference Reports.—A copy of our last meeting of Mennonite General Conference was laid on our desk one day last week. Altogether, the book contains 129 pages. In the book there are three main features: minutes of the meeting, reports submitted to and acted upon by the Conference, sermons and addresses. A copy of this report, accompanied by an explanatory letter, is being sent to a minister in each of our congregations. We bespeak a warm reception of this report in many homes.

The funeral of Bro. C. Z. Yoder, held at Oak Grove Church near Smithville, Ohio, on Tuesday of last week, was largely attended. Present at the funeral were about 35 bishops, ministers, and deacons from various parts of Ohio and Indiana. Among these were some of his former co-workers on the Mission Board: Brethren D. D. Miller, S. C. Yoder, Edwin Yoder, S. E. Allgyer, I. W. Royer, N. E. Troyer; and many others who were more or less intimately associated with him in his labors for the Lord.

Correspondence

Bainbridge, Pa.

Dear Gospel Herald Readers, Greetings:—Nov. 19-Dec. 3, we had a series of meetings at Good's Church, conducted by Bro. Clarence Lutz of Elizabethtown. Helpful and inspiring messages were given. Thirteen precious souls made the good confession. May all of them be faithful and become shining lights in His Kingdom. I. M.

Waynesboro, Va.

Bro. Roy Horner of the Hildebrand congregation was selected for deacon and will be ordained, D. V., on Sunday, 11 A. M. Dec. 31.

The Lord willing, votes will be taken for a deacon at the Springdale Church Dec. 23 at 2 P. M. Ordination services are announced for the same place on Sunday, Dec. 31, at 2:30 P. M. Cor.

Exeland, Wis.

Dear Christian Friends, Greetings:—We are glad for the help of Sister Ruth Johnson from Detroit Lakes, Minn., who is staying with us while in preparation for school teaching. Her help is appreciated, and she is filling a need at this place.

On Nov. 26 we were privileged to have Bro. and Sister George Lapp with us for a morning and afternoon service. Their messages were greatly appreciated by a fair-sized audience. On Sunday evening they gave a message at the Linden School near Sheldon.

On Dec. 1, Bro. I. S. Mast was with us, at which time he officiated in a baptismal and communion service. Three young girls were received into church fellowship by water baptism.

We appreciate very much the interest that has been manifested by individuals and congregations in the work at this place. We solicit your prayers, especially in behalf of these young souls who have made so brave a start in the Christian life.

Ed. and Margaret Kauffman.

Tuleta, Texas

Greeting in Jesus' Name:—The congregation was glad to have Bro. Milo Kauffman of Hesston, Kans., on Oct. 5. He preached for us both morning and evening.

The Tuleta-Falfurrias Sunday school and prophetic conference was held here Oct. 22. Moderator, A. H. Kauffman of the Normanna Mennonite Mexican Mission. The morning session consisted of our regular Sunday school followed by a sermon, "Tendencies in the Light of World Conditions" from Bro. H. F. Reist of Falfurrias.

In the afternoon session Sister Arthur Schertz of Falfurrias had charge of the children's program. Bro. Arthur Schertz spoke on "Our Opportunities," followed by "Cost of Summer Vacation Bible School," by Sister Eleanor

Reist of Falfurrias. "Could we not have Summer Bible School here?" by Sister Anna Hallman of Tuleta, followed by a sermon "Prophecies of the Ages," by Bro. Reist. A profitable time was spent by all.

On Oct. 20 and Nov. 5 and 12 during Bro. E. S. Hallman's absence, we had only Sunday school and young people's meeting, but Bro. A. H. Kauffman preached for us on the morning of Nov. 12.

We appreciate to have had with us Bro. Fred Gingerich of Canby, Oreg. Bro. Hallman returned with him from Mississippi Nov. 13, and on that night, Bro. Gingerich preached for us. Text, Tit. 2:10, 11.

On Nov. 22 Bro. and Sister Henry Shetler, their son and daughter (Leland and Pauline) of Bayport, Mich., accompanied by Sister Shetler's aunt and uncle, Kate and Joe Baer of Archbold, Ohio, arrived here. They are visiting Sister Shetler's parents of Kenedy, but they worship with this congregation, for which we are thankful. Their intentions are to remain until after the Christmas Holidays.

On Nov. 19 we had our counsel meeting, and all present expressed peace with God and their fellowmen and a desire to commune.

On Nov. 30, Bro. and Sister Miller of Goshen, Ind., and Sister Lydia Miller of Shipshewana, Ind., arrived to spend two months with the congregation.

On Dec. 1, Bro. and Sister Leroy Gingerich of Manson, Iowa, arrived in our midst to spend the winter. We are glad for these winter visitors.

On Dec. 3, we were again privileged to observe the communion. The writer contributed to the Mexican service in Normanna while Bro. A. H. Kauffman is in Indiana. So the writer was unable to observe the ordinances of communion and footwashing at that time. We expect Bro. Kauffman some time this week, D. V. Amos Unzicker.

Nampa, Idaho

Greetings:—Our annual mission program was held and quarter funds received. We are sorry the mission fund is so low. May the Lord give each member a vision to give as He has prospered us. Then the Lord's work will prosper, the hungry be fed, the naked clothed, and there need be no "overchecked funds."

Thanksgiving was a time of prayer, praise, and thanksgiving. We had a very good meeting.

We have been favored by short visits from Bro. Levi Kauffman and wife of North Dakota, also J. E. Brunk and wife of Goshen, Ind., and Bro. A. M. Shenk and wife of Hammett, Idaho.

On Nov. 29 the brethren, N. A. Lind and N. Berkey, accompanied by Bro. Dan Nafziger and sons Virgil and Morris, also Sister Elizabeth Yoder, came into our midst. Bro. Berkey gave a very impressive message on the following evening. On Friday evening coun-

sel meeting was held. Dec. 3, communion service was held with only a few members absent. The brethren went to Indian Cove, Ida., on Monday.

We are thankful for peace, and plenty of food to give to those who are in need. Dessie Hostetler.

White Cloud, Mich.

Greetings in Our Dear Saviour's Name:—We have been enjoying the blessings of the Lord both in temporal and spiritual blessings here at this place.

During the latter part of October Bro. J. E. Gingerich of Elkhart, Ind., was with us in evangelistic meetings; as a result of which believers were strengthened and three unsaved girls accepted Christ as their Saviour. Several others were seriously counting the cost of being reconciled to God, but were unwilling to pay the price, as yet.

During November, Bro. and Sister Lester Wise and children of Midland, Mich., worshiped with us at this place, and allowed themselves to be used in the services.

November 19, Bro. and Sister Clarence Shank of the Olive congregation in Indiana, and Bro. and Sister Harvey Fink and daughter of Elkhart, Ind., worshiped with us. Bro. Shank brought us a much appreciated message during the church services. We welcome all to come again.

Nov. 26, one of our ministers, Bro. Edw. Jones and family, worshiped with the brotherhood at Chief, Mich., for both morning and evening services, Bro. Jones being called there to fill the pulpit during Bro. Culp's absence.

On Thanksgiving, Nov. 23, our congregation was well represented at the semiannual service of the three congregations, namely Elmdale, Vestaburg, and White Cloud.

In the evening of Nov. 19 our congregation observed Missionary Day by having a special missionary program and by receiving the savings boxes for this year.

We have several sick and aged among our group who are not able to be at the services; so our group of young people and a few young married people went to sing for some of these on Dec. 3. Cor.

Marion, Pa.

Dear Herald Readers, Greetings:—It has been some time since our last report to the Herald from this place. Dec. 4 we had our annual business meeting. The regular reports were given. The Church officers were re-elected, also the various committee-men were elected for the next year.

The results of the S. S. reorganization are as follows: Supts., David H. Lehman, Menno H. Lehman; Chors., Charles Eshleman, Roy Martin; Treas., Clarence Shank; Secys., Lois Hege, Ruth Shank.

(Continued on page 813)

Miscellaneous

MY SHEPHERD

By Lina Z. Ressler

For the Gospel Herald.

"The Lord is my shepherd,"
Sweet message of rest,
Though darkness surround me,
I still can be blest.

My Shepherd e'er leadeth
Through valley and dell;
My hungry heart feedeth,
And all shall be well.

By waters still going,
All safe and secure,
With joy overflowing,
His guidance is sure.

When near the dark valley
In dark fearsome shade,
I still trust Him truly,
I'll not be afraid.

Scottdale, Pa.

WHY I LOVE JESUS

By Rebecca Carver

For the Gospel Herald.

We love him because he first loved us.—
I Jno. 4:19.

There are many reasons why I love Jesus. First, He saved me, and gave His life on the Cross that I, a sinner, might be set free from the everlasting punishment which is appointed to those who do not keep the commandments which He has given us.

Secondly, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." He did not die that only a few might be saved, but that all would repent and be saved. I am reminded of the verse in Exodus 12:5, "Your lamb shall be without spot or blemish." This referred to the lamb which the children of Israel were to prepare for their passover feast. Was not Jesus a Lamb without spot or blemish? There had never been sin in His life. He was pure, innocent, and spotless from the sins of the world; yet He loved me enough to die on the cruel Cross for the sins I had committed.

Thirdly, "Doth he not leave the ninety and nine and goeth into the mountains and seeketh that which was lost?" Surely Jesus sought for me. I am so happy that He found me when He did. He had cared for me and supplied all my needs, but a sinner like me didn't think about that. I was too wrapped up in things of the world to see the things God was doing which were far better for me. "Behold I stand at the door and knock" (Rev. 3:20). Jesus was knocking at the door of my heart, but I would not let Him in. I thought that I would wait a while yet, but He sent affliction upon my body to remind me of a promise which was now ready for me to fulfill—a promise which I had made to Him.

While in bed with the measles I was baptized. One night I could not rest. I promised the Lord that if I lived until morning I would become a child of His. Then I fell asleep. Mother was the first one up, and just the one I could best tell my plans to. I said, "Mamma, I want someone to go for a preacher; I am going to be baptized today." My brother said, "Don't give up hope." I answered with peace in my soul, "I am only getting started now." There was rejoicing in heaven when I found my Lord, just as there was when the shepherd found his sheep. I was certainly a lost sheep. But I shall never regret the day I opened the door for Jesus. Now He has possession of my heart and life, and by His help I want to be a useful vessel for Him.

There is something else that makes my heart rejoice. That same brother who said, "Don't give up hope," has found Christ precious to his soul, and is now a child of God. I feel that my life has helped him to find Jesus, and I hope that he may be a blessing in the same way.

There are many reasons why I love Jesus. I want to continue to show my love for Him by doing, as Jesus says: "If ye love me keep my commandments."

Kansas City, Kans.

DOES MAN FEAR GOD?

By Amanda Blosser

For the Gospel Herald.

Is it only the Christian people who fear God? Do the Christians admit they fear God? Would God have all peoples to fear Him? It is so conceded. Should they fear to evade punishment? Would people not be Christians if they would not need fear punishment? Some reason that no one would take up the Cross of Christ but for fear of God, the rewarder of suffering in the final judgment day.

Do the wicked fear God? Sometimes it appears they do not. They go on in life showing the glow of a happy heart. How so, when they have been informed of the reward of the evil doer? Do they put from them the thought of a final sad destiny?

Once upon a time (as a past saying goes), a group of friends chanced to engage in commenting on their individual wishes as to the disposal of their remains after death. One spoke up, "Why talk about it?" She broke the conversation. And she was not a Christian.

The unbelieving seem to put the thought away from them as far as they can. Divine instruction states (Jas. 2:19), "the devils also believe, and tremble." Scarcely would one tremble but for fear.

To think of fearing God, one can glean helpful lessons from Old Testament history stories.

In the forty-second chapter of Genesis is found the story of Joseph's ten brethren coming down into Egypt to buy corn. And forthwith Joseph who was now ruler over the Land set about to try out his wicked brothers. He, knowing all about them, accused them to be spies. They very well knew death was the penalty for a spy. Joseph put them in prison regardless of their pleas that they were not as he accused them. My, the remorse those ten men felt for having sold their young brother to the Ishmaelite merchantmen years before this! They were on the verge of realizing what Moses said to a few tribes of Israel in connection with their allotment and duty—"Be sure your sin will find you out" (Num. 32:23).

On the third day Joseph made them a proposition; but before making that he said, "This do, and live; for I fear God." In this is couched the idea that he would be as good as his word. He would not pass the death penalty but spare them; and if he would break his word he would be subject to penalty from God. "For I fear God," put an assurance to his word, if the brothers would comply with his proposal—as one can read further in this same chapter. One's word must be good, or the wrath of God may follow sooner, or later.

The fear of God is associated with servants of His. This is noticeable beginning far down during the wanderings of the Israelites when Moses chose his helpers for the Tabernacle service, as in Ex. 18:21. Under the Levitical Law men of means were commanded not to be covetous but be God-fearing, that they may deal justly with their fellowmen, especially those who might be in the class of those under them. Lev. 19:14, 32; 25:17, 36. Let no one vaunt himself in taking the advantage over another. The fear of God will come sometime, however, for no one can put that from him.

Every word and deed will come to light. At a time when, in a small deal exchange, a man got the better end of it, "I would make that right," suggested an aged lady.

"We'll not say anything about it," was the returned answer.

"I'd fear God. When I come to the pearly gates I want no judgment passed on me." This was the lady's pious rejoinder.

In the story of the life of Job it is seen he feared God. He is thought, by some—or possibly by all readers, to have been the wealthiest man ever to have lived. True, he stood his wealth.

When the prophets came, in Job's time to worship, that black fiend, Satan, came, too. As God questioned him about his business he said, "I was just walking around to see things"—as we might have said it in our human way. Then followed a conversation about Job. "Oh, yes, he gets his riches by

fearing God. I understand him. He fears God for what may be in it. Just let me get my fingers on him; I'll show you he won't fear any more than the ordinary man does, if he should become as poor. The poor have not much to be happy or thankful for. If I can take away all he has he'll curse you. I am itching to get a 'try' on him."

"Go ahead"—as much, God answered.

But after the try-out in which Job lost all he had but his life and his wife, he still worshipped, praised, and feared God. Did he fear God in lieu of a final punishment or was he prompted by love? Primarily he, no doubt, feared for penalty but after years of practice in fear because of love it must have become a vital part of his life. He gained the victory, not only for his soul but in his wealth, as it all came back to him. Read, and study Job. It is a rule how to get rich and how to use riches.

The psalmist David appeals to hearers who fear God to heed him in his words about the outflowing blessings from God. Psalm 66:16. Do church-going people fear from love for our Creator? Verily, and those are the attentive listeners in an audience.

One who fears God is not boastful, is not self-centered, nor will try to usurp authority. He will have an abiding confidence in divine blessings regardless of the success of evil doers who seemingly go unpunished.

Paul, in the synagogue at Antioch in Pisidia, in his preaching, appeals to hearers who fear God. At the time of Christ's crucifixion the one thief said to the other, "Dost not thou fear God?"

In the Old as well as the New Testament we have the injunction, to "fear God and keep his commandments." One writer states this as "the whole duty of man." How shall we fulfill this duty if we know not the Word of God? Does the Christian world read and study the Scriptures to the extent of their full duty? In Isa. 29:13 we note the danger of trying to honor God with our lips when our hearts are far from Him. Isaiah notes the possibility of fear of God taught by the precepts of men.

At the outbreak of the European, (this 1939) War, it was in the daily papers that many pastors confessed, in their pulpits, that the Church may be responsible for the great evil again to have come to afflict mankind. The question, in the minds of many pastors and parishioners is, Does the Church live near God?

If one feels that God is far away he has need of learning his relation to Christ by studying the Word; then pray and obey. We must believe that all men should fear God. Do they?

There is striking evidence gleaned from the biography of William Shakespeare, the greatest of English dramatic poets. He died in 1616. A flat stone

marks the spot where he is buried. There are four lines inscribed on it, said to have been written by himself. They are:

"Good friend, for Jesus' sake, forbear
To dig the dust inclosed here,
Blessed be he that spares these stones,
And curst be he that moves my bones."

Millions of travelers have, in these past three and a quarter centuries of time looked upon Shakespeare's strange epitaph, in the churchyard in the town of Stratford on the Avon River. Many have photographed the church with its steeple, beyond the flowing stream, but not one dared attempt to remove the grave.

His memory is classed with the high notables of England now resting in the Westminster Abbey in London for their final sleep unto the resurrection morning. Were it not for his words on the stone slab over his grave, most assuredly Shakespeare would be among them.

We infer—and must concede—universally man fears God. Is it for weal or woe? Pray that it may be for the former. God would have all men come to a knowledge of repentance. Let us see to the welfare of our own souls as well as the concern for others.

In this long peace to the poet's bones one must be moved to say there is a God whom man fears. All did forbear, and who could say, it was nought else but fear of God as couched back of the engraved words on the stone slab?

Nappanee, Ind.

MISSIONS

(Continued from page 805)

Mellinger congregation. The time was not spent for naught. The result was a number of confessions, both old and young. We enjoy to see that the Word preached is still effective.

The work here in the city is going on nicely. We have three Sunday Schools at Twelfth St., Fairview St., and Neversink St. They are all well attended. We are so thankful for the faithful help given by the sisters, who have come here from different states for work, and are helping out so well as teachers in the Sunday schools.

On Dec. 6, Bro. J. Paul Graybill from the Philadelphia Mission was ordained to the office of bishop at the Weaverland Church, to follow Bro. John M. Sauder. May the Lord bless him in this calling. Bro. Graybill will have charge of our congregation in Reading.

We are approaching Christmas time, and will be pleased to again give to some of the needy families a basket of the fruits of the earth for their comfort and joy.

We thank the congregations that so faithfully help to make this possible. We have the poor always, and we can do them good if we will. We get into some of these homes, having our Tuesday evening cottage meetings with them, and many enjoy the songs, talks,

and prayers that are offered in their behalf and invite us back again. In visitation work an aged man was found without Christ. His speech was taken by having paralysis, but his mind is good, and he believed in Christ our Lord. On Thanksgiving day he was baptized and received in church fellowship, Bro. Noah Mack officiating. The aged brother gave expression of joy that it was made possible for him to find the Lord. Surely the Lord is kind and gracious to all that seek Him.

Remember the work here in your prayers.

Dec. 12, 1939.

B. E. Stauffer.

NEWS LETTER FROM SOUTH AMERICA

By J. L. Rutt
(Nov. 15)

Dear Herald Readers:—At least we can say that at this station the long dry spell is over. For from about 10 to 12 years the rainfall was less than usual, but during the past two months it has rained more than we ever saw in the Argentine Republic in the same period of time. We are looking forward to abundant crops of all kinds. The corn crop will be an enormous crop when one thinks of the acres that will be soon. One man on large estancia (farm) expects to plant more than 15,000 acres in corn. The corn crop always provides much more work for the laboring man. Another thing is sure for the time being, and that is that the exodus which has been going on for the past years will come to an end. The larger coastal towns and cities are filled with transients hunting work.

During the past few months we had many services suspended on account of rain and mud. We do not have paved streets in this town, and it reminds me of some rural town of the central west 20 years ago. The people don't make much fuss about the mud. They just go plowing through, and if they get wet they don't care much about it.

Due to the war, many articles which were imported have gone up in price from 40 to 50% more than in ordinary times. In Buenos Aires imported dry goods go begging for buyers. The slogan, "Buy at home," is having this effect. Of course, the foreigners still buy imported goods, because they are better in quality.

We want to praise our heavenly Father for the showers of blessings, both spiritual and material; for contacts we have made with new homes; for the increase in our Sunday school and church services. The attendance is good, and interest is growing. Pray with us that we may be able to quench the spiritual hunger and thirst of many during the coming summer, and that many souls may be born into His Kingdom; may become new creatures in Christ Jesus.

Our Heavenly Father has been so kind to us during the past months in that He has permitted us to see occasional evidences of His Spirit working in the hearts of men and women. We sometimes grow weary distributing tracts and the **true way** (in Spanish, *El Camino Verdadero*) and think, "What is the use? People don't appreciate what we desire to do for them; they go on doing the things that they always did without permitting the Word to take effect." But we praise Him who is always faithful and desires that we also may remain the same. The Word is taking effect, and is slowly transforming lives. We would desire to see this change take place more rapidly but it just does not work that way with these people. Of course there are exceptions to all rules.

Recently a very devoted Catholic woman was converted. She, like all others, paid little heed to the reading of the Word, because when she showed a Bible to the priest some years ago she was told that it was a Protestant Bible and it was not true. When she came here to America some of our S. S. papers were carried to her every day by some children (relatives of hers) and slowly the light began to dawn in her heart. One day the Holy Spirit told her to go to the Culto (Gospel worship). At first she did not, but by continual prompting of the still, small voice she came and great was her joy, for she found what her soul needed and that was salvation in Christ as her Saviour. She is so happy, for which we praise Him that another soul found the rest that her soul was seeking for all these years.

Evangelical meetings are being held at this writing in Pehuajo, Tres Lomas, and in Trenque-Lauquen. We are expecting great things from Him this summer in the Argentine Republic.

Sister Shank has improved a little during the past few weeks. Pray for her prompt recovery; also for our native single sister, Elena Marenzi. She has improved wonderfully, but yet is far from a full recovery. Pray that she may submit herself to His will and be able to say, "Not my will, but thine be done."

America, F. C. O., Argentina.

LETTER FROM EAST AFRICA

Musoma, Tan. Terr.
British East Africa
September 6, 1939

One of the last letters that came from Africa contained the report of the conference. We were greatly blessed with splendid talks and sweet fellowship during that time. It was a great pleasure for us to have all the missionaries together. Such occasions are very rare, usually just once a year, at conference time. This year there were six children there, the oldest being two and

a half years old and the youngest three months.

On Tuesday the elementary school started here at Bukiroba. Sister Mack is in charge of this school. We are very glad to have a missionary in charge of this work, for it seems that it always results in a much larger attendance and interest. The course of study is mainly reading, writing, arithmetic, and Bible. As soon as pupils can read with any degree of proficiency, the New Testament becomes their text book. The people are poor, as most Africans are. They usually cannot afford pencils and tablets, and the common way of figuring and writing is on a slate. They are not so sanitary about cleaning the slates. Saliva works very well, they find, and some of them find their tongues are good erasers.

The Bible school will open next week. We expect to have six young men here to take the work. Two of them are married.

We are having a good bit of language study here at Bukiroba right now. Bro. and Sister Mack and Bro. Leaman are working on the Swahili.

Sister Leaman and I are trying to understand the intricacies of Kikiroba. It has never been reduced to writing, and we have to get it by asking the natives. We find that although it seems to be rather difficult, it is very interesting; and when we have discovered a new rule the grammar goes by, we feel quite elated. The vocabulary collected on paper is about six hundred words, but as yet it is just on paper, and not in our minds.

No doubt many folks are wondering if we are suffering inconveniences or any hardships because of the war situation in Europe. We are very thankful that everything is practically the same in our work as it was before. We are grateful for your prayers. You have ours. May we not cease to bring blessings to each other by leaving off praying.
Catharine Leatherman.

GOOD SAMARITAN HALL FOR MEN AT HANNIBAL

By Nelson E. Kauffman

For the Gospel Herald.

There is in our land a great multitude of men, young and old, who have no homes, no work, and some, no relatives that care for them. These men are often in this condition, not by their own choice but because of circumstances over which they have no control. Some are men of ability and education that have seen better times. They spend their time traveling back and forth over the country, eating what they can beg, sleeping where they can find a place to lie down, and wearing what is given them. Misfortune has come their way and their stories are heart-rending. They live at the mercy of a cold and heartless world. These are among those

of us for whom our Lord Jesus left the glorious courts of heaven to be homeless and unwanted that we might be saved.

It is because of a love for these men and a desire to bring them the good news of God's love in Christ for all men that last year the "Good Samaritan Hall for Men" was opened on South Main Street in Hannibal. It was our privilege to hold 37 services there, preach to a total audience of 781 persons, 63 of whom were transients, and serve as many meals. Among this group were also men of the town that seldom go to church. To all that attended we gave Scripture portions and Gospel tracts. Every one was spoken to personally concerning his soul and pointed to the Lord Jesus Christ the Friend of the friendless.

The expense of this work was not as great as might be expected. Bread, rolls and doughnuts were usually furnished by bakeries. Soup bones were given by grocers and other soup constituents by the sisters of the sewing circles. The items of expense were rent, fuel, light, coffee, cream, and at times other eatables.

At the last meeting of the Local Board it was decided that the work of the "Good Samaritan Hall" should be continued again this winter. Would you that have homes, loved ones, and an abundant measure of blessings, like to share in the work of bringing Jesus to these men? If you could sit in the service some evening, watch their faces as the message is given, and afterwards see them enjoy the simple meal, I am sure that you would feel that you would like to have a part in ministering to them. We are asking the Lord to make it possible, if it please Him, to open this work before Christmas. As you pray, will you not remember this work to our Father? We then will be "workers together with God."

Hannibal, Mo.

FAREWELL TO THE ESHLEMAN'S AT SEATTLE

By Ernest and Ida Bontrager

For the Gospel Herald.

Bro. and Sister Merle Eshleman and daughter Miriam arrived in Portland, Oreg., on the morning of Dec. 2. After breakfasting at the Mission there they spent the day with us and others in this community. In the evening Bro. Eshleman spoke at the Zion Church near Hubbard. On Dec. 3 he spoke at the Portland Mission in the forenoon. In the afternoon they took the train for Seattle, Wash., where they were met by Bro. and Sister J. E. Brunk of Goshen, Ind., who are visiting in Seattle with their son and his wife, Bro. and Sister Ivan Brunk.

On Dec. 4 five of us from Oregon drove up to Seattle to see them off. We all gathered in the Brunk home for

a short visit with the Eshlemans. We found it very interesting to look at and try to count the Japanese yen and English pound notes which Brother Eshleman had just received in exchange for American money.

About 2:00 P. M. we went to the dock and found the ship (Hie Maru, N. Y. K. line) ready to board. The boat, crew, and many of the passengers were Japanese. We were glad to learn that a number of other foreign missionaries were taking this same boat, some for China and some for India.

We hurried to the Eshleman room and found it a very pleasant one, approximately 12' x 12,' with two port-holes, three comfortably mattressed cots, a roomy wardrobe, wash-bowls, chairs, stand, and other homey touches. Mail on the stand awaited opening.

The ten of us engaged in short farewell services in the room, in charge of Bro. Marcús Lind, Sup't., of the Portland Mission. He read part of Psalms 107 and commented, then called on the rest of us in turn for short expressions. The Eshlemans both expressed joy in their calling and confidence in Him who called them. Prayers and songs closed the meeting. We observed that in our little group of ten were represented four phases of missionary work: foreign, city, rural, and relief.

Whistles and gongs soon began to rid the ship of visitors. We found a choice place on the dock where we faced the Eshlemans on deck with only a few feet between. Soon after 4:00 the boat began to move. Hundreds of streamers of all colors tightened between passengers on the ship and friends on the dock, only to be torn by the increasing distance between. A most beautiful sunset flamed in the west, while in the dim southern distance Mt. Rainier towered into the clouds. Between was the great Hie Maru backing out, carrying our friends north to Vancouver, then off to Japan, whence they will go on to Africa. Our handkerchiefs fluttered in answer to theirs as long as we could see them. Then slowly we moved back along the dock, breathing a prayer for their safety on the water and for their usefulness in Africa.

Canby, Oreg.

A CHRISTMAS IN PRISON

(Continued from page 806)

this coat.' Tears were streaming down the face of the hardened man.

"'No, Galson,' I said, 'keep your coat; your little girl shall not suffer. I'll take her to my home and see what my wife can do for her.'

"'God bless you,' sobbed Galson.

"I took her to my home. She remained with us a few years and became a true Christian by faith in the Lord Jesus Christ. God's Book shows man's need and God's remedy. Rom. 3:9-24; John 3:1-17.

"Tom Galson also became a Chris-

tian and then he gave us no more trouble. Luke 8:35.

"A year ago," concluded the speaker, "I again visited the prison, and the governor said to me,

"'Kain, would you like to see Tom Galson, whose story I told you a few years ago?'

"'Yes, I would,' I answered.

"The governor took me down a quiet street, and stopping at a neat home, knocked at the door. The door was opened by a sweet young girl who greeted the governor with the utmost cordiality. We went in and the governor introduced me to Nellie and her father, who because of his reformation had received pardon, and was now living an upright Christian life with his daughter, whose little Christmas gift had broken his hard heart."

Christ died for the ungodly. Rom. 4:5; 5:6. "And a little child shall lead them."

—Sel. by Ethel M. Tweed.

CORRESPONDENCE

(Continued from page 809)

For the past year we have been having preaching every two weeks in the morning. This has increased our attendance at Sunday school, and yet we have room for more. "Come thou with us and we will do thee good."

Dec. 7, 1939. Lydia R. Hess.

Roseau, Minn.

Dear Christian Friends, Greetings:— Since our last report of the work up here in the north there have been two converts—one an old lady 74 years old, and her granddaughters. Both are happy in the Lord. There are others who are seriously weighing the vital issue of surrendering their lives to the Lord, but Satan is doing his best to dissuade them.

The average attendance at Sunday school near Loman is approximately 33. Here our services are held in an old schoolhouse which has been bought by the community. We are very grateful that its doors are open to us free of charge. Sept. 17-22 our bishop, Bro. I. S. Mast of Casselton, N. D., conducted services nightly. At the last services two converts were baptized. This part of the state is not very thickly populated, thus making it necessary to go a long distance to church services. The range of those attending Sunday school is 15 miles. To bring the people together, we are using a car and trailer.

Bro. Linford Hackman and family, formerly from Souderton, Pa., also became burdened for the people in the North; so they have joined us, devoting their time to the Lord's work.

There has also another earnest worker, Bro. Marcus Lehman of Orrville, Ohio, joined us and is living at present with the Irwin Schantz family stationed at Loman. He also conducts cottage meetings at Angle Inlet situated on Lake of the Woods. In order to get to this place one must travel either by boat

or airplane. During the summer the trip is made by boat, but now that the lake is frozen over, the trip must be made by airplane. A mail plane delivers mail there twice weekly.

We have also started a Sunday school at White Earth. Here services are held once every two weeks in a schoolhouse. The average attendance is about 23. As at other places, the people are scattered over such a large territory, thus making it difficult for one car to bring the people together by starting time. The majority of the people here seem to be in the clutches of the Catholic religion; some, however, have abandoned their religion and are seeking something better. Brethren Llewellyn Groff and Linford Hackman have charge of this work.

Some of us have also been going to the Indians at Red Lake as opportunity affords. The work here is confined to the distribution of literature due to the fact that they are extremely shy. We are trusting the Lord for the establishment of permanent work among these people.

There are also some places up in Manitoba which are without any religious privileges whatsoever. We are burdened for these people, and hope to be able to reach them sometime. Due to handicaps beyond our control, we have been unable to do so.

We solicit your prayers in behalf of this work. Yours for the unsaved,

Dec. 13, 1939. The Workers.

CHRISTMAS MEDITATIONS

(Continued from page 803)

For Christians 'tis a happy time
That lifts our thoughts to things sublime;
And helps us all His goodness see,
For coming to earth for you and me.

We thank our God for Bethlehem's Child.
And though He was by foes reviled,
He is our best and dearest Friend
Who brought us life that never ends.

'Tis Christmas brings to us each year
The cheering news God would have us hear;
And if to this we close our ears,
The same will bring us many tears.

Christ's coming to earth is the gift of love;
God sent His Son from heaven above,
And invites us now with sweetest voice,
To accept this Gift as our happy choice.

Harrisonburg, Va.

OUR KING

By L. Z. R.

'Tis the birthday of our King, Tread softly,
Ye glad shepherds, as you near the door
Of the tiny stable, where this very morning
Came to earth the Saviour of the poor.

Wondrous news then given by the angels
While you watched your quiet sheep by
firelight dim.
Reverently you enter now the stable,
As you wonderingly worship Him.

Many years have flown since that glad morn-
ing,
And today we gather and rejoice
In the gladness of salvation's morning,
As we pause and hear our Saviour's voice.
Scottdale, Pa.

CHRISTMAS DAY

By Noah H. Martin

For the Gospel Herald.

Christmas day is drawing near,
Which we soon again shall see;
It comes to us but once a year,
A time when all should happy be.

Our Lord was born on Christmas day,
So many, many years ago;
December twenty-ninth, they say,
The angels sang first carols we know.

In Bethlehem of Palestine,
The town He was born;
The sky with brightest stars did shine,
Upon the first Christmas morn.

'Twas Bethlehem amongst the hills,
Where Jesus' birth was declared to be;
When angels announced, and hearts filled
With joy and peace and jubilee.

When Jesus came, the angels sang
The songs of joy and cheer;
And ever since the joy bells rang,
In this glad season of the year.

Lo, in a manger Christ was laid,
In the Bible we are told;
These valued presents He was paid,
Of frankincense and myrrh, and gold.

Yes, happy are those children who,
Whether parents be rich or poor;
Can be as Jesus was, or do
As Jesus did and endure.

Hagerstown, Md.

THE VALLEY

By Lina Z. Ressler

For the Gospel Herald.

Mountaintop and darksome valley,
As I journey on my way,
Much I need my loving Father—
He is all my hope and stay.

I can't understand the shadows,
But I know He knows them all;
I would trust His loving guidance
For He hears me when I call.

While He leads me, earthly darkness
Cannot cause my heart to fear.
While I trust His gracious presence,
Joy and comfort linger near.

So each day I seek His comfort,
As I kneel in humble prayer.
And my moments still speed onward,
For I'm in His constant care.

Scottdale, Pa.

AT CHRISTMASTIDE

By Mary E. Yoder

For the Gospel Herald.

Busy the place of Bethlehem,
When the people came to pay
The taxes that were due of them
On that one certain day.

The sky of blue was o'er the town,
The gentle stars were looking down;
The town's dear people fast asleep,
The shepherds caring for their sheep.

While all was silent, peaceful quite,
There shone a bright and heavenly light.
An angel spoke, the shepherds heard,
And fears within arose and stirred.

But calmness came, and oh so soon
Some heavenly voices with a heavenly tune:
"Glory to God in the highest,
And on earth peace, good will toward men."

The wondrous message given,
The angels went back to heaven.
The shepherds went and soon they found
The pure, sweet Babe from heaven bound.

Some wise men who had lived afar
Saw and followed the wondrous star;
They came to worship the new-born King
And precious gifts to Him did bring.

And may we, at this Christmastide,
Love Him more and in His will abide.
May love's service be the gift I bring
His praises be the songs I sing.

Leonard, Mo.

THE INN-KEEPER MAKES EXCUSES

"Oh, if only I had known,"
Said the keeper of the inn,
"But no hint to me was shown,
And I didn't let them in.

"Yes, a star gleamed overhead
But I couldn't read the skies:
And I'd given every bed
To the very rich and wise.

"And she was so poorly clad,
And he hadn't much to say!
But no room for them I had,
So I ordered them away.

"She seemed tired, and it was late;
And they begged so hard, that I,
Feeling sorry for her state
In the stable let them lie.

"Had I turned some rich man out,
Just to make a place for them,
'Twould have killed, beyond a doubt
All my trade in Bethlehem.

"Then there came the wise men three
To the stable, with the morn,
Who announced they'd come to see
The great King who had been born.

"And they brought Him gifts of myrrh,
Costly frankincense and gold,
And a great light shone on her
In the stable, bleak and cold.

"All my patrons now are dead
And forgotten; but today
All the world to peace is led
By the ones I sent away.

"It was my unlucky fate
To be born that inn to own.
Against Christ I shut my gate:
Oh, if only I had known!"

—Sel. by Fannie Wought.

SPECIAL MEETING

New Holland, Pa.

Report of a Bible Instruction Meeting held at New Holland Mennonite Church, Wednesday evening, Nov. 22, and all day Thursday, November 23, 1939.

Organization.—Mod., Noah N. Sauder; Secy., John S. Sensenig; Chors., Clarence Rutt, Amos Hershey.

Program and Speakers.—(Wednesday evening) Devotion (II Thess. 2), Aaron H. Weaver; Satan's Present-Day Methods of Destroying Christian Principles, Noah W. Risser; Christian Standards for Social Activities, John E. Lapp. (Thursday morning) Devotion (Psalm 65), Simon Bucher; Thanksgiving Sermon, John E. Lapp; Our Responsibility for the Lost, Noah W. Risser. (Afternoon) Devotion (Psalm 91), Isaac Geigley; Children's Period, Willis E. Kling; "Lengthen Thy Cords and Strengthen Thy Stakes," Noah W. Risser; Nonresistance, John E. Lapp. (Evening) Devotion (I John 3), Noah H. Mack; Young People Growing

Spiritually, John E. Lapp; Sermon, Noah W. Risser.

Thoughts Presented.—The principles of Christianity are found in the Bible, especially in the doctrines and ordinances which are the bulwark of the Church and our faith. Satan in a cunning way tries to make us believe these doctrines and ordinances are not necessary. He also destroys faith by sowing disrespect for church leaders. All Christians should stand for the principles of God's Word. Man is by nature a social being. By associating with other people a Christian must be guarded by the divine law of God, and a full faith in the Gospel of Christ gives us the ground for Christian social activities. The present styles of dress, dances, and bathing resorts tend to lead to immorality. We should select our associates from those of high spiritual standards and "of like precious faith." "Keep thyself pure." Some reasons for being thankful: peace, plenty, and religious liberty. In national peace we can enjoy real thanksgiving. We fail to consider the comforts we are enjoying. Religious liberty to all people is a monument to our forefathers. Being personally related to God brings power. Prayers of the saints bring conviction to the lost. Our duty to the lost begins at home. In our Christian work we must reach out and enlarge our sphere of influence, then the spiritual stakes must be strengthened. We must practice nonresistance every day of our life. Christ teaches us to love our enemies, pray for them, feed them. Jesus never sanctioned self-defense. To take military training in school or college is wrong. We need to grow spiritually as we grow mentally and physically. Our faith needs to be tested in order to grow spiritually. Add to your faith right living, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Be kind and tenderhearted. We must have victory over the flesh. To be carnally minded is death; to be spiritually minded is life. Secretary.

Married

Kaufman—Troyer.—Bro. Paul Kaufman of Lima, Ohio, and Sister Beulah Troyer of Elida, Ohio, were united in marriage on Nov. 18, 1939, at the home of the bride's parents, Bro. J. N. Kaufman of Peoria, Ill., officiating. May God bless this union to His glory.

Eash—Miller.—On Oct. 8, 1939, at the home of the officiating bishop, Bro. Edwin J. Yoder of Topeka, Ind., occurred the marriage of Bro. William N. Eash of Topeka to Sister Ruth A. Miller of Windom, Kans. May the Lord's rich blessings be theirs on their journey through life.

Saltzman—Kuhns.—On Nov. 15, 1939, Bro. Delmer Saltzman and Sister Lois Kuhns, both of the Salem Mennonite Church near Sbickley, Neb., were united in marriage at the church, Bishop P. R. Kennel officiating. May the blessings of God rest upon them.

Zeiset—Weaver.—On Saturday morning, Dec. 2, 1939, Bro. Amos S. Zeiset of Goodville, Pa., and Sister Emma B. Weaver of Stevens, Pa., were united in holy matrimony by Bishop Joseph E. Hostetter at the home of the bride's parents. We wish them the blessings and guidance of the heavenly Father.

Troyer—Yordy.—On Dec. 1, 1939, Bro. Robert E. Troyer and Sister Ethel Yordy, both of the Roanoke congregation near Eureka, Ill., were united in marriage at the home of the bride's parents. Bishop Ezra B. Yordy, father of the bride, officiated. May God's blessing attend them through life.

Burkhart—Weldy.—On Dec. 9, 1939, at the home of the bride's parents, Bro. and Sister Amos B. Weldy of near Nappanee, Ind., their

daughter Twila was united in marriage to Bro. Ira Burkhart of near Dalton, Ohio, Bro. Homer North of Nappanee officiating. May the Lord abundantly bless this union.

Weaver—Horning.—On Sunday, Aug. 27, 1939, Bro. Norman F. Weaver of the Martindale congregation and Sister Susanna B. Horning of the Weaverland congregation were united in marriage by Bishop Moses G. Horning at the home of the bride's parents. May the blessing of God abide with this union.

Martin—Shetter.—Bro. Melvin Martin of the Rowe congregation near Pinola, Pa., and Sister Savella H. Shetter of the Strasburg congregation near Chambersburg, Pa., were united in marriage at the home of the officiating bishop, Bro. Christian Martin, near Shippensburg, Pa., Dec. 3, 1939.

Martin—Horst.—On Oct. 5, 1939, Bro. David W. Martin of the Martindale congregation and Sister Edna B. Horst of the Springville congregation were united in marriage by Bishop Joseph E. Hostetter at the home of the bride's parents. May the Lord be with them on life's journey.

Ebersole—Book.—On Nov. 21, 1939, at the home of the bride's parents in Sterling, Ill., occurred the marriage of Bro. Everett Ebersole to Sister Dorothy Book, both members of the Science Ridge Mennonite Church near Sterling, Bro. I. R. Detweiler, uncle of the bride, officiating. May the blessings of the Lord attend them through life.

Nice—Yoder.—On Sunday morning, Dec. 3, 1939, at the Mt. Pisgah Mennonite Church near Cherry Box, Mo., Bro. Aaron D. Nice of Morrison, Ill., and Sister Barbara May Yoder of the Mt. Pisgah congregation were united in marriage, Bro. John M. Yoder, father of the bride, officiating. May God abundantly bless this union to His glory and their happiness.

Hartzler—Schertz.—On Sunday evening, Dec. 3, 1939, at the home of the bride's parents near Roanoke, Ill., Bro. John D. Hartzler of the Willow Springs Church near Tiskilwa, Ill., and Sister Edith Mae Schertz of the Roanoke congregation were united in marriage, Bro. C. A. Hartzler, father of the groom, officiating. May God's blessings be upon this union, and make them a blessing.

Obituary

Bodkins.—Benjamin T. Bodkins was born Dec. 28, 1875; died at his home near Dry Fork, W. Va., Dec. 2, 1939; aged 63 y. 11 m. 4 d. Bro. Bodkins united with the church years ago, but for some reason did not keep his church fellowship as we would have liked to see. In his affliction he asked to renew his fellowship and expressed his peace and trust in his Saviour and said he was ready to depart. He is survived by his wife, 4 sons, and 3 daughters. Funeral services were conducted Dec. 5 from the Riverside Mennonite Church by Bro. Amos D. Heatwole. Texts, Eccl. 3:2; Heb. 9:27.

Leasure.—Melvin Ray, son of Arthur E., and Sara Brillhart Leasure, Scottdale, Pa., was born Aug. 2, 1931; died Dec. 9, 1939; aged 8 y. 4 m. 7 d. After but a few days' illness he died of toxic poisoning as a result of an attack of glandular fever. He is survived by his parents, 2 brothers, and 3 sisters. He was a faithful attendant of the Scottdale Mennonite Sunday School, and in moments of delirium he recited and sang his parts of the coming Christmas program. He will be greatly missed in the home and Sunday school and among friends. Services were held at the home and at the Scottdale Mennonite Church on Dec. 11, with the home ministers in charge. Interment in Scottdale Cemetery.

Bergey.—Larry Gene, son of Lester and Edna (Gelman) Bergey of Elroy, Pa., was born Nov. 19, 1939; died the same day at the Elm Terrace Hospital at Lansdale, Pa. Although everything was done for the child, we feel it was God's will that the little flower budded on earth, but to bloom more fair in heaven. Services Nov. 21 at Rockhill Mennonite Cemetery. Surviving, in addition to the parents, are the maternal grandparents (Mr. and Mrs. A. Lincoln Gehman of Sellersville) and the paternal grandparents (Mr. and Mrs. Howard Bergey of Elroy).

"Only a baby's life—
Brief as a perfumed kiss;
So fleet it goes, but our Father knows,
We are nearer to Him for this."
—Sadly missed by the parents.

Landis.—Hettie G., daughter of John S. and the late Fannie (Gamber) Heller, was born in Lancaster Co., Pa., Oct. 4, 1884; died Nov. 25, 1939, after several months' illness. On Nov. 7, 1906, she was married to John L. Landis. She was a faithful member of the Mennonite Church from her girlhood and was of a kindly disposition and won many friends. She is survived by her loving husband, aged father, and 4 sisters. Funeral services were held Nov. 28 at the home by Bro. D. N. Gish, and at the Millersville Mennonite Church by Bros. Jacob Hess and Christian K. Lehman. Text, Rev. 21:4. Interment in the adjoining cemetery.

"To a richer world than ours,
Clearer sight and wider powers;
To a life that knows no scorn,
She has gone for whom we mourn."

Kaufman.—Elsie Drange Kaufman was born in Chicago, July 2, 1886; died Nov. 13, 1939, aged 53 y. 4 m. 11 d. When still quite young she accepted Christ as her Saviour and united with the Mennonite Church of which she was a faithful member until her death. She was one of the first converts of the Mennonite Home Mission, Chicago. She served as a missionary to India, including furloughs, from 1908 until 1935. The day before New Year's Day of 1936 she suffered a stroke which left her an invalid. She did not have long to wait after her third stroke on the morning of Nov. 13, 1939, for she peacefully fell asleep in Jesus the same evening. In 1909 she was united in marriage to Bro. J. N. Kaufman who survives her. She is also survived by her 3 children (Russell, Paul, and Kathryn), and by her 2 grandchildren. Funeral services were conducted in the Pleasant Hill Mennonite Church near Peoria, Ill. Interment in the Harmony Cemetery. Brethren Ezra Yordy, Geo. Troyer, and Ernest Miller had charge of the services, the latter preaching the sermon.

Good.—Magdalena, daughter of the late Daniel and Elizabeth (Carpenter) Nolt, widow of the late Samuel Z. Good of near New Holland, Pa., was born March 19, 1862; died Nov. 27, 1939; aged 77 y. 8 m. 8 d. She was a faithful member of the Weaverland Conference Mennonite Church for many years. She was born near New Holland. She is survived by the following children: Daniel N. and Christian N. Good of New Holland; Mary, wife of Noah N. Martin, of Ephrata; Lizzie, wife of Henry H. Good of Ephrata; Anna, wife of David M. Reiff of New Holland. She is also survived by 3 sisters, 21 grandchildren, and 11 great-grandchildren. Funeral services Dec. 1, at the house by Bro. Moses Horning, followed at the Groffdale (frame) Mennonite Church by Bros. Joseph Hostetter and Frank Horst, and at the grave by Bro. Abe Hoover. Text, Rev. 21:4.

"Grandmother, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on that peaceful shore."

By a granddaughter.

Moser.—Fanny, daughter of the late John and Anna (Tchantz) Lehman, was born in Wayne County, Ohio, Oct. 21, 1864; died Nov. 30, 1939;

aged 75 y. 1 m. 9 d. On April 7, 1882, she was baptized and received into the Sonnenberg Mennonite Church, remaining a faithful member until death, always attending church services as long as her health permitted. On March 19, 1885 she was united in marriage with Jacob Moser. They were privileged for almost 55 years to share the joys and sorrows of life together. She leaves to mourn her departure her husband (Minister Jacob Moser of Kidron), 6 children (Mrs. Noah Sommer, John F. Moser, Mrs. Menno Gerber, Mrs. John Kratzer, and Jacob N. Moser of the home community, and Mrs. Daniel Kratzer of Canton), 31 grandchildren, 3 great-grandchildren, 4 brothers, 3 sisters, and many other relatives and friends. One brother, 1 sister, and 5 grandchildren preceded her in death. Funeral services were held at the Sonnenberg Church, conducted by Bro. Louis Amstutz and Bro. Jacob Neuenschwander. Text, Psa. 90:10. Interment in adjoining cemetery.

Neff.—Catherine, daughter of Moses and Susan Hostetter, was born July 25, 1854, at Sugar-creek, Ohio; died at her home Dec. 6, 1939; aged 85 y. 4 m. 11 d. She was married to Cornelius Neff in 1876. To this union were born 3 sons and 1 daughter. Her husband and 1 daughter (Minnie) preceded her in death. Those left to mourn her passing are her 3 sons (Henry and Edwin of Comins, John of Shanesville, O.), 1 sister (Mrs. Amanda Troyer of Amboy, Ind.), and 3 brothers (Jacob of Sugar-creek, O.; Emanuel of Middlefield, O.; William of Mio, Mich.). Four sisters and 2 brothers preceded her in death. She also leaves 8 grandchildren, and many other relatives and friends. She accepted Christ in her youth and remained faithful to her vow until she was called home. She was bedfast for nearly five months, but bore her sickness with patience. She lived near Sugar-creek, O., until a few years after the death of her husband. Then with her family she moved to Comins, Mich., where they lived the past 35 years. She always filled her place in the home and community, and will be missed by everyone. Funeral services were held Dec. 9, with home ministers in charge. Text, 1 Pet. 1:3, 4. Burial in Fairview Cemetery.

Bare.—John L., son of the late Wayne and Mary (Landis) Bare, was born Feb. 10, 1850; died at his home in Bareville, Pa., Nov. 27, 1939; aged 89 y. 9 m. 27 d. Death was caused by complications. Early in life he accepted Christ as his Saviour and united with the Stumptown Mennonite Church, remaining a faithful member. He was first married to Mary S. Rohrer Nov. 15, 1874. To this union 3 sons and 2 daughters were born (Mrs. David Weaver, Lancaster; John R., Monterey; Martin R., Witmer; and Mary R. at home). His wife and 1 son (Clayton R.) preceded him in death. His second marriage was to Barbara S. Rohrer, Dec. 13, 1887. To this union an infant was born. Surviving are his wife, 2 sons, 2 daughters, 16 grandchildren, 27 great-grandchildren; also 3 sisters and 1 brother (Mrs. Sarah Kurtz, Mrs. Emma Rohrer, Mrs. Ida Rohrer of Lancaster, Wayne L. of Eden). It was 56 years on the date that his former companion was laid to rest. The funeral was held Nov. 29 at the home by Elmer G. Martin and at Stumptown Church conducted by David L. Landis. Text, 11 Tim. 4:6, 8. Interment in adjoining cemetery.

"Silent is the voice of Father,
Vacant always is his chair;
And how sad the room without him,
For there is no father there."

Wenger.—Amos C., son of Levi and Sadie Wenger, was born Sept. 9, 1885. After an illness of one month he died Oct. 20, 1939; aged 54 y. 1 m. 11 d. He was an active member of St. John's Church, United Brethren in Christ, Paradise. During the pastorate of E. J. Renshaw he was converted and from the beginning of his Christian life took an active part in the work of the church of his choice. He served as a steward of the church for some years, also was

a trustee of the church for six years. He served as class leader in the prayer meeting for 15 yrs. He taught the men's Bible class for 16 yrs., also a rural mail carrier for the past 18 yrs. On Jan. 21, 1909, he was united in marriage to Lydia Lichty. He is survived by his wife and an adopted daughter (Mrs. Lester Myers), his mother, 4 sisters (Mrs. Maggie Kreider, Mrs. Catherine Kreider, Mrs. Mary Groff and Sarah at home), and 1 brother (Christian Wenger). He was preceded in death by his father, a brother (Oliver Wenger) and a sister. Funeral services were held in St. John's Church, conducted by C. A. Snively. Text, Acts 24:15. Interment in adjoining cemetery.

"The call was sudden, the shock severe.
We little thought that his end was near;
And only those who have lost can tell
The loss of a loved one without farewell."
By a friend.

Souder.—Harvey A., son of Pre. Mahlon and Lizzie Souder (deceased), was born near Sellersville, Pa., Feb. 26, 1891; died at his late residence (adjoining the farm where he was born) Nov. 11, 1939; aged 48 y. 8 m. 15 d. He was bedfast 5 months. On March 30, 1912, he was married to Bessie Freed. This union was blessed with 4 children. He is survived by his companion and 4 children (Paul, Ruth, Eva and Marie) all at home; also 2 brothers and a sister (Pre. Edwin A. Souder, Telford, Pa.; Erwin A. of Philadelphia; and Hannah, wife of A. Lincoln Gehman of Sellersville). Three sisters and 2 brothers preceded him in death. He was very active in church and Sunday school work, being a trustee of the Rockhill Church (of which he was a member from his youth), also secretary of the Sunday school and a member of the Cemetery Committee. He was always interested in the spiritual welfare of the Church. Funeral services were held at the home Nov. 15. Services were conducted by Bro. Isaac F. Detweiler and at the Rockhill Mennonite Church by Bros. Jacob Clemens and Alfred Detweiler. Text, Psa. 55:22. Interment in the adjoining cemetery.

"Sweetly rest, dear brother,
With loved ones gone before;
May we all prepare to meet you
On yonder peaceful shore."

By his sister.

Brenneman.—Alta Brenneman, was born Apr. 22, 1894; died at her home near Kalona, Iowa, Dec. 4, 1939; aged 45 y. 7 m. 12 d. On Sept. 9, 1914, she was united in marriage to Ray Brenneman. To this union 3 sons were born (Elwyn, Leland and Marvin), who with their father mourn the passing of a devoted and loving companion and mother. In her infancy she was adopted into the home of Mr. and Mrs. Edward D. Miller, who preceded her in death. In this home she was reared, grew to womanhood, and always enjoyed the love and devotion of a Christian home. In this home she was intimately associated with Cora, wife of Ben M. Miller of Kalona, and Gertrude, wife of Samuel Bender of Wellman. They together experienced the joys of childhood and youth, and the love and devotion that have bound them together all these years have always been very marked. In her youth she accepted Christ as her Saviour and united with the East Union Mennonite Church, where she always was a faithful and consistent member. Alta was of a kind and cheerful disposition, which naturally won for her many friends, always taking an active interest in the various activities of the Church. In the passing of Sister Brenneman, the family circle is broken (where she will naturally be missed most), the community loses a fine neighbor and friend, the Church a faithful servant of the Lord. Thus we humbly submit to Him who "doeth all things well." Funeral services were held at the East Union Church, with burial in the East Union Cemetery, in charge of Bros. John Y. Swartzendruber and D. J. Fisher.

Send your orders now for
FAMILY ALMANAC FOR 1940
(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

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Expenses:

Same as last year.

Christian Work:

Cottage Services, Prayer Meetings, Personal Work, Programs in congregations, etc.

Note:

Can a person enter Canada on account of war? Yes, There is no difficulty in crossing into Canada. We shall be in touch with the Immigration Officials. If you desire more information write to the Secretary—
J. B. Martin
187 W. Erb St.
Waterloo, Ontario.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves.—Knowles Shaw.

ANNOUNCEMENT

A winter Bible School will again be held at the Berea Mennonite Church, Montgomery, Ind., Jan. 16-26, 1940, two weeks work.

Course for this year includes: Exodus, Judges, Ruth, Bible Doctrine (Angels, Satan, and Temptation) Joel, Amos, Isaiah, Galatians, I Corinthians, I and II Peter, Psalms, Christian Principles (Communion, Modest Apparel), S. S. Pedagogy, N. T. Geography, Music.

Instructors.—C. C. Culp, Principal, E. P. Shrock.

Tuition.—75 cents per week, board and lodging free to visiting students.

We solicit students from other congregations, as our number is not so large.

For further information write the undersigned,

E. P. Shrock
Montgomery, Ind.*

EUROPEAN RELIEF

As the war advances in Europe, appeals come from various sources for help for the suffering. The Mennonite Relief Committee is taking steps to investigate and help in the various war-torn areas as rapidly as plans can be put into motion. Bro. M. C. Lehman is now probably in either Germany or Poland. Bro. Amos Swartzendruber will soon sail for England and France, to be joined by Bros. Hershey and Bennett to see what can be done to help refugees in France, Rumania, or any other needy places apart from the German controlled areas. In view of this we suggest that any relief offerings that are taken among our people be sent to our Mission Board treasurer, Bro. E. C. Bender, 1711 Prairie St., Elkhart, Ind., for European or General Relief. We further suggest that such offerings be taken in all our churches during this holiday season or as soon as convenient.

J. L. Horst, Sec'y Relief Committee.

The practical application of non-conformity must have a doctrinal foundation.—A. J. Metzler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 28, 1939

(Herald of Truth
Established 1864)

No. 39

EDITORIAL

"Arise, shine, for thy Light is come."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We are for peace, not for war; not merely because peace is so much better than war, but especially because it is taught, promulgated, and enjoined upon believers by Jesus Christ the Prince of Peace. "The weapons of our warfare are not carnal, but mighty through God." "They that take the sword shall perish with the sword."

The sunshine of heaven brightens the path of peace. When our Saviour came to earth the heavenly host sang, "Glory to God in the highest, and on earth peace, good will to men." Glory to God and peace on earth are inseparable companions. Where strife enters the glory of God departs. "Let us therefore follow after the things which make for peace; and things wherewith one may edify another."

The Bible gives us abundant instructions on how to maintain peace with God and man. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." "Follow peace with all men, and holiness, without which no man shall see the Lord." "If thine enemy hunger, feed him; if he thirst, give him drink." "Pray for them which despitefully use you and persecute you." "Dearly beloved, avenge not yourselves, but rather give place unto wrath." "Be not overcome of evil, but overcome evil with good."

Bro. G. J. Lapp, missionary on furlough from India, favors our readers with a number of articles, one of which appears in this number of the Gospel Herald. We are expecting a number of

other articles from his versatile pen, perhaps dozens of them (but not in a series under one general head) which will appear in these columns from time to time, until the supply is exhausted. So far these articles are short, concise, pointed, timely, live material, of a length which makes them readable by the greatest number of readers. We believe that these articles will be widely read; as well as many other edifying messages appearing in these columns from time to time.

Bishop J. K. Bixler.—Another one of our well known Church leaders has been called from time to eternity. Bro. J. K. Bixler of Elkhart, Ind., for many years an active Mennonite minister, evangelist, and bishop; at different times a moderator of conferences and member of important committees; answered the heavenly summons and was buried on Friday of last week. Besides other positions filled in an acceptable way, he served for many years as a member of our Publishing Committee, being relieved at the last meeting of the Board because of failing health. May the comforting grace of God abide with the bereaved.

The Spirit of Christmas.—As this paper is to reach the eye of the reader some time between Christmas and New Year, the subject of this editorial is in order. When we speak of "the Spirit of Christmas" we may mean one of two things: (1) the spirit in which the world goes about desecrating this week of holidays: reveling, surfeiting, capitalizing other people's pleasures. (2) The spirit in which it was observed the first Christmas day, and in which it ought to be observed today: "good tidings of great joy;" singing "glory to God in the highest;" worshiping the Infant King, now at the right hand of the Father. In these things let us march with a joyous, worshipful throng of followers of the Prince of Peace, not with a hilarious, frivolous world.

Going Home.—One of our aged ministers, now past eighty, in a recent letter had this to say: "I have preached more funerals this year than I ever did in any one year before." You who have been reading the death notices appearing in this periodical from week to week, have probably noticed that an unusual amount of space has been devoted to this during the present year. The old edict, "Dust thou art, and unto dust shalt thou return," is going into fulfillment. It is God's reminder to humanity that "This world is not our home." The patriarchs of old sought "a city which hath foundations, whose builder and maker is God." As "strangers and pilgrims" in this dark and sinful world, the people of God are still traveling towards that city. "Strangers and pilgrims" here, they are traveling in the direction of the New Jerusalem, their eternal home. Paul in prison, realizing that he was standing on the brink of eternity, looked across the silent river just ahead, and triumphantly exclaimed, "Henceforth there is laid up for me a crown of righteousness... and for all them also that love his appearing." We are going home. "Precious in the sight of the Lord is the death of his saints."

New Year.—In a few more days we will begin to write "1940." It seems but a few days since we entered the year that is just about to close, but during this time many events have taken place. Many who wrote Jan. 1, 1939, will never write Dec. 31, 1939, for the Lord has called them from time to eternity. Among these are a number of our ministers, several of them of Church-wide prominence and usefulness. The opening of the year found war raging in Spain and in China and threatened in a number of other countries, while the close of the year finds the leading nations of the globe in an armed camp, some fighting and others ready to fight upon what they consider sufficient provocation.

But it is the year ahead, rather than the year just closing, that should receive most consideration. In the language of Pontius Pilate, "What I have written, I have written." The only use we have for the past is to profit by our mistakes and by the grace of God avoid them in the future; to continue what is good, and discontinue what is bad.

The new year begins four days after this paper reaches most of our homes. Some of us may never see it; but if we do, let us remember that it lies before us as a paper of pure white upon which

we may write what we will. So far as we are responsible, we may make 1940 a record of "righteousness and true holiness," or a record of sin and iniquity. What we expect the record of the Gospel Herald to be during 1940, will appear in these columns next week, the Lord willing.

In the meantime, this is the time for each of us to rectify whatever flaws or shortcomings there may have been in our records of the past. In all things, let this be our motto: "Cleave to that which is good."

MEDITATIONS ON THE FIRST CHRISTMAS

By J. D. Mininger

(This message has recently appeared in tract form; but as we are still in the Christmas season, and the message is a very live one, we are giving our readers another opportunity to read and to meditate upon it.—Editor.)

Text: And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10, 11).

As we meditate upon the first Christmas, the following are among the precious truths that come into our minds:

Christ in Prophecy

Although Washington and Lincoln are outstanding men in history, who ever read anything about them before they were born? Yet holy men of God prophesied in detail the manner and the place of the birth of Jesus Christ centuries before He was born. One of the many undeniable proofs that the Christ of Bethlehem is the Messiah of the Old Testament is the fulfillment of these prophecies.

Mary and Gabriel

"Be it unto me according to thy word" (Luke 1:38). What a beautiful example of faith! Here Gabriel the God-sent messenger (Luke 1:26) assured Mary that she was to be honored of God as no other woman ever was. Though humanly unbelievable that she should be thus honored of God, she replied by saying, "Be it unto me according to thy word." To thus take God at His word honors Him. That is what Paul did when he said, "I believe God that it shall be even as it was told me" (Acts 27:25). Let us believe God although men should prove untrue (Rom. 3:2), and thus "pave the way before us with the promises of God."

Mary and the Holy Ghost

"The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke 1:33). "She was found with child of the Holy Ghost" (Matt. 1:18). "That

which is conceived in her is of the Holy Ghost" (Matt. 1:20). These scriptures clearly show that Jesus Christ was born of the virgin Mary without an earthly father, but conceived of the Holy Ghost.

When the Shepherds Received a Revelation from the Glory World

"And there were in the same country shepherds abiding in the fields keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them" (Luke 2:8, 9). It is noticeable here that this heavenly revelation was not given to the D. D.'s and LL. D.'s of that day, but to the shepherds who were busy with a humble task. It is true today that "the secret of the Lord is with them that fear him." "Unto the upright there arises light in the darkness" (Psa. 112:4).

A Saviour Born

"For unto you is born... a SAVIOUR." "Thou shalt call his name Jesus, for he shall SAVE his people from their sins." Since the day of Eve's transgression, the world's greatest need had been a Saviour. This need is gloriously met in the person of Jesus Christ.

A King in a Manger

"And she laid him in a manger because there was no room for them in the inn" (Luke 2:7). This earth was created by Him and for Him. In heaven He was used to the worship of angels and saints, but here there is "no room." How unutterably sad! How true a picture of world conditions today! Too many instances of Christmas without Christ. Time and room for sin, self, and luxuries, but Christ crowded out.

A Hallelujah Chorus in the Skies

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on earth peace, good will toward men" (Luke 2:13, 14). This is one of the many suggestions in the Word of God that there will be an abundance of soul-satisfying music in the Glory World.

Seeking Jesus

"There came wise men from the East... saying, Where is he that is born king of the Jews?" These men were rightly called "wise men." That person is wise today who whole-heartedly seeks the Lord. He will be found of such. "He is a rewarder of them that diligently seek him" (Heb. 11:6). There is such a thing as having found Him and losing Him again; such a thing as supposing He is with us, but in reality is not.

To "Us"

"For unto you is born a Saviour." A woman in a certain hospital relinquished all claim to her babe. It was born unto her; it had a right to her heart, her affection, her care, her home; but she got rid of it. This Christ-child is born to us. We cannot wash our hands in innocence and say, "We have nothing to do with Him." What shall we do with Christ that is born unto us? Upon our answer to that question depends what He will do with us.

The Shepherds as God-glorifying Missionaries

"And when they had seen it, they made known abroad the saying which was told them concerning this child" (Luke 2:17). "And the shepherds returned, praising and glorifying God." Like Peter and John, they could not keep the good news to themselves. "We cannot but speak the things which we have both seen and heard."

The Guiding Star

"And lo the star which they saw in the East went before them, till it came and stood over where the young child was" (Matt. 2:9). Like this star, the Word of God points us to the Lord Jesus. Are we following it?

When Joy Overflowed

"When they saw the star, they rejoiced with exceeding great joy."

They rejoiced.

They rejoiced with joy.

They rejoiced with great joy.

They rejoiced with exceeding great joy.

True Christianity is always accompanied with fullness of joy. When Christ was born, Simeon rejoiced, Anna rejoiced, Mary rejoiced, the wise men rejoiced, the shepherds rejoiced, the multitudes of the heavenly host rejoiced by singing praises to God. When Christ is born in the heart of an individual to day, the angels in heaven rejoice, saints rejoice, and the redeemed sinner rejoices.

The Ministry of Angels

is very conspicuous in connection with our Saviour's birth. An angel (Gabriel) came to Mary as previously stated. An angel spake to Joseph. Matt. 1:24. An angel appeared to Joseph in a dream. Matt. 2:13. An angel brought the message to the shepherds. Luke 2:10. "Ar

they not all ministering spirits sent forth to minister for them which shall be heirs of salvation?" (Heb. 1:14).

Worshipping Christ the New-born King

"And when they were come into the house, they . . . fell down and worshiped him" (Matt. 2:11). To worship God is to adore Him for what He is, rather than for what we expect to get from Him. These were again the wise men who did this. Obedience, service, sacrifice, and full surrender are easy after we truly worship Him.

The First Christmas Gifts

"And when they had opened their treasures they presented unto him gifts: gold and frankincense, and myrrh" (Matt. 2:11). Observe that these gifts were treasures, not salvaged goods. The gift He longs for today is our body which represents the sum total of our being. Then He will open His treasures to us. See Deut. 28:12.

When the Prince of Darkness Tried to Extinguish the Light of the World

"Herod was troubled and all Jerusalem with him" (Matt. 3:3). "Herod slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under" (Matt. 2:16). Not only did Satan work through Herod to try to kill Jesus Christ, but today he plots the downfall of every human child. What a challenge to present-day parents who too often are asleep on their job as such.

Not Only in Bethlehem

Suppose Christ had not been born. What then? This world would be a cesspool of iniquity, hopelessly and eternally lost. Suppose He is not born in your heart? What then?

"Though Christ in Bethlehem,
Ten thousand times be born,
If He be not born in thee,
Thy soul is still forlorn."

Coming Again

"I will come again." The next time He will come, not as a babe to be crowded into a manger; not as a lamb to be stricken, smitten, and slaughtered; but as a King, exercising His rightful authority as the Son of God. Then the wicked shall say to the mountains and rocks, "Fall on us and hide us . . ." (Rev. 6:16) but the righteous shall "ever be with the Lord." May the latter be our happy portion.

Kansas City, Kans.

THE PARABLE OF THE LEAVEN

By H. K. Martin

For the Gospel Herald.

Jesus said, "The kingdom of heaven is like unto leaven." While in the Mosaic Law the use of leaven was generally forbidden, it was required in two instances; at the feast of Pentecost (according to Lev. 23:17) and at the praise offering (according to Lev. 7:13). Ap-

parently the leaven bread was eaten by the priests and not burned upon the altar. Since acceptable sacrifices involved purity and perfection, leaven (a product of fermentation lacking in purity) was forbidden, and only perfect animals were acceptable. Thus the best in sacrifice expressed the highest human devotion.

Leaven has a penetrating power. When mixed with other ingredients it diffuses itself through the entire mass. Yeast is mixed with dough to cause it to rise, become lighter and thereby serve a helpful purpose in bread making. Baking powders serve similar useful purposes. As light penetrates darkness, so leaven has the power to permeate, penetrate, pervade, or pass through.

Jesus said, "The kingdom of heaven is like unto leaven." What more or less did He mean than that **THE KINGDOM OF HEAVEN HAS THE POWER TO PERMEATE, PERVADE, OR TO PASS THROUGH THAT WITH WHICH IT COMES IN CONTACT?** Surely the "kingdom of heaven" has a permeating, diffusing power or influence as it is brought to man. Is not the kingdom of heaven like leaven in its power to diffuse itself throughout the world and to permeate all things? Can not the influence of heaven be seen in much that pertains to life here below? As pity penetrates the heart, so virtue penetrates the inward being.

In the parable Jesus further spoke of the woman hiding the leaven in the meal. What otherwise could be expected but that ingredients on being mixed become hid in the whole? Was it not the proper thing for the woman to mix the leaven and the meal? How otherwise could she have done her baking? Paul in Col. 3:3 says, "Your life is hid with Christ in God." Of what significance is this hiding except that self and selfish ways are eliminated as the kingdom of heaven leavens our lives?

Then, too, woman can play a part in this all-important work.

In Matt. 16:12 Jesus warned the disciples to beware (not of the leaven of bread, but) of the doctrine of the Pharisees. This doctrine of the Pharisees Jesus calls leaven and by Luke 12:1 He also calls it hypocrisy. This doctrine had a hypocritical leavening or permeating influence and was followed by many Jews. In John 7:16 Jesus said, "My doctrine is not mine, but his that sent me." His doctrine astonished many, spread throughout the land, permeated the lives of the apostles and other disciples, and has had its leavening influence down through the ages.

Is not then this parable of the leaven figurative language picturing the **GROWTH and EXPANSION OF THE KINGDOM?** In II Pet. 3:18 Peter urges growth in grace and the knowledge of our Lord. Paul in Eph. 4:13 speaks of coming into the knowledge of the Son of God unto a perfect

man, of the stature of Christ; and further of growing up into Him. Is there a growth of the Kingdom? He that hath clean hands shall be stronger and stronger. Job 17:9. "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:8). "We . . . beholding . . . the glory of the Lord, are changed into the same image" (II Cor. 3:18). The leaven of the kingdom of heaven is at work among men. "With open face" is man's preparation. By "the Spirit of the Lord" He leaveneth.

In Phil. 1:9-11 Paul speaks of love abounding more and more in knowledge and judgment leading to excellence, sincerity, and being filled with the fruits of righteousness which are by Jesus Christ. Is not Paul here praying for the growth and expansion of the kingdom of heaven? And does he not here refer to that growth as by Jesus Christ—by His permeating influence in the lives of men? In II Pet. 1:4 Peter speaks of precious promises, of being partakers of the divine nature, and of escaping the corruption that is in the world. Then too in verses 5, 6, and 7 he gives the progressive steps of this growth in spirituality and the knowledge of our Lord. The evidence from Peter here points to growth and expansion of the Kingdom of God.

Jesus said, "The kingdom of heaven is like unto leaven." A seed of true love tends to grow, prove its presence, spread its influence, and accomplish that to which it was sent.

Goodville, Pa.

OUR NONRESISTANT ATTITUDE TOWARD LABOR UNIONS

By Clarence E. Lutz

For the Gospel Herald.

I noticed an article, by a well meaning brother with reference to our testimony toward labor unions and articles manufactured by union-controlled shops. The article may leave a wrong impression upon Christians as to our attitude toward labor unions. We need to be careful that we do not engage in the very thing we denounce.

As Christians we can not belong to such organizations because of the principles which they uphold which are contrary to the Scriptures. On the other hand, we need to live out these principles of Scripture in our daily lives; if they are to have any meaning to us and to others. The nonresistant principles as found in Matt. 5:39-48; Rom. 12:17-21; Eph. 4:31, 32 teach us not to resist, but to be kind, courteous, and conscientious. In other words, we will suffer wrong rather than resist wrong.

Labor unions resort to some of the following methods to gain their point, boycotts, picketing, coercive measures, and strikes. These practices can not be engaged in by Christians, according to the Scriptural standards of nonresist-

ance: either with them or against them.

May we endeavor to at all times follow the principles of Scripture, and be led by the Holy Spirit in the paths of peace and good will to all men. May our lives be such that God's Word may be followed, the cause of Christ magnified, and the truth of I Pet. 2:12 be manifest. "Having your conversation (walk) honest among the Gentiles: that whereas they speak against you as evil-doers, they may be your good works, which they shall behold, glorify God in the day of visitation."

Elizabethtown, Pa.

THE SECOND COMING OF CHRIST

By Norman Baer

For the Gospel Herald.

Are we as Christians aware of the fact that our Lord and Saviour whom we worship here on this earth is coming again? This should be a deep concern of every living Christian today. It tells us in Acts 1:11 that He is coming in like manner as the men of Galilee had seen Him go in the clouds of glory. In I Thess. 4:16-18 we have these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

There are other Scriptures in the Bible that tell us of His second coming. There should be no question or doubt in our minds of this event. What should concern us most is that we be ready for His coming. We should not only be satisfied with that, but we should tell every unsaved person we know about Christ's second coming, so they too can accept Him as their Saviour and be ready to meet Him in the air. For it will be a sad moment for those left behind.

I fear sometimes that our ministers do not preach enough on this important subject. We go along the highways; we see signs. On one side is printed "Jesus is soon coming;" on the other side, "Prepare to meet God." This is very good; but I think we could hear more sermons on the second coming of Christ. It is something we need to hear in this day and age, for the signs of the times point in that direction.

The Bible tells us to watch, for at a time we think not Jesus may come. Dear brother and sister, this is part of the Bible. To believe the whole Bible we have to believe this. I pray God that the time of this event be not far off, and that we all may be ready to meet Him when He comes.

Maugansville, Md.

WHITHER HAVE YE MADE A ROAD TODAY?

First of all, what is a road? The dictionary makes this comment: "Any course followed in a journey, a path, any way advancing." Our best commentary, the Bible, describes two ways and tells where each ends. "Broad is the way, that leadeth to destruction... and narrow is the way, which leadeth unto life." We see from the above, therefore, that a road is one of three things: a way, a path, or a course; and we see that a road has an end.

Traveler along the highway of life, as you sit tonight in contemplation of the day's happenings, I ask you whither have you made a road today?

"To every man there openeth a high way
and a low,
And every man decideth the way his soul
shall go."

Over which of these two paths have your feet carried you this day? Here is a question which may help you to decide. Were there many traveling on the way with you? Recall the little path of your schooldays which someone started across the lot? It wasn't long before four or more of you could walk abreast. Many feet make a broad path. Did your feet take you this day over a way of your own choosing?

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Or did you hear the voice of your heavenly Father directing you to the way which leadeth unto life? That narrow little path which so few travel? Did you hear Him say, "This is the way; walk ye in it?"

Were you beset with hardships along the path today? Listen to this: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Have you been discouraged along the road today? I beg you again to listen to these words of comfort: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

I have been out in a mountain with a guide. How wearisome the trip became! Hot, hot! How parched my throat! When it seemed impossible to stand the dust and heat another moment, the guide thrust aside the tangled underbrush disclosing a slightly traveled little path. At the end of the path was a cold, bubbling spring. Tired, discouraged traveler, your Guide knows all the places of refreshment along the narrow way. Were you traveling on that road today?

"When my heart is faint He makes me
strong,
And He bears my burden all day long;
I am singing now a glad, new song,
On the long, long road with Jesus."

It may be your feet have stumbled today. Look up! Look up! Take fast hold of this comforting thought: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

It may be your feet have strayed from the way today. Look up! Again I bid you look up! He will give you a precious pillow on which you may rest your head tonight. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Why do we enjoy our highways today? Because pioneers blazed the trails. Had you thought that One had to blaze the narrow way? For that One it was a thorny way. But because of what He did, the narrow way is plain in spite of its ruggedness. Scattered here and there along the way are roses for the enjoyment of all who travel thereon. The One who blazed the narrow way received His reward long since. He is now seated at the right hand of His Father in heaven, waiting to welcome travelers as they come to the end of the way. There is a reward for all those who are willing to follow the trail blazed by that One. We have God's promise to that effect: "If we suffer, we shall also reign with him."

Does God care when hardships beset? when discouragements come? when feet stumble? When feet stray, weary, discouraged, stumbling, straying traveler, this is all part of an infinite plan. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

"He leadeth me, O blessed thought,
O words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

—Sel. by Peter Zehr.

"PEACE, BE STILL"

By E. R. W.

For the Gospel Herald.

Even the wind and the sea obey Him.—Mark 4:41.

When Christ was here upon this earth,
His calling to fulfill,
A storm arose as they went forth;
He uttered, "Peace, be still."

His men beloved were sore afraid,
As wind and wave rose high;
They came and told Him where He lay,
That they would surely die.

These words are sacred to us still,
When waves and billows roll
Upon life's sea, and hearts are chill;
He whispers to our soul,

"Why do you fear? Why have no faith,
My child, I'm with thee still."
He calms the storm within our hearts
And whispers, "Peace, be still."

Elmira, Ont.

I am glad I belong to a church that believes in nonconformity in business, in social life and in attire.—S. E. Allgyer.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

LETTER FROM EAST AFRICA

Bumangi

September 19, 1939

Dear Friends:—Sister Elma Hersherberger is spending a short time with us in place of going to Kenya, as she had formerly planned. We are very happy to have her with us and much appreciate the fellowship of another missionary on the station.

She gladly consented to keep the children the past two Saturday mornings while Jona Itine, Bro. Shenk, and I went out to visit villages and to invite folks in for Sunday services. We want to tell you about a few of those visits.

As we drew near to our former milk man's village we heard a great deal of loud talking, but when we arrived all seemed quite peaceful. A number of men were building a new house. Only one woman and her daughter were there. The others had gone to hunt for some lost goats. Two of the men had been Catechumens at one time. One of them had seemed quite interested, but now neither of them come to the mission. Another man was a Mohammedan. The men spoke with the builders for some time.

At the next village we met two young men coming out the entrance. They seemed somewhat embarrassed, as they too had been Catechumens but now are seldom seen at the mission. Some of the time they are away working at a mine. They didn't seem very anxious for us to enter the village, and told us that the old people are worshipping their gods. However, when we told them that we wanted to enter they led the way. These young men's wives came to greet us first, and then the old man of the village and some of his wives and friends came from another house. Soon quite a little group had gathered. They brought us chairs to sit on. Bro. Shenk told them that we wanted to speak to them from the Word of God. Someone said that it would be better to sit in the shade. We all moved back of a cactus hedge where it was quite pleasant and shady. Upon persuasion a few more stragglers came from the house where most of them had been. Bro. Shenk and Jona both brought messages. The audience was quite attentive, and some of them promised to come to church the next day. A small dog lay near by, that evidently was sick, because a string with a small piece of carved wood attached was tied around his neck. Upon being asked why his friends had gath-

ered, the old man said it was because he was ill. Two of the women wore broad beaded belts. This is a sign that they can drink very much beer. It is a sign of honor, and they are very much respected. One of these women has three small sons, two of whom come to school. After we left Jona told us that they had been drinking beer in the house. We believe that after hearing the Gospel message they were not able to return to their beer with as light hearts as before.

Last Saturday someone gave us peanuts. After that Bro. Shenk would give the children and sometimes older folks a few peanuts. At one village there were a number of small children. We were rather doubtful about their eating peanuts, but Jona told us that if they have teeth they eat them. One child of two was very much afraid, and crying loudly refused to come. Finally, when he saw the other children eating peanuts, he walked over to Bro. Shenk and started to take them out of his hand. He even stooped and picked up a few that fell. All the while his little limbs were trembling like a leaf. He was afraid to walk away, but finally gathered up courage to go to an old lady. This village too was the home of Catechumens who have become cold and disinterested. They have rejected the Lord because they are not willing to leave the paths of sin.

We ask that you who have found joy and peace in surrendering all to Him who died that we might live, will join us in praying for the souls chained in sin at Bumangi.

In Christian fellowship,
Alta B. Shenk.

SPECIAL MEETINGS

New Wilmington, Pa.

A very inspiring farewell meeting was held at Maple Grove Church, New Wilmington, Pa., Nov. 26, 2:30 P. M., for Bro. and Sister Eshelman who are now on the way to Africa. Nearly 300 people were present.

Bro. A. J. Steiner of North Lima, Ohio, brought forth the missionary sermon which was very encouraging and helpful to all. Sister Minnie Kanagy, who is at home on furlough from India, gave a very interesting talk on the work being carried on in India.

Then Sister Eshelman gave a talk on how the Lord had called them and led in their preparation for their work in Africa.

Bro. Eshelman gave the farewell address which will long be remembered. May we remember them daily in our prayers, that they might be used in a mighty way to gather lost souls into His Kingdom.

Dec. 20, 1939. By the Moderator.

Hannibal, Mo.

Report of the Bible Conference held at the Mennonite Gospel Mission, Dec. 3-10, 1939.

Organization.—Mod., Ephraim Miller; Chor., Albert Buckwalter, Hesston, Kans.; Secy., Edna King, Ruth Green.

Program and Speakers.—The Mission of the Church in the World, N. E. Kauffman; What it Means to be a Member of the Church, Ira Buckwalter; The Authority of the Church, J. M. Kreider; The Church and the World, H. R. Buckwalter; Marks of True Sheep, N.

E. Kauffman; The Church and the State, H. R. Buckwalter; The Church and the Home, J. M. Kreider; How God Speaks to Men, Earl Buckwalter; The Interpretation of the Scriptures, N. E. Kauffman; The Relation of the Old and New Testaments, Amos Gingerich; Adorning the Doctrine of God, Earl Buckwalter; Manifestations of the Spirit, N. E. Kauffman; The Spirit Filled Life, Amos Gingerich; Safeguarding our Children, Earl Buckwalter; Overcoming Social Evils, Amos Gingerich; Signs of the Times, Earl Buckwalter; The Hope of the Future, Amos Gingerich; "Behold I Have set before Thee an Open Door," Earl Buckwalter; Opportunities for Service, the young people; The Power to Serve, Earl Buckwalter; The Importance of Making Right Decisions, J. M. Yoder.

The quartet from Hesston College was enjoyed by all. They were Samuel Janzen, Albert Buckwalter, Eldon Risser, and Daniel Kauffman.

Thoughts Presented.—The primary mission of the Church is that of telling the good news to every creature. Since the Church is an organization divinely ruled, the members within this organization can live as God intended His children to live. Christ is the Head of the Church (Eph. 5:23). The world has liberty with license. Jesus knows His true sheep and they know Him. Rulers are servants of God. The Christian home is a place where Christ is always present. God speaks to men today through other men, through their conscience, and by His Word. No natural man can interpret the Scriptures, but the Holy Spirit is able to make us wise up to what is written, and not beyond. Old Testament Scriptures fit the New Testament and are quoted and explained in it, with one plan of salvation from beginning to end. Adorning the doctrine of God is obeying it, and putting it into form so it can be seen of men. The Holy Spirit is ours if we are Christians, and he manifests Himself in us in accordance with the Scriptures.

The life that is full of self can not be Spirit-filled, the life that is Spirit-filled can not be full of self. If the law holds us responsible for the physical welfare of the child, how much more should we be held accountable for his spiritual welfare? The first and best and only way is to live a life of faith and trust in God. The advance of civilization in the past one hundred years is a definite sign of the Lord's return. On the authority of God's Word we have a right to hope. The door of salvation, through Jesus, must be entered before we can enter the door of faith, or the door of service. A fully surrendered life will give us power in service, but we can accomplish nothing unless we have power with God for men, and power with men for God.

Secretaries,
Edna King, Ruth Green.

East Petersburg, Pa.

Report of the all-day Bible Instruction Meeting held Saturday evening and all day Sunday, Nov. 23, 24, 1939, at the East Petersburg Mennonite Church.

Organization.—Mod., Henry Keener; Chors., Irvin Denlinger, Benj. F. Weaver; Secy., Robert Stetter.

Program and Speakers.—(Saturday evening) Devotion, Henry Lutz; Book Study in Jude, Simon Bucher; Sermon (John 10:27, 28), Parke Book. (Sunday morning) Sunday School Lesson, Simon Bucher; Keeping Gospel Standards for Teaching in the Midst of Modern Biblical Criticism, Parke Book. (Sunday afternoon) Devotion, Daniel Dupler; Book Study in Jude (continued), Simon Bucher; Nonresistance in the History of the Church, Parke Book. (Sunday evening) Devotion, Walter Oberholtzer; Nonconformity, Parke Book; Sermon, Simon Bucher.

Thoughts Gleaned.—Book of Jude was compared with the second chapter of II Peter. Verse 3 was given as the golden text (Continued on page 829)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

EVENING STILLNESS

Lina Z. Ressler

For the Gospel Herald.

The toil of the day is ended,
My weary heart seeks its rest;
The Shepherd His sheep has tended,
My heart is supremely blest.

I'm safe in His blessed keeping,
My glad heart in quiet sings;
While others may now be weeping,
I'm resting beneath His wings.

So all of my life flows onward,
I joy in His constant care;
I'm trusting Him, upward, onward,
For now in His rest I share.
Scottsdale, Pa.

THE PURITY OF LITTLE GIRLS

Annie was helping Mrs. Burnett with the children's spring and summer clothes. She had sewed with her two weeks in the fall and had been so industrious and so clever with her needle that Mrs. Burnett had engaged her long ahead of time for the spring sewing. A friend had told her of the young seamstress, and something of her life. Annie was an inmate of the Crittenton Home, and though her baby was three years old now, she still stayed on, being a great help to the matron in the sewing room of the institution. And because she was a quiet, well behaved girl she was allowed to work out for a week or two now and then to make a little extra money for herself and child.

Mrs. Burnett had grown very fond of Annie; the girl, she could see, was refined, well educated and had been reared in a decent home. And Annie appreciated Mrs. Burnett's kind, friendly attitude, and did the very best work she could for her. One day as they sat in the sewing room, putting the finishing touches on the little girl's gingham and linen dresses, Mrs. Burnett glanced out of the window at a car which had stopped at her next door neighbor's gate. "Look, Annie, there is Nina Wilson," she said. "Isn't she the loveliest thing?" A slim graceful girl was coming up the walk and both women watched her with interest until she disappeared in the house.

"Nina makes me think of a dainty rosebud, unfolding before my very eyes," said Mrs. Burnett.

"Does she live in the next house? I don't remember to have seen her before," said Annie.

"No, this is her uncle's home. Nina is the daughter of Judge Wilson who lives over on Avenue B. She is the

only child and her parents value her as if she were made of gold," said Mrs. Burnett with a smile.

"A pure and lovely girl is worth more than her weight in any earthly treasure," said Annie quietly.

"That is what Mrs. Wilson thinks, and she is the loveliest mother; my ideal of what the mother of a sweet young girl ought to be. She is interested in everything which touches Nina's life and yet is scrupulously careful as to what those things shall be. She does not forget that the girl is young and sees to it that she has a proper amount of pleasure with those of her own age. But not one bit of loose or careless behavior is allowed. There are no auto rides at night, and no gatherings of any kind without the presence of some grown person.

"How old is she?" asked Annie.

"She is sixteen, a girl's loveliest age, when she is unfolding so beautifully into womanhood. And yet, it is perhaps the most critical period of her life too, when, more than any other time, she needs the tender, watchful care of a wise mother. Oh, Mrs. Wilson has been such a lesson to me in this respect. When my own little daughters have reached Nina's age, I intend they shall be guarded in just the same way," said Mrs. Burnett.

There was a little pause, then Annie looked at Mrs. Burnett and said, "Why wait until they are budding into lovely young girlhood to bestow all that watchful care upon them, Mrs. Burnett? Why not give it to them now?"

"Why, they are nothing but children," exclaimed Mrs. Burnett in surprise. "They do not need it now; that is, not in just the same way."

"I know that is how most mothers look at it, but I also know that it is a very grave mistake," said Annie sadly. "We have a habit of looking at childhood as a time of care-free, happy innocence and forget that the devil is just as busy putting temptations into the paths of children as of grown people."

"Oh, I know children are tempted to tell stories and deceive their parents, and even to take things which do not belong to them; but surely, Annie, you can't think that the question of her virtue touches a little girl's life as it does an older one," said Mrs. Burnett.

"Perhaps not, yet I do mean that the question of a little girl's purity is often at stake," said Annie. "I believe that many a girl who falls when she is sixteen or eighteen or twenty, in spite of the tender, watchful care of her mother, would have been saved that terrible step if her mother had given her the same protecting care when she was six, or eight or ten years of age."

Mrs. Burnett looked at the young woman in silence, too much surprised to speak.

"Listen, Mrs. Burnett," said Annie, "you know that I have a little fatherless

child at the Home. But you don't know any of the particulars of my story. Painful as it is, I am going to tell you that story, hoping that it will put you on your guard about your own little girls. My mother was a good woman, but she did not see that from the time a girl begins to play with other children, every year of her life is a critical one. No, like you, she thought that the very innocence of childhood would see me safely through those early years, and then, with the dawning of young womanhood she became tenderly solicitous and on her guard. But it was too late. I had started wrong when I was eight years old."

"How terrible," cried the other woman.

"It is not necessary to conclude that I was an unusually depraved child. I wasn't, but I did have the intense curiosity about life's mysteries that other children have, and since I was allowed to play freely and for long hours at a time with little neighbor boys and girls, in the orchard, the woodlot and the large barn on my father's place, we children had ample opportunity to say and do a great many things our parents never dreamed of. And yet," said the girl, with a bitter smile, "I have heard the mothers in our neighborhood congratulate themselves that we children had such a safe place to play as father's big old barn, with its many stalls and loft full of sweet, clean hay."

Here Mrs. Burnett made a sudden motion as if to rise from her chair, and her eyes glanced uneasily out the back window toward the garage, a favorite play place for the children and their friends. But she sank back again as Annie continued her story.

"Of course, we knew we were being very bad children, but the devil whispered that it didn't make much difference what children did when they were so young; that we would not even think of such naughty things when we were older, but would be sweet and pretty and good like the grown young ladies we knew. This went on, now and then for several years. By the time I was twelve years old I began to realize it wasn't so easy to be a sweet, pure young girl as I had thought. I truly wanted to be, but the memory of those ugly things back there beat me down. I felt that I could never be like girls whose childhood had no black spots, because they had been better cared for. 'What's the use of trying to be sweet and pure now?' I asked myself, 'I am different and nothing can alter the fact. I grew reckless and you know the rest of the story.'"

The girl was weeping by this time and as she wiped the tears from her eyes she cried out, "Oh, that mothers would realize how priceless is the modesty and purity of little girlhood! If they did, they wouldn't be so careless of it or take so much for granted. They seem to think that the child's chastity is:

(Continued on page 827)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for Jan. 7, 1940.—Matt. 16: 13-28.

THE CHRISTIAN'S CONFESSION OF FAITH

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16: 16.

Introductory.—The lessons of this quarter are simply a continuation of the lessons of the last. If you have faithfully studied the series of lessons in the last quarter, and will make a similar record this quarter, you will have a deeper appreciation of the Gospel of Christ, together with His life and labors, than you have ever had before. This lesson contains several striking statements that are very impressive.

The Christian View of Christ (13-16).—"Whom do men say that I the Son of man am?" asked Jesus of His disciples. The answer: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." It will be noticed that all of these answers are quite complimentary, yet none of them giving Him recognition of being anything but a wonderful man. So Christ proceeded to ask His disciples another question: "But whom say ye that I am?" Peter spoke for his fellow disciples: "Thou art the Christ, the Son of the living God." This is distinctly the Christian view. Jesus Christ is not only a wonderful man, but also a wonderful God. Any view of Christ that falls short of this recognition is a pagan view.

Source and Rewards of This View (17-20).—Jesus commended Peter for his answer. "Blessed art thou, Simon Barjona," said He, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He went on: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." We often sing: "On Christ the solid Rock I stand; all other ground is sinking sand." The Christian view of Christ, of the Church of Christ, and of the solid Rock upon which this Church is built, all go together. Still another promise: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This, we understand, was with reference to one placed by the Divine in a position of authority in the Church, and not merely to Peter personally; for in Matt. 18:18 the significant word "ye" is used, instead of "thou;" signifying that the power is vested in all who are in authority in the Church on earth—remembering that it is only by the "keys" (the Gospel of Christ) that any Heaven-approved binding can be done.

Christ Tells of His Approaching

Death (21-23).—Jesus then proceeded to tell the disciples of His approaching death. So shocking was this news to the disciples that Peter, in his usual outspoken, authoritative way, rebuked Jesus, saying, "Be it far from thee, Lord: this shall not be unto thee." But Peter's authoritative way of asserting himself was as promptly rebuked here as his commendable confession a little while before this had been praised by our Lord. No man, however talented or prominent he may be, has any authority to withstand or to question any part of God's Word. This incident not only disproves the Catholic myth of Peter being the foundation upon which the Church of Christ is built, but also emphasizes the importance of taking God at His Word under any and all circumstances. Everything that Jesus here said came into fulfillment; and Peter learned by bitter experience how foolish it is for any human to set up his judgment against that of the Almighty. In faith, Peter was sound; in judgment and over-confidence in self, he was like many of the rest of us human beings.

Consequences of Confessing Christ (24-28).—This includes human experience both here and hereafter. Here it means self-denial; hereafter, glorious

rewards—all of which is based upon the heart confession that Jesus of Nazareth was (and is) "the Christ, the Son of the living God." They who have this view look upon Him with such reverence that with meek submission they own Him as Saviour and Lord, recognize Him as the Head of the Church, and live a life that is "hid with Christ in God." We have a clear picture of this in two things which Christ said: "He said unto them all; If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "For what is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16:26)? The way to glory is along the narrow path that recognizes the nothingness of self and the all-sufficiency of Christ. Traveling this way, we look forward with an eye of faith to that blissful and ever-glorious time when "the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." Blessed be the eternal Son of God who came into this sin-cursed world to lay down His life that we might live.

This whole lesson centers around the words of our golden text: "Thou art the Christ, the Son of the living God." A full recognition of Him here will mean a blessed inheritance in eternity, an eternal fellowship with Him in the realms of glory.—K.

BIBLE MEETING TOPIC

LIVING WORTHY OF THE LORD.—Col. 1:9-18; Eph. 4:1-6

Topic for January 7

MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

I. Preparations for a Worthy Life before God.

1. Trusting in His Gospel.—Eph. 1:13.
2. Receiving His quickening.—Eph. 2:1-7.
3. Becoming God's Workmanship.—Eph. 2:10.

II. The Walk (Find the Scripture in Ephesians and Colossians).

1. Positively.
 - a. Lowliness, meekness, forbearance.
 - b. Unity of the Spirit.
 - c. Truthfulness.
 - d. Self-control.
 - e. Honorable labor.
 - f. Kindness.
 - g. Submission.
 - h. In the light of God.
 - i. In the strength of God.
 - j. In prayer and thanksgiving.
2. Negatively.
 - a. In the vanity of the mind.
 - b. In lust.
 - c. In lies.
 - d. In corrupt speech.
 - e. In bitterness and strife.
 - f. In darkness and self-will.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Worthy."
2. The Worthy Life.
 - a. Rightly begun as taught to Nicodemus in John 3.

- b. Putting away evils as taught in Ephesians and Colossians.
- c. Putting on good from the Lord as we learn in Ephesians and Colossians.
- d. How boys and girls can please God (See the text, Col. 1:9-18).
 - By learning more of God.
 - By bearing fruit for God.
 - By enduring hard things for the sake of right.
 - By joyfulness in suffering.
 - By living a thankful life in return for what God has done for us.

3. A New Year for God.

For Seniors.

1. The Character of a Life Worthy of the Lord.
2. Modern Expressions of Evils to Put off.
3. How the Worthy Life is Expressed in Home, Church, and Society.

PERSONAL THOUGHT

Does my life conduct adorn the doctrine of God our Saviour in all things?

SEED THOUGHTS

The truest worship is a life;
All dreaming we resign;
We lay our offerings at Thy feet,—
Our lives, O God, are Thine!

—Jno. Weiss.

It is they who glorify, who enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.—Thos. Guthrie.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to
MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, DECEMBER 28, 1939

Field Notes

Bro. I. E. Burkhardt of Goshen, Ind., preached for the congregation at Scottsdale, Pa., last Sunday morning.

On the evening of Dec. 31 there will be an inspirational song service at the Mt. Joy, Pa., Mennonite Church.

A. L. H.

Prospective students living south of the line between the United States and Canada will be interested in a statement, by Bro. J. B. Martin of Waterloo, Ont., found on last page of this issue.

"Bible school at La Grange was very good. Good attendance and excellent interest," writes one who was connected with this school held recently at the Shore Mennonite Church near Shipshewana, Ind.

December 27-31 is the date set for a young people's conference at the St. Jacob's, Ont., Mennonite Church. On the program are listed many live subjects, assigned to live speakers. The public is invited to attend.

A brother writes us from Waterloo, Ont.; "Evangelistic meetings closed at the Erb St. Mennonite Church Dec. 17. Sixteen confessions. Bro. J. A. Heiser preached in the power of the Spirit."

We are in possession of a copy of the schedule for the Ministers' Department (Jan. 2-12) of the Johnstown Bible School. About 38 names appear on this schedule. The school closes Feb. 14.

The fifty-fourth monthly Bible meeting at the Mennonite Mission in Columbia, Pa., is to be held Saturday evening and all day Sunday, Jan. 6 and 7. Instructors: S. G. Shetler, Sr., and S. G. Shetler, Jr.

An all-day Sunday school meeting has been announced for the Chestnut Street Mennonite Church in Lancaster, Pa., on New Year's Day. Principal speakers: John W. Weaver, Sanford G. Shetler.

J. R.

A Correction.—In our statement in last week's Gospel Herald we said that the annual meeting of the Mennonite Board of Education would be held Jan. 19, instead of Jan. 12, as heretofore announced. We should have said February instead of January. See announcement on last page.

As noted in the correspondence from La Junta, Colo., Bro. Allen H. Erb is the new bishop in the Colorado district. This makes two bishops for that field: Brethren J. A. Heatwole and Allen H. Erb. May the Spirit of the Lord direct in all things; and the work grow, so that several more bishops will be needed for that state in the not too distant future.

Bro. Wilbert Nafziger and wife of Nampa, Idaho, accompanied by Bro. and Sister A. J. Metzler of Scottsdale, worshiped with the congregation at Rockton, Pa., on Tuesday of last week and (accompanied by Bro. A. J. M.) with the Masontown, Pa., congregation the following evening. They left Thursday morning for Elida, Ohio.

An interesting program of the all-day Bible meeting, to be held at the Mill Run mission station near Altoona, Pa., on New Year's day, is before us. Speakers: N. E. Troyer, Harry Y. Shetler, C. A. Graybill. This is to be the beginning of a revival meeting in Altoona, in charge of Bro. N. E. Troyer of West Liberty, Ohio.

Bro. C. F. Derstine, now rapidly recovering from his serious illness with pneumonia, requests us to thank the many readers of the Gospel Herald for their cards, letters, and other tokens of interest and sympathy. His doctor felt that he could begin preaching on New Year, and take his part of the work at the Kitchener Bible School in January.

Two ordination services were held last week in the Lancaster Conference district. On Thursday, Dec. 21, Bro. Elam Stoner was ordained a deacon at Ephrata Mennonite Church and the day following Bro. Peter Smith was ordained a deacon at the Stauffer Mennonite Church. Both services were impressive, and many are the prayers that the service of these two brethren may be profitable in their respective congregations.

Canton Mennonite Bible School.—One of the winter Bible schools that failed to get the space in our announcement columns that others did is the one at Canton, Ohio, Jan. 1 to Feb. 9. This, you will notice, means a six-week term, beginning the first day in 1940. Fac-

ulty: I. W. Royer, Wm. G. Detweiler, O. N. Johns, Mrs. J. J. Hostetler. This being the center of a large Mennonite community, we bespeak for the short Bible term a large attendance.

Peter Garber.—Another one of our aged pilgrims has answered the heavenly call and gone to his reward. Bro. Peter Garber, aged 90, for many years a faithful minister in the Metamora, Ill., congregation, passed away recently, leaving many friends to mourn their loss. Though not so widely known as some others of our ministers have been, where he was best known he was esteemed and loved by his fellow workers, a shining example for others to follow. May God comfort the bereaved. Obituary notice next week.

Bro. Amos Swartzentruber, missionary on furlough from South America, asks us to inform all interested ones through the Gospel Herald, that it will be necessary for him to cancel all his appointments for the months of January, February, March, and April; on account of his going to England to look after the relief work among the war sufferers in the allied countries. Bro. Swartzentruber expects to sail for England, D. V., Jan. 13. May the Lord protect him on his mission.

Among the worshipers in Scottsdale Mennonite Church last Sunday and recent Publishing House visitors are the following: I. E. Burkhardt and family, Goshen, Ind.; Mabel Erb Kauffman, daughter Melva, and sons Daniel and Robert, Hesston, Kans.; Alice Kauffman Gingerich and Joyce and David, Williamsburg, Iowa; Ruth Bender, Pittsburgh, Pa.; James Gross and family, Harrisonburg, Va.; Ira Burckhart and wife, Dalton, Ohio; Kenneth Baer and family, Kenneth Berkshire and family, Masontown, Pa.; Alta Schertz, Eureka, Ill.; Melvin Glick, Narvon, Pa.; and numerous Scottsdale young people attending school elsewhere and home for vacation.

Correspondence

Casselton, N. Dak.

Greetings in Jesus' name:—Our revival meetings came to a close on Sunday evening, Nov. 19. Bro. O. O. Hersberger of Mazeppa, Alberta, brought to us stirring messages from the Word of God. Direct results were evident. One soul accepted Christ, and we feel that the Holy Spirit was working and indirect results are also in evidence. A prayer room was provided for those who had special burdens to enter. The brother also gave us helpful thoughts and quotations on different subjects before each sermon.

Previous to these meetings Bro. Geo. Lapp was with us for three days, Nov. 10-12. It was planned to observe mis-

sionary day, and on the afternoon of Sunday, Nov. 12, a program was given by the children, at which time they also presented their earnings and savings. This was followed by a talk on mission interests by Bro. Lapp. He also spoke on this subject each evening, and in his closing address, he related the religious and political conditions.

The Methodist Church also came over and our mission hall was filled to capacity. It is certain that everyone got a greater vision of the need in general.

On Nov. 23, our Sunday school was reorganized as follows: Supts., T. E. Mast, Omer Erb; Secy., Veva Hershberger; Treas., Eunice Mast; Church and S. S. Chor., Berdella Hershberger; Miss. Board Member, J. G. Roth; Trustee (3 yrs.), Andrew Priglemier, Cor., Edw. Hershberger.

Our bishop, Bro. I. S. Mast, has been filling points in different parts of our district—Wisconsin, Minnesota, North Dakota, and is at present at Bloomfield, Mont. We hope he can soon be with us again.

Dec. 10, 1939. Edw. Hershberger.

Carstairs, Alberta

Dear Herald Readers, Greetings:—We were glad to welcome four young people into church fellowship this fall at our regular communion and feet washing services.

A number from here enjoyed the spiritual food received at the Sunday school meeting held at Duchess this fall. We also learned new lessons in trust as we experienced His protecting care during the blizzard which overtook us on our way home.

Bro. Allan Good and family have moved into our midst. He has been giving us some messages on nonresistance.

Nov. 26, Bro. C. J. Ramer gave us an inspiring message in the evening service. Dec. 3, Bro. Isaac Miller preached for us at both morning and evening services.

We will be glad to welcome our pastor, Bro. H. J. Harder and wife back into our midst again after their stay in Colorado Springs. We expect them home this week.

We are looking forward to our winter Bible school which is scheduled to begin Dec. 27. May God's blessings attend this time of feasting on His Word.

Dec. 10, 1939. Florence Yoder.

Nappanee, Ind.

(North Main St. congregation)

Dear Herald Readers:—Sunday morning, Nov. 19, after the reading of a portion of Scripture by Bro. H. F. North and a sermon by Bro. Ray Yoder, two hundred forty-three members partook of the communion.

The Tuesday evening following, Bro. Jesse Martin started a series of revival services which lasted a little over a

week, in which there were thirteen public confessions—three of them being reconsecrations.

May all who know the worth of prayer breathe a prayer in behalf of the "almost persuaded" that they also might become "altogether" persuaded and receive the blessings of salvation.

Recently the following officers for the year 1940 have been chosen: Supts., C. J. Holaway, Floyd Metzler; Secy.-Treas., Manford Wise; Assist. Treas., Harold Holaway; S. S. Libr., L. L. Hershberger; Prim. Supts., Mary Holaway Miller, Anna Wise.

Dec. 11, 1939.

Cor.

Hesston, Kans.

Dear Readers of the Gospel Herald, Greetings.—We were very glad to have our pastor, Bro. Milo Kauffman, with us this morning who brought us a message from Mark 8:34-38.

On Nov. 30 the Pennsylvania and Hesston congregations joined in a Thanksgiving service. Bro. Earl Buckwalter preached the sermon. He urged us to see God's benefits in the ordinary things of life.

Two young sisters were received into church fellowship by letter, on Dec. 11.

We are looking forward to a series of revival meetings early in January, with Bro. E. M. Yost of Greensburg, Kans., in charge. Pray for these meetings.

A few of our members have not been able to attend services because of affliction and old age. We thank God that some who had been sick are now attending again.

We crave an interest in your prayers for the work at Hesston.

Dec. 11, 1939.

Cor.

Eureka, Ill.

(Roanoke congregation)

Greetings in Jesus' Name:—It has been quite awhile since you have heard from our congregation. In past months we have had inspiring messages from the following brethren: Bro. Schrock of Oregon, Bro. Heatwole of Colorado, Bro. Burkhart of Indiana. A chorus of young men from the Science Ridge congregation at Sterling gave an evening of sacred music which was enjoyed by a large audience who received a great blessing from their messages in song.

Nov. 12 our communion services were held, and a goodly number were present to show the appreciation of the wonderful gift of the shed blood of our Lord Jesus Christ.

The morning of Nov. 23 Thanksgiving services were held at our church.

The reorganization of the Sunday school was held Nov. 26.

Dec. 4-10, Bro. Henry King of Arthur, Ill., held evangelistic meetings at our church, a large audience being present every meeting. On Friday evening the meeting was especially for young people. Pray that we as young

people may be a testimony by life and word to the people with whom we come in contact daily, that we may realize the task before us and take up our cross and follow Him throughout our lives. As a result of his inspiring and powerful messages from the Word of God, my soul, and I believe many others, were pledged anew to better ourselves in the sight of God and man that we may glorify our Father which is in heaven. Let us not forget Bro. King in our prayers as he labors in his field at Arthur, and also those who accepted Christ as their personal Saviour and those who reconsecrated their lives.

Dec. 11, 1939.

Cor.

Crystal Springs, Kans.

Dear Herald Readers, Greetings:—Bro. H. A. Diener of Hutchinson, our bishop, spent Oct. 26-29 in our midst with services each evening. On Sunday morning, Oct. 29, we had the privilege of again observing the communion. Practically every member was present.

Bro. Jess Kauffman of Cheraw, Colo., labored with us in a series of meetings Nov. 16-26. Two souls confessed Christ and two others made public reconsecrations. The Holy Spirit was manifest and the church definitely strengthened. Another soul has since confessed Christ in a Sunday morning service. Prayers have been answered, and so we feel that a revival has only begun.

The sisters' sewing circle met at the church Dec. 7, with a good attendance.

On Dec. 10, our Sunday school was reorganized. The new superintendents are: Adult Dept., Walter Marner, Dan Kauffman; Prim. Dept., Matilda Schindler, Marie Boyts.

Lucretia A. Stutzman.

Dec. 11, 1939.

Pinto, Md.

Dear Herald Readers, Greetings:—Our annual Bible conference and evangelistic meetings began Nov. 21 and continued to Dec. 3, with Bro. E. F. Hartzler instructor and evangelist. All day meetings were held Sunday, Nov. 26 and Sunday, Dec. 3. The Word was preached with power, the whole counsel of God being declared, which was gladly received and much appreciated by all. There were 5 conversions and 4 reconsecrations. May God's Word still prevail in our midst, and give us a burden for those who are still outside the fold.

Bro. and Sister Richard Martin, who early in the fall moved to Harrisonburg, Va., to take up a new work, were in our midst over the Thanksgiving season. Their fellowship was enjoyed by all. The congregation was favored with several selections in song by the male chorus of which Bro. Martin was a member and director.

We are looking forward to a Bible Conference over the week-end of Dec.

(Continued on page 828)

Miscellaneous

A NEW YEAR PRAYER

By Catharine Miller

For the Gospel Herald.

Dear Father, in Thy infinite compassion, hear our prayer;

Thy favor and Thy tender love we plead
According to Thy loving-kindness, for another year,

According to Thy mercy and our need.

Whate'er the passing year has brought of happiness or pain,

Of sunny scenes or dark adversity,
Of hope fulfilled or hope deferred, the losses and the gain,

We yield them altogether unto Thee.

For all our times are in Thy hand; our days and months, and years,

And in Thy hand we gladly let them rest;
Thy love has e'er surrounded us, in spite of all our fears,

We know Thy love will keep us to the last.

Where'er our future path may lie, where'er our lot be cast,

Whate'er may meet us in this year untried,
If we should miss the blessings we have cherished in the past,

O, let us not grow faint, or turn aside.

Forgive, where we have faltered and have failed to do Thy will,

Supply the strength and courage that we lack,

That we may serve Thee henceforth with a true and steady zeal,

Undaunted as Thy heroes at the stake.

And if, before the year has fled, our years on earth should end,

And time be changed into eternity,
To Thee, our Lord, who gavest them, our spirits we commend,

Do Thou, in mercy, take us home to Thee.
Grantsville, Md.

GUNS OR GOOD WILL, WHICH?

By Geo. J. Lapp

For the Gospel Herald.

By the time this will reach you, you will have celebrated the Christmastide and all over the world the verse, "Glory to God in the Highest, and on earth peace, good will toward men," will have been repeated in thousands of homes and public places, in streets and market places, and even in the trenches where soldiers are stationed awaiting orders to carry on the terrible hostilities that obtain in war-torn countries. In the front lines of battle there will be a truce held on Christmas day (and perhaps for several days) to express good will. The Christ child will be honored and then His spirit of peace and good will will be flung aside and the guns and cannon will belch forth as instruments of hatred and bloodshed. Can it be that mortal men with intelligence can become such victims of inconsistency? Is it possible to bear the dove of peace in one hand and the gun of destruction in the other? Impossible. A certain military officer somewhere in the world told the writer, "If I should

again be called to the front in another war I suppose I would go; and as much as I regret it, I would leave Christ behind. I know He could not go with me and bless me in such human carnage."

What of us who traditionally and (as we believe) Scripturally are emissaries of peace and good will? Will the following year find us faithful to the trust which we believe the Lord has given us? Do we harbor hatred and envy and malice toward some and bear an unforgiving spirit toward others and profess conscientious objection to war? Do we war with our tongues or our eyes or our attitudes and still profess to be witnesses of peace? Let the coming year bear a better witness to our sincerity, good will, and peace.

St. Paul, Minn.

NEW YEAR MEDITATIONS

By D. L. Christophel

For the Gospel Herald.

Why New Year, when each new day looks just alike, each new morning resembles the other at the dawn of daylight, and the clock of time is going on just the same? At the midnight hour the church bells are ringing, choruses are singing anthems, and prayers are approaching the throne of grace.

But why all this commotion? Is it to usher in a New Year and cast out the Old Year? or is it to glorify the Father in heaven or to give pre-eminence to our Lord? or is it to promote and adore the leading of the Holy Spirit?

Well, let us see. There is no doubt a mixture here of all kinds of people, and perhaps unregenerated people at the head of it all; and if the child of God helps, then where are we? We have only one solution; that God holds the time in His own hand, and if our clock runs or stops, time goes on perfectly and accurately — seconds, minutes, hours, days, and years pass by. As the years are divided, so we also make a distinction between the Old and the New Year, and give the Father, Son, and Holy Spirit pre-eminence for it, and praise them for time and eternity.

As we are yet living in this age, let us come to a realization that the half of real truth has not been told yet, much less has it been accepted by humanity. There is much preaching and teaching, and we praise the Lord for it. We also praise the Lord for those who are accepting Christ as their personal Saviour; but still as time goes on there is yet an enormous need of bringing the precious name of the blessed Lord and Saviour Jesus to "Gentiles, kings, and to Israel" (Acts 9:15). Our Lord opened wide a door, that no one can close, to mission work (Rev. 3:7-13). Would this give us courage in this day of grace to endeavor to bring Christ to the needy creatures of this world; bring them out of Satan's clutches into the marvelous

light of our Lord and Saviour and Redeemer, Jesus Christ?

As time passes on, let our lives be conducted so that we may be qualified of our Lord, that we can be living epistles in Christ Jesus, known and read of all men, and be of service, honor, and glory to our Father; and that our Father, Son and Holy Spirit, may be glorified in and through our holy lives.

Tiskilwa, Ill.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

IV. Too Busy

Have you ever thought how very busy the world seems these days? Perhaps one notices such things more when one is comparatively idle. The expression, "I have so much to do," becomes fairly threadbare; and when all is considered what does it all mean?

We are placed into this world by an allwise heavenly Father who understands us and our circumstances fully. In His great plan of the ages there is a place for our every life. Each one has a place in His plan. With the loving care of such a Father it would be hard to think that one life would need to bear the burden of hurry and worry and fretting that seems to fall to the lot of so many of His children.

I wonder if Jesus saw in the hearts of some of the people who were listening to the wonderful Sermon on the Mount the same restless worrying that so often fills our hearts. The sparrows and the lilies would be very fitting pictures for every one of us today.

As a matter of fact I have wondered whether we might be tempted to suggest, ever so timidly, that there are so many extra duties coming to us that we would really not have time to look at the sparrows that day, perhaps we might study them later.

Perhaps we are looking at a perspective too far away. I like to remember a dear little mother who is a dear friend of mine. She was a busy mother, too, and her life seemed spent almost entirely in her home; with and for her children. There were other interests that might appeal to her, but she paid little attention to them then. Her little ones clustered around her and when other needs for her help were suggested she would point to them and say, "This is my job now." And so it was; and now as we see the loyal family of boys and girls taking their places in lines of usefulness in the Church, as well as in the community, we remember the sacrifice and courage that mother showed as she stuck loyally to the job at hand. Perhaps we are so busy because we want to do work beyond our field.

Years ago, when Bro. J. S. Coffman was asked concerning work with young

people in other churches, he said: "It is like this; there are many corn fields and there is work in all of them. If I leave my field and work in another field, I may be doing good work, but the work in my field will not be done." We need to do faithfully the work God gives us, and always we need to keep so near Him that He can keep our hearts and minds calm and happy.

After all, life is not all "doing." At the very best our "doing" is not so very much in God's chart of values. Mary sitting at the feet of Jesus did as much in real service as busy Martha with all her well meant service. We need to calculate real values. Let "first things" be first in our plans and lives.

May His presence and guidance make and keep our lives calm and sweet and happy.

Scottdale, Pa.

A WORD OF EXPLANATION

By John Horsch

For the Gospel Herald.

In the Gospel Herald for November 23 a short article appeared entitled, "War Propaganda," stating that the *Mennonitische Lexikon*, published in Germany, contains a remark concerning Menno Simons' attitude on the principle of nonresistance. Menno is said to have approved of military service. The question has been raised whether this opinion concerning his view on this point is based on any passage in Menno Simons' Works.

The article in the *Lexikon* does not in connection with that statement, give a reference to any passage in Menno's writings. The simple fact is that his works do not contain any passage that would give ground for such a statement. The statement in the *Lexikon* is made without any evidence or proof whatever.

In the English language citations from Menno Simons' writings on the principle of nonresistance have been published at various times which leave no possible doubt regarding his position on this point. However, the writer of said article in the *Lexikon* does not read English. It is inconceivable that he would have made that statement if he had read those passages on nonresistance from Menno Simons' writings.

Scottdale, Pa.

HYPOCRITES IN AND OUT OF THE CHURCH

Possibly never in the history of Christendom has real Christian living been so vitally necessary as it is today. There are several reasons for this, but only a few of them can be discussed here for want of space. First, not since the old days when Christians were hunted down like wild beasts, has there been such opposition to Christianity. Many

will deny this and will give various reasons for their opposition to accepting Christ. One of the oppositions so often heard is that there are so many hypocrites in the church. Christians everywhere must admit that this is true. If there is a single one, that is already too many. Why should a hypocrite want to be termed a Christian? He is a menace to the cause of Christ. He may think that he can deceive the people and pass himself off as good. The members of the church may be slow to see that hypocrisy because they are trying to see the good that there is in people, but not so with the sinner. He is watching for any hypocritical act and as soon as he sees one such act it is magnified, and it is made to overbalance all the good that a dozen earnest, consistent members can exemplify. This is grossly unjust on the part of the non-Christian. But why should anyone want to place such a cudgel into the hands of the sinner and help him to lambast the church and be the cause of two souls—the soul of the sinner and of the hypocrite—to perish? The sinner does not want to be associated with the hypocrite. He forgets that he will be with that class throughout all eternity. The false prophet, the false Christian and the sinner will all be together in the same place throughout all eternity.—J. S. Hartzler.

THE PURITY OF LITTLE GIRLS

(Continued from page 822)

question of the future. But it isn't true: it is a question of now. And because parents do not see this, children are left together in the most unguarded way, and sin is much more common among them than you have any idea of. I want to say another thing, Mrs. Burnett, which may cost me your friendship, and that is that the dresses you have made for Dorothy and May are not modest. Oh, I know that they are in the style, but I believe with all my heart that the devil gets up the styles for little girls these days. I am not so surprised that worldly people should be governed by such fashions, but the thing I can't understand is that you Christian mothers will fall right into line, and send your little daughters out half naked because it is the style. There is May, twelve years old, and large for her age. It is very natural that she should still be just a child in your eyes, but she doesn't look that way to other people. She is developing rapidly and

may at any time pass from childhood into young womanhood. Yet between her socks and the short dresses we have just finished for her there is a stretch of big bare legs, reaching half way to her waist. Dorothy's are even worse. Neither of them have sleeves in their little frocks and the necks are cut very low. Of course, Dorothy is only six years old, but Mrs. Burnett, how can you expect her to grow into a modest young girl when all her life she has been used to exposing the larger part of her body to the gaze of the public? People have lots to say these days about the immodest dress of women and young girls, but I think the most indecently clad creature among us is the average little American girl, whether she is six or twelve," cried Annie, her eyes bright with intense feeling. "I have heard but one minister speak on this subject, the others are busy crying out against the insufficient dress of older girls and women. But this man said the trouble with the grown ones began back in childhood; that he didn't see how it was possible to produce a generation of modest young women from a crowd of half-clad little girls. And that when a mother thoughtlessly followed the styles of today in dressing her little daughter, she was making her exposed little body a target for the white slaver by the time she was six years old."

A silence fell between the two women. Mrs. Burnett was grave and thoughtful, and the excitement had died out of Annie's face. At last she said quietly: "The time will come, I suppose, when my little girl will learn from someone that her mother hasn't always been a good woman. But by the grace of God, she shall never be able to say that I was a careless mother, for I shall guard her purity as the most priceless thing on earth; not only the purity of her young womanhood, but of her childhood, as well. And because I want her to be a modest as well as virtuous child, I shall not put dresses on her which only half cover her little body."

"I believe that you are going to be a wise and good mother, Annie," said Mrs. Burnett, "and there is no reason why I shouldn't be also. I am going for a few minutes out to see what the children are doing." She paused at the door and looked back. "And while I am gone you may begin to rip the hems out of those dresses; we will let them down so that they will cover the little girls' knees," she said.—Mrs. J. T. Benson, Selected by L. Bontrager.

NEWS NOTES FROM OUR CHURCH SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

As the Christmas season approaches our hearts are drawn toward our Lord whose birth we are about to celebrate. Our thoughts, quite naturally, are much with those who

are dear to us. So at this season we wish to send greetings to our many, many friends in this and foreign lands. May God bring peace into your hearts is our sincere prayer.

President Kauffman, who was absent for several weeks, holding meetings in Kidron, Ohio, and Belleville, Pa., has returned to us

for a few days. He has been called to go to La Junta, Dec. 17, to assist in an ordination service there.

Our Business Manager, Bro. L. L. Swartzendruber, spent several days in Iowa recently in the interests of the school and plans to spend the week-end of Dec. 15-18 at Hydro, Okla.

Our Short Bible Term begins Jan. 2. Prospects are for a large class. We hope to make this Bible Term the best ever.

Three Gospel teams were sent out into the outlying districts during the Thanksgiving vacation Nov. 29-Dec. 4. One carload, composed of Mr. and Mrs. John Duerksen, Earnest and Civilla Kauffman, Arlene Sitler, and Pauline Hershey, gave programs in the Ozarks of Missouri.

In the car going to Adair, Okla., were Paul Buckwalter, Richard Showalter, Katie Yoder, Doris Shenk, Edith Eimen, and Alice Miller.

The senior boys' quartet, consisting of Daniel Kauffman, Eldon Risser, Albert Buckwalter, and Samuel Janzen, was accompanied to Fall River, Kans., by Mr. and Mrs. Ivan Lind. The boys also spent several days in Hannibal, Mo., assisting in a series of meetings there.

These groups received a warm welcome wherever they went, and returned happy in the thought that they had brought brightness and cheer to many hearts. We plan to send other groups out during the Christmas vacation which begins Dec. 20.

You will be interested in hearing about the improvements that have been made on the campus this fall. During Thanksgiving vacation new concrete walks were laid around the Ad. building and from the dormitory steps to the Half Moon. At present the men are at work putting stepping stones in the path leading from Green Gables to the College building. The business manager's office has been rearranged and redecorated, making it more attractive and spacious. Over six dozens of new tulip bulbs have been added along the front walk. It is hoped that soon we may be able to put in a new lawn, but at present the dry weather makes it impossible. All these improvements help to make our "home" more enjoyable.

At present one of our students, Mildred Brenneman of Kalona, Iowa, is in the Wesley Hospital, recovering from an appendicitis operation.

We appreciate the prayers and good wishes and the generous support of our friends. We invite you to stop in to visit us whenever possible, and once more we extend Christmas greetings to all of you.

Dec. 13, 1939.

Fannie Schrock.

CORRESPONDENCE

(Continued from page 825)

30-Jan. 1. Bro. John Mumaw of Harrisonburg, Va., instructor. Pray for our work here, that we may be in the center of God's will.

Dec. 12, 1939.

Cor.

Sheridan, Oreg.

Dear Herald Readers, Greetings:—On Dec. 3 our evangelistic meetings of two weeks were brought to a close.

Bro. E. J. Berkey of Oronogo, Mo., was in charge. The Lord wonderfully blessed the efforts of our brother, and we could well say, "Surely the Lord is in this place." Twelve young souls confessed Christ and a large number of re-consecrations were made. Each evening, before delivering the sermon, Bro. Berkey gave us an interesting lesson on the Tabernacle which he had in miniature display.

On Sunday, Dec. 17, we expect to hold baptismal services, also our communion services, the Lord willing.

Dec. 12, 1939. Mildred Shenk.

Goshen, Ind.

(Yellow Creek congregation)

Greetings to All in Christ:—Our Sunday school was reorganized for the coming year, as follows: Supt., Curtis Hoover; Prim. Supt., Esther Christopher; Secy.-Treas., Russel Lehman; Chor., Paul Weaver.

During the last week in November our evangelistic meetings were held by Bro. J. C. Clemens of Lansdale, Pa. We feel that there was much time spent in prayer and personal work. As a visible result there were twenty who accepted Christ.

We are asking you all to join us and pray for them, also for those who have not yet found the Christ.

Dec. 12, 1939.

Cor.

Westover, Md.

Dear Herald Readers:—On Thursday, Nov. 23, we had a Thanksgiving service in our church. We were indeed thankful that we could meet again in a public way, to worship and thank our heavenly Father for the many blessings we have received during the past year. When we think of the many people in other lands who are deprived of worshipping God openly, and are deprived of many other blessings, also the nations that are at war, we truly ought to be thankful not only on Thanksgiving day but always.

We reorganized church officers on Thanksgiving day, as follows: Trustee, Fred Detwiler; Cor., Rebecca Kauffman; Ushers, Joe Hostetler, John Overholt; Chors., Fred Detwiler, Iris Miller.

Dec. 12, 1939. Dona Belle Detwiler.

Plain City, Ohio

Dear Herald Readers, Greeting:—On Sunday, Dec. 3, we closed a week of Bible conference, conducted by Bro. Edward Frey of Fulton Co., Ohio, during which time we enjoyed a week of spiritual blessings. There was a good attendance throughout the meetings. Seven people reconsecrated their lives and one young man confessed Christ for the first time. These meetings were held in the Baptist Church. These people gave us the privilege to use their building till we get our new building completed. However, we have our services in the afternoon, as they have their

own services in the forenoon. We can have our services for young people's meetings, as they have no evening services.

Our new building is growing quite rapidly. Yesterday, Dec. 12, the roof was shingled. Quite a number from the community turned out for the occasion.

Dec. 13, 1939.

Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—In the past few weeks we have had the privilege of attending a number of spiritual feasts.

On Nov. 12 our bishop Bro. S. E. Allgyer, met with us, at which time we observed the communion.

On Nov. 19, our quarterly mission meeting was held at this place. Among the principal speakers was Bro. Roy Koch of Canada. At this meeting, along with the missionary theme, the need of spirituality in the home, Church, and community was emphasized. Again we were reminded of our responsibility of giving the Gospel to the lost. In the evening Bro. J. B. Smith gave an interesting talk on "World Conditions in the Light of Prophecy."

Dec. 1-10, Bro. J. J. Hostetler of Canton, O., conducted a revival at this place. Preceding each evangelistic message he gave a lecture on the Tabernacle. As a visible result of his efforts, three young girls accepted Christ as their Saviour. Also I believe the Church as a whole was spiritually strengthened. We appreciated his stay with us very much and will be glad to have him as well as his family come back whenever they find an opportunity.

Pray for us, that we will not consume our spiritual feasts in a selfish way, but that we will share them with others and help to spread the good tidings.

Dec. 14, 1939. Blanche Brenneman.

Markham, Ont.

(Wideman congregation)

Greetings to All Herald Readers:—As we are nearing the close of another year, we praise God for the many blessings of the past year, both spiritual and temporal. When we realize the unrest and strife in war-torn Europe and Asia we can truly say, "The Lord hath done great things for us; whereof we are glad."

A two-week Bible school was held during August in charge of Bro. A. Grove, with a very good attendance; although not as large as other years, owing to the opening of several other schools in near-by communities.

Bro. Amos Swartzendruber, missionary on furlough from Argentina, conducted a series of evangelistic services at this place Nov. 6-12. There were no confessions, but all were stirred by the powerful messages given. Each evening preceding the Gospel message he gave very interesting talks, giving us

a glimpse of the life and customs of the natives, and his experiences as a missionary. On Sunday, Nov. 12, we enjoyed the fellowship of Sister Swartztruber and family, all giving us a message in song, and Sister Swartztruber followed with a very challenging and inspiring talk.

The evening of Nov. 26 we had with us a group of graduates from the Ontario Mennonite Bible School, giving us an instructive program on the advisability and reasons for attending the school.

On Dec. 12 we reorganized our Sunday school, as follows: Supts., Allen McDowell, Edwin Byer; Secy.-Treas., Erle Byer; Chors., L. R. Wambold, Russel Grove.

The Lord willing, we expect to hold a Bible conference Dec. 26-28, with forenoon and evening sessions. The instructors are to be Brethren Lewis Weber, M. H. Roth, and L. J. Burkholder. We are looking forward to a real spiritual feast and trust the attendance will be good.

As Christmas approaches, let us not forget the true meaning, but sing with the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." Our prayer is that through the coming year we may have peace restored to all nations.

Yours in His service,
Dec. 13, 1939. Martha Shank.

Middlebury, Ind.

Dear Herald Readers:—We wish all of you the season's greetings. "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." The Lord has blessed us with a wonderful harvest of fruit, grain, etc. But our hearts go out in sympathy with those across the waters who are persecuted and tried in various ways, and one wonders at times how God can still look on this wickedness. But we have the promise that God will not leave us if we abide in Him.

On Nov. 19 we had a missionary program. Levi Hartzler, Ernest Miller and daughter Thelma and son Donald were with us and presented how people live in other countries.

On Dec. 13 we met in the evening and elected officers of the Sunday school and Church, as follows: Supts., Fred Shrock, Alvin Yoder; Chors., Paul Lantz, Earl Hostetler; Secy., Junior Kauffman; Intermediate Supts., Ira Y. Miller, Sister Ira Eash; Y. P. B. M., Supt., Lawrence Yoder; Music director, Thelma Yoder; Prog. Com., Lawrence Yoder, Wilbur Yoder, Paul Lantz; Church Chors., Ottis Hostetler, Leonard Yoder; Ins. Dir., David Yoder; Trustee, Leonard Yoder; Gen. Secy.-Treas., Clayton Eash.

Bro. Roy Koch of St. Jacobs, Ont., brought us the message on Thanksgiving morning, Nov. 23.

Dec. 15, 1939. Katie Hostetler.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—One precious young soul was received into church fellowship by water baptism at Rawley Springs, on Oct. 13.

On Sunday evening, Oct. 15, Bro. William Anders of Souderton, Pa., delivered a message to the Peak congregation.

On Sunday morning, Oct. 29, Bro. John Mosemann, missionary on furlough from Africa, addressed the Mt. Clinton Sunday school and also brought the morning message from Rom. 12:1. "The Yielded Life," was the theme of the message.

Thursday evening, Nov. 2, Bro. Merle Eshleman, medical missionary to Africa, delivered a message to the Weaver congregation, and also gave a short talk on their prospective work in that field.

Nov. 19, was the beginning of a revival meeting at the Bank Church, conducted by Bro. James Bucher of Upland, Calif. A number of the sermons were preceded by a Bible lesson and Sister Bucher also conducted two children's meetings. A Bible conference was held in connection with the revival meetings on Nov. 25, 26 and Dec. 2, 3. Seven souls confessed Christ during this period of time.

Thanksgiving services were held at the above named place on Nov. 23. Bro. H. B. Keener conducted the devotional services, reading for an opening lesson the 115th and 116th Psalms. Bro. Bucher preached a stirring sermon, using for a text, Ps. 116:12.

Bro. A. B. Burkholder, who is nearing his ninetieth birthday, worshiped with the Bank congregation on Sunday morning, Dec. 3, and gave a few words of testimony to the messages of the morning. Owing to physical conditions Bro. B. had been absent from church services for four months.

The year nineteen hundred thirty-nine will soon be a record of past events and with the year nineteen hundred forty will come new opportunities and responsibilities. May the Lord give us a burden for lost souls, and help us to faithfully perform our duties toward Him and our fellowmen.

Dec. 15, 1939. Laura E. Kulp.

Linn, Mo.

On Dec. 6 and 7 we enjoyed a visit by Bro. and Sister Elmer Hershberger and family of Detroit Lakes, Minn., accompanied by Bro. Emery King of the same place.

Bro. Hershberger delivered two very much appreciated messages to the brotherhood at this place. We would be glad to have others do likewise.

Dec. 15, 1939. E. C. Bowman.

La Junta, Colo.

On Sunday evening, Dec. 17, Bro. Allen H. Erb, superintendent of the Mennonite Hospital and Sanatorium at La Junta, was ordained to the office of bishop of the Colorado district, the three

bishops assisting in the ordination being Bro. Milo Kauffman of Hesston, aKns., Bro. Joseph Hartzler, of Win-
(Continued on last page)

SPECIAL MEETINGS

(Continued from page 821)

of the book of Jude, "contending for the faith." John 10:27, 28 picture the sheep, the shepherd and the calling of the sheep, showing also the peculiarity of the sheep in hearing and knowing the shepherd's voice. We also are to be a peculiar people and hear our Master's voice. Warning was given of the trend to modernize everything, even the Bible and Christian principles. It is impossible to live out a secret salvation; we must live a salvation that shows fruit. In the Book of Jude the men who crept in unawares were compared with the false teachers of today. Nonresistance goes back further than the Church; is Bible from Genesis to Revelation. We were reminded of the early Christians who died for their faith. Nonconformity also strictly Scriptural, not Mennonitism. We are called out of the world, and are dead to the world; so we conform to Christ's will. It is inconsistent to honor God with our lips and not with our hearts. Is it consistent to condemn the use of tobacco and produce it for the same?

Secretary.

Johnstown, Pa.

Report of the Annual Bible Conference held at the Stahl Mennonite Church, Nov. 21-26, 1939.

Instructors.—E. M. Yost, Greensburg, Kans., Aaron Mast, Belleville, Pa.

Organization.—Mods., Irvin M. Holsopple, S. G. Shetler; Secys., Grace Cable, Katie Thomas; Treas., John A. Thomas; Chor., Sanford G. Shetler.

Program.—The Great Need of the Word of God; The Church—Origin; The Inner Life; Practical Christianity in the Home, Church and State; Practical Christianity in the Church; The Church—Her Authority; Distinctive Doctrines—Devotional Covering; The Church—Her Mission; Meeting False Doctrines of the Day; Giving; Distinctive Doctrines—Nonconformity; Sunday School Lesson; Sermon; Evils of Church Federation; The Lord's Day; Children's Meeting; Woman's Sphere, Practical Christianity in the Community.

Thoughts Gleaned.—Have a place and time to pray and read your Bible every day. From the wounded side of Christ there was formed another bride, the Church. To obtain the inner life one must be born again; and by believing that Jesus is the Christ we maintain the inner life. Where Christianity is practical in the homes there are helpers, overseers, missionaries, and evangelists to carry on the Lord's work. The purpose of the Church is to "show forth the praises of Him who hath called you out of darkness into His marvelous light." The duty of the Christian is to obey, honor, respect, and be in subjection unto the government, so long as it does not interfere with the Head (God). Seven ways the Gospel is proved in Romans 12 are by preaching, ministering, teaching, exhortation, giving, ruling with diligence, and showing mercy. Jesus authorized the Church to baptize, teach, to deal with offending members, preach, ordain elders, and to discipline. The devotional covering is an ordinance and not merely a tradition. It is to be worn during praying and prophesying. The mission of the Church is to provide acceptable worship, to edify the Christian, and to serve as a light to the world. Always meet false doctrines by quoting Scripture. Paul admonishes, "Give as the Lord hath prospered you." There are only two religions in the world: the true and the false. False religion says: "Something in my hands I bring." The true says: "Nothing in my hands I bring." The

commandments were not written on leather or you could tear them, nor on rubber else you could stretch them, but on stone; hence man can break them. More suffering has been brought to humanity than blessings by woman getting out of her sphere. We are God's channels to bring the light to the communities. Men will never know about God unless we tell the message.

Secretaries.

Cornwall, Pa.

Report of annual Sunday School Meeting held at Miner's Village Mission, Cornwall, Pa., Nov. 18, 19, 1939.

Organization.—Mod., Joseph Boll; Chor., Homer Bomberger; Secy., Lester E. Shreiner.

Subjects and Speakers.—(Saturday evening) Devotion (Rom. 12), Harry Shreiner; The Consecrated Life, John Gochbauer; I Cor. 15:18, Nevin Bender. (Sunday morning) Devotion; Mission Workers' Needs, Wilmer Eby; The Need of the Christian Home, Nevin Bender; The Authority of the Church, John S. Hess. (Sunday afternoon) Devotion (Psa. 122), Joe Wert; Blessing of Social Purity and Consequences of Impure Social Standards, Nevin Bender; Sunday School Lesson, Harry E. Shreiner; Sermon, Henry Lutz. (Sunday evening) Children's Meeting, Harvey Bauman; The Victorious Life, Nevin Bender; Evangelistic Sermon, Noah Risser.

Thoughts Gleaned.—God created man for His own glory. A life devoted and consecrated to the will of God brings true happiness. Unity in diversity, I Chr. 29:5; Lev. 27:28. Faithfulness before ability, Hosea 14:1-3; John 17; Jude. There are doubts that the enemy will bring to the Christian, but when we turn to the Bible and read all the promises, the doubts flee. A steadfast life is one that follows the path that the Lord has mapped out for us. Trials are a challenge to us, and the only way out is to go deep enough with Him. Daily consistent Christian life counts more than service. Some needs of the mission worker: A definite Christian experience; consistent Christian life; doctrinal foundation; general knowledge of the Bible; consecrated and devoted to Christ; passion for souls; suitable personality; sympathetic feeling; perseverance in our work; humility and progress. Power comes from God. Our motive should not be self-exalting. Two important pieces of furniture in the home are the table and the family altar. A family altar is where impressions are made. There may be many pieces of furniture in the home, but the greatest of all in the home is love. What would happen if all around the world every father and every mother would become Christians? Responsibility of the Church is that God's program is carried out. Physically we need every member; spiritually we need every member to do his part in God's great program for the Church. To depart from the snares of the devil is the fountain of life. Let nothing touch our bodies that will defile. Jesus not only taught self-denial but also practiced it. It is alone the love of Christ that spells victory in life. A seeking Lord and a seeking sinner will soon get together.

Secretary.

Married

Schrock—King.—Bro. Howard Schrock of Wellman, Ia., and Sister Eleanor King of Hession, Kans., were united in marriage Nov. 26, 1939, at the home of the bride's parents, Bro. John Landis officiating.

Mast—Kurtz.—On Dec. 14, 1939, Bro. Jacob D. Mast and Sister Sadie Kurtz, both of the Conestoga congregation near Morgantown, Pa., were united in marriage, Bro. J. S. Mast officiating. May God bless this union.

Hertzler—Mast.—On Sept. 2, 1939, Bro. Ralph Hertzler and Sister Barbara Mast, both

of the Conestoga congregation near Morgantown, Pa., were united in marriage, Bro. John S. Mast officiating. May God bless this union.

Horst—Hege.—Bro. Jonas N. Horst of Metzler's congregation near Akron, Pa., and Sister Mary E. Hege of Reiff's congregation near Maugansville, Md., were united in Christian marriage at the home of Bro. Amos S. Horst at Akron, Pa., who officiated.

Kauffman—Stoltzfus.—On Nov. 30, 1939, Bro. Elmer Kauffman of the Millwood congregation near Gap, Pa., and Sister Viola Stoltzfus of the Conestoga congregation near Morgantown, Pa., were united in marriage by Bro. J. S. Mast of Elverson, Pa. May God bless this union.

Hauder—Klopfenstein.—At the home of the bride's parents north of Mishawaka, Ind., Bro. Clarence Hauder of Milford, Neb., and Sister Bernice Klopfenstein, of the Britton Run, Pa., congregation, were united in marriage by Bishop D. A. Yoder. May the blessings of God be with them through life.

Hilty—Martin.—On Sunday, Nov. 26, 1939, at the Crown Hill Mennonite Church, after an appropriate sermon by Bro. Rudy Stauffer, Bro. Daniel Hilty of Rittman, Ohio, and Sister Jennie Martin of Sterling, Ohio, were united in marriage, Bro. Noah Hilty officiating. May God's blessings attend them through life.

Bowman—Knically.—On the evening of Nov. 30, 1939, at the home of the officiating bishop, Bro. S. H. Rhodes, Bro. Roy Sanford Bowman of near Harrisonburg, Va., and Sister Della Mearl Knically, of near Dayton, Va., were united in the holy bonds of matrimony. May the Lord bless them on their journey through life.

Obituary

White.—John T. White was born in Illinois, Dec. 18, 1868; died Nov. 20, 1939; aged 71 y. 11 m. 2 d. He was married three times. Two children were born to the first union (Thomas White of Lagrange, Mo., and Clara Jaspering, Warenton, Mo.). Five children were born to the second marriage (James G. White, Leo F. White, Stella McThanth, Oscar White, and Virgil White, all of Marion Co., Mo.). To the third union 9 children were born (Gilbert, Louise, Harry, Wayne, Winson, Junior, Lucille, Paul, and Donald Lee, all at home). One half brother, who lives at Alton, Ill., is left to mourn his departure. One child preceded him in death. He was a member of the Christian Church. Funeral conducted by J. M. Kreider, assisted by H. R. Buckwalter.

Shull.—John W., son of Daniel and Mary Shull, was born Aug. 30, 1862 in Hancock Co., Ind.; died Oct. 25, 1939; aged 77 y. 1 m. 26 d. He was married to Hattie White, March 12, 1892. Eight children were born to this union (Frank Shull of Quincy, Ill.; Mrs. Henry Jensen of Campbell, Calif.; Mrs. J. L. Martin of Philadelphia, Mo.; Mrs. Jack Maynard, of San Jose, Calif.; Mrs. William Ward of Chicago, Ill.; Lillie Shull of Sacramento, Calif.; Thomas Shull of Philadelphia, and Mrs. A. W. Spratt of Muscatine, Ia.). Two brothers and 1 sister are left to mourn his departure. He was a great sufferer. He had a great longing to go home, where he would be forever free from suffering. He had been a member of the Mennonite Church for over thirty years (having formerly been a Presbyterian) and was a faithful member until God saw fit to take him home. Funeral at the Presbyterian Church near Benbow, Mo., in charge of Bro. J. M. Kreider assisted by Brethren Ira and Harry Buckwalter. Text, II Cor. 5:1.

Ranek.—Anna M. Ranek was born in Lancaster Co., Pa., Jan. 22, 1871; died at her home near Paradise, Pa., Nov. 28, 1939; aged 68 y.

10 m. 6 d. She was in failing health for several years, but bore her sufferings patiently, only waiting for her Lord to take her home, there to join in the songs of the redeemed, with those of the family who have gone on before. She accepted Christ as her personal Saviour in early life, united with the Mennonite Church, and remained a faithful member until death; being a Sunday-school teacher for a number of years. She is survived by 1 brother, 1 sister, 2 nieces, 2 nephews, and many other sympathizing friends. Funeral services were conducted Dec. 1 at the home by Bro. Martin Hershey (text, Psa. 16) and at Strasburg Mennonite Church by Bro. Parke Book. Text, Jer. 31:25, 26. Burial in the adjoining cemetery. While we miss her sweet presence very keenly, we are comforted to know that if we are faithful we will meet her again. May we cherish the memory of her gentle life and Christian example.

Martin.—Anna, daughter of the late Jonathan and Elizabeth Martin, was born March 9, 1864, near Dalton, Ohio; died Dec. 12, 1939, at the home of her nephew (D. J. Martin near Dayton, Va.); aged 75 y. 9 m. 3 d. She is survived by 1 brother (Samuel B. Martin of Dalton) and 1 sister (Elizabeth, wife of Jacob S. Lehman of Columbiana, Ohio). She was predeceased by 4 brothers (John, Christian, David, and Henry) and 1 sister (Barbara). In October, 1930, several years after the death of her sister Barbara, she moved to Virginia, where funeral services were held Dec. 13 at the Pleasant View Mennonite Church. The body was then shipped to Ohio, where services were held Dec. 15 at the County Line Mennonite Church. Interment in the cemetery near-by. She suffered much in her lifetime, and the last three months a heart ailment gave her so much distress that she longed for eternal rest and to meet those gone before. She was "Aunt Annie" to many, and will be greatly missed.

"Thou child of God well done.

The Master has called for thee;

Thy beautiful crown is won,

In Jesus victory."

Weldy.—Kathryn Marilyn, daughter of Noah and Lily Weldy was born near Wakarusa, Ind., Sept. 1, 1920. She gave her heart to the Lord and united with the Mennonite Church and Holdeman congregation Dec. 13, 1938. She was a faithful attendant at Sunday school and Church services. She had not been well during the last year, suffering from heart trouble. She attended the first five weeks as an eighth grade pupil in the Wakarusa school. She had been confined to her bed the last seven weeks and was taken to the Elkhart Hospital where she died Nov. 27, 1939. During her suffering she expressed her trust in her Saviour, that He would do what is best for her. She leaves her parents, 1 brother (Russel of Ft. Wayne, Ind.), 1 sister (Marjorie, at home), and her grandmother (Mrs. Henry Weldy). One brother (Dorvin) died in infancy. Funeral services held at the Olive Mennonite Church conducted by the home ministers, S. L. Weldy, Warren Shaum, and D. A. Yoder.

"Peacefully sleeping, resting at last,

The world's weary troubles and trials are past;

In silence she suffered, in patience she bore,

Till God called her home to suffer no more."

Martin.—Elizabeth H., widow of the late Benj. S. Martin, was born Aug. 7, 1860; died Oct. 30, 1939, at the home of her daughter and son-in-law, John H. Thomas, of Letort, Pa.; aged 79 y. 2 m. 22 d. She was a daughter of the late Martin and Elizabeth (Herr) Dambach and is the last of a family of 15 children. She was united in marriage to Benjamin Shaub Martin Nov. 11, 1884, and they united with the Habeckers Mennonite Church May 1, 1886; to which vow she remained faithful till death. Her seat was seldom empty when health permitted. Her husband and 1 son (Amos Walter) preceded her in death. She is survived by the following children: John D. Martin; Mary D.,

wife of Amos H. Shaub of Lancaster; Elizabeth, wife of John H. Thomas; Susan A., wife of Jacob H. Thomas of Lancaster; Benjamin F. Martin; also by 10 grandchildren and 6 great-grandchildren. Funeral services were held Nov. 2 at the home of her daughter (with whom she resided) and at Habeckers Mennonite Church in charge of the home ministers: Jacob C. Habecker, Christian K. Lehman, and John K. Charles. Burial in the adjoining cemetery.

"We know there's a home in our Father's house,
A home for us all in the skies;
And we know that the one we loved so well,
Has gained that Paradise."

Wolfe.—Marion Francis, eldest child of Mr. and Mrs. William Wolfe, was born in Fairfield Co., Ohio, Aug. 16, 1855; died at his home in West Liberty, Ohio, Dec. 8, 1939; aged 84 y. 3 m. 22 d. In the year 1878 he was united in marriage to Mollie E. Bontrager, who preceded him in death 10 years ago. In the year 1882 they moved to near Kingscreek, Ohio, where they resided with Grandpa and Grandma Bontrager, until the death of both parents, later moving to West Liberty. There were no children born to this home, but a niece (Mrs. Josie Woodruff) was given a home with them and cared for as their own child for a number of years. Later, his father and mother came to make their home with them, and were tenderly cared for during their declining years. "Uncle Marion" was of a very quiet, retiring disposition, but his friends were many. He was always ready to lend a helping hand whenever the opportunity afforded. He was a charter member of the Bethel Mennonite Church, was interested in the work of the Church, and was always found in services as long as health permitted. On Aug. 14, 1931, he was united in marriage to Sister Sarah Stayrook, who with 3 stepdaughters and 3 stepsons survive him. He also leaves 2 brothers (Perry of Urbana and Lemuel of DeGraff) and 2 sisters (Mrs. Mary Dickinson of Kalamazoo, Mich., and Mrs. Chloe Snoko of Lancaster, Ohio), and many relatives and friends. Funeral services were held at Bethel Church in charge of Bros. S. E. Allgyer and Wallace Kauffman. Interment in the South Union Cemetery.

Weep not that his toils are over,
Weep not that his race is run;
God grant we may rest as calmly,
As he, when our work is done.

Good.—Phares, son of the late Christian and Hannah (Burkhardt) Good, was born Oct. 25, 1872, near Bowmansville, Pa.; died Dec. 9, 1939, at the place of his birth; aged 67 y. 1 m. 15 d. In October, 1893, he was baptized on confession of faith and received into Christian fellowship by the late Bishop Martin Root. In October, 1896, he joined hands and heart with Sister Lydia Bowman. He was a faithful member of the Bowmansville congregation, ready to do his part whenever called on. They lived all their life (except the two first years) on the old Christian Good homestead near Bowmansville. God gave to them 7 children, who with their mother all survive. Their names are: Susie (Good), Katie (Good), Elsie (Brendle), Bessie (Buckwalter), Mamie (Good), Omar, and Horace. Omar lives on the old homestead where the parents resided. 18 grandchildren remain. He left 1 brother and 2 sisters. His demise was a shock to the family and to the whole community. Being engaged at a wool-carding machine in an Adamstown hat factory, he was caught in a wheel and his body so badly mangled that he passed away 17 hours later in the Reading General Hospital. Tragic indeed, ended the career of our beloved and faithful brother in the Lord. Through this providence God calls to us all to be ready. His life and testimony are such that we can have a sure hope that he is gone "to be with the Lord." He was a faithful standby in all the Church services, took part in Sunday school and week-day evening Bible study, shared the lot for the ministry, with nine others in 1912. Funeral services were held Dec. 13 in the Bowmansville Church.

Relatives, sympathizing friends, and neighbors filled the house. Services in charge of the home ministry. Text, Matt. 23:44-47.

Herschberger.—Barbara Miller Herschberger, was born May 11, 1878, near Sugarcreek, O.; died at Portsmouth, Va., on Nov. 14, 1939; aged 61 y. 6 m. 3 d. On Sept. 24, 1896, she was baptized and received in the Old Order Amish Church and lived a faithful member until death. On Feb. 3, 1898, she was married to Enos C. Herschberger of Arthur, Ill. They never had any children; but on Aug. 2, 1910, they adopted Robert Fritz Herschberger, then two years old. She was preceded in death by her father, mother, 1 brother (Isaac), and 5 sisters (Elizabeth, wife of Eli Kaufman, Middlebury, Ind.; Sarah, wife of Lewis Kaser, Farmerstown, O.; Susan, wife of Joseph Kuhns, Milford, Ind.; Mattie, wife of Abraham M. Miller, Beech City, O.; and Fannie died when young). She leaves her husband, foster son, 1 brother (Levi A. Miller of Hartsville, O.), and many nieces and nephews and other relatives and friends. After marriage she lived near Arthur, Ill., until 1903. Then moved to Lenapah, Okla.; in 1904 moved back to Ohio and lived there until 1924; then came to Virginia. She had been failing in health since 1917, and for the past five years had been in a wheel chair. She suffered much pain for several years. Death was due to heart trouble; also had dropsy and rheumatism, and was not able to take care of herself for a number of years. However, she was bedfast only about two months. Funeral services were held at the Old Order Amish Church at Kempsville, Va., conducted by Bishop D. J. Stutzman and Eli Yoder in German, and Orrie Yoder of Oyster Point, Va., in English. Burial in the near-by cemetery.

"Tis hard to part with Barbara, dear,
No more to see her here;
But yet we're glad if God saw best
To end her troubles and give her rest;
In heaven to reign with angels fair,
May our names too be written there."

—Enos and Robert.

Yoder.—Christian Z., son of John K. and Lydia (Zook) Yoder, was born Nov. 28, 1845 near Belleville, Pa., moved to Wayne Co., O., with his parents at the age of ten years, and died Dec. 9, 1939, at his home near Wooster, O.; aged 94 y. 11 d. Death came after an illness of thirty-six hours and is ascribed to heart failure. He married Lydia Smiley Oct. 22, 1868, and on Apr. 1 of the following year they moved to the farm which was his home until death. This loving partnership was broken after fifty-three years by the death of Lydia on Jan. 22, 1922.

Funeral services were held in the Oak Grove Church near Smithville, O. A crowd of relatives and friends from the home and surrounding communities and adjoining states attended the services. Both auditorium and basement (where amplifiers had been installed) were filled to capacity. Thirty-five ministers and deacons occupied the rostrum and front seats. The services were conducted by J. S. Gerig of the Oak Grove church, and I. W. Royer of Orrville, O.; David McFadden of the Ch. of the Brethren, S. C. Yoder of Goshen, Ind., D. D. Miller of Middlebury, Ind., and S. E. Allgyer of West Liberty, O., contributing. David McFadden was always a close friend of the family. His father being born within a few days of Bro. Yoder in the same school district, moving to Wayne Co., at the same time and settling in the same school district, they were close friends until his death four years ago. The theme of the messages centered about the importance of making Christ and His Word central in our lives and the power of a life so surrendered. Tribute was paid to Bro. Yoder's ministry of song, ministry of exhortation, and ministry of service. The seven sons acted as pall bearers. Burial in the cemetery near the church.

He confessed his Saviour in June, 1865, and in Sept. of that year was received by baptism as a member of the Oak Grove Church, where he happily served his Christ till death by song, by

prayer, and by sacrificial service. His life was truly surrendered to God and no task was too large or too small, too far or too exacting to be joyfully accepted and conscientiously performed. In fullness of joy he served his congregation and the Church at large. In 1871 he was asked to organize the Sunday school at Oak Grove and acted as its Supt. for twenty-two years. After that, for many years his task in the Sunday school was to gather the children around him for songs and stories before they went to their classes. In 1890 he was chosen to serve as a deacon and in the same year organized a young people's Bible meeting at Oak Grove. He aided in the organization of the Ohio State Sunday School Conference and several Sunday schools in Ohio. In Oct., 1904, he was chosen to serve as one of the ministers at Oak Grove, a service in which he was active until after his ninetieth year. Even after his strength did not permit him to preach and his eyes were dim, he enjoyed repeating sections of the Bible and leading his favorite songs, and he was a familiar figure visiting the old and sick and distributing flowers.

He served the church at large as an evangelist, preaching in practically every Mennonite community in the United States and Canada. He made the creation and organization of missionary interest and activity in the Mennonite Church a central part of his Christian service. From 1899 to 1906 he served as Vice-president of the Mennonite Board of Charitable Homes and Missions and was continued in that position when that Board and the Mennonite Evangelizing and Benevolent Board merged to form the present Mennonite Board of Missions and Charities. From 1911 to 1920 he served as President of this Board, from 1920 to 1928 as Chairman of the Mission Committee of this Board, and since 1928 as an honorary member of this committee. He was always interested in song. In 1866 he organized and led a singing school meeting at Center School in Green Twp., using religious songs and hymns as teaching material. He conducted a number of such schools, and later the Paradise Church of the Brethren invited him to lead singing classes in their church on Sunday evening, which meetings led to the organization of our own young people's Bible meetings. He served on the Music Committee of the General Conference since its organization and assisted in the compilation of the German Hymnal in 1894, the Mennonite Church and Sunday School Hymnal in 1902, the Supplement to the Church and Sunday School Hymnal in 1911, Life Songs in 1916 and the Mennonite Hymnal in 1927.

Besides his Church and Sunday-school activities, he found time to serve his community in its daily life and make his living in a very difficult period for agriculture. Practically the entire period of active farm management, 1865 to 1895, was one of post-war depression and low farm prices, which he successfully met. He introduced a number of new cultural practices to the community—the abolition of fences, soilage system of farm management, under-drainage, the culture of vegetables and berries, greenhouse culture. He was instrumental in the organization of farmers' institutes, was an early Institute speaker and contributor to farm papers, and was influential in the location of the Ohio Agricultural Experimental Station at Wooster. For many years he was a member of the Green Twp. School Board, being a member when the schoolhouses which have been just recently discarded were built and was largely responsible for the pine trees which surround all of them. He loved his community and was loved by all.

His wife, 1 brother (Preacher David Z.), 1 sister (Mary, wife of Jacob N. Yoder), and 1 daughter (Mary E.), preceded him in death. He is survived by 7 sons (John S. of Wooster, David A. of Toledo, Rufus M. of Lancaster, Menno S. and Ira D. of Barborton, Orie C. of Peru, Ill., and Joseph D. of Larchmont, N. Y.), 16 grandchildren, and 12 great-grandchildren. He had the pleasure of having six of his sons and many of his grandchildren and great-grandchildren celebrate his birthday with him just eleven days before his death.

Send your orders now for
FAMILY ALMANAC FOR 1940

(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, 10 cents. Dozen copies, 85 cents, \$6.00 per hundred. Postpaid in each instance.

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Also obtainable at our branch stores.

CORRESPONDENCE

(Continued from page 829)

dom, Kans., and Bro. Jacob A. Heatwole, of La Junta. Bro. Erb was ordained at the request of Bro. Heatwole, to assist the latter in his work. Both the La Junta and East Holbrook congregations met in a joint meeting for this service.

The voice of the congregations in Colorado had been taken on Nov. 11 and 12, but the ordination was deferred until Dec. 15.

On New Year's day an all-day singing has been arranged to be held at the La Junta church, with East Holbrook assisting.

Bro. Earl Showalter has been absent

from home the greater part of this winter on evangelistic work at various points in this conference district, having just returned from Culp, Ark.

A series of meetings is expected to be held in La Junta in January, with Bro. S. J. Miller of Pigeon, Mich., as the evangelist.

Fraternally yours,
Dec. 17, 1939. J. H. Shank.

Hutchinson, Kans.
(Yoder congregation)

Dear Herald Readers, Greetings:—We have received rich blessings from the Lord during the revival meetings in November, held by Bro. C. C. Culp of Michigan. Twelve young souls accepted Christ as their personal Saviour and many Christians were strengthened.

We expect to have baptismal services Dec. 24.

On the evening of Nov. 26, the Primary Department gave a Thanksgiving and missionary program, also brought in their money from the quarter funds.

Sunday evening, Nov. 10, we were favored with an interesting program given by Bro. L. L. Swartzendruber and family of Hesston, and also enjoyed the inspiring message on the Word of God by Bro. Milo Kauffman.

Dec. 16, 1939. Cor.

ANNOUNCEMENT

Kitchener, Ont.

Students coming into Canada for Mennonite Bible School, the Immigration Department has given assurance as follows: "No difficulty should be experienced by those students who can satisfy the Canadian immigration officer at the port of entry of their ability to comply with the requirements as bona fide non-immigrants and as to their ability to return to the United States on the completion of their studies."

J. B. Martin.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

It doesn't take a very bright mind to find and to point out the things that are wrong. We are looking for the man who knows what to do to make things right.—E. M. Yost.

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REPORT OF MENNONITE ARCHIVES FUND

Receipts to December 1, 1939

North Lima Churches, Ohio	\$20.70	St. Jacobs Cong., Ont.	18.57
Morrison SS, Ill.	17.41	Hesston College Cong., Kans.	13.35
Maple Grove Cong., Pa.	14.18	Palmyra Cong., Mo.	3.50
Hopewell Cong., Ind.	11.00	Sycamore Grove Cong., Mo.	17.10
Latschar Cong., Ont.	8.00	Daytonville Cong., Ia.	20.10
Conestoga Cong., Ont.	35.50	Nampa Cong., Ida.	13.01
Salem Cong., Nebr.	7.84	Biehn Cong., Ont.	6.00
Central SS (Fulton Co.), Ohio	38.76	Olive Cong., Ind.	40.70
Hopewell Cong., Ore.	6.75	Yellow Creek Cong., Ind.	43.02
Elmira Cong., Ont.	6.25	West Clinton SS, Ohio	22.28
Belleville Cong., Pa.	17.49	Central Cong., Elida, Ohio	7.91
Lower Deer Creek Cong., Ia.	25.15	Liberty Cong., Ia.	8.00
Lockport SS, Ohio	24.05	Blough Cong., Pa.	8.00
Kidron Cong., Ohio	29.22	Casselman Cong., Md.	2.17
Bethel Cong., Ore.	20.00	Springs Cong., Pa.	7.53
Goshen College Cong., Ind.	64.40	Science Ridge SS, Ill.	28.23
Howard-Miami Cong., Ind.	25.54	Protection Cong., Kans.	2.50
Forks Cong., Ind.	16.74	Bethany Cong., Mich.	1.55
Bethel Cong., Ohio	18.50	Bowne Cong., Mich.	10.00
Fairview Cong., Mich.	16.07	Hagey Cong., Ont.	7.00
East Union Cong., Ia.	40.52	Kitchener Cong., Ont.	22.00
Pleasant Valley Cong., Kans.	19.13	East Bend Cong., Ill.	25.00
Beech Cong., Ohio	30.00	Crown Hill SS, Ohio	11.76
Crystal Springs Cong., Kans.	12.00	South Union Cong., Ohio	71.79
Morrison Cove Cong., Pa.	4.00	Bowne Cong., Mich.	7.50
Orrville Cong., Ohio	25.00	Pigeon River SS, Mich.	23.00
Willow Springs Cong., Ill.	16.00	Sugar Creek Cong., Ia.	32.55
Blenheim Cong., Ont.	7.65	Waterloo Cong., Ont.	20.35
Freeport Cong., Ill.	22.46	Emma Cong., Ind.	6.00
Roanoke Cong., Ill.	25.00	Maple Grove Cong., Ind.	23.20
Pleasant Grove Cong., Ill.	5.85	Martins SS, Ohio	22.02
Waldo Cong., Ill.	21.59	Oak Grove & Pleasant Hill Congs., O.	50.00
Metamora Cong., Ill.	38.24	East Holbrook Cong., Colo.	10.00
Detweiler Cong., Ont.	2.59		
Geiger Cong., Ont.	3.25		
Weber Cong., Ont.	4.25		
Shantz Cong., Ont.	5.90		

\$1,312.67

Respectfully submitted,
Historical Committee,
Per S. F. Coffman, Chairman.

THE BRIGHT AND SHINING CITY

There is a bright and shining city in the land beyond the sky,
Where the soul shall live forever and be free;
For the story in the Bible, told by the prophets long ago,
Says the Saviour will prepare a place for me.

There will be shouting in that city, for the Saviour promised me
The sweet home in the mansions in the sky;
When this home we have completed, He will come again for me;
I will part from the world, no more to die.

Oh, dear sinner, take this warning; God is pleading now for you,
And you know the end of time will surely come;
You will have to face the judgment on that resurrection morn,
You will have to meet the deeds that you have done.

Oh, how sad to face the judgment, as you stand before the bar,
When you know your sinful life on earth is o'er;
Then you will look to Him for mercy but He will only warn ahead,
And say depart from me forever more.

—Sel. by Rachel Mumaw.

AN IMPORTANT QUESTION DIVINELY ANSWERED

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—Psa. 24:3, 4.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JANUARY 4, 1940

(Herald of Truth
Established 1864)

No. 40

EDITORIAL

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The first thought that we get out of this admonition is that there is no limit to our opportunities. Each moment brings one or more of them, whether good or bad.

The next thought is that we owe a debt to all people. As Paul would say it, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Wherever there is an opportunity, there is also a moral obligation.

These debts should be paid in a Christian, God-honoring way. Therefore, "Let us do good unto all men." Some of these men live in our home community, some a hundred miles away, some on the other side of the globe. Neither distance nor denominational boundary lines mark the limit of our opportunities.

Finally, let us not overlook the "especially" in this text. We have an interest in all people, but especially our neighbors; in all children, especially our own; in all churches, especially our own; in all people, especially they "who are of the household of faith." When you drop out this "especially," you drop out one of the vital factors pertaining to a useful, God-honoring life.

New Year's resolutions are all right—provided they are really resolutions and not merely the expression of sentiment or superstition. If you, on January first, did not resolve before God that you would spend this entire year (provided He sees fit to prolong your life that long) in His service and in accordance with His will, you missed an opportunity. But that kind of a resolu-

tion should be made every day of your life. Many so-called resolutions are not resolutions at all. Be a man; and form the kind of resolutions that you mean to keep, that exist only in a resolute soul.

Linguistic Bombs.—Recently we were impressed with a newspaper account of a certain congregation (composed largely of foreigners in America) where they had a division. This is the story as we read it:

"... is a member of the ... Orthodox Church in which there was a split, resulting in a series of bombings. Officers are inclined to believe that dissension may again have developed."

Where divisions in churches occur, the opposing factions do not usually carry on their feuds to that extent. The feelings among them may be as bitter, but the bombs thrown at each other are usually linguistic rather than bombs loaded with powder and shot and shell. In either case, however, the unsanctified tongue usually proves itself "an unruly member."

The Lord's Day.—This is a convenient time to remember that the first day of the week, not Christmas day, is the Gospel designated day to be kept in memory of our Lord. As for Christmas day, it was not known among Christian people until several centuries after Christ, but the Lord's day had recognition from the time of His resurrection. Writings of the Ante-Nicene Fathers contain many references to the keeping of this day. Every Sunday morning should be regarded as a reminder to us that it was on this day of the week that our Lord arose in triumph from the grave, and from that time forth His disciples kept it as a holy day. We thank the Lord for this day. Let us keep it in reverence; a day of rest from secular toil, a day of spiritual activity; and a day of rest for the body and exercise for the soul.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."

OUR AIMS FOR 1940

Every thoughtful person has given attention to the question as to what he or she ought (or expects) to do during the year that is just beginning. But only the Lord can tell what this year will bring forth.

Not as a New Year resolution, but as a part of our program that we mapped out when we surrendered ourselves fully to the Lord, let each one of us have as a part of our aims to spend every moment of our lives to the glory of God and the good of fellow men. Or, as Paul would put it, "As we have therefore opportunity, let us do good."

Applying this rule to the farmer, the merchant, the mechanic, the teacher, the physician, the overseer, the editor, the missionary, or to the occupants of all other trades or callings, it means a conscientious regard for each and every opportunity that comes our way, a faithful effort to improve each moment of our lives in a way that we believe will meet divine approval.

Taking it for granted that each one, in his own sphere of responsibility and service, will follow the same rule, let us talk a little while about the Gospel Herald. Whether those of us who are connected with this weekly periodical in some way or other will serve the entire year in our present capacity or not, so long as our present responsibility lasts we want to do our very best in the way of maintaining the standards of the Gospel, in making this a weekly messenger of whole-Gospel truth that will make of it a helpful visitor in every home that gives it admittance.

Editorially, this periodical will be devoted to the promulgation of Gospel truth, to a discussion of the issues of the day and the problems confronting us in home, society, business, and Church. Doctrinally, we want to continue our policy, so far as possible, to cover the entire realm of Christian doctrine during the year. Our mission department will endeavor to meet the

needs and to stir up an interest in the cause of the Lord in every mission field, at home and abroad. The family circle page is designed to be of practical help and interest in every home. The news of the Church, at home and abroad, will be heralded forth under the well known head of "From Our Mission Stations," "Field Notes," "Correspondence," "Marriages," "Obituaries", etc. Besides, in the miscellaneous department, we shall endeavor to have the paper serve as an open forum on all matters not especially taken care of under the special heads.

We wish to thank our contributors for the generous and efficient way in which they have kept this paper supplied with edifying reading matter; and we trust that this same faithful and much appreciated support may continue. There is here an opportunity to reach many thousands of readers, whereas in public meeting the hearers are usually confined to scores or hundreds of listeners. If at times we were compelled to pare down some of these contributions in length, so as to make it possible for all of our contributors to be heard, you will please remember that the paring down was a matter of necessity, not necessarily an attempt to improve on the composition. You can help us in this by making your messages as short as you can make them, consistent with the thought intended to be conveyed, thus aiding us in meeting the problem of limited space and of making room for a still wider range of contributors. If sometimes it becomes necessary to hold up or to modify the thought in some articles, it is not an attempt at "suppression" but rather an attempt at working together to the end that unprofitable controversy in these columns may be reduced to the minimum. Your aim as contributors has been, in the main, to avoid all discussions that produce "more heat than light," and in this we heartily agree with you.

Your prayers, your continued contributions, your support by way of constructive advice and suggestions, are appreciated at any and all times. And may we continue to work together to the end that not only our publication work but every enterprise in the Church may be supported and promulgated in a whole-hearted, Scriptural way. As said before, only the Lord knows what this year may bring forth, or what part of the year we may be permitted to remain in service; but as long as God gives us breath let us continue as faithful, loyal witnesses for God and His Word and His work, laboring wholeheartedly in the cause of Christ and the Church until we receive the heavenly summons, "Come up higher."

For other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3:11.

A PRAYER FOR THE NEW YEAR

What shall I ask for the coming year?
What shall my watchword be?
What would'st Thou do for me, dear Lord?
What shall I do for Thee?

Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps,—
Help me to please Thee still.

Lord, I would ask for a trustful year;
Humble, and yet so high;
Help me to sink at Thy blessed feet,
And on Thy bosom lie.

Lord, I would ask for a trustful year;
Give me Thy faith divine,
Taking my full inheritance,
Making Thy fullness mine.

Lord, I would ask for a year of love;
Oh, let me love Thee best!
Give me the love that faileth not
Under the hardest test.

Lord, I would ask for a busy year,
Filled up with service true;
Doing with all Thy Spirit's might
All that I find to do.

Lord, I would ask for a year of prayer,—
Teach me to walk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for a dying world;
Stretch forth Thy mighty hand;
Scatter Thy Word,—Thy power display
This year in every land.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Whether of shade or shine.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home.

—A. B. Simpson.

HOLINESS VERSUS UNHOLINESS

By J. Y. Hooley

For the Gospel Herald.

Follow peace with all men, and holiness,
without which no man shall see the Lord.
—Heb. 12:14.

Be ye holy, for I am holy.—I Pet. 1:16.

God is the foundation of holiness. Christ is the root of holiness. We in Christ are the branches, and therefore are also holy. We as branches are baptized into one body by the Holy Spirit. The principles and doctrines of this body are holy.

The devil is the foundation of unholiness, and his principles and doctrines are unholy. The fallen angels and unbelievers are his body through which he seeks to establish his principles and doctrines. In the world he has already established them, and he seeks to establish his principles and doctrines in the holy body, the Church. The Church is not defiled by a few worldly or unruly church members, but if the devil can, through the unruly church members, get the Church to accept or allow one of the devil's unholy principles, the Church is defiled, and has become

connected with the world in principle.

Jude says we are to "earnestly contend for the faith which was once delivered unto the saints." This faith that Jude speaks of here is none other but the principles and doctrines of the holy apostles given by Jesus Christ, and delivered to all the early churches. This faith keeps the Church holy; it was given for all time until Jesus comes. These doctrines and principles are complete, nothing to be added or taken from. This is not all. Jude also says we are to build ourselves up in our most holy faith, meaning our individual faith in Jesus and the apostles and their holy creed or faith. Now it behooves us to look and see if we have let some of this holy doctrine slip, and added some unholy doctrine or principle that belongs to the devil's unholy system carried on by the world. Shall Jesus find His faith on the earth when He comes (Luke 18:8); a church that is still holy, contending earnestly for that creed, doctrine of faith of the apostles delivered to the saints, and for all time? This is the doctrine of holiness, separated from the unholy principles of the devil practiced by the world of unbelievers. If unholy, we belong to the world; if we belong to God, we are holy. How we should, especially as leaders, watch and pray lest we ease up and follow the crowd of worldly churches who may be only materialistic and not separated.

In fact, there are only these two principles, holiness or unholiness. Paul said, "I have kept the faith." He washed the saints' feet; kept the communion; greeted the saints with an holy kiss; abstained from all worldly appearance; ministered to the sick and the poor saints; and he kept the faith. The result of holiness is a crown of life. Paul went to be with the Lord. To be a Christian we must be separated unto holiness. Otherwise we are only worldlings, and unholy in or out of the Church.

Middlebury, Ind.

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XV. Channel of the Spirit

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2:7.

SOUL, the most profound mystery of the universe; the most intimate, priceless gift ever bestowed on you; the unseen power that makes you breathe, and work, and love; the miracle that enables you to think, plan, create, and respond to the stimuli of the world about you.

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt

not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17). For six thousand years man has been demonstrating the truth of God's Word. This deadly fruit defiled the mind of man, weakened his body, and shortened his span of life.

Whether king or peasant, he had no constructive imagination out of which he could create health, happiness, and the material necessities of the abundant life, either for himself or others. "In those days came John the Baptist preaching in the wilderness of Judaea, saying, Repent ye, for the kingdom of heaven is at hand. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." A short time after that, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." "Seek ye first, the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 3:1, 2; 4:17; 6:33) "This was the light shining in darkness, and the darkness comprehended it not" (John 1:5).

The mystery of the ages was about to be revealed; man's lost soul was soon to be redeemed and restored to him. A new civilization was beginning and, wonder of wonders, man again would have creative intelligence. A new kingdom was at hand that would have no end, and a King of kings who will rule forever. The greatest power in the Universe was about to be poured out, "in a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). Man himself being the only channel through which this river can flow, to accomplish the purpose of God, it was necessary that man should repent and prepare for the Spirit's reception.

Beginning with Jesus the Christ, the dynamic power of the Holy Spirit came into the world in a healing stream, broadening the mind, brightening the intellect, and glorifying every human attribute.

By daily instruction He cleansed a little company of disciples, making them channels through which the Spirit kept on flowing. These cleansed others and they, still others. Thus, the River of Life increased in volume and power till it flooded the nations. The people of each nation have been blessed with health, happiness, and the abundant life, in exact ratio to the Spirit flowing into it. The Spirit's influence is determined by the number and the capacity of the channels through which it can flow.

Evil thinking and unclean imagination defile the mind, the spring of all human impulse. Thus they force the body into sinful action, irritate the nerve centers, and produce degeneration of the brain cells.

You are responsible for your own physical and mental well-being. Are you going to be longer deceived by

subtle schemes of heartless commercialism?

The evidence of six thousand years of human experience, recorded in history both Biblical and profane, is all against the loudly proclaimed, fantastic, brazen mis-statements, dramatized by pictures and songs to influence impressionable youth.

What a shabby example of our boasted intellectuality and Christian Spirit, if we spinelessly follow the camouflaged propaganda glorifying the great modern Babylon, while profiteers poison the brain, anesthetize the nerves, and bind the victims with chains of habitual sin.

Let the Church of the living God cry aloud to her people, **BE CLEAN! BE CLEAN!** Defiling the channel is sin against the Spirit.

Iowa City, Ia.

FAITH TESTED

By Ruth E. Buckwalter

There are many examples in the Bible of faith that was tested.

God tested the faith of Abraham by asking a great sacrifice of him.—Gen. 22:2.

Sometimes God asks great sacrifices of us. Do we have the faith to see God's hand in these sacrifices? He asks us to make, as Abraham did? It may mean giving up some who are very dear to us, and we are called to tread life's pathway practically alone—yet not alone when Jesus leads the way.

God tested the faith of Joshua (6:3) by a strange plan of procedure to capture the city of Jericho. The plan God has for us to take may seem strange to us; and much more to the people about us. Nevertheless when we are assured that God is leading, we know we shall see His power, and the enemy of our souls brought down as the city of Jericho was.

God tested the faith of Gideon by reducing his army. Jgs. 7:7. It is not numbers that counts with God. He can save by many or by few. One alone with God can put ten-thousands to flight.

God tested the faith of Elijah by requiring the dependence upon a poor widow. I Kings 17:9.

People who always have plenty are not tested along this line. How many would thank God for the poverty of Elijah? and the poor widow from whom God demanded the last morsel of bread?

God tested the faith of Jehoram, by requiring what appeared to be useless work. II Kings 3:16. The work God requires of us to do, may appear useless. In fact, it will appear useless to those who do not understand God's ways. But to us who know the power of God, we know if we are obedient, regardless of appearances, great results are sure to follow.

God tests our faith by requiring extensive preparation with no blessing

in sight, as in the case of Elijah and the widow. II Kings 4:3.

The eye of faith looks into the future beyond the present, which has no blessings in sight and there—

"Like a bird that halting in her flight,
A while on boughs to slight;
Feels them give way beneath her and yet
sings,
Knowing that she has wings."
Hannibal, Mo.

THE JOY OF SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the Gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.—Charles H. Spurgeon.

THE MIDNIGHT CRY

And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him.—Matt. 25:6.

It is certain to be actual midnight when He comes. It will probably be like midnight everywhere so far as the expectancy of the world goes or the watchfulness of careless saints. In this world midnight in one place is midday in another. When the Lord comes it will be all hours; but in a real sense it will be midnight everywhere. When hope is lowest and evil most rampant, when we try to help one another in vain, and the Church stretches out impotent hands to the world, in such an hour He shall come. God's sky shall rend, Christ's glory shall be seen, the appeal of the centuries shall be answered: "Come, Lord Jesus, come quickly."—W. Y. Fullerton.

PREACHER'S PAGE

SHEPHERDS OF THE FLOCK

By Irene E. Witmer

For the Gospel Herald.

(Ordination of two Bishops—Bro. Mahlon Witmer, Aug. 31, 1939, and Bro. J. Paul Graybill, Dec. 6, 1939, following the death of Bishop John M. Sauder, July 20, 1939.)

Dear to God's true under-shepherds,
Dear are the sheep in their care;
Tenderly, lovingly guiding,
Lest they be caught in a snare.
Here was a flock in His keeping,
Shepherded faithful by one,
Feeling the increasing number
Needed more shepherds than one.

After the request had been granted,
(Faithful he wished them all fed)
Then the Great Shepherd came calling;
Took him to Heaven instead;
Leaving the work yet unfinished:—
Placing much confidence then
God is depending on others,
Called to Him, true, faithful men.

First (the large district divided)
Steps have advanced for a lot,
Five, whom the flock (by God's leading)
Chose; but God's choice they knew not.
Then while God's people were praying
Mightily for those in suspense,
Quietly, reverently, waiting—
Looked we to Heaven from whence

Came to us, fearlessly spoken,
Words, which the bearer has brought
Fresh from the Father who gave them,
Food for the sheep which He sought.
This was the tone of the message:
"Lovest thou me more than these?"
Go feed my lambs who are hungry;
Save them from sin and disease.

"Feed to produce all His likeness,
Lead them in pastures so green.
But they must go through some rough ways,
Paths which they never have seen.
Lovingly teach them obedience,
Discipline Jesus has taught;
Then may you see His reflection—
Jesus in those whom He bought."

Then came the Lord's revelation
Each chose a book in their turn
Guided by One who was present
Waiting each heart there to burn.
Then with a sacred committal,
"Willing, but Thy help I need"
Took he the charge to him given,
"Lead the flock as I would lead."

* * * *

Yet one more shepherd was needed;
One for the rest of the flock,
Who by God's leading have chosen
Five brethren more for the lot.
Trusting again in God's wisdom,
Prayers have ascended on high;
Praying for grace to be given,
While on His bosom they lie.

Solemnly list we the message:
"This is a work of the Lord's.
So we are (under His leading)
Laborers together with God.
Shepherds, let no one despise thee,
Firmness not hindered by man;
Pleasing two parties, not commissioned,
Heeding God rather than man."

Silence and reverence prevailing,
Waiting again for God's voice;
Knowing it does not just happen,
As He reveals His own choice.
Faithful is He who has called you;
Brother, so fear no alarms;
Trust and His strength prevail in you,
As we stand under your arms.

Brethren, God called us new shepherds,
May we stand loyally by;
Pray and support and obey them,
Till we be called Home on High.
Happy the flock that is heeding
All the Great Shepherd commands;
Faithfully working together,
Lightening the work in their hands.

Ephrata, Pa.

(These lines are addressed to the brotherhood of the bishop district under the oversight of the late Bishop John M. Sauder, East Earl, Pa. Let the spirit of fervent loyalty to God and the Church, breathed forth in this message, be in evidence wherever the people of God are found.—Editor.)

AN ORDINATION SERMON

By Arthur D. Ruth

For the Gospel Herald.

(Gist of a sermon delivered in Weaverland, Pa., Mennonite Church, Dec. 6, 1939, at the ordination of Bro. J. Paul Graybill as a bishop, and afterwards written out for publication.)

Text.—Titus 2:15

The words of our text were written to the first bishop of the Cretians, Titus by name, by the apostle Paul. The entire epistle is rich in instruction for Church officials. These things would allow the use of the entire epistle as a context in our message, but I am thinking mostly of chapter 2. The writer of the epistle is much concerned that only sound doctrine be taught. Chapter 3, vs. 5-7, is the foundation doctrine of the believer's salvation referred to in verse 11 of chapter 2. In verse 7 it is clearly stated that if the speaking is to be effective, the life of the speakers should be blameless. In verse 10 he exhorts to fidelity or faithfulness in order that the doctrine of God our Saviour may be adorned.

There is repeated exhortation to sobriety, which the apostle Peter associates with vigilance (I Pet. 5:8). How important it is for believers, especially Church leaders, to take heed to this exhortation. For there is nothing that the enemy delights in more. Eternity alone will reveal the damage done to the cause of Christ when a church official falls into the snares of the devil.

Then, too, Church leaders need to be sober, vigilant in watching over their flocks, lest the adversary gain an entrance, and then in fiendish glee watch the brethren "bite and devour one another," destroy one another's influence. Not only is there exhortation to sobriety but to graveness. The Church leader who does not grasp the gravity or responsibility that rests upon him is not likely to be a success.

Holy living, chastity, discretion, and sound speech are insisted upon. The text speaks of rebuking. The price of discipleship is given by the Head of the Church in Luke 9:23. If the lives of members of the visible Church give

evidence that not all "ungodliness and worldly lusts," have been denied it behooves preachers to warn by "speaking the truth in love," in a private interview and if still defiant and rebellious, discipline must be administered. I Tim. 5:20, Rev. 3:19. When a brother's ordination is Scriptural (that is, through the Church), he can go forth with the assurance that back of him is not only the authority of the Church but the authority of Heaven. Matt. 18:18; 28:18-20. This authority dare not be abused (I Pet. 5:3) neither will it exalt the truly humble brother above his fellows. The faithful official magnifies his office, but prays to be kept humble.

The last clause of our text is, "Let no man despise thee." I like to think of it in this sense, "Let no man hinder thee." The Christian Church in general is hindered with a man-pleasing ministry. Bishops and ministers are just as human as any other brother or sister. They naturally desire the good will and favor of everybody. If he is not sympathetic, patient, longsuffering, he lacks the scriptural qualification.

Eli was guilty of allowing his sympathy to affect his judgment to the extent that he tolerated sin. There are Church officials who are hindered because of the fact that in their congregation are brethren such as Moses had in his congregation, famous men (Num. 16:2), men of renown (ability), but not loyal to the Church. If local officials lack the courage of Moses to deal with the situation, this leaven grows until even conferences wrestle with and are at a loss to know what is best to do in the resulting problems.

One cannot help but pity even king David when he mournfully states (II Sam. 3:39), "I am this day weak, though anointed king: and these men the sons of Zeruiah are too hard for me." David tied his own hands, and stopped his own mouth when he sinned so grievously and plotted so wickedly for the slaying of Uriah. This was known to Joab and his brothers, and David was in no position to administer judgment. This later fell to Solomon's lot.

Paul could consistently say, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered to my necessities" (Acts 20:33, 34). May the Lord help us as a ministry in the Mennonite Church that in the preparation and delivery of His message we have an eye single to please Him who promised to feed and clothe us and not tone down the message, so that it will not affect the donations and gifts of all. Samuel of old could say, "Of whose hand have I received any bribe to blind mine eyes therewith?"

In closing I wish to requote the text and trust it will ring in the ears of every ordained brother as he seeks to

discharge his duties, enjoined upon him at his ordination. "These things speak, exhort, rebuke with all authority. Let no man despise thee."

Chalfont, Pa.

THE BISHOP'S "WISDOM"

A certain British bishop, hearing a young preacher in his first church, said to the young man that his method of preaching was not getting results. The bishop volunteered to preach a sermon to show how it ought to be done. He took as his text: "The fool hath said in his heart, There is no God." When he had finished, a humble parishioner was asked by the beaming bishop how he liked the sermon. "It was very fine," said the parishioner, "but somehow, in spite of all you said, I still believe there do be a God." And the bishop did no worse than many others—trying to be impressive with big words and only covering up their true meaning.—Evangelical Visitor.

SORTILEGE

By M. G. Gehman

For the Gospel Herald.

Ancient peoples, before the time of Christ, used the lot to determine the will of their god, whether their deity was Jupiter, Venus, or something else. Various ways and means to determine the facts that relate to one's individual life as well as to the fate of tribe or nation were in vogue. One of the ways to show them why Jupiter sent a storm upon them was to "draw lots."

We read of a religious college in Rome, in the year 300 B. C. The members of this group were called Augurs. Their business was to peer into the unrevealed future and tell the people what would happen to them tomorrow. To discover this they would watch the flight of a bird, listen to its chattering and notice how it picked up its food. Other created things they would observe and thereby, seek to discover the pleasure or displeasure of their deity. The sound of wind in the tree top, or the ripple of a waterfall spelled to them weal or woe. A common way to determine the will of Jupiter was to watch the sky for a flash of lightning or notice in which direction, and with what speed a certain bird flew at a certain time. Now all this sounds very superstitious to any present-day thinking mind.

Not a few people have amused their minds by the hobby of gathering superstitious beliefs in the present day as practiced by so-called enlightened American society, as found among the lower class, ignorant people, and, astonishingly much even among professed Christian leaders. Recently I read of a man who spent 20 years collecting superstitions and has listed 10,000 despite a so-called scientific age.

A more direct way for discovering the will of the gods was the casting of lots. In classical antiquity it seems to have been the rule. "The Homeric hero prayed when they cast lots in Agamemnon's leather cap, and Mopsus divined with sacred lots, when the Argonauts embarked." In Polynesia the cocoanut is spun like a teetotum to discover a thief. Somewhat similar are the omens drawn from books. In ancient times the poets were often consulted more especially Virgil, whence the name "sortes virgilliance," just as the Bible is used for drawing texts in our own day (superstitiously) especially in Germany" (Britannica).

In Greece, in the year 487 B. C., the lot was used to select men for the civil offices of the land. It is said that the Genoese government first used the "drawing of the lot" for government purposes. Other nations quickly followed.

The Lot in the Old Testament

What is stated above are fragments of profane history coming from the misty past. Let us now hear the God-breathed message as to the use of the lot. We read that "Joshua cast lots for them in Shiloh before the Lord." God had so ordered sometime before that "The land shall be divided by lot." It is but natural to believe that there was preference as to this valley or that hillside among the different tribe heads. While one had a liking to live by this spring of water and another one to possess that wooded vale: Nevertheless God had a plan to bring all these longings unto the same level. There is a happy sphere wherein "contentions cease."

"The lot causes contentions to cease." This is the Word of God. But let it be remembered that this "contentionless" state can only be reached on meeting certain conditions. There must be an entire consecration of every individual member that is affected by the casting of the lot; a full surrender of one's will to do the will of Him who ordered the casting of the lot. This entire consecration of the whole body must "GO BEFORE" the casting of the lot, else the act is mere mockery to God and contentions go on worse than before. The godly use of the lot, where it is needed, tends towards unity of the body. The abuse of the lot will end in disaster. We all know that milk is a nourishing food if properly used. Scientists, however, tell us a little milk injected into the blood stream may cause death. So the lot, a right thing, may be wrongly used. The lot was closely associated with the carrying on of God's work in Old Testament times. Many religious problems arose wherein the counsel of men was not safe, so they asked God by way of the lot. So in the matter of the "two goats" relative to the atonement, came the question, Which shall be the "scapegoat?" which one's blood

shall be sprinkled within the veil? These were deep things that men could not answer. Therefore "Aaron shall cast lots upon the two goats" (Lev. 16:8). Then the matter was settled.

The Temple activities were divided up by lot (I Chron. 24:5). This was important, because there were "more chief men" in the one group than in the other. Nehemiah, in his reforming and rebuilding program, continued the lot method to divide up the work of the house of God (Neh. 10:34).

Thus we see that the lot was at times used by divine appointment for the welfare and direction of His chosen people. There were times when it was the only means of revealing to them the divine will.

But let it also be remembered that in ancient and modern times the lot was abused and made to serve the avarice and passions of evil men, and has proved the source of misery, contention, and bloodshed. Joel says, "They have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink" (3:3). Bloody men cast lots upon Jerusalem (Obad. 11). The soldiers at the foot of the Cross divided their bloody spoil by "casting lots" (Jno. 19:23).

The Lot in New Testament Times

The waiting disciples rounded out the Lord's twelve by way of the lot. Acts 1:26. It was the right thing for them to do. The Holy Spirit nowhere, in all the New Testament leaves any hint that what was done in the "upper room" was not in keeping with the Spirit's leadings in later activities of the Church. God's lot, in God's place, used in God's way has a place in the Christian Church. After the apostolate spreads out into the Christian Church the use of the lot as a means to determine the divine will sinks below the horizon. The Holy Spirit, the spoken message of our Lord, the inspired messages of the epistle, giving explicit instruction and commandments are a better means of discovering God's will than the lot.

Why then must we still have the lot? Is it not because the Church lacks holiness? Is it not because the infirmities of our human nature muffle the voice of the Spirit? When the Church at "Antioch ministered unto the Lord and fasted, the Holy Ghost said" who was needed, and the number needed was spoken to the point so that there was no need for the lot. What the Church needs among other things before she thinks of "casting the lot" is "ministering unto the Lord and fasting." The lot can not supply what is neglected here by prayerless church members.

A Few Observations

1. The lot is the link between divine rulership and human instrumentality.
2. The responsibility of men is to recognize God's lot, in God's place, and

(Continued on page 843)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

MOTHER

Early one summer morning,
I saw two children pass;
Their footsteps slow, yet lithesome,
Scarce bent the tender grass.

One lately out of babyhood
Looked up with eager eyes;
The other watched her wistfully,
Oppressed with smothered sighs.

"See, mother," cried the little one,
"I gathered them for you,
The sweetest flowers and lilies,—
And Mabel has some too."

"Hush, Nellie," whispered Mabel,
"We have not reached it yet,
Wait till we get there, my sister
It isn't far, my dear."

"Get where?" asked Nellie, "tell me."
"To the church-yard," Mabel said.
"No! no!" cried little Nellie,
And shook her sunny head.

Still Mabel whispered sadly,
"We must take them to the grave,
Come, darling," and the childish voice
Tried to be clear and brave.

But Nellie still kept calling
Far up into the blue:
"See, mother, see how pretty!
We gathered them for you."

And when her sister pleaded
She cried and would not go—
"Angels don't live in church-yards,
My mother don't, I know."

Then Mabel bent and kissed her,
"So be it, dear," she said,
"We'll take them to the arbor
And lay them there, instead,

"For mother loved it dearly,
It was the sweetest place!"
And the joy that came to Nellie
Shone up in Mabel's face.

I saw them turn and follow
A path with blossoms bright,
Until the nodding branches
Concealed them from my sight.

But still, like sweetest music,
The words came ringing through:
"See, mother, see how pretty!
We gathered them for you."

—Sel. by Emma R. Denlinger.

AN EXPRESSION OF APPRECIATION

Sister E. Miller wants to thank every reader of the Herald that contributed to their need in a financial way.

We bought Sister Miller a comfortable chair which was much needed, and a few kitchen chairs. Some other house equipment was bought and some given by the sewing circle and friends, which

indeed has brought comfort and cheer to the home.

Leona, the eldest daughter at home, will soon be home from the hospital, having had an operation for appendicitis. She is getting along very nicely so far.

The family is sincerely thankful to all the good people at home and abroad for remembering them in their need. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." May the Lord reward according to His grace.

In His service,
Bro. and Sister E. J. Varns.

STILL PRAYING FOR YOU

By Ruth Grove

For the Gospel Herald.

(This article appeared first in the Feb. 11, 1932, number of the Gospel Herald. It is now reprinted because it is still a live message.—Editor.)

A song just came to my notice, the chorus of which is as follows:

"Your mother is still praying for you, Jack,
Your mother is still praying for you;
In her home far away o'er the ocean,
Your mother still prays for you."

The song is of a boy who had gone across the seas. In the evening he is thinking of home. Far away across the seas at home is mother, thinking and praying for her son who is in foreign lands, away from home and friends. Her lonely heart was broken thinking of him and of the environment in which he was situated.

While her prayers were ascending heavenward, feelings of emotion possessed his soul even though they were far removed from each other. He could not keep back the tears though in the presence of his comrades. Conviction seized hold of him, and in spite of the jeers of his comrades he started heavenward that night. His mother's prayers were answered.

What a blessing it is to have a Christian praying mother. Many there are who do not have this valuable blessing. They do not have the same privileges as those reared in a Christian home where mother prays.

And yet, all those who have ever heard the Gospel story have the chance to start heavenward. It is for them to choose.

"I have a Savior, He's pleading in glory,
A dear, loving Savior tho' earth-friends be few;
And now He is watching in tenderness o'er me,
And oh, that my Savior were your Savior too!"

Christ is pleading for you. Have you not heard His gentle voice calling for you, pleading with you to accept Him and not to delay any longer? In tenderest tones He is talking to you. Do not turn Him away. He is a dear, loving Saviour and will be a true friend

to you even if earth friends are few. He is tenderly watching and caring for you. Do not turn Him away. This may be your last chance if you do.

"I have a Father, to me He has given
A hope for eternity, blessed and true;
And soon will He call me to meet Him in heaven,
But oh, that He'd let me bring you with me too!"

God is that Father who has given me a hope for eternity. He has given me this hope because I have surrendered my all to Him and I am trying to live as He would have me live. Soon He will call me to meet Him in heaven. But how happy I would be if He would let me bring you with me too! I do not know how soon He will call me home to Him in heaven. It may be before the night has passed; yea, it may be before an hour has passed. But what difference does it make to me when He comes, so long as I am ready and waiting for Him?

My heart goes out to those who are not ready to meet their Saviour and Maker. Dear friend, Are you ready for Him to come? If not, you had better prepare and make ready.

"I have a robe, 'tis resplendent in whiteness,
Awaiting in glory my wondering view;
Oh, when I receive it all shining in brightness,
Dear friends, could I see you receiving one too!"

Christ has prepared a robe for each one of us. It is ours for the taking. This is one of the treasures which we will receive when we reach heaven. Are we willing to set our affections upon heavenly things in order to receive this beautiful robe? Oh, that we may!

"When Jesus has found you, tell others the story,
That my loving Savior is your Savior too;
Then pray that your Savior may bring them to glory,
And prayer will be answered—'twas answered for you!"

Friends and loved ones are praying for you. Oh, heed the call while there is yet time.

"For you I am praying, For you I am praying,
For you I am praying, I'm praying for you."

Dear readers and friends, may God in some way reveal to you the value of a single soul. It is the most priceless thing in all the world.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26)?

My prayers ascend for all who have not found sweet peace in Jesus.

South English, Iowa.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,—John 14:26.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Jan. 14, 1940.—Matt. 18: 21-35.

THE PROBLEM OF FORGIVENESS

Golden Text.—Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

Introductory.—Matthew 18 begins with a question by our Lord's disciples as to who should be the greatest in the kingdom of heaven. This gave Him an opportunity to teach a lesson on true humility, followed by a discourse on offences. There is a close connection between offences and forgiveness. On this subject our Lord sets us a conspicuous example when on the Cross He prayed that the Father in heaven might forgive those responsible for His crucifixion. The talk on winning an erring brother (which of necessity implies the spirit of forgiveness gave rise to Peter's question, found at the beginning of the lesson before us.

"Lord, how oft?" (21, 22). — This question was asked after Christ said what He did about offences, efforts at winning the offender, etc. When Peter said, "Lord, how oft shall my brother trespass against me, and I forgive him?" he gave evidence that he had not yet gotten away from the legal side of the question. He evidently thought he went the limit when he added, "until seven times?" Jesus quickly opened his eyes (and doubtless the eyes of many other people since that time) when He replied, "Not until seven times, but until seventy times seven." In other words, when one has the real spirit of forgiveness there is no limit to his compassion and forbearance with the shortcomings of others. As said before, Christ gave us a conspicuous example when He prayed on the Cross, "Father, forgive them." Stephen approached this standard when he prayed at the time he was being stoned to death, "Lord, lay not this sin to their charge." We are taught by our Lord to love our enemies, to pray for our persecutors, to "overcome evil with good." One of the real tests of true discipleship is that of a forgiving spirit when others mistreat us or revile against us. If we are inclined to take the legal view of forgiveness, let us take this reminder by our Saviour home to ourselves: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you."

The Parable of the Unmerciful Servant (23-35). — After Christ had answered Peter's question as to how often we are required to forgive those who trespass against us, He illustrated the answer by relating the story of an unmerciful servant. This servant owed his lord 10,000 talents, a sum estimated at from ten to seventeen million dollars. He begged his lord that

the debt might be remitted, which was graciously done. Then this same servant met his fellow-servant who owed him the pitiful sum of an hundred pence (about fifteen dollars). He begged for leniency, but the hard-hearted creditor refused to forgive him. When this was brought to the attention of the master, this unmerciful servant was ordered to be cast into prison until he had paid his entire debt. The lesson to be drawn from this incident is thus set forth by our Lord: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother's trespasses." From this we may gather the following:

1. Forgiveness is more than a mere legal requirement; it is an essential part of true Christian character.

2. There is no limit to the number of times the Christian is expected to forgive a trespasser. Four hundred ninety times in a day is a physical impossibility; but this need not bother the man who in his heart carries a forgiving spirit, for the forgiving spirit is something to be measured rather than counted.

3. It is the small man who as a rule is most unreasonable in his attitude toward debtors. The master of servants in this parable was big enough to be

magnanimous toward the man who owed him 10,000 talents; but this man who fared so generously in his dealings with his lord was too small to deal generously with a man who owed him only a few paltry dollars. It is the little man who holds a grudge, or who refuses to forgive his debtors, even though they come and beg for forgiveness or forbearance.

4. We should never cease to praise the Lord for His generous way in dealing with fallen humanity. "All we like sheep have gone astray." "Death passed upon all men, for that all have sinned." More than this, we were too blind to appreciate what our eternal doom would be, or what miserable beings we were in groping on in our sins. Yet notwithstanding all this, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As Paul puts it, it was "not by works of righteousness which we have done, but according to his mercy he saved us." Instead, therefore, of us imitating the unmerciful servant in our Saviour's parable, let us bless the Lord with unceasing praise and devotion, give Him lifelong, loving service, and out of hearts of sincerest gratitude and praise let us have the same attitude toward those who trespass against us that God has toward us. Let us sing praises to God here, looking forward to that blissful time when we will praise Him in eternity.—K.

BIBLE MEETING TOPIC

GOD'S WORK AS SUSTAINER.—Acts 17:24-31; 14:15-17

Topic for January 14

MOTTO

"In him we live and move and have our being."

OUTLINE STUDY

I. God Keeps the Universe of His Creation.

1. His promise to Noah is kept.—Gen. 8: 20-22; 9:8-17.
2. He keeps every star.—Isa. 40:26.
3. He gives life and food to all flesh.—Ps. 136:25; 104:24-32.
4. He gives sunshine and rain.—Matt. 5:45.

II. He Rules Intelligent Creatures.

1. He orders the steps of a good man.—Ps. 37:23, 24.
2. He prepares judgments for the wicked.—Ps. 34:16.
3. He prepares salvation for penitent sinners.—Acts 17:30, 31.
4. He makes all things work for good to saints.—Rom. 8:28.
5. He overthroweth the wicked.—Prov. 21: 12; Ps. 9:16.
6. He is over the nations in providential works.—Dan. 4:32-37.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Works," as applied to God.
2. God Cares for All.
 - a. For sun, moon, and stars.
 - b. For the earth and its days, nights, seasons, years.
 - c. For creatures, plants, mankind, etc.
 - d. In His judgments.

e. In His salvation.

f. For the future of the soul.

3. How We Ought to Respond to God's Care.

- a. In Obedience.
- b. In Worship.
- c. In Service.

For Seniors.

1. Unfailing Providences.
2. The Love and Wisdom of God's Providences.
3. The Whole Duty of Man in Relation To God's Works.

PERSONAL THOUGHT

The more we know of the presence and work of the Creator in all that we see and hear and feel, the more our hearts should respond to worship and adore and obey Him.

SEED THOUGHTS

I believe not only in "special providences," but in the whole universe as one infinite complexity of "special providences."—Kingsley.

Be an observer of providence; for God is showing you ever, by the way in which He leads you, whither He means to lead. Study your trials, your talents, the world's wants, and stand ready to serve God now, in whatever way He brings to your hand.—Horace Bushnell.

II. The Text.—(1) Acts 17:24-31.—This passage indicates that the Creator had a purpose in all His creation with special reference to man with whom He has dealt in longsuffering and wisdom that He might bring man to see his need and be inclined to seek after God.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.

Subscription Price, \$1.50 per year in advance.

Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD

Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, JANUARY 4, 1940

Field Notes

The Bible School held at the Fairview Mennonite Church, Fairview, Mich., is encouraging and has a place in filling the needs of the people. The attendance is good and the Lord is blessing. M. E.

Homeward Bound.—Sister Lillie Shenk, medical missionary in East Africa, is now en route homeward for her furlough, and expects to reach the shores of America about Jan. 25. May God protect her on her voyage.

We are in possession of a neat little folder announcing a Bible school at the Maple Grove Church near Atglen, Pa., Feb. 15-28. Instructors: S. G. Shetler, Harvey E. Shank, E. W. Kulp, I. G. Kennel. See announcement on last page.

Sister Emma Shank, wife of Bro. J. W. Shank and missionary in South America, has been reported as seriously ill. Many are the prayers ascending in behalf of her recovery. At this writing their children are all in the home land.

Changes of Address.—Bro. and Sister George J. Lapp, missionaries on furlough from India, being called to serve the student body in Goshen College during the special Bible term at that place, will receive their mail at that place during the term, instead of St. Paul, Minn., which has been their temporary address for a time.

Ministerial Meeting at Canton.—We are in possession of an interesting program of the annual ministerial meeting of the eastern Ohio district, to be held at the Canton Mennonite Mission on Friday afternoon and Saturday, Jan.

5 and 6. On the program are a number of practical subjects assigned to practically-minded speakers.

Bro. E. C. Bender, Treasurer of the Mennonite Board of Missions and Charities, reports a total of \$43,467.69 of "overchecked funds" Nov. 30. About two-thirds of this is credited to India, South America, and the Ohio Old People's Home. We hope to hear of a substantial reduction in this when the figures for December are published.

Concerning European Relief.—Word reaches us that Bro. M. C. Lehman, who sailed for Europe on Nov. 19, arrived at Hellmannsburg, Germany, the home of Bro. Michael Horsch, and was proceeding with Bro. Benj. Unruh, of Germany, to Berlin to make the necessary contacts to enter Poland for relief work. We pray the Lord's blessing on his efforts.—H.

"Our Home Circle."—This is the title of a new department in the "Christian Monitor," appearing for the first time in the January number. We believe that it will add much to the value of the paper. You that have the "Christian Monitor" in your homes will get a fuller idea by reading the three pages in this department, as well as the Monitor editorial explaining the aims and purposes of this new section of the paper. Others interested may write to the Publishing House for sample copies of the January "Christian Monitor."

Correspondence

Kidron, Ohio

(Kidron congregation)

Dear Herald Readers:—As a congregation we have many reasons to thank the Lord for the many blessings we have received during the past year. During the month of August we were privileged to have with us Bro. Walter Yoder of Goshen to instruct in singing for a week. We enjoyed his help, and feel that many of our songs are appreciated more since he told us of the authors who wrote them and sang them for us in an impressive way.

Bro. Lapp of India also gave us a few messages and things about India that help us better to understand the people of that land. When these missionaries tell us about their experiences we can pray for such people more intelligently, and we are more ready to do our part in helping in the work. Bro. Lapp has done a great work in India, and his services are much appreciated in the homeland again.

The last Sunday in October we observed communion with Brethren Aaron Mast and A. J. Steiner, bishops in charge, with us and most of the members were able to be present to partake of the sacred emblems. They also gave us messages previous to com-

munion. They are always welcome with their kindly admonitions and help they are giving us at this place.

During the week of Nov. 19-26, Bro. Milo Kauffman came to hold revival meetings. The meetings were well attended and the Word was given in power. There were two confessions and many consecrations. A number of evenings, talks were also given to the children before the preaching service.

Missionary Day was observed on the evening of Nov. 19, when the children brought their offerings and many of them gave recitations, songs, etc.

During the week of the revival meetings we had a missionary from Africa (Alma Doering) with us who told us of her work there. She said that many people in that land are eager to hear and believe the Gospel. Many have become Christians and are spreading the good news to others.

Another evening, Don Falkenberg, a man connected with the Testament League, gave a talk on how they work with the boys in the C. C. C. camps and give them the Word of God. The Catholics are now ready to have their people read the Word for themselves and we are glad they have this opportunity.

On Dec. 6 the sewing was held in the basement of the church and many availed themselves of doing something for the needy this holiday season. Many of the Junior sisters are enjoying this work of giving time and means and also their prayers in behalf of the many who would otherwise not be remembered on Christmas Day.

Bro. Bender of Goshen was with us and spoke to the Sunday school before giving a message on "Peace" Nov. 12. We were glad for that message, and we know this teaching is much needed today.

Last Sunday, Dec. 10, new officers were elected for our Sunday School as follows: Adult Dept. Supts., L. E. Sommer, George Amstutz; Chors., Victor Amstutz, Delvin Gerber; Secy.-Treas., Weldon Lehman, Ford Berg; Librs., Pauline Lehman, Goldie Gerber; Junior Dept. Supts., Paul Amstutz, Mrs. Allen Bixler; Chors., Grace Gerber, Mrs. George Amstutz.

The chorus is practicing to render a Christmas program in song.

May you remember us at the Throne.

Wishing all a Happy Christmas and a Prosperous New Year.

Dec. 15, 1939.

Cor.

Kalona, Ia.

(East Union congregation)

Dear Gospel Herald Readers, Greeting:—As we are coming to the close of another year, and celebrating the birthday of our dear Lord, it reminds us that we have come to another milestone of life. As we enter into the new year, let us strive to live better lives and set our goal higher, that we may accomplish more for the Lord.

On Dec. 10 Bro. P. J. Blosser of South English, Ia., was with us. Text, II Pet. 3:18.

On Saturday, Dec. 16, we had our annual business meeting. Bro. Clarence Hostetter was elected trustee for a term of three years, and Bro. Ora Troyer was elected correspondent for one year.

On Sunday evening, Dec. 17, the young people of the congregation gave a program in music. Next Sunday evening, Dec. 24, the primary department of the Sunday school expects to give a Christmas program.

Dec. 18, 1939.

Cor.

Sheldon, Wis.

Dear Herald Readers, Greetings:—On Nov. 26, we had the pleasure of having Bro. and Sister Geo. J. Lapp with us at the Linden schoolhouse for missionary talks on India, which were very much appreciated by all.

On the evening of Nov. 27, our bishop, Bro. I. S. Mast, came into our midst for baptismal and communion services, which were held in the home of the writer. One precious young soul was received by water baptism.

It gives us much encouragement to have those of like faith stop with us, for we are few in number. We invite anyone passing through these parts to stop with us. We solicit an interest in your prayers for the work at this place.

Dec. 18, 1939.

J. W. Martin.

Pinto, Md.

Greetings in the blessed Master's Name:—"The Lord hath done great things for us; whereof we are glad." We were blessed with a two-week evangelistic meeting, conducted by Bro. Enos Hartzler of Marshallville, O., who brought us the Word of God in its fullness and power. The services were well attended and good interest was shown. The Spirit of the Lord worked among the unsaved, and five souls confessed their Lord and Saviour. Lukewarm church members consecrated their lives anew to Him for better service, believing the word of the Lord when He said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

On Thanksgiving day we had a praise and testimony meeting, expressing our thanks to a kind heavenly Father for His goodness and kindness toward us. We were permitted to have some of our members with us who have not been able to worship with us for more than a year on account of sickness. This was a Thanksgiving blessing and an answer to prayer.

We pray that the Church may be strengthened and on fire for God. We are living in an age when our young people have many things to draw them away from God. We need to have Spirit-filled pastors and members concerned about the Church of the future to maintain our Christian principles,

which we as a church hold dear, to show the people that we are not of the world but are a chosen people out of the world, zealous of good works.

Dec. 19, 1939.

By a Sister.

Baden, Ont.

(Geiger congregation)

Greetings in Jesus' Name:—We have great reason to thank the Lord for His blessings of the past year, for spiritual food which we received through the young people's meeting, Sunday school, and the preaching of the Word.

On Sunday, Dec. 17, our pastor, Bro. Roth, preached a very stirring sermon on Church Discipline. Text II Sam. 23:3, "He that ruleth over men must be just, ruling in the fear of God." We need discipline to retain holiness in the Church. We as laymembers should realize that our pastors and deacons need our support in obedience. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

We are glad to welcome Bro. Cranson Good and wife, who have moved into our district. Bro. Good had been a member of our congregation, but has been away for several years.

Sisters Mary and Irene Shantz, who have been recently married to Bro. Horace Cressman, Breslau, and Bro. Orton Koch, St. Jacobs, have taken their church letters to the churches in the district in which they have moved. May the Lord bless them and use them.

Our Sunday school has been reorganized for the coming year with the following officers: Supts., Aaron Good, Henry Gingerich; Secys., Jonas Good, Burton Bowman; Chors., Vernice Holtz, Mrs. Moses Roth; Librs., Burton Bowman, Susie Warner.

The sewing circle is busy with "English Relief" sewing.

We ask that God's children pray that the work at this place may grow and many souls find Jesus Christ as their Saviour in the coming year. And let each one of us strive to enter the New Year with more determination to live nearer the teaching of God's Word.

Mrs. Henry Gingerich.

Dec. 21, 1939.

Canby, Oreg.

(Bethel congregation)

Dear Herald Readers:—Since our last correspondence we have experienced seasons of spiritual refreshing.

We are thankful for the safe return of our bishop, Bro. F. J. Gingerich, and wife who were gone on an extended trip for several months. In Bro. Gingerich's absence Bro. G. D. Shenk had charge of our fall counsel meeting and communion services.

On Nov. 19 Bro. M. S. Zehr of Pigeon, Mich., preached for us in the morning service.

On Dec. 5 Bro. E. J. Berkey of Oronogo, Mo., began a series of meetings which continued until Dec. 17. His discussion on the Tabernacle preceding each evening sermon was much enjoyed by all. His messages were plain and forceful. In response to these, two young boys confessed Christ as their Saviour and one brother renewed his consecration. Others were convicted but not willing to make the wise decision. We feel that believers were edified and have received added inspiration and zeal for the cause of the Lord.

The reorganization of our Sunday school took place on Sunday, Nov. 26, as follows: Supts., J. C. Zook, D. L. Gingerich; Sec.-Treas., Allan Miller; Chors., Grace Shrock, Dorothy Yoder; Libr., Julius Schultz; Children's meeting leaders for six months, Aaron Nofziger, Anna Snyder.

The work in the Porter community described in a recent Mission Supplement continues to be encouraging. On the afternoon of Dec. 17 a special service was held to receive four into fellowship with our congregation, two by baptism and two upon confession. Bro. Berkey preached a sermon on Baptism, and Bro. Gingerich officiated. Bro. B. will begin evangelistic services at Porter on Dec. 24. We are praying for a harvest of souls.

May the Prince of Peace reign in the hearts of His people.

Dec. 21, 1939.

Anna M. Snyder.

Harper, Kans.

(Pleasant Valley congregation)

The word of God was brought to us in an effective manner by Bro. Aaron Mast of Belleville, Pa., in a series of meetings ending Dec. 20. An epidemic of measles and mumps kept many from attending.

Our annual S. S. and Church election was held Dec. 3.

We feel that the summer Bible school has been an effective agency in witnessing for Christ in our community the past year. Three schools were sponsored. One school was held in the city of Harper, which is three miles from our church. The enrollment was well over 200. We were given the use of the grade school building. Two schools were held in nearby communities with good attendance and interest.

A class for adults proved successful in the Harper school. Mothers who brought children found their time could be profitably spent in Bible school. Sister Mary Miller of Hesston College and Bible School faculty was in charge of the class. In His service,

Dec. 22, 1939.

Vernon Glassburn.

Nappanee, Ind.

(Salem Church)

On Dec. 20, a ten-day series of meetings was begun here by Bro. Sherman Maust of Pigeon, Mich. Christ who shed

(Continued on page 844)

Miscellaneous

"YET AM I RICH"

I have no wealth of bonds and gold,
As wealth today we score,
Yet I have wealth, and wealth untold
For I have friends galore.
I have no wealth in coin or land,
Yet I'm a millionaire;
For I have friends who understand—
True friends, come storm, come fair.

I am not rich in things you buy,
Not rich in things you sell,
Not rich in dollars that soon fly
And bid you quick farewell;
But I am rich in friends I've made,
True friends of sterling worth;
I wouldn't trade a friend of mine
For all the gold on earth!

Dear friends of mine, tried pals and true,
You've made my life worth while;
And all that I am I owe to you,
At trouble I can smile;
God sent you to me through the years
To make me love mankind,
With comfort you have dried my tears,
And to my faults you've been blind.

I am unworthy, that is true
Of your great faith in me,
But where you go, there I'll go too
To spend eternity;
No man has penned a truer line
Since this old world knew birth—
I wouldn't trade a friend of mine
For all the gold on earth!
—Luke McLuke. Sel. by Mabel Good.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

V. My Mite Box

Last Sunday was Missionary Day, and my mite box went away. It had stood beside the salt bowl all the year; I liked its bright presence, and I miss its cheerful color. I will want another just as soon as they arrive in the neighborhood.

There is something about this way of keeping God's work before our hearts and minds that is unique. The money we drop into the little box on occasions of special gratitude or in times of doing without something that we can sacrifice for the cause of our Christ may not amount to a great deal. In fact, the income from the mite boxes all put together is not such a large sum, though of course it does its part in supplying a need in the finances of the work of missions.

Perhaps the greatest work these little boxes do is the keeping of the mission idea before our children. Lessons of sacrifice and of giving are learned while the little folks are caring for the little boxes, and Missionary Day with its lessons of giving and helpfulness becomes much more vital and real when each child has even a small share in the meeting.

All this is real and vital, but to me there is quite another lesson in the relation of my little box to me. We are

really a forgetful people here in our comfortable secure America. We are so prone to forget the needs and sorrows of this great sinful sinning world.

My little mite box keeps telling me that there are needs besides my own. As I open the cabinet door the little box keeps reminding me that there are sad hearts and many sorrowing ones who are needing my help and sympathy. I may not be able to help and give as much as I long to but I can do my bit.

The widow of old gave what she could, and the sweet lesson of her devotion has come all the way down the years, and today lives are being helped and blessed because of that act of loving sacrifice.

"I am sorry Jimmie's mite box is so broken and dirty," said one mother. "He wanted to count his pennies so often he wore the box out." Surely that very interest was a help to the boy who could not even count the pennies. There was a live interest in what Jimmie was giving for the Cause.

In a home recently we were talking about the mite boxes the children had. The mother went to the cupboard to show the box. It was soiled and bent, but the pennies rattled merrily. "I keep them on the top shelf," said the mother, "so they will not be tempted to use any of the pennies. We try to teach them that giving to the Lord is a serious matter, and what we give belongs to Him."

So there are several lessons to be derived from the bright little box; children and parents and all of us. I am glad there is a new mite box in prospect, and I want to use mine more faithfully than I have been using the old one.

As a matter of fact we need to be learning the lessons of real love and helpfulness as we go on.

While there must be those who give millions and we every one need to be generous and liberal, let us remember that we need to cultivate the art of giving in our homes and among our children every day.

Let the humble little mite box teach its lesson and let us use it in the Master's name and for His glory.

Scottdale, Pa.

THE GIFT OF GOD

By Gideon S. Moyer

For the Gospel Herald.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. —John 3:16, 17.

Oh, unsaved soul, will you accept God's gift, the Son of God, who came into the world as a babe meek and lowly? He was about His Father's business. He grew to manhood, "went about doing good," healing both soul and body. We all need that healing balm of Gil-

ead. He came and bridged the way from earth to heaven for you and for me, and now is calling to us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

These are words spoken by Jesus Himself. This is the invitation given to humanity over nineteen hundred years ago. Oh, unsaved soul, will you accept Jesus as your Saviour in the time of grace? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12) except the name of Jesus, who was crucified, bled and died, for you and for me; and is now in heaven sitting at the right hand of God, interceding for His followers.

Oh, sinner, why not accept Him now? "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It may be that some unsaved soul is at the end of the road tonight, and does not know which way to turn. Oh, sinner, turn to God and confess your sins, and He will pardon you.

In the words of the poet:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come."

"Now is the accepted time; behold, now is the day of salvation." Tomorrow may be too late. "Today, if ye will hear his voice, harden not your hearts." There is no salvation in the grave where we must go. This same Jesus who gives this invitation, "Come unto me and be ye saved," will come again (we know not how soon) to judge between the righteous and the sinner.

It is not God's will that any should be lost, but that all should come to the saving knowledge of our Lord and Saviour Jesus Christ. You may feel despised and rejected by your companions, but the Saviour will not reject you if you come in faith, believing. We are God's creatures. He has created us, and given us a soul which shall never die. Those who accept Christ in the time of grace, will live forever. Heaven is prepared for them. Your father or mother may be calling to you to come. You may have promised them on their dying bed that you would become a Christian. Jesus is calling you. Accept Him today. If you reject Him, He will also reject you. The sinner will be cast into hell, prepared for the devil and his angels. There will be everlasting punishment in the lake of fire.

Unsaved friend, will you not take the Lord Jesus Christ just now as your personal Saviour, and let Him solve the problems of your life as you put the Kingdom of God first? Christian friend,

if you too have been bearing burdens which are not honoring to God, will you not tell Him just now and put them down at the feet of the Lord Jesus? "Casting all your care upon him; for he careth for you" (I Pet. 5:7).

Pipersville, Pa.

HOMES FOR OUR DROUTH-STRICKEN BRETHREN

By Geo. J. Lapp

For the Gospel Herald.

Our hearts were touched as we visited some of our Church communities left so terribly destitute because of the devastating drouths of the past seven or more years. We admired the courage of our people who were staying on with the hope that conditions might be better, and who were suffering from drouth conditions over which they had no control. We wish to emphasize the fact that this condition is not due to the lack of enterprise or honest effort on the part of our destitute brethren. During the good years of Nebraska, Kansas, and the Dakotas they prospered, but they cannot prosper now when there is nothing left with which to better their condition.

During our visits to places we kept in mind areas which might be promising for future homes for our destitute brethren. We have been told of north-eastern Pennsylvania where many farms were abandoned by people who moved to cities and industrial centers and where land can be cheaply bought. They do not suffer from drouth there, and the soil seems to be suited to diversified farming. The area lies near Meadville. While visiting our Church and mission centres of North Dakota, Minnesota, and Wisconsin we particularly noticed large unsettled areas and made inquiries concerning them from our brethren who are settled in such places as Casselton, N. D., Exeland, and Sheldon, Wis., and Roseau and Loman, Minn. We found that near each of these centres are great tracts of land still unsettled which are as fertile as any of the farms already developed. In some places there are cut-over forest areas which have been left by great lumber companies and which can be bought very cheaply. They range from one to five dollars an acre. The States of North Dakota, Minnesota, and Wisconsin have provided facilities for easy loans to any who wish to establish homes in these areas. The railroad companies have their agricultural departments which are willing to co-operate in giving all possible information regarding these areas. There are settlers from among our people who had left our more prosperous but over-populated communities and have settled in some of the above mentioned areas and feel that they bettered themselves. Since this is true, one can easily understand how families

would better their condition by leaving drouth-stricken areas and by moving into these where there is less lack of rain and more opportunities for crops and stock with good markets sufficiently near to assure fair prices for produce. We would recommend that our people take up correspondence with brethren already settled in these parts and who know from first hand the conditions of the country. We shall attach a list of names at the close of this article.

Might we suggest, however, that as a Church steps should be taken to organize finance and wise direction for the benefit of our families who are drouth-stricken and so badly in need of again establishing their homes under more favorable conditions. The following are only suggestive but we believe helpful toward something definite:

1. Organize a joint stock company with a certain amount of capital which could be used to finance those who are in need of it and who as a result of their enterprise would return the loans on something of the same basis as those given to the Russian brethren who immigrated into America.

2. Organize a Settlement or Colonizing Board or Committee whose function it would be to look out and recommend areas where at least ten families could settle and again establish their homes under favorable conditions.

3. Include in the membership of a Colonizing Board brethren who are already settled in new areas and are able to give substantial advice regarding places for settlement and methods of soil and stock culture.

Something should be done; but knowing that mills grind slowly, we append the names of brethren with whom any of our families from drouth-stricken areas can correspond and ascertain for themselves where possibilities of re-establishing their homes under more favorable condition obtain. In most places it will mean pioneering but they will already have as their helpers brethren who have established their homes and know from experience conditions under which the new settlers will have to live and labor. By writing to any of the following satisfactory replies will be received:

I. S. Mast, Casselton, N. D.
Edw. Hershberger, Amenla, N. D.
Joseph Roth, Casselton, N. D.
Jos. Gingerich, Detroit Lakes, Minn.
Elmer Hershberger, Detroit Lakes, Minn.
L. Hackman, Roseau, Minn.
Ira Schantz, Loman, Minn.
Ed. Kauffman, Exeland, Wis.
Frank Sinclair, Exeland, Wis.
Jos. Martin, Sheldon, Wis.

The area around Casselton is for the most part in the Red River Valley and is suitable for diversified farming and stock raising and dairying. The areas in Minnesota and Wisconsin are mostly wooded but can be easily cleared and are best suited to cattle and sheep raising but also to diversified farming. We

recommend correspondence with the above named brethren. May the Lord richly bless all organized and individual efforts to obtain homes under more favorable conditions. Beware of land sharks and self-appointed land agents. St. Paul, Minn.

SEX APPEAL

Not long ago Hollywood, in solemn congress assembled, picked out one of its young movie women, and "formally announced to the American public that she had more sex appeal than any other girl in the whole community." What a travesty on American womanhood! God created woman to be the wife of one man, and not to parade her charms in public. The licentious displays at our public bathing beaches are an insult to God and His Word. Men's minds are running in adulterous channels these days, and one reason is the lack of feminine modesty and reserve that is the backbone of virtue. Christian young people should make a determined effort, in these wicked days, to live in all honesty and purity before God and man. Proper dress is one of the corner stones of the life of purity. (See I Timothy 2: 9).—Christian Victory Magazine.

SORTILEGE

(Continued from page 837)

use it in God's way; and then it is God's silent vehicle to make known His will to men.

3. The issues of God's lot are unalterable. When God speaks, His children say, "Amen." His providences cannot be readjusted.

4. The more Holy Ghost leadership a congregation has through the membership, the more united that body is; hence less occasion for decision by way of the lot.

5. God's lot is only used to decide things that cannot be disposed of by the other sources of wisdom—talents and gifts—God has given to men.

6. The lot can never make right what a prayerless, indifferent, and worldly people left go wrong by neglect.

7. The lot should never be used to turn that good and faithful but ungifted brother into a poor preacher.

8. To cast the lot over such as are openly disloyal to Christ, His Church and doctrines is tempting God.

9. The lot should be cast in full faith. When Church officials begin to dissect the product of their congregation's voting, the lot may be the cause of "contentions" instead of stilling them. More "ministering to the Lord, prayer, fasting, and consecration" before the votes are given would help to keep our bishop brethren out of such a sad predicament. Let every member spend much time in unselfish prayer, fasting, and deep meditation before he gives his name.

10. Finally, there is one thing vast-

ly more important in the matter of ordaining a man than the "casting of the lot." It is the purifying of the spiritual atmosphere of the congregation which is looking for a leader. Let there be an "every member consecration" by unselfish prayer, fasting, confession of sins, and deep devotion to God. Such a period should precede every ordination. Whimsical wishes, mere sentimental feelings, all personal likes and dislikes, will be brushed aside by the Holy Ghost leading when the Church "of one accord" says "Thy will be done." Then, when all human voices are hushed, speaks loudly the voice of the Holy Ghost, "Separate me... for the work whereunto I have called them" (him). Then, on the human side "The lot is cast into the lap" and on the divine side, "THE WHOLE DISPOSING THEREOF IS OF THE LORD."

Denver, Pa.

CORRESPONDENCE

(Continued from page 841)

His blood on Calvary was held up as the only way of salvation. He held a number of children's meetings which were very much appreciated by all. A number reconsecrated their lives, and three were received from other denominations.

Dec. 26, 1939.

Cor.

Harrisonville, Mo.

(Sycamore Grove congregation)

Dear Herald Readers, Greetings:—We praise Him for the blessings we have received during the past year.

We observed regular communion services this fall.

We were glad for the privilege of meeting together at the house of God, Thanksgiving morning, to thank and praise Him who has done so much for us.

Bro. LeRoy Gingerich was with us Missionary Day and delivered the Missionary sermon.

Among visitors who worshiped with us this fall were: Sister Ada Hartzler (returned missionary from India), Bro. and Sister J. D. Mininger, (who preached for us Nov. 26), and Bro. Joe Hartzler of Gridley, Ill., (who preached for us Dec. 17). We were very glad for these visits.

The children from the Children's Home in Kansas City, Kans., favored us with a program on the night of Nov. 26.

Our meetings this fall were in charge of Bro. Elmer Hershberger of Detroit Lakes, Minn. His messages were much appreciated. A lesson in Ephesians was given each night before the sermon. There were 3 confessions and 2 reconsecrations.

A Christmas program was given Christmas eve. The young folks of the literary society went Christmas

caroling Christmas eve. They sang for the aged and those who were sick.

We are looking forward to a week of real spiritual feasting in the Institute this week at the Bethel Church.

Laura L. Hershberger.

Dec. 26, 1939.

Falfurrias, Texas

Greeting:—This Christmas season we rejoice anew in the Christ who came into this world to be our Saviour. As we see the kings and rulers of the earth "set themselves... against the Lord" and other signs of His soon coming again, we rejoice in the glorious prospect of the "blessed hope" of His appearing.

On Nov. 12 the brethren Amos B. Nissley, Albert Erb, Samuel Bucher and Phares Kauffman of Lancaster Co., worshiped with us.

Dec. 3, we had with us in our service the Brethren Arthur Nissley and Rohrer Groff, and Sisters Esther Nissley, Martha Newcomer, and Clara Reist, of Lancaster County, Pa. Sister Reist, the writer's sister, is spending the winter here.

Bro. and Sister Henry Shetler and children of Michigan and Bro. and Sister Baer of Fulton County, Ohio, were with us in our morning worship hour on Dec. 17.

For our Christmas service on Dec. 24, we had with us Sister Sherman Swartz, son Samuel, and daughters, Bertha and Irene, from Elida, O., Sister Ruth Sieber from Flanagan, Ill., and Bro. J. Harold Schertz who had the pleasure of spending a few days with his home folks.

Bro. and Sister Emile Marchand, McPherson, Kans., and Bro. and Sister Peter Sommer, Hancock, Minn., are spending the winter in our midst; also Bro. and Sister Enos Lehman and 3 children from Iowa.

On Nov. 26, Bro. and Sister E. S. Hallman and daughter Anna were with us for our communion service.

Thus far we have had a very mild season. Have not had any frost yet. The oranges and grapefruit are moving on to the market.

May the new year bring us richer and deeper experiences with our Lord.

Dec. 26, 1939.

H. F. Reist.

Metamora, Ill.

(Metamora congregation)

Greetings:—Beginning with Nov. 7, Bro. C. F. Derstine of Kitchener, Ont., began a series of meetings, closing Nov. 15. These meetings were very well attended and a good interest was shown. Each evening our evangelist spoke on present-day problems, answered in the light of God's Word. This was followed by an evangelistic message taken from the 23rd Psalm. Since hearing these messages this beautiful Psalm has meant more to us. Sinners were warned and Christians were strengthened in the faith. We were made to see some of

our shortcomings, and a desire to live closer to God. There were four public confessions. These converts have since been instructed and on Dec. 31, the Lord willing, baptismal services will be held.

On the evening of Dec. 11, Bro. Henry J. King of Arthur, Ill., worshiped with us. After an interesting message he told of the work at Arthur.

On Monday evening, Dec. 19, the children's Christmas program was given at the Richland Sunday school. The work at this new place, under the leadership of Bro. Ed. Oyer, has been growing.

On Christmas eve our children's Christmas program was given. Our minister, Bro. H. R. Schertz, also gave an interesting talk which continued the thought of Christ's coming into the world and the purpose of His coming.

Our congregation was saddened recently by the passing of our aged minister, Bro. Peter Garber. Many sick folks were cheered by the kind and friendly visits of Bro. Garber.

On the evening of Dec. 26 the Gospel Team of Goshen College will give us a program.

On Dec. 31 we are looking forward to an evening program by the junior chorus of our church, under the leadership of Bro. Andrew Schrock, Jr. Bro. Schrock has done much for the young people in teaching them singing, which is appreciated by the Church.

Dec. 26, 1939.

Cor.

Scottdale, Pa.

Greetings in our Master's Name:—With the Christmas season came a number of opportunities for testimony and Christian fellowship.

On Saturday, Dec. 23, ten Christmas baskets were given out to bring cheer to the members of these homes.

On Sunday morning, Dec. 24, Bro. I. E. Burkhart delivered the morning message. On Sunday evening the annual Christmas exercises of the Scottdale Mennonite Sunday School were given before an appreciative audience.

On Monday afternoon at 4:00 o'clock Christmas Services were held at the church at which time a number of testimonies were given. Singing and special music appropriate for the season were a part of the program.

On Wednesday evening we were favored with talks from a number of the members of the Mennonite Historical Committee who had been in session for the day. Bros. J. C. Wenger, H. S. Bender, C. Z. Mast, S. F. Coffman, and H. A. Brunk, gave appropriate talks and Bro. J. C. Clemens delivered the sermon for the evening.

An inspiring program was rendered by the Goshen College Gospel Team on Thursday evening, Dec. 28, at the church. The next morning a short service was held at the Assembly Room of the Publishing House for the benefit of the workers.

Among out-of-state visitors to our community over Christmas were the following: Sister Alice Kauffman Gingerich and children of Iowa; Sister Mabel Kauffman and children of Kansas; James Gross and family of Virginia; I. E. Burkhart and family of Indiana. We appreciated as well the many other friends and relatives within the state who visited with us during this season. Those home from school were Mar-netta Yake, Orie Cutrell, Richard Cutrell, Ralph Hernley, Nancy Hernley, Milford Paul, and Geo. R. Smoker.

Dec. 29, 1939. Ellrose D. Zook.

Altoona, Pa.

(2504 Fourth Ave.)

Joseph M. Miller, wife, and seven children of Hartville, Ohio, spent Christmas with his brother, Andrew Miller, of Kishacoquillas Valley, Pa. John Robenstein was the driver and owner of the car in which the Miller family traveled.

On their way to Ohio they collided with a truck at 10 o'clock, Wednesday morning, Dec. 28, between Hollidaysburg and Duncansville, on Route 22. The wife and one of the sons with the baby, Betty, sat in front. The baby was fatally hurt, and died soon afterward. The wife and son each received a fractured limb above the knee. Three of the children and the father had minor bruises and some cuts. Five are in the hospital; the mother and four boys. They expect to release three of the children tomorrow, Dec. 29, and perhaps the doctor will allow them all to be moved on Saturday, Dec. 30, to the Ohio Hospital.

The father, his brother, and two children have been with us since Wednesday. They are a nice family and know the Lord. One of the Altoona undertakers told us about them because they are Amish.

Dec. 28, 1939. Alice H. Nissley.

Clarence, New York

(Clarence Center Mennonite Church)

Dear Herald Readers: Greetings.—Since our last writing God has blessed us in many ways, both spiritual and temporal. A number of visitors have worshiped with us during the past months, which we always enjoy. Among these were a group of young people from Kitchener, Ont., who gave a program in the interests of the Ontario Mennonite Bible School, and Bro. Oscar Burkholder from Breslau, Ont.

On Missionary Day the children gave an appropriate program in the evening, during which they brought their offerings to the altar of the Lord.

On Christmas Eve the entire Sunday school gave a program, each class contributing several numbers.

On Dec. 10 our Sunday school was re-organized as follows: Supts., Paul Troyer, Richard Wideman; Chorists,

Jacob Weirich, Fred Hartzler; Secys., Betty Weber, Marjorie Yoder; Primary Supts., Elmer Murray, Roy Frey.

Since the ordination of Bro. Weber on Nov. 3, he has received four young brethren into church fellowship by water baptism and one by church letter.

This week Bro. Weber was called to Greencastle, Pa., to conduct services in the place of a sick brother.

Bro. and Sister Jacob Birkey, who have spent several weeks in Florida, are returning home this week. Cor.

Dec. 29, 1939.

SPECIAL MEETINGS

Elida, Ohio

Report of the Twelfth Quarterly Mission Meeting (Mt. Pleasant, Lima Mission, Bethany and Central congregations) held at the Central Church, November 19, 1939.

Topics Discussed.—Sunday School Lesson Review, Clyde Swartz; Missionary Sermon, Roy Koch; The Need of Spirituality—(1) In the Home, Ben Esch; (2) In the Church, Anna Mary Stalter; (3) In the Community, Florence Decker; Seedtime and Harvest, Roy Koch; Children's Meeting, Winona Swartz; Workers' Meeting, S. C. Swartz; World Conditions in the Light of Prophecy, J. B. Smith.

Thoughts Gleaned.—No one is free from the tendency of harsh judgment. Self-love keeps the heart cramped. God only had one Son, and He became a foreign missionary. The greatest crises in our lives are settled before we meet them. Great glory is not possible without the valley of suffering. A Christian experience is seldom found at the end of an argument. Spirituality is essential to the happiness of the home and Church. Spirituality is essential to salvation. The truly consecrated Church walks not after the world but after the Spirit. A transformed life is a Spirit-filled life. A Spirit-filled person is concerned about his neighbor. Only a message from the heart can grip the heart. When we realize we are living in the last age, why not increase our missionary efforts?

Secretary.

Chambersburg, Pa.

Minutes of the second annual Sunday School meeting, held at the Chambersburg Mennonite Church, Nov. 22-23, 1939.

Organization.—Mod., Daniel Kuhns; Chor., Leidy Hunsicker; Secys., Wilmer Hunsicker, Blaine Horst.

The minutes of the meeting.—On the evening of Nov. 22 the services were opened by a song. Devotion by Harvey Shank. The first subject of the evening, "Relation of the Home to the Sunday School," by John H.

Mosemann. The evangelistic sermon of the evening was given by Irvin Lehman, substituting for Melvin Bishop, who was delayed. The services were then closed for the evening by singing and invitation song.

In the morning of Nov. 23 the services were opened with songs by the chorister, Leidy Hunsicker. Devotion by Amos Myers. The Thanksgiving sermon was preached by J. H. Mosemann. "The Sunday School as a Nursery of the Church" was discussed by Melvin Bishop.

The afternoon devotion (Psalm 100) was read by George Ernst. The children's meeting was led by Leidy Hunsicker. Then there were three short talks on the following subjects: (1) How can I Help Improve the Sunday School—as Superintendent, by J. I. Eshleman; (2) How can I Help Improve the Sunday School—as Teacher, by Leidy Hunsicker; (3) How can I Help Improve the Sunday School—as Pupil, by Harold Hunsicker. The afternoon sermon, "Finding One's Place in Life," was preached by Melvin Bishop. An offering was lifted before closing for the afternoon.

The evening devotion (Psalm 90) was read by Amos Martin. The subject, The Sunday School Missionary Agency of the Church, was discussed by J. H. Mosemann. The evangelistic sermon was preached (Text, Rev. 3:8) by Melvin Bishop, after which the closing song was sung as an invitation song.

Thoughts Presented.—Every Christian ought to be ready and prepared for the Lord's coming. "Be ye ready, for in such an hour as ye think not the Son of Man cometh," (Matt. 24:44). The Christian children ought to be thankful they are not heathen children. We have Christian homes in which to receive instructions and correction. In finding one's place in life we must pray that the Lord will help us; and after we find it, we must read, study and be enthusiastic about our work. One must perform his duties with the Lord in order to receive full blessing from Him, but if we work ahead of the Lord we would not be practicing what we teach.

We can improve our Sunday school by learning to give and to give abundantly, also by sending teachers, tracts, and pamphlets to those who can not attend Sunday school. By praying for our teachers and missionaries, is one deed in which we can all show our interest and help.

We can be thankful that prayer will keep an open door before us. We also have an open door of service in which we should serve Him at our own will instead of as a duty. Another door is the open door of heaven, and the only way to approach it is through the salvation of our soul.

Secretaries.

One of the most healthy signs that all is well within is an attitude of cheerful obedience outwardly.—D. Kauffman.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The annual Homecoming Program at Thanksgiving brought a large number of former students and friends to the campus again this year. Bro. S. C. Yoder preached a Thanksgiving sermon at 11:00 a. m., Nov. 23. At 12:30 of the same day we all met in the Dining Hall for a fine turkey dinner, the turkeys being the gift of Bro. A. C. Gingerich of Wellman, Iowa. At 8:00 p. m., the College chorus gave a program. On Friday morning, Nov. 24, the annual peace oratorical contest was held. This year the winner was Bro. Samuel E. Miller of Middletown, Pa. The

title of his address was, "The Conquest of Fear."

Bro. Paul Erb addressed the College congregation on Nov. 26 on the topic, "The Divine Poems of a Great Divine," the poet's name being John Donne.

On Nov. 11 and 12 Brethren H. S. Bender, C. L. Graber, G. F. Hershberger and Paul Erb attended and addressed the Eastern Ohio Peace Conference which met in the Oak Grove Church near Smithville.

Goshen College Peace Society had charge of the chapel service on Nov. 10, when Bro. W. H. Smith reviewed the book by Peterson: "Propaganda for War."

J. H. Cohn of the American Board of Missions to the Jews spoke to the students on Nov. 14. He described the plight of many Jews today, situated as they are in many hostile lands, and having no asylum to which they can flee.

On Dec. 1, Joseph Auslander, a poet of distinction, gave a very interesting lecture on Poetry to an appreciative audience.

The Peace Society met again on Dec. 4, when Bro. H. S. Bender spoke on a "Plan of Action in Case of War." He reviewed the story of how the conscientious objectors fared in the last war and told of the present efforts to prepare for the eventualities of the next war, if and when this country becomes involved.

Construction on the Memorial Library building is proceeding normally. It is hoped to have the structure under roof in the very near future. The workmen have been favored with a very mild autumn.

Tomorrow morning (Dec. 21) the students plan to leave for their homes. A number of students, however, will not be spending the holidays with their folks, but will be traveling from church to church, giving gospel programs in message and song. One Gospel Team will go westward, visiting churches in Illinois and Iowa. The personnel of this group is: Howard Zehr, Kraben Widmer, Leonard Henard, Vincent Kraybill, Ernest Smucker, Nelson Springer, Dana Troyer, Harold Oyer, Alfred Zook, and George Falb. The other group plans to visit the churches of eastern Ohio and Pennsylvania. This group consists of Samuel E. Miller, Ralph Hernley, John D. Leatherman, Joseph Garber, Howard Charles, Franklin Bishop, Robert Kreider, Merrill Swartley, and Dwight Stoltzfus. May the Lord speed them on their way, and may their testimony encourage many Christians.

Dec. 20, 1939. John C. Wenger.

Married

Roth—Kropf.—On Sept. 20, 1939, Bro. Elmer Roth and Sister Barbara Kropf were united in holy marriage at the home of the bride's parents, Bro. Christian Schultz of Poole, Ont., officiating.

Zook—Gingerich.—Bro. Raymond Zook and Sister Mildred Gingerich were united in marriage Oct. 15, 1939, at the Fairview Church near Kalona, Iowa, Bishop Elmer Swartzendruber officiating. May the blessing of God rest upon this union.

Yoder—Mishler.—On Nov. 23, 1939, at the Sheridan, Oreg., Mennonite Church, occurred the marriage of Bro. Carl Yoder of Harper, Kans., to Sister Lucile Mishler of the Sheridan congregation, Bro. G. D. Shenk officiating. May the blessings of the Lord attend them through life.

Swartz—Reist.—On Dec. 20, 1939, at the home of the bride's parents, Bro. and Sister H. F. Reist of near Falfurrias, Texas, occurred the marriage of their daughter Eleanor to Bro. Samuel C. Swartz of Goshen, Ind., the father of the bride officiating. May God's richest blessings attend them.

Kauffman—Alwine.—On Dec. 2, 1939, at the home of the officiating minister, Bro. Joseph Saylor of Hollsopple, Pa., occurred the marriage of Bro. Leon William Kauffman and Sister

Edna Pearl Alwine, both of the Thomas congregation. May the blessings of the Lord attend them through life.

Yoder—Yoder.—Bro. Jacob J. Yoder and Sister Bertha M. Yoder, both members of the Locust Grove congregation near Belleville, Pa., were united in the holy bonds of matrimony on Sunday, Dec. 17, 1939, at their home church, Bro. E. B. Peachey officiating. May God bless this union to His praise and glory.

Roth—Jones.—Bro. William Farris Roth and Sister Ellen Dolores Jones were united in marriage on Christmas morning in the Peoria Mennonite Church by Bro. C. Warren Long. May the Lord's blessing be upon this union. Bro. and Sister Roth are both members of the Peoria mission congregation. They will live on a farm near the city of Peoria, Ill.

Mullet—Nofziger.—On Sunday morning, Sept. 24, 1939, at the Fairview Church near Albany, Oreg., Bro. Clarence J. Mullet of the Red Top congregation near Bloomfield, Mont., and Sister Ida Belle Nofziger of the Fairview congregation were united in the holy bonds of matrimony, Bro. N. M. Birky officiating. May God bless them as they journey through life together.

Obituary

Frey.—Leah, daughter of the late Bishop John Hunsecker and wife of Bro. Benjamin Frey of Chambersburg, Pa., was born March 21, 1857; died Dec. 15, 1939; aged 82 y. 9 m. 24 d. She was the last of a large family. She is survived by 4 sons and 9 grandchildren. Her husband, 2 sons and 1 daughter preceded her in death. She was a member of the Mennonite Church at Chambersburg and a regular attendant at services. Funeral services were held at the Chambersburg Mennonite Church by Bros. D. E. Kuhns and C. A. Neal. Interment in the Norland Cemetery near Chambersburg.

Luke.—Lucinda Orr was born near Bloomfield, Ohio, Feb. 6, 1866; died near Berlin, Ohio, Nov. 17, 1939, aged 73 y. 9 m. 11 d. In 1884 she was married to Jackson Luke, who died Feb. 22, 1935. In her youth she was baptized on the confession of her faith and received as a member of the Methodist Church. Later she transferred her membership to the Martinscreek Mennonite Church and remained faithful to the end. May 31, 1932, she had a stroke; in March, 1935, she broke her hip. Since July 15, 1935, she made her home with the S. W. Sommer family. She leaves one son, William. Funeral services were conducted Nov. 19, in charge of the Martinscreek ministers. S. W. S.

Shantz.—Noah Shantz was born Dec. 12, 1848, near Baden, Ont.; died at his home, Waterloo, Ont., Dec. 3, 1939; aged 90 y. 11 m. 21 d. He was married to Nancy Moser in 1876. He is survived by his beloved wife, 5 children (Allen of Kitchener, Mrs. Ed Diebel of Jordan, Mrs. Allen Cassel at home, Mrs. Herb Sengbush of Toronto, Mrs. Roy Tethbridge of Brantford), 8 grandchildren, and 1 great-grandchild. Four sons and 1 daughter predeceased him. He was a member of the Mennonite Church. "Blessed are the dead who die in the Lord." Funeral services were held in Erb St. Mennonite Church, in charge of Brethren J. B. Martin and Jonas Snider. Text, Phil. 3:10-14. Burial in the Shantz Cemetery.

Hostetler.—Samuel A., son of Levi and Barbara (Peachey) Hostetler, died at his home in Belleville, Pa., Dec. 2, 1939; aged 75 y. 7 m. 13 d. Following the death of his parents, he and his wife farmed the home place for about ten years, after which they moved to Belleville, where he conducted a coal yard until he retired. The cause of his death was advancing years. In 1896 he was married to Rachel Stoltzfus, who survives. He is survived by

3 brothers and a sister (Jephtha E., Jacob J., Joshua S., and Mrs. Nancy Yoder, all of Belleville). Two brothers (John P. and David) preceded him in death. He was a member of the Locust Grove A. M. Church, where funeral services were conducted Dec. 5 by Brethren John L. and Aaron Mast; the house services in charge of Bro. John B. Zook. Interment in Locust Grove Cemetery.

Cressman.—Magdalena Cressman passed away at the Kitchener and Waterloo Hospital, on Sunday evening, Dec. 10, 1939, after a brief illness; aged 61 y. 10 m. 14 d. She was a daughter of the late Cyrus Cressman and Mary Horst, born at Natchez Jan. 26, 1878, and was well known in her home community as a practical nurse. She united with the First Mennonite Church in her youth and remained a faithful member of the Church until her death. She is survived by 2 sisters (Mrs. Enoch Bauman of Winfield and Mrs. Lloyd Shantz of Carstairs, Alta.), also 5 brothers (Noah, Levi, and John Cressman of Breslau, Isaiah of Kitchener, and Allen of Guernsey, Sask.). One sister (Mrs. Jacob Cressman of Breslau) predeceased her Nov. 7, 1937. Funeral services were held in First Mennonite Church, Kitchener, Ont., in charge of R. K. Weber and J. B. Martin. Text, John 6:68. Buried in the Kitchener Cemetery.

Grove.—Bertha Edith, second daughter of Mr. and Mrs. A. J. Sutton, was born May 24, 1881; died Nov. 24, 1939; aged 58 y. 6 m. She was united in marriage to Jesse Grove of Markham, Ont. In early years she confessed Christ as her Saviour and became a member of the Methodist Church. After marriage she united with the Mennonites at the Almira congregation and continued in this faith until death. Surviving are her husband, one adopted son (John Housser), 2 nephews for whom she cared until the age of sixteen; also 2 brothers (Omar and Warren Sutton), and 2 sisters (Mrs. Fred Chambers and Mrs. Stella Dilts). The service at the house was conducted by Bro. Moses Roth, and at Wideman's Church by Brethren Aaron Grove and Floyd Schmucker. Text, I Cor. 15:26. During her illness the sister was patient and resigned to the will of the Lord until He called her to the eternal home. —F. S. S.

Landis.—Elizabeth (Keller), widow of the late Elias R. Landis, died Oct. 26, 1939, at the home of her son and only child; aged 91 y. 11 m. 5 d. Death was caused by complications. She was laid up in bed only 3 days, when the Lord called her home. She had no desire to stay longer because she felt her life's work was done. She had enough time on her death-bed to call all of her family to her bedside and bid them good-by, which meant much to the oncoming generations. For 65 years she was a faithful member of the Salford Mennonite Church. She was also interested in S. S. work and taught a German Bible class some years past. She was much concerned about the welfare of her church, that her oncoming generation as well as others might seek to follow the narrow way. Left to mourn is one and her only son (Abram L. Landis near Harleysville, Pa.), with whom she resided, and 3 grandchildren (of whom Pre. Elias Landis is the oldest) and 9 great-grandchildren. All services at the Salford Mennonite Church near Harleysville, Pa., Oct. 31, 1939. Text, by J. C. Clemens and R. A. Alderfer, Psa. 71:9. Interment in adjoining cemetery.

Harnish.—Susan S., wife of Jacob B. Harnish, was born in Lancaster Co., Pa., March 25, 1868; died Dec. 8, 1939, at her home near E. Petersburg, Pa.; aged 71 y. 8 m. 13 d. She lived at her late home for 51 years; her entire married life. The cause of her death was a cerebral hemorrhage. She was stricken suddenly and died four hours later. She was a member of the Mennonite Church of E. Petersburg for many years. She is survived by her husband, a daughter (Esther, wife of Clarence Metzler), and 3 grandchildren, also by 3 brothers (George Beamesderfer, Landisville; Phares Beamesder-

fer, E. Petersburg; and Harry Beamesderfer of Richland, Lebanon Co., Pa.), and 1 sister (Mrs. David Gamber, Neffsville, Pa.). Funeral services were conducted Dec. 11 by Bros. Henry Lutz, and John Gochbauer, at the E. Petersburg Mennonite Church. Interment in adjoining cemetery.

"The call was sudden, the shock severe;
We little thought that her end was so near;
And only those who have lost can tell
The loss of a loved one without farewell."
—By the Sister.

Snyder.—Mary (Benner), widow of the late Christian Snyder, died at her home Oct. 10, 1939; aged 76 y. 3 m. 27 d.; suffering from complication of diseases. Her husband (Christian Snyder) along with four children, preceded her in death. She was the mother of 14 children. She is survived by the following children: Frank, Jacob, Mrs. W. E. Spriggle, Irvin, Mrs. Samuel Hepner, Mrs. Foster Hoffman, and Thomas, all of Richfield, Pa., Newton of Vernersville, Clayton and Norman at home; also 1 sister (Mrs. Ella Graybill), 1 brother (David Benner), 40 grandchildren, 30 great-grandchildren, and 1 great-great-grandchild. Funeral services were held from the late home Oct. 13 with services continued in the Cross Roads Church, conducted by Bros. W. W. Graybill and Menno Brubaker. Interment in the Cross Roads Cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
'Til God called her home to suffer no more."
By a Daughter.

Rhodes.—John J. Rhodes was born in Holmes Co., Ohio, May 23, 1847; died at his home near Kalona, Ia., Dec. 12, 1939; aged 92 y. 6 m. 19 d. When four years of age his parents emigrated with team and wagon in 1851 to Johnson Co., Ia., where he since resided, and where he died. He united with the Amish Mennonite Church, in which faith he remained and died. He was united in marriage to Katie Gingerich March 23, 1882. To this union were born 2 sons and 1 daughter. One son and daughter preceded him in their youth. His son (Joseph) died in 1911 at the age of 28 years. He is survived by his beloved wife and 1 sister (Barbara, past 87 years of age and an invalid the last several years); also a host of friends and relatives to mourn his departure. His last illness was only five or six days, pneumonia being the cause of his death. He bore his sickness patiently. Funeral services were held Dec. 14 at his home, conducted by Chris B. Miller, Noah Schrock of Arcola, Ill., and Sam J. Kamp. A large concourse of people assembled to pay the last tribute of respect. Burial in the Pete Miller cemetery.

Kirk.—Carrie S. Hummel, wife of David W. Kirk, was born in Clearfield Co., Pa., July 16, 1864; died Nov. 28, 1939, at her home in Rockton, Pa.; aged 75 y. 4 m. 12 d. On Dec. 8, 1887, she was united in marriage to David W. Kirk. To this union were born 7 sons and 3 daughters (Mabel, Wilbur, Reuben, Thomas, and Elmer of Rockton, Pa.; John of Jennerstown, Pa.; Guy of Grafton, W. Va.; David of Pittsburgh, Pa.; Mrs. Sara Kaufman of Davidsville, Pa.; and Alice who preceded her in death on June 7, 1932). Her husband passed away Jan. 25, 1932. She leaves 10 grandchildren, also 4 sisters (Mrs. Mary Brilhart of Scottsdale, Pa.; Mrs. Lorena Spicher of Rockton, Pa.; Mrs. Jennie Johnson and Mrs. Elva Black of DuBois, Pa.), 3 brothers (Nathaniel Hummel of Clearfield, Pa.; John Hummel of Rockton, Pa.; Joseph Hummel of Newark, Del.). About 50 years ago she accepted Christ and became a member of the Rockton Mennonite church where she remained a faithful member until death. She was a teacher in the S. S. for 30 years, and was very much concerned about the work of the church and sewing circle in which she was very active until about 6 months ago, when her health failed. She suffered much during her illness, but bore it patiently unto the end. She will be greatly missed

in the home, Church, and community. Funeral services were held Dec. 1 at her home. The sermon was preached by Bro. D. I. Stonerook, assisted by Bro. Jason B. Holloper. Text, Job 5:26. Interment in the Rockton Cemetery.

Garber.—Peter, son of Joseph and Anna (Sweitzer) Garber, was born near Washington, Ill., Aug. 8, 1849; passed away at the home of his daughter (Mrs. S. P. Imhoff), Lowpoint, Ill., Dec. 12, 1939; aged 90 y. 4 m. 4 d. His death was due to infirmities of old age. On Jan. 7, 1873, he was united in marriage with Magdalena Dellenbach. To this union 3 daughters were born: Anna (deceased), wife of S. D. Schertz; Nora, wife of S. P. Imhoff, Lowpoint, Ill.; and Laura, wife of J. W. Schertz, of Roanoke, Ill. He leaves 2 daughters, 1 brother (Jacob of Eureka, Ill.), 12 grandchildren, 10 great-grandchildren and many relatives and friends to mourn his departure.

He accepted Christ when 13 years of age and united with the Partridge Mennonite Church. At the age of 45 he was ordained to the ministry by Bishop Joseph Bachman, and served the Church faithfully in this capacity for more than 40 years. He was always willing and ready to support any program of the Church that would contribute to the development and deepening of the spiritual life. An outstanding feature of his ministry was visitation work within the congregation and in the community. He seemed to have been endowed with a special gift for this work, and the encouragement and cheer that he was able to impart to those whom he contacted, will linger long in the memory of those who were blessed by his ministry and life. Funeral services conducted by Bro. H. R. Schertz and Bro. E. H. Oyer.

Hochstetler.—Gideon, son of Jacob and Judith (Kauffman) Hochstetler, was born in Elkhart Co., Ind., Nov. 15, 1862; died near Medford, Wis., Nov. 23, 1939; aged 77 y. 8 d. On Oct. 26, 1884, he was united in marriage to Elizabeth Schrock, who preceded him in death Jan. 21, 1899. To this union were born 5 sons and 2 daughters (Mrs. Anna Miller, Shipshewana, Ind.; Samuel, New Paris, Ind.; Eli, Wolford, N. D.; Levi, Goshen, Ind.; Jacob, Shipshewana, Ind.; John, Creston, Mont.; Katie (Mrs. Dan Graber), Shipshewana, Ind.). In the spring of 1897 he moved with his family to Rolette Co., N. Dak., where he took up a homestead and encountered, with others, the hardships of pioneer life. June 6, 1901, he was married to Susanna Hochstetler. To this union were born 2 sons and 4 daughters (Mrs. Dan Hochstetler, Nappanee, Ind.; Mrs. Israel Yoder, Medford, Wis.; Mrs. Neal Bontrager, Dorchester, Wis.; David, Haven, Kans.). One son and one daughter died in infancy. In the fall of 1909, he with his family moved to Exeland, Wis., where he lived for about 16 years, when he moved to Glen Flora, Wis. After a few years there, he moved to Medford, where he found his final resting place. Surviving are: his companion, 6 sons, 5 daughters, 61 grandchildren, 3 brothers (John, Hartsville, O.; Jacob, Sheridan, Oreg.; Edward, Norfolk, Va.), 2 sisters (Mrs. Amanda Schrock, Shipshewana, Ind.; Delila, Mrs. Enos Nisly, Whiteson, Oreg.). Two children, 5 grandchildren and 3 sisters preceded him. He united with the Old Order Amish Church in his youth, to which he remained faithful. Funeral services conducted in the home of his daughter, Mattie, by F. R. Miller, Middlebury, Ind., and Wm. Miller, of Medford, Wis.

Buckwalter.—Linnie T. (Manley), wife of Jacob S. Buckwalter, Philadelphia, Pa., was born July 6, 1876, near West Chester, Pa. Her father was a cabinet maker, also sexton of the Grove Methodist Church. Her father passed away when she was about 18 years of age, and with her sister Anna and mother she moved to Royersford, Pa. Some years after, she went to Wilmington, Del., to care for her brother Frank who was seriously ill with typhoid fever. After

recovering he made a home for her and her mother in Wilmington. June 8, 1905, she was married to Jacob S. Buckwalter. Having received her Church letter from her Methodist pastor previously, she was received into the Mennonite Church at Kinzers, Pa., by Bishop Isaac Eby. In 1908 they moved from Wilmington, Del., to Philadelphia, Pa. Having no children of their own, they were asked by the Mission folks to take a child 11 months old to raise—Eleanor Frew, who is now the wife of James Peers. She was fond of children and old people, and gave so much to the poor. Much clothing was given her, and she always found someone to give it to. She was faithful and dutiful to the Church and Sunday school, an efficient teacher. She had been seriously ill a number of times the last few years, but seemed real well again, and was able to do a great deal of her work, though the last week she seemed to be failing. Saturday, Nov. 11, she did some visiting and shopping in the evening. After coming home it was noticed that she was struggling with her breath. A doctor was called, who did all he could for her, but in about 15 minutes she passed away. The doctor pronounced it cerebral thrombosis. Thus an active life of 63 y. 4 m. 5 d. ended. Services were held the following Tuesday evening at the Norris Square Mennonite Church. Sermon by Milton Brackbill. Services Wednesday, 2:30 P. M., at the Kinzers, Pa., Mennonite Church, conducted by Bros. Ira E. Hershey and Abram Martin. Text, Dan. 12:3. Burial in adjoining cemetery.

Bixler.—Jacob K., son of John S. and Barbara (Huber) Bixler, was born near Winesburg, Ohio, Sept. 5, 1877; died Dec. 20, 1939; aged 62 y. 3 m. 15 d. In August, 1882, when he was but 5 years old his parents moved to Elkhart Co., Ind., and located near Wakarusa, where he grew to manhood. After his graduation from high school, he devoted his time to teaching school for a number of years, in Indiana and also in Illinois. It was while teaching school at Cullom, Ill., that he became acquainted with Susie J. Bailey. On Dec. 22, 1904, they were united in holy wedlock. Sister Bixler preceded him in death on June 27, 1939. To this union was born one daughter (Esther Mae) who survives her parents.

During the winter of 1894-95 Bro. Bixler found his Christ while attending a revival meeting at the Holdeman Church, conducted by Andrew Shenk, then of Elida, Ohio, and was baptized in the spring of 1895 by Bishop John F. Funk.

He served as S. S. teacher and later as S. S. Supt., until he was ordained to the ministry which took place April 23, 1904. In 1907 in Bishop David Burkholder's district, steps were taken toward the ordination of a bishop to assist him. On Nov. 3, 1907, Bro. Bixler was chosen by lot and ordained to the office of bishop; Bishop David Burkholder having officiated in both of his ordinations.

Bro. Bixler served in various capacities in the church, serving as moderator of Conference, Mission Supt. of the District Mission Board and on various boards and committees, as well as Bible instructor and evangelist, and was always found faithful in the discharge of his duties.

He was an earnest contender for "the faith once delivered unto the saints," and was much concerned for the future welfare of the Church. Christ was "All in All" to him and the exalting of his Christ was the joy of his heart.

He suffered many privations and persecutions and, as he said, "Were it not for a confident faith in Jesus Christ, it is hard to say what might have happened." But His grace was sufficient. The hope of the returning Christ, is the incentive that urged him forward.

Surviving him, besides his daughter, are his aged mother, 2 sisters, Anna and Matilda (Mrs. Lloyd Hersherberger), 1 brother (Fred) and other relatives and friends. He was laid away to rest on his 35th wedding anniversary. Funeral services were in charge of Bro. R. F. Yoder, assisted by Bro. Ira S. Johns of Goshen, Ind.

Items and Comments

The sympathy of the world goes out to stricken Turkey, where in Anatolia there has been an earthquake of unusual severity, coupled with sub-zero weather and a driving blizzard. The first reports from that disaster were that 20,000 lives had been lost, another 40,000 people had been injured, and whole villages in the mountain regions had been buried. Some have raised the question as to what would have been the results if this visitation had been in the region of "the western front," on the line between Germany and France, where hundreds of thousands are massed for the purpose of destroying the hosts of soldiers on opposite sides.

In a recent report it is estimated that Americans consumed 133,789,755 more gallons of intoxicating liquors in 1939 than in 1938; also that the prospects are for a still greater consumption of liquor in 1940 than in 1939. Which reminds us that one of the stock-in-trade arguments of the liquorites in the early thirties was that the Eighteenth Amendment should be repealed in the interests of temperance. They were speaking for self-interest, and cared little for the truth. Christian people should not forget that Paul reminds us that "Every man that striveth for the mastery is temperate in all things." Total abstinence is the only safe rule for Christian people to follow. "Wine (also beer) is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Watch night originated at Kingswood, England, by some converted colliers. In Southey's "Life of Wesley" we are told that being accustomed to sit up late Saturday nights at the ale houses, these converts transferred their weekly meetings to schoolhouses and continued praying and singing hymns far into the morning. Wesley made use of this novelty with gratifying success. At first these services were not held regularly and might indeed be held at any time; but the last night of the old year came to be the time when watch night was widely observed by the followers of Wesley. From Wesley's journal we learn that on Friday, April 9, 1742, he held the first watch night in London. In this connection he states that he commonly chose the "solemn service the Friday night nearest the full moon."—D. Carl Yoder.

African Progress—While Sunday School attendance has decreased in late years in civilized lands, there has been an increase in Africa. There are more than 1,500,000 Sunday School scholars and 81,522 teachers in that continent, an increase of 50% in the past four years.—The Gospel Minister.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

Send your orders now for FAMILY ALMANAC FOR 1940 (English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

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ANNOUNCEMENTS

A winter Bible School will again be held at the Berea Mennonite Church, Montgomery, Ind., Jan. 16-26, 1940, two weeks work.

Course for this year includes: Exodus, Judges, Ruth, Bible Doctrine (Angels, Satan, and Temptation) Joel, Amos, Isaiah, Galatians, I Corinthians, I and II Peter, Psalms, Christian Principles (Communion, Modest Apparel), S. S. Pedagogy, N. T. Geography, Music.

Instructors.—C. C. Culp, Principal, E. P. Shrock.

Tuition.—75 cents per week, board and lodging free to visiting students.

We solicit students from other congregations, as our number is not so large.

For further information write the undersigned,

E. P. Shrock
Montgomery, Ind.

Two-week Bible School to be held, D. V., at the Maple Grove Church $\frac{3}{4}$ mile north of Atglen, Pa., Feb. 15-28, 1940.

Subjects.—First and Second Thessalonians, First Corinthians, Colossians, Matthew, Deuteronomy, First and Second Chronicles, Song of Solomon, Daniel, Zechariah, Christian Principles, O. T. Bible Geography, English, Teacher Training, Bible Survey and S. S. Pedagogy, Rural Missions, Mennonite Church History.

Instructors.—S. G. Shetler (Principal), Hollsopple, Pa.; Harvey E. Shank, Chambersburg, Pa.; Elias W. Kulp, Bally, Pa.; Isaac G. Kennel, Parkesburg, Pa.

Tuition.—Seventy-five cents per week.

Room and board furnished to students from a distance.

For further information write to, Isaac G. Kennel, Parkesburg, Pa.

All the graces of Christianity go together. They so go together that where there is one there are all, and where one is wanting, all are wanting. Where there is faith, there are love, and hope, and humility; and where there is love, there is also trust; and where there is a holy trust in God, there is love to God; and where there is a gracious hope, there is also a holy fear of God.—Jonathan Edwards.

1940

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Plans are being made to hold the fifth 12-day Young People's Institute, conducted by the Southwestern Pennsylvania Mennonite Conference, sometime during the summer of 1940, D. V., and as near to August first as possible. The exact time and place will be announced later. All friends and former attendants are invited to remember in definite prayer the development of the plans for this Institute.

Young People's Institute Committee
C. F. Yake, Secretary

Of all vocations the Christian ministry is the most sacred, the most exacting, the most humbling.—W. Robert Nicoll.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

JANUARY 4, 1940

JOHN R. MUMAW, Editor

EDITORIALS

THE AMERICAN BIBLE SOCIETY

At the recent annual meeting of the Advisory Council of the American Bible Society, the officers of the organization and speakers for the occasion presented the usual challenging reports and discussions. Repeated reference was made to the growing literacy among the peoples of the world and to the corresponding need of providing the Scriptures for the reading populace. Mention was made of the increased demand for the Scriptures arising from present and possible future war conditions. Consideration was given to the needs of underprivileged and neglected people of our own country. The call of millions in the Near East and the cry of thousands and thousands in Latin America who need to have the Bible translated into their vernacular speech were expressed with feeling. It is gratifying to know of the deep concern this Society has for the accurate translation of the Scriptures into foreign tongues and of their great zeal to have the Word of God placed into the hands of people who have never heard the Gospel. They deserve to be listed among the great missionary agencies of the world.

To give you an idea of the nature of their work we quote the following from one of their promotional pamphlets.

"The American Bible Society functions in three ways. The first is by translation. Beginning with the translating of various American Indian tribal tongues and assisting American missionaries abroad to give the gospel to their people in their native language, the Society through the years has aided in the translation of the Scriptures in great languages such as the Arabic, Chinese, and Japanese, and in little known languages such as Keres, Tai-Ya, and Ruk.

"The second function is publication. The Society has published the Scriptures (or subsidized their publication) in 136 languages. In the Astor Place Bible House alone the Scriptures in 69 languages were printed and bound. The Society now publishes in the United States and in Tokyo, Manila, Shanghai, Bangkok, Vienna, Beirut and Cairo. Among its many Scripture publications are Gospels for as little as one cent; diglot editions containing two languages in parallel columns in more than 30 combinations; pulpit Bibles; Bibles in large type for those with failing sight, and editions in embossed characters for the blind, in sixteen languages and systems.

"The Society's third function in the pursuit of its high purpose is distribution. The Scriptures, however faithfully translated or inexpensively or attractively printed and bound, must be placed persuasively in the hands of the people. The Society's work of distribution is done without racial or denominational discrimination through individuals, churches, Sunday schools, auxiliary societies, hospitals, ministers, evangelists, missionaries, colporteurs, correspondents, and special agents employed by the Society. The last Annual Report of the Society lists an (Cont. on page 850)

"HOME" MISSIONARIES

A missionary is one engaged in the spreading of the Gospel at home or abroad. While home work fails to get the prominent recognition generally given to foreign service it is none the less important. And among those who are serving in the home land there is one particular group about whom we hear very little but whose service makes a peculiar contribution to the cause of Christ. It is the ministry of ordained men's wives.

This message is not intended to outline the qualifications of a minister's wife. It is not an attempt to tell the preacher what kind of wife to get. The writer has a desire to recognize her place in the work of the church, to magnify her office, and to express an appreciation for the contribution she has made through the blessed power of her quiet influence in the home and in the home community.

The minister's wife is one who serves as a helpmeet, sharing in the responsibilities of her husband. This implies an unselfish devotion to the interests of the Kingdom. She must always remember that her life is inseparably joined to one who has been asked to put the duties of his calling into the list of first consideration.

Another phase of her ministry is the personal influence she has over a minister of the Word. The atmosphere she creates in the home helps to determine the attitudes of her husband. She helps to formulate his ideals and becomes a vital factor in his being able to maintain high standards of Christian living.

There is no one who has a more gracious access to the minister's heart and mind than his loving wife. She is one of his best critics and certainly is the least likely to offend. She can offer criticisms of his pulpit manners, call attention to those points that failed to reach the heart, and tell him frankly what would have improved his message. She can help to make his next sermon better.

A good minister's wife is one who gives sympathetic co-operation. She finds frequent occasions when it is necessary to adjust her schedule of work to fit into his program of pastoral duties. He cannot always do for her what he had expected to do. There are so many demands upon his energies and time that his fellowships and assistance in the home are shortened. A woman with an understanding heart and a sympathetic attitude can do much to relieve the tension of the overload.

The minister's wife is a companion of counsel. When she enters into the problems her husband has to face she can frequently offer solutions that rival the wisdom of a judge.

Her capacity to engage in long deliberations is limited but her judgment is to be preferred when decisions on important matters must be made quickly. To make those counsels safe she needs depth of spirituality and a sanctified interest in the affairs of the Church. She may be used of the Lord to help her husband say "no" to the calls that would overtax him physically and "yes" to the calls that are in line with God's purpose for his life.

A woman can make a large contribution to the calling of her husband by giving him sincere encouragement. The moral support she gives to his program of activities increases the efficiency of his service. That is no small bit of inspiration that comes to the minister through the heart challenges of a wife who is interested in his success, and prays God's blessings upon him.

The wife of an ordained man is called to a ministry of influence. She is standing at a point of vantage. Her word and conduct is interpreted in the light of her husband's position. But another factor is true here also. Just as the reputation of a gracious queen enhances the honor of the king so the wife of a minister can lead the people to respect her husband. She must therefore be the kind of woman that meets the approval of God and that commands the admiration of her neighbors. The manner of her housekeeping can strengthen or weaken the influence of her husband's message to the women of their community. Her social life among the people of the community has a bearing upon the leadership of her husband in the congregation. Her spiritual attitudes will be read by those who see and know her and will be used to measure the extent to which they need to apply her husband's sermons.

This presents the challenge of spirituality. No person can live on the spiritual strength of another, no matter how intimate the fellowship may be. This is a very personal matter and must be an individual adventure of faith. The minister's wife has an opportunity of service that requires the deepest spiritual strength to be obtained. When she is a spiritual minded person and seeks to promote the interests of the Gospel her life will yield the peaceable fruits of righteousness.

Where the wife of a minister possesses a genuinely meek and graciously quiet spirit there radiates from her a positive influence for good. There is a quality in such influence that cannot be produced in the life of a man. Her gentle ways, her patient and loving disposition supplies a viewpoint which the average husband does not have. While the boys and men find in their pastor an example to follow (as he follows Christ) so the girls and women look to his wife to form their ideal.

The wife of a minister should be ready to face the expectation that she is a model in faith, conduct, and in personal appearance. A thoughtful woman will want to exemplify her husband's teachings. People expect to find the kind of faith he preaches about, in the woman he lives with. They expect her conduct to conform to his preaching. They take for granted that her dress is the standard he upholds. People often interpret the preacher's message on practical living in the light of what they see in his own conduct plus the conduct of his wife.

The active participation of the wife in making direct contributions to the minister's calling is largely limited to the home. This is one occasion for calling her a "home" missionary. Her sphere of activities is largely, although not entirely, confined to the home. She is a "keeper at home." And that is one reason why we hear so little about the minister's wife. Her husband is called away for many church meetings, conferences, board meetings, etc., while she stays at home with "the stuff." If it is not the chores that keep her at home, she cannot get away on account of the children or for one of two dozen other reasons.

That woman who makes her home a pleasant retreat for the preacher-husband has made a worthwhile contribution. Ministers need relaxation. Happy is the husband who finds it at home. Happy is the wife who has developed a cheerful

atmosphere in the home. She is helping to spread the Gospel by regenerating the physical energies and by reviving the spirits of her husband. Why should she not be called a missionary?

The wife of a minister is in a position to know for what to pray. She is a true help-meet within the "secret closet." Her tender pleadings in the name of Jesus bring results in answered prayer. Too often her husband gets the credit for his success when the power that lies back of his service is to be found in the intercessions of his devoted wife. Perhaps it would be more fitting (in some respects at least) to have the names of our wives listed in the Yearbook and Directory.

The minister's wife has a unique opportunity in doing personal work among the girls and women. They know that she can understand their problems better than a man. They will be more inclined to open their hearts to her. She fits into their feelings so much better. She knows them with a sympathetic understanding.

This type of service is not all done in formal personal work. Her every-day social contact can be made vital to the life of the church and community. The influence we have over others is not all effected through planned contacts. The routine and occasional meetings are most valuable, too. People who call at the minister's home are influenced by the attitude his wife takes toward them at the door. Guests carry impressions away from the home largely flavored by the carriage of their hostess. No preacher can be "given to hospitality" without the co-operation of his wife.

The wife of the minister must often stay at home while her husband is away. If this involved being deprived of going only, the sacrifice would be more negligible. But that is not her greatest burden at such a time. She is obliged to assume double duty in the home. She becomes the head of the house, supervising all the affairs her husband usually looks after. She must see to giving instruction to the children. The discipline their father would ordinarily administer now falls to her lot entirely. She carries the responsibilities alone. Such service is worthy of double praise.

To be a minister's wife involves many personal sacrifices. It requires a living faith in God with a simple trust in His love and providence. It calls for a definite consecration to His will for your life. It is to be engaged in a department of Christian activities that is seldom recognized but which yields great blessings to the lives of others. It means that you are a "Home" missionary. God bless you.

THE AMERICAN BIBLE SOCIETY

(Continued from first page)

employed force of 369 colporteurs, 1,325 correspondents, assisted by 1,180 volunteers, who, together with office workers, make a total of 3,094. The Society circulated the Scriptures in 1935 in five continents, including more than 40 nations and in 157 languages and dialects. The total volumes distributed in 1935 were 7,223,550.

"The American Bible Society furnishes missionaries at home and abroad with the chief implement of their work—the Bible.

"The Society seeks out and brings the Bible to the poor, the ignorant, the untaught; prisoners, strangers, travelers; the destitute and unchurched classes, patients in hospitals, boys and girls in orphanages, convalescents in sanitariums, inmates of other state and federal institutions, and soldiers and sailors of our own nation and of other nations, both in times of peace and in times of war.

"The Society is dependent upon churches and upon individual donors for the support of its work. Income from sales of Scriptures covers the cost only of the Scriptures sold and often less. The work of translation and revision, the plates of new versions, Scriptures donated to destitute persons or given away by colporteurs in their persuasive work, reductions in prices on many editions in foreign lands and on

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THE HOME AN EVANGELIZING AGENCY

By Milton Brackbill

Among the many helpful and constructive passages of Scripture that deal with the home and childhood, Prov. 22:6 is easily the most familiar and the least obeyed. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Parenthood carries with it grave responsibilities as well as great joys and blessings. In these times of intense secular pursuits, the training of the child is apt to degenerate into a falling in line with the feverish business of "making a living rather than living a life".

In the Old Testament the Israelite was told in no uncertain terms of the true perspective of life. The parent was divinely enlightened as to his duty, both to his God and to his own children. (See Deut. 6:4-9). Thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them. Many illustrations of home life and parental responsibility are cited in the historical accounts that have been "written for our learning." The case of Eli stands out in bold relief: "And he restrained them not." In the early church the appeal was largely to men and women of mature years, due to the tremendous issues that were involved for the Jewish mind, but even then the promise was also to the children. Acts 2:39.

It is in the Gospels, that we see the Heart of the Master in His tenderness to those who were either despised or passed by without notice. Children, in Christ's time, were not given much notice, and were not considered worth much attention.

A certain Julia Gill imagines a scene in a Galilee home of a mother who conceived the idea of taking her children to Jesus.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby Esther
For the Lord to look upon."

"The father looked at her kindly,
But he shook his head and smiled;
'Now who but a doting mother
Would think of a thing so wild?"

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there."

"So over the hills of Judah,
Along the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between—

"Then Christ said, 'Forbid not the children;
Permit them to come unto me';
And He took in His arms little Esther,
And Rachel He set on His knee.

"And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hand on the brothers,
And blessed them with tenderest love."

The greatest fact in life is God! In the mind of a child, God is a reality. It is natural for him to be religious for he sees wonders and miracles everywhere. His imagination is active and he sees possibilities on every hand. Wordsworth

said, "Heaven lies about us in our infancy." A child, under proper environment in the home, is open to the best that life can offer. Bible reading and stories from the Word make deep impressions and prayer is as normal to him, as if the one addressed was seen. As the child grows and develops, he passes through different periods which means enlarged capacities and stronger purposes. It is here that so many of us fail. We realize, when too late, that our children have come under the influence and teaching of others, and have been, in a subtle way, robbed of the simplicity of childhood trust and love for the Word of God, for Christ, and for the Church. The public school system, the radio, the press and worldly-minded "Christian" associates have been effective means used by Satan to accomplish his desired end. The spiritual tragedies in the average Mennonite home are appalling, to say the least.

Is there a remedy?

A diagnosis of the situation would seem to point to a number of things that should be considered. That child in my home is an immortal soul, committed to my trust. "The nurture and admonition of the Lord" should be its real environment.

Since it has a moral responsibility, giving it the power of choice, I can not force, I must not try prematurely to turn him, or her, into a "little man" or a "little woman."

I must watch the unfolding life, notice the increasing sense of sin and deepening realization of moral responsibility and lead that child to the Lord Jesus Christ as Saviour.

This should be done in the home.

It is the conviction of the writer, that the child in the Christian home should be led to a personal acceptance of Christ and His claims on the life, by the parents. If the atmosphere of the home has been genuinely spiritual the child should open his heart to the Christ as naturally as a flower does to

the summer sun. Conversion at that time is not a sudden turning and reversal of life, as much as a definite realization of the forces of sin and a committal of all to Him who said, "Come unto me." Common sense and experience teach us that the best time for this great initial event is in the early adolescence period. At this time in life there is a break-up of the entire being. The physical is re-born and a development is soon seen. The mental processes are awakened and just at this period the spiritual re-birth should take place. No child should be permitted to pass his or her fifteenth year without having to face the great question of salvation from sin, through Christ.

This most important work is pre-eminently the privilege and duty of the parents. No other is quite so sure as the ones in the home, as to when this time is ripe. If the spiritual life of the home is real and wholesome and cheerful, and outside forces have not spoiled the birthright of love for Christ and His Word, the child will want father and mother's God.

One father had the joy of leading his thirteen-year-old daughter to Christ. Seeing her willingness to receive Jesus as Saviour and Lord he asked how long she had wanted to be a Christian. "I always wanted to be a Christian!" was her answer.

May our eyes be opened to see, and our ears be tuned to hear, and our hearts filled with the love of Jesus, in order to comprehend our great responsibility to our own children.

The home, the Christian home, the Godly home, the spiritual home easily ranks high in the great work of evangelism to which we are called.

Paoli, Pa.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

—Anon.

"Knowing therefore the **TERROR** of the Lord, we persuade men For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause."

II Cor. 5:11, 13.



"For the **LOVE** of **CHRIST** constraineth us Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

II Cor. 5:14, 20.

WHEN SHOULD WE ACT?

By Floyd Shank

Many Christians are doing nothing for the Lord simply because they think they do not have the proper conviction. Others remain in silence questioning, "How can we know God's will?" Such attitudes among Christians are largely responsible for much inactivity. There are very few who actually engage in personal evangelism.

This situation is serious because a great many honest Christians are resting in idleness having been blinded by unscriptural excuses.

The first move required of every soul is toward the Lord. No interest, great or small, should stop a soul from coming to Christ and from finding fullness of pardon and a new victorious life which worships and serves God. However, we are not necessarily "saved to serve." Our services may be used of God for blessings to others but He receives only our worship for Himself. For that reason every Christian should spend much time daily with the Lord. And the spiritual strength he receives through these contacts with the Source of divine power will make his testimony worthwhile and effective.

A Christian should not refuse to speak for the Lord merely because he feels he does not have a sufficient knowledge of the Bible. Anyone can know by memory at least several Scriptures which teach salvation by faith in Jesus Christ.

An honest desire of a saved person to lead other souls to Christ is not a vain ambition. It is the result of the inner working of the Holy Spirit. Such a desire should not be slighted nor neglected. It may not be what some people call conviction but it is a deep love for souls. Jesus and the early Christians were moved to action by the same kind of love. When Jesus saw the multitudes fainting spiritually, "scattered abroad as sheep having no Shepherd," He was moved with compassion. Matt. 9:36. He was moved with compassion to heal a man who was suffering physically. Mark 1:41. When a rich young man came running to Him asking what to do to inherit eternal life, Jesus looked upon him and loved him, and told him the way of salvation. Mark 10:21. When the Apostle Paul saw Athens "wholly given to idolatry," "his spirit was stirred in him" and he spoke

about Christ daily to the people who met with him. Acts 17:16. In the account of the Good Samaritan (Luke 10:25-37) Jesus teaches the principles of being moved with compassion to help those in need. One must apply this principle to both spiritual and physical needs or he cannot say that he loves his neighbor as himself. A Christian who holds the saving Gospel in his hands and is too selfish to share it with a soul poisoned by sin certainly is not permitting himself to be moved by the love of God.

There is no reason why people should hesitate to become engaged in personal evangelism. Christ commands His followers to carry the Gospel, "Go ye therefore and make disciples of all nations," etc. Matt. 28:19 (Margin). Paul commands us to "Preach the Word; be instant in season, out of season." II Tim. 4:2. Christ intends that those who have received the Holy Ghost should be witnesses for Him in every land. Acts 1:8. People who truly love Christ will not want to turn down such plain commands to carry the Gospel to others. Jesus says, "If ye love me, keep my commandments" (John 14:15).

But someone will inquire, "Should we not wait for convictions before we do any service for the Lord?" We have no New Testament commands to wait for that. In fact the apostle Paul rejoiced when some people preached Christ with unworthy motives. Phil. 1:15-18. He leaves a wonderful example for us who desire to do God's will in spiritual work. When he was forbidden by the Holy Spirit to preach the Word in Asia, he went on to Mysia. And when the Spirit would not suffer him to turn aside and preach in Bithynia, he continued right on in the way that was **not** forbidden by the Lord. And when he came to the sea at Tröas, it was not necessary for him to waste any time; the Lord gave him a special call to come over to Macedonia. Acts 16:6-9. If all Christians today would adopt the principle of doing everything possible for the Lord that is not forbidden by His Spirit or sound judgment, it would not be long until all the world would know about Christ.

But in the lives of many Christians the special call of God is the exceptional experience. However, since Jesus and

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STORIES OF CHRISTIAN INFLUENCE IN THE HOME

A GODLY HOME

By Lester C. Shank

James McCauley and his wife were both earnest, sincere, consecrated Christians. The love which they had for the Lord and for each other was clearly seen by all who came in close contact with the home. As might be expected, the door of their home was always open to all who desired to come. The wayfaring tramp was fed and given a tract to read. The troubled or discouraged Christian was welcomed with a smile. After a little heart-to-heart talk with Brother McCauley he would go away with a light heart and a firm determination to be better in the future.

As Brother and Sister McCauley were in charge of a mission station, the folks from the mission community also found a hearty welcome in their home. One young boy, David, who was not from a Mennonite family, would often spend several days with them. At the time of one of these visits it happened that a minister was also visiting in the home. That evening as they were at prayer together, the Spirit was working, and David expressed his desire to become a Christian. In the shelter of this godly home it was easy to make the start in the Christian life. Today he is a faithful servant of Christ and the church.

He might have become a Christian without entering the McCauley home but it might have been that if he had not come into this wholesome environment at this critical point, he would never have responded to the call of the Spirit.

Greencastle, Pa.

THE RESULT OF FAITHFUL TEACHING

By Miriam V. Lehman

Mr. Brown and his two sons, Jack and Ralph, were sitting in the living room. Mr. Brown was reading a Bible story to the boys.

They liked nothing better than to have their father tell them stories from the Bible. This evening the story was about the Second Coming of Christ. The boys listened with interest as their father read about the two people in the field—one being taken and the other left, and the two sleeping in a bed; one taken and the other left.

After the Bible story the boys said goodnight and went to bed. Some time later Mr. Brown heard his sons crying. Hurrying to their bedroom, he asked, "What is the matter, boys?"

"Daddy," said Jack, "we were just wondering which one of us is going to be left."

"What do you mean, Jack?" inquired Mr. Brown.

"Well you know what you were reading to us," replied Jack. "We don't know which one will be taken."

Mr. Brown then explained to the boys the plan of salvation. He told them that if they would accept Christ, they both would be taken when the Lord comes.

The boys, young as they were, gave their hearts to the Lord, and were both saved that night.

Harrisonburg, Va.

THE PRAYER OF FAITH

By Martha B. Nafziger

A cloud hung over the Mason home. And because that cloud was thick and dark, it shadowed and dulled the joys that always shine so radiantly in a home where Christ dwells.

Mr. Mason and his elder son owned a thriving business in the large eastern city in which they lived. They were not wealthy, but they had money and lived very comfortably. Mrs. Mason was in a state of poor health, and to her condition was added injury by the wild, reckless living of Arthur, the younger son.

The three were mightily concerned about Arthur. Often—so often they would kneel and pray for his salvation.

Arthur was a precocious child. In school he headed his classes, and carried off honor after honor. After school he was employed as a salesman. His efforts were attended by such remarkable success that he soon climbed to the position of buyer for the largest department store in the city.

Had Arthur been a Christian, his family would have rejoiced very much over his promotions; instead they considered these a source of grief, for his promotions were the direct route to complete spiritual ruin.

"Emily," said Mr. Mason in a trembling voice one evening, "I dread to tell you this, but I feel I must."

A troubled look came into Emily's eyes as she lifted them to her husband. "What is it, John?"

"Well—Arthur,—Arthur—"

"Oh!" Mrs. Mason clutched the table to steady herself. "What has he done?"

"He's in New York and—and he's gotten into wrong company and—"

"And what, John?"

"He's gambling—gambled away three thousand dollars of the company's money—" this in a whisper.

"Oh, my son! my son!" She sank into a chair, for she was shocked to the point of collapse.

"He telephoned the company and explained what happened. The manager called me up this afternoon. He says they will not fire him, because he's too valuable."

Both were silent for some time. Then Mrs. Mason spoke: "John, have we failed in our duty as parents? I can't,—I just can't understand why Arthur does not become a Christian!"

"Neither can I."

"We taught—we trained—we prayed. All his life we have laid prayers on him like blankets."

In the weeks and months that followed, Arthur plunged deeper and deeper into sin. The worse he became, the more fervently his mother prayed. She pleaded and wrestled—she plead with God to save her son!

Eventually, Mrs. Mason's health failed entirely; knowing that her days were numbered, she gave herself wholly to intercession for Arthur. One day by faith, she saw her prayers rise like a banister around her son. Never, never could he surmount them. She left this world happy in the assurance that he would some day be saved, and be used in Christian service.

After his mother's death, Arthur renounced sin, and surrendered himself completely to God. His energies were re-directed. He has become a full-time evangelist—leading many souls into the Kingdom. He is a zealous salesman for the Lord he loves so well.

Harrisonburg, Va.

TRUE CHRISTIANITY WINS

By Naomi E. Shank

It was a large farm homestead near Jordan, Ohio. Mr. and Mrs. Peifer with their two daughters had lived here many years. One could seldom find a happier Christian home. The Spirit of Christ radiated from the life of each member.

For the past number of years Mr. Peifer had been afflicted with rheumatism. Mrs. Peifer very tenderly looked after his needs. Finally the time came when she could no longer care for him, for she too became an invalid. The mother as well as the father needed the patient sympathetic care of their daughters.

After a number of years Mrs. Peifer died. Previous to her death the daughters had more work than they could well manage. Still they had too much. They decided they should have help with the duties of the farm.

They had heard of a man who desired work. His name was Pat, an Irishman, from Canada. They inquired of him

if he would be willing to work on their farm. He gladly accepted the offer.

He knew very little about Christianity. What he had seen of so-called Christianity he didn't consider worth having. Now he saw it lived out in every-day life. Each word and act among the Peifer family and toward him was motivated by kindness and love.

He was much impressed by their genuine Christian spirit. With each new day that dawned, they gathered for family worship. They never failed to invite Pat to join them in their worship. He was so touched by their sincere, devoted lives that he too desired salvation. He accepted the Lord as the Master of his life. He is still with the Peifer family rejoicing in his new-found hope.

Reading, Pa.

UNCLE MAC

By Esther Brunk

"Mother!" Nancy Smith called through the back screen door. "Did you see them moving a little house on our lot next door? What is it for? Is it a playhouse for me?"

"No, Nancy," mother replied in answer to the last excited question. "Come in and I'll tell you all about it."

Nancy listened attentively to her mother's story of the little house.

"The house belongs to a poor old man who had been trying to make a living by selling gasoline. But lately it seemed that he could scarcely scrape enough pennies together for his food. He is very poor, not even owning a bed but he uses an old chair to sleep in. Daddy felt very sorry for him and helped him all he could as he has no relatives. Daddy found him in a half-starved condition last week and he is moving him next door so we can care for him and perhaps help him find Christ before he dies."

Nancy didn't know whether to be glad or sorry as she had hoped it was a playhouse for her, but then she thought how nice it would be to help save an old man for Jesus.

Uncle Mac, as everyone called him, proved to be a kindly old gentleman and Nancy became very fond of him. Although his hair was white he was youthful in spirits and delighted her with many stories. He was kind but he was no Christian and from all outward evidences did not care to be one. He appreciated everything the Smiths did for him and he especially appreciated Nancy's happy life. Uncle Mac had a strong body and often bragged about his good health and how he expected to live until he was 125 years old. This made him put off the matter of salvation. That saddened the Smith family but they continued to be living testimonies.

Little Nancy often followed him around trying to help him as he raked the lawn or dug in the garden. One day as he was digging he suddenly reeled and fell. Nancy ran screaming to her mother and poor Uncle Mac with a neighbor's assistance was soon placed on his bed.

He could not understand why he was so weak and unable to walk as he had never been that way before. The doctor told Mrs. Smith that the old man didn't have long to live, perhaps just a few days.

The Smiths prayed earnestly for him. One evening as they were reading to him that beautiful passage of Matthew "Come unto me—" it seemed as though he heard Jesus speak those words to him. A sudden glow came over his face and he half raised himself as he beckoned them to come closer. "I just now see what Jesus means by those words, 'Come unto me!' It seems I can hear Him say them now but I don't know how to go to Him."

Mr. and Mrs. Smith were overjoyed to hear him say this and eagerly explained how he could go to be with Jesus. After a few moments he lay back with a happy expression on his face—for he had learned to know his Saviour and was ready to go to Him.

THE POWER OF PRAYER

By Helena Yoder

Mary awoke from her troubled sleep with a start. She had just had a very disagreeable dream about her sister, Martha, who was lying in bed beside her. For some time Mary had been burdened for her unsaved sister, but Martha continually neglected to accept Christ as her Saviour.

That night Mary was extremely burdened. She felt as though she must do something to bring about Martha's conversion at once. She knew of the power of prayer so she got out of bed and knelt beside it in earnest and sincere petitions to God. She firmly believed that the Lord would answer her.

Presently Martha awoke with a strange sense of foreboding. She felt on the other side of the bed for Mary and was surprised to find that Mary was not there.

"What could have happened to Mary?" she asked herself. A vague fear began to fill her heart. Then she thought of the Bible verse, "In that night there shall be two men in one bed; the one shall be taken and the other left." "Maybe the Lord has come and taken Mary and left me behind and I am lost—lost for ever and ever! How terrible! If I only had one more chance I would ask His forgiveness for my sins immediately," she said to herself. She thought of all the sinful pleasures she had heretofore deemed too precious to give up. How insignificant they seemed to her now! How she despised them! Great beads of sweat stood out upon the face of the terror-stricken girl. A big lump was in her throat and she began sobbing wildly.

Mary was aroused by the sound of Martha's crying. She arose and asked Martha what was the matter. Martha was overjoyed to see her sister and told her how frightened she had been. "I want to accept Christ now," she said. "I do not want to be left behind when He does come."

Both girls then knelt to pray while Martha confessed her sins and accepted Christ as her own personal Saviour. A sweet calm and peace filled her soul.

Denbigh, Va.

WHEN SHOULD WE ACT?

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the apostles were motivated by love and the command of God, and since nowhere in the New Testament are Spirit-filled Christians asked to wait before testifying for Christ, it is safe to conclude that Christians today are not required to wait for convictions. The love that Christ had for us, the saving power of the Gospel, the fact of lost souls all about us, and Christ's command to give the message of salvation, should all drive us on to do what we can while we have the opportunity. The all-powerful Saviour has not only commanded, "Go ye therefore, and make disciples of all nations" but has also promised, "And, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20. Margin). Let us go forward in faith and see the salvation of the Lord. (Read also the fifth chapter of II Corinthians.)

Scottdale, Pa.

THREE SHIPS

"I saw three ships come sailing in
So fair at close of day;
Stewardship and Fellowship,
And Worship led the way.

And what rare gifts were in them,
Beneath the sunlight sifting,
The sacrificial gifts and prayers
For living, loving, lifting.

Dear God and Father of us all,
Increase our gifts, we pray,
Till every nation in the world
Shall bow beneath Christ's sway."

THE CONVERSION OF JOE SMITH

By One Who Knew Him

That the Lord uses various methods in soul winning is evident to all servants of the Lord who are soul winners. Even in the apparent sameness of rural areas wide differences in method may be employed. And these methods are often as different as the dispositions of the sinners that are won. Such was the case in the winning of Joe Smith.

Joe was up in the sixties when he was saved. All his life he had been a rough man. Farming, threshing, wood-cutting and other jobs among groups of men had made him critical and cynical. When he was yet a comparatively young man he lost one arm in an accident, but, with an artificial appliance, he could outwork most men using two good hands. He often said he didn't get tired, even with such a handicap.

As is often the case with men of powerful physique, and the never-give-up disposition, Joe got along well financially. He was not extravagant in his living, he desired few luxuries, and was an excellent provider for his family. He seemed to have but little interest in preachers, yet had considerable regard for the church as an institution. He was in favor of beautifying the local cemetery, of sending his children to Sunday school, and of paying regularly to the up-keep of the church building. Some of the later years, prior to his conversion, he would also help the preacher along. He felt and did the same where community projects were concerned. He enjoyed the community controversies at election time, and several times was a candidate for office.

The time came when the news went the rounds of the neighborhood that Joe Smith was sick. The local pastor also heard the news. Soon people said that Joe was real sick and might not live very long. The pastor decided to visit him. He found him very weak and not particularly interested in seeing him. It was difficult to present the plan of salvation to him, for added to Joe's present affliction was the handicap of deafness. There seemed to be little response to the invitation to accept Christ, so after a word of prayer the visit was ended. The next week the pastor visited him again. This time there seemed to be a gleam of welcome in Joe's eyes as he listened to the words of the Bible. He even chose the place to read, which was indeed a hopeful sign. But he wouldn't yield to Christ. He said he had worked hard, paid off his farm, owed no man anything, and didn't possess one dishonest penny. He scorned some people, church members, who had not done nearly as well as he. And most likely what he said was true. So the second visit had to end without a definite decision. However, the Holy Spirit took the Word and kept convicting the heart of the sick man, so that when the pastor made the third visit in as many weeks, he, without further persuasion, accepted Christ as his personal Saviour.

Then the Lord turned his illness toward recovery. Instead of dying as most people expected, he recovered sufficiently to leave his bed, and go out of doors occasionally. Joe was baptized, joined the Mennonite church, and enjoyed a blessed communion service in his home with his brethren and sisters.

The year prior to his conversion he had made a visit to his friends and relatives in the west. While with them they were often disappointed in him because of his drinking and his conduct. After his conversion he heard that the pastor was going to the same district to engage in evangelistic work. At his first opportunity he said to him: "When you get to the west tell my relations that Joe Smith is converted. Tell them he is a changed man. I'd like to tell them but I will never see them again." The first service in that distant section was a thrilling one. The evangelist decided to tell Joe's story before the sermon. When he told the people that Joe Smith was really born again, and desired to give this testimony to them, those who knew him best, wept, and said, "We can hardly believe it." Such is the effect of a long sinful life upon those who observe it.

God did really change Joe Smith. His old cronies came no more to see him, for they no longer had anything in common. His visitors now were those who knew him in the Lord. He gave many testimonies to different people. Time after time he said to his pastor, "My sickness is my own doing. I've used so much tobacco that now I must pay for it in my body." The Lord healed his soul, but deemed it best that his body should reap the results of the many years of abuse. Joe left this world in triumph to await that great day when the resurrection victory will give him a perfect and eternal body.

THE AMERICAN BIBLE SOCIETY

(Continued from page 850)

some in the United States, the expenses of the centers of distribution and of the far-ranging colporteurs,—must be met out of the gifts of those who care. Rents in the Astor Place Bible House and the income of a modest permanent fund constitute but a fraction of the required support. Every District and Agency Secretary of the Society constantly faces ripe opportunities for effective work which simply cannot be undertaken, because the Society has not the funds with which to cover the expense of sending the worker, or to meet the difference between the cost of the Scriptures and a price which is all that many of the people of the world can afford to pay."

The constitution of this organization states their purpose precisely as the "sole object" "to encourage a wider circulation of the Holy Scriptures without note or comment." They do not engage in evangelism in the sense of sending out preachers. They do not organize churches. They have made no effort to set up teaching agencies as functional organizations. They leave that for the various denominations and their boards. The Society is committed to the Bible, with the desire to make it available for the churches to use in their congregational needs and missionary causes.

Many missionaries, pastors, and Christian workers of the Mennonite Church have used Bibles, New Testaments, and Scripture portions published by the American Bible Society to good advantage in their fields of service. Being able to get these publications at cost of printing, and even less, has been a great financial saving to us and has enabled us to put the Word into the hands of many more people. This advantage which the Society has made possible presents to us a moral obligation to support their financial budget.

The editor believes the officers of the Society would feel a bit embarrassed over the statement above if no mention were made here of their sincere desire to have us avail ourselves of even more of their publications for judicious distribution by individuals, mission boards, churches and smaller organizations. They want us to make use of their low priced (not necessarily cheap) Bibles, New Testaments, Gospels, etc. They will be happy to furnish any amount that we can use at their very low prices.

Kindly send your contribution or offerings to your local or district treasurer indicating your desire to have it sent to the American Bible Society and it will be forwarded to the treasurer of the Society.

"The law of thy mouth is better unto me than thousands of gold and silver" (Psalm 119:72).

INDIA MISSION PAGE

Balodgahan

VILLAGE WORK

Balodgahan has been a busy place the past few weeks. First, the Workers' Normal was held here. That brought a few missionaries and about forty workers. To accommodate this group, all the empty houses were used, and some moved in with friends. We enjoyed meeting our friends whom we do not meet very often.

The Business Meeting was held here also. All but six missionaries and two children lived in Balodgahan during this time. Eleven lived in the Ladies' Bungalow, 15 lived in our Bungalow, one family of three lived in the ward, and another family of three lived in the dispensary. The spiritual blessings received from such meetings are always appreciated. —Ida Beare.

WORKERS' NORMAL

Our Yearly Christian Workers' Normal was held here at Balodgahan from Oct. 18th to Nov. 2nd. About 20 evangelists and 24 Bible women attended. They came together from different places, sometimes from as far away as 65 miles—from the farthest ends of our district.

The subjects taught were: Exodus, Jeremiah, I Corinthians, and Bible Doctrines. Besides this, some time was spent each afternoon asking questions and giving helpful thoughts about how best to bring the Gospel to the people of the villages. The above subjects were taught by Brethren Kniss, Weaver, Haidar, and Suklal. Every evening an Evangelistic service was conducted by Bro. Vogt, which was open to everybody.

We believe that all were strengthened spiritually. —Sarah Lapp.

FROM ONE WHO IS STARTING HER WORK

I have now enjoyed six weeks of vacation from Language Study. I just laid it all aside for a while after the first year examinations. During this time, however, I have not been idle.

I moved from Drug to Balodgahan where I am living with Sister Good. Here I will soon be expected to take up the duties as manager of the primary schools. I will also continue my language work.

I spent some time at the hospital because of tonsillitis and later again because I had my tonsils removed. I am enjoying excellent health now.

One week I, with several other missionaries, attended the meetings of the Educational Union of Mid-India in Nagpur. We enjoyed the meetings, and were pleased to have the opportunity to see and hear the famous Gandhi.

—Vesta Nafziger.

Ghatula

THANKSGIVING DAY OFFERING

Since the rains are over, Prayer Meetings are held out in front of the homes again. During the rains prayer meetings are held in the Church because there is not enough room in the houses of the people to have them inside; and it is raining so often that it would be impossible to have them outside.

In October, Bro. Isabux organized the young men into a "Band of witness," and they plan to go out to some near-by village Sunday afternoons to witness and preach the Gospel.

Usually during the latter part of the rains, Bro. Isabux suffers with an attack of asthma. We praise God that He has kept him well so far. He had a severe cold in October, but is feeling fine now.

Bro. Dukalu found employment in another Mission, so he took his family with him to that place.

On Nov. 9, we observed Thanksgiving Day. After a sermon on "Why we should be thankful," the offerings were brought to the front of the Church. They included: money, rice, eggs, chickens, pumpkins, cloth, children's clothes, peanuts, and various other small items. The total offering amounted to Rs. 64 and a few annas.

Many people have been suffering from malaria fever the past month. Virgil and Sister Vogt have had their share of malaria.

This is the beginning of the touring season. Remember the workers as they bring the Gospel to those who do not have a chance to hear it during the remainder of the year. Pray that the workers may bring the message with such power that the people will come to Christ in spite of the opposition of Satan. —M. C. Vogt.

Medical Station

INDIAN WOMEN HELP

Thursday, Nov. 23rd, we celebrated Thanksgiving Day in Dhamtari. As usual we observed the day at the hospital by having the hospital closed to all but emergency patients, and by a Church service. Bro. Sim Kushal preached a short sermon, after which all who could, gave their gifts. The total amount taken in was about Rs. 73-0-0.

Sister Vogt has been spending a few days here because of malaria. She is better at this writing.

The women of this para have been busy and will be busy until Christmas, making garments for the poor. They are very much interested in this work and push it themselves. We missionary women are very much encouraged with the interest of our Indian Sisters, and praise God for the help which they do give in helping to clothe their own poor.

One of the Bible women, Bisahinbai, has been quite sick for several weeks. Part of the time was spent in

the hospital. But we praise God that He is healing her.

The Bible women, as well as the rest of us, are looking forward to the coming of Sister Eash. She is to live here at this Station and have charge of the Bible Women's work. We are expecting to hear any day that the new missionary party has arrived safely in Bombay.

The patients in the wards are fewer than they were for several months because many people are cutting rice. But there have been quite a number there, many of whom have been severely sick.

—Millie Brenneman.

A MINISTRY AMONG THOSE WHO ARE SPIRITUALLY UNDERPRIVILEGED

By Geo. J. Lapp

Since in the homeland on furlough, Sister Lapp and the writer have enjoyed the fellowship of many who are seeking and saving the spiritually under-privileged of both the city and the countryside. The mission centers we have visited in both East and West have convinced us of the rapidly growing interest of our brotherhood in such a ministry. We have visited such places as the rural and city missions of our eastern conferences and during the month of September enjoyed the fellowship of our workers in the Ozarks, including Bro. and Sister J. R. Shank and Bro. and Sister Protus Brubaker. Their enthusiasm regarding the work among those hill people and over the possibilities of more effective service among them was an inspiration to us. It was a real pleasure to enjoy the fellowship of those people as they gathered in their respective places of worship. They appreciate the interest our workers take in them. Our workers' homes are models of neatness and an example to the people among whom they dwell. During this same month we visited the city missions of Hannibal and Iowa City and also noted the difficulties which challenge the workers as they loyally plod on in their efforts to win the lost. God is blessing the efforts of all these workers, and they are worthy of the hearty support of the Church. The opportunities for more extensive service present a challenge to the Church to place more workers in these needy fields.

During the months of October, November, and December, while living in St. Paul, Minn., near our loved ones, we have visited the church and mission centers of North Dakota, Minnesota, and Wisconsin. There are established congregations at Detroit Lakes, Minn.; Casselton, Minot, and Welford, N. Dak. Bro. and Sister I. S. Mast also have charge of the mission in Casselton and bishop oversight of all the other mis-

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SOUTH AMERICA MISSION PAGE

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(December 7, 1939)

Truly our fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

It is because of that fellowship that we feel strong for His work, for "our strength is in Him."

Carlos Casares district

The Snyders are busy with the Bible Coach and tent. For ten days they have had excellent meetings, with Bro. Litwiller as the preacher. Now they will move to several of the out-stations, Smith and Moctezuma, where during the next ten days the work will be continued.

Pehuajo district

Several visitors have helped in the women's meetings during the last month. They were Sisters Barbosa from Quiroga and Quintina Guttierre from Passo.

I have had to be absent very often because of my wife's sickness. She is in the hospital in Buenos Aires since Oct. 23. I am glad to say that at this writing she is improving. The doctors have had a hard time diagnosing her case. She is much needed in the work here. We are praying for her recovery.

Bro. Brenneman has taken the services in the out-stations several times, as well as certain Bible studies here in Pehuajo. He handles the Spanish quite well.

Trenque Lauquen district

Sister Hershey is in Tres Lomas taking care of Sister Hallman's household while the latter is in Buenos Aires taking some necessary treatments by osteopathy.

Bro. Hershey has been busy helping in special evangelistic services in several stations of the district. Just now he has gone to Cosquin in order to get the work started on the new chapel and pastor's home.

This year the people of Argentina were highly expectant of a good crop. (Crop failures because of dry weather have been the rule for some years.) The hopes of many were blasted several days ago when a big frost came and froze down the corn, much of which was more than knee high. Nearly all of the corn will have to be planted over again. They believe that a great part of the wheat is badly damaged by the frosts.

Yours In His name,
J. W. Shank.

MY CALLERS OF TODAY

By Selena Gamber

This morning I selected a number of tracts which I thought I would give to persons who might call at our door. Being alone here at the mission home

today, I knew it would be my duty to answer all inquiries.

The first one was a little boy with a basket of green vegetables. He wanted me to buy some of them. I selected some green onions, paid the price he asked, and gave him a tract. His sun-burned face brightened with a smile and he said, "Thank you."

Next, a middle aged woman asked whether I would give a "limosna" gift for her husband. The man she called her husband is an invalid. He accompanied her, riding along in a wheel chair. Legally they are not husband and wife. This man is a property owner and adds to his accounts by begging. I handed her a tract and told her that if they were hungry I would give them food but had nothing more for them. She walked away displeased.

Soon a little girl about nine years of age asked to see the "Pastor." I told her he was not home, then she asked for bread. I gave her a piece; she received it silently and walked away. Poor child, the hard rebellious expression of her face told the story of an unfortunate home life.

Our regular milkman, vegetable man, and baker visit us daily; each of these called at his usual time eager to serve us. A thin, stooped man about fifty called to know whether I could give him some work. I told him that the next day when Bro. Shank would be here there might be something he could do. He bowed politely and went away hopefully.

The door bell rang again. There stood two plump little girls, ragged and dirty. The older one, about seven, rudely called out for bread. She accepted what I gave her in the same rude manner. I told her she ought to say "Thank you" to people who give to them. She simply stared at me and silently walked away. She probably saw no reason for a response such as I suggested. These poor beggar children know very little of love and in their experience have little to arouse a feeling of gratitude in their hearts.

In a little while a strong, robust, brown faced man of about 30 appeared asking if I would help him. I went to the kitchen and reluctantly got food for him. When I handed it to him he refused it and said he did not ask for food. In his explanation of what he wanted he informed me that money was necessary to satisfy the needs of a normal man. He justified himself for begging and condemned people in general for not responding to his demands. He went angry. A common philosophy among this stratum of society is that "those who have owe to those who have not."

Just as I was ready to serve my patient her noon meal the door bell rang again. A stooped old woman, pale and

sickly, stood there in the hot sun. She asked for anything I could give her; food, clothing, or money. I gave her some dried tea leaves. She thanked me for the gift and proceeded to call down the blessings of heaven upon me through the Virgin Mary. She agreed with all I said about the Virgin's inability to bless and about our Lord Jesus Christ's position as our intercessor but left the door, calling upon the Virgin to bless me. Poor woman! All her life she has called upon the blessed Virgin and does not seem to be able to understand the fruitlessness of it. Will she ever receive the light of the Holy Spirit and know the truth?

This afternoon all was silent until about four o'clock, then there was a clapping of hands. On answering there was a mother about thirty-five, a grandmother, and three small children uncombed and in rags. The children played about the door step. The mother and grandmother anxiously looked for my appearance. Sadness and sin were written all over their faces. They seemed to accept their position in life as providential and to think there was no other way but to beg for the bare necessities of life.

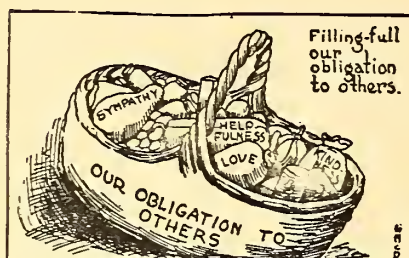
Again the bell rang. There was a boy about fifteen, with a small parcel. He carefully unwrapped it and took out a well-worn New Testament. He said the man for whom he works sent him to see if we had any new ones to sell. I invited the boy to come to Sunday school. He said that would be impossible because his father thought religion was useless and would not permit any of his family to have anything to do with it. While in the shop with his employer he read most of the New Testament.

Next a young man called for me to come to his home to give his sick mother some treatments the doctor had ordered. I called a neighbor to stay with my patient until I return. Before I got away a woman came to ask what kind of religious sect we are. She is an evangelical Christian who with her family recently moved to Pehuajo and after learning what we teach and practice wants to worship with us in our regular public services.

When I returned I found a little girl waiting for me with two plants to plant in our garden. I asked who sent her with them. She said, "Why this is my gift to you." She was so happy to give something. She said that we gave her a New Testament some time ago and she thought these plants might help us to know how grateful she is for the good book.

The mailman who comes twice a day soon made his appearance with "mail from home." And last of all came a little girl asking for some roses from our rosebush, then night fell and the day was past.

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

"Cast thy bread upon the waters:
for thou shalt find it after many days"
(Eccl. 11:1).

* * *

So much of our work in this world needs to be done in faith. We work and plan and perhaps never learn of the good of it all.

* * *

This is true in our sewing circle work. We meet regularly; we sew faithfully and patiently, and give gladly, yet often we can learn little of the results of our labors. We believe it is better though for we believe the Father is constantly placing into our lives influences for our own development as well as for the good of His cause.

* * *

It might be well for us to stop quietly once in awhile to remember some influences and results that have come to our notice.

* * *

After more than fifty years of sewing circle activity in our church we think it only proper that we should realize some definite results. A look at some of these might be helpful as we look forward to the work of another year. Would you like to sit down just now and tell us on paper of some of the benefits your work in the sewing circle has brought to you or to others whom you know?

WORTH-WHILE EXPERIENCES IN SEWING CIRCLE WORK

By Mary Lichty

There are many places where our sewing circles could and would so much like to help, and are not able. The things we were able to do seem rather small to be talking about, yet we as a group feel we have done many things to make this world a pleasanter place to live in. It is heart-warming to remember the gratitude of those we help.

Our sewing circle was organized in June, 1930, and in those days government relief was not handed out quite so freely as today. Our first case to help was that fall. There was a family with several school children that were too poor to clothe the children to go to school. Our sewing circle made some new clothes and gathered some secondhand shoes and clothes. The

neighbors told us how gladly they marched off to school in their new outfit. We also made sheets, pillow cases, and comforts for that family. That family and their neighbors are still very good friends of our sewing circle, though they are too far away to be with us regularly. That incident helped us off to a good start.

We also helped a good many with big hospital bills when their going was plenty hard. One family I recall in particular, that was none too friendly toward our sewing circle. After we had given them a lift when they least expected it, they were completely won as our friends, and have been very helpful to us ever since. Then another time we helped a congregation who was in need of a church building. They tore another church down that was not being used any more and moved it to another place. Most of the work was done free by the congregation, but there were still some expenses that had to be paid out. This we helped with, and so made many more friends for our sewing circle and of course the more friends we have the more we are able to help.

One time, too, a man had bought and partly paid for a little home, and there came a time when he could not make his payments, and with the help we were able to give him he still has his home.

Our experiences have not always been of the rosy kind, but we feel the hard ones have worked out for good too.

Just recently we helped spring a pleasant surprise on Mr. Crites. He has a daughter who, on account of her health, has been living in Arizona for the last six years without seeing her family. Now her doctors have discharged her, but she had no funds to come home. So we all chipped together and made it possible for her mother to have her come home as a surprise for her father.

All these contacts we have made in different sections, I am sure, have helped us have as successful a summer Bible school as we have been having. Helping to finance the summer Bible school is another way where we can feel we are doing a very worth-while thing. Perhaps we haven't done so much for our own denomination as some of our other circles have, but we have only a few Mennonite sisters here. So many of our members know very little about the Mennonites outside of the few living here at Gortner. We always felt that since they always have worked so cheerfully and faithfully with us, they have a right to share in the giving and working with the folks around home, rather than sending it where they know so little about it. Of course they are all very enthusiastic when we sew for India or for Spanish

relief or in making hospital bandages, or any plan we propose for helping in our own denomination. It always makes us feel that as the Master said, "It is more blessed to give than to receive."

Gortner, Md.

A MINISTRY

(Continued from page 856)

sion centers. There are families living at Exeland and Sheldon, Wis., and in Roseau and Loman, Minn. We regret that we could not visit the Montana congregations.

There are volunteer workers in each of the established congregations who are engaged in Sunday school and other Christian work in wayside places within motoring distances of their homes. Some use their cars to bring children and adults to Sunday School and Church services.

Three families established their homes in Wisconsin and Brother and Sister Ed. Kauffman are settled there as workers to co-operate with these families in carrying on the Lord's work among the people settled in the surrounding districts and who are spiritually underprivileged. As we enjoyed fellowship with them in public service we noted the different nationalities and classes of people represented in the respective groups gathered in schoolhouses. They also represented different Church affiliations, but were neglected by their own pastors. Many of them had actually been refused spiritual help because they are poor and cannot amply compensate their pastors. They deeply appreciate the active interest of our brethren and sisters. Were more of our families living in these two places there would be calls from other areas for help. The harvest is great but the laborers are few. May God abundantly bless the work at Exeland and Sheldon, Wis.

Only recently Bro. Joseph Gingerich, Bro. Ezra J. Camp, the writer's son-in-law, and the writer made a tour of northern Minnesota. We worshipped with the congregation of Detroit Lakes on Sunday morning Dec. 17. In the afternoon we met with the Sunday school group at White Earth in charge of the brethren Hackman and Groff of Roseau, Minn. The thirty children and adults in this meeting presented an interesting group. They were brought from homes some of which are quite a distance from the schoolhouse. The workers are at some expense to bring them to Sunday school and again take them home, but they feel that the time and expense are justified. Already there are souls who have confessed Christ as a result of this ministry. After service at White Earth we drove to Roseau, 130 miles north, and until the next noon were the guests of Brethren Hackman

CITY MISSIONS

Portland, Oreg.

(2235 Northwest Xavier St.)

Dear Fellow-laborers in the Lord:—When we recall the blessings of the recent past, we think of the expression of the Psalmist: "What shall I render unto the Lord for all His benefits toward me" (Psa. 16:12)? Why He is so gracious toward us, we cannot understand; but we rejoice in His great salvation, which is free to all.

On Nov. 19 Brethren C. I. Kropf and N. A. Lind were with us in our counsel service. Because of the absence of our Bishop, Bro. F. Gingerich, Bro. Kropf had charge of the service. A special meeting was called in the afternoon for the purpose of ordaining a minister for this congregation. Bro. M. S. Zehr delivered the message, after which Bro. N. A. Lind officiated in the ordaining of his son, Marcus Lind, to the ministry. Bro. Kropf gave a few closing remarks.

Another impressive service was held the following Sunday. Bro. G. D. Shenk of Sheridan was asked to have charge of the communion and baptismal services. Our hearts rejoiced to witness a grandmother and her two grandsons being received into the Church by baptism. They are living together and they receive much joy studying the Bible and helping each other grow in their Christian experience. During the service a young lady in the audience was deeply impressed and told a sister by her side that she wished she could be with them. She had taken a stand for Christ and would have gone the rest of the way but her parents wouldn't give their consent. Will you pray with us for this girl? At the close of the Communion service, Bro. Shenk asked for testimonies. Many of the members took the opportunity to encourage one another by their expressions of joy in the Lord; by the blessings they received from observing this ordinance;

village called Penomah. They find the Indians less responsive than they had hoped, but by persistent effort are gaining their confidence and through visitation and Sunday school work are winning their co-operation. A few have confessed Christ, and there are hopes for more. These sisters are foreign missionaries in their own country and are enduring many trials and difficulties as they labor for the Lord. Our own workers are hoping to be able to open work in some of these reservations which have been established by the Government. We have met a few Christian Indians who seem very earnest in their Christian faith. One of them is Pastor Rice of Ponsford, Minn., whose daughter Veronica was a student in one of Bro. Wilbur Hostetler's classes in the Indian school at Flandreau, S. Dak.

St. Paul, Minn.

and for the privilege of worshipping God unmolested.

Bro. and Sister Merle Eshleman and daughter were with us in the morning service, Dec. 3. We appreciated his talk in Sunday school and also his sermon. They took the train immediately after the service for Seattle, Washington, from which they were to sail the following day for Africa. A few of us were privileged to watch them sail from the shores of the homeland.

Our annual business meeting was held Thursday evening, Dec. 7. New officers were elected and issues relative to the Church and S. S. were discussed and acted upon. We look forward to the new year with courage and zeal, trusting the Lord to bless each one in his responsibility.

We are approaching the busy but happy Christmas season. As a mission, we are glad for the support of the country churches in making it possible to give treats to the Sunday school children and baskets to the needy homes. We wish to thank others of you readers for your liberal donations and personal gifts. Some came without names attached, so we wish to thank you in this way.

Your servants in the Lord,
Dec. 16, 1939. Salome Lind.

Stouffville, Ont.

(Glasgow Mission)

Dear Herald Readers, Greetings:—Another year is drawing to its close and we must say with the Psalmist, "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).

While our average attendance is somewhat lower this year, we have a few from the community coming to Sunday school that had not come previously. The decrease in attendance is partly due to one of our families moving away from our community; also two of our sisters have not been able to attend for a considerable time owing to sickness. It is our prayer that the Lord will again restore them to health, that we may again fellowship together in Sunday school and services.

The afternoon of Dec. 7 we had a members' business meeting. Several matters of business were discussed. As workers we were again encouraged to go on in the new year, laboring together in the bonds of love and with greater zeal for our Master.

Dec. 4 we reorganized our Sunday school, resulting in several changes.

On Sunday, Dec. 24, a group of young people from the surrounding congregations plan to be with us to give us a Christmas message in word and song.

Bro. J. C. Fretz, our Sunday School Field Secretary, visited us in our Sunday school and services, Dec. 17.

We were also glad to have with us on Sunday, Nov. 19, a group from Kitchen-

and Groff and families. They are convinced that the Lord has led them to this northern centre in order that they might render a ministry to the settlements of spiritually underprivileged dotted here and there throughout this northern country. On Monday forenoon we drove into Manitoba and visited settlements there where the people have no religious opportunities and where they are crying out for help. As our brethren described conditions and the opportunities that present themselves, we could not help but feel that the Lord's hand was in the willingness of these workers to consecrate themselves to the task of living and laboring among these needy people.

On Monday afternoon we drove to Loman, 130 miles east of Roseau. There Bro. and Sister Schantz and Bro. Lehman are living and laboring among the settlers of the surrounding areas. We met with the people for an evening service in an abandoned country schoolhouse. They use this regularly for Sunday school and other Christian services. Here again we met people of different nationalities and of different former Church affiliations but who are neglected. Ministers actually refused to conduct funeral services for their children because they were too poor to pay fees. After our workers had started Sunday school in one place a town church sent a bus into this neighborhood to haul the children to the town Sunday school; but the parents refused and told the driver that the town pastor had neglected them before, and now they intended sending their children to this free Gospel mission. A neighbor here in St. Paul told the writer that she had heard about this free Gospel mission from a relative who has met the workers. We regretted that we could not visit another centre on the western shore of the Lake of the Woods, where a Sunday school is conducted by the brethren at Loman. We believe that the Lord has a ministry among these people of the Northwest, not only of the brethren and their families who are already located in these needy fields but for more who are willing to locate at different places, build up their homes, and maintain an active interest in the spiritual welfare of these settlers of these great wooded areas. "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things."

It greatly enriches one's experience to visit and observe the work in such mission centres, but how much more blessed are the experiences of the workers themselves as they labor for the Lord in the salvation of those precious souls who are so hungry for the Gospel. They are worthy of our prayers and also of our material support.

On our return trip from Loman, Minn., we visited the Red Lake Indian reservation where two sisters of the Mennonite Brethren are laboring in a

er congregation. The male quartette rendered several selections. Two essays and two talks were given, which were also very interesting.

Oct. 29, Bro. Wesley Witmer of Hespeler brought us a message, having as his theme, "Worship."

These visits and all others are very much appreciated, and lend encouragement to the group here.

Our fall communion service was observed Sept. 24, with our mission bishop, Bro. Moses Roth of Baden, in charge. Most of the members were present, the service being very impressive.

Earlier in the summer Brethren Moses Roth and Gordon Schrag made a survey in the district four miles east of Glasgow Mission in the interest of Sunday school. From this survey it was learned that a goodly number of children and parents were not attending Sunday school or services anywhere, and parents encouraged the opening of a Sunday school.

On Oct. 8 a Sunday school was started in this district. It is conducted in the schoolhouse each Sunday afternoon. The children and parents show good interest.

Our services at Glasgow have been changed. We now have Sunday school at ten o'clock and preaching service at eleven o'clock.

Many in this community are under conviction. Pray earnestly with us for their salvation.

In His service,
Dec. 19, 1939. Cor.

Norristown, Pa.
(19-21 W. Marshall St.)

Dear Readers:—Greetings in the Saviour's name. It has been a long time since our last correspondence, and our experiences have been varied in this time. Announcements have been made of special activities but no report has been given of them. The biggest change that has taken place was that of having Sunday school and preaching services in the morning instead of the afternoon. We now have Sunday school and preaching services every Sunday morning, and children's meeting and preaching services every Sunday evening. The time of the change of Sunday school took place according to the announcement in the Herald, March 26. We lost quite a few scholars who attended their church in the morning, and also a few workers who had other responsibilities in the morning. The attendance is back to normal again. The work is growing and a number of new workers have responded to the call. Evangelistic meetings were held in the spring, resulting in a few additions to the Church, and the Sunday-school attendance was increased by a few who came following the services but did not go all the way with the Lord. We enjoyed the summer Bible school again with an increased attendance and con-

tact with some who became Sunday-school scholars.

An all-day program on Thanksgiving day was very well attended, and we received very good instruction by the speakers on Nonresistance and the Christian life.

Dec. 6, marked the beginning of revival services, which closed Dec. 17. Bro. James Bucher of Upland, Calif., was the evangelist. We praise the Lord for teaching given during these services, presented in a simple, straightforward way, with no uncertain sound, without fear or favor of men, declaring the whole counsel of God without compromise. Some of the subjects discussed were: The Home; Signs of the Times; Restitution; Divine Healing; The New Birth; Victory over the World and the Flesh; Marriage; The Devotional Covering; Justification; The Christ-centered Life; Separation and Nonconformity to the World; Repentance; The Rapture; Faith; and the Threefold Effect of Sin. We were admonished about the evils of the use of tobacco, of the radio, of the doctrine of eternal security, of indifference, and of worldliness. The sisters were admonished to be consistent in the wearing of the devotional covering and that the rest of their dress should correspond. Brethren were admonished to take their place in separation and nonconformity to the world by discarding the neck tie, by refusing to buy and sell on Sunday, by abstaining from the use of tobacco, etc. Our most precious service occurred on Sunday morning, when we heard a touching sermon on "The Home," and there were 11 reconsecrations and two confessions. Pray for us, that we may lead out those who confessed Christ, into a deep Christian experience (11 confessions).

We are planning to give provisions to the needy just before Christmas. The Bally, Plain, and Line Lexington congregations bring supplies for this work. We also invite anyone interested to give provisions or contributions throughout the winter when the needs are greatest.

As in former years, we plan to sing Christmas carols following our church service on Sunday night before Christmas. We sing in the hospitals and jail, and at various places in town.

The Frazer congregation will have charge of a special song service which will take the place of our regular song service on the first Saturday evening of the month. This service will be held on Saturday evening, Dec. 30. This has been arranged so that the young folks attending church schools can be present.

In response to requests for some Sunday-afternoon activity a Teacher Training Course will be started, D. V., on Sunday afternoon, Jan. 7, 2:30 to 3:30 p. m. The first studies will be in Unit One, Elementary Teacher Training Manual, Old Testament Law and His-

tory. We invite anyone who is interested to join us in these studies especially directed to Christian service and deeper experience.

In addition to the distribution of The Way in Norristown and Bridgeport we have begun to distribute in Phoenixville on the fourth Thursday night of each month, also planning to cover the small villages surrounding these towns.

The distributing of Gospel literature and our endeavors to place the Herald and the Mission News in the homes of members is a worthy cause. We have the hearty co-operation of the young men in this work. We would also appreciate contributions toward the expense by those who may be able to help. Our relief work and summer Bible school are also worthy of your consideration which can only be carried on by the help of the church at large.

Pray for us in our many opportunities and needs that God may give us wisdom in these responsibilities. We appreciate the presence of visitors in our services. "Come and see," and in response to the Lord's call and our prayers say "Send me."

Dec. 20, 1939. Markley Clemmer.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers of the Herald:—After spending nearly seventeen years in mission work in Philadelphia, we are taking this method to thank the many friends who have supported us and the work through the years with their prayers, donations, and visits. At this time we could not think back of all the many kindnesses shown and help rendered while in the work. But, nevertheless they have all been appreciated. We have had many visits by brethren and sisters interested in the work. Many have given personal gifts for personal use. And then the liberal support given for the distribution of "The Way" for a number of years has been a source of much joy. Congregations and individuals have helped in the annual Christmas work. All this was very sincerely appreciated. Our present address is Blue Ball, Pa.

The responsible Boards are working at plans for locating pastor-superintendents for both missions in Philadelphia. In the meantime others are temporarily carrying on the work in connection with the sister workers at both places.

Your brother,
Dec. 22, 1939. J. Paul Graybill.

Kansas City, Kans.
(2409 Farrow Ave.)

Dear Readers:—Through the kind co-operation of God's people and by the blessings of God we were enabled to bring food, clothing, and Gospel cheer to the many needy of greater Kansas City during the Christmas season. The congregations of southeastern Iowa sent a generous supply of pro-

visions for this purpose. Other congregations and individuals also shared in this. Brethren H. W. Reynolds, A. J. Kieffaber, E. F. Schrock, and Bro. and Sister W. S. Guengerich of Wellman, Iowa, all used their automobiles to help in the distribution of these things.

On Saturday evening, Dec. 23, an informal meeting of the Local Board of the Kansas City Mission was held here. Those present were Brethren W. S. Guengerich, Wellman, Iowa; S. S. Hershberger, Harrisonville, Mo.; W. M. Smith, Kansas City, Kans., and the writer.

At a recent annual election for church and Sunday school officers, Brethren R. P. Horst and A. Lloyd Swartzendruber were elected Sunday school superintendents for Argentine, Brethren Edward Yoder and W. M. Smith for Morris; and Bro. V. D. Miller and the undersigned for our Quindaro Sunday school.

Week-day Bible school work is progressing nicely. Not long ago our school was favored with a visit from the City Director of Week-day Bible Schools of Kansas City, Kansas.

Provisions were received here lately from both the Bethel and Sycamore Grove congregations near Garden City, Mo., which helped out materially in the forwarding of the work.

Friday, Dec. 22 Bro. W. S. Guengerich accompanied the undersigned to the Kansas State Penitentiary at Lansing, where we had a most profitable visit with two brethren who are happy in the Lord although detained there for the time being.

If present plans will be carried out, Sister Edna Zook, one of our Mission workers, will serve on the young people's institute program at the Bethel Church near Garden City, Mo., Sunday, Dec. 31. Sister Martha Detweiler, another one of our Mission workers, will be spending a few days this week at her parental home near Wellman, Iowa.

Sunday, Dec. 24 ten persons were admitted into church fellowship by water baptism. Bro. Joe C. Driver had charge of this service. Bro. W. S. Guengerich preached the sermon, using for his theme, "The Surrendered Life." Bro. S. S. Hershberger also took part in this service. In the evening of the same day, Bro. W. S. Guengerich preached at the Morris Gospel Hall.

Recent visitors here were: Wesley Jantz, Haviland, Kans.; Earl Roth and wife, East Lynne, Mo.; Emery D. King, Detroit Lakes, Minn.; Mildred Koppenhaver, John Koppenhaver, Katharine Rickert, Ruth Moyer, Miriam Destine, all of Hesston, Kans.; G. G. Marner, Parnell, Iowa; Bro. and Sister W. S. Guengerich and Menno and Esther Diener, Wellman, Iowa; S. S. Hershberger, Harrisonville, Mo.; Joe C. Driver, Garden City, Mo.; and Myrtle Miller, Portland, Oreg.

Sister Mae Brown of our congregation, who has been spending about a

year with relatives in Oregon, is visiting with her mother and sister in Kansas City.

Saturday evening and all day Sunday, January 13 and 14, is the time for our Sunday school conference to be held here. The general theme of this Conference is "The Sunday School that Makes Good."

On Christmas day a number of our young people went to the Wyandotte Co. Poor Farm and brought Christmas cheer in the form of Gospel songs to various groups of inmates there. Their services were so much appreciated that they were invited to come back again.

On the evening of Christmas day a very blessed meeting was held at the Argentine Mission. Sister Martha Detweiler spoke to us on "My First Christmas in Kansas City." She related some interesting experiences that some of the mission workers met up with in singing Christmas carols and said this was the happiest Christmas of her life. Bro. H. W. Reynolds and Bro. A. J. Kieffaber both spoke most interestingly on the subject, "Experiences in Delivering Christmas Baskets." Bro. Luther Rambo told how that God blessed him with a job a day or two after he had found Christ as his Saviour recently. He told of the joy he has in Christian living and of the thrill that came into his life when he got the first pay check since being a Christian, as he honored the Lord by giving Him the tenth.

Sister Mininger and Bro. Smith, related interesting Christmas experiences in connection with the work at Morris. Bro. A. L. Swartzendruber told us of pleasant incidents connected with Christmas at the Mennonite Children's Home. Quite a number of our dear young people who came home for Christmas spoke on "What it Means to Me to Come Home to Kansas City for Christmas."

Sister Martha Buckwalter Guengerich tried to tell of her joy in coming back to Kansas City as one who had spent about nine years as a mission worker here. Sister Myrtle Miller, one of our mission workers at Portland, Oreg., also told us about some interesting experiences in the work there. Sister Edna Zook spoke to us on, "If I had not come." These and other talks were followed with a helpful sermon by Bro. W. S. Guengerich on the text, "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). It proved to be an "overflowing" and heart-warming meeting indeed.

Today, Dec. 26, one of our Home Department pupils, Mrs. Anna Sneed, aged 86 years, will be buried.

More room is one of the great needs at this time at the Argentine Mission and this need is still greater at the new Quindaro Mission. Pray for us.

Yours for the lost of Kansas City,
Dec. 26, 1939. J. D. Mininger.

ANNUAL THANKSGIVING DAY MEETING

Iowa City Mennonite Church

By Geo. E. Barrett

Meeting called to order by Bro. Chris Hershberger, 9:30 A. M.; Devotional, prayers, and songs of thanksgiving. Bro. Ora Keiser, Chorister.

How can We Best Show to the World That We are Grateful for Thanksgiving Day, by Isaiah Litweiler. Bro. L. started off with the one thing that can make the world take notice, "WORKS." "Ye are the light of the world. A city set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 14-16). We show our gratitude by our works; by keeping the day holy; by teaching the children the customs, training them in the habit of thanksgiving, at a regular time and in a systematic manner; by a humble recognition of the giver of every good thing, and of a special day which we set apart to give honor to God for His many blessings.

Essay, by Rachel Swartzendruber. Pilgrims at the end of their first harvest in the New World of America, gave thanks to God in a special way: for liberty to worship in spirit and in truth, rather than according to civil authority and freedom of action in religious procedure; for home, loved ones, vision of future blessings both here and hereafter.

The World's Impression of Thanksgiving, by Grace Miller. A day of feasting, self-indulgence, intemperance, sensational sport and commercial profit.

In olden time the people of God read the book of the Law to the congregation of all the people, that all might know how to live.

Christ is our foundation, and the Plan of Salvation is our way to live.

Our Needs, Leta Grove. The Bible, substance of life; Worship, is the vital need of every Soul: a real contact with God. We need fellowship, social contact, sympathy, charity, and a lively spirit of service. We need to counsel together, and with Jesus: and give liberally of our goods, our time and our abilities. We need our place of worship, and to take time to be Holy, and above all we need to realize the overshadowing care of an allwise God.

How to Make the Bible More Impressive, by Edward Diener. We cannot change the Bible; it is already the most impressive book published. It is ourselves we need to train and discipline that we may read the Word of God understandingly. There should be method and system in our study. However we should study the Bible rather than the method. The method is the means to an end, but edification is the vital end in view. A knowledge of the truth and an understanding of the way of life is a vital need of every child of man, and the Christian's mission is to be read and teach the Word of truth in an edifying manner. There is no excuse for ignorant, bungling or careless handling of the Word by teachers, preachers, and religious leaders. Study to know the meaning of the Word. "Know the truth, and the truth shall make you free."

Children's Meeting, conducted by Mary King. Abraham, the Pilgrims, and the modern Christian, all seeking a new country, and giving thanks and praise to God when they had found liberty and freedom to worship. We have much to be thankful for. Free schools, free worship of the living God, free Bibles, abundance of teachers of the way of life and best of all communion with God through Christ. Seed time and harvest, safety, home and a chance to give love and service to those around us.

Unintentional Hindering of the Mission Cause, by J. D. Fisher. First, is our lack of united effort and whole-hearted support (Continued on page 864)

FINANCIAL REPORT

GENERAL

Sue F Landis	\$ 5 00
Forks Cong Ind	22 50
John V Troyer	5 00
Mr & Mrs Wm Ropp	5 00
Sharon Cong O	8 87
A Sister Kan	5 94
Mr & Mrs A P Hallman	50 00
A Brother Pa	50 00
Rock SS Pa	40 00
A Bro & Sister Pa	100 00
Mal 3:10 Pa	4 00
Mr & Mrs Warren	
Kriebel	27 00
Wm S Stoltzfus	45 00
T M Yoder	5 00
A Bro Stumptown Cong Pa	75 00
L E Miller	10 00
Providence Cong Va	19 86
N Pomona SS Calif	29 58
Morris SS Miss Day Offg	
Kan	6 00
A & W Ind	5 00
Rockton Miss Day Offg Pa	6 00
Allensville Cong Pa	38 64
Tuleta Cong Tex	5 35
A Bro Hershey Cong Pa	5 00
Groffdale Cong & SS Pa	82 27
Waldo Cong Miss Day Offg	
Ill	110 00
Willow Spgs Cong Ill	326 56
Pleas Gr Cong Ill	9 21
Morrison Cong Ill	25 80
Roanoke Cong Ill	84 50
Hesston Coll Cong Kan	33 64
L Dist Va	600 00
Val View SS Va	3 75
Elias Brunk	40 00
Bank Bible Conf Va	70 00
Alpha Cong Minn	6 40
Woodrider Cong Neb	25 00
Salem Cong Neb	7 84
W Fairview Cong Neb	11 27
E Fairview Cong Neb	18 01
Woodrider Cong Neb	14 82
Daytonville Cong Ia	18 78
Manson Cong Ia	36 90
Liberty Cong Ia	21 75
W Union Cong Ia	120 97
Sugarcreek Cong Ia	68 62
M C Cressman	50 00
Mrs M C Cressman	50 00
Zurich SS Ont	6 00
Cedar Gr Cong Ont	30 21
Cedar Gr SS Ont	10 00
Blough Cong Pa	31 65
A Friend Ronks Pa	5 00
Towamencin SS Pa	29 38
Holdeman Cong Ind	45 25
Amos R Miller	100 00
A Bro Pa	20 00
Shore Cong Ind	96 94
Salem Cong Alta	233 62
Mt View Cong Mont	8 25
Mt View Cong Alta	40 00
Plainview SS O	136 00
	3,202 13

INDIA

General

Sue F Landis	5 00
Gulphaven SS Miss	21 51
A Bro & Sis Kan	20 00
A Sister Lanc Pa	10 00
Detroit Miss Mich	3 26
A Bro. & Sister Mich	6 43
Mrs Daniel R Heatwole	5 00
A Bro & Sis O	38 47
Mr & Mrs John Hartzler	10 00
Providence Cong Va	3 00
Berea SS Miss Day Offg	
Mo	5 88
Two Sisters	10 00
A Bro & Sis Hanover Pa	50 00
Erb Cong Pa	56 50
Willow Spgs Cong Ill	46 65
E Holbrook Cong Colo	16 69
La Junta Cong Colo	12 47
L Dist Va	69 29
Mt Clinton SS Va	25 30
L Region Cong Minn	5 30

Mennonite Board of Missions and Charities

For November, 1939

Milford AM Cong Neb	36 40
Wood Riv Cong Neb	20 00
Fred Gingerich	5 00
Elmira Cong Ont	30 00
Waterloo Cong Ont	48 10
Deep Run Cong Pa	48 61
Providence SS Pa	15 00
Shore Cong Ind	20 00
Mr & Mrs Ernest H Miller	10 00
Sharon Cong Sask	50 00
Zion Cong Ore	41 39
Fairview Cong Ore	52 72
	797 97

Missionary

Maple Gr Cong Pa	20 89
Friends O	150 00
Roanoke SS Ill	75 00
Spr Val Cong Kan	25 00
Pa Cong Kan	12 15
W Liberty SS Kan	225 00
Manson Cong Ia	118 00
Clinton Fr SS Ind	112 50
Goshen Cong Ind	47 93
Elkhart Cong Ind	27 87
Belmont Cong Ind	13 92
Salem SS Alta	37 50
S Union SC O	10 00
Newcastle SC Pa	5 00
Bethel SC O	5 00
Sugarcreek SC Shanesville	
O	10 00
Orrville SC O	9 30
L Deer Crk SC Ia	11 54
Hopedale SC Ill	15 00
Beech Cong O	33 75
Lockport SS O	28 60
Central SS Fulton Co O	75 00
	1,068 95

Missionary Children

E Fairview SS Neb	8 18
E Fairview SS Jrs Neb	1 99
Waldo SS Ill	75 00
Sugarcreek SS Ia	19 45
Waterloo SS Ont	20 58
Maple Gr SS Belleville Pa	6 58
Maple Gr SS Belleville	
Birthday Offgs	81
Mr & Mrs Perry J Miller	20 00
	152 59
Jr Earnings	
Blough SS Pa	20 25
Morrison SS Ill	8 00
Freeport SS Ill	73 52
E Fairview SS Neb	27 82
L Region SS Minn	7 12
Plainview SS O	7 56
Salem SS Ind	4 70
Salem SS Alta	205 95
Mt View SS Alta	29 30
Maple Gr SS Belleville Pa	14 09
	398 31

Jr Savings	
Blough SS Pa	5 45
Freeport SS Ill	23 72
E Fairview SS Neb	5 97
Plainview SS O	10 23
Stahl SS Pa	1 07
Salem SS Ind	5 57
Salem SS Alta	31 54
Maple Gr Belleville SS Pa	4 02
Bethel SS Medina Co O	23 81
	111 38

Adult Savings	
Blough SS Pa	15 93
Freeport SS Ill	9 03
Plainview SS O	2 41
Stahl SS Pa	12 76
Salem SS Ind	6 25
	46 38
Total India Miss Chil	708 66

Evangelist

Werner Prop Fund Ont	100 00
Mr & Mrs Ernest H Miller	15 00
	115 00

Bible Women

Sugarcreek SS Cl Ia	3 24
Thomas SC Pa	12 50
	15 74

Educational

Carolyn Smucker	10 00
Eva E Coopridr	28 00
Landisville SS Mens Cl 7	
Pa	15 00
Edna Fern Gingerich	7 00
Mr & Mrs Ezra Beechy	28 00
Waterloo SS-Ont	25 00
Anna Hertzler	28 00
	141 00

Orphan

Sue F Landis	5 00
Forks SS Ind	24 04
Lititz SS Willing Workers	
Cl Pa	15 00
Psa 2:8 Ind	10 00
Olive SS Cl Ind	4 50
Mrs Jason G Boller	18 00
Nettie Glick	36 00
G Monroc Miller	11 00
Chambersburg SS Pa	124 00
Berlin SS O	11 00
Kans City Miss YP Kan	9 00
Mr & Mrs E O Brubaker	11 00
Elizabethtown SS Pa	
Edna Ebersole Cl	9 00
John Rutt Cl	11 00
A Bro & Sis Kan	9 00
Waldo SS Ill	29 00
Alpha SS Minn	9 41
W Union SS Pr Dep Ia	15 66
Sugarcreek SS Pr Dep Ia	10 21
Waterloo SS Ont	20 00
Shore SS Ind	25 00
Miriam, Esther, Lois, &	
Claire Miller	4 00
Erma Bender Cl Ont	5 00
Pig Riv SS Mich Children	70 50
Pig Riv SS Mich Adults	45 94
Bl Gl SS Rob Nase Cl Pa	20 00
Martins SS O Sis Cl O	2 50
	564 76

Widow

Sue F Landis	5 00
Mr & Mrs G W Beechy	11 00
Mr & Mrs David Eimen	11 00
Metamora SS Martha Neuman	
Cl Ill	22 50
Elizabethtown SS Pa	
Paul Garber Cl	12 00
Shore SS Ind	25 12
Sharon SS Sask	22 00
	108 62

Medical

Miles Troyer	100 00
A Bro & Sister Ind	10 00
A N H	10 00
Mary J Holsopple	5 00
Fairview SS Mich	68 86
Kitchener SS G Weber Cl	
Ont	8 45
W Union SC Ia	24 00
L Deer Crk SC Ia	12 52
S Union SC O	10 00
	248 83

New Miss. Equipment

J R Shank	35 00
A Bro Ill	200 00
	235 00

Lepers

Sue F Landis	5 00
Personal	
Mrs J D Sommers	10 00
Mr & Mrs A J Hostetler	2 00
Maude Swartzendruber	10 00
Mr & Mrs Ernest H	
Miller	30 00
	52 00

Total for India 3,961 53

SOUTH AMERICA

General

Sue F Landis	5 00
Gulphaven SS Miss	21 50
Detroit Miss Cong Mich	3 29
A Sister Pa	3 00
A Bro & Sister O	30 00
Berea SS Miss Day Offg	
Mo	3 00
Two Sisters Pa	10 00
A Bro & Sis Hanover Pa	50 00
Freeport Cong Ill	40 00
E Holbrook Cong Colo	16 69
La Junta Cong Colo	12 40
L Dist Va	39 47
Milford AM Cong Neb	36 40
Salem Cong Neb	8 00
Fred Gingerich	5 00
Hagey Cong Ont	6 00
Vineland SS Ont	20 81
Floradale SS Ont	33 17
Elmira Cong Ont	20 00
Salford SS Pa	67 41
Hopewell Cong Ind	25 00
Mr & Mrs Ernest H Miller	10 00
	466 21

Missionary

Dr & Mrs D T Yoder	50 00
Elizabethtown SS Pa	87 00
Pleas Val Cong Kan	20 00
Pike SS Va	40 00
Weaver SS Va	34 11
Mt Clinton SS Va	22 00
York Co Dist Ont	376 50
Waterloo SS Ont	112 50
Weber Ch Miss Mtg Ont	78 00
Souderton SS Pa	37 50
Sharon Cong Sask	100 00
Mt View Cong Alta	14 60
Mt View Cong Mont	4 50
Beth & O Grove SC W	
Liberty O	5 00
S Union SC O	10 00
Martins & Pl View SC O	10 00
Trail SC O	10 00
Bethel SC O	5 00
Sug Crk Shanesville SC O	5 00
Kidron SC O	10 00
	1,031 70

Missionary Children

A Fam of Cent Cong O	120 00
E Fairview SS Neb	8 11
E Fairview SS Jr Off Neb	2 00
Berlin SS Birth Off O	2 30
Elizabethtown SS Pa	
Dora Aungst Cl	6 22
Floradale SS Ont	34 70
Ontario 581	50 00
Waterloo SS Ont	20 50
Maple Grove Belleville SS	
Birth Offgs Pa	8 00
Maple Gr Belleville SS Pa	6 50
	251 40

Junior Earnings	
E Fairview SS Neb	27 80
L Region SS Minn	7 10
Plainview SS O	7 50
Pleas Grove SS Pa	15 70
Mt View SS Alta	29 30
Maple Gr Belleville SS Pa	14 00
	101 60

Junior Savings	
E Fairview SS Neb	5 90
Berlin SS O	12 90
Protection SS Kan	21 80

Plainview SS O	10 24
Stahl SS Pa	1 07
Pleas Grove SS Pa	14 00
Maple Grove Belleville SS Pa	4 02
Bethel SS Medina Co O	23 81

93 86

Adult Savings	
Plainview SS O	2 40
Stahl SS Pa	12 76

15 16

Total S Am Miss Chil	462 17
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Evangelist

E Union Cong Ia	50 00
Waterloo SS Ont	25 00
Werner Prop Fund Ont	100 00
Shore YPBM Ind	15 85
Mr & Mrs Ernest H Miller	15 00

205 85

Orphan

E Chestnut St SS Annie R Newcomer Cl Pa	10 00
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Bible School

John T Buzzard	10 00
A Bro Ore	8 00

18 00

Personal

Maude Swartzendruber	5 00
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Publication

Hershey SS Pa	30 25
Total S America	2,229 28

AFRICA

Sue F Landis	5 00
A Bro & Family Alta	5 00
Werner Prop Fund Ont	100 00

110 00

CITY MISSIONS**Altoona, Pa.**

Glade Cong Md	1 93
Pinto Cong Md	3 07
Casselmann Cong Md	5 08

10 08

Canton, Ohio

Tri-Co SS Mtg O	10 00
Walnut Crk Cong O	5 00
Canton Cong O	15 74
Canton SS O	18 85
Canton Homecoming O	47 36
Martins SS O	14 30

111 25

Chicago, Ill.

Metamora SS Ill	18 12
Paul Beechy	5 00
A Gridley Friend Ill	1 00
Phil Frey	1 00
O J Yoder	1 00
Clinton Br Cong Ind	31 46
Marie Jacobs	15 00
Telephone Rental	94

73 52

Mexican Miss., Chicago, Ill.

Metamora SS Ill	18 12
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Detroit, Mich.

Clarence Wyse	5 00
Iva Grieser	2 00
Samuel Culp	2 00
Elkhart SS O Mens Cl Ind	5 00
Olive Cong Ind	20 00
Hopewell Cong Ind	25 00

59 00

Ft. Wayne, Ind.

L Deer Crk Cong Miss	
Day Offg Ia	46 75
Olive Cong Ind	22 17

68 92

Hannibal, Mo.	
Fairview Cong N Dak	12 91
Spr Val Cong Kan	12 50
Olive SC Ind	1 00
Penna Cong Kan	12 97

39 38

Iowa City, Ia.

Liberty Cong Ia	16 00
L Deer Crk Cong Ia	41 80
Wood Riv Cong Neb	5 94
Plum Crk Cong Neb	20 30
E Fairview Cong Neb	10 46

94 50

Johnstown, Pa.

Stahl Cong Pa	17 29
Thomas Cong Pa	5 18
Kaufman Cong Pa	16 00
Pinto Cong Md	3 07
Pleas Gr Cong Pa	7 00
Apartment Rental	33 85

82 39

Kansas City, Kans.

Phoebe Bachman	5 00
Mrs David Eiman	2 00
Marie Kaufman	24 00
Esther Steiner	5 00
Asso SCs of Franconia	

Conf Dist Pa	46 00
A Bro & Sister	5 00
A K Moyer	5 00

Kans City Week Day Bible	
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School Kan	2 77
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Kan City Miss Cong Kan	15 95
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Mary S Benner	10 00
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Conestoga SS Aged Sis Cl	
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Pa	10 00
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Mr & Mrs Jno Hartzler	10 00
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E Fairview Cong Neb	18 14
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158 86

Lima, Ohio

S Union Cong O	68 53
W Clinton SS Jr Dep O	3 02
Bethel SS Medina Co O	50 30

121 85

Los Angeles, Calif.

Salem SS Alta	15 00
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Peoria, Ill.

Goodfield Cong Ill	9 86
Pleas Gr Cong Ill	14 69
Metamora Cong Ill	21 04
Roanoke Cong Ill	34 66
Freeport Cong Ill	7 00
Lois Long	1 00
Telephone toll	15
Peoria Miss Cong Ill	25 00

113 40

Peoria Auto

Lockport SS O	25 60
Central SS Fulton Co O	31 60

57 20

Portland, Oreg.

A Bro & Fam Alta	5 00
Portland Cong Ore	6 12
N Pomona Cong Calif	10 00

21 12

Toronto, Ont.

Glasgow Cong Ont	3 46
Weber Miss Mtg Ont	17 10
Wideman YPM Ont	4 50
Hagey Cong Ont	7 00
Vineland SS Ont	21 04
Latschar Cong Ont	20 25
Shantz Cong Ont	11 12
Geiger Cong Ont	9 75
Elmira Cong Ont	20 00
Cressman Cong Ont	11 41
Waterloo Cong Ont	28 00

153 63

Total City Missions	1,198 22
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CHARITABLE INSTITUTIONS**Children's Home, K. C.**

Maple Grove Belleville SS Pa	6 58
Maple Grove Belleville SS Birth Offg Pa	82
Crys Spgs Cong Kan	14 47
Berea SS Miss Offg Mo	8 63
Metamora Cong Ill	13 00
E Fairview SS Neb	8 19
E Fairview SS Jr Offg Neb	1 99
Beech SS O	2 31
Pigeon SS Mich	21 04
Zion SS Mich	12 50
L Deer Crk Cong Miss	
Day Offg Ia	46 75
A Bro & Fam Alta	5 00
Special Support	189 50
Earl Guengerich	1 00
W J Dye	1 00
Bro Kling Lanc Pa	1 00
E Union SS Pri Dep Ia	7 50
Post Oak Church Mo	4 96
Pigeon SS Cls 9, 10 Mich	1 00
Jay Yoder	3 00
Wayland Osborne	1 00
Melvin Gingerich	1 00
Amelia Grove	1 00
Shut In Prayer Helper	2 00
Beth & Syc Gr Churches	
Mo	20 23

375 47

Junior Earnings

Maple Grove Belleville SS Pa	14 09
Salem SS Ind	12 09
Plainview SS O	7 56
E Fairview SS Neb	27 81
Beech SS O	14 58
Pleas View SS Kan	8 00
White Hall SS Mo	5 75
N Pomona SS Calif	8 48
R Riv Val Miss SS N D	18 25
Pigeon SS Mich	20 59
Zion SS Mich	3 25

140 45

Junior Savings

Maple Gr Belleville SS Pa	4 01
Salem SS Ind	75
Stahl SS Pa	1 07
Plainview SS O	10 24
Protection SS Kan	21 81
E Fairview SS Neb	5 97
Beech SS O	20 43
L Region SS Minn	4 81
Pleas View SS Kan	6 50
Linn SS Mo	1 79
White Hall SS Mo	1 31
N Pomona SS Calif	3 88
R Riv Val Miss SS N D	5 84
Calvary SS Pr Dep Kan	13 20
Pigeon SS Mich	12 14
Zion SS Mich	5 00

118 75

Adult Savings

Salem SS Ind	36 70
Stahl SS Pa	12 77
Plainview SS O	2 41
Beech SS O	4 18
L Region SS Minn	10 13
Linn SS Mo	5 54
R Riv Val Miss SS N D	1 75

73 48

Total Chil Home K C

708 15

Orphans' Home, Ohio

Farm Income	12 70
Special Support	142 50
Rovilla Yoder	1 00
Sonnenberg Cong O	6 00
Mr & Mrs W M Dowling	5 00
A Bro of Oak Gr Cong O	25 00
Amos Hostetler	1 00
Mr & Mrs Jno Hartzler	5 00
Pigeon SS Mich	21 04
Beech SS O	2 31
Scottdale Cong Pa	7 69

Thomas Cong Pa	1 29
Crumstown Jrs Birth Box	
Ind	2 81
Maple Gr Belleville SS Birth Offg Pa	81
Maple Gr Belleville SS Pa	6 58

240 73

Junior Earnings	
Salem SS Wayne Co O	7 95
Maple Gr Belleville SS Pa	14 10
Penna SS Kan	21 31
Plainview SS O	7 57
Beech SS O	14 57
N Pomona SS Calif	8 47
Pigeon SS Mich	20 59
Grace E Brunk	3 15

97 71

Junior Savings

Maple Gr Belleville SS Pa	4 01
Salem SS Ind	5 40
Stahl SS Pa	1 07
Plainview SS O	10 23
Penna SS Kan	2 00
Beech SS O	20 43
L Region SS Minn	4 81
Lima Miss SS O	4 20
N Pomona SS Calif	3 88
Pigeon SS Mich	12 13

68 16

Adult Savings

Salem SS Wayne Co O	11 73
Plainview SS O	2 41
Stahl SS Pa	12 77
Beech SS O	4 19
L Region SS Minn	10 12

41 22

Total Orphans' Home O

447 82

Home for Aged, Illinois

Maple Gr Cong Pa	13 00
O Gr Cong W Liberty O	52 00
Morrison Cong Ill	9 22
Metamora Cong Ill	13 00
Special Support	389 65
Maintenance	21 88

498 75

Old People's Home, Ohio

Midland Cong Mich	32 00
Berea Cong Ind	9 12
Yel Crk Cong Ind	42 91
Crown Hill Cong O	22 00
Simeon Zook	110 00
Mr & Mrs Baker	1 00
Special Support	150 10
Anna F Martin	1,452 59
Cash	4 39

1,824 11

Home for Aged, Lancaster, Pa.

Sue F Landis	5 00
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Millersville Orphanage, Pa.

Sue F Landis	5 00
Souderton Cong Pa	20 00

25 00

Children's Home, Kansas City**Isolation Ward**

Lydia Wipf	1 00
A Bro & Sis Kan	5 00
Portland SS Ore	
Birth Offgs	17 74
Miss Day Offgs	26 13

49 87

La Junta Hospital & San., Colo.

Freeport Cong Ill	30 18
Thomas Cong Pa	1 31
Scottdale Cong Pa	7 68

39 17

La Junta Hospital-Nurse

Shore Cong Ind	6 40
Nappanee SC Ind	22 25
Forks SC Ind	6 40
S Union SC O	5 00
Beth & O Gr SC W Lib O	15 00

Canton Miss SC O	10 00	Red Top Cong Mont	5 45	Goshen College		Fisher SC Ill	1 00
Martins Crk SC O	5 00	R Riv Val Cong N D	12 72	Bowne Cong Mich	9 50	Pleas Hill SC Ill	80
Fairview SC Mich	6 00	L Region Cong Minn	5 35	Rural Missions			43 00
Pleas Hill SC Ill	1 39	Coalridge Cong Mont	5 23	Middlebury Cong Ind	33 00	S. C. General Expense Fund	
Goodfield SC Ill	2 40	Lansdale Miss Pa	154 97	Zion Cong Mich	5 00	Mahoning & Columbiana	
Sci Ridge SC Ill	10 00	Evang Mtgs	55 39	Olive Cong Ind	49 12	SCs Ohio	2 00
Hopedale SC Ill	10 00	Springmount Miss Pa	13 00	Hagey Cong Ont	8 00	Total Other Funds	2,235 84
Kouts SC Ind	2 65	Souderton Cong Pa	29 50	Snyder Cong Ont	5 64	RELIEF FUNDS	
Bowne SC Mich	6 00	Franconia Cong Pa	253 34	St Jacobs Cong Ont	34 50	European War Sufferers	
Mahoning & Columbiana		Souderton Wom Mtgs Pa	15 00	Biehn SS Ont	15 00	Mr & Mrs N E	
SCs Ohio	10 00	Emma Cong Ind	13 00	Cressman Cong Ont	10 31	Hershberger	10 00
Freeport SC Ill	10 00	Fairview Cong Mich	79 63	Thomas Cong Pa	5 17	Joseph Slagell	10 00
Fisher SC Ill	5 00	White Cloud Cong Mich	3 46	Springs Cong Pa	9 00		20 00
Pleas Hill SC Ill	5 00	Bethel Cong Mich	15 00	Oak Grove Cong Md	4 43		
	138 49	How-Miami Cong Ind	37 10		179 17		
La Junta Hospital-V. Livermore		Shore Cong Ind	20 00	Culp Miss., Arkansas		General	
Fairview SC Mich	25 00	Clinton Fr Cong Ind	56 92	Kan City Cong Kan	32 94	Wilmot Twp Dist Ont	25 00
Bowne SC Mich	2 00	Bowne Cong Mich	7 50	Ozark Missions		Mr & Mrs Ernest H Miller	20 00
Schely Livermore	5 00	Plum Crk Cong Neb	5 00	Spr Val Cong Kan	10 00	Salem SS Y Moth Cl Alta	3 06
	32 00	L Deer Crk Cong Ia	10 00	House of Friendship		Pac Coast Arm Day Mtg	
Total Char Institutions	3,768 36	E Union Cong Ia	35 83	Kitchener Cong Ont	15 00	Ore	71 35
ANNUITY		Palmyra Cong Mo	6 25	S. W. Pa. Conf. Fund			119 41
A Sister Ill	100 00	E Holbrook Cong Colo	33 38	Masontown Cong Pa	13 21	Total Relief Funds	139 41
A Bro Okla	150 00	Pleas View SS Okla	10 04	Pinto Cong Md	3 08	SUMMARY	
	250 00	Manitou Spr Cong Colo	15 42		16 29	Alta-Sask Dist Bd	876 98
OTHER FUNDS		Pleas Val Cong Kan	12 50	Johnstown Bible School		Dak-Mont Dist Bd	235 98
Church Building		Limon Cong Colo	1 00	Thomas Cong Pa	1 29	Franconia Dist Bd Pa	739 12
Yel Crk-Salem & Nappanee		Kitchener SS Ont		Scottdale Cong Pa	7 68	Illinois Dist Bd	1,003 61
SS Mtg Ind	25 71	E Witmer Cl	6 00		8 97	Ind-Mich Dist Bd	905 03
A Sis How-Mi Cong Ind	5 00	T Kolb Cl	3 05	Eastern Menn. School		Iowa-Neb Dist Bd	883 15
Shore Cong Ind	50 00	E Witmer Cl	5 25	Scottdale Cong Pa	7 68	Lanc Dist Bd Pa	455 32
	80 71	Blough Cong Pa	28 00	Thomas Cong Pa	1 29	Mo-Kan Dist Bd	549 20
Commission for Christian		Altoona Miss Cong Pa	21 50		8 97	Ohio Dist Bd	470 29
Education		Thomas Cong Pa	5 17	Mission Literature		Ont Dist Bd	1,667 40
Spr Val Cong Kan	5 00	Mt Pleas Ch & SS Va	16 86	Isaac Baer	1 00	Pac Coast Dist Bd	228 45
Berea SS Ind	2 75	Springdale SS Va	22 57	Mexican Border Work		SW Pa Dist Bd	385 47
Salem SS Alta	13 10	Hildebrands SS Va	6 00	Blough Cong Pa	14 00	Va Dist Bd	1,342 46
Indian Cove Cong Ida	1 00	Mt View SS Va	5 60	Personal		S C Committee	390 55
N Pomona Cong Calif	2 00	Springdale Cong Va	17 86	Springs Cong Pa	44 26	Menn Bd of M & C	6,961 76
	23 85	Lower Dist Va	170 86	Kaufman Cong Pa	17 00		17,094 77
Mennonite Archives		Pike SS Va	40 00		61 26	India	3,961 53
O Gr & Pl Hill Congs O	50 00	Mt Clinton SS Va	11 80	Sewing Circle Letter		So America	2,229 28
Pigeon Riv SS Mich	23 00	Springdale SS Va	20 00	Ia City Miss SC Ia	2 00	Africa	110 00
Sugar Crk Cong Ia	32 55	Hildebrands SS Va	16 00	Mrs Walter Yordy	20	City Missions	1,198 22
Waterloo Cong Ont	20 35	Mt View SS Va	5 46	Eunice Deter	40	Char Institutions	3,768 36
Emma Cong Ind	6 00	Childrens Cl at Mt Top &		Walnut Crk SC O	3 00	Annuity	250 00
Maple Gr Cong Ind	23 20	Cridders SS Va	5 78		5 60	Gen & Other Funds	5,437 97
	155 16	Mt Pleas Ch & SS Va	17 50	Booklet of Prayer		Relief Funds	139 41
District General		Springdale SS Va	26 28	Fannie Shantz	60		17,094 77
Spr Val Cong N D	62 50	Valley View SS Va	10 94	Mrs Archie F King	1 70	Respectfully submitted and	
Fairview Cong N Dak	22 65		1,486 76	Alta Housour	2 00	Gratefully acknowledged,	
Dak-Mont Dist Miss Mtg		Dak.-Mont. Dist. Ministerial		Ontario SCs	36 90	E. C. Bender, Gen. Treas.,	
N Dak	22 15	Support				P. O. Box 574,	
		Spr Val Cong N Dak	62 50			Elkhart, Indiana.	
		Casselton Mission, N. Dak.					
		Coalridge Cong Mont	3 50				
		Dak.-Mont. Home Support					
		Red Top Cong Mont	15 72				

THANKSGIVING DAY MEETING

(Continued from page 861)

of mission workers. Thoughtless gossip and a shifting of our own personal responsibility; criticism without a clear understanding of the circumstances; withholding our hearty, warm appreciation, sympathy and a prompt meeting of all necessary expense, before the workers are embarrassed both in material things and in their spiritual standing in the community. We should study the needs of the workers and help them bear their burdens. If they are weak, strengthen them; if discouraged, give to them of your spiritual treasures.

Call of Mission Workers, by Herman Smucker. General call; the Great Commission, given to every believer. "Any man that will follow me, let him deny himself, and take up his cross, and follow me." Sanctify yourself, give the best that is in you, your all, your goods, your time, your talents and your thoughts. **Special Call**, by Mary Hochstetler. Without consecration, faith, loyalty, and devotion the worker soon loses sight of the lost souls that need salvation. Begin at home first, then branch out and seek those around you. Develop your talents and they will make a place for you.

Relationship of Sunday School and Mission Work, by Hettie Hoylman. Knowledge gained in S. S. is essential to mission workers and an open door to the mission church. They go hand in hand. They constitute a firm and ample foundation for the kingdom on earth. They work together like twin motors generating power for the church.

Open Discussion. Mission Offering, \$40., applied on building debt.

Testimony Meeting, led by Norman Hobbs. Fifteen minutes full to overflowing with praise and thanksgiving. A recounting of how they cried unto the Lord, and He delivered them. And He brought them forth into a new country, and satisfied all their longing, gave peace to their soul and established their faith. He cleanses and fills with His Word, and gives abundance by the power of His Spirit.

Sermon, by Geo. Miller. Text, Heb. 12:28. We received a kingdom which cannot be moved; a kingdom founded upon a rock. We are thankful the Pilgrim fathers were not gold-diggers, but God-seekers and builders of a spiritual kingdom in which we can worship and serve both God and His righteousness. Where we can read the sacred Word of

the living God and treasure its truth in our hearts, that we may not sin against Him. A rich heritage that we can pass on to our children. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." There is nothing so powerful in the lives of men and kingdoms, as the Word and Spirit of the Living God. Our young men and young women are full of natural energy and capacity that has not been already wasted and defiled, therefore, they constitute our most available channel, through which the power of God can be manifested. We will best show our appreciation of our God given heritage, by teaching our children God's Plan of Salvation. This is our great opportunity.

Some three hundred fifty people remained throughout the entire day and evening, in a humble spirit of worship and thanksgiving; giving God the glory for peace, liberty and equal opportunity to know the truth that makes us free. The new church was full, including extra chairs and seats from the basement. We are using all the room every Sunday, both upstairs and in the basement. Come and enjoy it with us.

Iowa City, Iowa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JANUARY 11, 1940

(Herald of Truth
Established 1864)

No. 41

EDITORIAL

"The Lord is my shepherd; I shall not want."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

This is the divine description of the Christian Church on earth. The important question for each individual member is, Does this describe me as an individual? Let us thank the Lord for the privilege of being classed with that kind of a body.

The latter part of the above portion of Scripture throws light upon who does the calling, and from what we have been called: "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The most fortunate people on earth are those who are chosen out of a world of sin into the glorious liberty of the Gospel.

The next point ("a royal priesthood") is equally inspiring. No longer are we as worldlings (sinners) walking "according to the course of this world," but as "children of light," as members of the eternal priesthood of Christ our great High Priest, as "strangers and pilgrims in the earth," as the children of the heavenly King, we minister to our fellow believers, serving God "with reverence and godly fear."

Naturally, we expect a people who are designated as "a royal priesthood" to merit the name, "an holy nation." The people of God can not be otherwise than a holy people. "My kingdom," says Christ, "is not of this world." The disciples of Christ having their citizenship in heaven, they are naturally heavenly minded in thought and deed. Therefore "follow peace with all men,

and holiness, without which no man shall see the Lord."

Being "an holy nation," ("in the world" but not "of the world"), traveling through this world as "strangers and pilgrims," the people of God naturally stand out before the world as "a peculiar people;" in other words, a people different from the world. The Revised Version puts it, "A people for God's own possession." Since the God of heaven, not "the god of this world," is in possession of this people, we expect them to be different—in thought, affections, and daily walk—to be different from the people over whom "the god of this world" has dominion.

Our Winter Bible Schools.—We thank the Lord that the list of short term winter Bible schools is growing among us. This is true not only in the number of such schools, but also in the attendance. The total attendance at our special Bible terms last winter was far above that of former years. And let us hope that when the report from the schools now in session will come in that these reports will show a still greater total in attendance.

We understand, of course, that numbers alone do not spell success. If the enemy of souls can get us puffed up with a feeling of pride because of this increase in attendance, he has succeeded in defeating the purpose of these schools. It is the purpose of these schools to make a contribution to the spiritual life of our church, especially our young people; to foster the spirit of loyalty to the standards of the Gospel and of the Church, to inculcate Christian ideals into the minds of all our young people, which ideals will lift them higher in the realms of spiritual life and put greater distance between them and the world of sin. Let these ideals be maintained, and the ends sought be realized, and our winter school activities will prove to be successful in the highest sense of the word.

SPIRITUAL INERTIA

Inertia is that property of matter which keeps a moving body forever moving in the same direction, or a stationary body forever still, unless counteracted by some other force or power.

Inertia may be applied to people as well as to other bodies. It may be either a good or bad thing for us, provided: (1) if stationary, we are founded upon the Rock, not paralyzed in the bondage of sin: or (2) if moving, we are moving heavenward, not in the opposite direction.

Some people are stationary, when they ought to be moving. Christ spoke to His disciples, saying, "I have chosen you out of the world." But some people, although they have been theoretically chosen out of the world, have so far resisted the heavenly power which alone can separate them from the world that they are as stationary in their worldliness as they were before they went through the motion of joining some church. Walking "in newness of life" is, with them, a theory rather than a practice. Spiritual inertia is keeping them where they were when they heard but refused to obey the call from God.

Spiritual inertia keeps some people occupied with the material things of life when they ought to be out on the firing line, winning souls for God. We know of some ministers who are stuck to a farm or shop or office, glued to the mighty dollar, charmed by the exalted ego, swimming in the whirlpool of worldly pleasure, or climbing the ladder of popularity, who ought to be real soldiers of the Cross, fighting the battles of the Lord, winning souls for the Kingdom. But let us not get the idea that this is a disease that only disinterested or misguided preachers are afflicted with. When Paul urged, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed," he said something that applies to all Christian people, be they called preachers or lay members.

There is a sense in which Christian people are both stationary and moving bodies in the service of the Lord. When Paul admonishes Christian people to "be ye stedfast, unmovable," he proceeds immediately to say, "always abounding in the work of the Lord." We want to be stationary, in that there is no power in earth or hell that can move us from our purpose to remain true and steadfast in our service for God and the Church; moving bodies, in that we are pressing onward and upward "toward the mark for the prize of the high calling of God in Christ Jesus."

As said before, spiritual inertia may be a good or a bad thing, depending upon the direction in which we are moving. It is much easier for the man or the woman having only good habits and being completely upon the altar of the Lord to live a life acceptable to God than for the man or the woman indulging in habits that are detrimental to Christian life and growth and character. Moving heavenward, each day sees you higher in the realms of spiritual life, more completely exemplifying the standards of the Gospel, having less of a struggle to maintain your position as a sinless, consecrated child of God. Moving worldward (which in reality is also moving hellward), each day puts more distance between you and the ideal Christian life, makes it easier to drift with the tide, and harder to get back to the side of the Lord. Your course in life is determined by the question as to whether it is the power of God or the power of the evil one that gives direction to the way you are going.

"Beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord." "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

EVANGELISTIC OPPORTUNITIES

By D. D. Miller

For the Gospel Herald.

Questions as the following are often asked: "How far should our evangelistic efforts reach?" or "Are our evangelistic activities extensive enough?"

These questions with all others like them very readily find their answer in the Bible. Our evangelistic efforts, our missionary labors, our school activities, as well as all our Church undertakings have one purpose primarily, to help man **know** and **live** the Gospel.

Past years have taught us sort of an evangelistic routine. Evangelists are called into various Mennonite communities to hold meetings. The meetings are quite well attended, with good interest. Most of the audience each night is Mennonite folks (They should attend). Possibly each night a few visitors drop in. Each day some visitation work is done, mostly among Men-

nonite folks (They should be visited). The meetings continue, and there are 10 "beginner" confessions, all children from Mennonite parentage (They should accept Christ). During the meetings there are also 6 reconsecrations from among the members of the Church (Sin needs be confessed). Then the evangelist gratefully receives his offering, leaves with the congregation his best wishes and prayers, and goes on his way.

The above method is much better than none; but the question still remains, Have we reached near the extent of our opportunities? True, any congregation needs a revival occasionally, but is our spiritual supply so low that we have nothing to share with those who are in need? Are we all so dead that it takes the few evangelists obtainable busy right within the Mennonite congregations? Or, are Mennonite evangelists unwelcome in places where sin thrives? Why not investigate, and find out the real facts?

Mark 16:15 answers our questions: "Go ye into all the world and preach the Gospel to every creature." What did Christ mean in this teaching? Evidently He meant just what He said. Possibly in very many of the same communities where our "Mennonite" revivals are held, not so very far from that particular location there may be a splendid opening, a very needy spot to hold a revival, after we have all been well revived in our home revival—and why wait so long, when these people are right near our door? There may be some opposition and a lot of curiosity; but Christ had both, and more. Crowds may be small to start with, but if some faithful men and women of God with real interest in souls put forth the same efforts that we do in our home church work, or in our secular labors, the Lord will help also and things will be done.

How many of us would like to see a lot of children and young folks not of Mennonite parentage accept Christ, and many of them (at least) come into the Mennonite Church? How many of us would like to see Mennonite churches started in communities where there was no Mennonite colonization? To some this may sound like a day-dream, but the writer wonders why it should. If we "GO" and "teach" the same Bible that to us is precious, and give it to an unsaved people as though we believe it to be a Message of saving Power as well as impart life of righteousness which is practical in a world of sin, the promise of God's presence and Power is our closest Companion. Remember, many people are sick IN and OF sin, seeking—they know not what. God's way of bringing His Gospel to them cannot but meet with blessing, and "To him that knoweth to do good, and doeth it not, to him it is sin."

Protection, Kans.

OUR CHRISTIAN STEWARDSHIP

By Geo. J. Lapp

For the Gospel Herald.

A certain rich man had a steward... and said unto him, Give an account of thy stewardship. Luke 16:1, 2.

Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. I Cor. 4:1.

As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. I Pet. 4:10.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again. Luke 6:38.

Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him that there be no gatherings when I come. I Cor. 16:2.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment and mercy and faith: These ought ye to have done and not to leave the other undone. Matt. 23:23.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.... Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Mal. 3:8, 10.

The sole income of the rich man's steward was obtained from what was intrusted to him. He had misspent some of it and was called to account. The Saviour followed the parable with the injunction, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon [secular riches], who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own" (Lu. 16:10-12)? From this and the other Scripture verses quoted, it is plain that Christian stewardship is a sacred trust of whatever God has bestowed upon us. It includes time, talent and earthly goods. We came into this world with nothing and shall take nothing with us when we leave it. (I Tim. 6:7). What we possess of the earthly in lands, houses, merchandise, or other wealth is the gift of God intrusted to us as a stewardship. We are to exercise the stewardship both of **production** and of **disposal**. We are accountable for how we gather and for how we disburse of our earnings. The injunction was to tithe all we possess and also give from our surplus. Jesus never cancelled this injunction. The teaching concerning tithing is not given the prominence in the New Testament that it is in the Old yet where organized Christian bodies adhere strictly to the tithing system they are richly blessed. Their treasuries are full, and they are able to carry or

their program of construction and expansion with great vigor. From the New Testament injunctions we gather that even more than tithing is given sanction is not enjoined. To **Lay By As God Hath Prospered** certainly implies more than mere systematic giving. It means that plus, not minus.

Then what of time and talent? The mind, the voice and the ability to witness for our Lord either publicly or privately, all these come within the range of our stewardship and the exercise of it. Our consciences should sorely accuse us of our neglect. Much is done voluntarily in the exercise of our ability to seek to win souls for Christ by doing this or that in Christian witness but how little too many of us are doing compared with what might be done. Would that all the talent could somehow be regimented for service in the Lord's cause. We can hardly conceive of what might be accomplished. This also applies to all the resources of the Church. They have not been exhausted. We have not come even into an appreciation of what might be accomplished at home and abroad. Let us study the matter of Christian stewardship more deeply and seriously.

(To be continued)

CHILD OF THE LIVING GOD

By George E. Barrett

For the Gospel Herald.

XVI. Sowing and Reaping

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

This is an immutable law of life, not repealed but fulfilled by Jesus the sinless human being, born of woman, lived in a fleshly temple similar to ours and subject to the same temptations. "Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross, and follow me" (Matt. 16:24).

These scriptures are very plain and easy to interpret. We must quit sinning and follow Jesus in spirit and in truth. We must conform both our thinking and acting to this law of life, or pay the penalty in unnecessary suffering, ill health, mental incompetence, and premature death. Nov. 9 Gospel Herald Editorial points to this doctrine in Hebrews: "Eternal security is based on eternal loyalty to God." The same doctrine as in Ezek. 33:12-16.

Sin is a narcotic that lulls the conscience and entralls the body till it no longer remonstrates with acute and distressing symptoms. Therefore the persistent sinner takes no account of the steady, insidious damage being done or the heavy, unnecessary strain they are forcing upon their mental and physical machinery. Nevertheless, there is a hidden, invisible force in our being, a power we call life: a vital force that

is forever fighting the poison generated by our transgressions. SIN destroys the harmony of our being, lowers our resistance, weakens our vitality and culminates in a human wreck.

Factual data on sin's deadly poison and its certain effect on the sinner, is the most important information to be found in any system of education. "Ye shall know the truth; and the truth shall make you free" (John 8:32), is equivalent to saying that we will never be free till we do know the truth. A practical knowledge of the PLAN OF SALVATION, and the simple fact that one cannot avail himself of God's mercy without repentance and righteous living, would undoubtedly cause millions of our young people to keep their minds clean, powerful and constructive, and their bodies lithe, supple, agile and vigorous; efficient human machines ready and willing to do a master's bidding.

We run a race in which every contestant can win a prize; a wonderful opportunity open to every child of man. Why handicap ourselves with a weak mind and a body chained with bad habits? Our natural being is the house we live in, the equipment we must use. It is our kingdom, whether we are master of its power or a slave to its weaknesses.

Why not a training class in every Church, in which any one could become a student and learn how to live; where we could learn under competent instructors the best methods of keeping the mind clean, constructive, and powerful; and how to discipline the body for efficient service? If Christianity would demonstrate the mental and physical benefits of righteousness, there will be a mighty rush of sinners desiring passports to the Kingdom of God.

When we become more systematic in our spiritual training, we will discover our own weaknesses and how to cure them. With our better understanding of our own needs we would love and sympathize with others, and learn from their experiences a million times more helpful truth than we can from criticism.

Make no mistake about your inheritance of physical and mental perfection or the lack of it. A large per cent of our outstanding men and women started in life with some handicap. Many a sickly child has become a fine, healthy, happy and successful adult. A vast company of one-talented people have multiplied their ability by intelligent use and faithful industry.

Wasted opportunity is never returned to ignorant, careless or willful sinners. In due time God will destroy all such unprofitable servants. See parable of the talents (Matt. 25). Bro. Hobbs gave a powerful sermon on the tragedy of the buried talent. Get wise to the fact that the sinner pays for trans-

(Continued on page 870)

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I John 5:16, latter part of the verse: "There is a sin unto death. I do not say that he shall pray for it."

Is it possible to commit the unpardonable sin in this day and age; or could people commit it only in the days when Christ was on earth?

On the front page of the December 14 Gospel Herald I noticed a little write-up about Christmas trees, and the fine missionary offerings the price would make. What is the difference, if any, between Jer. 10:1-6, where it says, "Thus saith the Lord, Learn not the way of the heathen, for the customs of the people are vain," etc., and the customs of people today, with their Christmas trees? E. S.

1. The apostle John points out two kinds of sin and of sinners. The first, we understand, refers to human shortcomings; the second, to deliberate and wilful sinning. For illustration, all the disciples forsook Jesus when He was arrested and brought to trial, but only Judas carried his sin to an extent that he died a suicide instead of coming back to Christ for forgiveness and healing grace. Jesus named the blasphemy against the Holy Ghost as the only sin that can not be forgiven "neither in this world, neither in the world to come." Paul, in Heb. 6:4-6, points out a sinful state that is beyond repentance. Whether your neighbor who is living in sin has gone so far that he has committed the sin (or sins) "unto death," is known to God only. John does not tell us that we shall or shall not pray for that sinner. Here is one case where our judgment, and especially the moving of the Spirit, must determine whether we should or should not pray for such sinners.

2. Jesus says, "The blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this world, neither in the world to come" (Matt. 12:31, 32). Nowhere in Scripture is it stated, or even hinted at, that this edict was revoked when Jesus left this world to return to the Father.

3. While the idea of a Christmas festival was borrowed from the heathen, there is nothing in Scripture that forbids Christian people to set apart a certain day as a memorial to the birth of Christ. Only let us remember to keep the day in a Christian way and not pattern after the ways of the pagans from whom the idea was borrowed. Let us look to the heavenly host, the shepherds of Bethlehem, Simeon and Anna in the Temple, the wise men from the East (not to Christmas trees and Santa Claus) to find the real spirit of Christmas.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE RURAL FIELD

Versailles, Mo.

(Lake of the Ozarks Region)

Greeting in our Saviour's Name:—God has abundantly blessed us the past year. We have again tried to honor and glorify our Saviour at this Christmas season. May many souls have come to a saving knowledge of our Christ and Lord.

From Nov. 30 to Dec. 4 a Gospel team from Hesston College, was with us. They gave six programs which were greatly appreciated. Some of their time was spent in visiting the homes of the Christians and some who do not attend services.

The work at Wilson Bend is progressing nicely with S. S. every Sunday, prayer meeting each Wednesday evening, and preaching twice a month.

The preaching services near Florence, Mo., have been discontinued. The Magines family has moved to Versailles and occasionally worships with the Mt. Zion congregation.

Services are held twice each month at the Jenkins and Purvis schoolhouses with average attendance and interest. The Rocky Ridge appointment is filled once a month this fall and winter. We hand out S. S. literature and trust that it will help them to study the Word.

We need your prayers. There are many souls that are groping in darkness. We extend a cordial invitation for you to visit this field.

In His service,
Mary Alice Gingerich.

Dec. 28, 1939.

Tuleta, Texas

(Mexican Border)

Dear Herald Readers:—The words, "Mexican Border," may be somewhat misleading, as some of you may think we live within a few miles of the border and spend all of our time there. The fact is, we live two hundred miles from the border and seldom get to see the Rio Grande River. However, last week we had the opportunity, as we have had a number of times before, of driving along this historic river for about fifty miles. The highway along this river on the Texas side is called the Military Highway, and was built largely for the transportation of soldiers to guard the border. The road is paved, and takes one through some very beautiful country; especially this time of the year, when the North is covered with snow while one can see the orange trees loaded with beautiful

yellow fruit and acres and acres of vegetables being harvested to send north for the winter markets. Along this road we passed out hundreds of tracts to the many Mexicans who live in groups (not in towns but near a country store and a Catholic church), seemingly very much satisfied to live in the little old houses which in many instances had roofs made of grass.

Between our regular place of work and the Border, there are thousands of Mexicans who are living in ignorance, who have a form of religion but do not know what it is to live and walk in the light of the Gospel. We hope that the time is not far distant when we can reach out and give the Gospel light to more of these people. We have found that after teaching the Bible for some time among the Mexicans, many of them know they are lost and need a Saviour, but are not willing to make the sacrifice. This is true especially among the young people. They know that to be a Christian, they must give up dancing and drinking and deny themselves of many other things which every community enjoys. So in entering new districts we need not be discouraged if there are no visible results, even after months of teaching. The Mexicans are not opposed to Christ or to Christ-like living, but they are not willing to give up all to follow Jesus. But here and there we have one who is willing to make the start; so may we pray that they will find joy in their Christian life and that many more might find the Lord.

Our Christmas season was enjoyed very much. We had a number of very interesting programs given by the Mexicans with the help of the workers. We are glad to report that through the help of personal friends we were able to pass out over two hundred small gifts to the people who attend services at the different stations. These gifts consisted of candy, oranges, mottoes and Bibles. We wish that you might have seen the happy, smiling faces as these gifts were passed out. This was the only gift that some of them received, and we are sure that these expressions of love brightened their lives. More than this, to hear the true Christmas story may lead them to become Christians.

Last evening at Normanna, a boy about sixteen years old, said he wants to be a Christian, and perhaps he was prompted to accept Jesus because of what he heard this Christmas season. Surely the coming of Jesus as a Saviour has been a source of joy to many and we believe many more would rejoice if they would accept this Friend and live for the Lord.

Jan. 1, 1940. Amsa H. Kauffman.

"Follow peace with all men, and holiness, without which no man shall see the Lord."

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(215 So. Pershing)

Dear Christian Friends, Greetings:—We indeed rejoice to have had the privilege of having the following brethren with us to bring to us the Bread of Life: Nov. 12, Bro. Lawrence Horst of Peabody; Nov. 19, Bro. Levi Headings; Nov. 26, Bro. L. O. King; Dec. 3, Bro. Andrew Bontrager; Dec. 10, Bro. H. A. Diener in the morning and L. O. King in the evening; Dec. 17, Bro. J. F. Brunk of Newton. May the Lord richly bless the faithfulness of these brethren.

On Dec. 17 our Sunday school was reorganized with the following results: Supts., Sanford King, Richard Birky; Prim. Supts., Eli Bontrager, Mary Weaver; Chors., Leroy Schrock, Louise Miller; Sec.-treas., Edward Schrock; Ushers, David Miller, Will Leitzel.

Our hearts were again made to rejoice that we had the privilege of enjoying the birthday of the greatest Gift ever given, which is Jesus the Saviour of the world. On Sunday morning, Dec. 24, we had our Christmas program followed by a sermon on "Where is He that is born King of the Jews?" by Bro. Levi Headings. We want to thank the churches of Hydro, Okla.; Holbrook, Colo.; So. English, Iowa; Pennsylvania congregation in Kansas, and a dear old sister of Hutchinson for their part in making it possible to give 175 sacks containing candy, nuts, and fruit to children. These were received with a cheerful "Thank you." We also wish to send a hearty thank you to the Yoder, Canton, and Harper churches for the tea towels and toys which were given as gifts to the Sunday school.

We again visited in the home of Ed Hoffer. Our hearts were made to rejoice when Bro. Hoffer gave his heart fully to the Lord. His prayer was, "Lord, have mercy on me." He also expressed his desire to be baptized.

This afternoon Bro. Harry Diener and Bro. Levi Headings went with us to the home of Ed Hoffer to baptize him and receive him into church fellowship. After our aged Bro. Bear, 84 years old, who was received Nov. 5, had found Jesus, he wanted his friend Hoffer to be saved also. So he had the privilege to be a witness at this service too. Following the service Bro. Bear gave a wonderful testimony; how he wept for joy when he heard that his friend accepted Christ! Pray with us that he may ever have complete victory and grow in his Christian life.

Sister Mary Weaver left Dec. 21 to spend the holidays with her parents in Iowa.

Remember us in your petitions to the Throne.

Dec. 27, 1939. D. J. Headings.

Lima, Ohio

(825 N. Jefferson)

Dear Readers of the Gospel Herald:—The old year is past and the New Year is before us. God was good to us during the year just past and we praise His name for the many blessings.

Our Sunday school rendered an interesting program on Christmas Eve. The treat was given in the morning to 177 children and many delivered to shut-ins in the afternoon. We will give out the mottoes, Bibles, and books on Jan. 7, 1940, D.V.

Here is a list of Christian friends whom we wish to thank again for the gifts which made this possible: A Friend, Delphos, O.; Mrs. S. Stemen; Nellie Hagey; Mary M. Hertzler; Lucile Troyer's Class, Central Cong.; Virginia Stalter's Class, Central Cong.; Orlo Brenneman's Class, Central Cong.; O. Kurtz; Mr. & Mrs. Rolland Ross; Willis Ross; Carl & Florence Decker, Maude Liesh, Henry Mueller, Lima Cong.; Two Sisters, Penna.; Mrs. Mose Sommers; Ella N. Esben-shade; Bro. & Sister, Howe, Ind.; Sister, Penna.; Friends of West Liberty, O.; Irvin Good, Bethany Cong.; Kidron S. S.; Central Cong., Primary Classes; Central Cong., Bethany Literary.

Also many dinners were given by families and classes. Kidron congregation and Fulton County sent bedding and clothes. Sister Joe Wyse's class of Fulton County gave presents to our Sunday-school girls, and popcorn balls from Leonard Troyer.

We want to thank you one and all again for the joy and good you gave and did for these needy folks who certainly appreciated your kindness.

Pray for our revival in February, Bro. Jesse Short evangelist.

Lima Mission Workers.

Jan. 1, 1940.

Coatesville, Pa.

(625 Walnut St.)

Greetings in the Master's Name:—As we are again at the threshold of a new year we are forcibly reminded of the rapidity of time. Surely our time is short to work for the Master. As we see the sin and neglect all about us, we surely need to be "steadfast, unmoveable, always abounding in the work of the Lord." We need to heed Paul's admonition in Eph. 5:15, 16: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

As we are in the midst of cold and snow we think of those in the warm, sunny climate in the South; and especially do we think of the tourists at Sarasota, Pine Craft, and the pleasant memories of a year ago, the Christian fellowship and hospitality we enjoyed with them. On Christmas day especially our thoughts were again drawn to the meeting held a year ago under the pines.

In the past we can think of many happy Christmas days we enjoyed while we were yet under the parental roof. We thank God for Christian parents who taught and trained us in the way we should go. Mother is now in the eternal world. Father too is going toward the setting of the sun, being 77 years old.

To us this Christmas season has been one of much joy. The Lord has blessed us in sending a money donation, also food for distribution among those in the city. We endeavored to give something to every family or child represented in Sunday school.

Another new experience we enjoyed was to go out with the carol singers early Christmas morning. After the regular Sunday evening services several girls from the city stayed at the Mission home. We endeavored to get a little rest before going out. About 1:30 a fine group of about sixty young people arrived at the Mission, cold from exposure of singing at homes in Parkesburg, yet ready and willing to use their talent of singing of the newborn King. We were much encouraged with the noble work of these young people. May the Lord richly bless you all is my wish and prayer.

Attendance and interest at the mission services are encouraging. Come and visit us as opportunity affords, and continue to support us with your prayers.

The Lord willing, the quarterly Bible instruction meeting is to be held on Saturday evening, Jan. 13, and all day Sunday, Jan. 14, with Brethren Harry Shreiner and Norman Moyer as instructors.

Dec. 29, 1939. Frank Stoltzfus.

Lancaster, Pa.

(Lancaster Colored Mission,
460 Rockland St.)

Dear Christian Friends:—A blessed greeting in Jesus' precious name. With the rush and work of the season done and the New Year begun, things are going on as usual around the mission again.

We were so thankful and praise the Lord for the choice things that were given and sent in to fill the Christmas baskets for our folks who attend services. There were around fifty given out. In some instances money was given and things were bought so that a dinner was provided in each basket. Also there were eight Sunday-school classes from the country who each desired to give a basket to a family. This was such a big help as we took their names off our list, and left the Sunday-school classes provide for them. A Sunday-school class of little girls from Lititz gave a sacque, blanket, and booties to eight of our little babies. Every one had a blessed Christmas, and all want to express their appreciation to you all for your kindness in

sending provisions, etc., as you did. We say, Thank you. May the Lord bless you.

Will you pray for these dear people, that they may hunger spiritually? They need the bread of life so much. The average attendance for the past five Sundays is 144. About all the children leave after Sunday school. The problem is how get them to stay for preaching services? Many things have been tried, but so far none have worked. Will you, dear reader, help them to stay by praying for them? Only God can work it through.

Again we thank you for all you helped and gave towards this work, remembering our own personal gifts. Surely the Lord is mindful of you, for He said, "It is more blessed to give than to receive." A visit or a personal letter will be greatly appreciated.

Trusting in Him for another year of service, we will go forward.

Jan. 3, 1940. Esther K. Lehman.

LETTER FROM EAST AFRICA

Shirati

Musoma, Tan. Terr.

October 30, 1939

Dear Herald Readers:—These days we are happy, as we think of the coming of the Stauffers and Sisters Wenger and Eby. Today they leave Japan, according to schedule.

A message has been sent to Mombasa to our agent there to secure booking for me for America. My things are nearly all packed, so that I will be ready when word comes. However, I do not know whether I will be traveling via South Africa and the Atlantic, or go by way of India and Japan. We hope to get the information in the next post this week.

Last week we were very glad to have Dr. Mack and Bro. Leaman with us a few days. You have no doubt heard that Bro. Leaman has been healed. Our hearts are full of praise for the Lord's favor bestowed upon him. He and his wife are needed in this field, and have been called here.

School has been in session a few weeks again. The Fourth Standard class seems to be doing very well. This is the first time for Fourth Standard work at Shirati. One of the Bukiroba Training School students is assisting in the other standards.

The girls' work needs your prayers. There are problems much of the time. There are now nine girls in the Home.

Life goes on the same here as before the war. The English officials have been very kind and helpful to us. We are very thankful to be working in a land where there is freedom of worshiping our heavenly Father.

With kindest regards,

Sincerely yours,

Lillie S. Shenk.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

A MOTHER'S PRAYER FOR PEACE

By Mildred Risdon Smith

For the Gospel Herald.

I watched the swallows winging by
Across a windswept April sky
And prayed to One who bids them fly:

"God, bless all mothers over there
When Death comes swiftly through the air;
O, guard the children in their care."

A daffodil has raised its head
And pansies fill the garden bed....
I touched them tenderly and said:

"O, Jesus, Lord of Springtime showers
Which breathe a call to listening flowers,
Bless Europe's homes these war-torn hours."

As springtime comes to us this year
While clouds of winter disappear,
We pray the end of war is near.

May soldiers everywhere disband;
May peace fly winged to every land,
And flowers bloom where cannon stand.

Hesston, Kans.

THE ROOT OF BITTERNESS

It is atmosphere that really makes the church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the rôle he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out, and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice, and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue. Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves. People who do not lift their finger to help anyone else will complain bitterly that they are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so; you have been in the parish a long time: how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided. I never did like mottoes but there is one that might be hung over the door of our homes: "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the church as though it were something foreign to themselves in which they have no corporate responsibility. "The church does this or doesn't do that." "They fail to do this or they fail to do that." The impersonal pronoun of responsibility is the alibi of irresponsible folk. Doing little or nothing themselves, they fault the failure of those who are at least trying to do something. I have seldom heard those who were really working hard for the church, indulge in those accusations. They love the church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all, it is the habit of murmuring which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system. Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves. If they will purify their own spiritual system, they will be peacemakers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

I do not know what Heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney. I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth. Silly! All you do is to deceive yourself into thinking that your *ex parte* judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not, but give praise, for so you will do your share in witnessing Christ to men.—Bishop Johnson in "The Witness." Sel. from Herold der Wahrheit.

CHILD OF THE LIVING GOD

(Continued from page 867)

gression of the law of life, regardless of faith in Christ.

God's pardon is for faith and repentance. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:11). "To be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6). "The gift of God is eternal life through our Lord Jesus Christ" (Rom. 6:23). Our reward is for works of righteousness done in the body. Rev. 22:12; Matt. 10:41; Luke 6:35; I Cor. 3:8; Col. 3:24; Heb. 11:16.

Iowa City, Ia.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Jan. 21, 1940.—Matt. 20: 17-28.

THE GOSPEL STANDARD OF GREATNESS

Golden Text.—While we were yet sinners, Christ died for us.—Rom. 5:8.

Introductory.—Jesus and His disciples were on their way to Jerusalem. He again told them what would befall Him there. As on former occasions, the disciples failed to grasp the full significance of what these things meant. Was He about to establish the long-looked-for kingdom? If so, who should be the greatest in this kingdom? We should not be too unsparing in our criticisms of the disciples. They were human, just as we are human. Nevertheless, there are a number of lessons connected with these events and teachings that we may with profit apply to ourselves.

Jesus Tells of His Approaching Death (17-19).—While Jesus and His disciples were traveling towards Jerusalem, He took them aside and again told them what was to befall Him at Jerusalem. He told them of His betrayal (which later developed that one of their own number, namely Judas Iscariot, would be the traitor); of His delivery to the chief priests, who in turn would deliver Him to the Gentiles to mock, scourge, and crucify Him; and that after three days He would rise again. All these things took place, just as He had said that they would. The disciples, however, failed to grasp the full meaning of all this.

A Mother's Strange Request (20-24).—There came the mother of James and John, two of our Lord's disciples, and requested that her two sons might sit on His right and left hand, after He came into His Kingdom. The writer of this narrative (Matthew, one of the twelve) confessed that "when the ten heard it, they were moved with indignation against the two brethren." This shows that they were of the same spirit with James and John and their mother. Jesus asked the two disciples a number of searching questions, and finally told them that while they would be baptized with the baptism of suffering, just like Himself, the thing that they were asking for was not His to give. Their request was therefore in vain; and the indignation of the other ten was also proven to be vain. They were yet unaware of the real significance of what was impending; but afterwards, when the Holy Ghost had descended upon them according to promise, their eyes were opened and they comprehended what our Saviour had been telling them.

True Greatness Explained (25-28).—Jesus went on to explain the difference between the world's (or human) idea

of greatness and that of the Christian idea. He said: "Ye know that the princes of the Gentiles exercise dominion over them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant."

The two standards are as opposite from each other as day is from night. In the eyes of the world, to be great means to occupy some exalted position, to be the possessor of great wealth, to have commanding power over others, to be popular and highly esteemed, to point to our own record and tell of our mighty deeds. Such is the world view; and men have forfeited character, and other things superior to world prizes, that they might gratify their ambition to be counted among the world's great ones.

But Christ tells His disciples that "it shall not be so among you." The request of the mother of James and John was in line with the world idea rather than that of the Christian view. As examples of Christian greatness we look not to the millionaires, not to the world's reputed great conquerors, not to the kings and governors who have startled the world with their achievements, but to the faithful soldiers of the Cross who were willing to die as

martyrs for their faith. It was this standard of greatness that Christ had in mind when He said, "Of all the men born of women, there hath not one risen greater than John the Baptist." It was this standard of greatness that Peter had in mind when he held forth the qualifications of a bishop: "Not as lords over God's heritage, but as examples to the flock." Innocent childhood, not world-famous achievement, is held forth as the Biblical type of real greatness.

Christ points to His own record as being in line with this standard: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In other words, in the glory of the Cross we have something that rises above the greatness of the renowned men of the world as a mountain towers above a mole hill. The highest place in the kingdom of God on earth is the place at the foot of the Cross. In this Kingdom, "He that humbleth himself shall be exalted." We need not worry as to "What shall we have therefore?" for the Master's "Come ye blessed of my Father" is worth more than all the riches and honor and glory that a sinful world can heap upon us. Let us therefore follow after Christ, and not after "the course of this world." Let us set our affections "on things above, not on things on the earth." "Rejoice, and be exceeding glad; for great is your reward in heaven."—K.

BIBLE MEETING TOPIC

TRAITS OF CHRISTIAN CHARACTER —REVERENCE (Jr.).—Heb. 12:18-29;

I Thes. 5:12, 13

Topic for January 21

MOTTO

"Exalt the Lord our God, and worship at his holy hill."

OUTLINE STUDY

I. Fitting Patterns of Reverence Toward God.

1. Abraham.—Gen. 17:3, 17.
2. Moses.—Ex. 3:2-6.
3. Elijah.—I Kings 19:12, 13.
4. The Seraphims.—Isa. 6:2, 3.
5. Isaiah.—Isa. 6:5.
6. Israel.—Ex. 19:16-25.
7. Ezekiel.—Ezek. 1:28; 3:23.
8. Daniel.—Dan. 10:8, 9.
9. John.—Rev. 1:17, 18.

II. Exhortations to Reverence for God.

1. With appropriate offering.—Ps. 96:6-9.
2. The proper feelings.—Ps. 99:1-5.
3. Our Christian opportunity.—Heb. 12:25-29; I Pet. 2:5-10.

III. Reverence in Relation to Things of God.

1. God's house.—Lev. 19:30; 26:2.
2. God's Word.—Jas. 1:18-25.
3. God's servants.—Phil. 2:25-30; Heb. 13:7, 17; I Thes. 5:12, 13.
4. God's order in society.—Ex. 20:12; I Pet. 2:17; Lev. 19:32; Phil. 2:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Reverence" or "Honour."
2. Tell the Story of the Men Who Were Reverent toward God as in Outline under Division I.
3. Reverence We Should Have for Parents and Teachers and Those in Authority over Us.

For Seniors.

1. Reverence for the Personal Presence of God.
2. Reverence for God's Word and Order.
3. The Respect Due to Others.

PERSONAL THOUGHT

Lord, give grace for an acceptable service with reverence and godly fear.

SEED THOUGHTS

Lord Thy glory fills the heaven;
Earth is with its fullness stored;
Unto Thee be glory given,
Holy, holy, holy Lord!
Heav'n is still with glory ringing;
Earth takes up the angel's cry,
"Holy, holy, holy," singing,
"Lord of Hosts, the Lord most high!"

Ever thus, in God's high praises,
Brethren, let our tongues unite,
While our thoughts His greatness raises,
And our love His gifts excite,—
With His seraph train before Him,
With His holy church below,
Thus conspire we to adore Him,
Bid we thus our anthem flow.

—Richard Mant.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JANUARY 11, 1940

Field Notes

The brotherhood in the vicinity of Leo, Ind., has arranged for a winter Bible school, Feb. 19 to March 1, with Brethren C. C. Culp and Amos Hostetler as instructors. Fuller particulars will be published later.

An inspirational and helpful meeting is reported for the Eastern Ohio annual ministers' conference held Friday afternoon and evening and Saturday forenoon and afternoon, Jan. 5, 6, at the Canton Mission, Canton, Ohio.

A brother writes us from Blue Ball, Pa.: "Bible school enrollment at Ephrata: day school, 67; evening classes, 95." This is a good beginning. It is probable that the enrollment will be considerably increased before the term ends.

"There are 93 registered for the winter Bible term. A number of others are coming yet," writes a brother from Goshen College. This is the largest initial enrollment of special Bible school students in the history of that institution.

A brother writes us from Johnstown Bible School: "Enrollment so far is 73

regular students and 22 ministers. Others will enroll next week." This is the report of the first week of the school; a substantial increase over former years.

The Lord willing, the quarterly Bible Instruction meeting is to be held at Coatesville Mennonite Mission on Saturday evening, Jan. 13 and all day Sunday, Jan. 14, 1940. Instructors: Harry Shreiner and Norman Moyer.
F. S.

Recent visitors in Scottdale were as follows: Mrs. E. H. Brunk, Denbigh, Va.; Gertrude Hall, Beltsville, Md.; Earl D. Brunk, Riverdale, Md.; Jack Brunk, Baltimore, Md.; David M. Zook, Columbiana, O., and Daniel H. Rohrer, Lancaster, Pa.

A winter Bible school, including a nonconformity conference, is planned to be held at the Mennonite Church near Midland, Mich., Feb. 5-16. Instructors: Brethren C. C. Culp and J. E. Gingerich. An invitation and welcome is extended to all.
F. F. B.

If previous arrangements were carried out, Bro. and Sister Amos Gingerich of Williamsburg, Iowa, are taking charge of the Mennonite Mission in Hannibal, Mo., while Bro. and Sister Nelson Kauffman of Hannibal are serving the Cause in the Johnstown Bible School.

Bro. Joseph S. Graybill, for many years a faithful deacon in the Mennonite Church at New Holland, Pa., answered the heavenly summons and his funeral was announced for Friday of last week. May the comforting grace of God abide with the bereaved family and congregation.

A brother writes us from Preston, Ont.: "Bro. and Sister L. S. Weber will be with the Hagey congregation on Sunday, Jan. 14 in the forenoon, and will be the main speakers at the mission meeting to be held in the afternoon and evening at the Cressman Church, Breslau. All interested are invited to be present."

Under the auspices of the Mennonite Bible School of the Lancaster Conference, week-end Bible studies on West Fulton St., Ephrata, Pa., have been announced as follows: Jan. 12 and 13, Jan. 26 and 27. For further particulars pertaining to these week-end meetings, write to Mennonite Bible School, Ephrata, Pa.

Bro. Robert Dayton, minister at the Pinto, Md., congregation, who has not enjoyed good health for a number of years, underwent an operation at Johns Hopkins Hospital, Baltimore, Md., on

Jan. 4. The doctor gives hope that definite results can be expected from this operation. May we remember our brother definitely in prayer.

The Eastern Mennonite School reports an initial enrollment of 62 students in the special Bible term. Considering the fact that several winter Bible schools have started in territory that was once considered a part of the territory patronizing the winter Bible school at Harrisonburg, we consider this a very favorable outlook.

Volume XXXI of Gospel Herald was laid on our desk one day last week. It was gotten out somewhat later than usual, as Volume XXXII will be completed in a few months. Those interested in receiving a bound volume, and who have not already made arrangements with the Publishing House, should do so without delay. Price, \$2.

An interesting letter from Bro. and Sister Eshleman, missionaries under appointment for Africa, reached us too late for this number of the Gospel Herald, so it will appear in print a week later. It was written when nearing Japan and dated Dec. 18. They were expecting to reach Africa Jan. 23. May the protecting care of the Lord be with them.

From Hesston College: "Our regular enrollment stands at 171 with several more coming for the second semester. Special Term enrollment is now 73, and we are expecting others. The following ministers are with us for the six weeks: J. G. Hochstetler, Creston, Mont., Elmer Hershberger, Detroit Lakes, Minn., Raymond Hershberger, Garden City, Mo. Bro. E. M. Yost will be with us from Jan. 7 to 14 in evangelistic work."
K.

Our correspondent from Waynesboro, Va., writes: "Due to a change in circumstances, Bro. Roy Harner of the Hildebrand congregation was not ordained to the office of deacon, as previously announced; therefore votes were taken for two deacons instead of one at the Springdale congregation. And on Dec. 31, Bro. A. F. Burkholder, and Bro. Perry E. Showalter were ordained by lot."

The young people's conference at the Mennonite Church at St. Jacobs, Ont., Dec. 27-31, was well attended, and a live interest was manifest from beginning to end. Baptismal services were held on Sunday morning, at which time fifteen were received by baptism and seven upon confession. A remarkable feature of the meeting was the ready testimony on the part of many interested and consecrated workers.

Missionary Passes Away.—Last week we announced the serious illness

of Sister Emma Shank, one of our pioneer missionaries in South America. Since then the sad news has come that she passed away. May God comfort her bereft companion, Bro. J. W. Shank, who is alone in South America while his children are all in the home land, and strengthen him for his work for the ingathering of the lost.

Brethren J. G. Hochstetler, Creston, Mont.; **Elmer Hershberger**, Detroit Lakes, Minn.; **M. M. Troyer**, Goshen, Ind., were welcome visitors at the Kansas City Mission on Sunday, Dec. 31. Bro. Hershberger preached at the morning service and Bro. Hochstetler in the evening. In the afternoon, Bro. Hochstetler also preached at the Wyandotte County jail. Bro. Troyer and family arrived in the city in the evening en route to Goshen. M.

An enrollment of 25 is reported for the first week of the Canton Bible School, Canton, Ohio, which opened Jan. 1. More students are expected. Other features during the six weeks will be a Ministers' Week, Jan. 15-19, with the regular school faculty and Bro. J. C. Wenger, Goshen, Ind., as the staff of instructors. On Friday and Saturday of this same week will be held a Workers' Meeting. In addition to the above speakers mentioned, Bro. E. C. Bender, Elkhart, Ind., will serve.

The recent holiday week was marked by unusual spiritual activity on the part of the brotherhood in Mifflin Co., Pa. In the first place, it was the closing week of a three-week Bible school, at Allensville Church, in which there was a total enrollment of over a hundred students the last week. Then there was a four-day Bible conference at both the Mattawana and Rockville churches. Jan. 1 was devoted to an all-day peace conference at Allensville Church, in which there was a marked interest. Long live the work of the Lord in Mifflin County.

Correspondence

Denbigh, Va.

Dear Readers of the Gospel Herald:—The two holiday seasons, Thanksgiving and Christmas, were enriched for the Church at this place by visiting ministers and other visitors.

As previously announced, evangelistic meetings by Bro. John R. Mumaw, Harrisonburg, Va., were begun Nov. 16 and lasted through Thanksgiving week. These meetings proved to be a means of blessing to many. We were glad to see a number of our younger people stand for Christ. While there is always great rejoicing when hardened sinners come in, we need to remember the need of having the children come to their Saviour that He may save

them from ever entering deeply into sin. During the meetings we also made a special study of the book of Colossians. It was a new and helpful experience to many of us to read the book through every day for nine days.

On Dec. 24 Bro. J. L. Stauffer of Harrisonburg was with us in the morning service and received into the Church the six who had been prepared for water baptism. With him in the pulpit were Brethren H. B. Keener and C. K. Lehman, who took part in the service. Also present were quite a number of visitors from Pennsylvania and other parts of Virginia who had come to attend the wedding of Sister Eva Hostetter and Bro. Mark Stauffer on Christmas eve.

Among the Christmas visitors were Bro. R. J. Shenk and family of Brentwood, Md., and Bro. John Shenk's from the Knoxville, Tenn., Mission—both sons of our aged minister, Bro. Daniel Shenk. We have appreciated messages from them. On Monday, Tuesday, and Thursday night of this week Bro. Ray gave helpful and authoritative messages on "The Two Covenants—Old and New," and Wednesday night was given to Bro. John who spoke briefly of the work at Knoxville, and then brought a lesson from the life of Abraham—"And Abraham believed God."

If it pleases the Lord to grant us a New Year, we pray that it may be for each of us a definite step forward in the Christian life.

Dec. 29, 1939. Phebe F. Kraus.

De Soto City, Florida

Our hearts were gladdened and our souls refreshed anew when Bro. N. H. Mack of Lancaster Co., Pa., with Bro. J. Paul Sauder, Sisters Mary Graybill and Edith Kennel, workers at Tampa Mission, came into our midst Friday evening, Dec. 22, to hold preparatory services with us. The following morning thirteen of us were privileged to partake of the sacred emblems. We indeed felt the Lord's presence with us. Bro. Mack reminded us that it may not be very long until our Lord's return, but until then we will go on obeying the commandments as taught by our Saviour. "If ye know these things, happy are ye if ye do them." We were also glad to have with us Bro. and Sister Nelson Thomas of Clarksville, Mich., who have rented a cottage near the church. We hope they will stay with us for the winter.

On Thursday evening, Dec. 28, we were agreeably surprised to be notified that Bro. and Sister Melvin J. Heatwole of Dayton, Va., with two daughters—Martha and Ina—and son Simeon had come to De Soto City for the night. Bro. Heatwole conducted a service at the church, with 19 present. We invite others to stop with us. Pray for us.

Mrs. Asa M. Hertzler.

Jan. 1, 1940.

Parnell, Iowa

(West Union congregation)

Greetings in the all-prevailing name of Jesus who gave His life to redeem us from all our iniquities to purify unto Himself a peculiar people, zealous of good works.

Bro. Geo. Miller brought to us a timely message on "The Transformed Life" on Sunday evening, Nov. 12.

The missionary program by the children was enjoyed by all present. An interesting feature was to hear the children report of their net earnings from their quarter investments.

Ely Kaufman, wife, and son Floyd of Shickley, Neb., worshipped with us over the Thanksgiving season. Sister Naomi Swartzendruber accompanied them for an indefinite stay among relatives and friends.

Bro. Nelson Histsands of Culp, Ark., are spending the holiday season with us. While here Bro. Histsand broke the bread of life at Daytonville on Sunday morning and with us Sunday evening, Dec. 31.

On Dec. 27 a goodly number met at the church—the brethren in a business meeting and the sisters to sew for the needy poor.

Elmer Hershberger and family, in company with Emery King of Detroit Lakes, Minn., en route to the South, worshipped with us Sunday, Dec. 3.

The first effect of winter dawned upon us during the holidays with a one-inch snow.

The evening of Dec. 6 marked the beginning of a class study in Christian Doctrine, meeting at the same time as a teachers' meeting. Bro. Fred Gingerich teaches the Doctrine class while Brother Jerry Gingerich sponsors the Teachers' class. This is a splendid opportunity to develop our talents for both young and old. This is held every mid-week evening.

Jan. 1, 1940. C. J. Gingerich.

Wayland, Iowa

(Sugar Creek congregation)

Dear Readers of the Gospel Herald, Greetings:—We were indeed blessed to have the Goshen Gospel team with us Dec. 23. They brought us inspiring messages by song and spoken words. The main message of the evening was brought by Bro. Howard Zehr of Hope-dale, Ill., a member of the group. He spoke on the Transformed Life.

The children of the Primary department gave a Christmas program on Sunday evening, Dec. 24, which was well attended. It was interesting and helpful, giving us the true meaning of Christmas which many forget. We also had services on Christmas morning, with Bro. Chris Graber of Goshen, Ind., reading the devotional and Bro. Willard Leichty, our minister, bringing the Christmas message. Our bishop,

(Continued on page 876)

Miscellaneous

THANKFULNESS

By Ella Harnish

For the Gospel Herald.

Let us be thankful for a Father's care;
Though the way may be rough and hard to bear,
He bids us look up, for He reigns above,
Knowing His banner over us is Love.

Let us be thankful for His Word so true,
Telling of our redemption too,
Giving His life on the Cross for all;
Oh, that we might obey every call.

Let us be thankful for friends and home,
Though through this world we may love to roam;
For parents dear and children kind,
Nowhere else such blessings we find.

Let us be thankful for affliction too,
When sent by God's hand His will to work through;
We know of the past, we know of today,
But God holds the key of our future way.

So let us be thankful for such a friend,
If we truly trust Him, His love will ne'er end;
Onward, still onward toward victory go,
Though your road be rough and progress slow.

Then let us press onward toward the heavenly goal,
The only safe refuge for the soul;
Jesus, we thank Thee for our anchor sure,
Through faith in Thy promises we are secure.
Lancaster, Pa.

NEW YEAR MEDITATIONS

By O. D. Yoder

For the Gospel Herald.

I. The Measure of My Days

Lord, make me to know mine end, and the measure of my days, that I may know how frail I am.—Psa. 39:4.

As we again enter upon the days of a New Year, we are divinely told that days should speak, and multitude of years should teach wisdom (Job 32:7).

Truly "days" and "years" teach wisdom and remind us of TIME, the most solemn material heritage that God has given to man. Long before there was a mint to coin valuable metals of gold and silver, even before man himself was created, God in great wisdom prepared for him the unique heritage of "days" and "years" (Gen. 1:14). Apart from time, home and money and all material values most dear to man, would be worth nothing. Thus the saint of old seemingly forgets all other values and by divine inspiration would remind us of the solemnity of time and its opportunities as he prays: "Lord, make me to know . . . the measure of my days."

Doubtless one of the greatest beauties of the testimony of this saint who lived long ago in the preceding shadows of "the days of the Son of Man," is its searching application to us as individuals living in the days of Calvary's grace. It is the measure of my days that holds me so accountable to God,

to the Church, to my fellow man and to a needy world about me. The days of David were solemn to him, the days of our forefathers were solemn to them, but those are forever past. I must stand well nigh aghast and pray: "Teach me the measure of my days."

Individually we should consider:

1. My days are most solemn because they are divine, both as to origin and purpose, and my Maker will some time call me into account for every one (Rom. 14:12). Also He may relinquish my days and years at any moment, and call me to an eternal harvest of which my days and years were but a short sowing.

2. "Lord, make me to know the measure of my days" in the history and program of the Church. The days of the martyrs were wonderful days, days of many storms and trials, and the days of my immediate forefathers may have been peaceful days, but those days will not do for me. I must know the measure of my days. I am living in unusual times, characterized as perilous (difficult) times when pleasure-lovers rather than God-lovers are the promoters of religion (Cf. II Tim. 3). In my days religion and right are weighed in the scales of pleasure rather than by the standards of Godly fear.

Although Jesus Christ is "the same yesterday, today and forever," and His Word is "forever settled in heaven," my days in church history may have to do with conditions described by the composer of the following lines:

"Worldliness has laid its cold slimy hands upon myriads of church members until it has stifled their activity and chilled all their enthusiasm . . . It says that the Gospel shall adapt itself to the spirit of the age, and not that the people of the age shall repent and believe the Gospel." (Cox).

3. "Lord, make me to know the measure of my days" as they are related to the on-coming generations. May I not be like the fathers in Israel of old, rejecting the messages of God's prophets and seriously failing to evaluate their days as related to the days of following generations. Of such, voices could but wail, "Our fathers have sinned, and are not; and we have borne their iniquities" (Lam. 5:7). Oh, that wail of innocent Bethlehem children at Messiah's birth, and the wails of Jerusalem about seventy years later because well-informed Scribes and self-righteous ancestors failed to evaluate the days that were theirs to see and measure. Lord, help me never to be such a leader; help me to measure the great horizon of my days.

4. "Lord, make me to know the measure of my days" as they pertain to a bleeding, suffering, and lost world. Living in my days, are the suffering Jews, and God has said He will make them come and recognize that He has loved the Church (Rev. 3:9). Lord, teach me the unique measure of my days. In my days are the suffering

millions in China and Europe. Lord, I must bleed with them and pray for them every day. I must give or go that they might be helped with the gospel. Lord, make me to know the measure of my days, that I may bring the healing balm of Christ my Lord to as many sin-sick souls as possible. May I bring, in my days, the glorious Gospel of Christ, "to the Jew first, and also to the Greek."

II. The Value of Time

"Redeeming the time."

We are living in an age when "the god of this world" is using all imaginable time-saving and time-killing devices possible, to delude mankind as to the precious and peculiar God-given value of time. Furthermore, it seems that the more of these we employ and patronize, the less time do we have for God, and the less our appreciation for our divine heritage of time.

We have in our modern life, an abundance of esteemed valuables that we can apprehend and appropriate to both our material and religious nature. But is it not the truth that we are almost "miserable, and poor, and blind, and naked" because these things, like Jonah's gourd, often pass away in only a night due to the fact that they have not originated in time but likewise came in a night?

Marvellously made human beings are we, yet we are helplessly born and must wait the time of maturity, we must learn the great lesson that we need the value of time in order to serve our Maker and be happy in His kingdom. Time-saving machinery has never changed the divine place of time in our human life, it can never change the divine plan for time in our Spiritual life.

We need to stop and let nature teach us the value of time. The mighty oak is a monument of time. He stands and develops by soil and sunshine, but without decades of time all the soil and moisture and sunshine in the universe could not transform the tiny acorn into the mighty tree of the forest. The farmer can speedily prepare the soil with his modern machinery, and can hastily sow the fertile seed; but fruitful harvest will come only after patient waiting for weeks and months of time.

It is sad that we today idealize dreams like the one of the chief butler rather than dreams like those of Joseph. (Cf. Gen. 40). We want dreams of life that can be fulfilled in "three days," or in a very short time. While the fact remains that if we wish our life and testimony to contribute something worthwhile to our brethren and to the world, we need dreams like those of Joseph which require years and even a lifetime to fulfill, we must have dreams that require long and patient waiting upon the process of time even though they seem so slow to be fulfilled. Think of the time that passed until the "favorite son" saw his God-given dreams come

true. Was the time waiting worth while to him and his contemporaries?

We today labor hard to save time. We figure hard how that we might be placed upon the throne, like Saul, almost as soon as we are called and anointed. We labor to avoid the years of waiting and even fleeing before our enemies, as did David before he was crowned king, and as the result our life and labors are too much in the same comparison. The fact remains that if we wish to do something worth while, we must pay God's price of time as did David and all God's servants.

This world has enjoyed many noble contributions, but the unique gift of all time was the gift of God which cost approximately four thousand years of combined waiting by the noblest of saints of God. Many books have been written in the course of a very short time, but the unique Book of Life was in the process of making about sixteen hundred years by its divine Maker. Are such costly gifts worth while? If so, why do we seek to live for God and serve Him by despising time and by choosing the cheap fleeting trash of the day?

Moses the great man of God was a product of much time in God's school. Besides his forty years in Egyptian schools, he spent forty more years with God. If God's work is to prosper today, both work and workers must be shaped and patterned by time. "God works on time" is a striking proverb, but let us add yet another. When God does great things, **He works with time.** Time, not money, is the currency wherewith we acquire our diploma from God.

Oyster Point, Va.

SOMEBODY BUILT BRIDGES AHEAD

Sometime ago we read of a little girl, unused to traveling, who was taken on a long railway journey. She seated herself by a window and gazed at the scenery ahead. Whenever she saw a river in the distance she would show signs of alarm, for she could not understand how they were going to get across. But when they got to the river a bridge always appeared on which the crossing was easy. After several experiences like this, the girl leaned back in her chair with a sigh of relief and said, "Isn't it splendid? Somebody built bridges ahead." Yes, what a lot we owe to somebody who built bridges ahead! We are born into a wonderful world made all ready for us by somebodies. God made nature to provide food for us and a lot of resources that men have made into clothing, shelter and a multitude of comforts of life for us. The endless things that come to us every day to enrich our lives and to give us ease and enjoyment, are the gifts of innumerable somebodies. Parents, teachers, ministers, statesmen, philosophers, inventors, artisans, poets,

writers of literature and Holy Writ, besides hosts of everyday toilers, have done their part to make this twentieth century world what it is. How insignificantly small in comparison to the wealth of things offered to us by the world and by God's love is any addition we now, even the most illustrious of men, may make! Yes, bridges have been built for us, in endless ways. Jesus built the most wonderful bridge of all. He bridged the once impassable chasm between God and man, caused by sin, in giving Himself as a ransom for all, so that we might have free access to the Throne of Grace. But alas! evil men in all ages have been trying hard to destroy that bridge in almost every conceivable way. They are doing it and have been doing it strong in Europe. Some are trying to do it in Washington right now. But, fortunately, the bridge still stands and will continue to hold until time is no more.—The Mennonite.

WHY ARE SUCH THINGS?

By Ed Wittrig

For the Gospel Herald.

Why is there such a drought and crop failure in many places, and such bountiful harvest in other places? Why has Iowa such a bumper crop when Nebraska is so bare? One has to marvel and be astonished at the two extremes so few miles apart. But God knows the purpose of it all. Are men and women turning to God? Perhaps to a small extent. It is said by those who claim to know that more folks attended church on Thanksgiving day in 1939 than ever before, and it also seemed that people in general had a better testimony for Thanksgiving. We heard expressions like these wherever one went in town, or out on the farm and on the voice of the street: We are thankful for health, we have enough to eat, clothes to wear, and God is still on the throne and does ordain the powers that be, for a land of Christian liberty, for a house of worship and ministers who do not shun to declare unto us all the counsel of God. This does not mean that all people are turning to God; no, indeed not.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18). But we ought to be more concerned about the famine of which Amos tells: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Back in the beginning God had already said, "My spirit will not always strive with men."

And how can it be that boys and girls, young men and women reared in Christian homes and taught the Word of God, homes that have a family altar, can be so indifferent to spiritual things and breaking many a mother's heart?

Oh, the deceitfulness of sin! Did not Judas follow Christ for more than two years and then betray his Master and lose his soul? And why is it that many aged ones just longing to be taken home, must linger on and on, suffer much pain and agony, and then some child will be snatched from its crib? or those in the prime of life with health and strength be stricken down and close their eyes in death? or some mother be taken from her little ones who seem to need her so much? God alone can give life and has a perfect right to take it, and "blessed are they that die in the Lord," old or young. When God's will is our will, all is well.

In studying the Bible we find that all that God does is for our good. Now we only see through a glass darkly, but some day we will see and know and understand how beautiful heaven must be.

Beemer, Neb.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

VI. Building Bridges

I heard a little message this morning about building bridges. An old man was walking along a path one day when he came to a rather wide chasm. He crossed it without much difficulty; and after he had reached the other side safely, he turned and very carefully built a little bridge across the chasm.

A friend was coming along just then and asked the old man why he was so anxious about the safety of the bridge he was building. The old man replied, "Perhaps there will be others coming along this way who will need to cross this same chasm, and I want to make this bridge safe for them."

"As for me," said the old man, "I may never need to come along this way again, but others will. Perhaps some young people will need to come along this same way and I needs must build a bridge so the way may be safe for future travelers."

Perhaps this little story may help us to understand why young people are sometimes annoyed by the anxiety of some of the older folks about chasms that they may need to cross in their lives. Our parents, teachers, and ministers are anxious about the safety and success of those who come on later in life. It is sad indeed to hear young people become impatient at what they call the "fussiness" of the old folks. Many of the young people have little idea of the motives of those who have come a long way in the journey of life.

Perhaps there are dangers that we as young people little dream of. I wonder if the work in the Church is not something like this. Our old people have lived and toiled and prayed for the welfare of the Church for many years. They are interested.

The work of the Church of Jesus Christ is the very life of many of our older people. Of course they know that sometime they must lay down their part of the work and leave it to others who are younger. Of course those whose steps have grown slow and whose hair has become grey in the service are anxious, but I think few of them would willingly ascribe wrong motives to the younger helpers.

In the effort to make the work safe and open the way for the work of the younger people, the older workers in the cause may seem slow and "fussy." But in fact they are only "building bridges;" at least, that is what they aim to do.

It is therefore only right and safe and kind to accept their good offices, profit by their example, work carefully, and accept gratefully the bridges which they with all good faith have built over treacherous places.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 873)

Bro. Simon Gingerich, has just returned from Fulton Co., Ohio, where he was one of the teachers in a two weeks' Bible School course.

Our evangelistic meetings were held Oct. 1-8 with Bro. Henry J. King of Arthur, Ill., bringing some very inspiring messages. During these meetings 14 souls were won for Christ.

We wish God's richest blessings to you all during the New Year.

Jan. 2, 1940.

Cor.

•Milverton, Ont.

(Maple View, Wellesley Cong.)

Dear Herald Readers:—Another year has been brought to a close and many are the blessings which we have received of God. Our Sunday school has been reorganized with Sam O. Erb and Alvin N. Roth as superintendents. Our bishop, Bro. Daniel Lebold, is still not able to attend services and has been absent for several months. We ask an interest in your prayers, that the Lord may have His own way. Pray also for the ministering brethren, Samuel Schultz and Samuel Leis, that the Lord may strengthen them. For truly the harvest is great.

Our December Bible school term has been canceled, owing to one of the instructors, Bro. Amos Swartzentruber, being called to England.

Pray for us at this place, that we as a nonresistant people may let our light shine forth that the unsaved may see our good works and that God may be glorified thereby. Especially do we

crave an interest in your prayers that especially during this time of war and conflict that our young men of military age may see the necessity of leading consistent lives, separate from all worldliness.

Valentine Nafziger.

Jan. 2, 1940.

Odon, Ind.

(Berea congregation)

Greetings in the Master's Worthy Name:—Yesterday we held our annual business meeting. We have at present 75 members, one less than last year's report showed. Three members were lost during 1938—one by death, one by letter, and one forfeited membership. There were two received, both by letter. Officers elected were: Mission Board members, Paul O. Maust, Edd P. Schrock, Amos H. Miller; Church Chors., Louis Swartzentruber, Corona Weldy; Treas., of Local Board, Herman Stoll.

Our Y. P. B. M. was organized previously as follows: Supts., Ralph Yoder, Louis Swartzentruber; Chor., Ida Knepp.

There have been several weddings in the Amish churches adjoining us. Those marrying recently were: Peter Eicher and Susie Miller, Louis Stoll and Ellen Wagler, Ezra Wagler and Rosie Wagler, Roy Witmer and Annie Lengacher, Elmer Stoll and Rachel Wagler, Jacob Gingerich and Rosa Swartzentruber, John Gingerich and Elizabeth Wagler, David Eicher and Sarah Marner, Wilmer Wagler and Anna Barbara Witmer, Menno Graber and Esther Gingerich, Jacob Stoll and Mary Swartzentruber. May God bless these new homes and make them a blessing.

Mr. and Mrs. Pete Miller and children, Raymond and Fannie, and John Steury of Hicksville, Ohio, were recent visitors here.

Our winter Bible school is scheduled to start Jan. 16, with our pastor, Edd P. Schrock, and C. C. Culp as instructors.

We appreciate visitors at any and all times. Anyone traveling through on U. S. Highway No. 50 is invited to stop and worship with us. Stop at either Loogootee or Montgomery and ask for directions. Our church house is six miles northeast of Montgomery.

The barn on Jacob Richer's farm burned to the ground early last Sunday morning. All the live stock was saved, but all hay, grain, and tools were burned. The cause of the fire is unknown.

We ask that we might be remembered at the throne of grace.

Jan. 2, 1940.

Joseph M. Miller.

Williamson, Pa.

(Williamson Mennonite Church)

Dear Herald Readers, Greetings in Jesus' Name:—We have many things whereof we can rejoice. The past year

has been one of many blessings for our little group. Last summer we had revival meetings, with Bro. Orrie Yoder as evangelist. Two mothers made confessions, and many neighbors from the community attended.

In August we had a much appreciated and largely attended Sunday school meeting, with Bro. Sanford Shetler as speaker from a distance. Truly we can say, "Hitherto hath the Lord helped us."

Our organization for the coming year is as follows: Supts., Victor Lehman, Michael Horst; Treas., A. Paul Martin; Chors., Lydia Horst, S. H. Horst; Secs., Harold Lehman, Martha Horst.

Our average attendance at Sunday school was 36, a gain of 12 over last year. Praise God for the increase.

We have prayer meetings every week. Eighteen different homes in our community opened their doors for the meetings.

Pray for the work and workers. Visitors are always welcome.

Jan. 2, 1940.

Michael M. Horst.

Birch Tree, Mo.

(Berea congregation)

Dear Herald Readers, Greetings:—Another year is before us, a year full of great opportunities and blessings. May we all go forth with a greater zeal for God and His Kingdom. As never before, this world needs people that will stand for the right. The past year had many blessings for us, for which we should praise the Lord.

Bro. Alva Swartzentruber, our bishop, came into our midst Oct. 31 and gave us a few nights of services. The last night that he was here we held our fall communion.

The first Saturday afternoon of December we met and reorganized our Sunday school, as follows: Supts., Jeff Cowan, Samuel Detwiler; Sec.-Treas., Pearl DePriest, Lydia DePriest; Chors., Jeff Cowan, Samuel Detwiler; Libr., De Lora DePriest; Cor., Fannie Alltop, Mary I. Detwiler. At this time we elected church officers also: Church Chors., Jeff Cowan, Samuel Detwiler; Church Trustee, Hayder DePriest; Mission Board Member, Samuel Detwiler; Janitor, De Lora DePriest.

On the evening of Dec. 26 a Gospel team from Kansas consisting of Lawrence Horst (minister), Clayton Diener, Samuel Bontrager, Allan King, Minnie Troyer, and Alice Miller came into our midst and gave us several numbers of music and Bro. Horst gave us a message. On Wednesday night, Dec. 27, they gave a program at the Innwood schoolhouse near Oakside, Mo. On account of weather conditions there were not many people out, but those that were appreciated their services.

May God give each one of us courage and grace to witness for Him in this dark and sinful world. Prov. 3:5, 6.

Jan. 2, 1940.

Cor.

St. Jacobs, Ont.

Dear Herald Readers, Greetings:—Sunday, Dec. 31, was a day long to be remembered by all who could be present at our services here. In the morning fifteen young people were baptized. One young girl could not be present because of sickness, but she is getting better and will be received later. One brother was reinstated, one sister received by letter, and six were received from another denomination.

This was also the closing day of a Young People's Conference which started Wednesday evening, Dec. 27. Nine different subjects were treated by local preachers and Brother A. J. Metzler of Scottsdale, Pa., gave us studies in Colossians each afternoon. In the evening vocational, social, and life problems of young people were very ably discussed by him, closing Sunday evening with an evangelistic and consecration message. The Spirit was present in mighty power to bless all the speakers and enabled them to helpfully discuss the subject assigned to them. May the Lord continue to richly bless them, and may we as hearers not forget that now we have a greater responsibility than ever before. If we continue to feast upon the good things that were brought to our attention we surely will appreciate more than ever the wonders of God's saving and keeping power, and the importance of yielding implicit obedience to all His commands, and simple trusting faith in all His promises.

Pray for these young converts and those who did not yield, and a number of believers who at present have no church home.

Jan. 2, 1940. Menno M. Brubacher.

Lima, Ohio

(Bethany congregation)

Greetings to All:—Several days ago we stepped through the threshold of another New Year. Our first thought was, What have we accomplished for the Lord in the year just closed? What are we aiming to do for Him this coming year?

On Dec. 13 we met for our annual business meeting and elected the following officers for Sunday School and Church work.

Supts., C. S. Swartz, John Allen; Chor., Lois Diller; Sec.-Treas., Mildred Good; Church Chor., Carol Shenk; Church Trustees, Irvin Good, Stemen Diller, Sim Stemen; Church Treas., Perry Smith; Committee on Y. P. B. M., Raymond Augsburg, Bertha Swartz, Carol Shenk, M. B. Member, J. B. Smith; Local M. B. M., C. S. Swartz; Local Mission Com., John Swartz.

Sunday, Dec. 17, we were favored with a good message by Bro. Perry Smith on "Redemption."

On Dec. 24 we were glad to see our brother, J. B. Smith, fill the pulpit once again, after being gone for quite awhile

filling appointments in various places in Pennsylvania and Virginia. Was home only a few days and is now gone again to Indiana, thence on to E. M. S., where he helps out on the teaching staff for awhile.

Those from our little congregation availing themselves of the Kitchener Bible School again this year are LeRoy and Rosella Good, Opal Swartz, Amanda Stemen, and Paul King.

On the night of Dec. 25 Bro. Wilbert Nafziger gave us a very interesting and descriptive talk on relief work in Spain; incidentally explaining the modes, work and customs of the natives of that country.

We are looking forward to (and praying for) our meetings which we expect to start Jan. 14, with Bro. Ray Yoder of Wakarusa, Ind., in charge. In this connection we are preparing for Bible studies each evening, Bro. J. B. Smith working with Brother Yoder.

We solicit your prayers in our behalf that the Lord's will be done that He might receive glory and honor.

Jan. 4, 1940.

Clyde Swartz.

Ephrata, Pa.

(Martindale congregation)

Greetings in Jesus' Name:—The Christmas season has passed. The year 1940 has begun. We have enjoyed many blessings from God, both temporal and spiritual, during the past year, for which we are very thankful.

On Dec. 31, one of our ministers, Bro. John W. Weaver, brought us a very helpful message in the morning and in the afternoon he instructed the class of converts, the result of the revival meetings held at this place during Oct. 15-29. Bro. Weaver had charge of these meetings.

On account of the recent illness of our new bishop (J. Paul Graybill), Bro. Weaver has charge of instructing of the converts. Bro. Graybill's responsibility is great at the present. Ephrata Bible school started Jan. 2 with him as principal, secretary, and a teacher, and now his father (Joseph Graybill of New Holland) died just at the beginning of the school term. Let us all remember him in our prayers, that the Lord may give him the spiritual and temporal strength he needs to carry on the work assigned him.

On Dec. 24 our Sunday school was re-organized. Bishop Paul Graybill and minister Aaron Weaver were present with us. Bro. Weaver was chairman and Ammon Zimmerman was secretary. The following officers were elected: Supts., David Weaver, Walter Weaver; Secys., Leroy Shirk, Allen Martin; Treas., Daniel Sensenig; Chors., Harvey Fox, Austin Witmer.

May God's blessings rest on all the workers everywhere, and may each remain faithful to his calling.

Yours in the Master's service,

Jan. 4, 1940. Mrs. Isaac B. Witmer.

SPECIAL MEETINGS**Elizabethtown, Pa.**

Report of the Twelfth Annual Sunday School Meeting held at the Elizabethtown Mennonite Church on Monday, Jan. 1, 1940.

Organization.—Mod., Benj. L. Keener; Chor., E. O. Brubaker; Secy., Edna Westenberg.

Subjects and Speakers.—(Forenoon Session) Devotion (Heb. 6), Noah Risser; New Year Sermon, John W. Weaver; What Should We Expect of the Sunday School During the Coming Year? Milton Brackbill; (Afternoon Session) Devotion (II Tim. 2), Amos Rutt; The Sunday School's Part in the Life of—(1) The Child, Clayton Leaman; (2) The Youth, Martin S. Landis; (3) The Adult, Levi H. Brubaker; The Place of Doctrine in Sunday School Teaching, John W. Weaver; (Evening Session) Devotion Col. 1, Clarence Lutz; Children's Meeting, Harvey W. Bauman; Evangelistic Sermon, Milton Brackbill.

Thoughts Gleaned.—The hope of the believer is founded on nothing else than the blood of Christ shed for us on Calvary. A lively hope leads us to obedience and has a purifying effect on every believer. We need to have our hope anchored in Christ and be faithful in giving the Word and leave the results with the Lord. Things to expect of the Sunday school: expect it to continue, to grow in numbers and spirituality, to be blessed with power from God, to spend more money for right literature and mottoes, enlarge her vision. The Word of God should be taught and lived especially by teachers. To be true to their leaders and Church should be their aim. The teachers should lead the pupils to Christ and see that they develop spiritually; seek guidance in prayer and Bible study daily, visit the homes of the pupils, teach the grace of giving, continue to testify against sin. It is very important that children are taught and trained, that they may grow up to be strong men and women. The message should be brought in such a simple way that the children can grasp the truth. The teacher has just a short time to teach the Word of God compared to the time the children get other teaching in schools. If the Bible is not interesting to us, we ought to get better acquainted with the Author. The results of the Sunday school will be in proportion to the way we allow ourselves to be used in the will of God. We should do more than our duty, but live up to our privilege. Every Sunday school teacher ought to be one hundred per cent true to the Church. It is far more pleasing to God if we yield ourselves than if we just submit. Every time we refuse to accept Christ, Satan puts another cord around us till finally it becomes so strong that it is hard to break.

Secretary.

Belleville, Pa.

Report of the first Bible Conference held at the Rockville Chapel near Belleville, Pa., Dec. 29-31, 1939.

Organization.—Mods., Irvin Roth, David Kanagy; Secy., Mrs. James Young.

Instructors.—J. Irvin Lehman, Chambersburg, Pa.; Paul Roth, Masontown, Pa.; E. F. Hartzler, Marshallville, Ohio.

Thoughts Gleaned.—Needs of knowing God's Word: reveals to us God, His Son, His plan of salvation, His plan for our lives, precious possessions of saved ones, answers eternal questions truthfully, keeps from evil, is our food, our life. Only God can establish Christians. A faith that saves is a faith that works—an obedient faith. Lot's wife knew, but did not believe enough to be saved. He who believes obeys. One married to the law, divorced from Christ, can not do what he wants to do. Trying to keep the Law without Christ is a burdened, defeated life, and on every hand will bite, slay, and devour a man. A Christian may have momentary de-

feat but will never let sin reign. The Law and the Lamb will give victory. Godly sorrow will bring about a clearing of ourselves. There is a great difference in confessing we are sinners and confessing our sin. No life is satisfying that God does not direct. If we are not as happy now as in the day we were converted there is something wrong. A satisfying life is thankful, self-sacrificing, one of service, a drawing of men to God. Paul's testimony of a satisfying life: "To me to live is Christ." The joys and sorrows of the married are greater than of the single. The simple marriage ceremony means little to the world, but much to God. It is not the ceremony as much as our attitude to it that binds. There are many sacred things connected with home life. A mistake has been made where husband and wife endure rather than love each other. A woman who operates a Christian home does more than the king on his throne. A thoughtless husband does not love his wife. Homes are wrecked by in-laws who get out of their places. God sees possibilities in every sinner. The way of cleansing is too simple and humble to suit many people. The devil gets us into trouble, but never gets us out. When a pure thought enters a vile mind it becomes impure because of the place it enters. Many subjects that are pure cannot be discussed because of impure minds. A man's sudden fall must be the result of a wrong thought life. A bodily familiarity in courtship is wrong. "Idleness is the devil's workshop," holds true in courtship. Our mind in heaven will be perfect, knowing only holy things. Our delightful duty in heaven will be to serve Christ. The study of hell helps us appreciate our salvation. If God did not hate sin God would be impossible. You cannot love opposites. After seeing God's face in judgment no man in hell will blame God but will know God is good for putting sin where it belongs. Hell is what sin deserves. When a saint dies he will have a safe journey home. Secretary.

New Wilmington, Pa.

Report of the Fifteenth Annual Missionary and Sunday School Meeting held at the Maple Grove Church, near New Wilmington, Pa., Nov. 23, 1939.

Organization.—Mod., E. J. Zook; Chor., Della Lapp; Secys., Esther Detweiler, Gladys Moose.

Program and Speakers.—Devotion (Psa. 116:12-19), Merle Eshleman; Sermon (Psa. 103:14), Eli Kramer; Temporal Blessings, Minerva Kauffman; Spiritual Blessings, Kenneth Yoder; Devotion (Psa. 103), Bro. Yoder of Britton Run; Children's Meeting, Edith Kaufman, Cora Baer; A Life of Obedience, Harry Kaufman; A Life of Courage, Ethel Zook; A Life of Helpfulness, Chauncey Kaufman; A Life Dedicated to God, Minnie Kanagy.

Thoughts Gleaned.—Many people do not observe Thanksgiving by praising God and thanking Him for the past year's blessings, but observe it by feasts and sports. "In every thing give thanks." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Ungratefulness is the reason for so much sin in the Church. It is the Father that orders all our affairs in our life. Do we thank Him for the air we breathe? We get our spiritual blessings from God only. In all things that God created, man is the only being that disobeys His commandments. Christ is our example of a life of obedience. God never fails to give us what we need. Your rose may have thorns, but remember your thorns may have roses too. A life of helpfulness is based on love. John 3:16. It is not how we do it but what we do. If we dedicate our life to God we render service and helpfulness. I Cor. 15:59. All sin is sin before God, be it large or small. Once we have divine love in our hearts we shall prosper. Secretaries.

Albany, Oreg.

Report of the Ministerial Meeting held with the Fairview congregation, Albany, Oreg., Dec. 14, 15, 1939.

Organization.—Mods., C. I. Kropf, N. A. Lind; Secy., Melvin Schrock.

Program and Speakers.—Devotion (I Tim. 1:1-18), Omar Miller; The Divine Charge (II Tim. 4:1, 2), Henry Gerig, Omar Miller; A Service Approved of God (II Tim. 2:15), Nick Birky, John Yoder; Devotion (Phil. 1:1-30), John Yoder; "Lift up your eyes and look on the fields" (Jno. 4:35), Paul N. Roth; The Christian Minister a Messenger of Peace, E. J. Berkey; Devotion (Rom. 12:1-21), L. C. Kauffman; How May the Efficiency of the Ministry be Improved? Geo. Kauffman; Sermon, The New Birth (Jno. 3:7), Marcus Lind; Devotion (II Tim. 4:1-8), C. C. Steckley; The Minister's Equipment (Eph. 6:11-18), LeRoy Cowan; Characteristics of an Acceptable Minister (II Tim. 4:5), Marcus Lind; Balanced Teaching on Positives and Negatives, F. J. Gingerich; Reward for Faithfulness, Joe Yoder, Sam Schrock.

Thoughts Presented.—Cry out against sin. Preach at every opportunity, whether it suits the preacher or not. Preach to the end that all be presented perfect in Christ. Don't strive, but be gentle. Endure hardness as a good soldier. Study traits of character to help folks Godward. Our work is to keep folks in Christ and our goal is to bring them to their destination. We must rise above earthly cares and see the field. The destiny of lost souls should urge us to year-around evangelism. Connection with authority is needed to be a messenger. We are messenger boys of God to carry the Word to others. God's message is sealed with Christ's blood and we have no right to change it. Represent God to people in their various needs. Our efficiency may be improved by having a passionate concern for Christ's cause and the lost. Be a servant of Christ to the congregation. Steer clear of earthly entanglements. We need God's equipment because we are wrestling against a super being who is our ruthless enemy. Some characteristics of an acceptable minister are: purity in life, one who grows and does not rust; willingness to endure hardships, the hardest of which come from within the Church; preach Christ, but do not neglect the doctrines. "Thou shalt" and "thou shalt not" carry equal weight when we are insulated with humility. God's "shalt" and "shalt not" are both positive. In the ten commandments we have eight negatives and two positives, but Christ sums them up in two, both being positive. When God says "do" or "do not," we obey. Every man will be rewarded according to works. We shall shine as the stars forever and ever. Our labors for Him should not be prompted by the reward in store, but because of our love to Christ and humanity. Secretary, Melvin Schrock.

Annaville, Pa.

Report of a Sunday School Meeting held at Gingrich's Mennonite Church, Saturday evening, Dec. 2 and all day Sunday, Dec. 3, 1939.

Organization.—Mod., Jacob Hess; Secy., Ada Kreider; Chor. Leidy Hunsicker.

Topics and Speakers.—(Saturday Evening) What to Expect from the Spirit-filled Life, Parke Book; Sermon, "Pharaoh's Efforts or the Wiles of the Devil," Melvin Bishop; (Sunday Morning) Sunday School, Henry Keener; The Value of a Scriptural Conception of Nonconformity, Parke Book; The Value of a Scriptural Conception of Nonresistance, Melvin Bishop; (Sunday Afternoon) Children's Period, Leidy Hunsicker; Social Problems and How to Meet Them, Melvin Bishop; The Basis for Practical Church Loyalty, Ira Landis; (Sunday Evening) The Power of United Definite Prayer, Parke

Book; Evangelistic Sermon, David Z. Miller.

Thoughts Gleaned.—Whatever God calls us to do, He also empowers us to carry out. The Holy Spirit is a gift from God when we are born into His family. Conditions which must be met in order to receive this gift: Our bodies must be cleansed by the blood of Christ. We must ask for it (Luke 11:13). The natural results of a Spirit-filled life are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 6:22, 23). The greatest foe of spirituality is carnality.

Not one soul can find deliverance from sin without a struggle. God calls men today because they are precious in His sight that He might bestow His love upon us, and that He might, through us, give to the world a testimony of His power, love, and will. If we want to be saved, there is no power in heaven, or hell, or earth that is able to keep us from being delivered. God looks with displeasure on an unequal yoke, whether it is in business, politics, lodges, religious organizations, or marriage. If all men practiced nonresistance we would not need any of man's instruments of justice. Nonresistance is manifested, not only in refusing to resist force, but also in kind, loving, thoughtful deeds and words.

The extent of social sins and diseases today is alarming. It is the duty of home and Church to teach, train, provide, nurture, control, and love, that our young people may not be led astray. Obedience holds up God's Word; without it we would have no Bible, and it is the basis for all practical Church loyalty. The religion of Jesus Christ is practical today, and always will be. The Christian cannot exist very long without prayer. If two shall receive what they ask for, (Matt. 18:17) how much power shall there be if a whole congregation or group of people agree to unite in prayer for a definite purpose? Prayer must be by a righteous man, fervent, intense, definite, and purposeful, and must be asked in Jesus' name, in faith believing, nothing wavering, and according to His will. The only acceptable prayer an unsaved man can ask is a prayer for mercy. Some hindrances to prayer; asking amiss, regarding iniquity in the heart, lack of faith and self-denial, and indifference. No petition can be too insignificant. God always has and always will recognize united, definite prayer, almost invariably, when God withholds something we ask for, He gives something else which is even better. Evangelism is the entire work of making Christ known to people and persuading them to receive Him as their Saviour and Lord—in pulpit, Sunday School, prayer circle, home, street, school, or business. Secretary.

Married

Nafziger—Nofziger.—On Dec. 12, 1939, at the home of the bride's parents, Bro. Ora Nafziger and Sister Dorothy Nofziger were united in marriage by Bishop E. B. Frey. May God's blessing be upon them through life.

Nafziger—Rupp.—On Jan. 2, 1940, Bro. Edwin Nafziger and Sister Nola Rupp, both of Archbold, O., were united in marriage at the home of the bride's parents, Bro. E. B. Frey officiating. May God's richest blessing be theirs as they serve Him.

Ashliman—Stuckey.—On Dec. 30, 1939, occurred the marriage of Bro. Vernon Ashliman and Sister Alice Stuckey of the Central congregation near Archbold, Ohio, Bishop E. B. Frey officiating. May the Holy Spirit guide them on life's journey together.

Nolt—Horst.—On Dec. 2, 1939, Bro. Paul M. Nolt of New Holland, Pa., and Sister Mildred W. Horst of Talmage, Pa., were united in mar-

riage at the home of Bro. Mahlon Witmer who officiated. May the blessings of God rest upon them.

Sauder—Bowman.—On Dec. 23, 1939, Bro. John B. Sauder, of New Holland, Pa., and Sister Bertha G. Bowman of Ephrata, Pa., were united in marriage at the home of Bro. Mahlon Witmer who officiated. May the blessings of God rest upon them.

Beiler—Zook.—On Nov. 28, 1939, at the home of the bride's parents, occurred the wedding of Bro. Leon Beiler to Sister Hannah Zook, both members of the Old Order Amish church. Bishop John Beiler officiating. May the Lord help them to lead a happy life.

Beiler—Stoltzfus.—On Nov. 7, 1939, at the home of the bride's parents in Elverson, Pa., occurred the marriage of Bro. Christian Beiler to Sister Katie Stoltzfus, both members of the Old Order Amish, Bishop John Petersheim officiating. May God's blessing be upon this union and make them a blessing.

Stockburger—Stamm.—On Christmas evening, Dec. 25, 1939, Bro. Clair Stockburger and Sister Beulah Stamm, both of the Lockport Church, Fulton Co., Ohio, were united in marriage at the home of the bride's parents, Bro. E. B. Frey officiating. We wish them a happy and prosperous married life in the Lord.

Beachey—Roth.—On Sunday afternoon, Dec. 31, 1939, Bro. William Beachey of Wellman, Iowa, and Sister Helen Roth of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's parents by Bro. Simon Gingerich. We wish them the blessings and guidance of the heavenly Father.

Hunsberger—Weber.—On Dec. 22, 1939, at the Waterloo Mennonite Church, Bro. Gordon Isaac Hunsberger and Matilda Mae Weber, both of the Waterloo congregation, were united in holy marriage, Bro. L. S. Weber, uncle of the bride, officiating. May the divine blessing rest upon this union.

Martin—Good.—On Nov. 18, 1939, Bro. Jacob Martin of the Metzler congregation near Akron, Pa., and Sister Emma R. Good of the Weaverland congregation were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer, at New Holland, Pa. May the Lord abundantly bless this union.

Stauffer—Martin.—Bro. Caleb J. Stauffer of the Martindale, Pa., congregation and Sister Elsie Mae Martin of the Weaverland congregation were united in marriage on Nov. 18, 1939, at the home of the officiating bishop, Bro. Mahlon Witmer at New Holland, Pa. May the Lord be with them on life's journey.

Glick—Stoltzfus : Stoltzfus—Stoltzfus.—On Nov. 21, 1939, at the home of the brides' parents of Honey Brook, Pa., occurred the wedding of Bro. Christian Glick to Sister Hannah Stoltzfus, and Bro. Jonas Stoltzfus to Sister Malinda Stoltzfus, all members of the Old Order Amish, Bishop Aaron Glick officiating. May the Lord guide and bless them.

Heisey—Weaver.—Bro. David W. Heisey of the Gantz's congregation near Manheim, Pa., and Sister Mary M. Weaver of the Weaverland congregation, were united in marriage Dec. 23, 1939, at the home of the officiating bishop, Bro. Mahlon Witmer at New Holland, Pa. We wish them the blessings and guidance of the heavenly Father.

Ashliman—Klopfenstein.—On Dec. 20, 1939, Bro. Raymond Ashliman of Stryker, O., and Sister Ellen Klopfenstein of Wauseon, O., were united in marriage at the home of the bride's mother. A short sermon was given by Simon Gingerich of Wayland, Iowa. E. B. Frey performed the ceremony. May Heaven's blessing be upon them.

Nolt—Breneman.—On Dec. 30, 1939, at the home of the bride's parents, Bro. Amos M. Nolt of the Groffdale, Pa., congregation and Sister Grace W. Breneman of the Masonville, Pa., congregation were united in marriage by Bro. Christian K. Lehman. May the rich blessings of God and the companionship of the Holy Spirit attend them through life.

Stauffer—Hostetter.—On Sunday afternoon, Dec. 24, 1939, Sister Eva B. Hostetter, daughter of Bro. and Sister S. E. Hostetter of Denbigh, Va., and Bro. Mark Stauffer of Harrisonburg, Va., were united in marriage at the Warwick River Church in the presence of a large number of relatives and friends. After a short and appropriate sermon by Bro. Geo. R. Brunk, the ceremony was performed by Bro. J. L. Stauffer, father of the groom. Their many friends wish for them a useful, happy life in the service of the Lord.

Obituary

Thomas.—Jacob H., son of Jacob and Maria (Hess) Thomas, was born Sept. 28, 1849; died at his home in New Danville, Pa., Dec. 14, 1939; aged 90 y. 2 m. 16 d. He is survived by his companion and the following children: Annie (wife of John Harnish), Baumgardner; Elmer B., New Danville; Abram, at home; Jacob B., New Danville; Mary (wife of Martin K. Haverstick), at home; Martin B., New Danville. Two sons and 1 daughter preceded him in death. He was ordained to the ministry in 1901. His death came very unexpectedly, caused by infirmities of old age. Funeral services at the home in charge of Bro. Stoner Krady and conducted at Byerland Mennonite Church by Bros. Amos Horst, Stoner Krady, and Maris Hess.

Yoder.—John J., son of the late Jonathan and Lydia (Custer) Yoder was born June 20, 1879, in Somerset Co., Pa.; died Nov. 23, 1939, at his home in Hyasota, Pa.; aged 60 y. 5 m. 3 d. He was married to Fannie Hershberger about 36 years ago who, with the following children, survives him: Carrie (wife of Cyril Holsopple), Truman, Walter, Mildred (wife of William Roberts), Vernon, John, Marie (wife of William Ardell), and Clifford. He is also survived by 12 grandchildren, 4 brothers, and 4 sisters. He was a member of the Mennonite Church for about 36 years. Funeral services were conducted in the home by Sanford G. Shetler and H. C. Blough and at the Blough Mennonite Church by S. G. Shetler, Sanford G. Shetler, and H. C. Blough. Interment in the adjoining cemetery.

Provins.—Jonathan Cassius Provins was born at Masontown, Pa., Nov. 12, 1865; died at Martinsburg, Pa., Dec. 28, 1939; aged 74 y. 1 m. 16 d. He was the son of Benjamin and Malinda (Stirling) Provins and was married to Rebecca Deffenbaugh Sept. 15, 1888. He was a member of the Martinsburg Mennonite Church. While living in Crawford County he was instrumental in buying an abandoned church and organizing a Sunday school, which has since grown to a good-sized congregation at Britton Run. One son preceded him in death. He is survived by his wife, 1 son (Ray of Ligonier), 3 brothers (James of Masontown, Lowry of Martinsburg, Frank of Long Beach, Calif.), 2 sisters (Mrs. Mollie Loucks of Scottdale and Mrs. Teresa Burke of Uniontown). Funeral services were held Dec. 30 at the home at Martinsburg and at Masontown Church Dec. 31 in charge of D. I. Stonerook. Interment in Masontown Cemetery.

Martin.—Judith Martin, nee Frey, died at her father's home at Floradale, Ont., Dec. 9, 1939; aged 60 y. 3 m. 16 d. Nov. 24, 1903, she was married to Noah F. Martin, who with one child (Florentina) predeceased her. Surviving her are her aged father (David Frey, with whom she had stayed and cared for), also 1 daughter (Mrs. Eli Martin, Elmira), 3 sons (Emerson of Alma, Ont.; Myron and Noah of

Elora, Ont.). She had bodily afflictions for a number of years, from which she suffered much and which deprived her of church privileges, yet she bore her burdens with a smile. She apparently was in her usual health when she was suddenly seized by a heart attack from which she died. Bros. Oliver D. Snider and Jesse Bauman were in charge of services. Interment in Elmira Cemetery.

"In silence she suffered,
In patience she bore,
Till God called her home
To suffer no more."

Fulmer.—Ruth, daughter of Leidy K. and Florence (Detweiler) Fulmer of Perkaspie, near Silverdale, Pa., died at Grand View Hospital Dec. 8, 1939, after an illness of six days; aged 1 y. 2 d. Death was caused by a brain abscess. Ruth was a sweet child, loved by all who knew her. We cannot understand God's ways, but humbly submit, knowing He doeth all things well. Besides her parents she is survived by 2 brothers and a sister (Marvin, Clyde and Anna, at home); the paternal grandparents (Mr. and Mrs. William Fulmer, Telford, Pa.), and the maternal grandmother (Mrs. Minerva Detweiler, Perkaspie). Short funeral services were conducted at the home by Bro. Wilson Moyer and at the Blooming Glen Mennonite Church by Brethren Melvin Bishop and Wilson R. Moyer. Text, Job 1:21, latter clause. Interment in the adjoining cemetery.

"Jesus has taken a beautiful bud,
Out of the garden of love;
Borne it away to the city of God,
Home to the angels above."

Swartzentruber.—John J., son of John and Fannie (Kauffman) Swartzentruber, was born in Somerset Co., Pa., Feb. 11, 1865; died Dec. 21, 1939, at his home near Shipshewana, Ind.; aged 74 y. 10 m. 10 d. On April 25, 1886, he was united in marriage to Sarah Weirich. To this union were born 9 children. Polly and Menno died in infancy. Surviving are his wife and the following children: Perry J. of Topeka, Ind.; Della (Mrs. William Boyer) of Middlebury, Ind.; Sylvia (Mrs. Ira Christner) of Topeka, Ind.; twin sons (Ira of Howe, Ind., and John of Three Rivers, Mich.); Alta (Mrs. Raymond Eash) of Middlebury, Ind.; and Flossie at home. Nine grandchildren and one sister (Mrs. Susie Weirich of Shipshewana, Ind.), also survive. When four years old he with his parents moved to Lagrange Co., Ind., where he spent the remainder of his life. He died of a complication of diseases. He was a member of the Shore Mennonite Church. Funeral services were held Dec. 23 from the home in charge of Bro. Josiah Miller and at the Shore Mennonite Church by Bro. Percy J. Miller.

Rohrer.—Frank B., son of the late Jacob and Mary (Barge) Rohrer, was born and lived all his life in Strasburg Twp.; until ten years ago, when he retired from farming and moved to Strasburg, Pa.; died at his home in Strasburg Dec. 21, 1939; aged 79 y. 8 m. 1 d. Death was caused by complications. He was a member of the Strasburg Mennonite Church for many years, and remained a faithful member to the end. Surviving are 4 sons and 4 daughters (Jacob H., Minnie B., wife of Clair H. Witmer, Willis J. and Raymond H., all of Strasburg Twp.; Mary L., wife of J. Harlan Burkhart, Farmersville; Florence H., wife of Clyde K. Eshleman, Millersville; Frank H., Strasburg; and Barbara, wife of B. Snively Garber, West Lampeter); also 30 grandchildren. One brother (Newton J. Rohrer) also survives. Brief services were at the home by Frank M. Herr and C. M. Brubaker followed by public services at the Strasburg Mennonite Church by Jacob Harnish and Abram Martin. Texts, II Cor. 5:5; Job 5:26.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Items and Comments

Gospel in Brazil—Last spring the Congress of Ceara, a northern state in Brazil voted to authorize reading of Gospels in the public schools instead of instruction in the Catholic catechism.—The Gospel Minister.

* * * *

The great earthquake in Turkey, mention of which was made in these columns a week ago, proved to be much more extensive and destructive than first reports indicated. A single touch of the Almighty should be enough to convince all people of the helplessness of man as compared with His mighty power.

* * * *

Those wishing for "an old-fashioned winter" had their wishes at least partly gratified when around Christmas time a storm of snow and cold set in which (at the time of this writing) is still holding the northern part of this continent in its grip. As a rule, a solid winter means two things: (1) suffering because of the cold; (2) less suffering because of sickness. Thank God for the winter as well as the summer.

* * * *

The inadequacy of the League of Nations as a force to maintain world peace is further shown by the developments of the present war in Europe. With Russia added to several other world powers that are now out of the League, these nations are referring to the expulsion of Russia from the League as only another move to strengthen the Allies. To the nation that is bent on war and conquest, a League, like a treaty, is only "a scrap of paper." Only a loyal adherence to Christ the Prince of Peace is a sure guarantee against becoming entangled in war.

* * * *

The U. S. Congress convened in regular session in Washington, D. C., Jan. 3. President Roosevelt, in his annual message before that law-making body, stressed the importance of peace and made a number of recommendations whereby peace and prosperity might be maintained. In so doing he touched a number of points that were made the occasion for setting off the political fire works. The present Congress might accomplish more if there were no special interests to serve and no general election ahead later in the year. One of the things enjoined upon Christian people is that of prayer for our rulers and submission to constituted authority.

* * * *

"Issues of 1940," is the title of one of the numerous circular letters which recently reached our desk. As one might guess, the issues set forth in that circular were wholly political. There are other issues of far more importance than any political issues that are being so widely and vehemently discussed; namely, issues pertaining to the eternal welfare of the soul. Christ touched a vital spot when He said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Now, as always, the greatest issue before the human family is that of eternal salvation. Let this issue claim our first and last attention. Our greatest opportunity is that of getting and staying right with God.

1940

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Plans are being made to hold the fifth 12-day Young People's Institute, conducted by the Southwestern Pennsylvania Mennonite Conference, sometime during the summer of 1940, D. V., and as near to August first as possible. The exact time and place will be

Send your orders now for FAMILY ALMANAC FOR 1940 (English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

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announced later. All friends and former attendants are invited to remember in definite prayer the development of the plans for this Institute.

Young People's Institute Committee
C. F. Yake, Secretary

ANNOUNCEMENTS

A winter Bible School will again be held at the Berea Mennonite Church, Montgomery, Ind., Jan. 16-26, 1940, two weeks work.

Course for this year includes: Exodus, Judges, Ruth, Bible Doctrine (Angels, Satan, and Temptation) Joel, Amos, Isaiah, Galatians, I Corinthians, I and II Peter, Psalms, Christian Principles (Communion, Modest Apparel), S. S. Pedagogy, N. T. Geography, Music.

Instructors.—C. C. Culp, Principal, E. P. Shrock.

Tuition.—75 cents per week, board and lodging free to visiting students.

We solicit students from other congregations, as our number is not so large.

For further information write the undersigned,

E. P. Shrock
Montgomery, Ind.

Two-week Bible School to be held, D. V., at the Maple Grove Church ¾ mile north of Atglen, Pa., Feb. 15-28, 1940.

Subjects.—First and Second Thessalonians, First Corinthians, Colossians, Matthew, Deuteronomy, First and Second Chronicles, Song of Solomon, Daniel, Zechariah, Christian Principles, O. T. Bible Geography, English, Teacher Training, Bible Survey and S. S. Pedagogy, Rural Missions, Mennonite Church History.

Instructors.—S. G. Shetler (Principal), Hollsopple, Pa.; Harvey E. Shank, Chambersburg, Pa.; Elias W. Kulp, Bally, Pa.; Isaac G. Kennel, Parkesburg, Pa.

Tuition.—Seventy-five cents per week. Room and board furnished to students from a distance.

For further information write to, Isaac G. Kennel, Parkesburg, Pa.

The Mennonite Church needs a mark of distinction. I believe in an inward experience and outward consistency.—S. E. Allgyer.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

TAKE TIME TO BE HOLY

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And looking to Jesus,
Still trust in His Word.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—W. D. Longstaff.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 18, 1940

(Herald of Truth
Established 1864)

No. 42

EDITORIAL

"Bear ye one another's burdens, and so fulfill the law of Christ."

This text bears a number of applications; as, for example, the relationship between member and member, and between ministry and membership.

But before these or any other applications are made, let us not overlook the importance of the words, "and so fulfill the law of Christ." Christ showed us how to fulfill this law by freely offering Himself as a ransom for our sins. As Christ "laid down his life for us, we ought to lay down our lives for the brethren."

"Being ensamples to the flock," the ministry should set the example of living a self-sacrificing life, bearing hardships as faithful soldiers of the Cross, watching for the souls of their members "as they that must give account." For them no hardship should be considered too great, or sacrifice too severe, thus making the burdens lighter for the members of the flock over which God has made them overseers.

In like manner should the membership help to bear the burdens of their ministers; for by so doing they have a part in fulfilling "the law of Christ." While the faithful minister is helping his congregation bear its burdens, let the membership return the favor by making it possible for him to both care for the flock and support his own family. Especially should this be seen after where ministers and other instructors are called to conduct revival meetings, Bible conferences, week-end meetings, etc. etc. Where both ministry and membership are true to this "law of Christ" we expect to see the cause of Christ to prosper, the congregation to flourish—surely in spiritual life, and usually in numbers.

Our Winter Bible Schools.—We thank the Lord for the reports we have thus far received from our winter Bible schools. Taking them as a whole, the attendance has proved to exceed our expectations. This is true not only of our three regular Church schools but also of our several times three other short term schools held in our churches. Let the good work go on; remembering that attendance is only a small item as compared with other things. Our prayers are answered when the students in these institutions come back to their homes more fully indoctrinated in the standards of the Gospel and of the Church, stronger in the faith and service of Jesus Christ.

The dress question is frequently discussed; occasionally by those who believe in maintaining Gospel standards in dress, but most generally by those who find it convenient or expedient to defend and promulgate world standards. Here is a thought that should never be lost sight of: The main question is not, What is the shape or the style of the clothing that we wear? but, Where does the influence come from that puts that shape or style of clothing on our bodies? Does it come from the Church (and, back of the Church, the God of the Church, through the Bible)? or does it come from the world (and, back of the world, "the god of this world," through fashion mongers)? Keep this question in mind, and if you are a follower of Christ, you will keep right on the dress question.

A Striking Illustration.—A brother, in discussing the subject of human relationships, said: "It has been said that 'to return evil for good is devil-like; to return evil for evil is beast-like; to return good for good is human-like; but to return good for evil is God-like.'" Well said. It is not enough that we have risen above the level of the beast, that may be stated on this wise: "Pay a man back in his own coin." We want to rise still higher, until we have reach-

ed the God-like level of returning good for evil. Therefore, "If thine enemy hunger, feed him; if he thirst, give him drink.... Be not overcome of evil, but overcome evil with good." In other words, "Follow peace with all men; and holiness, without which no man shall see the Lord."

Causes of Disunity.—At a recent meeting which we attended the speaker called for causes of disunity in a congregation. Following is a list of causes named:

- Carnality.
- Envy and Jealousy.
- A contentious spirit.
- Factionalism.
- Gossiping.
- Too little consultation among the ministry.
- Lack of courtesy among ministry and laity.
- A two-by-four opinion of my own, and I call it "conviction" and stick to it.

A number of other causes might be enumerated. Those interested may continue the meditations. But we want to think of these things only to make a thoughtful effort to avoid them in our thought-life and methods. Put Romans 14 into daily practice, and your record will be a continual record of constructive **unity** rather than disunity. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

"Be sure you are right, and then go ahead." This quotation is taken from the writings of one whose life was not always ideal. But the quotation itself is not only Scriptural but also safe and in accord with common sense. Paul gives us similar advice when he says, "Study to shew thyself approved unto God, a workman..." (II Tim. 2:15). The wording found in the Revised Version ("Give diligence to present thyself approved unto God") throws light upon this advice given by divine inspiration. Our highest aim and duty in life is to be right with God, faithful in service, in harmony with His Word, approved unto Him.

"Be sure you are right." As Peter would say it, "Make your calling and election sure." Not self, not the world,

but God Himself will be our Judge in that time when "We must all appear before the judgment seat of Christ." To be right with God **then**, we must be right with Him **now**. Let us therefore **study** to show ourselves "approved unto God." The place to find out how this may be done is in the written Word, the Bible. And the way to find what is His will as expressed in His Word is to follow the Holy Spirit, not the spirit of the world. Therefore **study**, be **diligent**, be **sincere**, be **true** to God, be "filled with the Spirit."

Filling Our Place in Life.—It has been said that "Teachers are born, not made," "preachers are born, not made," "leaders are born, not made." It is possible for people who have not been specially gifted along these lines to develop their limited powers so they may not be total failures, even though they are laboring outside their God-ordained spheres. It is true, also, that

people who have been especially gifted along any of these lines need to develop their God-given talents, that they fulfill God's purpose in specially fitting them for certain stations in life. Whatever our God-given gifts may be, we owe it as a duty to God and man to make the most of these gifts.

As a rule, personal ambition stands in the way of our highest usefulness; for thereby we substitute our own selfish desires for God's plan for our lives. All of us have our special gifts. Whether these gifts be great or small let them be placed and kept upon the altar of the Lord, and God will lead us into the place and station in life where they will best serve the cause of Christ and the Church. Not, what would I rather do? but, What did God fit me for and what is God's plan for my life? should determine the place and manner of my service. "Not my will, but thine be done," should be the attitude and aim of every child of God.

The kind of preachers to whom we are addressing ourselves is the class which God has set apart as watchmen over the flock of God. We may call them bishops, or ministers, or pastors, or evangelists, or something else; but there is a serious responsibility resting upon all of them, no matter what we may call them or what may be the nature of the station which God has called them to fill. Paul advises the Hebrews (and Gentiles as well) to "obey them that have the rule over you," giving as a reason that "they watch for your souls, as they that must give account." Here are a few things which God has to say to those whom He has entrusted with the responsibility of the ministry of the Word:

1. "Study to shew thyself approved unto God."

God is not satisfied with men-pleasers in the pulpit. Paul warns Timothy that "the time will come when they will not endure sound doctrine," but that they will "heap unto themselves teachers having itching ears." Evidently that time is here right now. "But thou O man of God, flee these things." Whether we are approved of men or not, let us be sure that we are "approved unto God"—in daily living, in doctrine in the matter and method of our preaching, in everything pertaining to life and godliness. It is as the messenger of God that the minister is called to preach the everlasting Word.

2. "Preach the WORD."

Illustrations may or may not be a right, depending upon whether or not they throw light upon the inspired Page, whereby people may be aided to grasp the inspired message. If we feel called upon to preach science, let us first make sure that it is not "science falsely so-called." Paul struck the key note when he said, "I determined to know nothing among you, save Jesus Christ and him crucified." To the elder of Ephesus he said, "I have not shunned to declare unto you ALL the counsel of God." Pulpit lectures, whether illustrated or not, whether eloquent or otherwise make thin diet for the worshipful listener. When you receive your charge for the ministry, the sum total of this charge may be summed up in these words: "PREACH THE WORD."

3. "Neither as being lords over God's heritage, but being ENSAMPLES TO THE FLOCK."

In this connection it is well that we place the emphasis upon the word, "examples." The idea is all too prevalent among many people that the Bible holds up one standard of Christian living for the ministry and another standard for the laity. But this idea finds no Biblical support. True, the minister should take an advanced position in things pertaining to ideal Christian living. For then only can he consistently say, "Be ye followers of me, even I also am of Christ." But we should be fully consecrated to God; not because

PREACHER'S PAGE

SERMON OUTLINES

"NO MAN CARETH FOR MY SOUL"

Mark 2:1-5

- I. **The Saviour** (vv. 1, 2).
 1. His presence (v. 1).
 2. The attraction—Christ (Matt. 18:20).
 3. His preaching (v. 2).
 - (a) The Word (Acts 2:14-36).
 - (b) To them (Acts 2:37).
- II. **The Sinner** (vv. 3, 4).
 1. His condition—helpless (v. 3; John 5:25; Eph. 2:1).
 2. His companions (v. 4).
 - (a) Their faith—did what they could—"they brought."
 - (b) Their method—"uncovered the roof."
- III. **The Saint** (v. 5).
 1. A son of God (John 1:11, 12; I John 3:2).
 2. The Word of God; Jesus said, "Thy sins are forgiven thee."

—William Barkalow, in Moody Monthly.

* * * *

CHRISTIAN DEPARTMENT

1. The Manner of His Love (I John 3:1).
2. The Manner of His Power (Mark 4:41).
3. The Manner of His Coming (Acts 1:11).
4. The Manner of Our Living (II Pet. 3:11).
5. The Manner of Our Conversation (I Peter 1:15).
6. The Manner of Our Walk (Lev. 20:23).
7. The Manner of Our Communications (Luke 24:17). Twelve Manner of Fruits (Rev. 22:2). A Millennium Scene.—Ebenezer Tainsh, in The Believer's Magazine.

* * * *

THE SIMPLE LIFE IN THE MIDST OF A COMPLEX WORLD

Text.—II Cor. 1:12; 11:3

- I. **Definitions.**
 1. The simple life
 2. A complex world

II. The Simple Life Manifested in—

1. In simple speech.
2. In humility of thought and life.
3. In home furnishings.
4. In living for the good of others.
5. In the absence of every form of egotism.

III. Immensity does not Necessarily Mean complexity.

1. Example—
 - the universe of God.
 - the work of the Church.

IV. Advantages of Simplicity.

1. In harmony with the plan and work of God.
2. Is conducive to health and happiness.
3. Adds to power and effectiveness of service.
4. Is a character-builder.—K.

THE PREACHER AND HIS CONGREGATION

By Daniel Kauffman

For the Gospel Herald.

Frankly speaking, these lines are being written to fill up space. The material which we had counted on to fill up these two pages failed to materialize, so we must look elsewhere for the fillers. But while engaged in filling the space, we are earnestly desiring that it be filled with something worth while.

We are all preachers—some, preachers of righteousness; others, preachers of something else. Our life is a continual sermon, which classifies us as either "ambassadors for Christ" or messengers in the hands of the evil one. In other words, we are on somebody's altar; either on the altar of the Lord or on the altar of "the god of this world." There is no "no man's land" between these two altars.

we are ministers, but because we are the disciples of Christ. We need consecrated lay men, just as much as we need a consecrated ministry—and this consecration, if it is God-approved, is identical in both cases. It is of highest importance that the ministry be “ensamples to the flock” in consecration, in humility, in purity of life, in separation from the world, in faithful service, in the self-sacrificing life, in a peaceable attitude toward all men, in the giving of our means, in everything pertaining to the ideal Christian life. There is not even a hint of a “clerical garb” in the Gospel of Christ. We have it in the ceremonial Law, but we are now under the Gospel. The New Testament is clear in its teaching concerning the Christian garb as distinguished from worldly conformity and the fashions of the world (I Tim. 2:9, 10; I Pet. 3:3, 4, etc., etc., etc.), but that is not specified for the ministry alone. Whatever the New Testament has to say in the matter of separation from the world, whether in dress or in anything else, it says to all Christian people, regardless as to their position in the Church, regardless of what may be their respective denominational names. Let all the ministry seek, by divine grace and guidance, at all times and in all things, to stand out as “ensamples to the flock.”

4. “Feed the flock of God.”

It is right that Church leaders exemplify the teachings of God's Word. But they should not overlook the fact that the entire membership needs to be fed on the heavenly manna, needs to be instructed and built up in the faith “delivered unto the saints.” In other words, the congregation needs to be enlightened and strengthened through a thorough Scriptural indoctrination, that reaches the heart as well as the head. Let us turn to Eph. 4:11-16 for light on this point: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we ALL come in the unity of the faith, and of the knowledge of the Son of God...” There are more things specified in the rest of the reference given, and the kind reader is asked to turn to it, to read it all and meditate upon it; believing that a full realization of what God instituted the ministry for, will result in increased fervor and deepened conviction of our responsibility to “feed the flock of God.”

5. “Let all things be done decently and in order.”

This covers the entire work of the ministry and of the Church. But we have room here for only one application, and that is the matter of discipline. And when we speak of discipline we do not mean the matter of carrying the “big stick” to keep the membership in line. Discipline is a synonym of training and orderly conduct rather than of punishing sinners. Other things

being equal, the more complete the discipline in any congregation or home or school, the less punishment is needed to maintain proper standards of conduct. But there is a world of difference between ruling by love and letting things go by default. As Paul admonishes, we should “neglect not the gift”—whether the gift of authority, the gift of speech, the gift of efficient discipline, or any other gift with which God has endowed us. Among other things, we want to name three things that belong to efficient discipline in a church: (1) faithfully feeding “the flock of God;” (2) vigilant oversight; (3) obeying the Scriptures when it comes to dealing with disobedient members. Neglect either of these three, and you work against the better interests of the Church; to say nothing of being disobedient to the Word. The standards of the Gospel must be maintained in every congregation if we would have the whole Church function in a Scriptural effort to win the world for God and hold our membership in line for the Gospel. To neglect the Scriptural discipline of the Church is a sin against God and against our members. When it comes to the discipline of indifferent or disobedient members, the worst thing we can do for them is to let them drift without making an honest effort to redeem them; or, in case we fail in that, to fail in our duty to excommunicate them. Read Matt. 5:23, 24; 18:15-17; Rom. 16:17; I Cor. 5; Gal. 6:1; II Thess. 3:6; Gal. 6:10.

6. “Bear ye one another's burdens, and so fulfill the law of Christ.”

In the first place, the minister is not only to be “an ensample of the flock” but also to give his life to the end that the congregation may not only be strengthened in the faith and lifted higher in the realms of spiritual life, but also enlarged in that other souls are won for God. On the other hand, the congregation, seeing that the self-sacrificing efforts of the ministry have lessened their capacity to care for their own in a material way, holds itself ready to supply this need. The whole membership being consecrated to God, they live as a united family, seeing that no one suffers needlessly, using their united powers to the end that God's Kingdom on earth may be enlarged, the Church built up in the most holy faith, “once for all delivered unto the saints.”

7. “To every man his work.”

“We then as workers together,” applies to the membership at large as well as the ministry in particular. One of the responsibilities of the minister is to do everything within his power to the end that the entire membership, from the oldest to the youngest, is upon the altar of the Lord, diligent in the work of the Master, diligent about the “Father's business.” Let the slogan in every congregation be, Every member a faithful, all-time worker for God. In this the only difference between the ministry

and the rest of the membership is that of difference in the stations that they occupy. It is the fact that the apostolic Church had this kind of an attitude toward God and humanity that accounts for the marvelous growth of the Church in the first century.

Scottdale, Pa.

A SERIOUS QUESTION

By John L. Musser

For the Gospel Herald.

Because of the generally admitted fact that when all the good things have been said of the sermons that come over the air there is after all part of the Gospel not taught in many, what will become of the Church, and the faith of our fathers, when most of the Church leaders and Sunday school workers will have to be selected from those who were brought up at the feet of those who preach part of the Gospel, ignore part, deny some, reject much, and substitute therefor the wisdom of the world? What will the Church come to?

East Earl, Pa.

A PROFITABLE DREAM

I heard once of a man who dreamed that he swept into Heaven and he was there in the Glory World, and oh, he was so delighted to think that he had at last made Heaven, that he got there. And all at once one came and said, “Come, I want to show you something.” And he took him to the battlements and he said, “Look down yonder. What do you see?” “I see a very dark world.” “Look and see if you know it.” “Why, yes,” he said, “that is the world I have come from.” “What do you see?” “Why, men are blindfolded there; many of them are going over a precipice.” “Well, will you stay here and enjoy Heaven, or will you go back to earth and spend a little longer time and tell those men about this world?” He was a worker who had been discouraged. He awoke from his sleep and said, “I have never wished myself dead since.” —D. L. Moody.

PULPIT ANTICS

Don't detract from the truth by pulpit antics, watch your waist line, don't try to make yourself taller than you are, or crouch low, ready to spring, or hang upon the pulpit, groggy (waiting for the last blow) or keep playing with your handkerchief. Find an attractive place for your hands, if clean, if not, hide them from the congregation. Be yourself, don't mimic the other brother. Avoid all egotism. The congregation is the safe judge. Don't think you know more than the congregation. Don't display your smattering of Greek or Hebrew. There will be someone in the congregation that knows that you do not know much about it.—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(Peoria Mennonite Church)

Dear Christian Friends:—Each New Year causes us to search for new ways of achievement. David in Psa. 37:5 presents to us, THE WAY OF ACHIEVEMENT when he says, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." To me David gives a wise bit of counsel with which we may begin the New Year. The old year has its mistakes, its sorrows, joys, unfulfilled dreams, sweet and bitter memories and partially executed plans. To retrace our steps is not possible. It is for us to move forward and enjoy the abundant life in Christ in the New Year. Every New Year is a new world, like every new day is a new world. How shall we make each new day in this new year more Christ-like? David has the answer: "Commit thy way unto the Lord, and he shall bring it to pass." To commit ourselves to the Lord involves (1) the spirit of humility; (2) self-restraint; (3) trust in the Lord; (4) to have a Hope in the Lord; (5) to be zealous in the things of the Kingdom. George W. Wiseman one time wrote,

"What makes the New Year new?
Not smug contentment with the past,
The mold in which the earth's wrongs are
cast;
But prophets, unafraid, alive,
To match the age; great souls who strive
To furnish for man's highest good
True justice, peace and brotherhood.
This makes a New Year new."

At this time of the year we wish to again thank the many friends of the Lord's work for their kind support that we have enjoyed in the year that is just past. We appreciate greatly the material help you have given to make possible the work that has been done here in Peoria and out at the branch station at Bellevue in the past year. May the Lord richly bless you in your ministry of giving. This Christmas we have again given baskets of food to the needy. We wish to thank the many individuals and churches who have contributed to these baskets. Following are some quotations taken from letters of appreciation written by some who received Christmas baskets.

"Mere words are just mere words, easily spoken and easily forgotten. But words of thanks are all that I can offer you at this time for your kindness and generosity which made this Christmas a Real Christmas for my family and myself."

"I can not find the words to express our sincere and heartfelt thanks to those who so kindly donated things which made it possible for you to remember us and make our Christmas such an enjoyable one."

"To be perfectly frank about it, my wife and I have never had another Christmas in our lives where we were shown so much generosity and where we had such an enjoyable time."

"My family joins me in thanking you all and may God bless you all for what you have done for us."

"I trust that next year I may be so situated as to be able to assist you in making some other needy family happy for their Christmas."

Thus go the many expressions of appreciation from those who were helped at Christmas time. Eternity will reveal how many saints have given to Christ by giving unto "one of the least of these, my brethren." May we continue in this great "labor of love" until the coming of our Lord when the trumpet of God shall sound. Let us work and pray to make this a great evangelistic year that many souls will be brought to Christ.

Sincerely,
Jan. 4, 1940. C. Warren Long.

Lancaster, Pa.

(Sunnyside Mission)

Dear Herald Readers, Greetings of Love:—It has been quite awhile since there has been a report from this Mission.

On the first Sunday in April we had our first morning Sunday school session changed from the afternoon. This helped to create a greater interest among the people here, both the children and adults, which necessarily meant more help. We are so glad for those who offered their service.

Our average attendance for the last month was 164. During the last year we had seasons of blessings: An all-day meeting on the 30th of May, an inspirational song service in September and a revival meeting in October, conducted by Bro. Frank Leaman of York. The results of the meeting were 6 confessions. We also held an all-day meeting on Thanksgiving day. On Dec. 15 the 6 precious souls were baptized. Their ages ranged from 18 to 81 years. Dec. 17 we had our communion and 46 partook of the communion.

We too want to remember the messages we got from the visiting brethren and home brethren as well.

On Dec. 24 the workers met together in the basement of the mission to fill baskets for the needy, with provisions that were contributed by Willow Street and Strasburg congregations and by some Sunday school classes from Mellingers as well as some individuals. Baskets were filled for 64 homes.

We wish to thank all the Lord hath moved to help in this cause.

Three of our sisters are in the hospital. Sister Gainer, two years ago, had

a leg removed and last week had the other one removed. She is getting along very well. Anyone wishing to send her a letter of cheer send it to St. Joseph hospital, Lancaster.

Will you remember these afflicted ones as well as the workers and the work? Yours in Christian Service,
Jan. 8, 1940. D. S. High

Altoona, Pa.

(2504 Fourth Ave.)

We have great reasons to be thankful to our heavenly Father for the many blessings given us.

Saturday, Dec. 9, Bro. Eli K. Zook and family of Belleville, Bro. and Sister Amos Glick and daughter Mabel, spent the day with us, furnishing the Mission family with a turkey dinner, which was a rare treat for us. In the afternoon the Local Board of the Mission met. In the morning Bro. Daniel Hilty and wife of Rittman, Ohio, stopped off on their way home from Lancaster Co.

Christmas season has brought with it cheer. The mail man three times a day brought the Christmas greetings, money orders, and checks. The parcel post man brought the larger packages. The trucks brought the provisions.

The Allensville, Mattawana, Martinsburg, and Weavers congregations besides individuals, sent in provisions for the Christmas baskets. We were able to give to fifty members and other needy families we are in touch with, which was much appreciated by all. Brethren J. A. Kanagy and Glen Hartzler, helped to deliver the baskets in Bro. Hartzler's truck.

A class from Mellingers and Lancaster City Sunday Schools provided the means to furnish the pupils of the three Sunday schools with handkerchiefs. The Mattawana and Springs sisters' sewing circles made pop corn balls for each pupil. The Dorcas daughters, Elida Ohio, Scottdale Jr., Allensville Jr., Locust Grove and the Morgantown sisters' sewing circles furnished an apron for each basket.

There was a program rendered at each Sunday school. The Christmas offering was used to purchase new song books for the Mill Run Chapel.

Christmas morning, about 8:00 A. M. we were called to answer a long distance call at the phone asking if it would suit the mission workers to spend the day in the home of Bro. and Sister Ira Stoltzfus, Martinsburg. We accepted the invitation and feasted on a turkey dinner, enjoying the day with the family. Sister Beulah Lehman spent the day with her parents in Lancaster City.

Dec. 26 Bro. Burton B. Weber, Akron, N. Y., stopped off with us a few hours on his way to Greencastle. The Joseph M. Miller family of Hartsville, Ohio, who were in the auto accident, stayed with us while in Altoona. The family was conveyed by train to Canton, Ohio Saturday morning, Dec. 30—the mother and son (Joseph) to

the Mercy Hospital, Canton. The deceased child's funeral was held on Saturday afternoon.

Dec. 10 our congregation was made to rejoice when three boys and an aged man 70 years old were received into Church fellowship by water baptism. Will you pray for them? Services in charge of our Bishop James Saylor.

The annual New Year day Bible meeting at Mill Run Chapel was well attended, with good interest. Bro. N. E. Troyer, West Liberty, O., began a series of evangelistic services and continued until Sunday, Jan. 7. Services were well attended with good interest. We praise the Lord for 14 public confessions.

Christmas Donations Received

A Sunday School Class Mellingers	.... \$5.00
A Sunday School Class Lancaster	..... 5.00
Lost Creek & Delaware S. S.	..... 10.00
Cross Roads S. S.	..... 5.00
Lauver's S. S.	..... 10.00
Chambersburg Jr. Sewing Circle	..... 4.00
Grace Robinson	..... 1.00
Martinsburg Cong	..... 2.00
Weaver's Cong.	..... 6.00
Barbara Miller	..... 5.00
Fannie Hershey	..... 1.00
Jesse Mellinger	..... 3.00
Anna Conrad	..... 1.00
Mabel Shertzer	..... 2.00
G. S. Nice	..... 10.00
Aaron E. Moshier	..... 3.00
D. K. Hostetler S. S. Class	..... 4.00
Bro. and Sister Siegrist	..... 2.00
A Brother	..... 20.00
Pike and Salem Cong.	..... 50.00

May the Lord bless you for this support. We beg a continued interest and your prayers.

Jan. 8, 1940. Joseph M. Nissley.

Wichita, Kans.

(1837 Woodland Ave.)

Season's Greeting:—It is with praise and gratitude to our heavenly Father that we review the past few months and note the blessings of success with which He has crowned us.

Interest and attendance have been unusually good this fall. The highest attendance for the year was 80 on Dec. 17. A revival of interest among some former pupils and enrollment of some new ones, accounts for the increase from 60 to 80 since Oct. 1st.

Since our last bulletin, Bro. Earl Showalter of La Junta, Colo., has conducted evangelistic meetings for us. Two boys were saved and received into the church. Bro. Paul Kuhns who had been in the T. B. Sanitarium here, went to his reward during the meetings. Four have been received by letter, and we have prospects of others. We appreciate the interest that is awakening among the brethren of our neighboring churches in our work.

During the last two months a number of our S. S. pupils have been gathering here for a song service on each Tuesday evening. The object has been fourfold; to better acquaint the children with our song books, to teach them to sing together in parts, to learn Christmas songs and to serve as a social

hour. We believe by this simple contact we have become better acquainted with, and have gained greater confidence of our children. This meeting will be continued, and will include a half hour Bible reading after Jan. 1. We trust God for the future, and the increase of the efforts. For several months Sister Ross has been conducting a sewing class with the intermediate girls. As a result of this work, each girl presented to her mother a useful Christmas gift. We are hoping this may be a permanent organization.

Our Christmas program was given Sunday morning, Dec. 24, with 121 present. The intermediate department of Hesston college Sunday school was present to take part in the program and to present each child with a treat which they themselves had prepared. It was a fine contact and a happy time.

The Hesston congregation also provided provisions, enabling us to deliver a number of Christmas baskets to needy homes. We thank them heartily for their contributions.

Aside from our mission work we have been exceptionally busy this fall painting the Church and making some improvements on the basement.

In the recent past Bro. Aaron Mast of Belleville, Pa., and earlier Bro. D. D. Miller of Protection, Kans., spent the night and part of a day with us, making connections on the Santa Fe R. R. We cordially invite others who may be passing to take advantage of this convenience.

Mildred Brennehan, sister to Mrs. Ross and student of Hesston College, is with us at present, convalescing from an appendix operation.

We solicit your continued interest and support in our work.

Yours for the lost in Wichita,
Jan. 1, 1940. I. Mark Ross.

Detroit, Mich.

(15559 Curtis Ave.)

Greetings in the Saviour's Name:—The Christmas season has again come and gone, but the blessings it brought shall long remain with us. We have felt that the entire season was one of good will. Well may it be when we think of the many places where things are so bad.

The service at the church this year was one we will remember for a long time. Each one in the Sunday school and church, in fact each one present at the program, was given the opportunity to have a part. The service itself was good and then when the folks came by ages to the altar with their packages which were for some boys and girls and homes who were not as fortunate as we were, we were very much impressed with the spirit of good will toward our fellowmen. And the blessings received by those who took the packages to the different homes were many. I am sure we were all impressed as we saw the folks come forward and take the pack-

ages from the altar and leave the building, knowing they were going to homes where there had been sickness or the father had been out of work.

Then from the mission angle we wish to say a word of appreciation to the many folks who did so graciously lend a helping hand to the spirit of the blessed Lord. Your donations proved a real blessing in many ways. Were it not for such, we would not be able to lend this spirit to the many we do thus. And allow me to say it is a real inspiration to us to see the Lord open the way for the many things which we feel to do. The work of the sewing circles, and groups, and individual Christians has been so much appreciated. It first has cheered our hearts and then has done the same for others as it went on to them. Again we say, Thanks; and I know the Lord will bless you richly.

I can't fail to mention one thing which shows so definitely a spirit of interest and love and good-will. Several of the letters said, "Don't mention my name." Some letters said, "Use for Bibles or stories of the Bible," but most of them said, "Use this wherever it is needed most, and may the Lord bless you." I must tell yet of one donation which came to the work here. It was a few weeks before Christmas. A letter came with just a brief note saying in effect, "Enclosed find check for fifteen dollars for you to use there in any way you feel it is needed. This is in remembrance of your father, who has been such a blessing to our lives." After thinking what we might do with this money that it might do most nearly that for which it was meant and what we felt father would say to do with it, we decided to buy chairs for here in the home. We were so in need of chairs. In this letter was this notation, "Don't mention our names." Indeed, may God bless all who are blessed with so rich a spirit of the Lord. In the same manner we are strengthened and encouraged by the faithful and loyal spirit of many individual people and so many sewing circles and groups who have stood by for many years. The Lord be praised. We invite the friends of the Lord and His work to drop in to visit us. If you can not do that continue to pray for the work here as well as elsewhere.

It surely appears that "the days are evil." The conditions in general are so uncertain that many people quake for fear. We all need to call upon the Lord and to yield to Him in a definite way. The spirit of the world is more cold, and thus it is harder for people to see the need of yielding wholly to God. But it is no wonder the world is more cold toward the Lord when there are preachers who rise up and say they can't see why God should be so much grieved over Adam's petty sin. That is one big trouble—there is too little made of the sin question. May we ever be

(Continued on page 892)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"THY WILL BE DONE"

I laid it down in silence,
This work of mine,
And took what had been sent me—
A resting time.
The Master's voice had called me
To rest apart:
"Apart with Jesus only,"
Echoed my heart.

I took the rest in stillness
From His own hand,
And felt this present illness
Was what He planned.
How often we choose labor,
When He says "Rest"
Our ways are clouded and crooked;
His way is best.

The work Himself has given,
He will complete.
There may be other errands
For tired feet;
There may be other duties
For tired hands.
The present is obedience
To His commands.

There is a blessing resting
In lying still,
In letting His hand mould us,
Just as He will.
His work must be completed,
His lesson set;
He is the higher Workman:
Do not forget.

It is not only "working."
We must be trained,
And Jesus "learnt" obedience,
Through suffering was gained.
For us, His yoke is easy,
His burden light,
His discipline most needful,
And all is right.

We are but under-workmen;
They never choose
If this tool or if that one
Their hands shall use,
In working or in waiting
May we fulfill
Not ours at all, but only
The Master's will.

—Sel. by Mrs. Willis H. Hershey.

"AND THE LORD SHUT HIM IN"

(Genesis 7:16)

Noah was the first man we read about that was shut in; and, the Lord shut him in. We call him the earliest member of the shut-in society.

Perhaps one of the most interesting stories we have in the Bible is found in Genesis, chapters 6, 7 and 8. Here the story is recorded of how God destroyed land animals on the earth with a great flood because of its wickedness. The only thing that preserved any life among man or animals was due to the faithfulness of Noah in preparing an ark in which two of each animal and he and his family could be saved. He did all this at God's command and by His directions. After the task had been com-

pleted and all the life that God was going to spare was in the ark we read that, "The Lord shut him in." Then God started His work of destroying the life He had created because of its great wickedness. For forty days and nights it rained on the earth, and the fountains of the deep were opened. This continued until the highest peak of the highest mountain was covered. But in the ark all was safety.

God put Adam into paradise, but did not shut him in, and so he threw himself out; but, when He put Noah into the ark He shut him in. This thought is a beautiful one for any one who might be among the shut-ins. Perhaps God has shut you in with a purpose, and He can accomplish that purpose through you only as you are submissive to His will.

Noah was shut away from all the world. But, it was a blessing to him because God was with him in the ark. God said, "Come thou into the ark," which clearly shows that He himself dwelt there. You too may have the assurance that God is with you. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

After God had shut Noah in the ark, no evil could reach him. The floods only lifted him heavenward, and the winds did but carry him on his way. The same door that shut Noah in shut the world out; kept the water out, and all that could harm. Inside all was rest and peace. He had no desire to be on the outside where all was destruction and cold.

Noah must for awhile, submit to the confinement and inconvenience of the ark, so that God could use him in a greater life. God asks us to do the same sometimes. Are we willing to submit to God's will regardless of what it is?

Reader, have you gotten the message? Is your life yielded to God? If it is you may consider yourself blessed. Allow God to use your infirmities to His glory. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." II Cor. 12:10. "My grace is sufficient for thee; for my strength is made perfect in weakness." II Cor. 12:9.

If your life is not resigned to God, will you at this moment give your heart to God in obedience and service?

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalm 34:19.

BUT

"Evil shall slay the wicked: and they that hate the righteous shall be desolate." (Psalm 34:21).—Selected.

REASONABLE HOPES

What, then, will you say to those who ask you a reason of the hope that is in you?

1. You may say, "I hope for heaven, because I do love Jesus, and trust in Him as my Saviour and Redeemer. I accept His righteousness as the ground of my forgiveness, and rely upon His sufferings and death as an atonement for my sins. I feel that I am one with Him: one in heart, one in purpose, one in every desire. His ways are ways of pleasantness to me. And I have a sweet consciousness that He is mine and I am His."

This is a reasonable ground of hope. It embraces a reasonable ground of forgiveness for the past. Christ has taken our place under the penalty of a broken law, and now God can be just and yet justify every one that believeth in Him.

The sinner whose heart is melted at the love of Jesus and filled with adoring gratitude for what He has done, is also by Divine grace prepared to be admitted to the society of heaven. These are the two elements of a reasonable hope, forgiveness for the past, and fitness for the future.

It would be unreasonable to hope for personal benefit from the redemption of Christ, without a personal acceptance of it, and devotion of heart and life to His service. But if you have the blessed consciousness that you are one with Him as He is one with the Father, you may reasonably hope. "Every one that loveth is born of God." "He that loveth me shall be loved of my Father, and I will love him and manifest myself to him."

2. But, good and sufficient as this reason is, there is need of another; for this could not always be given, even by the true Christian. He is not always able to say, "I have the conscious love of Christ in exercise in my heart." He may say, "There are times when He is to me the chief among ten thousand, and altogether lovely; but sometimes my heart is hard and unfeeling, and darkness and gloom encompass me on every side, what ground of hope then can there be for me?"

This has indeed been the great inquiry of the trembling Christian in all ages; and we have reason to thank God that He has not left it to the uncertainty of any particular frame of feeling at any specified time, for then we should be continually tossed about and perplexed. Various circumstances may produce a state of mental darkness, over some of which we have no direct control, and which we cannot remove at will.—Selected.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Jan. 28, 1940.—Matt. 21: 1-16.

THE TRIUMPHAL ENTRY

Golden Text.—Behold, thy King cometh unto thee.—Matt. 21:5.

Introductory.—In our Sunday school quarterlies the title of this lesson is, "Jesus Dramatically Proclaims His Messiahship." For this writeup we have chosen the title by which this event is most commonly known. In the last two lessons we noted the fact that Jesus and His disciples were on their way to Jerusalem, and that He foretold His impending crucifixion and subsequent rising from the dead. This lesson holds Him up before us in His role of the Messiah. It will be noted further that all through this Passion Week, even while on the Cross, His Messiahship is very evident. The lesson before us contains two notable events: (1) the triumphal entry into Jerusalem; (2) the cleansing of the Temple.

1. The Triumphal Entry (1-11).—Jesus and His disciples finally arrived at the gates of Jerusalem. At Bethphage, near the Mount of Olives, about two miles out from Jerusalem, began what is known in history as His triumphal entry into Jerusalem. At His advice the disciples brought for Him a young colt, upon which He sat as they continued their journey. The multitudes began to gather. It was clear to them that this was a fulfillment of prophecy, and they were now fully convinced that the long-looked-for Messianic Kingdom was at hand. Those who went before, and also those who followed, set up a shout, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

Onward the procession swept. "When he was come into Jerusalem, all the city was moved, saying, Who is this?" The multitude was ready with the answer: "This is Jesus the prophet of Nazareth of Galilee." The chief men among the Jews were taken by surprise. For the time being they could do nothing but grumble. From other references, however, they did not let up in their underhanded and underground conspiracies against Jesus our Lord. Of this we shall speak later.

2. Cleansing of the Temple (12-14).—Once in the city, Jesus continued to exercise His divine power and authority. "And Jesus went into the temple of God, and cast out all them that had sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, 'It is written, My house shall be called the house

of prayer, but ye have made it a den of thieves.'" He was in complete control here, as He had also been in the triumphal entry into the city. We read further: "The blind and the lame came to him in the temple; and he healed them."

Further Comments.—First, let us notice the reactions from the Jewish leaders: "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased, and said unto him, Hearest thou what these say?" But Jesus had an answer ready for them: "Have ye never read, Out of the mouths of babes and sucklings hast thou perfected praise?" It was nothing to them that He manifested the power of the Most High in the miracles that He performed, or what was found in the prophecies of which they professed to be the champion defenders and promulgators. Foremost in importance, in their estimation, was the necessity of getting rid of this Galilean whose God-given powers they refused to recognize. There is nothing so blind as prejudice. Both in power and in prophecy Jesus here demonstrated His Messiahship, but they would have none of it. It was out of

this blind and willful prejudice that the tragedy of the Cross was enacted.

Some have tried to make it appear that in the cleansing of the Temple Jesus sanctioned the use of violence in carrying out His purposes, and that, in at least this one instance, He was not nonresistant. This argument, like the arguments of the chief priests and scribes, is without foundation. It is clear, both in the triumphal entry into Jerusalem and in the cleansing of the Temple, that Jesus was exercising the power of God and not of a mere man. Suppose that we explain this action from the standpoint of mere man. Against Him was all the human authority that at this time governed the Temple. Jesus being lone-handed, as a mere man in a fighting mood how long would He have lasted with all these odds against Him? In saying that in this case He was not nonresistant, we not only do Him an injustice in holding Him up in the light of His personal life being inconsistent with His teaching as the Prince of Peace, but we also do violence to Scripture. It is very evident that the power that He here exercised was the power of God, not the power of mere man.

The whole scene is inspiring, in that we have here a foretaste of what we will experience when, in common with all the blood-bought sons and daughters of God, we will have part in the glorious ascension and triumphal entry into the eternal courts above.—K.

BIBLE MEETING TOPIC

MEANS OF GRACE.—Hcb. 4:11-16;

II Pet. 1:1-11

Topic for January 28

MOTTO

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

OUTLINE STUDY

I. Means of Grace Available to Guilty and Faulty Men.

1. The word of grace.—Acts 20:32; Jas. 1:18-21.
2. The Spirit of grace.—Eph. 1:13, 14; Rom. 8:1-9.
3. The redeeming grace through Christ.—II Cor. 8:9; Gal. 3:13.
4. Providential longsuffering.—II Pet. 3:7-9.
5. Providential chastening.—I Pet. 5:10.
6. The Gospel ministry.—Eph. 4:11-16.
7. The Christian Church.—Acts 2:41-47.
8. The privilege of prayer.—Jude 20-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grace."
2. How to Obtain God's Favor.
 - a. "Not of yourselves, it is the gift of God" (Eph. 2:8, 9).
 - b. Through Jesus Christ our Saviour (Tit. 3:4-7).
 - c. By believing on His name (Jno. 1:12, 13).

d. Surrendering all to Him (Lk. 14:26, 27, 33).

e. Taking His way of blessing.

—Reading and doing His Word (Jas. 1:19-25).

—Keeping His commands (Jno. 14:15, 23, 24).

—Working in His Church.—(Matt. 28:19, 20).

—Seeking Him by prayer.—(I Thes. 5:17, 18).

For Seniors.

1. The Meaning of Grace.
2. The Throne of Grace.
3. Working in Harmony with God's Grace.

PERSONAL THOUGHT

God bestows His grace upon us all. But to obtain its fullness we must respond to the same and appropriate it by meeting the conditions and opportunities afforded.

SEED THOUGHTS

Oh wondrously sweet is the story,
That Jesus came down from above,
To make an atonement for sinners,
And bless this poor world with His love.

Oh wondrously sweet is His mercy,
And wondrously free is His grace,
And wondrously rich His compassion,
For did He not die in our place?

Oh beautiful story of Jesus,
The sweetest that ever was told,
The holiest, purest, and most precious,
That God could to mortals unfold!

—E. A. Hoffman.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JANUARY 18, 1940

Field Notes

From Kitchener, Ont., we get the following: "Student enrollment stands at 120 to date. Others are coming. Expect big night classes, beginning this week."

The revival meeting at Mill Run near Altoona, Pa., closed on Sunday evening, Jan. 7, with a crowded house. We praise the Lord for 14 public confessions.
J. M. N.

A brother writes us from Goshen, Ind.: "Our Bible term enrollment has now reached 103. We appreciate the opportunity which this brings, and also the responsibility. Pray for us."

The Johnstown Bible School will devote Feb. 10-14 to special work for Sunday school workers. The Christian Life Conference will be held Feb. 11, 1940. Further announcements later.
S. G. S.

Week-end appointments (over Sunday, Jan. 14) were made for Bro. Wilbert Nafziger, former relief worker in Spain, at the following churches in east central Ohio: Canton, Bethel, Walnut Creek, Kidron.

Change of Address.—Bro. Paul Erb, from Goshen to Hesston. This change will take place immediately after the first semester; he serving Goshen College during the first semester and Hesston College and Bible School during the second semester of the present year.

Bro. M. J. Brunk of Harrisonburg, Va., is the author of a 29-page booklet on "Brief Studies in Prophecy," just off the press. Copies may be had by sending to the Mennonite Publishing House, or to the author. Price: per dozen, 20c; per hundred, one dollar.

Bro. Eli A. Bontrager of St. Johns, Mich., preached for the congregation at Scottdale last Sunday morning and evening. Bro. B. is on an extended trip among our eastern congregations, slowly wending his way homeward. His visit here was very welcome.

Bro. Simon Gingerich of Wayland, Iowa, President of the Mennonite Publication Board, favored the House with an appreciated visit on Friday of last week. He was one of the brethren who had visited Washington, D. C., as noted elsewhere in this issue, and was on his return home.

At a recent meeting of the Executive Committee and bishops of the Southwestern Pa., Conference it was decided to hold the annual ministerial meeting for the district on Friday evening and Saturday, March 1 and 2. The place of meeting and other particulars are to be announced later.

Among the forty or more ministers who attended one or more days during the first two weeks of the Johnstown Bible School, there were representatives of eight different conferences. In the regular classes, ministers' department, and evening classes, the total has reached a figure far beyond the hundred-mark.

Christian Workers' Conference.—We are in receipt of an interesting folder announcing a Ministers' Study Week (this week) at the Special Bible term at the Canton, Ohio, Mission; the coming week-end (Jan. 19 and 20) being devoted to a Christian Workers' conference, to which all interested ones are invited. Judging from the program in our possession, it will be a profitable meeting.

Bro. H. S. Bender, who was one of a group of brethren who spent a part of Wednesday, Jan. 10, with officials in Washington, D. C., in the interests of our boys who can not conscientiously have any part in military service, sends us the following: "Satisfactory conference with President Roosevelt and Attorney General Murphy by representatives of three historic peace churches. Full report later." We praise the Lord. Let us continue our prayers in behalf of peace.

Following are among the 1940 visitors in the Publishing House, to date: Simon Gingerich, Wayland, Iowa; Earl D. Brunk, Riverdale, Md.; Mrs. E. H. Brunk, Denbigh, Va.; Gertrude Hall, Beltsville, Md.; Jack Brunk, Baltimore, Md.; David M. Zook, Columbiana, Ohio; Eli A. Bontrager, St. Johns, Mich.; J. A. Rodgers, East Palestine, Ohio; Jesse J. Short and wife, Walter Stuckey and wife, Vieanna Zaerr, Archbold, Ohio. Many other visitors glad-

dened the homes of friends in Scottdale, or joined in worship at the church.

Correspondence

Millersburg, Ohio

I will write a few lines to express our thanks to our many unknown friends for their kindness to our dear mother, Mrs. Ezra M. Miller, for the loving assistance, gifts, letters, and cards. We want to especially thank the many friends from Pennsylvania for their many gifts. We also wish to thank the many friends for their visits, cards and letters during my two weeks at the hospital for an appendicitis operation. So we will again express our sincere thanks to all. We wish you all God's richest blessing.

A Sister in Christ,
Dec. 29, 1939. Laona F. Miller.

Canton, Kans.

Dear Herald Readers, Greetings:—We are leaving behind a year of joys, sorrows, defeats, and victories and are entering a New Year that holds in store for us many things of which we do not know, but are assured that His grace is sufficient.

We have enjoyed many blessings in the past three months. Brother Jesse Kauffman held a series of meetings at the Battle Hill Schoolhouse, beginning Oct. 9 and lasting until the 16th. There were eight converts, only two from the Battle Hill community. Others were from our church families, a young couple and 2 boys and 2 girls. One of the boys belongs to a church in town, a neighbor of one of our congregation families.

Bro. Daniel Lapp held revival meetings at Spring Valley beginning Dec. 1 and ending Dec. 10. There were two converts, and besides those who openly reconsecrated themselves during the meetings at church and at Battle Hill, many more of us promised the Lord by His grace we would follow more closely.

At present we are having snow and cold weather. There is much flu, too, but we hope it will soon abate.

A number of our young people are attending special Bible term at Hesston.

May each of you have a blessed year with Christ as Saviour and Friend.

A Sister in Christ,
Jan. 3, 1940. Mrs. Paul Bitikofer.

Tofield, Alberta

Greetings in Jesus' dear Name:—Our (annual) winter Bible school was held here from Nov. 27 to Dec. 15 with Bros. C. J. Ramer, M. D. Stutzman and Ezra Stauffer as instructors. In the interest and attention shown there was manifest a desire to carry out our school motto, "That we may glorify God." The weather was fine and the average attendance (104) was the highest we

have ever had here. We are pleased to have so many young people interested in studying the Word. A program was rendered at the close of the school.

Our Sunday school was reorganized Dec. 24 as follows: Supts., Wm. Boettger, Boyd Stauffer; Chors., Paul Voegtlin, Mattie Roth; Secy., Joe Brenne-man; Cor. Verba Stauffer.

On Dec. 28 Bro. Jacob Brenneman and wife left by car for Albany, Oreg., where they will spend the winter.

Bro. M. D. Stutzman assisted in the winter Bible school at Fairview, Oreg., returning Nov. 25.

We feel thankful for the many blessings we have enjoyed during the past year.

Jan. 4, 1940. Verba Stauffer.

High River, Alberta

Dear Readers, Greetings:—Brother Elmer G. Martin conducted our summer meetings, which were very uplifting. There were three reconsecrations and one confession. Summer Bible school was held from July 24 to Aug. 4. Enrollment, 55; average attendance, 52.6. There were 24 children from non-Mennonite homes.

Communion was observed in October with very good attendance. It is wonderful to be able to enjoy all the good things God so richly provides for His people. "Bless the Lord, O my soul, and forget not all his benefits."

Not only should we praise the Lord for spiritual blessings, but also for temporal blessings. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Dec. 17 Sunday school reorganized. Supts., H. O. Stauffer, U. B. Gingerich; Sec.-Treas., Glenn Hershberger; Chor., Pearl Hershberger; Libr., Erma Guengerich; Cor., Viola Boettger. Cor.

Hubbard, Oreg.

(Zion congregation)

Greetings:—Again we are on the threshold of another year. May we enter it as becometh His true followers.

This year our congregation rendered its program of song at Christmas time. The first program was rendered on Tuesday preceding Christmas in the Silverton hills about twenty-five miles from home, and on Saturday preceding Christmas at the Multnomah Poor Farm. On Christmas night it was rendered to a crowded house at the home church.

On Sunday, Dec. 24, our Sunday school was reorganized as follows: Supts., Harold Fisher, Paul Conrad; Chors., Arthur Lais, Dorothy Yoder.

On Sunday evening, Dec. 31, C. G. Yoder was re-elected as general leader for our young people's meetings.

We are now in the midst of our winter Bible school, with Bros. Paul N. Roth and Nick Birkey as instructors, with Bro. S. G. Hostetler as music instructor.

We are looking forward to our evangelistic meetings to be held in the near future. In His name,

Jan. 4, 1940. Loney Yoder.

South English, Iowa

Dear Herald Readers, Greetings:—As we look back over the past year which has just come to a close, we have great reasons to thank God, for His many blessings.

On Dec. 17 we elected our S. S. Supts. for the coming year: Oren Blosser, Supt., and Vernon Weaver, Asst. On Dec. 31, we reorganized our Sunday school, rearranging the S. S. classes, and electing teachers, and also our S. S. Chor. (Gladys Reade) and Melvin Weaver as our Sec.-treas.

Christmas morning we had preaching, Bro. P. J. Blosser bringing us the Christmas message, "His name shall be called Wonderful." On Christmas evening the East Union chorus gave us a musical program. On the evening of Dec. 27 the Goshen College Gospel team gave us a program. We enjoyed both programs very much.

New Year's day we had an all-day singing at the church; this being our sixth year of spending New Year's day in this way. On New Year's evening the West Union Chorus favored us with a musical program, which was enjoyed by all.

Sister Leda Grove, who has been working in Peoria, Ill., and helping in the mission there, was at home for a week's vacation at Christmas, visiting her home folks; also Sister Mary Weaver who is working at the mission in Hutchinson, Kans., and her sister Esther, who is attending school at Hesston College, were home visiting their parents, Bro. and Sister A. H. Weaver.

Those from a distance visiting in some of the homes of our congregation during Christmas time, were David Bontrager of Hutchinson, Kans., Le Roy Schrock of Hesston, Kans., Richard Culp of Goshen, Ind. May and Mary Schrock of Clarksville, Mich., stopped here on their way to Hesston, to attend the short Bible term. Mrs. John Powell's father, Bro. Noah Kaufman, and her two sisters and brothers from Manson, Ia., were here visiting her over Christmas.

Amos Blosser is leaving Thursday evening for Hesston College, where he will attend the short Bible term.

Our sewing circle meets Thursday, all day, in the home of Sister Amos Weaver.

We have been having real nice winter weather, although the past week has been very cold. It has been very dry all fall. The day after Christmas, we were favored with a few inches of snow which will give us some much needed moisture.

The general health among our members here has been pretty good this winter, with the exception of colds.

We ask an interest in your prayers, that we might be of real service in the Lord's work, here at this place.

Jan. 4, 1940. Abbie Blosser.

Manson, Iowa

Dear Herald Readers, Greetings:—"O give thanks unto the Lord, for his mercy endureth forever."

We have again been permitted to enter into a new year and God's mercy has been extended to us.

On Dec. 10, Bro. Simon Gingerich was here to hold our communion services; also four young souls were baptized preceding the communion. On Sunday, Dec. 24, another young man was baptized and received into Church fellowship. May God bless these young souls to His honor and glory.

We have just recently reorganized our Sunday school and young people's meeting. The new officers take up their duties the beginning of the new year. The officers elected are as follows: Supts., L. T. Egli, Edward Birkey; Prim. Supt., Aaron Bachman; Sec.-treas., Helen Egli, Pearl Birkey; Libr., Leanna Swartzendruber; S. S. Chors., E. E. Swartzendruber; Y. P. M. Supts., Wayne Zook, John D. Zehr; Sec.-treas., Ruth Egli; Com. members, John Weideman, Edith Egli; Chor., John O. Egli; Church Chor., Glen Swartzendruber; Cor., Ellen Egli. Pray for the work at Manson.

Jan. 4, 1940.

Cor.

Palmyra, Mo.

(Pea Ridge congregation)

Greeting in Jesus' Name:—"O give thanks unto the Lord, for he is good; for his mercy endureth forever." How wonderfully He has blessed us the past year with so many blessings.

As we start out on a new year may we by God's help continue to live a more consecrated Christian life for Him and His service.

We reorganized our Sunday school last Sunday with the following officers in charge: Supts., David Hathaway, Ira Buckwalter; Chor., Oney Hathaway; Secy., Leslie Hathaway; Treas., Leona Hathaway; Cor., Nellie Hathaway. May we by God's help strive to perform our duty in a way pleasing to Him.

We are sorry that our aged Sister, Lillian Fenton, has been absent from church for awhile on account of falling and splintering a bone in her limb. She is improving some, and we ask an interest in your prayers, if not asked against the Lord's will, that she may be restored to usual health again. Her daughter is caring for her at present.

Bro. and Sister C. M. Fenton, Helen, Mary and Walter of Newton, Kans., were here on a visit and attended Sunday school with us. We enjoyed having them with us and welcome them back again.

(Continued on page 893)

Miscellaneous

I FEEL LIKE TRAVELING ON

My heavenly home is bright and fair,
I feel like traveling on;
Nor pain nor death can enter there,
I feel like traveling on.

Chor: Yes, I feel like traveling on,
I feel like traveling on;
My heavenly home is bright and fair,
I feel like traveling on.

Its glittering towers the sun outshine,
I feel like traveling on;
That heavenly mansion shall be mine,
I feel like traveling on.—Chor.

Let others seek a home below,
I feel like traveling on;
Which flames devour, or waves overflow,
I feel like traveling on.—Chor.

The Lord has been so good to me,
I feel like traveling on;
Until that blessed home I see,
I feel like traveling on.—Chor.

—Sel. by Rachel Mumaw.

AN APPEAL

By Mildred Risdon Smith

For the Gospel Herald.

Because of a fretful baby, I was forced to retire from a recent church service to the cloak room. From a chair in the outer room, I heard the following conversation spoken in the washroom near the mirror. I was not eavesdropping, for the baby had announced our presence.

"How does my hair look now?"

"It looks terribly nice—really it does! Your lips are too red though."

"Oh, don't mind that. I'm just getting real healthy."

"I never did like the way this dress hangs."

"Let's go now."

When the girls appeared on their way into the church service, they looked exactly as I had anticipated except for one thing. The coverings which they wore over their tightly curled coiffeurs, seemed very incongruous.

Only a few steps from the place of this conversation, people were gathered in worship, and we believe that God (according to His promise) was in the midst. Does it seem possible that professed believers could engage in so worldly a conversation so near to the holy presence of the Lord? (Even forgetting for the moment that God is near us at all times and knows the very thoughts of our hearts!)

If these two girls represented an unusual case, perhaps this article would not be justified. However, having had the privilege of worshipping in many of our congregations over a wide area, I know that this failure to respect the presence of God in a place of worship is only too prevalent. Perhaps it is not a situation to cause great surprises,

when we consider that even so near the Holy Presence, the devil is certain to be exerting his power as well.

From a mid-western congregation comes the verified story of a man who, during a sermon, turned to the man next to him with the query, "What kind of a floor do you have in your hog barn?"

Not over a month ago, during a very inspirational service, a girl directly in front of me turned to a person next to her with, "How do you like my new suspenders?"

Bring it closer home. About what were you thinking during the services of the past Sunday? Did you speak to any one during church? Did it concern a business deal, the price of dairy products, a new recipe, where you were going for dinner, a date last night, or someone's new dress? This is truly sacrilege when considered from the proper angle, and yet I know that these subjects of conversation during a service, are only too common.

Will each of you who read this pray for greater reverence in our Mennonite churches throughout America, and for a deeper spirit of holiness in every place of worship over the world where people meet in His Name? Let us consider ourselves lest we also be tempted, and pray likewise for a greater purity of thought before Him at all times, particularly in a worship service. Finally, may we not be discouraged if we have failed, but plead forgiveness, and continue striving, with His help, to serve Him better.

Hesston, Kans.

LUSTFUL LEANINGS

By M. G. Gehman

For the Gospel Herald.

"And such like" (Gal. 5:21).

Carnal tendencies abide in the human being. The flesh has its lustful leanings. After naming seventeen "works of the flesh" the apostle winds up "and such like."

Did you read the editorial on the front page of the Dec. 14 issue of the Gospel Herald concerning the "ordinary picture shows" and the "milder beverages"? It is such "little foxes that spoil the vines" and the "fruit of the Spirit" withers before maturity.

We quote from the editorial referred to: "The best and safest attitude toward both these evils is that of total abstinence. Another thought to be kept in mind is that as milder beverages have proved themselves educators that lead to the worst forms of intemperance, so the movies advocated and patronized (by respectable people) for 'educational purposes' are proving themselves educators that lead to the worst form of the moving picture curse. In this, as well as in all other innocent appearing stillers of conscience that

lead to the grosser evils, the best and safest and wisest course to pursue is that of total abstinence."

Living as we do in a nation that is again playing with alcoholic fire, the testimony of every Christian should be such that it gives no approval to any of these soul and home destroying evils. There is no justifiable reason for the existence of the "soft drink" business. These so-called "milder beverages" are paving the way that leads to the use of stronger drink, which flows freely from 580 outlets in Pennsylvania alone. It seems alarmingly shocking that professed Christians in general take so readily to these "soft drinks" which so often ends in a hard heart. Children should early be taught the importance of letting alone all these habit-forming evils. The "soft drink" habit, the nicotine habit in its varied ways is offensively prevalent in some sections. As Christians let us remember that "They that are Christ's have crucified the flesh with the affections and lusts." Such lustful leanings can be kept "under" by the Grace of God.

If you as a parent, would be forewarned as to where the "ordinary moving picture show" might land your son or daughter, read the book, "Our Movie Made Children."

It behooves every Christian worker, whether Sunday-school teacher, chorister, Y. P. M. worker, or any other Christian to "Cleanse . . . (himself or herself) from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Whatever thing we engage in, or indulge in that does not make for holiness and purity of life in mind and body must be classed as "filthiness." The glaring lies of the tobacco companies in picture form, the shameful, seminude peddler of the "soft drink" bottle, the semireligious theater billboard—these, and many other "such like" things are things that the youth of today have to meet up with. Our boys and girls must be saved from these satanic allurements. Who is to keep them from the evil? The parent, in the first place. Later on a fearful responsibility rests on the S. S. teacher and Christian worker in general.

Whatever acquired appetite a Christian worker has, such as for "the milder beverage," an occasional "beer," the "social wine glass," the nicotine habit in any of its many forms, the "just a swallow to keep out the cold" habit,—whether he be a teacher of the Word or singer of Gospel hymns—it behooves him to crucify the flesh, because such lustful leanings going on unchecked will be a stumbling block to the "babes in Christ" and the good of such a worker will be evil spoken of. Sin is a relative thing. Let us pray for one another that we all be found going "on unto perfection."

Denver, Pa.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

VII. God's Plan

It is always a comfort to feel that our life plan is in the hand of our heavenly Father. His plan may be very different from ours, and for this reason we are apt to fret and perhaps worry on account of our meager understanding of the real meaning of God's dealings with us.

Many do not feel the real happiness and contentment that is the privilege of every true child of God. Perhaps the real reason for this restlessness and trouble lies in simple lack of faith. The soul that is in God's hand, willing to follow His guidance, has no right to fret or worry.

God's plan for us may be very different from what we in our shortsighted ignorance have planned, yet as we know our Father we must know that He knows better than we the training and toil that we need to mold our lives into the pattern His wisdom has laid out for us.

It is so easy to fret and try to work out our own petty plans, yet who has not looked back at some disappointment or frustrated plan of ours and thanked a loving Father that His kindness and wisdom led us contrary to the path we were so sure was just right.

As we progress along the pathway of our lives we can see many places where we have been saved from serious mistakes and sorrows by an all wise Guidance not our own. Such experiences should help us to seek God's guidance more and more definitely as the days go by. We need to become willing to follow God's leading in all the events of our lives. This calls for a real surrender; not only occasionally, but every day and always.

This assurance should bring into our daily experience a comfort and rest that will tide us over the hard places with a smile.

May we today and now place our hand into the Father's and accept and claim His help and guidance for the coming days.

Things look dark, and we can not see the way; but He can, He is on the throne, and in all the tumult and unrest we can look up and go on. We need to see only one step at a time, and as we take that step we can be looking and trusting for the help and guidance that we need for the next step.

It is so with the restless war-torn world. We can not understand and we can not see a way out; but He does understand and He can help, and He knows the way.

Let us trust Him and go on.

Scottdale, Pa.

OTHERS MAY, YOU CANNOT

If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them or in having luxuries, but it is likely God will keep you poor, because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade.

God will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. God will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed

with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—Sel., by Minerva Kauffman.

A PRAYER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, we thank Thee that Thou art all and for all, over all and in all. Let everything that hath breath praise Thee, for Thou art our Creator. Thou art the morning Star of our redemption in Christ Jesus, the noon day Star of our glory and splendor in the high tide of our resurrected life in Him, the evening Star that sets in the West; declaring that the day is done and that the morning of joy has begun in shedding its lustre and brilliancy upon the immortality of our soul that endures as long as a blessed and never ending eternity endures. Who is not grateful for a God like our heavenly Father that keeps him in an everlasting remembrance, whose mercy endureth forever?

Lord, keep us looking and listening before our prejudices strike us in a head-on collision; maintain us, Lord, that we do not go down in the test, trial, and cross bearings of this life and be without a testimony for the Lord.

We have struck the high keynote of life and living in Christ Jesus when we live every day, a sanctified, a purified, and a crucified life in Jesus Christ our Saviour and by dying daily to the lustfulness and sinfulness of the flesh, of worldliness and the vanity and pride of life and by dying to everything that maketh a lie, then when our change comes, it will be glory, glory, glory to take our flight through space, in the mercy of God to our eternal life and home in Glory with Jesus forever.

Heavenly Father, we are thankful that in the light of Thy truth, in the glory of Thy power, and in the excellency of Thy fullness, in the love of God through Jesus Christ our Saviour and in our industry and perseverance in so great a salvation we shall be going forward, onward and upward in our journey of life to our eternal resting place, to our life and home in Glory with Jesus forever.

Lancaster, Pa.

COMMENTS ON THE RECENT HOLIDAYS

It is remarkable how Satan takes something that is elevating, tends to holy thoughts and a better life, and makes it the occasion for revelry, gluttony, and even drunkenness. Think of the way Christmas was spent in the best and the worst places within a radius of ten miles from your home. Some

were gathered in their places of worship at an early hour bringing praise to God for sending His own beloved Son into the world in order that we might be redeemed from sin, some gathered later for the same purpose, while others had their services in the afternoon and evening. Others had their worship in the homes, read their Bibles and other good books. Satan has taken that day and made it a day of giving gifts, feasting, drinking, and on down the line to the grossest sins of our day. He cared little what the line of action was, just so that it kept sacred thoughts away and kept people from worshipping the true God, or bringing reverence to the Christ-child. Some of the things mentioned as being used by Satan are not wrong in themselves. We should give gifts, but to whom? Feasting, with fasting for the glory of God is well enough, but when these hinder the worship of God they are wrong. How did we spend Christmas?—J. S. Hartzler.

MISSIONS

(Continued from page 885)

on the firing line with God's message against sin and of love for the sinner.

I do not wish to take up too much space but I wish to mention yet our appreciation of having with us on New Year's eve for the service which continued until the old year had gone out and the new year had come in, Bro. Kore Zook of the Ashley, Mich., congregation. With him were others from the same congregation who rendered service in song. Their presence was much enjoyed.

We ask your continued interest through the year which we have just started. And we pray God's blessings upon all of His own.

Yours sincerely for the Lord's cause,
The workers,

Jan. 11, 1940. Per Frank B. Raber.

Kansas City, Kans.

(Mennonite Children's Home)

To the Missouri-Kansas and Iowa-Nebraska conference districts, and all other fellow laborers in the Lord's work.

Greetings in the Name of Him who said, "Suffer the little children and forbid them not to come unto me."

Our hearts are made to rejoice when we consider the promises of God, and His faithfulness in providing for those who would otherwise be neglected.

From the very beginning of welfare work in Kansas City, God has been leading, and supplying every need as the occasion demanded.

In selecting a suitable location, in providing funds for the purchase of the original building, for the remodelling of the same, and later the enlarging of it, and making such improvements as the installation of an electric refrigerator, the babies' porch and playground, improvements in the heating plant, and all along the way God's blessing has

been on the work in directing and providing the needed funds.

Hundreds of neglected children have been received into the Home, and have received not only material benefits, but have received lasting spiritual blessings. Of the present group of 47 children, 17 have accepted Christ, and are members of the Mennonite Church, and several have led their mothers to Christ.

In view of evident approval and guidance of God in this work, we feel encouraged to present for your united efforts in prayer an urgent need that is facing us at this time. The State Board of Health demands that we fulfill the requirements of the Kansas State Legislature in supplying an isolation ward for a public institution of this kind.

This is not a request for funds, but an appeal from the Local Board of the Mennonite Children's home for a united exercising of our faith in God to work out to His pleasure, the solution of this problem.

We would suggest that January 7-14 be observed as a special week of prayer in your congregations for this need.

May our mutual faith be strengthened, and may God's work continue in supplying the needs of these children to the praise of His glory.

A. Lloyd Swartzendruber, Secy.
Jan. 8, 1940.

WEEKLY NEWS LETTER FROM ARGENTINA, S. A.

By J. W. Shank
(Dec. 19, 1939)

For he hath said, I will never leave thee nor forsake thee.—Heb. 13:5.

There was no boat last week which was partly responsible for no letter being written. Another reason will appear in what I shall relate in this letter.

The matter of most concern to me was the condition of my beloved companion. She has been in the British Hospital since Oct. 23. I had been coming in to the city several times a week to keep a good check-up on her condition. On Monday, Dec. 11 I arrived and went at once to the hospital. At the office they told me my wife was not so well. In the hallway I met one of the doctors. He stopped me and told me that she had had a sort of stroke the night before and that she had been unconscious. When I saw her I realized at once that her condition was quite serious. She was not herself at all. She could scarcely speak and she was wild-eyed and nervous. However, when I spoke to her, she knew me. She said she was not feeling very well and that she could not understand why it should be, since she had been feeling so well for some time before. I soon found that she was not aware of having had a stroke.

Fortunately her condition improved rapidly from day to day. Within several days she could again use her left hand,

which at first was almost completely paralyzed. She became brighter and was quite herself, having lost the unnatural expression in her face. Today, eight days later, she continues very well, though her case is still uncertain. The doctors have taken great pains to diagnose her case but they have had great difficulty to decide just what is the real difficulty. They have talked of an operation but have decided that it would not be possible to operate for some time. We leave the matter in the hands of our kind Father hoping and praying that if it is His will she may be spared to the work she came to do in this land.*

Because of certain defects in the motor of the Bible Coach the plans for the coach and tent had to be changed. Meetings were continued in Carlos Casares for a much longer period than had been planned. The meetings were very good. A fine attendance and interest was kept up until the end. Now the tent has been taken down and will not be put up in the next town until after the Christmas holidays.

Bro. Hershey has returned from his trip to the hills (Cosquin) where further plans were studied to begin the building of the chapel and pastor's home. Last Sunday he was in Carlos Casares for communion and baptismal services.

Sister Gamber also came to Buenos Aires on account of the serious sickness of my wife.

The order of the day in all of the stations is the preparation of some special songs and Christmas pieces in order to celebrate fittingly the birthday of our Saviour.

This is the time of the year when we close up our reports for the year and get plans under way for our annual business meeting and annual conference.

We are waiting for news with reference to the coming of the newly appointed missionaries. We hope the way will soon open for them to sail.

*Since the above was written, Sister Shank has answered the heavenly call and gone to her long home. May the comforting grace of God abide with loved ones left behind.—Ed.

NEARING YOKOHAMA, JAPAN

(Dec. 18, 1939)

Dear Christian Friends:—Two weeks ago today we sailed from Seattle, and now we are almost across the Pacific. We experienced a very rough and stormy voyage, but we praise God for His protection, and we have the confidence that He is our Pilot. There are about 30 missionaries on board, including six children. They are going to various fields of labor in Japan, China, Burma, and India. We are the only ones going to Africa. Our fellowship together has been very helpful. We are privileged to have a period each morn-

ing for praise and prayer. Each Sunday there have been services in the morning and song service in the evening.

We are due at Yokohama tomorrow morning; one day later than schedule because of the rough voyage. We are expecting to spend a pleasant Christmas in Kobe, Japan, at the Emmaus House, which is a Christian rest home. We will then sail for our field of labor on Dec. 28 on the S. S. "Hawaii Maru," arriving at Mombasa Jan. 23, D. V.

We want to thank our many Christian friends for their letters and tokens of love to us as we started on our journey. May the Lord richly bless you. Our hearts have been encouraged by the assurance of your prayerful interest. As we turn our faces toward Africa we look ahead with great joy to that service to which our Lord has called us.

Yours in His service,
Merle and Sara Eshleman.

CORRESPONDENCE

(Continued from page 889)

We as a little congregation here ask an interest in your prayers for the work at this place.

Sincerely,
Jan. 5, 1940. Nellie Hathaway.

Hammett, Idaho

Greetings of love in Jesus' Name:—On Dec. 4, 1939, our bishops, Bros. N. A. Lind and N. E. Birkey of Albany, Oreg., came into our midst. Bro. Birkey gave us a message that evening. On Tuesday evening we had our counsel meeting. Wednesday evening one soul was taken into the church by water baptism. We also had communion followed by feet washing services. The vote of the congregation was taken for a minister, Bro. Paul Miller being chosen to fill the vacancy left by the passing away of Bro. Hooley. The ordination took place on the evening of Dec. 7.

Reorganization of our Sunday school and church took place in the forenoon of Jan. 1, at the Paul Miller home. Results are as follows: Supts., Dave Shenk; Ervin Hooley; Sec.-Treas., Joy Barber; Chors., Almeta Hilty and Barbara Miller; Church Sec.-Treas., Menno Snyder; Extension Worker, Menno Snyder; Pub. House Rep., Ralph Miller; Cor., Lovina Miller.

We are looking forward to meetings in charge of Bro. E. M. Yost of Greensburg, Kans. Pray for these meetings, that souls may turn to the Lord before it is too late. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

In His service,
Jan. 5, 1940. Lovina Miller.

Dagmar, Mont.

Dear Herald Readers, Greeting:—It has been quite a while since you have heard from our congregation. We did not have Bible school this past year,

and we also did not have communion this last fall. But we have many things for which to be thankful.

On Dec. 17 our Sunday school was reorganized as follows: Supts., Emmitt Harshberger, Mark Harshberger; Secy.-Treas., Sister Young; Chors., Virgie Gunther, Menno Harshberger; Mission Board, Emmitt Harshberger; Cor., Virgie Gunther.

We crave an interest in your prayers for the work at Coalridge.

Jan. 7, 1940.

Cor.

Protection, Kans.

Dear Herald Readers:—A few days before Christmas we had a nice rain. Since we have had one snow after another, thus breaking up with moisture one of the worst autumn and winter droughts known to Kansas, for this we thank God.

Beginning on Thanksgiving day, Bro. Protus Brubaker of Edwards, Mo., began a ten-day series of meetings. The

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RELIEF NOTES

Compiled by O. O. Miller and Abram Warkentin

The Mennonite Central Committee Treasurer submitted to the December 30 meeting of its Executive Committee his financial reports covering the period from August 23, 1938 to December 1, 1939. Mennonite Central Committee Balance Sheet as of December 1 is as follows:

Assets	
Cash	\$ 729.42
Loans Receivable	320.35
Stocks (Corp. Paraguay Purchase) ..	57,500.00
Advanced to European War Sufferers' Fund	842.43
Paraguay Fernheim Debt to Mennonite Central Committee ..	170,377.87
	<u>\$229,770.07</u>

Liabilities	
Loans Payable (account Corporacion Paraguay purchase)	\$ 51,150.00
Funds	7,146.34
Mennonite Central Committee Capital Account	171,473.73
	<u>\$229,770.07</u>

During this period the Treasurer received from co-operating Relief organizations \$2392.67. The net amount received from Paraguay for land purchase by the Mennonite Immigrants \$2419.72. Cash payments from Paraguay to apply on colonists' debts \$4356.00. According to the Mennonite Central Committee plan at time of Paraguay land purchase, the net income from Paraguay is to be used to pay interest on loans made on account of the purchase and to liquidate same. It was felt that this loan could be liquidated over a period of not more than fifteen years. So far the program has developed according to this schedule.

* * *

December 4 correspondence from Relief Commissioner, M. C. Lehman from Ingol-

stadt, Helmsberg, Germany, advised that his program for investigating relief needs in German-controlled territory was working out according to schedule. Benj. Unruh planned to join him the day following for the further trip to Berlin and Poland. Jan. 2 cable from Berlin, Germany received as follows: "Negotiations for relief proceeding. Await definite communications after New Year. Unruh-Lehman." Later, Jan. 4 cables were received from Lehman at Budapest, Hungary informing the Committee that Yankee Clipper letter from Berlin would advise full developments in the Lehman-Unruh investigations to date, and that Lehman was temporarily engaged in work in Budapest. The Committee will await receipt of the letter referred to before going forward with plans for sending the second Commissioner to this area.

* * *

The appointment of Amos Swartzentruber, 17 Pandora Ave., Kitchener, Ont., as Relief Commissioner to the Allied area was confirmed at the Dec. 30 Executive Committee Meeting. Bro. Swartzentruber has arranged to sail for Liverpool, England from New York about Jan. 17 and is due to arrive in London about Jan. 24. Mennonite workers in Spain, Lester Hershey and Ernest Bennett, are arranging to join him there. The first task of this group will be to arrange relief distribution of clothing and monies being forwarded from Canada following which they are to look into relief needs in France and also ascertain for the groups interested, what further needs and opportunities there may be in Spain. Bro. Swartzentruber plans to stay on the field for a period of three to four months.

* * *

Recent correspondence from Paraguay indicated that 1939 harvests were below normal. This fact, with an unfavorable exchange rate and lower cotton prices, helped to prevent the Colony from meeting its full schedule of payments to the Mennonite Central Committee. Bro. Siemens, the committee's agent in Paraguay, gave assurance, however, that barring entirely unforeseen difficulties in the coming year, the full payments could be met then. Most recent letters indicated that rains necessary for the coming crop came early. Because of the discontinuance of relief help from Germany to Colony hospital and school enterprises, the Mennonite Central Committee has decided to do what it can in helping the Colony meet the problems created by this. The Committee's principal concern is that the Colony's hospital and medical facilities be continued and has granted the Colony \$500.00 during the coming year for this purpose. A recent letter from one of the Colony preacher-teachers indicates the thankful feeling on their part for their M. C. C. relationship: "We very much appreciate what the M. C. C. has done and accomplished for us poor refugees during our great need. As the bloody hand of Communism reached for us, the Committee was there to help. This help from God and His children we dare never forget. The terror from Communism is terrible as those will know who have experienced contacts with it as our people did. Dear Brethren, God will fully reward you for what you have done."

Married

Chupp—Sommers.—On Dec. 27, 1939, Bro. John Chupp and Sister Carrie Sommers were united in marriage at the Calvary Mennonite Church of Los Angeles, Calif., Bro. Glenn Whitaker officiating.

Lindberg—Bauman.—Bro. John L. Lindberg of near Farmersville, Pa., and Sister Minnie Bauman of Martindale were united in marriage Dec. 23, 1939, at the home of the officiating bishop, Bro. J. Paul Graybill. May God bless this union.

Kremer—Stauffer.—On Dec. 31, 1939, Bro. Lyle Kremer of Seward, Nebr., and Sister Minerva Stauffer of Los Angeles, Calif., were united in marriage at the Calvary Mennonite Church of Los Angeles, Calif., Bro. Glenn Whitaker officiating.

Musser—Martin.—On Christmas morning, 1939, Bro. Mark G. Musser and Sister Maria Z. Martin, both of Bowmansville, Pa., congregation, were united in marriage at the home of Bro. J. Paul Graybill who officiated. May the blessing of God attend them.

Kennell—Neuhauser.—On Dec. 31, 1939, Bro. Chester W. Kennell and Sister Helen Neuhauser were united in marriage at the home of the groom's parents, Bro. and Sister John Kennell, near Eureka, Ill. Ezra B. Yordy officiated. May God's blessing attend them.

Wingard—Yoder.—Bro. Cletus Wingard and Sister Ramah Yoder, both of near Topeka, Ind., were quietly married at the home of the officiating bishop, Bro. Oscar S. Hostetter, on the evening of Dec. 23, 1939. May the blessings of a kind heavenly Father attend them through life.

Heller—Good.—On New Year's Day, 1940, at the home of the officiating bishop, Bro. J. Paul Graybill, occurred the marriage of Bro. Parke M. Heller of the Hammer Creek, Pa., congregation and Sister Charity E. Good of the Bowmansville, Pa., congregation. May their home be a happy one.

Litwiller—Miller.—On Dec. 3, 1939, at the home of the bride's parents, occurred the marriage of Bro. Glenn Litwiller to Sister Ethel Miller, both members of the Manson Mennonite Church, Bro. Nicholas Stoltzfus of Manson officiating. May God's blessing attend them through life.

Detweiler—Hostetter.—Bro. Kenneth E. Detweiler and Sister Marie Hostetter, both members of the Holly Grove congregation, Westover, Md., were united in marriage in the church Nov. 18, 1939, services conducted by the home ministers. May the Lord's blessings accompany them through life.

Reedy—Grieser.—Bro. Orlin Reedy and Sister Mary Grieser of Peoria, Ill., were united in marriage in the Peoria Mennonite Church on New Year's evening by Bro. C. Warren Long. May the Lord richly bless this union. Bro. and Sister Reedy are both members of the Peoria congregation.

Kropf—Stewart.—On Dec. 31, 1939, Bro. Lloyd Kropf and Sister Ruth Stewart, both of the Harrisburg A. M. Church, near Harrisburg, Ore., were united in marriage at the home of the groom's parents, Bro. and Sister F. D. Kropf, Bishop John P. Yoder officiating. May God's blessing attend them through life.

Eigsti—Heiser.—On Dec. 22, 1939, at the home of the bride's mother, Bro. Clayton Eigsti of the Pleasant Grove congregation and Sister Mabel Heiser of the Pleasant Hill congregation, both of Morton, Ill., were united in marriage, Bro. J. N. Kaufman officiating. May God bless our brother and sister in their new relation.

Miller—Gehrig.—On Dec. 24, 1939, at the Zion Church near Hubbard, Ore., Bro. Benj. Miller, son of Martin Miller of Campo, Colo., and Sister Mabel Gehrig, daughter of Martin C. Gehrig, of Wayland, Iowa, were united in marriage by Paul N. Roth. We wish them the choice blessings of God as they journey through life.

Gehrig—Kropf.—On Christmas Day at the Zion Church near Hubbard, Ore., Sister Pauline Kropf, daughter of Harvey and Polly Kropf of Hubbard, Ore., and Bro. Emanuel Gehrig, son of Martin C. Gehrig of Wayland, Iowa, were united in matrimony by Bishop C. I. Kropf. May God's richest blessings attend them through life.

Yoder—Wolfer.—On Dec. 24, 1939, Bro. Max Yoder and Sister Iris Wolfer, both of Sheridan, Ore., were united in marriage in the presence of a large audience in the Sheridan Mennonite Church. Bro. G. D. Shenk conducted the devotion and the sermon was preached by Bro. E. J. Berkey. The wedding ceremony was performed by Bro. H. A. Wolfer from Woodburn, Ore. May God abundantly bless this union.

Umble—Buckwalter.—On Saturday afternoon, Dec. 30, 1939, Bro. Willis Umble and Sister Blanche Buckwalter, both of the Millwood-Maple Grove congregation were united in the holy bonds of matrimony at the Maple Grove Church, Bishop John A. Kennel officiating. The marriage sermon was preached by Bro. Amos B. Stoltzfus. We wish them the rich blessing of God.

Hostetter—Umble.—Bro. Donald Hostetter of the Old Road congregation and Sister Verna Umble of the Millwood-Maple Grove congregation were married at the Millwood Church on Saturday, Nov. 11, 1939, by the officiating bishop, Bro. John A. Kennel. The marriage sermon was preached by the bridegroom's grandfather, Bro. Ira L. Hershev. May God's blessing attend them through life.

Fredrick—Jones.—On Jan. 1, 1940, at the Providence Mennonite Church near Yerkes, Pa., Bro. John Mark Fredrick of the Franconia, Pa., congregation and Sister Sarah Elizabeth Jones of the Providence congregation, both workers at the Norristown, Pa., Mennonite Mission, were united in holy matrimony, Bro. Markley H. Clemmer of Norristown officiating. May the blessings of God attend them through life.

Obituary

Alberts.—Mervin Jay, son of Dora and Lester Alberts, was born Aug. 13, 1939; died Nov. 1, 1939, at his home in Berlin after a short illness of peritonitis; aged 2 m. 18 d. He is survived by his parents and 3 brothers—Norman, Dallas, and Cletus. Services were held at the home and at the Martins Creek Mennonite Church with the home ministers, Bros. Calvin Mast and S. W. Sommers in charge.

Little Mervin Jay, so sweet, so dear,
Has had a very short career;
But God saw best to call him home,
No more this pilgrim world to roam.

Rohrer.—Joseph S., son of Amanda (Stauffer) Rohrer and the late Jacob K. Rohrer, was born near Landisville, Pa., Jan. 18, 1889; died Dec. 31, 1939, at his home in Manheim, Pa.; aged 50 y. 11 m. 13 d. He was united in marriage to Emma Lehman in 1911. He is survived by his widow and his mother and 2 sisters (Mabel, wife of Henry W. Bucher, of Lititz, and Mary S. Rohrer of Manheim, Pa.). One son (Jacob Arthur) preceded him in death and 1 sister (Alice Bomberger). He was a member of the Manheim Mennonite Church. Funeral services were held at the Manheim Mennonite Church Jan. 4, 1940. Bishops Henry Lutz, D. Stoner Krady and Pre. Charles Hostetter were in

charge. Text: I Sam. 20:3. Burial at Hernley's Cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Sheaffer.—Mary, widow of Adam D. Sheaffer, died Dec. 10, 1939; aged 79 y. 2 d. She died at the home of her daughter, Mrs. Harvey Sauder. She is survived by 2 sons, 3 daughters, 18 grandchildren, 1 great-grandchild, 2 sisters, and 4 brothers. She was a daughter of John M. and Susanna (Wenger) Musser. Her husband passed away 39 years ago. She was a member of the Ephrata, Pa., Mennonite Church. Funeral services were held Dec. 13, from the home of her daughter and at the Groffdale Mennonite Church by Bros. Amos Horst and Eli Sauder. Burial in the adjoining cemetery.

"Mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

—By a daughter.

Shantz.—Jonathan, son of Amos and Esther (Cressman) Shantz, was born at Manheim, Waterloo Co., Ont., on Oct. 12, 1873; died at the Watrous Hospital Dec. 9, 1939; aged 66 y. 1 m. 27 d. At the age of 23 years he was converted in a series of evangelistic meetings held at the Blenheim Mennonite Church of which church he then became a member. In the spring of 1905 he came to Guernsey, Sask., where he resided till death. He was a faithful member of the Sharon congregation and remained faithful till death. He leaves to mourn his departure 3 brothers (Josiah and Samuel of Manheim, Ont.; Addison of Guernsey), and 3 sisters (Mrs. Urias Snider, Kitchener, Ont.; Mrs. Herbert Shantz, Waterloo, Ont.; Barbara, Los Angeles, Calif.). Magdalena and Elmina of Kitchener, Ont., and 1 brother Jeremiah preceded him in death. Funeral services were held at the Sharon Mennonite Church in charge of Bro. M. H. Schmitt. Mr. Robinson of Watrous assisted at the home and Bishop Janzen assisted at the church. Interment in adjoining cemetery.

Bair.—John E. Bair, son of Daniel and Mary (Leber) Bair, was born in York Co., Pa., Feb. 20, 1886; died Dec. 6, 1939; aged 53 y. 9 m. 14 d. He was taken seriously ill at his home. He died of pneumonia. Surviving are his wife, who, before marriage was Edith Frey, 4 children (Ruth, Martha, Annie, and Daniel at home). One daughter preceded him in death. Surviving also are his stepmother (Mrs. Annie Bair, Hanover, Pa.), 1 brother (Oliver Bair, Hanover), 1 sister (Mrs. Archie Schmuck, York), and 2 stepsisters (Mrs. Roy Coulson and Mrs. Martin Frey both of Hanover). He was a member of the Mennonite Church at Hanover. Funeral services were held Dec. 10, 1939, at the home and Bair's Mennonite Church near Hanover along the York road conducted by Brethren Richard Danner and Harvey Grove. Text: Gen. 5:24.

"Farewell, dear Father, your labors are o'er,
Your willing hands will toil no more;
Peaceful be thy slumber, thy rest be sweet,
Our circle is broken, our home incomplete."

—By the Family.

Rosenberger.—Aaron M. Rosenberger was born in Waterloo Co., Ont., April 26, 1862; died at the Watrous Hospital, Watrous, Sask., Dec. 15, 1939; aged 77 y. 7 m. 19 d. Fifty-three years ago he married Elizabeth Bingeman. To this union were born 2 sons and 7 daughters. Two sons and 5 daughters survive him—Elmer, Botha, Alta; Roy, Edmunds, Wash.; Mrs. H. H. Fuller, Seattle, Wash.; Mrs. E. G. Light, Rapid View, Sask.; Mrs. J. C. McFarland, Drake, Sask.; Mrs. E. K. Bowman, Guernsey, Sask.; and Grace at home. Also surviving are 25 grandchildren, 3 sisters (Mrs. Trussler,

Parry Sound, Ont.; Mrs. Rachel Page, Bronti, Ont.; and Miss Sarah of Bronti, Ont.), and 1 brother (Jesse of Elkton, Mich.). In April, 1905, he and his family moved on a homestead southwest of Guernsey where they resided most of the time. Six years ago he moved to Watrous, Sask. Mrs. Rosenberger predeceased him six years ago. He was a member of the Church of God. Funeral services were held at the Sharon Mennonite Church by M. H. Schmitt and — Ewart of Saskatoon. Interment in adjoining cemetery.

Wagner.—Peter Wagner, eldest son of Joseph and Magdalena (Schertz) Wagner was born March 28, 1861, and died at the home of his daughter and son-in-law, Henry and Matilda Garber, Nov. 27, 1939, at the age of 78 y. 7 m. 29 d. On May 27, 1886, he was united in holy matrimony with Lena Schrock who preceded him in death Aug. 2, 1916. This union was blessed with 3 sons and 3 daughters. He is also preceded in death by father, mother, 1 son (Emanuel who passed away Apr. 26, 1938), 2 sons and twin daughters dying in infancy. He leaves to mourn 1 daughter, 1 son-in-law, 1 daughter-in-law, 4 grandchildren, 3 brothers (Joseph and Christian of Eureka, Ill., and David of Roanoke, Ill.) and a large number of relatives and friends. In youth he accepted Christ as his Saviour and united with the Roanoke Mennonite Church remaining faithful until death, answering the heavenly summons in a few hours following a paralytic stroke. He spent his entire life in the immediate community and gave to all worthy causes. He was of a cheerful personality and will be missed in the home, church, and community. Funeral services were held at the Roanoke Mennonite Church conducted by Bros. John L. Harnish and Ezra B. Yordy.

Holdeman.—Abner, son of Abraham and Mary (Kilmer) Holdeman was born near Wakarusa, Ind., Aug. 13, 1862. He was married to Emma Sophia Dodge Dec. 16, 1885. To this union were born 9 children, 5 boys and 4 girls. He accepted Christ as his personal Saviour in the year 1908 and united with the Mennonite Church and the Holdeman congregation near Wakarusa. He was not satisfied with being only a member in name but he threw his whole life into the work of his Master. He was very active in personal work, and he spent much time in going from home to home and telling of the love of Christ to the lost. He was a Sunday-school teacher for many years, a trustee of the church, and a trustee of the Ft. Wayne Mission. He was often appealed to by the ministers of the church for help and advice in their problems. No task was ever too much for him when it was for his Master. His counsel and advice will be greatly missed. He departed this life after an illness of nearly three months, aged 77 y. 4 m. 7 d. He leaves to mourn his departure, 5 children: Warren, Walter, Florence, and Martha, all of Wakarusa and Nelson of Tempe, Arizona; also 19 grandchildren, 2 great-grandchildren, 2 sisters, and many other relatives and friends. Funeral services were conducted at the home by Warren Shaum and at the Olive Church by S. L. Weldy and D. A. Yoder with burial in the adjoining cemetery.

Spiker.—Amanda Jane Spiker, daughter of John and Mary Smiley, was born near Goshen, Ind., on April 23, 1862. At the age of four she came to the home near Wooster, Ohio, where she lived until the time of her death. She passed away at her home on Sunday evening, Oct. 8, 1939, at the age of 77 years. In her early youth she united with the Oak Grove Mennonite Church near Smithville, Ohio, of which congregation she was a member at the time of her death. On Dec. 12, 1882 she was married to John Spiker, who together with 4 daughters, 4 sons, and 1 sister survives her. This sister (Mrs. Emma Smucker) is the last survivor of a family of 6 daughters. There are also 16 grandchildren who survive her. In her later years she was lovingly cared for by her daughter,

Viola, and family. She will always be remembered for her hospitality to her family and her friends and for her desire for peace which was her cherished hope to pass on to her family. Funeral services were conducted Oct. 11 at the house and at the Oak Grove Mennonite Church in charge of Bro. J. S. Gerig, followed by interment in the adjoining cemetery.

"I cannot say and I will not say that she is dead—

She is just away!

With a cheery smile, and a wave of the hand
She has wandered into an unknown land;

And left us dreaming how very fair

It needs must be, since she lingers there."

Kauffman.—Katie, daughter of Joseph and Mary Egli, was born Jan. 19, 1899, near Minier, Ill. Sept., 1907, she was united in marriage to Noah D. Kauffman. They made their home on a farm near Armington, Ill., until Jan., 1910, when they came to Manson, Iowa. They lived on a farm near Manson for a number of years, later moving near Rockwell City, where she passed away at her home at the age of 50 years. She enjoyed comparatively good health until 3 months ago, when she was afflicted with a severe heart attack. Oct. 28, she suffered a cerebral hemorrhage from which she never recovered; death came on Dec. 3, 1939. She leaves her husband, 5 daughters and 4 sons (Mrs. Wade Jones, Goshen, Ind.; Mrs. John Powell, South English; Mrs. Elmo Piper, Rockwell City; Grace, Goshen, Ind.; Joe, Kalona; Roy, Dan, Rose and Walter at home). She also leaves 6 sisters and 4 brothers (Mrs. Edwin D. Miller, Middlebury, Ind.; Mrs. Dan Miller, Saegertown, Pa.; Mrs. V. R. Fleener, Lowell, Ind.; Dan, Hopedale, Ill.; Mrs. Simon Grieser, Conneaut Lake, Pa.; C. B. Egli, Abner Egli, Joel Egli and Barbara Egli, Manson). At an early age she accepted Christ as her Saviour, uniting with the Mennonite Church. The genuineness of her Christian profession was expressed in her faithfulness to Christ and the Church, and the many acts of kindness which she showed to everyone. Funeral services were held at the Manson Mennonite Church conducted by Nicholas Stoltzfus. Interment in Rose Hill Cemetery.

Lehman.—Henry Clay Lehman was born July 19, 1875, near Middlebury, Ind.; died Dec. 19, 1939, in Salem, Ore., hospital; aged 64 y. 5 m. He leaves the following kinsfolk: his lifetime companion (Mrs. Ada S. Lehman of Molalla), and 5 children (Mrs. Ivan Emmert, Sweet Home, Ore.; Ernest G. Lehman, Milwaukee, Ore.; Harold R. Lehman, Middlebury, Ind.; Elwood H. Lehman, Hillsboro, Ore.; Mrs. Walter McDowell, Goshen, Ind.); a sister (Mrs. Jacob Miller, Middlebury, Ind.), numerous nieces and nephews, 11 grandchildren, besides a host of friends and other relatives. A daughter (Gladys) preceded him to glory. He spent much of his lifetime in Indiana, uniting with the Mennonite Church there. The family came to Oregon after the World War, locating at Hubbard, later moving to St. Paul, Ore., where they lived for a few years. Later they moved to Molalla where he was an active worker in the church until death. He made many warm friends both in and out of the church. He donated the church building being used at present by the Molalla congregation. He was much interested in the work of the church, teaching a Sunday-school class for many years. He pointed out to others the path which the great Master wished all to follow. He tried so constantly to make that road more easy for those coming behind. He was a loving, faithful companion and father, and a priceless friend. Funeral services were held at the Molalla Funeral Home in charge of Bro. Joe H. Yoder and at the Hopewell Mennonite Church in charge of Brethren H. A. Wolfer, E. J. Gingrich, and E. J. Berkey. Text, Prov. 14:13, latter clause. Interment in the Hopewell Cemetery.

King.—Polly Miller was born in Somerset Co., Pa., Sept. 30, 1850; died in Topeka, Ind., Dec. 18, 1939; aged 89 y. 2 m. 18 d. In her girlhood

days she came to Indiana and on Nov. 15, 1870, was married to George Patterson, who was killed in a saw mill accident on June 2, 1893. To this union were born 4 sons and 7 daughters: Mrs. Moses M. Miller, Lagrange, Ind.; John Patterson, Hillsdale, Mich.; Simon G. Patterson, who died Dec. 29, 1899; Mrs. Lewis Sparks, who died March 15, 1915; Mrs. I. W. Gnagy, who died April 9, 1939; Mrs. James Greenawalt, Rome City, Ind.; Mrs. Ernest Greenawalt, Topeka, Ind.; Jacob Patterson, Goshen; Mrs. Wm. W. Wenger, Camden, Mich.; Mrs. A. Nofzinger, Goshen; and Daniel G. Patterson of Chatham, N. J. There are also 34 grandchildren, 38 great-grandchildren, and a number of stepchildren who were very near and dear to her, and many other relatives and friends who mourn her passing. On Jan. 5, 1905, she was married to Seth Nofzinger of Fulton Co., Ohio. He passed away July 28, 1908. She was married to Absalom King of Howard Co., Ind., Jan. 5, 1917, who died about ten years ago. She was converted and united with the Mennonite Church at an early age and remained a faithful member until the time of death. Funeral was held Dec. 20 at Maple Grove Mennonite Church in Topeka, Ind., conducted by Bros. Newton Weber and Edwin J. Yoder. Burial in the Miller Cemetery.

"Beyond the stars at Christmas time

There is a land above

That's ever brightened with the lights

Of happiness and love;

And there, in peace, your dear one waits

Upon the golden shore,

Until the day when those who love

Will meet to part no more."

Moser.—Philip, son of the late Pre. John and Cathrine (Steiner) Moser, died at his home near Kirchnerville, on the homestead farm where he resided all his life, on Dec. 31, 1939; aged 76 y. 11 m. 12 d. On Oct. 22, 1885, he married Cathrine Roggie who survives. They were blessed that they could share their joys and sorrows together for over 54 years, and were blessed with 9 children of whom 8 survive—4 sons and 4 daughters. One son preceded him in death in 1918. Those surviving are John Moser, Castorland; Jac. Moser, Beaver Falls; Joseph and Menno at home; Mrs. Chris (Katie) Yousey, Kirchnerville; Mrs. Chris (Martha) Zehr, Beaver Falls; Mrs. Emanuel (Christiana) Lehman, Castorland; and Veronica, Lowville. Also 32 grandchildren survive. He lived his threescore years and over, and was the last one of that family. He accepted Christ as his Saviour in his youth and lived a consistent Christian life in the Amish Mennonite Church until God saw fit to call him home. He was a worthy example of Gospel simplicity. He had been ill for several months with heart failure, but he was up and about the house until suddenly called away. It was a shock to the family and community. Both home and church will keenly feel the loss. But we have the confidence that our loss is his eternal gain. He was a kind and loving father and will be remembered by what he has said and done in the home and church where he earnestly contended for the faith and doctrines of the church which he dearly loved. We believe he lived a devoted Christian life and his sudden death has left many sorrowful hearts. Funeral services were conducted Jan. 3 at the home by Bro. J. J. Zehr and at the church by Bro. Jac. Gingerich and Bro. Joe Lehman. Interment in Kirchnerville Cemetery.

Yoder.—Dora Belle, daughter of Isaiah and Abaline Roush Yoder, was born in Garden City, Mo., June 12, 1876. She was married to Lee D. King, on Dec. 22, 1898. Five children were born to this union—Allen, of Cleveland, Ohio; Mrs. Viola Miller, of Urbana, O.; a daughter who died in infancy; Mrs. Florence Miller of Doylestown, O.; and Bertha, of Wooster, O. At the time of her death, the family home was near West Liberty, O. She and her husband were on their way to spend Christmas in Cleveland with their children and grandchildren, when she entered her last illness. She became ill while

visiting her sister (Mrs. Emma Wilhelm), near Kent, O. There, after one week, she passed away peacefully, Dec. 30, 1939; aged 63 y. 6 m. 18 d. She is survived by her husband, 4 children, 7 grandchildren, 3 sisters (H. Elizabeth Yoder, Garden City, Mo.; Mrs. Emma Wilhelm, Kent, O.; Mrs. Dilla Plank, West Liberty, O.), 2 brothers (Harvey Yoder, Garden City, Mo., and Harley Yoder, La Junta, Colo.). She accepted Christ as her Saviour at an early age, and was a faithful member of the Mennonite Church to the time of her death. The Oak Grove Church, near West Liberty, was her church home for the past eight years. She gave her best to her family, her neighborhood, and her church. There will be loneliness, because of the vacancy she leaves, but her beautiful character will remain with us as a pleasant memory and as a worthy pattern for our lives. A few days ago, she was planning to spend this winter in Florida. Now her work here is done, her suffering is past; she rests peacefully in a land of perpetual sunshine, health and happiness. Funeral services were held at the Oak Grove Mennonite Church, in charge of Bro. S. E. Allgyer, assisted by Bro. Marion King. Burial in the Alexander Cemetery.

Shellenberger.—Maggie, daughter of Michael and Hannah Graybill of Richfield, Snyder Co., Pa., was born Dec. 20, 1866; died at her home in Colorado Springs, Jan. 4, 1940, at the age of 73 y. 14 d. In 1881 at the age of 15 years she moved with her parents to Osborne Co., Kans., where she grew to womanhood. In 1894 she was married to Jonathan Shellenberger of Osborne, Kans. The same year both united with the Mennonite Church. In this faith she lived a consistent life of Christian service to the end and in later years as the wife of a faithful Mennonite deacon. Bro. and Sister Shellenberger were both the youngest children in their respective families, and their parents in their invalid years were cared for in their home. In 1910, to enjoy better church privileges, they moved with their family to McPherson Co., Kans. Five years later, that the children might enjoy better school advantages, they moved with their family to Hesston, Kans., where most of the children attended Hesston College and Bible School. In 1930, for Sister Shellenberger's health, the family moved to Colorado near Limon. After the death of their oldest daughter, Maude, a few months ago, they decided to move to Colorado Springs and make their home with their only living daughter, Mrs. Ruth Zook, and her family. They located in Colorado Springs, Dec. 28, 1939, and a few weeks later mother went to be with God in that better, eternal home. She leaves to mourn her departure, her husband, her daughter (Ruth) and 4 sons (Edward of Archbold, O.; Pete of Hesston, Kans.; and Albert and Wallace both of Rocky Ford, Colo.). Three of her children preceded her in death: 2 daughters (Irma died in infancy, and Maude at Limon, Colo., a few months ago) and the oldest son (Menno, a missionary in Syria, died on the field of service and lies buried there). Besides the husband and children there are other relatives and a host of friends who mourn her departure. Funeral services were held at the Blunt Funeral Home in charge of Bro. L. C. Miller of Manitou Springs. Interment at the Fairview Cemetery. Texts: Psalm 116:15; Prov. 31:30.

CORRESPONDENCE

(Continued from page 893)

membership was definitely strengthened and blest.

Two of our members were very sick this winter—Sister Zimmerman and Bro. N. T. Miller. We praise God for their recovery.

Our Sunday school has been reorganized with almost no change and has begun work for 1940 with enthusiasm. The sewing circle has reorganized for another year, with only slight changes. Every branch of the Church seems to be working hard and willingly.

One young sister of our church was recently married and will make her church home in a neighboring congregation. May she be a blessing also to that church.

May we ever say, "Bless the Lord O my soul and forget not all His benefits."
Jan. 7, 1940. Ursula Miller.

Nappanee, Ind.

Dear Herald Readers:—On New Year's evening the regular annual business meeting was held when the following officers were elected: Trustee for three years, Norman Weaver; Church Chor., Wm. Hochstetler; Y. P. B. M. Mod., Ralph Stahly; members on committee, Floyd Metzler, Paul Weldy; Y. P. B. M. Chor., Elta Holaway; Sec., Lois Wise; S. S. Conf. Delegate, Roy Bollman; Mission Board Committee, Paul Weldy, Floyd Metzler; Ins. Dir., Alvin Yoder; Cor. Sec., Anna Wise. On Jan. 7 the new officers and teachers started their work; some for the first time while others have been in the service for many years.

On Christmas eve a group of young people went out carolling to the shut-ins. Their appreciation was expressed through the window with a "Thank you."

Jan. 8, 1940. Cor. Secy.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers:—"Order my steps in thy word: and let not any iniquity have dominion over me." This was the prayer of every honest heart at the close of our Bible instruction meeting held Dec. 7-10. Bro. Milton Brackbill of Paoli, Pa., was instructor. The main theme of these meetings was non-resistance and practical Christian living. We feel that we were richly admonished. A full report will be given elsewhere in the Herald.

We appreciated the presence of a number of young people from Greenwood, Del., at our meetings. Come again.

Sister Ruth Brackbill gave a much appreciated talk to the women's class on the work at Knoxville Mission.

Bro. George M. Hostetler spent Christmas week at the Deep Creek Church near Norfolk, Va., teaching singing classes.

The following young people spent Christmas with their parents, coming from various places where their work has taken them: Norman and Frances Baker, Ernest Johnson, Paul and David Yoder, James Kurtz, Mr. and Mrs. Sam Yoder and daughter of Spring City, and

Mr. and Mrs. Lester Detwiler of Washington and Hiram Stoltzfus, who has been in school at Harrisonburg, Va., also Mr. and Mrs. Raymond Long and two children.

On Christmas eve the children of the congregation rendered a Christmas program.

Bro. John Overholt, who has been confined to the hospital for several weeks due to having his hand injured in a fodder shredder, was able to be home for Christmas. We are glad to report he is steadily improving.

Bro. Will Stoltzfus was able to fill his place as Sunday school superintendent on Dec. 31, but we are sorry to report he has not been so well since.

Pray for the work at this place.

In His service,

Jan. 8, 1940. Rebecca Kauffman.

Clarksville, Mich.

Dear Herald Readers, Greetings:—On the evening of Dec. 4 Bro. Frank Raber of Detroit was in our midst and brought a Gospel message.

On Dec. 5 we again reorganized our Sunday school as follows: Supts., Ralph Birkey, Harold Christophel; Chors., Murl Hostettler, Mae Schrock; Sec.-Treas., Melvin Stahl, Marvin Stahl; Libr., Mary Schrock.

Our winter Bible school was held Dec. 11-22 with an enrollment of 40. Many new truths were presented to us as we were shown more clearly the way of righteousness. Brethren C. C. Culp and J. E. Gingerich conducted the school. A victorious life conference was held Dec. 15-17.

On Christmas evening a program was given by the primary department.

Remember the work at this place in your prayers.

Jan. 8, 1940. Cor.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

January 18, 1940

"Adorn the doctrine of God
our Saviour in all things."

"Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Jesus practiced what He preached. After explaining to His disciples that the world idea of greatness is the exact opposite of the Christian idea, He called attention to the fact that He Himself "came not to be ministered unto, but to minister, and to give his life a ransom for many." If we would be great, let us prove our greatness by being humble servants of God and man, true followers of the greatest of all servants, the meek and lowly Jesus.

In a recent communication which we received the letter-writer severely condemned the use of anything but psalms in our singing. The point raised was that the psalms are inspired, while other hymns are not. In response to that point we wish to say that we have no objections whatever to the use of psalms in our song services. We rather incline to the idea that it were better if more of them were incorporated in our hymnals. But are the consecrated writers of hymns and spiritual songs any less inspired than the faithful minister of the Gospel who delivers his messages from some Scriptural texts? Again, if we are to sing only poetic portions of Scripture, on the ground that only inspired language is to be used, then by what authority do the compilers of psalms for use in singing, change the wording of the psalms to adjust them to the music? Whether it is "psalms, hymns, or spiritual songs" that we sing, let us "sing with the Spirit, and with the understanding also." Until we shall find a Scripture forbidding the singing of anything outside of psalms, we shall continue to sing "psalms, hymns, and spiritual songs."

There are two portions of Scripture which merit our oft meditation. David says, "Wherewithal shall a young man

cleanse his ways? By taking heed thereto according to thy word." Paul admonishes Timothy (and ourselves as well) to "Take heed unto thyself, and unto the doctrine." In both of these quotations this thought stands out very prominently: Govern your life by the Word of God; study yourself very carefully, so as to make sure that your life corresponds with this Word. Our home life, our social life, our business life, our religious life, our life at home and abroad, should be governed continually by the Word of God. When this is true, it is also true that our life is "hid with Christ in God." In other words, it is not by world standards but by the standards of the Gospel that our lives should be governed. This applies to our speech, to our associations, to our attire, to our business methods, to our daily habits, to everything pertaining to life and godliness. The ideal Christian life is reached when we obey this precept coming from our blessed Lord: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

A life "hid with Christ in God" is also a perfect life.

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namely, bishops, ministers, and deacons. As our brother points out, the apostolic Church, as described in the Acts and Epistles, had an organization and method of work that was very similar to that of the Mennonite Church.

That is not saying that any deviation from this kind of an organization would be necessarily unscriptural. As we look at the apostolic Church, and the instructions found in the Acts and the Epistles, we are impressed with the idea that in the wisdom of God the organization of the Church was left flexible enough so that the powers that be in the Church might have authority to make such changes or modifications, from time to time, and the circumstances in any age might require. It is sufficient to know that our present or-

Church Officers.—This is the title of a pointed and illuminating article, by Bro. S. F. Coffman, printed elsewhere in this issue. Our brother treats the subject at some length, and in a way that we believe will meet the approval of the body of our readers. With Bro. Coffman, we are in hearty accord with the position which the Mennonite Church takes in its recognition of the three classes of church officials;

ganizational set-up meets the requirement of Scripture.

Furthermore, we believe that our time-honored method of Church government, through the oversight of bishops, ministers and deacons; and upon a free ministry basis as distinguished from either a neglected or a hireling basis; belongs to a plain church that is free from the popular current. History has proven conclusively that where churches have drifted from this standard in the direction of a one-man ministry on a paid basis it was but a question of time until said churches had surrendered to the popular church standards, not only in organization but also in doctrine and practice.

Speaking of popular church standards, they are not so very different from popular world standards. Paul, writing to the Romans, said, "God be thanked that . . . ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17). But there came a time when he could not have said that, had he lived long enough to see the drift in that church in the direction of pagan standards. About two and a half centuries after that the Roman church had drifted in world directions to an extent that Constantine made it the religion of state. In early reformation times Luther and Zwingli and others had an entirely different attitude toward such standards as union of Church and State, infant baptism, etc., from what they assumed later on when they found themselves popular leaders.

It is the history of churches that the more powerful and popular they become the more decidedly their drift in the direction of world standards. This is true not only of the Catholic and more populous and popular Protestant churches, but also of smaller denominations; for human nature is ever and everywhere the same. A drifting in the direction of popular church standards means also of necessity a drift in the direction of popular world standards. Read, carefully and prayerfully, II Cor. 6:14-18. It is the Scriptural way of becoming "enlarged."

These facts should never be lost sight of by plain churches that still recognize the difference between Gospel Church and world standards. "I have chosen you out of the world," applies to churches as well as to individuals. Let us be true to our great Deliverer and set our "affection on things above, not on things on this earth."

Followers of Christ.—"Follow me," said Christ to the humble fishermen of Galilee; "and they left all and followed him." This raises two questions: (1) What did they leave? (2) What did it mean to follow Him? The first is important, but we have time only (and that briefly) to consider the second.

1. It meant that all the allurements of this world—whether that be fish, fellows, riches, worldly honors, or anything else—were to be left behind and their whole life dedicated to Him who beckoned them to follow. That did not mean that their secular calling or associations were necessarily sinful, but it did mean that nothing in this world, though good in itself, should stand between them and the work to which our Saviour called them.

2. It meant to be a humble learner of Him. No man can be a true follower of Christ without also being His true disciple. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

3. It meant to live a pure and holy life. "As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." God says to His people, "Be ye holy, for I am holy." To us comes the divine command, "Follow peace with all men, and holiness, without which no man shall see the Lord."

4. It meant to live a peaceful and nonresistant life. How else could they be followers of the Prince of Peace? Read Matt. 5:38-45; 26:52; Jno. 18:36 to learn what Jesus taught. His whole life, from beginning to end, rang true to this teaching. Peter, calling attention to the peaceful, nonresistant life which Jesus lived, adds: "leaving us an example, that we should follow his steps." This means a total abstinence from every form of carnal strife.

5. It means a final flight into the realms of glory. This is the way that Jesus went at the close of His earthly pilgrimage and labors. They who follow Him faithfully in this world, will also follow Him into the glory world above.

What following Christ meant for the disciples in Christ's time, is also what it means for His disciples of the present time. The promise is, "Be thou faithful unto death; and I will give thee a crown of life."

"The wages of sin is death."

OUR DISTINCTIVE WITNESS

By Geo. J. Lapp

For the Gospel Herald.

The distinctive witness of organized Mennonitism has always been clear. We do believe that it was not accidental, but that an allwise Providence so directed that the non-conformist Protestant movement which from the earliest centuries gave its witness outside and in opposition to the union of state and church should under His guiding hand be given continuance and greater permanence. As a church we hold this distinctive witness as a sacred trust. It is not merely an age-long witness to which we have pledged ourselves, but we hold it as

Scriptural and having divine sanction. This distinctive witness is fourfold:

1. Non-swearing of oaths—"Thou shalt not swear"; "Let your Yea be Yea and your Nay, Nay."
2. Non-secrecy—"In secret have I said nothing"; "Be not unequally yoked together with unbelievers."
3. Non-conformity—"Be not conformed of this world, but be ye transformed by the renewing of your mind."
4. Non-resistance—"Thou shalt not kill"—"Resist not evil." "Love worketh no ill."

It is not the purpose of this discussion to elaborate on any of these principles which we hold dear, but to remind ourselves that the effectiveness of this witness depends upon our response to the need for just such witness in these days.

In our visits to the communities of

the Northwest where our congregations are small but where they are faithfully laboring among all classes of people it is found that our people have their respect. This is not due to any compromise but to their sincerity and true loyalty to the principles of the Church. Their witness in time of peace and loving response to every need is accompanied by the impact of our distinctive witness. Most certainly the Biblical evangelical Christian faith is witnessed to but accompanying this witness is the distinctive witness which we believe has been entrusted to us. We recognize now, as perhaps never before, the need of sincere loyalty to this distinctive witness, and that it be along lines of a positive program. For that reason we have our

Peace and Nonconformity conferences. There should be equal emphasis upon non-swearing of oaths and non-secrecy, especially in relation to our conscientious objection to membership in secret orders and organized entanglements with unbelievers. The secret order which comprises one's Christian witness to a denial of Christ and His teachings is so detrimental to one's spiritual life that one cannot afford to bear any relation to it. We must not merely come out from among such but never go in.

We are fairly well entrenched in the matter of nonresistance and are becoming more and more alive to the need of implementing a positive program of relief and reconstruction as well as an organized stand against waging war. But we are not so well entrenched in the matter of nonconformity to the world on the basis of simplicity and separation from the world. There is unanimity of interpretation, but not as great unanimity of application as there should be. Our progress in this distinctive witness should be more definite and our nonconformity conferences could well take up the burden of definitely applying the principle which we believe to be as vital to the life and witness of the Church as any other. So much is involved that it calls for much prayer, searching of the Scriptures and the careful and sympathetic co-operation of the Church as a whole. We must stand united, or "divided we fall."

May God grant that our distinctive witness may bear still greater fruit; not only in our own Church as a body of Christ, but wherever He is named.

St. Paul, Minn.

A FEW FACTS CONCERNING THE PARABLES OF MATTHEW 13

By Amos A. Ressler

For the Gospel Herald.

When the long-looked-for King of Israel came, He was not recognized by many, because the nature and character of His kingdom was different from what they had expected. So He used illustrations, using things with which they were familiar to show how the Kingdom of heaven would work; how it would be propagated and disseminated, and what effect it would have on humanity.

As we read these parables we notice that they do not all deal with the same phase or aspect of the Kingdom. Some are intended to teach one truth, others another truth concerning the Kingdom of heaven that He was then about to establish. Some of them He Himself explained, others He left us to interpret. With most of them there is pretty general agreement among Christian believers as to their meaning.

The parable of the leaven, however, has called forth rather widely divergent views. Concerning this parable it would seem unnecessary to write pages to establish what we all know and admit; namely, that the use of leaven was forbidden in some of the Jewish feasts, and that in perhaps all other cases where leaven is mentioned it is mentioned in connection with something that was evil.

It is also freely admitted that our Lord and the apostles taught that the Church would be subject to the damaging influences of the emissaries of Satan. But Jesus declared to Peter that the gates of hell shall not prevail against her.

And now we come to one fundamental and very important fact that seems to be often entirely overlooked. That fact is that Jesus is not talking about leaven as His subject, but about the Kingdom of heaven. And He speaks of it, not as a thing into which something else was put, but as a thing that was put into something else. So that the Saviour's wording must be changed to make the parable say that the Church would be contaminated with evil, even though other passages of Scripture do teach that. Furthermore the Saviour is not using leaven in this case as a type or emblem, but as an illustration, showing how one person or thing may influence another by contact or association.

When Jesus spoke this parable it was in the nature of prophecy or prediction. It has now become history. What does the history that has been made under our own observation reveal? What has been the result of the preaching of the Gospel of the Kingdom? Are Chicago and Kansas City and Youngstown and Detroit and Lancaster and Philadelphia and the Welsh Mountains and the West Virginia hills worse or better because of the Gospel having been brought to them?

Some years ago a minister living in a village had a profane neighbor. One day a group of men were standing together and this neighbor let go a volley of oaths. After he had spoken he noticed the minister standing among the rest. He promptly apologized, saying he hadn't noticed that he was within hearing or he would not have used such language. The minister represented the "Gospel of the Kingdom." We might go on, but we believe in brevity. Matthew 24:14 and Mark 13:10 may throw some light on the concluding phrase—till all be leavened.

Ronks, Pa.

Nevertheless I tell you the truth; it is expedient that I go away; for if I go not away, the Comforter will not come... and when he is come he will reprove the world of sin, of righteousness, and of judgment.—John 16:7, 8.

TIME, FOREVER, ETERNALLY

By J. Y. Hooley

For the Gospel Herald.

And the evening and the morning were the first day.—Gen. 1:5.

It took the evening to determine the length of the day. Just so it will take the last day to determine the length of time. Time is measured by a calendar of days, weeks, months, and years, and thus we have nearly five thousand, nine hundred and forty years measured out between the two cardinal events,—the creation and the destruction of the material universe foretold in II Pet. 3:10. Most of the things that God created do not endure through time. Events come and go. One generation after another passes away, and all living creatures, and so do not endure to the end.

What is meant by "forever?" It is that which endures through a calendar of years. For instance, the earth, sun, moon, and stars endure forever, to the end of the general calendar of years. Then we have recorded in the Bible another calendar of years; namely, the Jewish calendar, which began at the keeping, or observing of the first Passover. See Exodus 12. This Passover feast was to be observed "forever" (Ex. 12:14-24), along with other feasts to be observed yearly, throughout their generations forever. This "forever" ended when Jesus and His twelve apostles observed the Passover on the night of His betrayal, when Jesus instituted the new memorial; the bread and the cup, and a new calendar of years beginning at the birth of Christ.

Again, there are observances to be observed until Jesus comes, which again is "forever." This calendar of years is general in all civilized nations. So we see that forever is a duration of time, not of eternity. Time is made up of yesterdays, today, and tomorrows,—past, present, and future. All timely things are temporal, even the visible Church, and the human bodies will all pass away. Yea, the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:10, 11)?

Time, and all "forevers" having ended, what is eternal? The soul of man, and the life which actuated the timely body, will put on immortality and live eternally. The invisible Church is eternal.

What then is eternity? It is beyond human knowledge and expression,—no yesterdays, and no tomorrows, no forevers, no space to be measured by years; to the righteous, joy, bliss, happiness, and rest in the presence of

God and Christ, and the holy angels, all filled with the Holy Ghost. Eternity for the lost or wicked, a lake of fire, weeping and wailing, no rest, in the presence of the devil and his angels, death and hell that were in time cast in the lake of fire. See Rev. 20:14.

This is eternity for the wicked.

While at death man's destiny is determined, the Judgment determines the rewards. The Judgment is the last day of time, when the fallen angels shall be judged (II Pet. 2:4) and all the wicked (Rev. 20:12-15), and the

work of the righteous (I Cor. 3:8; Col. 3:24) that their rewards may be determined according to their faithfulness. Time lasts "forever," but eternity is eternal—for the saints, heaven; for the wicked, a lake of fire.

Middlebury, Ind.

CHURCH OFFICERS

By S. F. Coffman

For the Gospel Herald.

In looking over the past records of conferences one frequently notices the subject of Church officers under consideration. There are those who question the present organization of the Mennonite Church with its three offices, Bishop, Minister, and Deacon. The discussion regarding these offices has ranged from the validity of the offices to the methods of ordination, and the proper titles for officers in the Church. That there have been differing opinions regarding these matters in all churches is seen by the fact that nearly every organization has a different method of ordination and varieties of offices. The varieties of organizations vary from the complex system of the papal hierarchy to that of orders or cults which have no officers. It is evident that there are differing opinions concerning these matters in our own denomination, since the question frequently is given attention in our conference meetings.

Mennonite Confession of Faith

The Confession of Faith, which has been the guide for the Church for many years, states that Christ "left His Church (before His departure) provided with faithful ministers, apostles, evangelists, pastors, and teachers, whom He had chosen by prayer and supplication through the Holy Spirit, so that they might govern the Church, feed His flock, watch over, maintain, and care for the same:" etc. In a following paragraph it is stated: "The apostles were afterwards . . . diligent in these matters; namely, in choosing through prayer and supplication to God, brethren who were to provide all the churches in the cities and circuits, with bishops, pastors, and leaders, and to ordain to these offices such men as took heed unto themselves and unto the doctrine, and also to the flock."

The instruction continues regarding the officers of the Church: "That they (the brethren sent by the apostles) might also, at all places, where such were to be had, appoint faithful men as elders, who were apt to teach others, confirm them in the name of the Lord with the laying on of hands, and who (the elders), were to take care of all things of which the Church stood in need." Continuing with these instructions there follows: "That they should also take good care (particularly each one of the charge over which he had the oversight), that all the circuits should be well provided with almoners, who were to receive gifts and alms, and again distribute them among the poor saints as they were in need, in all honesty."

Another paragraph deals with the matter of honorable old widows who are to visit, comfort, and take care of the poor, the weak and the needy, and also visit and comfort and take care of the widows and orphans. But an interesting statement follows in another paragraph, in which the Almoners are instructed (particularly if they are fit persons and chosen and ordained thereto in the Church), to aid and relieve the bishops, and exhort the Church, (being, as already remarked, chosen thereto), and thus aid in word and doctrine, so that each may serve the other in love with the gift which he has received from the Lord. There are then

Three Distinct Classes

mentioned in these directions concerning the officers of the Church, besides that of the elderly widows. The first officers mentioned are the **bishops**, who administer the Lord's ordinances. The second group are called **elders**, able to teach others, whom the brethren sent by the apostles might also at all places appoint and confirm with the laying on of hands. The third class was the **almoners** (deacons) who cared for the ministration of gifts for the poor and also, if fit and chosen thereto, assist the bishops in word and doctrine.

These three titles are used in the Confession of Faith: bishops, elders, and almoners (or deacons). It has not been a common practice among us to use the title, elder. In the estimation of many, the

title elder is to be given the same importance as bishop, the two used interchangeably. This may have resulted because in other denominations the official who is called elder administers in his office in a similar manner as does the bishop in the Mennonite Church. The use of these titles is one of custom, in our day, and has not been handed down to us through the Confession of Faith nor by the practice of our own church. The title bishop is used among us, signifying the higher office, in which is vested the oversight of the Church in a congregation, a community or district, as the case may be. In this office is also vested the administration of the ordinances of the Church, as is set forth in the Confession of Faith.

Regarding the use of the title elder, it is applied to the same office as bishop in some denominations, and in other denominations it refers only to those men who are appointed to look after the temporal affairs of the Church. When used among our own congregations it is generally applied to the office of Bishop. The Confession of Faith describes the Elder as one who is able to teach others, one who is confirmed "in the name of the Lord with the laying on of hands, who is to take care of all things of which the Church has need—"Thus save themselves and those who hear them." This description applies primarily to the teacher of the congregation. The Bishop is said to be ordained; the elder, confirmed by the laying on of hands, and the Almoner (deacon), also ordained. It is evident that the three ministrations described in the Confession of Faith are distinct, and the ordinations are distinct. As in our practice, we hold to the three ministrations in the work of the Church, and maintain the three offices to afford these ministrations, and ordain men for these three offices we are in accord with the Confession of Faith, as adopted and maintained through the past years.

Among the Amish Mennonite congregations the same offices are maintained, but the same titles are not used. The work of the officers is similar to that in use among us. It is the case that the bishop is often (if not usually) chosen from the deacons. This selection is plausible, in the light of the Confession of Faith, which suggests that the almoner, if chosen and ordained on account of his ability to admonish the congregation and labor in the Word, also assist the bishop in his labors. In his service he is thus an assistant, and when chosen to the higher office his is the complete service.

Office of the Bishop

Without further referring to the various uses of titles in the many Church usages in various denominations, it will be of greater interest and value to note the use of these titles and their significance in the Scriptures. It is certain that there was such an office as bishop in the early churches established by Paul and the other apostles. The word is used six times in the Acts and Epistles. Most frequently it is used in the form of a title. Christ is said to be the "Shepherd and Bishop of your souls" (I Pet. 2:25). "A bishop must be blameless" (I Tim. 3:2; Tit. 1:7). It is spoken of as an office. "If any man desire the office of a bishop" (I Tim. 3:1). There were bishops and deacons in the Church at Philippi (1:1). That the office carried certain responsibilities is evident from the fact that the same word translated bishop is also used to signify "Overseer." "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers" (Acts 20:28). A similar use is made of the word in I Pet. 5:2: "Feed the flock of God which is among you, taking the oversight thereof." One wonders why the term was not used uniformly in the epistles and in the Gospel records. Since other terms were used to designate those who were chosen to serve in the capacity of bishops, one is led to conclude that the use of the term had a special significance in its reference to the duty of the official rather than in the title.

The word used in the Greek is that from which is derived the term episcopacy. It implies the idea of looking at, inspection, supervisor and more the thought of superintending than that of watching o

guarding. Indeed, the expression used by Paul, "Over which the Holy Ghost hath made thee overseer," suggests the true office of the overseer or bishop. He takes the position in the spirit of the ministry of the Holy Spirit, who cares for the bride of Christ until He returns to receive her unto Himself. It is the Holy Spirit's mission to admonish the individual, to guide into all truth and righteousness, to provide with abilities the individual and to nourish the whole body, enabling it to grow unto the fullness of the stature of Christ. Such is the purpose of the sphere of one who is placed in the office of Bishop by the Holy Spirit. He is more than a guard with the responsibility of keeping from danger. He is more than a watcher to see dangers. He is a nourisher and strengthener of the household of God. He takes charge of the things of God, in the keeping of the ordinances. He sees the work of the Church and the labors of her servants. He is a guide and counselor for all, in the light of the Word and in the grace of the Holy Spirit.

Elders

When one reads the Acts of the Apostles and the epistles it is necessary to distinguish age from office when the term "elder" is used. In all of the Gospel the term "Elders" applies to the members of the Jewish council. This council was composed of the seniors among the Jewish people. Saul of Tarsus was a junior sitting at the feet of Gamaliel, an elder who sat in the council. Only in the Acts of the Apostles do we find the term applying to the group of men who were considered the leaders of the Church. Acts 11:30. The Church at Antioch sent relief to the Church at Jerusalem by the hands of Barnabas and Saul, delivering it to the "elders." Just when those elders had been ordained at Jerusalem is not stated. We know that there were apostles there, and that the deacons had been ordained to serve the tables. It is not possible to state with certainty that the apostles and deacons were the Elders.

The term elder does apply to elderly people. Acts 2:17 mentions the old men who shall dream dreams. I Tim. 5:1 speaks of the elder and the old women, in which case the masculine noun is used first and the feminine form applies to the elderly women. Tit. 2:2 tells of the aged men, and in Phil. 9 Paul speaks of himself as "Paul the aged." In all of these instances the word used applies to those who are old in years.

When the term applies to those who are called for the purpose of serving the Church, it refers in a special way to seniority in age, and also is used in a connection which implies that service, ministering to and giving counsel to the Church.

In the ordination of elderly men in the first days of the Church, there was a precedent among the Jews as well as a common usage in that time to appoint men of age and experience to positions of responsibility. The term "ambassador" is taken from the same Greek word (II Cor. 5:20, and Eph. 6:20), although a different form from that which is applied to the elders of the Jews. In every case, whether elders of the Jews or elders in the Church, the term implies seniority in a greater degree. It was the more elderly who were chosen to the positions or service of leadership and instruction. It could not have been the case that the apostles organized a system of rulership in the Church such as had existed among the Jews—the Sanhedrin. The first council in Jerusalem (Acts 15), was composed of the elders and the apostles (vv. 15, 22) and the Church also had an interest in the discussion and conclusion of the subject at hand (vv. 4, 22). In that assembly Peter gave a deciding opinion (vv. 10, 11) and James gave his decision (vv. 19-21); but the whole assembly approved of the expressions of the two apostles, sending out the letter to the churches in the name of the apostles and elders and brethren. V. 23. It is evident that the first council was neither a select council of the highest officials,—the apostles, nor a council of elders, nor the assembly of the congregation. The apostles at no time appointed a council to consider and decide matters for the Church which copied after the pattern of the Sanhedrin. If elders were chosen for the Church, they did not constitute a governing body, although they gave counsel and fed and cared for the flock.

The elders were to serve as **overseers**, not as **lords**. The term "lord" implies rulership, and high estate with authority. I Pet. 5:3. The feminine form of the word used for lord is found in II Jno. 1, "the elect lady." But in the Church there was to be no such rank and class. Lordship is exercised in the world, but "Ye shall not be so," said the Lord. In this respect there had been no set form of legalistic control established for the Church. It was organized to be con-

trolled by the Spirit and by the counsels of the Word and by those who understood the love and grace of the Lord. Tit. 3:4-7.

That elders were to be ordained in all of the churches in every church in Asia on the occasion of the first journey of Paul and Barnabas is recorded in Acts 14:23. That Paul instructed Titus to ordain elders in every city in Crete is recorded in Tit. 1:5. There were elders in Ephesus (Acts 20:17), and in Jerusalem (Acts 21:18). Peter wrote to the elders and called himself a co-elder. I Pet. 5:1. These Scriptures establish the fact that there was a group of men in the Church who were called elders, thus establishing a title. These brethren and servants of the Church constituted the "presbyters," since the title was taken from the Greek word which is freely translated "elders."

Because of the laying on of the hands of the elders, Timothy was also constituted an elder, although he was told not to let men despise his youth. I Tim. 4:12-14. Nothing is stated regarding the office or position of Titus. Peter called himself an elder, although he was also an apostle. Paul was an apostle, but is never called an elder. John addressed a letter with his title, "elder" (II Jno.).

There were elders that ruled. I Tim. 5:17. They could be called to lay hands on the sick and pray for them. Jas. 5:14. An elder could be called a bishop. Tit. 1:5-9. They could perform the work of a bishop—taking the oversight of the flock. I Pet. 5:1, 2. They were all called together to receive a common charge from Paul. Acts 20:17. They were called together to give counsel. Acts 21:17-19. Withal that there are these scriptures regarding the calling and ordaining of elders and of the duties which they perform, there remains the question as to whether all of the elders were bishops. Paul instructs Timothy regarding the choosing of bishops and deacons, also instructs Titus to ordain elders; then states the qualities of a bishop. The fact that the same apostle mentions in the same epistles the two titles and specific qualities for the one office would suggest that all bishops could be called elders, but that not all elders were called to the office of bishop; for the service of the bishop was of a special nature in overseeing and directing the work of the Church.

Deacons

The ministry of the deacon is also somewhat involved when studied in the light of the Scriptural use of the name or title. The title is taken from the Greek also, and the word is interpreted to mean ministry or service. There are but five references to the word "deacon." Two of these refer to the office of deacon. I Tim. 3:10, 13. One refers to greetings from Paul (Phil. 1:1) and the others to the qualification of a deacon. I Tim. 3:8, 12. Four times in one chapter Paul uses the title, "deacon." But there are many uses of the same word in which it is translated minister or ministry.

A characteristic use of the word, and a very suggestive one, is Matt. 20:26, 28. "Whosoever will be great among you, let him be your **minister**" (deacon). "For the Son of man came not to be ministered unto, but to minister." In both latter words, minister, the same root word is used, deacon. The work of Jesus was "deacon" work, the act of ministering to others.

Jesus used the term to designate all of His followers, "Where I am, there shall also my servant [deacon] be" (John 12:26). From the usage of the word, by our Lord (and as it is used in other passages in the Scriptures it is evident that the character of the service is to be indicated, rather than the rank of the servant. Luke 12:37 says, "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself and make them sit down to meat, and will come forth and **serve** them." In the light of such passages we must conclude that the term "deacon" and its associated terms, does not signify rank or office in every instance. Peter's wife's mother arose and **served**, although we could not call her a deaconess. Phoebe was a "**servant** of the church" in Cenchrea, and some are inclined to call her a deaconess, on account of the use of the word from which the term servant is derived. If in all cases the kind of service would signify the office, then Paul would have been a deacon, when he went to Jerusalem to minister to the saints;—Rom. 15:25; rulers would be **ministers** of God (Rom. 13:4), and Christ would have been such a minister to the circumcision. The term has too wide an application to fix it to the particular service of a deacon or to limit it to the particular service which a deacon performs. This is especially noticeable in the passages, I Cor. 3:5, Paul—and Apollos, ministers (deacons); II Cor.—able ministers (deacons); II Cor. 11:15, false apostles are called ministers (deacons) of Satan.

Again we must be confirmed in the fact that the word does not always imply office.

It is true that the office of "deacon" is a Scriptural one, and there are ministrations which belong particularly to such an office, although the officer may not be confined to one particular kind of service. A bishop may both preach the Gospel and serve in material ministrations, as is evidenced in the Word, but he is still an overseer of the flock. An elder may be a bishop, or may serve as a deacon, and his larger ministry be in some other special field of labor. A deacon may serve tables, and also be used by the Lord as an evangelist or a great preacher, as were Philip and Stephen.

There is a remarkable passage in Romans 12, in which is set forth the ministration of the Spirit through the gifts which he imparts to the members of the body, the Church. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth on teaching, or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence" (vv. 6-8). Thus far there are mentioned five ministrations which have to do particularly with the foremost services of the Church: prophesying, ministering, teaching, exhorting, ruling. The ruling belongs to the office of the Bishop. The term here used is also used in connection with the work and character of a bishop. In I Tim. 3:4, 5; 5:7 it implies the leadership, or the presiding over others, whether in the home or in the Church. Prophesying, teaching, and exhorting are the services which belong to the ministers, and was evidently the chief work of those who were called elders and who were ordained in every city and in all of the churches. The minister and his ministry, again makes use of the term deacon, and serves well here to call attention to the fact that such services are needed in the Church of Christ.

Conclusion

According to Scriptural usages of the services of those who are called in the Church, and according to the practices of the churches in past ages, certain offices were and are required. The three offices which we have used in the past and which are supported by the Confession of Faith and the present usages of the Church are supported by the Scriptures, both in the kind of services used in the early Church and by the fact that there were in the Church the bishops, elders, and deacons.

The government of our Church is not Episcopal; that is, government by bishops. It is not Presbyterian, governed by the elders. It is not a deaconate, nor is it congregational. It is comprised of the gathering together and the counselling of the bishops, ministers, and deacons, with the congregation. The true ministrations of the Church of Christ, require the gifts that are given especially to men who are qualified by special gifts, and by every gift which every member and every joint supplieth.

Vineland, Ont.

MENNO SIMONS' POSITION ON AVOIDANCE

By John Horsch

For the Gospel Herald.

Regarding the origin of the practice of the avoidance, or shunning, among the Mennonites of the lower countries in Europe, a strange story was circulated in a controversy carried on in a much later period. It was asserted, as may be shown anon, that Leonard Bouwens, who was ordained bishop in 1551 in Emden, was the first defender of strict avoidance among the Mennonites, and that Menno Simons was compelled by him by threats of excommunication to accept the same view.

The avoidance of excommunicated members was practiced in the evangelical Anabaptist congregations of the Netherlands previous to Menno Simons' conversion. It was defended and introduced by Obbe Philips at the beginning of their history. By the Mennonites of the lower countries in that period, it is important to note, avoidance was observed not only toward excommunicated church members but also toward any one who would make it his business to turn people away from sound doctrine, as taught by the Obbenites. (Verse 10 of Second Epistle of John was quoted in support of this custom.) This included in particular certain fanatical sects which claimed to have

the true Anabaptist doctrine. Among the Hutterian Brethren this practice was observed also against Roman Catholic priests.

There is an evident indirect connection between the origin of the practice of avoidance and the principle of secret discipleship, as may be directly indicated. The advocacy of the latter principle was in part responsible for the emphasis laid by the Obbenites on the practice of shunning.

The Question of Secret Discipleship

The early Obbenites had originally been Melchiorites; that is, followers of the enthusiast Melchior Hofmann who, on account of the persecution, advocated the principle of secret discipleship. Hofmann believed that the day of religious liberty was just then about to dawn. He was of the opinion that the actual separation from the Roman Catholic Church should be postponed until the break of that day, when the truth could be openly confessed without serious danger. Until the coming of the anxiously expected time of liberty there should be outward conformity to the prescribed forms of the dominant state church, which in Holland was yet the Roman Catholic Church.

Obbe Philips and his followers, on the contrary, saw clearly that secret discipleship, such as Hofmann advocated, falls far short of Bible standards. Menno Simons, in the account of his conversion, says significantly that the church with which he united taught the need of a willingness to bear persecution for the Christian truth.

While it is readily seen that there is no excuse for the idea of secret discipleship, nevertheless it stands to reason that under the then existing circumstances human weakness was prone to seek a way of compromise in evading the cross of persecution. It should be recalled that upon all Anabaptists the death sentence had been summarily passed. What this in reality meant for our ancestors may be scarcely comprehensible to us who live in a land of full religious freedom.

Various Fanatical Sects Vs. the Mennonites

Besides the Melchiorites there were in that period a number of other fanatical sects which advocated temporary outward accommodation and conformity to the religious forms of the dominant state church. They were the Münsterites, Batenburgers, and Davidians. The latter went so far as to assert that thus to deceive the godless persecutors was entirely justifiable. The attitude of these sects in this regard was condemned outright by the Mennonites as utterly deceptive and hypocritical.

Great and most fundamental, as were the differences between these fanatical sects and the Mennonites, they agreed in recognizing infant baptism as unscriptural, though the former did not publicly defend their views. Adult baptism was practiced by these sects when it did not result in persecution; as, for example, in Münster. Their representatives came to the Mennonites with the claim of being brethren defending the true Anabaptist doctrine. The Mennonites in turn designated them as false brethren and practiced strict avoidance against them, as is abundantly clear from Menno Simons' writings.

The Message of the Münsterites

The emissaries of the Münsterite Anabaptists came to the Obbenites with a seemingly marvellous message. They announced that the new day of religious liberty predicted by Melchior Hofmann had actually begun for all who would avail themselves of the refuge which, they asserted, the Lord had provided in Münster. Previous to the destruction of their supposed kingdom of God at Münster (in June, 1535), they could point to the fact that without bloodshed they had come into possession of a great and well fortified city. Was it not blindness to deny that God had in this way put His seal of approval upon their undertaking? And was it not folly on the part of the Obbenites to be in daily and hourly danger of death, instead of seeking refuge in Münster where adult baptism was freely practiced? The Münsterites minimized and partly denied the existing fundamental differences in doctrine and practice between themselves and the Obbenites. In silence they passed over the fact that in Münster, after the first months of their history, only such as adhered to the distinctive Münsterite teaching were tolerated. They hoped that those who would arrive in Münster would accommodate themselves to Münsterite teaching.

The Successors of the Münsterites

After the passing of the Münsterites some of the fanatical sects named above continued the advocacy of secret discipleship, including conformity to the religious rites of the dominant church. As already

said, to some of those who were in constant danger of death this idea naturally had a strong appeal. Weak church members were in danger of yielding to such influences. Avoidance was, as stated before, practiced against the members of these sects. Menno Simons wrote in 1558 that he had personally known not less than three-hundred persons who had been led astray by these sects because those persons did not observe shunning toward them.

The activities of these sects were confined to the lower countries. The Brethren in the upper countries (South Germany and Switzerland) were not exposed to untoward influences from these quarters, and did not practice avoidance. The practice of this observance in certain sections of the upper countries began only toward the close of the seventeenth century, after some of the writings of the Brethren of Holland and north Germany, defending this observance, had been spread in those parts.

Obbe Philips and Menno Simons on Avoidance

Concerning the origin of the practice of avoidance, an early Mennonite chronicler in the Netherlands relates that Obbe Philips was the first to teach avoidance, and that he advocated an extreme view of this observance. Obbe Philips, this trustworthy chronicler says, was of the opinion that a person toward whom avoidance is to be practiced could be given aid only in extreme circumstances; namely, when he was in actual danger of life. (*Doopsgezinde Bijdragen*, Leiden, 1876, pp. 16 ff.) In his *Confessions* Obbe makes the interesting remark that the false brethren did, naturally, not take kindly to such an attitude. He says that "the false brethren" made oath to take his life.

It might seem probable that the said chronicler may have made an overstatement in recording Obbe's opinion on avoidance. However, remarkably enough, it is evident from Menno Simons' writings that such extreme views on avoidance were held by some of Obbe's followers at a later date.

Menno wrote in 1550:

"I hear and see, and have, alas, seen these many years more than too much of it, that on both sides some use no standard or measure in this matter and there is therefore continuously much disputing, trouble and shortcoming concerning avoidance. . . . Therefore some err, to my understanding, not a little who have narrowed down this expression 'to have nothing to do with' [I Cor. 5:9, Dutch and German translation] to such extent that they [saying 'nothing' means 'nothing'], take it similarly as the words, 'Thou shalt not steal; thou shalt not commit adultery,' of which Paul testifies that those who are guilty thereof shall not inherit the kingdom of heaven. Yea my brethren, if this were so, who could stand before his God?" (*Menno Simons' Complete Works*, Part II, p. 135a.)

Again Menno wrote in the same year: "My brethren, I tell the truth and lie not [an expression of Paul, I Tim. 2:17], such unmerciful, cruel opinion and practice [namely, to refuse needed aid to those who are to be avoided] I hate from all my heart. Nor do I desire to be a brother among so unmerciful, cruel brethren if there should yet be any holding such an opinion, if they do not desist from such abomination and in all discretion follow love and mercy according to the example of God and Christ. For my heart can not consent to such unmerciful treatment which exceeds the cruelty of the heathen and Turks; but by the grace of God I shall with the sword of the Lord fight against it unto death; for it is contrary to all teaching of the New Testament, and contrary to the Spirit and nature of Christ, according to which all the Scriptures of the New Testament should be judged and understood." (*Works*, Part II, p. 279.) In many passages of his writings Menno Simons expresses similar sentiments as concerns the attitude to those toward whom the avoidance was observed.

A Threatening Division

There were, then, within the brotherhood differences of opinion regarding avoidance; yet the view of Obbe Philips, as expressed in the above quotation, was apparently never defended in print. Menno Simons mentions it only to give warning regarding it. There was in a few sections of the lower countries a sharp controversy regarding avoidance between husband and wife when one was excluded from the church (marital avoidance). The question whether every excommunication is to be preceded by three admonitions also gave occasion for differences of opinion. Menno Simons in his writings repeatedly gave expression to apprehension regarding a possible disruption of the Church caused by differences of opinion on this point. This anxiety proved groundless. The first permanent schism in the Mennonite Church was the division between the Flemish and Friesians which

took place a few years after Menno Simons' death. This division was not caused by differences of opinion regarding any point of church discipline. The withdrawal of the Waterlandian Mennonites, in 1555, could not be properly named a church division.

Menno Simons Advises Leniency

In a much later period there was a controversy regarding Menno Simons' personal attitude on the question of avoidance. The assertion was made by a certain unnamed writer that only in the latter period of his labors did Menno approve of avoidance between husband and wife. The said writer held that this supposed change in Menno's views was to be ascribed to the influence of Leonard Bouwens. Clearly this view is contrary to fact. Menno Simons taught avoidance in his early writings. In his *Loving Admonition*, 1541, he insisted that the excommunicated are to be shunned, "whether it be father or mother, sister or brother, husband or wife, son or daughter, without any respect of persons." He held that such avoidance is to be observed "with prayer, tears, and a compassionate spirit, out of great love;" its purpose being to bring the erring to repentance. (*Works*, Part II, p. 445.) Similar statements are found in various other passages of his writings.

While from the beginning Menno Simons obviously held this view, he nevertheless always counselled an attitude of leniency on the question of avoidance between husband and wife. So far from becoming more stringent on this point toward the last decade of his life, he placed himself, in 1550, on record as disapproving any attempt to enforce marital avoidance in case the persons directly concerned were not convinced that it should be observed. (*Works*, Part II, p. 277b.) In 1554, and again in 1558, he repeated the same sentiments on avoidance. (*Works*, Part I, p. 284; Part I, p. 250.) The Mennonite elders (bishops) assembled at Wismar in north Germany, including Leonard Bouwens, in 1554, expressed themselves definitely to the same effect.

Menno Simons' attitude on the point under consideration is made clear by a concrete example. In the Mennonite congregation of the city of Emden a sister named Swaen Rutgers objected to avoiding her excommunicated husband. There were those who advised setting a time within which she must decide upon avoiding him, or lose her right to membership. Menno Simons, in a letter written regarding this case to the congregation at Emden, said that when he was informed of this threat, his heart was filled with grief. He warned the church at Emden of the evil reports which such a procedure would cause concerning the church and the word of the Lord. "We have never dared to follow such a practice," he wrote. "I shall never consent to such a course." Swaen Rutgers was not excommunicated. In a letter written in 1558 Menno defended the same views. (The letter was printed in the *Doopsgezinde Bijdragen*, Leiden, 1894.)

Stories of an Anonymous Writer

Relative to Menno Simons' attitude on this point strange stories were circulated in a controversy carried on in the first half of the seventeenth century. As already intimated, it was asserted that the bishop Leonard Bouwens insisted on the most rigid practice of marital avoidance, and that by threats of excommunication he compelled Menno to concur. The claim was made that Menno was thoroughly frightened by these threats, and that he consequently yielded to Bouwens' demands. Clearly this is an impossible story. Hans Alenson, who relates this story, had heard it from a certain Apollonia Ottes who in turn was told this story by a person whom she does not name. The latter anonymous person added, in his narration to Apollonia Ottes, that Menno Simons, by yielding against better knowledge to Leonard Bouwens, "became a servant of men." The same anonymous person is authority for another unbelievable story concerning Menno as a servant of men. He related that Menno Simons in his last illness confessed that he had become a servant of men by submitting to Bouwens' demands for strict marital avoidance. Without question these stories are inventions. The person who invented them and related them to others was evidently not aware of the fact that Menno Simons had always taught marital avoidance and yet had disapproved of excommunicating those who hesitated to observe it.

Sielis and Lemke

The two last books of Menno Simons treat on excommunication and the question of avoidance. One of them is his *Thorough Instruction on Excommunication*. Before writing this book he was visited at

Wüstenfelde by two Mennonite ministers from the Rhineland, Sielis and Lemke, who had come to confer with him on this point in the hope of bringing about an agreement. They were of the Swiss Brethren and differed from Menno on the question of avoidance. Among the Mennonites of the lower countries (the Netherlands and North Germany), the Swiss Brethren were named "Upperlandians," since most of them lived in the upper, or mountainous, sections of South Germany and Switzerland. A marginal note in the Dutch edition of Menno Simons' Works, of 1681, (p. 489) says: "The Upperlandians are known in the upper countries and Moravia as Swiss Brethren."

Sielis and Lemke, on their visit at Wüstenfelde, were received by Menno Simons as brethren, as was stated specifically by him. For two days they conferred with him on the point in question. Menno Simons did not make the suggestion that the two brethren approve of a rigid rule on this point; he hoped to persuade them that the practice of the Brethren of the lower countries was not unacceptable. For a time it seemed that the desired adjustment was in sight. After the departure of Sielis and Lemke the discussion was continued in writing. Menno received a letter from the Upperlandians and then in reply wrote his above named book **Thorough Instruction on Excommunication**. (Works, Part I, pp. 230-268.)

When Sielis and Lemke had read this book they made an almost unbelievable mistake, indicating that they were incompetent for the evidently self-chosen task of effecting full agreement between the Netherlands and Upperlandians, and that they were unworthy of the confidence which Menno had placed in them. They decided to address an appeal direct to the congregations of the lower countries, urging them to withdraw from Menno Simons' leadership and to accept the Upperlandian's attitude, contrary to his advice. Apparently they made another trip to the lower countries, as seems to be indicated by statements made by Menno. Then they wrote to the brotherhood in those countries, bringing personal charges against Menno Simons. The contents of their letter are in part cited in the last book of Menno, directly to be mentioned. Menno was not fitted for a leader, they urged; he was a fickle man and contradicted himself in his writings. Formerly he had held that three admonitions must precede every exclusion, but later he had discarded this view. They advanced various slanderous accusations against him. Menno himself, they stated, had said regretfully in their hearing that too much was made of the word of Menno Simons. (Works, Part II, p. 292a.) Was it not apparent then that it were better if his word counted for less?

Menno Simons' Last Book

Naturally Menno Simons was grieved over these developments. He wrote a little book, **A Thorough Reply to the Slander, Defamation, Backbiting, Unseasoned, and Bitter Words of Sielis and Lemke Concerning our Position and Doctrine**, the last book from his pen. (Works, Part II, pp. 283-295.) He rebuked them in no uncertain tones, but withal endeavored to show a Christian spirit of love, addressing them in such terms as "my dear men," "most beloved," "ye dear chosen men."

The oft repeated opinion that Menno Simons in this book declared the Upperlandians to be excommunicated is clearly erroneous. The citation from his Reply (Works, Part II, p. 295), given in the article on Menno Simons in the **Mennonitische Lexikon** is not to the point. This book of Menno is not addressed to the Upperlanders but to Sielis and Lemke personally. Menno tells them that he and the pious who were with him could recognize them as their brethren only if they take another attitude and make amendments for the wrongs they committed. The book contains clear evidence that this admonition is not directed against the Upperlandians.

In passing it may be of interest in this connection to quote a passage from the **Didache**, or **The Doctrine of the Twelve Apostles**, one of the earliest Christian books: "And reprove one another, not in wrath but in peace, as ye are directed in the Gospel; and whoever transgresseth against his brother, let none of you speak to him nor listen to him, until he repent." (Chapter 15:3.)

Scottdale, Pa.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me" (Romans 15:1-3).

"BY FAITH ABRAHAM"

(This article, by Edwin I. Weaver, appeared first as a sermon in the September, 1939, number of the "Christian Monitor." It is now republished because we believe that the thoughts herein presented bear repeating.—Editor.)

Text: By faith Abraham, . . . obeyed.—Heb. 11:8.

In Hebrews eleven we have a list of men and women who by a daring faith in the power of a living, everpresent God were able to do and to endure things humanly impossible. These persons had tremendous experiences of the power of God in their lives. "By faith Abraham, . . . Moses, . . . Gideon, . . . Samson, . . . David, . . . wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong," etc. "Time would fail us" to list the daring accomplishments of Christians from the time of the early church unto the present.

In Hebrews 11 we have also a definition of faith, with examples of the same, to show what faith can do, with the purpose of likewise challenging us to an overcoming, triumphant faith. Note the connection of this chapter to the closing verse of chapter ten, "But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul;" and the opening words of chapter twelve, "Wherefore seeing we also are compassed about with so great a cloud of witnesses lay aside every weight, and the sin which doth so easily beset us . . ." These men of God, witnesses, as they are called, were able to overcome obstacles humanly impossible simply by believing that God could do for them what they themselves could not do. And since they could not, God could and would. The method of victory was simply "by faith." These heroes of faith are a challenge to us "by faith" to subdue kingdoms, work righteousness, obtain promises, to turn to fight our enemies. Faith must not only be able successfully to resist the enemy but must be definitely aggressive. Most Christians do well if they hold their own. This, however, is a very degenerate Christianity, nothing like the daring aggressive power working in the lives of the first-century Christians. Much of our faith today has become intellectual assent to a series of theological propositions with little meaning to everyday life.

I. Faith as a Formulated Doctrine

In the very earliest Christian Church there was no formal confession of faith which now is the permanent possession of practically every church. But the development of formal Christian doctrine began very early in a series of ecumenical councils and church controversies. These controversies continued in the history of the Christian Church for centuries, with varying force and zeal. There are now no more ecumenical councils where the doctrines of the Trinity and of the person of Christ are fought to a finish. In those days the man who lost the debate with a diverse opinion oftentimes lost his head as well. It was necessary for the church to go through this history of doctrinal development for the sake of clarity of thinking and purity of doctrine. So now we have the "Apostle's Creed," "The Westminster Confession of Faith," etc.; and in our own church we have our "Mennonite Confession of Faith." These are series of statements of belief about God, Christ, Holy Spirit, salvation, the ordinances, etc. This is formal faith, faith put in terms of propositions. A formal faith is both valuable and necessary. It has a very definite place in the clarifying of our thinking and in keeping the church pure!

A formal intellectual faith is not, however, what is being described in Hebrews eleven. The experiences of faith of Abraham, Moses, Gideon, Samuel, and David were not possible because these men knew systematic theology. They likely had no organized conception of the Trinity. They knew God by experience. They knew that He reveals Himself to His people. They knew that God gives to those who believe in Him victory over their enemies. By experience they knew the power of God. By faith they had contacted Him and learned that He responds to those who come to Him believing that He is and that He is a rewarder of them that diligently seek Him.

Christians tend to emphasize and accept the formal belief in doctrines and ordinances, or an intellectual confession to the Apostle's Creed. They have the intellectual consent of their minds to any or all creeds. But the hope of future glory, the fear of judgment of the unjust, the love of God in Christ for individual salvation, now and future, all of which are expressed in formal faith, have lost their meaning for

them. This is no doubt partly due to a preaching of a gospel which is not the whole gospel or which is a gospel other than the one Jesus gave Paul. Modernism has destroyed the power of the Christian Church by destroying its faith. The ministry has sowed the seed of uncertainty and doubt regarding the eternal verities of the Scriptures. The result has been a harvest of unbelief. Churches are empty. Half of the people of America are Christians. On Sundays are they in the church? No. Why not? Of course this condition is not due to one cause only. It may be that they do not receive the spiritual nourishment they need. But must it not also be true that there isn't a proper connection between the faith they profess and the life they live? Faith has become formal and intellectual rather than a way of life, or a series of daily experiences of God doing things for them of a supernatural order. The patriarchs and the early Christians had this in common, an aggressive faith by which they were able to claim for themselves the power of God. God worked with power in their lives in extraordinary ways. The early Christians healed the lame. They prayed people out of prison. They cast out evil spirits. They raised the dead. How weak and ineffective much of the Christian faith of our day seems when judged in the light of New Testament Christianity! "By faith Enoch—"; "by faith Noah—"; "by faith Abraham—"; and "by faith ———." Supply your own name in the blank. What have you done "by faith"? Is your life full of rich and glorious experiences of God's presence and power? Shouldn't it be? Yes. But it won't be unless our religion is more than an intellectual assent to a series of propositions. We must "by faith" have daily experiences with God.

II. A Groping Faith

We might be tempted to think that since churches are empty people are not interested in religious things any more, that perhaps the materialistic, scientific emphasis of the last several decades has so completely deadened the minds of our young people that they too have no response for religious truth. This, however, is a mistaken idea. On the contrary, there seems to be a return to religion as emphasized by Henry C. Link in his popular book of his own personal experience of return to religion. Youth is pretty much conscious of the futility of the goal towards which it has been striving, the hopelessness of finding real satisfaction in the pleasures of the world, the emptiness of the world's applause for the hero, or the deceitfulness of riches. There remains still in their hearts a longing for spiritual satisfactions. The world has only chaos to offer youth as the final goal of life. Science and modernism have in general succeeded in taking religion from youth, but not the hunger for a life more real than pleasure, honor, or riches. People want two things. They want a purpose for life, something worth while to strive for, and an end when reached that will be satisfying. And they want in their particular difficult situation to be able to live joyfully, fully, victoriously. They want something to live by and something to live for. In other words they want a salvation both present and future. Whether or not people are again going to fill the churches depends on the church, particularly its ministry. If the ministry will give the spiritual help that is needed then people will again look to the church for guidance. What people want when they go to church on Sunday morning is not archaic lectures on moral conduct, economics, sociology, or politics. Recently I was reading the church announcements of a small home town paper. One pastor made much of his sermon subject, "Wilson and World Peace." There are a few people who are interested in a discussion of Wilson; more in a lecture on world peace. But the whole world is interested in how in a world of outward strife and chaos can be found a peace for a more disturbing inner strife and chaos. Even Hitler might stop to listen to such a sermon. We are interested in peace within ourselves. We want a sermon which will help us to find the peace which Jesus came to give. We want something to tie our faith to. We hate uncertainties. Life is too desperate a struggle, with hate, fear, failure, doubt and unbelief, to be satisfied with a "perhaps," "maybe," or "seems like." We want more assurance of the eternal verities of the Scriptures than many preachers of the Gospel have been giving us. We want positive statements of religious truth. Fear and doubt drive men to suicide. To free us from the bondage of fear Jesus wants to give us His peace. If the Mennonites who committed suicide the last twenty years had had His peace they would not have done what they did to escape the bondage of doubt and fear. They could have courageously faced the future. We want a message which will give us the courage to turn defeat into victory; fear into courage

to live and face life; a useless, sinful, self-centered life into a life consecrated to God and to His purposes. Whether we are from India or America, the people of our churches want from us ministers a spiritual message with positive conviction, something of "thus saith the Lord," or "Though heaven and earth pass away, my word shall not pass away."

III. Faith Which Meets the Longing of the Human Heart for Reality

For the kind of faith which the heart longs for we have to look elsewhere than materialistic science or modernism. The more kindly attitude of science towards the spiritual, and the turning away from modernism to a more fundamental position in theology are significant trends. There may be a golden opportunity ahead for the Christian Church to point men to Christ who said: "I am the way, the truth, and the life," also, "Ye believe in the Father, believe also in me." Though the world does not know it, Christ is what it is wanting. He is that sure word about eternal things, about the Father, about our own salvation. Here is faith's Gibraltar. He wants us, and we want Him. There is a very striking note in the words Jesus gave us. That is the certainty with which He speaks of the Father and of eternal things. Everything seems to be real to Him. It was this certainty that Jesus breathed into His last words with His disciples, "In my Father's house are many mansions; if it were not so I would have told you. . . . I am the way . . . he shall give you another Comforter . . . because I live ye shall live also . . . peace I leave with you . . . let not your heart be troubled . . . ask whatsoever ye will . . . if ye ask anything . . . that ye may have peace . . . that your joy may be full . . . but be of good cheer, I have overcome the world." What assuring words these must have been to the disciples, especially after He left them! There is so much of certainty in them. I doubt very much if the disciples understood Him fully in His relation to the Father as Son. But they believed in Him. They had experiences with Him day after day which confirmed their first faith in Him as the Messiah, even though they did not understand all the implications of the Messiahship.

I can't argue very philosophically or logically about the Trinity. I might experience some difficulty in trying to convince an educated Mohammedan that Christ is both God and man. He believes in Christ as a great prophet, in fact, the greatest, but to say He is God is to him blasphemy. I also find some difficulty in trying to reason Christ with philosophically minded Hindus. They are greater philosophers than we Westerners are. But somehow my not being able to reason logically or even understand some of the great Christian truths does not affect my faith in Christ. Faith, after all, is not so dependent upon reason, or even formulated doctrine, as it is upon experience. Here I have the advantage in argument with the Hindu. The religion which makes the greatest appeal is the religion of the heart. We want not only to know God through the intellect. We want to know Him through heart experience. I believe in God, not because I can reason Him, but because I can experience Him. I feel His presence. He speaks to me. His Spirit assures me that His Word is true. In trouble He delivers me; in inward strife He gives me peace; in sorrow, comfort; in temptations, victory. My experience with Christ has been entirely satisfactory. No, I am not satisfied with myself, but I am satisfied with Him.

I am a normal Christian. Life for me at times seems terrific. The temptations, the discouragements, the testings, the failures—these all must be your experiences too. In my difficult surroundings of sin and unbelief it is only "by faith" that I can keep on top. You too must have found, like I have, that in Christ life is made possible for us. That is why I believe in Him. He turns my defeat into victory. He brings that certainty into my life that we long so to have. Without Him now I could not live. I am very happy to take Him "by faith" for the rest of life's journey.

So faith is not so much logic or reason, though it may contain these, as it is experience of and with Christ. And so by faith in Him we are always made to triumph.

IV. Faith the Assurance of Things Hoped For

There is another very essential side to faith brought out in the eleventh chapter of Hebrews. That is the future element. The element of hope. Here we have faith defined as the "assurance of things hoped for, a conviction of things not seen." After listing the triumphs of Abel, Enoch, Noah, Abraham, and Sarah, the author says: "These all died in faith, not having received the promises." They only saw

them afar off. They possessed them in anticipation only, not in reality. But their faith was quite enough to make them real. The things mentioned about Abraham all have to do with the covenant promise in which Abraham was to inherit a land and become a great people. He in his lifetime never possessed the land and only with great difficulty did he see the barest beginning of a great people. But by faith both of these were as good as his. He saw them afar off. To him they were just as real as if he had been the immediate possessor. In faith immediate possession is not the only thing, in fact, not at all the main thing. Faith for us is not so much present possession, though it is that, as it is hope of future inheritance in Christ. The future element provides the motivation. The drive in faith is "the assurance of things hoped for."

Of course Abraham received more than just a promise of future blessing. He received wealth as a temporal blessing and the joy of obedience as a spiritual blessing. So we too are blessed in this present world. This was a question worrying the disciples, so they asked Jesus: "Lord, we have left all and followed thee; what will we get?" Jesus answers: "In this world a thousandfold and in the world to come life everlasting." "The assurance of things hoped for" was pretty

much the driving force in Paul's life. He says, "I press on towards the goal unto the prize of the high calling of God in Christ Jesus." Even Jesus "for the joy that was set before him endured the cross." Present sufferings are easily endured if the goal is a desired one. We don't expect to be given a prize at the beginning of a race, but only after the race is run and the victory won. So faith is not so much present possession as the assurance of things hoped for.

These heroes of Hebrews eleven are a challenge to us not because of personal virtues, but because of what they did by believing God. What they did God wants us also to do. By faith we too can do the impossible. Jesus said that a faith no larger than the mustard seed is sufficient to remove mountains. What did Jesus mean? He must have meant that the things of life which are too big for us to do, He will do them for us if we have but a little faith to ask Him. God is ever challenging our faith. How slow we are to respond to His challenge! Jesus said to the Twelve, "Until now you haven't asked anything. Ask! Ask! Ask!" God wants to give to us. He wants to fill our hearts with His joy. What we can do is little, but what couldn't we do if we could learn God's method—"by faith."

Drug, C. P., India.

WAR OPPOSITE TO CHRISTIANITY

By Mrs. Nathan Zimmerman

For the Gospel Herald.

A Christian is a believer in the religion of Jesus Christ.

It is an undisputed fact that Christianity is the religion of peace. The prophet Isaiah refers to the coming Redeemer as "The Prince of Peace" (Isa. 9:6). In Matt. 5:40 it plainly tells us to "resist not evil;" that if our enemy smites us on the one cheek we should turn "the other also." The whole Gospel is a Gospel of peace—peace with God, peace with the brotherhood, peace with all men. We cannot escape the fact that it is sinfully wrong to harm our fellow men; either as a private citizen or on the field of battle.

The doctrine of peace is so inseparably connected with the religion of Christ that it is difficult to conceive how any professing Christian can get the idea that it is right for anyone under any circumstances to harm his fellow men.

How is it possible that a devout follower of Him who said, "Love your enemies," should grasp carnal weapons with which to shed human blood?

The Bible doctrine of brotherly love is taught. Christians are to be peaceable, meek, kind and charitable. When the soldiers came to John the Baptist and asked him what they should do, he replied, "Do violence to no man."

If the passions of hatred and vengeance would be banished from all human hearts, wars would cease. The cases are very rare where persons as private citizens or as soldiers on the field of battle have taken the life of their fellow men without having been stirred by one or both of these passions. When men and women have risen above hatred and vengeance, they have denounced war as cruel, monstrous, and unchristian.

Who can go upon the field of battle and there behold the mangled, bleeding forms of thousands and say that it was a Christian act? We must say, "War is opposite to Christianity."

Let us notice a few contradictions. In comparing carnal warfare with the Scriptures or war with Christianity—

The Bible says, "Love your enemies." Advocates of war say, "Kill your enemies."

The Bible says, "If thine enemy hunger, feed him." Advocates of war say, "Starve him."

In our Saviour's prayer we read, "Forgive us our debts as we forgive our debtors." In war we forgive the debts of our enemies by shooting them down.

The Bible says, "Preach the Gospel to every creature;" while the soldiers on the field of battle send many unsaved souls to eternity without giving them a chance for repentance.

The Bible says, "Thou shalt not kill." Killing is the principal business of war.

The Bible says, "Resist not evil." The world says, "Fight the enemy with his own fire."

The tempter will come to us just as he came to Jesus when He was here on earth in the form of man. He may not always come direct as he came to Jesus in the wilderness, but he may come through a loving friend like Peter, when he said, "This shall not be unto thee;" when Jesus told him of His suffering and death. Let us have the Word of God so fixed in our hearts and minds, that we will be ready always to give an answer to any one that asketh us a reason of the hope that is in us with meekness and fear.

The question is sometimes asked, "If war is wrong, why did God permit the patriarchs of old to engage in it?" We answer they were under the Old Testament dispensation; we are under the New. God used those people as literal examples from which we may draw spiritual lessons. Let us not think

for a moment that God ever took pleasure in these things.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). God permitted many things in those days (and also in the days we are living in now), not because He finds pleasure in them, not because they are right, but because of the wickedness of the people. It was a chastisement often for them. This should be a lesson for us.

The question is sometimes asked, "If war is wrong, why did the Lord command Gideon to go and fight the Midianites?" We will remember again that Gideon was living under the law and we are under grace. "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). When Christ came He restored things to their original purity. He was sent for this purpose. His blood was shed as a ransom for our sins. His life and His teaching were to prepare for us "the narrow way" that leads to everlasting glory. "He spake as one having authority." Listen what He says in comparing the Law with the Gospel: "Ye have heard that it has been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39).

"Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven" (Matt. 5:43-45).

"My kingdom is not of this world: If my kingdom were of this world, then would my servants fight" (Jno. 18:36).

Who can read these words of our Saviour, and still say that He (Christ)

did not put an end to carnal warfare on the part of God's people?

The question is often asked, "What would become of us if we as a nation would practice the nonresistant faith?" We ask what became of Pennsylvania when the nonresistant policy of William Penn was in force? By some mysterious providence, which human wisdom cannot explain, the king of England dealt justly with the peaceful Penn. The colony remained prosperous and happy, while the neighboring colonies suffered from civil strife and Indian wars. What God did for Pennsylvania He can do for any state or nation today.

Let us call attention to the lack of faith on the part of many. Some recognize that war is contrary to the teachings of the Gospel; but are afraid of the consequences, should their faith be put into practice.

What has God done or neglected to do, that faith in His power should be lost?

Has not His great power been shown unto man time and time again? Why should we then doubt His willingness and His power to make good His promise that He would care for His own?

To all who believe in the nonresistant principle as taught by our Saviour and His disciples we would recommend this text, "Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you."

Some, admitting that the Gospel is a Gospel of peace, justify themselves in grasping carnal weapons on the ground that the apostles command us to be subject to principalities and powers, to obey magistrates, etc. It is clear that we should be subject to the government under which we live. But while we should "render unto Caesar the things which be Caesar's," we should also render "unto God the things which be God's." When the law of God and the law of our country conflict we should not hesitate in our loyalty to God.

It was the failure to violate the command of God by obeying certain laws of state that brought our Saviour to the Cross, the apostles to prison and death, and thousands of holy martyrs to the stake. In all such cases, we should heed the advice of the apostles: "We ought to obey God rather than man." Let us be in subjection to the government so long as we are not called upon to do anything contrary to God's Word. Rom. 13:1; Acts 5:28.

There is a warfare that we want to be engaged in, that is not opposite to Christianity. This war takes place in our souls, between the flesh and the Spirit. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4).

Let us put on the armor of faith, the helmet of love, and the sword of the

Spirit; and let us have Jesus Christ as our Commander, who never knew a defeat.

If we will be obedient to His command, we will have that never-failing promise that the victory will be ours.

New Holland, Pa.

THE CROSS IN THE CHRISTIAN LIFE

A Common Reason Why Some People Have Such an Unsatisfactory Experience

Along with the great blessings that result from being a Christian, there is in every life a cross that must be borne if victory is constantly enjoyed. The fact that this is overlooked, and the cross avoided accounts for the many flabby people who pose as Christians, and also accounts for the persistent backslidings that are so common after a revival. People desire the benefits of the Christian life, but want to avoid the responsibilities of it. Though Jesus bore the cross of death for them, they are unwilling to bear the cross of some little reproach for Him.

Christ's Cross and Our Cross

Sometimes when I hear that song, "The Way of the Cross Leads Home," I wonder what cross is in the singers' mind. Christ's cross on which He died on Calvary is the means of our salvation. That cross we can never bear, for there will never be another cross like it. No one can share it with Him. But Jesus bore another cross—the cross of this world's ridicule and reproach. This cross we will bear if we are victorious and aggressive Christians. Jesus told His aspiring disciples who desired places at His right and left hand, that they would indeed drink of the cup He drank of, and be baptized with the baptism wherewith He was baptized. But the cup of Calvary was not meant, nor that baptism of death that He endured vicariously for us.

Who that has walked with God consistently and continuously has not had the reproach of this world and of the popular church to bear? Can any one suppose that Noah had no epithets of scorn hurled at him while he was building the ark? We have the testimony of Scripture that Enoch, that man who walked with God so closely that God took him to Himself without dying, had ridicule and reproach hurled at him. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

Think you that Abraham bore no cross when he left the pleasant homes of Ur of the Chaldees to go to an unknown land and live in tents the rest of his days? And what shall be said of Paul, the great Apostle to the Gentiles, of Martin Luther, of John Knox, George Fox and John Wesley? Whom do you know who is living a consistent and victorious life who has not his cross? And how do you expect to have the crown if you decline to bear the cross here? We have fallen on days when professed followers of Christ have lost the martyr spirit, and people shrink more from the finger of scorn than the ancient worthies shrank from the stake, the sword and the dungeon.

Worldly Conformity a Snare

Human beings are great imitators. People do many things, not from principle, but because some one else does that way—some one whose admiration they desire, or whose scorn they fear.

Many parents are familiar with the standard so often voiced by the rising generation of boys and girls—"They all do it." Parents and teachers and pastors have all met this false standard that has such a tremendous hold on the rising generation—and some of older generations. When asked to modify some things about their manners, practices or dress they say, "If every one did that way I would; but I do not see why I should do differently from the others of my age and class." Here is the cross for many a young person today. And if the cross is not there, where is it?

Unfortunately there is no law to make one take up the cross. In fact there may be nothing in the discipline of your church that would make you an offender for not taking up your cross. Your cross may not be like the other person's cross. The cross is not what you bear that you cannot help, like a bodily infirmity, for sinners have these. But your cross is something that you take up by choice. You can refuse it or choose it. But it is an instrument of death to many fleshly ambitions, for crosses are to be crucified on—not for ornamentation.

Reader, have you taken up your cross? If not your victories will be few and far between.—The Gospel Minister.

If I have certain views concerning certain things and you have different views concerning the same things, if we have charity for each other and bear with each other in our differences, we still have unity. But if I explode on these differences, and you explode on your view of these same things, then we will have trouble.

Follow peace with all men; and holiness, without which no man shall see the Lord.—Heb. 12:14.

WHY WE OBSERVE THE FIRST DAY OF THE WEEK

(Extract from an article by George R. Brunk, which appeared first in the April, 1937 number of "The Sword and Trumpet," and selected by R. J. Shenk for republication.)

1. From the example of God in the creation, the fact that the rest day has a prominent place in both old and new covenants, and especially from the example and teaching of Christ and His disciples, it is clear that the principle of observing a rest day is a moral obligation binding upon all people of the present dispensation.

2. The Jewish Sabbath, together with the ceremonial law of which it was a part, was done away in Christ. In the Gospel there is not a breath of commandment for its observance, and not an evidence that it was kept by the Christian Church after Pentecost as a Christian institution. The Christian Sabbath being a day set apart in a special manner for the extension of God's kingdom and righteousness, very suitably comes first in the week.

3. The beginning of the material world had a memorial day. The beginning of the Jewish nation had a memorial day. Why should not the best and greatest dispensation have one? If so, what day should it be? Why on Monday, on Tuesday, or Wednesday? Why on Thursday, when Christ was betrayed? or on Friday, when He died? or on Saturday, while He was held in the embrace of death? How suitable that it should be on the resurrection day, when death and hell were overcome and Christ was made Lord of all?

4. Jesus Himself set the example for Sunday as a meeting day and a day to expound the Scriptures. He began the day by hallowing it with His resurrection. On the resurrection day He met with the two who were on their way to Emmaus and expounded unto them the Scriptures. The same evening He appeared to the other disciples when they were assembled, revealed His identity, pronounced the blessing of peace upon them, imparted to them the Holy Ghost, and gave them superhuman power. (Jno. 20:19-23). Thomas, however, was absent; but "after eight days" (which by common usage meant the eighth day, the next Sunday) Jesus met with them again, when Thomas was present and he was at once convinced and acknowledged Him as His Lord and God.

The meaning of "after eight days" is clear when we notice the usage of the times. "In three days" (Matt. 26:61; 27:40); "the third day" (Matt. 16:21; 20:19); "after three days" (Mark 8:31) all meant the same thing—and in the same manner "after eight days" meant the same as "the eighth day." It was also a common thing in the writings of the apostolic fathers to designate the first day as the eighth day, no doubt patterning after the apostle John. Justin Martyr (A. D. 140) says: "The first

day after the Sabbath, remaining the first of all days, is called, however, the eighth, according to the number of days of the cycle, and (yet) remains the first." (Dialogue with Trypho, Ch. XLI). Cyprian (A. D. 250) says: "The eighth day, that is the first day after the Sabbath, and the Lord's day." (Epistle 58, Sec. 4).

5. The great meeting on the day of Pentecost, when the Holy Ghost was fully given and the thousands were converted to Christ, took place on Sunday. This is clearly shown by the directions in Lev. 23:15: "unto the morrow after the seventh sabbath."

6. The Church was to have a regular meeting day. (Heb. 10:25; I Cor. 11:20). There is no record that Christians ever met on the seventh day for definite Christian service.

The Syriac Version is generally admitted to be the oldest version of the New Testament. Speaking of the communion service (I Cor. 11:20, Syriac version) Paul says: "When therefore ye come together, ye eat and drink, not as is becoming on the day of the Lord"—thus lending strength to the view that the Lord's day or first day of the week was the communion day.

In Acts 20:6, 7 it is clearly and definitely stated that the disciples came together on the first day of the week to break bread, and that Paul preached for them on this occasion. "Camē together" was a common phrase to designate church meetings. (See Acts 10:27; I Cor. 5:4; 14:23, 26; Heb. 10:25.) Paul had been with them a week (and certainly over the seventh day), yet there is no account of any communion service until the first day of the week. If the seventh day was the holy day, why did they wait until the next?

That Sunday was the communion day is supported by the testimony of the ancient writings. The Apostolic Constitution, written about 250 A. D., says, "On the Lord's day meet more diligently... (partaking of) the oblation, the sacrifice, the gift of the holy food." (Book II, Sec. 7, Par. 55.) Fabian, A. D. 250: "On each Lord's day the oblation of the altar should be made by all men and women in bread and wine." (Decrees of Fabian, Book 5, Ch. 7.)

7. From the time of Christ's resurrection the first day of the week has been the authorized rest day of the Christian Church. Of this, there can be no reasonable doubt. In I Cor. 16:1, 2 we learn that the first day of the week was the day for assembling the offerings of the Church and suggests it therefore as the meeting day of the Church. The object of these instructions was that "there be no gatherings (collections) when I come." Verse 2 seems to show conclusively that they were not to lay it by at home but have it together in a common treasury. What better time than on this day? In this (excepting the day) they followed the

custom of the Jews who on the Sabbath put aside money for the poor. (See Adam Clarke on I Cor. 16:1, 2.) Justin Martyr (A. D. 140) says of Sunday: "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memories of the apostles or the writings of the prophets are read... bread and wine and water are brought, and the president in like manner also offers prayers and thanksgiving, according to his ability, and the people assent, saying, 'Amen;' and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows." (Apology, Ch. 67).

Here is testimony perhaps not over fifty years after the death of John the apostle showing what we have found in Scripture, that Sunday was the day for religious service, like Pentecost; for communion, as in Acts 20:6, 7; for the giving of charities, as in I Cor. 16:1, 2, and that the example was first set by the Lord Himself. The apostolic fathers very commonly spoke of the resurrection day as "the first day of the week," "the eighth day," "Sunday," "the Lord's day," after the usage of John the revelator in Rev. 1:10. (See Encyclopedia Britannica on "Sunday;" Sozomen, A. D. 440; Augustine, A. D. 354; Eusebius, A. D. 324; Peter of Alexandria, A. D. 306; Anatolius, A. D. 270; Apostolic 131; Tertullian, born A. D. 160; Clement of Alexandria, A. D. 250; Cyprian, A. D. 250; Origen, A. D. 194; Dionysius, A. D. 170; Justin Martyr, A. D. 140, born about the time the apostle John died; Epistle of Barnabas, A. D. 119-126; Pliny, 104; "Didache," A. D. 90-100; John the revelator, A. D. 96.) This long list of writers has left testimony that has come down to our times that the early Church held the first day of the week in religious observance, that it was called "the Lord's day," and entirely distinct from the Jewish Sabbath. We would gladly have given full quotations from each, but space forbids. They may be found collected in Vankirk's "Thirteen Chapters on First Day Observance."

By these testimonies we can see clearly what was the practice of the apostolic Church and stop the mouths (Tit. 1:10, 11) of vain talkers who scatter through the world the false statements that the pope changed the Sabbath to the first day of the week. By these testimonies it is shown conclusively that Sunday was the regular day of worship in the apostolic Church, even as we have shown by Scripture that it was so held, named, spoken and written about as a common thing centuries before there was a pope or a Roman Catholic Church.

DENIERS OF THE ORTHODOX CHRISTIAN FAITH

There has never been any change in the attitude of heart and mind of those religious professors who hate the doctrines of the Deity of Jesus Christ, but who seek to pose as friends of the *Man* Jesus, and are at all times ready to say goody-goody words concerning His character and the influence of His teaching, ignoring His repeated claim, by word and deed, to be *God manifest in the flesh*.

In the Gospel of John these deniers of His Deity are so definitely described that they find their only refuge in denying the authenticity of the Gospel, or else by using a mass of mawkish, mincing terms, such as "the adaptation of Christianity to the modern mind," etc., designed to deceive innocent victims by the use of religious verbiage.

Read the eighth chapter of the Gospel of John, from the twelfth verse to the close, and put a pencil mark under the repeated assertion of our Lord's "I am" in His controversy with the religious Jews. What could be more conclusive than His words in vs. 21-24:

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come."

"Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come."

"And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world."

"I said, therefore, unto you, that ye shall die in your sins; for IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS."

The conflict has always been between *light* and *darkness*. Christ claims to be THE LIGHT, but men love darkness. This was never more apparent than today. Jesus tells men of their origin (v. 44):

"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

How fearful are the words, "Ye shall seek me and shall die in your sins; whither I go ye cannot come."

Theologians seek,—and die in their sins. Nominal Christians seek,—and die in their sins. Unitarians seek,—and die in their sins. Theosophists seek,—and die in their sins. Christian Scientists seek,—and die in their sins. Spiritualists seek,—and die in their sins. Mormons seek,—and die in their sins. *All false* systems represent those who seek,—and die in their sins. They *all*

fail to see Christ upon the cross as the *Son from Heaven*, the *Son on earth*, and the *Son resurrected and in the Heavens*; all are ready to crucify the thought of the cross as a means of salvation.

How our hearts should bow in sorrow over the power of Satan in human life! How our souls should desire, in loving sympathy, to make the truth known to the blinded and suffering sinners! How we should revolt at the efforts of those within the professing Church who mask their soul-destroying messages with the label of "Christianity!"

Can you think of a more debasing and destructive work than that which strikes at the very foundation of our faith and belittles the Son of God who says:

"Before Abraham was, I AM!"

No power in earth or heaven can change this statement. It is the verified Word of Him who, in the beginning, was the Word. —T. C. Horton in *The King's Business*.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

Nonresistance from the heart requires a new heart.—E. B. Frey.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Scottdale, Pa., and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace. —Editor.

CHRISTIAN SERENITY

(Address given at the Conference on Peace, held at the Stahl Mennonite church, near Johnstown, Pa., Nov. 23, 1939)

Every Christian is interested in peace. He not only desires outward peace and harmony, but inward peace and tranquillity as well. His divine Master is the Prince of Peace. In following the Lord Jesus Christ the Christian wants to imitate His way of life, to discover and adopt His attitude toward the problems of life and His outlook upon conditions which exist in the world. Jesus, as we know, did not engage in strife and violent combat. He did not take sides in any of the violent political disputes and questions which agitated and disturbed the people of His time and country. In reading the record of His life in the Gospels one comes away with the distinct impression that Jesus must have been a remarkably serene personality. He was calm in the presence of foes who tried to destroy Him. He was undisturbed in mind and spirit even by the wrongs and the injustice and the oppression which He must have witnessed in the society around Him.

In the face of the disturbing events of the world today, probably every Christian has wished for himself something of that beautiful serenity and calmness of spirit and temper which he admires in the portrait of his Master as preserved in the Gospels. Christ forbade the use of force and violence against a brother or fellowman. And the earnest follower of Christ obeys His teaching and example by suffering injury rather than engaging in carnal strife of any kind. Christ likewise forbade the exercise of violent emotions like anger and hatred toward other people. Again, the Christian endeavors to follow his Master in avoiding these unholy emotions and feelings. Even then there is, he feels, something more to Christ's attitude and His relationships with other people than the mere negative attitude of suppressing or holding back the unsocial impulses of the heart. What was there about Christ's outlook that gave Him such remarkable serenity of mind, calmness of emotion, and gentleness of bearing?

Was there, perhaps, some secret about His point of view which might be learned at least in part by the Christian today, some means by which he could cultivate a Christian serenity of mind in the face of disturbing events in the world? Let us look just briefly at a few things about Christ's outlook upon the surrounding conditions of the world, to see whether we might learn something which could help us understand His attitude and aid us perhaps in following in His steps.

The Serenity of Jesus

Jesus was serene in mind and in outlook, but He was not so because He was indifferent to the wrongs men did to each other. He saw men and women being oppressed by unscrupulous and dishonest tax-collectors. He saw the supposed religious leaders of the people exploiting them for their own honor and advantage, devouring widows' houses and the like. He saw men despised and cast out as sinners. Jesus, we may be sure, had His eyes open to all this injustice and much more besides. We may be equally sure that He was deeply moved by what He saw wicked men doing to their fellowmen. Yet His composure of mind seems to have been undisturbed. His moral indignation was stirred by the deep and abysmal hypocrisy of the Pharisees and scribes, those professed religious teachers who were as blind guides to the blind. He denounced them in severe and measured terms, as in the twenty-third chapter of Matthew. Yet as we read that dark chapter it is evident that Christ's mind and spirit were not distracted by passion. He thought clearly and coolly, and spoke from a heart filled with love and pity. His serenity was certainly not due to either ignorance about existing conditions nor to indifference toward those conditions.

Again Jesus was not calm in mind because He held to a stoical attitude of aloofness. The ancient Stoics cultivated as one of the primary articles of their faith the duty to be calm and unaffected in mind, undisturbed by any outward circumstances whatsoever. On the whole their serenity, such as it was, was merely a haughty, self-affected pose of superiority which looked down with proud scorn

upon the mass of people who suffered from the troubles of life and exercised their emotions freely. But Christ's serenity was not of this kind. We know that Jesus, for example, refused to join in the prevailing mass hatreds and bitterness. Some persons once tried to enlist Him in the popular campaign of hatred against Pilate and the Roman government in general by telling Him about the fate of certain persons from Galilee whom Pilate had executed in Jerusalem at festival time (Luke 13:1-3). He was undisturbed by this atrocity story. He refused to join in hating Pilate, neither did He stoically remark that his unfortunate victims probably got what was coming to them. Instead, He turned calmly to His informants and with deep concern told them that those persons who had been executed were no greater sinners than other people. And He pointedly said to them, unless you people yourselves repent of your hatred against Pilate and the Romans you will certainly meet a like fate. Jesus was always deeply concerned for the welfare of people; He was never stoically calm and indifferent toward their troubles.

Nor again was Jesus serene in mind because of a cynical attitude toward people and the wrongs they do to each other. Cynicism is a popular attitude in some quarters today; the cruel and heartless attitude which holds that human beings are a bad lot at the best, that nothing good or noble is to be expected of them, and that there is little good in the world worth anyone's concern. Jesus did not despair of people. Every human being was to Him an immortal soul and could by the grace of God amount to something. He saw the possibilities latent in even the most unpromising specimens of humanity. Thus we read of the publicans and sinners, the dishonest and immoral people who were outcasts from respectable society, that they were the very ones who flocked to hear Him, because He believed in their possibilities for good and treated them accordingly. He did not join in the cynical class hatred then so common.

One may here refer also to Christ's attitude toward wicked rulers. It comes out in His relation to John the Baptist. They were kinsmen to each other, and John was the divinely appointed forerunner who prepared the way for the public ministry of Jesus. John, as we know, was put in prison and later beheaded by Herod Antipas of Galilee because he fearlessly testified against that ruler's personal sins. Surely if anything might be expected to disturb the inward calmness of Jesus' spirit, it would be this flagrant injustice against a friend who lived and testified for righteousness. But Jesus uttered no denunciations against Herod Antipas, so far as we know. All that we read in that connection is that when the news of that dark crime came He quietly withdrew for meditation and prayer.

Christ's Love for People

The Lord Jesus was calm in spirit because He loved the people in their deep need and misery. How many times we read that He was "moved with compassion!" He surely felt deeply when He was moved with compassion, but He did not fall into any violent, irrational passion of hate or ill-will against the false shepherds who neglected and exploited the sheep; rather He felt a deep-lying concern for the famished sheep and a desire to help them. Such emotions are not disturbing and distracting; but when joined with faith in God and a belief in human worth they help one to be calm and strong instead of disturbed, confused, and therefore weak.

Furthermore, the serenity and mental composure of Jesus were due to the fact that He always looked upon the existing conditions in the world and among men from God's point of view. It was natural for Him to see human beings and human problems in a larger perspective than men do. He saw them not as they appeared to a limited human vision, but as God looked upon them. There were then, as now, certain political and governmental questions over which people in Palestine took violently partisan attitudes. With violent feeling they took sides on issues of the day. Many became greatly wrought up and excited. Angry passions even came into play at times, and revolutionary ideas seethed just under the surface. Evidently the Lord Jesus saw no reason to become disturbed over the worldly issues which men debated. He saw clearly that in God's sight the real issues at stake for men and society were quite different from those over which men roused themselves to hatred and jealousy against each other.

As an illustration on this point we may notice the account of the question about the tribute money as recorded in the Synoptic Gospels. A coalition of Pharisees and Herodians approached Jesus and addressed Him with fulsome flattery, asking Him whether it is right to

pay the poll-tax to the Roman Emperor or not. They demanded a "yes" or "no" answer. Of course, the poll-tax question at that time was something similar to a lighted bomb which these innocent-looking questioners thrust into Jesus' hands. In His remarkable answer to their dangerous question, Jesus surprised them all by lifting their question entirely out of the low realm of selfish political interests. He pointed out to them how God looks upon this matter. The tribute or tax was in fact a very small matter, and He set before them what was the really important issue; namely, that men owe certain things to God which it is their duty to render to Him. As the record goes, the questioners in silent bewilderment walked away.

Lastly, the serenity of Jesus, I believe we can say it with reverence, was due to the fact that He possessed a sense of humor. Perhaps we do not usually think of Jesus as seeing a humorous side of human life and experience. There is, however, evidence that He sometimes relieved the emotional tension, the nervous strain and suspense which tends to upset people and ruffle the temper and spoil one's calmness and composure, by pointing out the humorous side of men's follies and wickedness. It is possible frequently to detect mild touches of irony in His sayings. Some touches of positive humor can be found in the Gospels. One instance may be referred to here to show how Jesus did not allow moral indignation to descend into blind passion. In the midst of that long chapter of woes and denunciations which He uttered against the Pharisees and scribes, Jesus described them in a grotesque metaphor, one that looks exactly like a funny cartoon drawn in words (Matt. 23:24). The hypocritical Pharisees were blind guides, He said. Their vision was bad, they could not see well. They were all the time getting things mixed up, things like gnats and camels, for example. One of these sanctimonious fellows picks up a cup to drink from and gags at the sight of a tiny gnat he finds in it, which he carefully and painstakingly strains out. Then he proceeds to drink, not noticing at all the huge camel in the cup, which he swallows down, hump and all! Such was the grotesque picture Jesus drew for His hearers; likely not without a twinkle in His eye. In other instances as well, Jesus showed that He appreciated the humorous side of things and never allowed the strain of seriousness to start ruffling the serene composure of His mind. In the Old Testament God is said to laugh at the foolish pretensions of men to greatness and power. Even in the insane struggle of another world war there we may find amusing features enough to relieve the tension of nerves and help one avoid becoming distracted and fearful.

Disturbing Conditions Today

These are some of the factors which seem to have figured in the serenity of Jesus as He lived amid a world filled with sin, trouble, passion, and hatred. In studying this phase of His life and personality we too may hope to find some help for maintaining our own mental and emotional serenity in the presence of world events which threaten to disturb and trouble our minds. At the close of Christ's ministry, just before He left the world, at the moment when the disciples were face to face with great changes which they could neither understand and beyond which they could not see with any clearness, at that moment the Master's comforting words were, "Let not your heart be troubled [or agitated], neither let it be afraid" (John 14:27). People of the world, they who do not know God as their heavenly Father nor Christ as their Saviour, may find their hearts failing them for fear in times like these, but certainly the believing Christian need not be affected in that way by the events which come to pass in the world.

Why are men disturbed in heart and mind by the news of nations going to war with each other? There are various reasons. One may be that men are too much attached to the things of this world in their thinking, their hopes for stability and permanence are set too much upon earthly nations and their governments, their vision does not reach beyond this present world order. Whenever they hear mentioned any possibility that our civilization might be destroyed through another world war, the very thought plunges them into fear and despair because they have been believing that somehow our present system of civilization is the climax and supreme goal of human existence. Others may be alarmed by climactic world events because they are selfish and they do not welcome the idea of being disturbed or molested in the enjoyment of themselves, nor do they like the prospect of suffering from the dislocations and changes which come in the course of history. The Christian, because he is a citizen of another world,

should maintain a casual, detached attitude toward events that happen in the history of this world.

There are a few practical suggestions one might offer as helps for maintaining Christian serenity of mind and heart in a world of hatred and strife, such as we have around us today.

Taking World News Calmly

One thing it is necessary to keep clearly in mind, that for our information regarding the events that take place in the world we are dependent upon news that is gathered and distributed by imperfect human beings. All news is therefore necessarily imperfect and partial. We can not know anyways nearly all that one should know in order to form a dogmatic judgment about the merits of international issues or even about what is actually going on behind the scenes in the different governments. It is true that the facilities for gathering and disseminating news have never been as highly developed as they are today. At the same time we must remember that the facilities for making history rapidly and for complicating the train of world events have also never been as great as they are now. It is probably true that the rate of gathering news has not nearly kept pace with the increase in the swiftness and complexity with which events are happening today. There are many honest and intelligent news reporters working today to bring to people world events as they happen. But it is humanly impossible for any person or group of persons to know the inside facts and their real connections with what is going on in different places at one time. By remembering this fact we will see one good reason for not forming any violent or partisan conclusions and not developing attitudes which destroy one's calmness of spirit, the calmness which should mark the Christian. When a certain line of information tends to make us anxious and fearful, it is well to reflect that if we knew other sides of the story the picture might be greatly changed.

In the second place, we have reason for keeping calm over the news that reaches us, if we remember that news is often manipulated, specially when nations are at war. Governments then appoint censors whose duty it is to keep out of the published news whatever they may deem unfavorable to their nation's cause. Their work is to create in people certain specific attitudes toward their nation and other attitudes toward the enemy nation. These censors do not sign their names nor label as censored the news that passes under their pencils. On the contrary countries at war have intelligence departments whose work it is to see that certain things get into the news with the right emphasis and coloration, or into whatever passes for news. Some can still recall the atrocity stories published during the World War, as an example. Then it is true also that reporters and editors may themselves be prejudiced and biased, so that while meaning to interpret the news honestly, their prejudices and opinions color the news in a certain way. Keeping in mind, then, that no news service is perfect to begin with, and that much news is twisted and distorted into propaganda by the time it reaches the consumer, this fact should help us to discount what we read and hear, and keep our minds from being disturbed by headlines and screamers.

A Detached Attitude of Mind

A third suggestion would be that one must cultivate a general attitude of detachment from the things and events of this world. This means really being unconformed to the world in its thought and emotional patterns. With the increased facilities for communication which we have today it is much more difficult to keep oneself from catching the contagious phases of mass thinking and feeling than it was in an earlier time. One or two generations ago people living in the villages and on the farms were generally not so closely in touch with events in the world. Mass opinion and mass feeling were much less contagious and less powerful to carry everyone along in its current. It is right that one should get such news as is available, if he receives it intelligently, but he must insulate himself by some means from the mass emotions which are aroused by propaganda and popular hysteria. The general attitude of not living and thinking like the world does is a help against succumbing to the world's hatred and ill-will in times of crisis and distress. When tides of fear and hate and mental distress sweep round the world, Christians should not react to these currents, but having their mind stayed upon Jehovah remain at ease, calm and peaceful.

Another factor which might help one in avoiding the mental panic and alarm that seizes many people when a great war breaks out is to

do some reading in the world's past history. Cultivating a little historical perspective should enable one to keep his emotional balance in a time of stress and disturbance. There have been many great wars before, and Jesus said that there will be "wars and rumors of wars." Wars have often lasted for the length of a whole generation at a time. Empires and kingdoms have fallen before their conquerors, and still the human race has managed to carry on. Eras and epochs have come to their end and given place to new eras and epochs. As one reads the writings of the early Church fathers, it is clear that they thought of the Roman Empire of their day as the pillar of the civilized world. They felt that it must last as long as the world, and that its fall would mean the certain end of the world. Yet Rome fell before the barbarians about 476, and a new world order grew up on its ruins. The imposing civilization and political system of Mediaeval Europe in turn came to its end with the Reformation and the wars that followed, and the modern national states grew up in its place. And so other illustrations could be given. The Christian's heart should not fail him for fear at the possibility that the present social and political system of the nations might come to an end and give place to another.

The Christian who desires to maintain a serene and calm outlook in the modern world must therefore not make the mistake of identifying Christianity, the Kingdom of Christ, with any temporal thing like western civilization, or with political democracy, or with the capitalistic social order, or with any other passing phase of history. Those who do so, that is, who think that the passing away of any given system of society or government means the downfall of the Church and of Christianity will naturally feel alarmed about changes or threats of change. The Christian knows that God's Kingdom, in which is his citizenship, must not be identified with any system or systems of this world. When therefore the world order changes or threatens to change, he can rest at ease in the knowledge that conditions in this world are constantly changing, while God remains ever the same. He may be calm, but he is not indifferent to what is going on, for he wants to make Christ known to men, so that something of His spirit and teaching may play a part in the shaping of things to come in the place of what now is.

Cultivating Faith in God

Lastly, and underlying all the other suggestions for cultivating Christian serenity in a world of hatred and strife, is the need for a living faith in God as the almighty Creator and the Controller of the universe. It is the teaching of the Bible throughout, that God made the world and the race of men, and that He overrules and has a hand in all that is done upon the earth. Man's mind is too small, his vision is too limited, for him to see through and beyond the events as they happen and to understand at the moment their relation to God's purposes. Because he cannot thus grasp the meaning of the events which he sees is no reason for his becoming fearful, disturbed, worried, or agitated in mind. It is his to trust, to keep his eye of faith fixed on things that lie beyond the transient and ever-changing scenes of this earth.

The faith of the ancient prophet may still be that of every Christian believer: "Thou wilt keep him in perfect peace whose mind (or thought) is stayed on thee, because he trusteth in thee." This becomes a blessed experience with him and he can invite others also to exercise the same faith: "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4). From this trust comes the strength which we all need for the days that try men's souls, "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength" (Isa. 30:15).

BOOK REVIEW

PACIFIST HANDBOOK: Questions and Answers Concerning the Pacifist in Wartime. Prepared as a Basis for Study and Discussion.

This booklet was prepared and published conjointly by a number of peace societies and pacifist organizations. Its 48 pages are packed full of information that will be of interest to all who hold the position of conscientious objectors to war in any form. A brief bibliography at the end lists some important books and pamphlets dealing with the subject of conscientious objection to war service.

The material of the booklet is presented in the form of questions,

which are followed at once by brief and concise answers. These questions are of wide variety. They are just the kind of questions that the conscientious objector to war will likely be asked by people unfriendly to his position, or questions that will arise in his own mind as he tries to decide just what to do or not to do in situations which might confront him in the event his country should go to war. The answers are informing and suggestive, rather than claiming to be final or dogmatic in regard to all details.

Both in the questions asked and in their answers some attention is given to the religious and Biblical point of view in connection with conscientious objection to war service. In other instances the answers that are given reflect the pacifist rather than the nonresistant attitude toward war and government. On the whole the basic problems which objectors may meet are squarely faced and rather fairly answered. The booklet has value for what it may do to stimulate the nonresistant Christian to think carefully through his position, its problems and implications. It should serve to suggest ideas and information by which he can clarify his own thinking on his position, yet leaving him free to make the decisions which he thinks are right in the light of Scripture and of his own conscience.

The booklet can be secured for ten cents from the Fellowship of Reconciliation, 2929 Broadway, New York City.

LUKE THREE FOURTEEN

The question whether Christians can rightfully have any part in the carrying on of military warfare is usually most live in a time when war is actually going on. Most of the professed followers of Christ do not give any thought to the question at other times. But when the issue of taking up arms in actual fighting is before them, then at least some of them may think more seriously about it.

Those who are convinced that it is wrong to take part in war, and take their stand in refusing to participate in warfare, at once become conspicuous for their objection. They are compelled to defend themselves in the stand they take. If they hold to the New Testament principle of nonresistance, they naturally base their position on the teachings and example of Christ and cite Scripture passages to vindicate their position. Their opponents, those who have no conscience against the use of force or who may wish to save their own injured conscience on the matter, try to prove that the conscientious objector is wrong and misguided in his position. In their attempts to prove him wrong they often refer to Scripture passages which they think make warfare permissible and right.

If one takes the trouble now to go back and look through the files of the leading magazines and periodicals published during the years 1915 to 1918, he will find numerous articles and editorials on the subject of the conscientious objector to war. The writers of these articles in many cases labored to prove that the Bible does not forbid military service in the defense of right and justice and civilization. Sometimes they quoted Bible verses in which soldiers and military officials are mentioned without any apparent censure of their occupation.

Frequently among the verses quoted, which they supposed would prove that the New Testament does not condemn war and military service, was Luke 3:14. Soldiers who came to John the Baptist for his baptism asked what they should do in order to bring forth fruits worthy of repentance. In answer John said, "Do violence to no man, neither accuse any falsely, and be content with your wages." The implication in John's words seems to be that, if they abstained from acts of intimidation and blackmail against people and would not grumble about their pay, they might legitimately continue in their occupation. And this implication is supposed to justify Christians in going to war and supporting all that goes with modern warfare.

There are certain objections to the use of this verse for justifying Christians, followers of Christ, in taking part in military warfare. In the first place, it is not certain that John was talking here to regular soldiers of an army, but rather to Jews who were members of some local police force. How a regular soldier in the army could refrain from doing violence to anyone in the course of doing his required duty is very hard to see. A policeman might conceivably follow John's instruction more or less.

Also John's work was only preparatory to the Gospel. He still belonged to the Old Testament era rather than to the new order of things introduced by Jesus Christ, so that the implication of John's advice to policemen cannot be taken as correct expression of the Gos-

pel of Christ on the point of serving in armies. Even if one admits that John, and Jesus in His ministry, and the apostles, freely helped military officers and governmental officials without directly censuring them for their occupation (Luke 7:1-9; John 4:46-53), this could still not negative the whole tenor of Christ's teaching and practice on love and nonresistance to evil men.

The teachings, the practice of love, the merciful deeds, and the sacrificial death of Christ were in a sense the Gospel seed which He came to sow (Mark 4:14-20, 26-29). He knew that this good seed would bear its full fruit in the course of time. He did not expect to see the full corn in the ear immediately. Some examples of how the seed which He sowed produced fruit in after times may be noted. Neither Jesus nor the apostles directly attacked the institution of human slavery as it existed in their day. Yet the spirit of His life and teachings has since abolished slavery in civilized lands. Neither did they attack the governmental system of the Roman Empire with its degrading emperor-worship and paganism. Yet largely through the direct and indirect influence of the gospel of Christ among the people of that empire its vast religio-political system was overthrown in the course of centuries. In the same way Jesus did not directly attack the military profession as such, but trusted His teaching on love, truth, unselfish service, and well-doing to grow in the Christian conscience of that and later generations of His followers, so that they would become aware of the fact that war and military service and all use of violence are basically contrary to the principles of the kingdom of God.

It is therefore impossible to justify military life and service for the follower of Christ, who has really caught His spirit, by an appeal to what John told the soldiers in Luke 3:14.

CRIMES STILL COMMITTED IN THE NAME OF LIBERTY

Among the Christian objectors to war caught in the net of French military mobilization and now known to be in prison pending trial and probable imposition of severe sentence, are pastors Henri Roser and Philippe Vernier.

Roser, becoming converted to pacifism after the last war, was dismissed from his position as a reserve officer in 1923 and subsequently became Secretary of the International Fellowship of Reconciliation.

Vernier engaged in church work in Lille some half dozen years ago and being then in his twenties was called to do military service. As a Christian and preacher of the Gospel he refused, and consequently suffered eighteen months imprisonment in solitary confinement plus a year's non-military duty in Morocco. When the war broke in September, he had charge of a church in Belgium, but he gave up this charge and left wife and baby there, voluntarily returning to France to surrender himself to the military so that he might stand with Henri Roser and his younger brother, Pierre Vernier, in common defense of a Christian's right, and a pastor's right, to refuse to engage in war.

In France, it appears, the clergy and priests are not exempt from military duty. The government takes the position that no matter how high or sincere a man's motives may be, the non-fulfillment of military duties is liable to severe punishment in peace-time and much more so in war-time. This is in striking contrast to the British position which in theory and practice, at least up to the present, does recognize conscientious objection to war and provides for non-military forms of alternative service.

Philippe Vernier's wife gave birth to a daughter on October 15, whom they are naming Irene. When little Irene entered the world, her father was in prison in a place unknown to his family. When the information reached him, he was allowed to write a post-card to Irene's mother. It was the only word she had from him in three weeks.

It is known that sometimes the families of C. O.s are kept in ignorance even of what cities and prisons they are in. It is said that a well known prisoner is confined in a cell where light penetrates only a few hours at midday, and even then he is not allowed a book to read. All this sounds more like the accounts which come from totalitarian and dictatorship countries than the humane and democratic ideals associated with France. Will Devil's Island ideology possess France throughout the new war for democracy? Trial and sentence of her conscientious affirmers of peace may be expected soon.—The Messenger of Peace.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 25, 1940

(Herald of Truth)
Established 1864

No. 43

EDITORIAL

"It is better to trust in the Lord than to put confidence in man."

We frequently quote this text when we testify against life insurance, and rightly so; but it applies just as fully in everything where there is a "thus saith the Lord" on one side and a "thus saith the world" on the other side.

Winter is here. And in the midst of winter we are glad to note the great activity in behalf of the cause of Christ and the Church—winter Bible schools, revival meetings, personal visitation work, and special meetings of various kinds. We praise the Lord. May the good work go on.

But we should never forget that religious activity is no substitute for trust in the Lord. We often think of what Christ told the seventy, whom He had sent out, when they came back and reported: "Even the devils are subject unto us." "In this rejoice not," He said, "but rather rejoice because your names are written in heaven." They who can truthfully rejoice in this fact have the greater reason to go forth with greater zeal and loyalty.

There are four things that need to be, and ought to be, done to help stem the tide of the drift in the direction of immodesty and of fashionable adornment in dress on the part of Christian people:

1. Modest apparel and freedom from fashion domination, on the part of all Christian people.

2. Faithful preaching and teaching (indoctrination) in Church and home.

3. Personal work—among all classes of members, as well as among the unsaved.

4. Scriptural discipline. A good rule to follow is that found in I Thess. 5:14.

To put the sole emphasis on one or two of these, while neglecting the rest, means defeat. To combine the four, with all your efforts saturated with prayer

and love, means success in its fullest and highest sense.

It is the promise of God that He will never leave nor forsake His own. David recognized this when he said: "I have been young, and now am old; and yet have I not seen the righteous forsaken, nor his seed begging bread." Wherever there is human suffering because of shortcomings, the fault lies with man and not with God. Each year this earth brings forth enough provisions to more than feed and clothe and shelter the whole human family; but the selfishness and improvidence of man stands in the way of its proper distribution. The same is true of all other things that man needs. There are enough Christian professors and wealth in this world to bring the Gospel (in a very short time) within the hearing of every man, woman, and child on the face of the globe. Who is responsible for the fact that this is not done? In this great work, "Who is on the Lord's side?"

Be kind.—One of the things which we should at all times avoid is that of indulging in harsh criticisms against those who do not agree with us in all things. Take, for instance, the various schools of thought with reference to peace and war.

We do not agree with those who subscribe to the idea of preaching peace and at the same time preparing for war; but if their preaching peace will keep our nation out of war we should praise the Lord, even if billions of dollars are needlessly wasted on the folly of militarism. We do not believe that the stand of the War-resisters' League in militantly opposing war is in harmony with the Bible teaching on submission to the powers that be; yet if their way of opposing war will help to stem the tide of militarism, we should praise the Lord for the result. We believe that what people call "pacifism" is only the half-way point between militarism and real Bible nonresistance; yet we are

glad for every testimony against war and in behalf of peace, even if it comes from the half-way point. We believe that Christian people should under no circumstances have any part in carnal strife, and that our life should be governed by this rule; but let us be uniformly kind in our testimony—firm in our position but "speaking the truth in love." Not even the carnal tongue should be used in our endeavor to promulgate the cause of peace, for "the weapons of our warfare are not carnal." As the psalmist says, "A soft answer turneth away wrath; but grievous words stir up anger."

Your congregation—may be small or large, located in city or country, composed of members who are rated as spiritually strong or weak. Regardless as to what may be the status of your flock, or as to what may be your position or station in it, this question confronts you continually: What can you do to help make it better and larger and more efficient as a soul-winner and soul-builder?

1. You can "pray without ceasing"—for yourself, for your ministers, for those bearing a heavy load, for the weak and for the strong, for those who ought to be in the fold of Christ but are not.

2. You can live a consistent Christian life, your light shining for God, your soul filled with the love of God, being a friend of the friendless, ready to help in every time of need.

3. You can be regular and faithful in your attendance at the public services in the house of the Lord, and do your best to get your fellow members and neighbors in the same frame of mind.

4. You can be obedient to our Saviour's command: "Freely ye have received, freely give."

5. You can, so far as it lies within your power, "live peaceably with all men," and "love thy neighbour as thyself."

6. You can by cultivating the Bible-reading habit, have the Gospel of Christ in your mind, in your heart, and on your tongue's end.

7. You can be "unspotted from the world," provided you practice total abstinence from all sin and worldliness, and maintain an attitude of unfailing loyalty to God and the Church.

8. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"If ye know these things, happy are ye if ye do them."

THE SURENESS OF THE PROPHETIC WORD

In describing Christ and His sufferings on the cross, the Apostle John, acknowledging the veracity of Scripture, wrote: "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19:35). And as John ponders on the fact that the soldiers had broken the legs of the two malefactors crucified with Christ, but that the legs of Christ had not been broken, he writes: "For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken." Only God knows the future, only His prophecies are true. For instance, in the mouth of Moses, God said, "Neither shall ye break a bone thereof." Why did the soldiers hesitate? "Well," says someone, "does it not say that the soldiers 'saw that He was dead already'?" Yes, but why did they not say, "We will be sure that He is dead, and we will break His bones, too?" Why? Because 4000 years ago God said of the Passover Lamb: "Neither shall ye break a bone thereof." They could not break the bones of Christ any more than they could stop the planets in the heavens in their courses. Why? Because of the prophetic Word! And every word that God has spoken still unfulfilled, will come to pass. It is the "sure Word of prophecy."

"The Scripture cannot be broken," said the Lord Jesus, and from Moses to Malachi, we can trace the promises of His coming, often marked red by the prophetic picture of His crimson Blood. In the deathless passages of Isaiah's fifty-third chapter we are told: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Yes, every human pledge may be changed or cast aside; but because God is God, because Christ loved us with a perfect devotion, because this Word of reconciliation is established in Heaven, Christ must go all the way to the Cross. —The Voice.

THE UNANSWERED QUESTION

By J. Y. Hooley

For the Gospel Herald.

"When the Son of man cometh, shall he find faith on the earth?" We are made to believe that we are living in a time when things are rapidly changing in this world, in the Church and secular world, from faith to works. Our present form of government has stood the test for over a century and a half, and men had great faith in the foundation or the Constitution of our government, in the great statesmen that formulated the same, and signed their names to the statement, "In God We Trust."

Today we hear (to our sorrow) men, yea statesmen, expressing their views of the same, and saying that the statement should be removed, to meet the present requirements of all concerned. Atheists, infidels, and so-called religious bodies have no faith, and trust in man instead of God. In days and years gone by, men had faith in God and the foundation of our form of government; and men felt safe and secure to invest their means for the welfare of all concerned when secured or backed by the government. There was mutual confidence, which is the basis of social contentment. But today as a nation we have largely lost this mutual confidence, and with it happiness, and there is not that expressed satisfaction, all because men have lost the most vital part, faith.

Without faith even the nations will return to the darkest superstition and ignorance with all their so-called education (but only a development of ignorance). "The wicked flee when no man pursueth, but the righteous are bold as a lion."

Shall the Son of man, when He comes, find faith on the earth, in the Church? See Luke 18:8. In my short life I have taken notice of rapidly changing conditions in the Church (undenominationally speaking), from faith to works, from the spiritual to the material condition. And this is not so much among the laity as among the leaders. For instance, in the preaching, the majority of the sermons are on conduct, and on works, and men get their eyes off the object of faith (namely Jesus Christ) and on themselves, and thereby lose out in faith, and confidence in each other, and become self-centered like the poor selfish Jew that thought himself so much better than his fellow man that he thanked God; and the poor publican smote his breast and looked to God by faith and implored the mercy of God in his behalf, and went down to his house justified, while his partner in his self-righteousness was condemned. See Luke 18:10-14. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

It behooves us to look and to understand what kind of righteousness the scribes and Pharisees had. As far as works were concerned, there was none better, outside of Jesus Christ. But God had already, long before their time, established His terms of righteousness with Abraham, on faith. "Abraham believed God, and it was counted unto him for righteousness" (See Rom. 4:3). "Not of works, lest any man should boast" (Eph. 2:9). Works are not a principle but a result. There are two principles in the world, faith and unbelief, and all the works there are in the world are the result of these two principles, as far as man is concerned. Therefore the rapid change in the world, or in the Church, is the result of unbelief.

Oh, men and brethren, preachers, statesmen, fathers and mothers, all concerned, turn once more and forever to the object of faith, "the Christ of God." Shall the Son of man find faith on the earth when He comes? Then, and only then, will the question be answered.

Middlebury, Ind.

CHURCH LOYALTY

By S. B. Wenger

For the Gospel Herald.

One of the main principles of the doctrines held by the Mennonite Church is nonconformity to the world; based emphatically on Bible teaching. We remember that many years ago, hearing some other church denomination which held this same principle, on occasions when receiving applicants for membership, the minister would ask "Do you renounce the vain pomp and splendor of the world?" The minister would form the answer which was repeated by the applicant, "I renounce them all."

Where are they today? All have worldly appearance. Where will the Mennonite Church be if the present approaching styles are allowed step by step to continue?

As we see worldly conformities coming into the Church, I think our ministers ought to teach more emphatically against them in public worship. Short dresses, short sleeves, half sunbonnet (or no bonnets at all), flesh-colored stockings (or no stockings at all), are not intended for comfort or for modest apparel.

Everybody admires a neat, plain dress, with all other consistencies. I command the respect of all classes even those who make no pretension of nonconformity.

Some years ago a group of people at a public place were noticing the headgear of passersby, with remarks and criticisms. In the course of time a Quaker lady came along, wearing a neat Quaker bonnet. All agreed that was the best and most becoming of anything they had seen.

Some congregations allow more approaching style than others; which makes it harder for others to hold to modest appearance of their members. If our ministers would stand together and teach against these things, our church would be more uniform. Let us also teach against the tobacco habit, against smoking cigarettes, against moving picture shows to our young people. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

South English, Iowa.

CHILD OF THE LIVING GOD

By Geo. E. Barrett

For the Gospel Herald.

XVII. Dominion

And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:—and let him have dominion over every living thing that moveth upon the earth. Gen. 1:28.

"DOMINION, highest authority; sovereignty; supremacy; rule. A territory governed; a commonwealth; a self-governing member." (Webster's Dictionary.)

Through transgression of the law of life man lost his dominion; lost his power to rule his own commonwealth (natural being), and is no longer a self-governing member of the human race. Therefore, he must be burdened with laws, courts, officers, judges, places of confinement and punishment for his injustice to others, and sanitariums and asylums because of his sin against the temple of God, in which he lives, moves and has his being. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

What more could God have done for man than He already has done? Think of being made in the image and likeness of God, and given dominion over everything that lives on the earth, in the sea and in the air; unlimited power in the mighty forces of nature all within his reach; a mind able to comprehend the law of life and store up abundant truth, and a body equipped to demonstrate and manifest every creative principle placed here by the Creator; a material being with magic possibilities in its every organ, sinew, and structural atom; a body that can be used to the limit and then exchanged for a spiritual body with unlimited life, energy, and intelligence.

Every attribute we have is given to us for the express purpose of being a blessing to its possessor, and a right use of our talents multiplies and makes them a rich treasure that we are permitted to keep and reap the fruit of throughout eternity. Wrong use destroys them and the stench makes their possessor sick unto death. What a contrast between righteousness and the

wrong use of God's blessings; and nobody to blame but the user.

What are you doing with your talents? These are opportunities; when they are squandered, they are gone forever.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 7, 8).

Will these words of prophecy be true in the day of His coming? If so, is the Church ready now? Is she arrayed in righteousness? Are we beautiful, entire, and clean: as Longfellow visioned in "The Builders?" Or are we broken stairways, where the feet stumble, as they seek to climb? Our todays and yesterdays, do we leave yawning gaps between? Are our lives as complete as we could make them with a reasonable amount of intelligent effort? Is it not a fact that many a convert to Christianity could be saved from heart breaking failures, by competent instruction by those that have met and overcome similar habits and weaknesses?

Come now, and Let us Counsel Together

There is unbelief, doubt, confusion of ideas wafted about "by every wind of doctrine."

The Cure.—Evidence of the unseen, and "substance of things hoped for." Memorize the 19th Psalm, and the first and second chapters of Genesis. MEDITATE, PRAY.

The Carnal Mind.—Unclean thinking, immoral imagination, sensual desires, yearning for fleshly pleasures, lust for things that are injurious to mind or body.

The Cure.—Repentance; "add virtue to your faith;" cleanse the temple of God, "whose temple ye are;" add knowledge to your virtue.

Sensual.—Devoted to delights and pleasures of the flesh; to follow after them.

The Cure.—Add temperance to your knowledge; be "temperate in all things." "Whether ye eat, or drink... do all to the glory of God." Memorize Scripture, the best poems, and any factual truth available. Think constructively.

Hate.—Critical; revengeful; spiteful; destructive; murderous.

The Cure.—Add godliness, brotherly kindness and charity; seek to do good; love your enemies; look for the good points in your fellows, and inspire them to use and develop their talents.

The WORD and SPIRIT of GOD, are SUBSTANCE OF ETERNAL LIFE; a TRANSFORMING and RE-NEWING POWER; the most DYNAMIC ENERGY in the UNI-

VERSE. It is yours for following the PLAN of SALVATION.

"Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."
—Holland.

Iowa City, Iowa.

THE FASHION PLATE'S ADDRESS

(This poem, by Sister Edith B. Kennel, then of Coatesville, Pa., but now of Tampa, Florida, first appeared in the June 3, 1937, number of the Gospel Herald. At the suggestion of Bro. John E. Kauffman of Parkersburg, Pa., it is now republished.—Editor.)

I am a New York fashion plate,
From Broadway straight to you;
I bring the latest fad and style
Or hat and dress and shoe.

I'm "Straight from Broadway," as you know,
That's where my styles are worn,
The "Narrow Way" is "out of date,"
"Old fashioned," and "outworn."

I am the goddess of this world,
And foster pride and sin.
By me the devil's working hard
The souls of men to win.

I breed extravagance and waste,
Lay morals in the dust.
I instigate the nudist camp,
Incite the passionate lust.

I help white slavery swell its ranks,
Fill houses of ill fame;
Invite the loathsome, foul disease
Which doctors blush to name.

I fill your sanitarium wards,
Where suffering hundreds lay,
Who bartered health and life and soul
For pride and vain display.

Perhaps you are surprised that I
Would speak so candidly,
But that I lead to vice and woe
Most anyone can see.

F. DeWitt Talmage one-time said,
He thinks: "Today in hell
Thousands of men its torments bear
Whom ill-clad women fell."

So, girls, beware, and women too,
And men and boys and all!
For thousands never stop to think
I'll lead to sin's downfall.

Turn to your "Bibles," not your "Sears,"
Or "New York store" to see
What styles to wear; for those I show
The devil gives to me.

PASTOR AND ACTOR

A Texas pastor, according to articles in a Texas newspaper, had a fine prospect of a good job with the movies at a salary of \$125 to \$1,000 a week. He declined the prospect because certain of his congregation objected. He seems to have seen no objection to the plan himself. Glad some laymen have a better sense of propriety than some ministers.—The Gospel Minister.

Work "out" your own salvation, but you must have it "in" before you can work it "out."—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(Mill Run station)

Dear Herald Readers:—"Our help is in the name of the Lord, who made heaven and earth" (Psa. 124:8).

Truly the Lord has been our helper, prayers have been answered. Another revival meeting has become history. We were happy to have Bro. N. E. Troyer labor in our midst as the evangelist from Dec. 31 to Jan. 7. The Lord used him in a special way in bringing the messages that were needed. Conviction was manifest during the meetings, but Satan also was busy. Many cast conviction aside until it seemed almost tragic, but we claimed the promises of Psa. 102:13-20 and the last night of the meetings the "set time" came and the Lord "looked down" and "heard the groanings of the prisoners and loosed those that were appointed to death." Bro. Troyer used the last invitation of the Bible as a text, Rev. 22:17. Nine souls came forward and confessed Christ. It was a time of weeping and rejoicing; another mountain-top experience. We believe there was joy in heaven too. Some of these were lost sheep who had wandered away and found that only Christ satisfies. We praise the Lord for their return. There were 13 confessions at the meetings. On Monday evening, when we met to instruct the converts, another young girl came and said she wanted to go along to heaven too when we go. One who confessed is a grandmother who was sick. Another is a man around the age of 60 who moved to Mill Run a few years ago. He lives in a cabin which was built for a play house. He never came to services but we gave him "The Way" to read. One of our Sunday school children who lives close by gave him a New Testament to read and later he asked for a Bible. He is in the hospital and confessed Christ there. All the other converts are Sunday school pupils from the ages of 9 to 19. This again proves the value of the Sunday school. Pray for these souls that they may be victorious over Satan and follow Christ all the way. There are many more who are counting the cost. We covet them for Christ.

Bro. Troyer allowed himself to be used in the Altoona and Canan Station services, and filled his place on the New Year's program which was held here also. We were reminded of the challenge which New Year brings to us.

We received word that one of our aged members of Mill Run, John Mc-

Garvey, has passed away. Bro. and Sister McGarvey are spending the winter months with a daughter near Pittsburgh, where he died.

Our Sunday school attendance has been good. We lifted a Christmas offering, and used it to purchase new song books for Mill Run. We are indeed grateful that this need has been supplied.

We want to thank all who have been remembering this place in prayer. Continue to pray that many more may be saved.

Jan. 12, 1940.

One of His,
Mina Glick.

Kansas City, Kans.

(2409 Farrow Ave.)

A most helpful inspirational Sunday School conference was held at the Kansas City Mission, Saturday and Sunday, Jan. 13, 14. The out-of-town speakers were Jess Kauffman, Sunday School Field Worker of the Missouri-Kansas Conference district, and L. L. Swartzendruber, Frank Horst, Martha Duerksen of Hesston, Kans., and S. Paul Miller of Garden City, Mo.

Jan. 16, 1940.

J. D. Mininger.

ARGENTINE NEWS LETTER

(Jan. 6, 1940)

By T. K. Hershey

"Let us go on to perfection." "Be not slothful." "Surely blessing, I will bless thee, and multiplying, I will multiply thee." "It is impossible for God to lie." What a combination of texts for the Christian worker entering the new year!

Called Home

Sister Emma H. Shank was called to her long home and was buried on the next to the last day of the old year—1939. During the last months of the year, there was much anxiety as to Sister Shank's health. Believing that there might be a greater possibility of restoring her to health, she was taken to the British Hospital in Buenos Aires in October. However, things did not work out the way we had hoped. The Lord saw otherwise and took her to Himself the 28th of December, 1939. She was aged 58 years, 4 months, and 17 days.

It is not our plan to write a history of her life, as a separate article will appear later. Suffice it to say, the Shank family and ours arrived in Argentina on Sept. 11, 1917. Thus for a little more than 22 years we had been struggling together with the many missionary problems. But now for her, her work is done. Subtracting the years that she was off the field on furloughs, we discover that she gave exactly 19 years of untiring efforts for the advancement of the Cause in this country.

Her body was brought from Buenos Aires to Pehuajo Saturday, Dec. 30,

where funeral services were held in the Pehuajo church. Our churches do not have their own burial grounds. Accordingly, she was buried in the city cemetery. Those taking part in the services were T. K. Hershey, N. Litwiller, and A. Luayza at the church, and A. Luayza, D. Parke Lantz, and J. L. Rutt at the cemetery. Brethren Snyder, Hallman, and Brenneman sang several appropriate hymns.

Sister Shank was the first of the missionaries to Argentina to be removed from time to eternity. We humbly submit to His divine will. Our loss is her gain. She was ready and believed her allotted time had come. Her passing is a loud call to the Argentine Church, as she was much loved by all who knew her.

A touching incident at the funeral was the reading of a cablegram from the children in U. S. A. signed Elsa, Robert and Pablo, expressing their deepest sympathy, prayers, and love to their father. It seemed to be so timed that it could be read at the close of the service at the cemetery.

Conference Time

The month of January will be a busy one for the missionaries and the Argentine Church. The Mission Council that met from the 2nd to the 5th of this month in Bragado, found all the missionaries present with the exception of Sister Rutt, who stayed at home to take care of Aileen who has the whooping cough. Many things of a general nature were discussed, as well as the placing of workers for 1940, which is always done at this meeting. These were days of real Christian fellowship and recreation, for it is the time when we can talk to each other and consider together our mutual problems in our Mother tongue.

Spiritual Life and Annual Church Conference

The 13th to the 17th, we are planning to meet together in Pehuajo in a spiritual life conference for the young people of the Church. According to the carefully prepared program before me we are expecting a spiritual time together. We trust that we older missionaries may be an inspiration to the younger members of our Church.

After the Spiritual Life Conference the Annual Church Conference will convene also in Pehuajo. This will begin the 18th and close the 21st. The central theme for the Spiritual Life Conference is "The Victorious Life" while that of the Church Conference is "The Great Commission." We are looking forward to these Conferences with fond anticipation, and are praying that some definite results will crown our efforts.

All the missionaries and native workers are at this time working on their annual reports, writing articles for publication and preparing their talks and sermons for the coming conference.

ences. The shortage of workers piles up the work on these who are left. But with Paul, we shall forget those things that are past and reach forth unto the things that are before, and press toward the mark for the prize of the high calling of God in Christ Jesus. 1940 is awaiting our efforts. To Him be all the praise.

LETTER FROM EAST AFRICA

Bukiroba Station,
Musoma, Tan. Ter.
November 7, 1939.

Dear Christian Friends:—We are thankful for the evident manifestation of the Holy Spirit among us. Sometimes the problems seem to be greater than we know how to solve, and then the Lord manifests His power and we have to marvel at our own lack of faith. We rejoice especially to see the active interest that the Church elders take in spiritual matters and that they seem to be grasping spiritual truths and principles rather than depending on the words of the pastor. Disciplinary action has been necessary; and while the ultimate course taken rests largely with the missionary, the sound advice that our native brethren have been able to bring has eased the burden of the work. Through their loyal help I think we have been able to more fully appreciate some of the basic differences in the thinking of those who have been reared in heathen villages and we who have come from Christian homes. That which may appear to us an obvious rebellion against discipline may on closer study reveal rather a lack of consecration.

I had the privilege of visiting the out-schools in the Majita district this past week. The need for more and better teachers in that field is obvious. Two young men who had given promise of becoming good teachers have shown a lack of consecration which is hindering their testimony at the present time. Will you pray for them, that they may realize the importance of the work to which the Lord has called them and that they may be willing to testify among their heathen relatives? Another young man has just started work at an out-school, and we spent two evenings at his home, enjoying a spiritual conversation and the daily worship of the home.

This young man seems to be especially promising to us, but it is to such as he that Satan comes with special temptations. Will you pray that the Lord may keep him from the evils of the world?

This week we will be leaving for Shirati, where we expect to take charge of the medical work for a time. It is probable that during our stay at Shirati we will be attempting to get individuals who will be able to go with us to Nyabasi later and will then instruct them so that they may assist us in the

medical work. This would sound simple, but there are many things to consider. Many would be delighted to come to learn some of the white man's ways, but would not care to continue such work for a number of years. Others may be fine men, but do not have both the local language and Kiswahili, and to them language would be a barrier. We have also had those ask for the privilege of doing such work whose sinful lives make us turn them away.

In this work we again request your prayers. We feel that the medical work is an important work, but that there are many other activities just as important for the missionary, and that therefore to have a really successful medical practice we must have well-trained native assistants so that other missionaries do not have to help the doctor when emergencies arise but may devote their whole time to other work.

For His service,
Noah K. Mack.

SPECIAL MEETINGS

Lancaster, Pa.

The dedication service for the New Rossmere Mission building, Lancaster, Pa., was held on Sunday, Dec. 31, 1939. The morning session was opened with song service and devotional. The Sunday school lesson was discussed by Benjamin Martin of Lancaster. Following the Sunday school lesson the Scripture was read by Ross Goldfus. The dedication sermon was preached by Noah Mack. His text was taken from Psalms 27:1. Some thoughts taken from the sermon are: All work would be in vain unless blessed or inspired by God. This house of worship is a house sanctified for worship. The church should be built by living stones. The morning session was closed with song, prayer and benediction.

The afternoon session was opened with song service and devotional. The Scripture lesson, I Peter 2, was read by Daniel Dupler. The topic for the afternoon was Eph. 2:19-22, by Walter Groff. The building has a chief corner stone, Christ Jesus. "Laborers Together with God," was the second topic, discussed by John S. Hess. His text was I Cor. 2:9. The main factor in the work of the Lord is co-operation. We labor with God as sent by God or as a group of believers, each working with his own efforts and abilities for the cause of Christ and welfare of the church. The third topic, "Obstacles that Test the Faith of the Believer" was discussed by Henry Garber. Trial of our faith shall flourish in the sight of God. A few remarks were made by Martin Weaver and Jacob Brubaker. An offering was lifted. The meeting closed with prayer and song.

The evening session was opened by song service and devotional by Leroy Stoltzfus, who read Rom. 10. The children's meeting was in charge of Josie Rehkugler. The subject of the period was "Come Thou with us, and We will do Thee Good," discussed by Sanford Shetler. Some thoughts gleaned: Reactions are found to come with any good work. The world appreciates the human touch. We must go as in the great commission to the people with our message. We should pray for the infilling of the Holy Ghost.

The house was filled to its capacity. Good interest was manifested through the whole day. An offering was lifted and the meeting closed with prayer, song and benediction.

Naomi Brubaker, Secy.

Los Angeles, Calif.

Report of the quarterly Mission Meeting held Jan. 7, 1940, at the Calvary Mennonite Church, Los Angeles, Calif.

Organization.—Mod., Floyd Hauder; Chor. Esther Holdeman; Secys., Elda Hauder, Naomi Blough.

Program and Speakers.—Devotion (Acts 16:1-10), Bro. Bucher; Topic discussed, The Primitive Church Mission as Compared with the Church Mission of Today: (1) Circumstances Favorably Affecting Mission Work Then and Now (Acts 2:1-12), Open Discussion; (2) Persecutions Scatter the Workers and the Word Then and Now (Acts 8:1-14), Bro. Biler; (3) A New Mission Field Opened (Hosea 2:33; Acts 9:15, 16), Harry Shoup; (4) Successes Which Attend the Missionary Movements (Acts 13:14-52), Esther Litwiler; (5) Reasons for the Success of Missionary Labors, Myrna Kramer; Dismissal, Jesse Schwartzentruber.

Thoughts Gleaned.—Mission work is still spreading. Many people are being saved. God's unchangeable conditions which made mission work successful in the primitive church are still the same. Each one of us has a great responsibility in this work. There is a great need of prayer. Paul set a good example for us to follow. It takes real Christian workers and followers of Christ to carry out God's mission. Without the Holy Spirit leading us our work is powerless. It is our duty to uphold God. Only the Gospel of Jesus Christ can change a man's sins. Many souls go to a Christless grave because we have failed to do our duty. We must depend on the Holy Spirit to guide our mission work. Each one of us has a very important part in making a success of mission labors.

Secretaries.

* * * *

Westover, Md.

Report of the annual Bible Conference held at the Holly Grove Mennonite Church near Westover, Md., Dec. 7-10, 1939.

Instructor, Milton Brackbill, Paoli, Pa.

Subjects.—Divine Authority of the Scriptures, What Believing on the Lord Jesus Christ Implies, Exposition of Romans 12, Exposition of Romans 13, The Bible Teaching About Satan, Christian Conduct in Present World Conditions, High Lights from the Sermon on the Mount—Matt. 5, 6 and 7 (3 periods), Nonresistance in Every Day Life (2 periods), Nonresistance in War Time, Pitfalls and Safeguards in Social Life, The Reign of Christ, the Prince of Peace.

Mods., Geo. M. Hostetler, Amos C. King.

Thoughts Gleaned.—A true nonresistant life is impossible without the new birth; it cannot be counterfeited. Nonresistance is possible only where the fruit of the Spirit is present. We must not only wish no ill to our enemy, we must love him. Unless we manifest love in peace time our nonresistance will be shallow in war time. Love is not provoked. We do not fall into sin; we grow into it. Salvation is not taking sin from man but turning man from sin. Satan controls the bad and attacks the good. We are here to glorify God and prepare for eternity. The only kind of life that will succeed is the one that takes seriously the words of Jesus. We are not called on to be like man but like God.

* * * *

Leetonia, Ohio

Report of the annual Christmas meeting held at the Leetonia Mennonite Church Dec. 25, 1939.

Organization.—Mods., David Wenger, Virgil Mellinger; Chor., Verna Rice; Secys., Dorothy Detrow, Ruth Bauman.

Program.—Song service, led by the chorister; Devotion (Luke 2:8-20), Martha Jean Witmer; Who is Christ? J. J. Hostetler; Why Did He Come? George Mumaw; My Best Gift for Him, Martha Weaver. (Afternoon) Children's Meeting, Mrs. J. J. Hostetler; Devotion (Isaiah 9:6, 7), Carol Cullar; Christ, (Continued on page 926)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

THE BETTER HOME

Ever since I have been living in this world of sin,

I have had trials almost every day;
Always something more or less to destroy my happiness,

And this is how I came all the way.

It was when I was young, I began to think of one,

My condition as a sinner unsaved;
And at once made up my mind, while I had sufficient time,

I would bow on my knees and pray.

When I realized I had found the Lord, I was so glad,

For I thought all my trials would be done;
That my way would always be one continuous jubilee,

But I found out my trials had just begun.

I have started out to find a better home,

Where the trials of this life can never come;
Where with relatives and friends I shall be so happy then,

In the presence of my Lord all the time.

Oh, Satan tried to get me to live a hypocrite,
And to only have an outward form;

He said time had changed the way, and insisted night and day.

To do whatever you pleased, did no harm.

Then I put the world aside, taking Jesus for my guide,

I began to try to walk the narrow way;
It is tedious, I admit; but I am unwearied yet,
I shall travel on until the perfect day.

—Sel. by Rachel Mumaw.

CHRISTIAN STEWARDSHIP

By Mrs. Ivan Leaman

For the Gospel Herald.

In I Chron. 29:14 we have these words of David in a prayer of thanksgiving to his Maker: "For all things come of thee, and of thine own have we given thee." In Ps. 24:1 we read, "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

These scriptures prove to us that we are stewards and not owners. All that we have and are, we owe to God, "for in Him we live, and move, and have our being." In accepting Christ as our Saviour, we also take Him as Lord of our life. In this we are faced with a full surrender of ourselves and our possessions for use in His service.

The first step is the surrender of the will. It was the surrender of the will that the rich young ruler refused to make. He wanted to do as he chose

with his riches. In contrast, the apostle Paul affords an illustration of a surrendered will, followed by a surrendered life. The young ruler's question was not, "Lord, what wilt Thou have me to do?" Our Lord Himself is another example. When in the garden, He was willing to say, "Thy will be done." The surrender was complete. This was followed by giving His life for your sins and mine.

It is only after we have surrendered our will to His will that we can make a complete surrender of our life and possessions to God which in the first place rightfully belong to Him. What are some of these possessions which we have been entrusted with?

Time is something in which all of us, whether young or old, share equally; we each have twenty-four hours a day. As Christians we are responsible for the spending of this wealth. It may be spent foolishly, selfishly, or for God. How are we spending our time?

Every talent should be given unreservedly to Jesus Christ, so that He may use it whenever or wherever He will. We are not blessed alike in this, but whether we have been given one or more talents let us not hide them as the unfaithful servant did, but place them on the altar. "Moreover, it is required in stewards that a man be found faithful" (I Cor. 4:2).

What are we doing with our physical strength and mental powers? Young people especially have an abundance of life and strength to bring to the service of the King. It is sad to think how much is wasted in selfishness and sin today. Couldn't more be done for our Master if we put as much thought into His work?

God has entrusted us with money; some more than others, but the important thing is how we are using it. I'm sure we need the guidance of our heavenly Father to make use of His gifts wisely. Let us not forget the admonition of the apostle Paul in which he tells us to give as God has prospered us.

As parents, are we not stewards over the children, which God has blessed us with? We may think of them as our own, but after meditating upon such scriptures as Ezek. 18:4 ("Behold all son's are mine") and Ps. 24:1 ("The earth is the Lord's and the fulness thereof; the world and they that dwell therein"), I believe we will conclude that our children too belong to Him. What a sacred and precious trust this is. It is indeed a responsibility to have put into our care those who need daily guidance and instruction. How important it is that we walk daily with our Master, so that we can influence them for Christ! We are glad that there is one to whom we can go for help so that as parents we may be faithful stewards.

God has put into our hands the Gospel message. What would your life have been if you had never heard it?

Christ is depending on us to spread the story in order that others too may hear the message. Christ has no hands but our hands to do His work today; He has no tongue but our tongue to tell how He died; no help but our help, to bring men to His side. He wants us to tell the story by our lives and lips wherever there is need of it. It is to be carried to other lands. All can not go in person, but we can help by our gifts and prayers. We are stewards of the message that wherever sincerely accepted brings light into darkness.

Shall we fail Him? As we have been thinking together on "Christian Stewardship," have we caught a vision of the important and responsible place we have been called to fill as followers of Christ? Can God depend on you to care for these possessions as a wise and faithful steward should?

To undertake this great task alone would indeed be impossible, but we are so glad that the Christian finds available through his relationship to Christ all the resources of God. Forgiveness, strength, guidance, and fellowship are ours for the asking. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Some day we must give an account to God of the use of these possessions with which He has endowed us. "So then everyone of us shall give account of himself to God" (Rom. 14:12).

May we be found faithful, so that these words may be spoken unto us: "Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord."

Smoketown, Pa.

THE VALUE OF TIME

Parents will do well if they teach the children the value of time, for it is more precious than most people really consider.

One may regret losing a little money, but what is that compared with the regret of lost time in youth, of time wasted in later years, of the months and weeks of this year that have been too short to hold what we wanted to do in self-improvement and in service. At the close of our lives, it is then that we recall and recount the many times we might have lived better lives and done more good in the world.

He who wastes or loses time is unkind to himself as well as unkind to others. The author of "What is Worthwhile" beautifully says: "Money lost may be regained, friendships broken may be renewed, houses and lands may be sold or burned, but they may be bought or rebuilt again. But what power can restore the moment that has passed away, the day whose sun has set, the year that has been numbered with the ages gone."—D. Carl Yoder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Feb. 4, 1940.—Gen. 1:27-31; I Cor. 6:19, 20; II Cor. 6:16-7:1.

HOLDING LIFE SACRED

(A Principle of Temperate Living)

Golden Text.—Ye are bought with a price: therefore glorify God in your body.—I Cor. 6:20.

Introductory.—In this lesson we follow the usual custom of devoting one lesson in each quarter to the cause of temperate living. While strong drink is not mentioned here, if the principles involved in the Scriptures found in the lesson text are honestly put into daily and perpetual practice, there will be no danger of intemperance from the drink habit. Underlying the temperate life is the rule of total abstinence from every form of sin and evil.

Man as God Created Him (Gen. 1:27-31).—The opening sentence in our lesson text reads: "So God created man in his own image." This gives us the Scriptural setting throughout this lesson. Man bearing the image of God, constitutes the crowning work of the creation. From the Biblical description of man as God created him we learn that man not only bore the image of God but as such he was upright, intelligent, enjoying the fellowship with and shining in the image of his Creator. Verse 19 in Gen. 1 gives us the idea that primitive man was a vegetarian. There was no intimation given that even animal life was sacrificed until after the fall of man. The sacredness of life is taught throughout the inspired Word of God. From the time that God rebuked Cain for taking the life of his brother Abel, the curse of God has rested upon every form of murder. "Thou shalt not kill," is as emphatic a command today as it was when it was first written into the Decalogue.

Our Bodies the Temple of the Holy Ghost (I Cor. 6:19, 20).—After meditating upon the fact that man as first created bore the image of God, we are prepared for the statement that man as he exists today is (or ought to be) the temple of the Holy Ghost. Man lost the image of God in the fall, and regained it again in Christ. That is, if man accepts the atonement which God has provided for him in the shed blood of Christ our Redeemer, then he may again shine in the image of God. As such, the spirit of the evil one having been cast out, the Spirit of the living God takes possession and dwells in his soul.

Notice, this divine image was not regained through our own goodness or achievement. As Paul says, it was "not by works of righteousness which we have done, but according to his mercy he saved us." In other words, we have been "bought with a price." This obli-

gation therefore follows: "Glorify God in your body, and in your spirit, which are God's." Having been purchased through the precious blood of Jesus, we belong to God who expects us to glorify Him through the kind of lives that we live.

Our bodies being fit temples of the Holy Ghost, it behooves us to keep them fit for His abode; remembering that whoever defiles this temple, "him will God destroy." This temple must not be defiled by any kind of sin, lest the Spirit of God seek another abode and the spirit of the evil one comes back to take possession of the heart from which God had banished him at the time of conversion. No one can be a suitable dwelling for the Spirit of God unless he lives a clean, pious, holy life. God has distinctly commanded us, "Be ye holy, for I am the Lord your God." Therefore, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

Warning Against the Unequal Yoke (II Cor. 6:14-7:1).—Verse 14 begins with, "Be ye not unequally yoked together with unbelievers." Paul then proceeds with giving the reasons why this can not continue without becom-

ing separated from God. Among other questions he asks, "What part hath he that believeth with an infidel?" Again, "What agreement hath the temple of God with idols?" He then proceeds to remind us, "Ye are the temple of the living God." The series of questions propounded and instructions given prepares the way for the final charge: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There is no more emphatic declaration against worldly conformity to be found anywhere than this that is found in II Cor. 6:14-18. And let us not forget that this teaching is preceded by the admonition, "Be ye also enlarged." May we ponder over this plain, wholesome teaching, and be prepared for the climax found in II Cor. 7:1, which reads:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Comment is unnecessary. It is a plain, positive, wholesome truth, bringing to us the Word and will of the Lord, spoken in love, that all men may receive it and obey the truth. "If ye know these things, happy are ye if ye do them."—K.

BIBLE MEETING TOPIC

CHRIST'S EARTHLY MINISTRY.—Acts 1:1-11; Heb. 1:1-3

Topic for February 4

MOTTO

"The Son of man came not to be ministered unto but to minister."

OUTLINE STUDY

- I. **His Birth and Childhood.**
 1. The marvelous birth.—Lk. 2:1-20; Matt. 1:18-2:15.
 2. Divine providence kept Him.—Matt. 2:13-23.
 3. He becomes awake to His Calling.—Lk. 2:40-52.
- II. **His Public Ministry.**
 1. Baptism with water and the Holy Ghost.—Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21, 22.
 2. Tempted of the devil.—Matt. 4:1-11; Lk. 4:1-13; Mk. 1:12, 13.
 3. Preaching, teaching, healing.—Matt. 4:23-25.
 4. Calling and sending the Twelve.—Matt. 10:1-42; Mk. 3:13-19; Lk. 6:12-15.
 5. Notable discourses.—Matt. 5:1-7:27; Jno. 6:22-71; Jno. 15, 16, 17.
 6. Notable events.—Matt. 17:1-13; Lk. 9:28-36; Jno. 11:1-46; Matt. 21:1-11; Matt. 27:32-36; Matt. 28:1-10.
- III. **His Accomplishment.**
 1. Ransomed many.—Matt. 20:28.
 2. Became a great conqueror in spiritual things.—Eph. 1:18-23.
 3. Became the leader in the salvation of men.—Matt. 28:18-20.
 4. Secured victory over death.—I Cor. 15:1-58.

5. Made the Church a factor in the world.—Eph. 4:11-16; I Tim. 3:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word. "Grace."
2. How Jesus Served on Earth.
 - a. Serving as a babe in lowliness.
 - b. Serving as a boy—subjection to parents.
 - c. Serving in manhood.
 - An example in baptism.
 - Teaching God's Word.
 - Doing good.
 - Suffering and loving.
 - Dying for our sins.
 - Raising from the dead.
 - Sending forth His apostles.
 - Ascending to glory.

For Seniors.

1. His Humility in His Earth Life.
2. The Power of Jesus in His Works.
3. The Teaching of Jesus.
4. The Price He Paid for Us.
5. What He Accomplished.

PERSONAL THOUGHT

Is our earthly life a sacrificial service like our Redeemer's?

SEED THOUGHTS

Christ was placed midmost in the world's history; and in the central position, He towers like some vast mountain to heaven—the farther slope stretching back toward the creation, the hither slope toward the consummation of all things. The ages before look to Him with prophetic gaze; the ages since behold Him by historic faith; by both He is seen in common as the brightness of the Father's glory, and the unspeakable gift of God to the race.—Sel.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

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Scottsdale, Pennsylvania

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THURSDAY, JANUARY 25, 1940

Field Notes

The joint meeting of the Executive and Mission committees of our General Mission Board is announced for Tuesday, Feb. 20, to be held at Goshen, Ind.

The recent meetings at the Clinton Frame Church near Goshen, Ind., conducted by Bro. Ray F. Yoder, resulted in five public confessions and the membership greatly strengthened.

In sending in the names of new subscribers for any of our periodicals, it would be well to include either the rural route or street address, as it will help the mail reach its destination.

A very impressive baptismal service was held at Finland, Pa., Sunday morn-

ing, Jan. 14, when four were received into Church fellowship; also one young brother was reinstated. Cor.

Revival meetings are scheduled to begin at La Junta, Colo., Jan. 25, 1940, with Bro. S. J. Miller, Pigeon, Mich., in charge. Your intercession at the throne for this work will be appreciated.

Dedicatory services for the new Sharon Mennonite Church, Plain City, O., are scheduled to be held on Sunday at 2:00 p. m., Jan. 28. Bro. S. E. Allgyer is to preach the dedicatory sermon. The old church burned to the ground on Sunday, Oct. 15.

Christian Life Conference.—Feb. 9-11 is the time set for a Christian life conference at Goshen College. Instructors: Simon Gingerich, C. F. Derstine, Paul Mininger, John H. Mosemann, C. A. Hartzler, A. J. Metzler. The public is invited to attend.

The editor was laid up the greater part of last week with a spell of the grippe. As a result, some correspondence which we intended to get out immediately had to be held over a week or two. We hope to be able to be at our post of duty by the time this reaches the eye of the reader.

Bro. Paul Graybill, who left the Philadelphia Mission some weeks ago for a period of rest for his overwrought nerves, has been confined to his present home in Blue Ball, Pa., a severe cold having been added to his nervous condition. We praise the Lord that he is improving, and hope ere long to hear of his restoration to health.

Bro. Amos Swartzentruber of Kitchener, Ont., who has been appointed by the Mennonite Central Committee as Relief Commissioner to England, France, and other Allied or Neutral countries, sailed from New York for Liverpool on the S. S. Britannic on Jan. 19. May we remember him in prayer so that the Lord may grant him a safe and prosperous journey.

The World Goal of Bible Missions.—This is the title of a new mission study book by Bro. I. E. Burkhart, Goshen, Ind., which is just off the press. It was prepared and is published under the auspices of the Mission Study Course Committee of the Mennonite Board of Missions and Charities. It is a study of the Biblical basis of missions and traces the missionary teachings of the Bible from Genesis to Revelation. It is especially adapted to class use, but will make a good book for private reading and study. Paper binding, 50 cents each; in quantities of a dozen or more, 45 cents. Also available in cloth binding. Book, Dept.

Correspondence

Minot, N. Dak.

Dear Herald Readers, Greetings:—On Nov. 19 we had the pleasure of having Bro. Geo. J. Lapp with us in our district Mission Meeting. He gave us talks on our work in India, which were appreciated by all.

The reorganization of our Sunday school took place Dec. 17 as follows: Supts., A. L. Glick, Lawrence Unruh; Sec.-Treas., Dale Hunsinger; S. S. Chor., Robert Myers; Church Chor., Bertha Unruh; Libr., Floyd Kauffman. We have scarlet fever in our neighborhood. Two families are quarantined at present.

We ask that God's children pray that the work at this place may grow and many souls find Jesus Christ as their Saviour in the coming year. Let each one of us strive to enter the new year with more determination to live nearer to the teaching of God's Word.

Jan. 6, 1940. Sylvia Martin.

Kokomo, Ind.

Greeting in the Name of Jesus:—We were privileged to enjoy a communion service Oct. 16. Bro. T. E. Shrock of Clarksville, Mich., was present and gave us a message. Our bishop, Bro. Anson Horner, officiated. Since that time our former bishop, Bro. J. K. Bixler, has gone to his reward.

On Thanksgiving day we again had a pleasant time together when Kouts Burr Oak, and Kokomo congregation held their regular Sunday school meeting. Besides the brethren and sister from these congregations, Bro. and Sister Ralph Smucker, Goshen, Ind. Bro. Ezra Beachy, Defiance, Ohio, and Bro. Joseph Neuhouser, Leo, Ind., were present and served on the program.

Our revival meetings, which were in progress at this time, were conducted by Bro. Neuhouser. We enjoyed listening to the Word. But most of all our hearts were filled with joy because souls were saved. A good many young people gave their hearts to the Lord, and also some fathers and mothers. Twenty-eight souls confessed during these meetings, another sister confessed after the meetings, and a young brother confessed his Saviour at our recent Bible school; making a total of thirty souls who are under instruction at the present time. Each week an instruction meeting is held by our ministering brethren. There were also a number of members who rededicated their lives to the Lord. We are happy to see the changed lives but there are still many others who are yet unsaved. Will you remember this congregation that we may always be a lighthouse to a lost world?

On Dec. 26 our Bible school began which lasted two weeks. Bro. E. W. Kulp of Bally, Pa., was principal, and Bro. J. B. Smith, Elida, O., was in

structor. The brethren faithfully taught the Word. One special feature was a lecture on the Book of Revelation each evening by Bro. Smith. May we always live so that we may be counted worthy to escape the things that shall come on the earth. On Sunday evening, Dec. 31, while our Bible school was in progress, Bro. Troyer and family and Sister Gladys Weaver, former missionaries in India, were present. Bro. Troyer gave a short talk.

We were pleased to have with us in our worship on Jan. 7 Bro. and Sister Chester Osborne, formerly of this place but now engaged in mission work at Germfask, Mich. Bro. Osborne gave us a message in the morning, and in the evening he told about the work at Germfask, which was very interesting and encouraging. May the Lord continue to use them as He has in the past.

Our election of officers for the coming year resulted as follows: Supts., Delbert Myers, Paul Troyer; Prim. Supt., Noah Sommers; Secy., Emanuel Bontrager; Church Chor., Dan Hershberger; S. S. Chor., Levi King; Treas., Noah Hershberger; Trustee, Harley Mishler; Mission Board Member, John W. Horner; S. S. Conf. Del., Clayton Sommers; Y. P. M. officers for six months: Chm., Albert Sommers; Secy., Susie Keim; Junior Chairman, Iva Sommers.

Jan. 9, 1940. Iva Sommers.

Clarence, N. Y.

(Clarence Center congregation)

Greetings in Jesus' Name:—We certainly have many reasons to thank and praise God for the many blessings He has given us to let us step into another New Year.

At the present time there are quite a few children of our congregation suffering from the epidemic of whooping cough and a few older brethren and sisters are not able to attend services on account of age and cold winter weather.

On Jan. 4 our annual business meeting again took place, reorganizing our church offices as follows: Chors., Jacob Weirich, John Albrecht; Cor., Alice Mast; Ushers, Mose Kipfer, Chris Troyer, Ed Yousey, Ruth Weirich; Libr. Com., Ezra Schrock, Roy Frey, Sam Helmuth; Librs., Vera Franks, Beulah Yoder; Cemetery Sec.-Treas., Lewis Eichorn; Trustee, Jacob Weirich.

On Jan. 7 a brother and sister were taken into church fellowship by letter by Bro. Burton Weber, our bishop.

Let us pray for each other, that we may do more for the Lord this new year than ever before.

Jan. 9, 1940. Alice Mast.

West Liberty, Ohio

(South Union congregation)

Dear Herald Readers, Greetings:—We have entered upon another year which the Lord has seen fit to give us.

May we, each one, strive to do more for the Lord by being more obedient and more faithful to the Church this year.

During holiday week a Bible conference was held at this place. Bro. John Y. King of West Liberty, Ohio, and Bro. I. B. Witmer of Columbiana, Ohio were the instructors.

A number of our young people are away attending Bible school in Canada. We trust they will use this valuable training they receive while there in the service of the Lord.

The sewing circle continues its work of helping the needy in various parts of the world as well as those near our door.

Our Sunday school work is going on with the following officers in charge for this year: Supts., Winfred King, Glenn King; Chor., Gail Yoder; Secy., Miriam Hostetler; Treas., Darrell Plank; Prim. Supt., Pauline Yoder; Jr. Supt., Perry Daniels.

We have some aged ones and some sick among us who are not privileged to attend church services. Pray for them, and for the work of the church at this place.

Jan. 9, 1940. Cor.

Alpha, Minn.

Gospel Herald Readers, Greetings:—During the past several months we have enjoyed a number of spiritual blessings.

Brother D. D. Miller of Protection, Kans., conducted a series of meetings at our church Nov. 17-26. His messages were both a warning and encouragement. Bro. Miller also had charge of communion services Nov. 26.

Our congregation greatly appreciates the use of electricity, it having been ready for use just prior to our meetings in November. We hope with the passing of our old gas lights to the superior lights, our lives too may reflect a greater light. Pray for our little church.

On Thanksgiving day Bro. and Sister George Lapp, their son-in-law and daughter (Mr. and Mrs. Ezra Camp) and two children of St. Paul; Bro. and Sister Elmer Hershberger and children and Bro. Emery King, all of Detroit Lakes, Minn., worshipped with us in the morning service. Bro. Hershberger and Bro. Lapp brought uplifting and appropriate messages. The Lapps and Camps were also with us that evening and Bro. Lapp gave an interesting message on India.

About the middle of December, one of our ministers, Bro. C. J. Garber left for a six-week Bible teaching trip to Bloomfield, Mont., and Wolford, N. Dak., respectively. We miss him, but trust the Lord will bless his efforts.

On Sunday, Dec. 17, our Sunday school was reorganized. Supts., James Bute, John Garber; Secy., Stephen Shearer; Chor., Bonita Landis; Cor. Mrs. Ed. Hartzler.

Two of our young people (Stephen

Shearer and Warren Bute) are attending Short Bible Term at Hesston.

On Tuesday evening, Dec. 26, Bro. and Sister Ivan Lind, Willmetta Weaver, and Samuel Jansen of Hesston College and Bible School gave a program in the interests of the school. Elmer Landis, one of the home boys, who is a student at Hesston, assisted. We are thankful for our church schools, and appreciate the sincere efforts of those having a part in them.

Other recent visitors who worshiped with us were: Bro. and Sister Frank Garber and three children, Hutchinson, Kans.; Bert Ely, Conway, Kans.; Loretta and Roberta Garber, Berniece and Elmer Landis, all students at Hesston who were home over Christmas; and Robert Garber of Nampa, Idaho.

Come and visit our little church. Your help and interest will be appreciated.

Jan. 9, 1940.

Cor.

Lancaster, Pa.

(E. Chestnut St.)

Greetings of Christian Love to All:—The year-end holidays were observed by our community in much the usual manner. Christmas baskets were given to the needy of the Dillerville and Rossmere Mission constituencies, in addition to our own needy ones. A goodly-sized group of young people gave the first hours of Christmas to caroling, delivering messages in song at approximately twenty places.

Christian service activity, which has been carried on for some months already by a number of us, may be reported as follows: Home visitation for shut-ins and unsaved on Thursday and Friday evenings and Sunday afternoon, preaching and song service for war veterans at the C. C. C. Camp east of our city on Thursday evenings, and door-to-door distribution of 2000 "Ways" every month.

Our weekly meetings are as follows: Sunday morning, Sunday School at 9:15 and preaching at 10:30; Sunday evening, Children's Meeting at 7:00 and preaching at 7:45; Wednesday evening, Bible study at 8:00; Saturday evening, young people's meeting at 7:45. We invite you to visit us in any or all of these meetings.

The brethren who minister the Word to us twice each Sunday and once to each of the two mission stations the same day are: David H. Mosemann, Jacob E. Brubaker, and Ross Goldfus. Our deacon is Bro. David M. Weaver.

Our Sunday school officers with the offices in which they serve are as follows: M. Lloyd Weaver and Josie Rehkugler, Supts.; Elam Blank, Secy.; Levi E. Lehman, Treas.; Weaver Reitz and Clyde Good, Librs.

A time of blessing and refreshing was afforded us on the occasion of another of our annual New Year's day Sunday

(Continued on page 924)

Miscellaneous

THINE AND MINE

I closely held within my arms a jewel rare;
Never had one so rich and pure engaged my care;

'Twas my own, my precious jewel, God gave it me;
'Twas mine, who else could care for it so tenderly?

But the Master came one day, my gem to take;

"I cannot let it go," I cried, "my heart would break:"

Nay, but the Master comes for it, to bear above

To deck His royal diadem,—He comes in love.

"But, Master, it is my treasure, my jewel rare,
I'll safely guard and keep it pure, and very fair:"

"If thou keep'st my gem," He said, "It may be lost:"

"The threshold of my Home, no thief has ever crossed."

"And where the heart's rich treasure is the heart will be:

Thy jewel will be safe above, gone before thee."

The Master said these words and gazed with pitying look,

While in the early hush of morn, my gem He took.

Close to my heart that morn I held, tears falling fast,

An empty casket—the bright gem was safe at last.

"Yes, Master, Thou may'st keep my own, for it is Thine;

Safe in that Home not made with hands,
'Tis Thine and mine."

Selected by a sister.

NEW YEAR MEDITATIONS

By Elizabeth Stover

For the Gospel Herald.

Since we have just begun another new year, we will think together for a little while on what this year means to us.

I like to think of this new year as a book of 366 pages, all pure white and clean. The book of 1939, which we have just completed, has many dark blots. The pages are marred by the many mistakes we have made. By God's help we can write a different story in this new book. He will help us make a better record this coming year.

There are many things we will carry over from the past year; such as illness, debts, etc.; but we need not carry our sins over into 1940. God wants us to lay all our sins upon His Son Jesus Christ and start this year clean.

At this time of the year many of us make resolutions. Did you ever make resolutions and find that you could not keep them? There was a time in my life when I too made resolutions, but often many of them were broken before the day was over. I am sure this has been the experience of most of us. In the Bible we have a beautiful resolution

that was kept. Ruth resolved to leave her people and her gods to make the God of her mother-in-law her God. Because of that resolution we will be blessed throughout all eternity.

As we look backward and forward into our lives, there are many questions we ask ourselves: "Do I enjoy Bible reading more than I did a year ago? Have I learned to love my Lord better? Has my life been lived in an unselfish and useful way? Has the world around me become a better place because of my having lived in it? Have I won some soul to Christ?" These and many other questions we ask ourselves. If our lives have not become stronger, richer, and fuller, it is not because God is less able, but because we have not given Him first place in our lives. May this coming year bring each of us many rich spiritual blessings as we yield our lives to Him anew.

I thank God that we do not know what lies ahead of us this coming year. We may be called to suffer upon beds of affliction, or perhaps some loved ones will be taken from us. Maybe we shall suffer heavy financial losses. We may be called to suffer for Jesus' sake. But we do know that whatever comes our way, God will be with us and give the needed strength and grace to bear whatever is our lot.

To the world the outlook for this new year is very, very dark; with "wars and rumours of war," and nations rising up against nations, horrid persecutions of the Jewish people, churches being closed, men and women turning away from God, earthquakes, hunger, etc. Do we wonder the future looks dark?

But to the Christian, we look forward to a bright and happy year; for we have the Lord Jesus Christ as our Light and our Salvation. With Him we shall have peace, joy, and happiness, no matter what comes. Then too may be Jesus will come during this year to receive His own, to live with Him forever and ever. What a glorious anticipation for the Christian!

To those of our number who are not Christians, the call comes in the words of Jesus, "Come unto me, and I will give you rest." You cannot afford to go forward into this new year with all its unrest without the blessed rest which can only be found in Jesus.

May each Christian go forward in the strength of our King, for He says, "Fear thou not, for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

"Before me is a future all unknown, a path untrod;

Beside me is a Friend well-loved and known.
That Friend is God.

Before me lies a new and untried way, midst shadows dim;

Beside me is my Guide and day by day I walk with Him."

What a wonderful promise as we start out upon an untraveled road, for we know that He who goes before has traveled this way before us.

Columbia, Pa.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the last quarter of 1939, 120 obituary notices appeared in the Gospel Herald; the departed ones ranging in age from infancy to 94 years, 11 days. The ages given are as follows:

Over 90—	6
80 to 90—	18
70 to 80—	40
60 to 70—	24
50 to 60—	6
40 to 50—	7
30 to 40—	1
20 to 30—	4
10 to 20—	4
1 to 10—	6
Under 1—	5

Average age, 65+

Among them were 1 bishop and 4 deacons. Foreign births: France, 1. Deaths in the different states and provinces: Pennsylvania, 40; Ohio, 18; Indiana, 12; Illinois, 10; Virginia, 6; Ontario, 5; Oregon, 5; Kansas, 4; Iowa, 4; Michigan, 3; Missouri, 3; North Dakota, 2; Alberta, 2; Maryland, 1; Delaware, 1; West Virginia, 1; Colorado, 1; place not given, 1.

Number of Deaths in:

The Year	33	34	35	36	37	38	39
First Quarter	179	193	191	217	191	152	197
Second Quarter	138	161	181	170	153	158	161
Third Quarter	135	191	111	163	151	123	105
Fourth Quarter	106	156	138	167	113	127	120
Totals	558	701	621	717	608	560	583

Bishops	3	4	4	7	7	6	2
Ministers	10	17	4	11	11	9	6
Deacons	12	9	9	10	6	5	8

Hesston, Kans.

THE YOUNG PEOPLE'S BIBLE MEETING WORK IN THE MENNONITE CHURCH

I. Introductory

There are many corners in the great field in which the Lord has called the Church to work. It will be edifying to think of these fields as one great field where the harvest is great and the laborers are few. And if our petition to the Lord of the harvest is to be most direct and intelligent, we need to know what the fields of service are and how we may most effectively serve in them.

The Young People's Bible Meeting has found a very effective place to serve in this field with the forces of young people and workers with and for them, who are granted a vision of what the Lord would have them be and how He would have them serve. If we want our young people to be conserved for the

service of Christ according to that standard for which the Church has lived and served and for which our ancestors in the faith have lived and died, we need to open our eyes and look on the field and upon the opportunities before us to meet its needs in the development and preparation of the youth.

We have asked a number of brethren to prepare articles touching certain phases of the Young People's Bible Meeting Work and are asking for space to publish them in a series in the Gospel Herald. We ask for an earnest, prayerful reading and consideration of these articles of which the following are the titles:

I. The Rise of the Young People's Bible Meeting in the Mennonite Church.

II. Early Experiences in Young People's Bible Meeting Work.

III. The Function of the Young People's Bible Meeting.

IV. Revitalizing the Young People's Bible Meeting.

V. The Future Possibilities of the Young People's Bible Meeting.

VI. Suggestions for the Organization of the Young People's Bible Meeting.

VII. Good Leadership in the Young People's Bible Meeting.

VIII. Leading Our Youth into Deeper Spirituality.

Watch for these articles and give them your earnest consideration.

In His Service,

Versailles, Mo. J. R. Shank.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

VIII. The Bible

"Back to the Bible," is the motto of a group of Christian workers. Perhaps it might be well for each one of us to stop a bit and think what we really are doing about God's Word, the best book in all the world.

Of late there has been considerable interest in the reading of the Bible. People are reading through the Bible. Some read it through in one year, some in two. All this is very good as far as it goes. We need to read God's Word. Simply reading is some help, and we really do derive definite benefit from simply reading. There is something hopeful in a definite interest in the Bible.

"I never undertook to read the entire Bible," said a friend recently, "I read only portions." That is fine; and we all should have our portions that we read over and over again.

There is, however, a need for daily consecutive reading. We need to get acquainted with the Book as a whole.

We like to think of the large group of boys and girls who are reading through the entire Bible.

"Three chapters a day and five on Sunday," is a good gauge, for it helps us to find our bearings as we are reading. This rule works, as we have tried, and it shows us about what progress we are making as the days slip by.

As we read we will find that the reading is not only a set task, it becomes a real pleasure as we follow the story, the most wonderful Story in all the world.

The account of God's dealings with His people will help us not only to know the facts of this marvelous history but it will help us to become acquainted with the God of the Bible.

Scottdale, Pa.

UPLIFTING EXPERIENCES

By Alice H. Nissley

For the Gospel Herald.

Bro. J. N. Nissley and the writer left Altoona on Sunday, Dec. 10, and reached Buffalo in the evening where we were met by Bishop John Bontrager and two daughters. They kindly conveyed us to the Alden Church, where Bro. Nissley was to hold a series of meetings.

We arrived at a well-filled church where young people's meeting was just in progress. Every evening we had good interest and the meetings were pretty well attended, including the children. What blessed privileges we have for attending services! May we pray for a continuance of them. There was a short children's service before the sermon each evening. The children came and listened.

On Dec. 17 there was an all-day meeting. Bro. Nissley's subject in the morning was, "The Birth-marks of a Christian;" in the afternoon, "Twelve Fundamental Stones the Christian Church is Known By;" in the evening, "Elijah the Type of the Translated Saints."

We appreciated getting acquainted with the brotherhood in northwestern New York. May the Lord richly bless the conversions and reconsecrations at that place.

Why does the Holy Spirit woo men and women to go to different places? Why linger awhile and show intense interest in souls? Why go to places not so thickly settled, as well as to the crowded thoroughfare?

The answer comes, **souls, souls are at stake.** Souls that are hard to reach by conveyances are often more susceptible to the Gospel message. There are souls in the North, in the South, to the East and to the West. All must have the Gospel. Who will go?

Paul did not count his life too dear to spend for Jesus' sake, although he had to encounter many perils.

Jesus left His happy home in heaven to come to this wicked world to be ill-treated, shamefully abused, and wickedly tormented. He innocently bore it all;

as meekly, "as a sheep before its shearers is dumb, so He opened not His mouth."

Souls at the Alden Church wanted to get right with God. Church members or not, settlement had to be made between the individuals and their God. How beautiful to see souls willing to take the step, to get right with God. To such shall be given the promises.

May the God of peace, the God of love, ever sanctify you wholly and may you who know the love of Christ ever live to His honor and glory.

When He comes to claim His own, may you with "all who love His appearing" be among the caught-up ones, and "so shall we ever be with the Lord."

Altoona, Pa.

NOT MY SET

By Geo. J. Lapp

For the Gospel Herald.

Through a wonderful vision the apostle Peter had taken from him any class or clan spirit. Therefore in his first epistle (2:17) he could write, "Honour all men." Peter had learned that in the sight of God there was no class, nationality, color, or language distinction. He had learned that the love of Christ removed all individual and class prejudice and also social levels.

We profess to let live. Mennonites were among the first to protest against slavery. We also protested against class distinctions made between royalty, aristocracy, and commoners although we represented practically all classes down to the peasantry. In our simplicity we have sincerely sought to retain that spirit of good will toward all men.

But in spite of this we have found ourselves becoming rather clannish. In some parts of the Church there is the gap between the ministry and the laity. In some places there is actually built up a sort of Mennonite aristocracy, based on wealth and family or clan tradition. Then there are developed social circles among both young and old. If we cast about a bit we will find that there are some who are left out in the cold socially because for some reason they do not belong to some set. For a while there was a gap between the educated and uneducated. But due to more general educational training, to at least the High School level, this gap has almost disappeared.

We need to remind ourselves that "God is no respecter of persons," and neither should we be. We should ever strive to make all people feel that we are their friends. We need to be neighbors to all who are in need. We should seek out the neglected and speak a kind word to the stranger. They all are of our set.

St. Paul, Minn.

CORRESPONDENCE

(Continued from page 921)

school meetings. Those who ministered to us were Bros. John S. Mast, John W. Weaver, Sanford Shetler, John Bressler, Mahlon Hollinger, Christian Charles, Ivan Leaman, Walter Leatherman, Irvin Lehman and Raymond Charles.

Jan. 9, 1940.

A brother.

Waterloo, Ont.

Dear Herald Readers, Greetings:—During the past year we have been showered with many blessings, among them being the visits of missionaries from our three foreign fields. May we be more faithful in our prayers and gifts for missions.

On Dec. 3 our Sunday school was reorganized. The superintendents are: Adult Dept., Allen Weber, Milton Good; Pri. Supt., Albert Hunsberger, Vera Good.

In the evening of Dec. 3 our young people's Bible meeting was reorganized. Samuel Weber was appointed president of this work.

Bro. J. A. Heiser came into our midst Dec. 7 as our evangelist. Throughout the ten days of his stay with us he preached the Word with power. There was very good interest and attendance during the meetings. As a visible result, there were seventeen confessions. Among this group were a number of our Sunday school boys and girls, a young married woman, and one young man who had been deep in sin. Will you pray with us for this group, that they may be shining lights in this dark and sinful world? A number consecrated their lives to God in our Sunday afternoon meeting on Dec. 17.

On Dec. 24 our pastor gave an invitation after the morning service. Two young sisters were willing to rededicate their lives to God. May God give them the victory through Jesus Christ.

Our annual business meeting met on Saturday afternoon, Dec. 31. Tobias Shantz was re-elected trustee for three years.

Jan. 10, 1940. Mrs. J. B. Martin.

Wolford, N. Dak.

Dear Gospel Herald Readers:—As we have again started on a new year, may we strive to do more for our Master than in the past year. He has blessed us with many blessings in the past year.

On Jan. 1 we reorganized our Sunday school and had our annual business meeting. Officers as follows: Supts., Abraham Stoll, David Graber; Sec., Treas., Amelia Yoder, Otis Yoder; Libr., Paul Yoder; Chor., Glen Yoder; Mission Bd. Member, Sherman Yoder; Trustee for three years, Amos Graber; Chor., Rhoda Bacher.

Bro. Garber of Jackson, Minn., came here Jan. 6 and is helping along in Bible school work which started Jan. 6 and lasts until Jan. 26.

We have quite a few sick people among us this winter. Jesus blessed the sick when He was on earth; so He can still bless them, and does. May we trust in Him whatever comes.

Pray for us here at this place.

Jan. 10, 1940. Katie E. Yoder.

Culp, Ark.

Dear Readers of the Herald, Greetings to All:—Our Christmas program was well attended—75 present. We saw many happy faces as the presents prepared were handed out. We are glad to have the Histsands home again. It was lonely without them.

The writer has completed ten years here in service to the sick and needy. Many sad and happy experiences are recalled, and more good was done than was dreamed of being done then. The Ozarks are snowed in, which is not pleasant for the sick and needy. It is hard sledding to get to places, but there are some hopes of clearing away snow today.

Jan. 5 was held our first funeral when J. L. P. Pool was laid to rest. Word reaches us today of another one of our number being taken away by some accident in the mountains. He once was our Sunday school boy. We only learned his body was found in the creek.

Our sisters started the new year by meeting and quilting a quilt for another needy sister.

One of our Sunday school boys has been real sick. We ask your prayers that he may be restored to us.

We are thankful for your continued interest in our work and for help in all things.

Yours for the needy,

Jan. 11, 1940. Maude Douglas.

Pigeon, Mich.

(Pigeon Mennonite congregation)

Dear Herald Readers, Greetings:—Beginning with Nov. 14, Bro. Nelson Kauffman of Hannibal, Mo., began a series of meetings, closing Nov. 26. These meetings were very well attended and good interest was shown. Each evening our evangelist spoke on an important subject before the message.

We were glad for the presence of Bro. Kauffman's wife. She allowed herself to be used in children's meeting and special songs, which were all very timely and enjoyed by all.

In the messages, sinners were warned and Christians were strengthened in the faith. We were made to see some of our shortcomings, and a desire to live closer to God. There were a number of public confessions by members of the Church, and a class of converts was baptized Dec. 24, at which time our bishop Bro. Menno Esch, was with us and had charge of the service.

We appreciated Brother and Sister Kauffman's stay with us and the help they gave. May God bless them in their calling wherever they may be.

On Nov. 26, the closing day of our revivals, our bishop was also present,

at which time we had our communion services. Bro. Kauffman preached the communion sermon.

On Sunday morning, Jan. 7 there was a short installation service before the Sunday school, at which time the officers and teachers of Sunday school took their places: Prim. Supt., John Shetler; Supts., Joe Swartzendruber, Sam Aschliman; Secy., John Swartzendruber; Chor. Edward Swartzendruber. May God bless the efforts of the Sunday school. Pray for us.

Jan. 12, 1940.

S. J. Miller.

Port Trevorton, Pa.

(Susquehanna congregation)

Dear Herald Readers, Greetings:—Another new year has come, and we sincerely pray that every one of God's children may profit by the mistakes made in our last year.

Our Sunday school reorganized as follows: Supt., Clarence Sholly; Treas., Leroy Longacre; Secy., Dorothy Reinard. May God grant His blessings on these officers and also others.

Jan. 12, 1940.

Helen Hinkle.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Seven precious young souls were received into church fellowship by water baptism at the Bank Church, on Sunday morning Dec. 24.

Christmas services were held at Weavers Church on Dec. 25. Bro. Aldine Brenneman conducted the devotional service, reading for an opening lesson, Isa. 9:1-7. Bro. R. W. Benner brought an interesting message.

Bro. Henry Bechtel of Spring City, Pa., filled the regular appointment at the Pike Church on Sunday morning, Dec. 31. Text, II Tim. 2:3.

The annual "Old Folks' Singing" at Weavers Church was well attended on New Year's day.

Bro. Elmer Kolb of Pottstown, Pa., preached at the above named place on the evening of Jan. 2. Bro. Henry Bechtel was present also, taking part in the service.

The annual instruction meeting was held at Weavers Church on Sunday, Jan. 7. The brethren, J. Irvin Lehman of Chambersburg, Pa., Milton Brackbill of Paoli, Pa., and J. L. Stauffer were the speakers both in the forenoon and afternoon.

The S. S. superintendents of Middle District have all been appointed, and took up their work the beginning of the year.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Jan. 12, 1940.

Laura E. Kulp.

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers, Greetings:—On Thursday evening, Nov. 30, in connection with our regular prayer meet-

ing, Sunday school officers were elected for the coming year as follows: Supts., E. B. Harder, Guy Hostetler; Chors., Esther Horst, Claud Hostetler; Secy., Miriam Harder; Treas., Paul Bucher; Lit. Com., Guy Hostetler, Paul Bucher and Esther Horst.

On Dec. 14 the sisters' prayer circle was reorganized as follows: Sister Mary Harder was re-elected as president; Olive Miller, vice president; Katy Hostetler, secretary and Edna Greiner assistant.

Brother and Sister Fred Gingerich stopped over with us a few days on their return from the East. Bro. Gingerich preached three much appreciated sermons and on Sunday evening, Nov. 24, communion services were held.

We were also glad to welcome Bro. and Sister Abraham Miller and Bro. and Sister Paul Bucher back with us again after being absent for over a year; also Sister Bertha Yutzy, who was gone several months.

We are expecting Bro. and Sister James Bucher home in the near future.

Our young people have been doing what they could to bring cheer and comfort during the Christmas season. A number rendered a program in song and readings on their regular appointment at the Penial Mission in Los Angeles. The Sunday school gave a program at the church on Christmas eve. A number also spent several hours caroling which seems to have been much appreciated.

Jan. 13, 1940.

Cor.

Topeka, Ind.

Greetings in Jesus' Name:—We had our revival meetings from Dec. 12 to 17. Bro. Newton Weber of the Ft. Wayne Mission was the evangelist. There were three converts and one confession. It was rather a short revival as it takes about a week to create an interest. We as a church felt the presence of God was with us during the stay of Bro. Weber.

On last Sunday, Jan. 7, Bro. Edwin Jones of White Cloud, Mich., was privileged to be with us. He delivered the morning sermon. We also had a ten-minute consecration service for the new church and Sunday school officers. They are as follows: S. S. Supt., I. W. Gnagy; S. S. Chor., Dewayne Johns; Pri. Supt., Vera Yoder; Y. P. M. Supt., William Miller; Y. P. M. Chor., Marietta Miller; Church Treas., Dana Hartzler; Cor. Secy., Eva Driver.

Today Bro. Yoder assisted Bro. Edwin Jones in the baptismal services at White Cloud, Mich. Bro. Noah Schrock preached the morning sermon.

Our church has fallen in attendance quite a lot. It is mostly due to weather conditions. The evil spirit can soon discourage us from going to church if the weather is not so pleasant. If we would always put God first most of us would be in our accustomed places on Sunday. All together we had a very successful year in the church.

I have enjoyed my corresponding these past two years very much. It has proved a blessing to me. Pray for us, that we will always be faithful.

In His Name,

Jan. 14, 1940. Polly Greenawalt.

Continental, Ohio

(Mt. Pleasant congregation)

Dear Readers of the Gospel Herald, Greeting:—It has been some time since our last report to the Herald from this place.

Dec. 24 we elected officers of the Sunday school and church as follows: Supts., Christ Good, Earl Britsch; Chor., Sophia Brenneman; Secy.-Treas., Fannie Spitnale; Mission Bd. Member, E. E. Zuercher; Cor., Louise Elkins.

On the evening of Dec. 24 we enjoyed a Christmas program given by the children. We will be looking forward for more programs from the children.

On the morning of Jan. 7, Bro. Wilbert Nafziger gave us a very interesting talk on relief work in Spain, explaining the customs of the natives of that country.

Our life can be beautiful if we only listen to the example set before us. "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

We ask an interest in your prayers for the work at Mt. Pleasant.

Yours in His service,

Jan. 15, 1940.

Louise Elkins.

Waynesboro, Va.

(Hildebrand congregation)

Greeting in Our Blessed Saviour's Name:—We have much to be thankful for in the past 1939; many religious privileges have been enjoyed. On Nov. 8, Bro. and Sister Bucher of Upland, Calif., began a series of meetings with us. Many were helped, 2 new confessions, and 9 reconsecrations. Brother Bucher preached 14 sermons and Sister Bucher gave many object lessons for the children. The meeting closed with a crowded house and a class of 56 children. Many more need salvation.

Sorry to say our deacon, Bro. F. A. Driver has been very ill; but glad to say, he is improving. May the Lord bless him with a speedy recovery.

Our Sunday school was reorganized for this summer, as follows: Supts., P. H. Harner, F. A. Driver; Chor., Nelson Burkholder; Sec.-Treas., Roy Harner.

We had our regular 5th Sunday night singing Dec. 31, with a nice attendance. Extra visitors were: J. L. Stauffer, Ernest G. Gehman, H. D. Weaver and family. Quartette: H. D. Weaver, Cleo Weaver, Ernest Gehman, Justice Driver.

If we are faithful, we may expect the Lord to bless us with another new year of honor to Him.

Jan. 15, 1940.

M. W.

Lemoine, Pa.

(Slate Hill congregation)

Greetings in Jesus' Name:—It is with joy that we can greet our readers and share with them the many blessings God has showered upon us during the past year. That is now a closed book, and we can say, "The Lord hath done great things for us, whereof we are glad." We have now opened a new record and we realize the unrest and strife in war-torn Europe is still raging and reaping an awful harvest.

Our hearts go out in sympathy to those across the waters, who are being persecuted and tried in many ways. The war clouds seem to grow blacker and blacker. What vengeance man can and does exercise against his fellow man, is never shown more horribly than in controversy like war against nations, where the innocent and peace-loving folks suffer the ravages of war. Sometimes we are made to wonder how God can still look on this wickedness much longer.

How thankful the Christian can be to rely on the promise that God will not leave or forsake us, if we abide in Him.

Thanksgiving week, our three-day Bible meeting was conducted by Bro. S. J. Miller of Pigeon, Mich., and Bro. Lehman of Chambersburg, Pa. The meetings closed Friday evening, but Bro. S. J. M. remained over the weekend and held services on Saturday evening, Sunday morning and evening, which we enjoyed very much.

Dec. 17, Sunday school in the morning, followed by Christmas exercises rendered by the three classes of the youngest children in the school, numbering fifty. Recitations and songs were given by the children and the story of the birth of Christ was told to the classes by one of the teachers.

Dec. 24 Sunday school and church services in the morning. In the evening our evangelistic services began, conducted by Bro. J. W. Hess, Akron, Pa., for two weeks. There were seven converts.

Christmas eve about 25 of the young folks went Christmas caroling. The sick and the aged appreciated the cheer they brought into many homes.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It seems we are in trying times. It need be we pray for our nation, those who have rule over us. May God give us grace to be faithful. Marcella Musselman.

Jan. 16, 1940.

Waynesboro, Va.

(Mt. View congregation)

Greetings in the blessed Master's Name:—As a congregation we have many reasons to thank the Lord for His blessings of the past year.

On Sunday afternoon Nov. 12, 1939, Bro. Junie Brydge was ordained

(Continued on last page)

BE SILENT

Be silent, be silent,
A whisper is heard,
Be silent, and listen,
Oh, treasure each word.

Be silent, be silent,
For holy this place,
This altar that echoes
The message of grace.

Be silent, be silent,
Breathe humbly our prayer,
A foretaste of Eden
This moment we share.

Be silent, be silent,
His mercy record;
Be silent, be silent,
And wait on the Lord.

—F. J. Crosby.

SPECIAL MEETINGS

(Continued from page 917)

the Prince of Peace, Paul Yoder; Out With the Message, J. J. Hostettler.

Thoughts Presented.—Christ, as the Son of God, reveals to us the enormity of sin, the holiness of God, and the love of God for sinners. Jesus, the Son of God, became the Son of Man so that you and I, as sons of men, could become sons of God. "Christ came not to be ministered unto, but to minister." We should give our best because He gave His best. Three kinds of peace are: peace with man, peace with God, and peace of God. Peace is something that goes out from me to my fellowmen. Christ is called the Prince of Peace because He gives peace individually and not collectively. Matt. 24:14 gives the key for getting the message out. Four needs of getting the message out are: that people are dying without the message; people all over the world are groping for something; because the devil is so busy causing evil; and, the coming of the Lord is drawing nigh. We all have opportunities of getting the message to people.

Secretaries.

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Altoona, Pa.

Report of the New Year's Bible Meeting held at the Mill Run Mennonite Chapel, Jan. 1, 1940.

Organization.—Mod., J. M. Nissley; Secy., Ruth McGinnis; various choristers.

Program and Speakers.—Devotion (Psa. 107), C. A. Graybill; The Challenge of the New Year, Harry Shetler; New Year's Sermon, N. E. Troyer; (Afternoon), The Power of the Holy Spirit, N. E. Troyer; Self-denial, C. A. Graybill; "Unspotted from the World," Harry Shetler; (evening), Song service and Devotion, Paul Jacobs; Children's Meeting, Mrs. Paul Jacobs; The Church as a Lighthouse, C. A. Graybill; Evangelistic Sermon, N. E. Troyer.

Thoughts Gleaned.—Challenge means a summons to fight. Today more power is needed to fight the warfare against Satan because the forces are greater. The present-day "isms" is one way Satan uses to oppose the Christian faith. How can we as individuals meet the challenge? (a) Have a deep conviction; (b) walk close to God; (c) appropriate opportunities; (d) do still greater service for our Lord. The path, though a warfare, is made easy through Him. "I'm sure I shall never pass this way again." Joshua 3:4—New Year verse. Don't run ahead of God—stay back so you won't interfere. Take orders from God. The nation today is what it is because of the churches. We can go through the floods of 1940 if we allow Him to lead. We are our brother's keeper. The church will reflect the homes. God brings us low sometimes that we might learn to appreciate Him. Let us not run ahead of God; let us follow. Some people use the Spirit as a means of

power when the Spirit should be using them to promote power. Satan is a defeated Satan. The Holy Spirit makes us fit for the service of the Master. The Greek meaning for power is "dynamite." We should regard other people's conscience. It is the spirit in which we do things and not what we do. Privation is not self-denial. We should not allow our differences to offset our love one for the other. God learned obedience through His sufferings. Self-denial enriches our life. If we do not let go of selfishness the time will come when we will need help to let go. Our thought life should be unspotted. How to keep unspotted from the world: (a) the Word; (b) blood of Christ; (c) power of God. The lighthouse keeper, though seldom seen, has a definite work to do. Christians are torchbearers. Christians are lower lights, guiding souls to the harbor of God's love to get equipped for the voyage o'er the sea of life. To be shipwrecked is to be helpless. The church—lighthouse—gives forth the beaming light of the glorious Gospel. God's work in saving souls is far greater than that of creating the universe. The greatest question in the world is the sin question. God is a reasonable God and when we reject His mercies we are being unreasonable. When we fall in the "mud-hole" of sin we need the soap and water of the Word plus the blood of Christ to cleanse us. How can we meet God when we have rejected the best He has to offer? Stop to reason with God. The challenge for the New Year—

"The mill will never grind again
With waters that are past."

Secretary.

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Harrisonburg, Va.

Report of the annual instruction meeting held at Weaver's Mennonite Church Jan. 7, 1940.

Organization.—Mod., S. H. Rhodes; Chor., H. B. Keener; Secy., J. B. Heatwole.

Program and Speakers.—Devotion, John Kurtz; The Carnal Mind, Milton Brackbill; Forns of Carnality, J. L. Stauffer; Effects of Carnality, J. Irvin Lehman; Devotion, M. J. Heatwole; The Spiritual Mind, J. Irvin Lehman; How Attain Spirituality, Milton Brackbill; Fruits of Spirituality, J. L. Stauffer.

Thoughts Presented.—There are three men mentioned in the Bible: (1) natural, or unsaved man; (2) carnal, or a Christian in the danger zone; (3) spiritual, or a man that is saved. A spiritual man is one who stands in glaring contrast to the world. He has nothing to do with it or in common with it. There is a constant conflict between the carnal and spiritual natures. The carnal nature must be crucified with Christ. This destroys the body of sin. When we are dead unto sin we are identified with Christ in His death, burial and resurrection. Then we walk in newness of life. If we live after the flesh we die spiritually. Some forms of carnality are: (1) contentions; (2) despising the weak; (3) not breaking with the world; (4) contending for material things; (5) neglecting the support of the Lord's work; and (6) self-exaltation. The utmost effect of carnality is we lose our lives, we become enemies of the cross. It makes our lives unhappy and keeps us in bondage to sin. It affects others as well as ourselves. Exercising our minds has a high purpose in the affairs of God. A spiritual mind is occupied with spiritual things. It is a renewed mind, a transformed mind, a mind charged with holiness, a mind that runs in the same track with God. To attain spirituality we must do the things we know to do. We must put off the old man, carnality, malice, guile, evil speaking, etc., and put on charity, submit yourselves to God, humble yourselves, present your bodies a living sacrifice. If we think wrong we will act wrong. Let the mind of Christ dwell in you richly. The spiritual man has no question as to where he stands. He will bear fruit. Christians are known by their fruits. They are commanded to bear much fruit. Secretary.

Tofield, Alta.

* Report of the ninety-fourth Quarterly Program held at Tofield, Alta., Dec. 31, 1939.

Organization.—Mod., Edgar Boettger; Chor., Mattie Roth; Sec., Ada Lauber.

Program and Speakers.—Devotion, Simon Stalter; Prophecies Fulfilled in the Birth and Childhood of Jesus, Joe Burkholder; Character and Mission of John the Baptist, Joe Roth; Parallel of Christ's Temptation in Our Lives, Lucinda Yoder; Blessings Promised for Citizens of the Kingdom, J. E. Kauffman; Children's Meeting, Elvera Reil; Laying up Treasures, Amos Hostettler; The Golden Rule in Practice, Paul Voegtlin; Jesus Meeting Human Needs, Lilly Kauffman; Phase of the Kingdom, Harold Lauber; The Child an Example of Greatness in the Kingdom of Heaven, J. B. Stauffer; a message in song, arranged by David Stutzman.

Thoughts Presented.—The birth of Jesus was prophesied in the Old Testament and fulfilled in the New. As a child, Jesus kept Himself from the evils of the world. Just so we should follow His example to keep separate from the world. John the Baptist lived a holy and humble life and is called the forerunner of Jesus. His mission was to stir men's hearts to repentance. He also baptized Jesus to "fulfill all righteousness." The three temptations of Christ—the lust of the flesh, the lust of the eye, and the pride of life—are the same temptations we have today. We should take Christ as an example to overcome temptation. Our duty as citizens of the Kingdom is to be the salt of the earth which preserves. Many blessings are promised to citizens of the kingdom. Each one of us should strive to lay up treasures in heaven. Let us each ask ourselves the questions, What shall it profit us, if we gain the whole world and lose our own souls, or what shall we give in exchange for our soul? "As ye would that men should do unto you, do ye also to them likewise." This is the rule by which the Christian is guided in his walk and action in life. If Christ rules in the heart, we will treat others as they treat us. Love our neighbor as ourselves, is one of the commandments. Christian life will be enjoyed by putting the rule into practice. Nations also will profit by it. In the true Christian Church where the rule is kept, there is peace which is a help in all difficulties. Christ loved humanity and paid a great price for it. Christ left His home in glory to purchase us individually. We are not our own, but we are bought with a price. Therefore we should glorify God in our hearts. The question comes to Jesus, who is the greatest in the kingdom of heaven? "Except ye become as children, ye shall not enter the Kingdom." Jesus gives children as an example of humbleness, helplessness without the help of Christ. The lesson for us is to first surrender our own dignity, put self down, so we may be able to grasp God's will. Only when we are lowly are we great.

Secretary.

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Steelton, Pa.

Report of the Fourth Bible Conference held at the Mennonite Church, Steelton, Pa., Dec. 16 and 17, 1939.

General Theme: "The Child of Bethlehem." Bro. J. Irvin Lehman served as speaker, discussing the following topics: The Messiah of Israel; Jehovah's Servant; Mediator of a "Better Covenant;" The Future Bridegroom.

Thoughts Gleaned.—The birth of the Lord Jesus Christ is a very central period of history. In John 1:41; 4:25 Jesus identifies Himself as the Messiah. The prophecy concerning Him unfolds step by step—gleam by gleam. Why did God wait four thousand years to send the Redeemer? God had to prepare man for His coming by prophecy and revelation. The Incarnation is the miracle of miracles.

A servant is one who does another's business. Jesus was Jehovah's servant because

of the great work God had to do. The work to be done by Jehovah's servant was to deliver man from sin. It meant a lot for Him to leave heaven and come to earth. Never had there been a moment when God the Father and God the Son had not been together and fellowshiped together. When the Lord Jesus Christ suffered He took it upon Himself voluntarily. He laid down His life, man did not take it. The effective agency of the work of the servant of Jehovah was His blood.

A mediator is one who acts in behalf of two others. A covenant is a promise or agreement between two parties. A perfect mediator understands perfectly the case of each party. He was made perfect by being with the Father. He knew God perfectly. He had to enter into earth experience before He could enter sympathetically into man's experience. As mediator He is very close to us. He understands our case perfectly in detail. He today is giving all His time to mediation for His own. The new covenant is the whole New Testament, sealed by the blood of the Lord Jesus Christ.

There will be a meeting day for the Bride and the Bridegroom, or the Church and Christ.

We'll be together eternally with an insoluble bond. We shall be like Him. On His forehead when He comes will be the inscription—"King of Kings and Lord of Lords." When He comes He'll bring rewards. He hasn't told us what they are. All the saints and angels will join in praising Christ.

Secretary.

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Lancaster, Pa.

(New Year's meeting)

Report of the Annual Sunday School Meeting held at the East Chestnut St. Mennonite Church, Jan. 1, 1940.

Organization:—Mod., Daniel Mosemann; Chors., Elam Bomberger, Abner Stoltzfus, Secy., John H. Hess.

Program and Speakers:—(Sunday evening) Children's Meeting, Isaac Hollinger; "Purge out the Old Leaven," John W. Weaver. (Forenoon) Devotion, Jacob Brubaker; New Year's Sermon, John S. Mast; Holy Spirit Guidance in Lesson, Christian Charles; Precept and Example, Sanford Shetler. (Afternoon) Devotion, Maris Hess; "All Scripture is given by Inspiration of God and is profitable: For Doctrine," Raymond Charles; "For Reproof," Walter Leatherman; "For Correction," Ivan Leaman; "For Instruction in Righteousness," Irvin Lehman; The Teacher's Meeting—a Factor in Unifying our Teaching, John F. Bressler; "That Which Every Joint Supplieth," Sanford Shetler. (Evening) Devotion; Our Young People—An Encouragement to the Church, John W. Weaver; The Unchanged Gospel in a Changing World, Sanford Shetler.

Truths Presented:—It is good to get a perspective view of our lives. Hidden sin makes progress, until we find that we are captives. Lukewarmness in the Church is quite popular today.

Let us step into the year with new courage and with a fixed purpose. Paul said, "None of these things shall move me," due to this purpose we have an heritage handed down to us that neither fire nor water could destroy. Let us go forward with a fixed purpose to preserve our heritage.

The Holy Spirit is our personal guide. We must go from Genesis to Revelation to get a well-balanced preparation of a topic. Importance of preparation; Christ was 30 years in preparation for 3½ years of service; Moses was 80 years in preparation for 40 years of service. Time spent in preparation is not lost. We as teachers are living Epistles read and known of all men.

Our Christian religion is founded on doctrines. The influence of the Bible has a most marked effect upon the world. There is one man who knows more than anybody—every-

body. If each of us thought the other knew more about it than ourselves what great blessing we would receive.

Most church divisions can be traced back to pride in someone's life. The Bible today is as effective as ever; souls are still being saved. The Gospel can do what man cannot. We depend upon the young people for the future Church. A full consecration of young people is the greatest pleasure to have on earth—but not all young people are a blessing. You will never find happiness in your soul until you make a full surrender of your will to God.

Secretary.

Married

Glick—Ebersole.—On Sept. 9, 1939, Bro. Leon Glick of Sugarcreek, Ohio, and Sister Ruth Ebersole of Elkhart, Ind., were married at the College Chapel of Goshen College, Goshen, Ind., by S. C. Yoder. May the blessing of God abide with them always.

French—Miller.—On Dec. 30, 1939, Bro. Paul French and Sister Sarah Miller, both of the Mattawana, Pa., congregation were united in marriage at the home of the officiating minister, Bro. M. M. Yoder. May the rich blessings of God be theirs through life.

Shaum—Garber.—On Dec. 30, 1939, Bro. Vernon Shaum and Sister Myrtle Garber, both of the Salem, Ind., congregation, were united in holy matrimony at the home of the bride's parents, Bro. J. E. Gingerich officiating. May the Lord richly bless this union.

Stutzman—Bontrager.—On Christmas eve, 1939, occurred the marriage of Bro. Roy Stutzman of Weatherford, Okla., and Sister Alice Bontrager of Hutchinson, Kans., at the home of the bride's parents, Bishop H. A. Diener officiating. May the blessings of God be upon them through life.

King—King.—On Christmas morning, Dec. 25, 1939, Bro. Glen King of West Liberty, Ohio, and Sister Orpha King of Garden City, Mo., were united in holy matrimony at the home of the officiating bishop, Bro. I. G. Hartzler of East Lynne, Mo. May the divine blessings rest upon this union.

Rhodes—Miller.—On Dec. 24, 1939, Bro. Eldon Rhodes and Sister Dorothy Miller, both of the East Union congregation near Kalona, Ia., were united in marriage at the home of the bride's parents, Bro. and Sister Abner Miller, Bro. D. J. Fisher officiating. May the Lord bless them as they go through life together.

Swartley—Landes.—On Jan. 14, 1940, Bro. William D. Swartley of Souderton, Pa., and Sister V. a. Landes of Creamery, Pa., both members of the Franconia, Pa., congregation, were married at the home of the bride's parent, Sister Clara Landes, at Creamery, Pa., Bro. Menno B. Souder officiating. May the Lord abundantly bless them through life.

Brunk—Rhodes.—On Friday morning, Dec. 22, 1939, Bro. Dwight Lahman Brunk, son of Bro. and Sister Joseph A. Brunk, of near Harrisonburg, Va., and Sister Anna Rebecca Rhodes, daughter of Bro. and Sister Oscar Rhodes of near Hinton, Va., were united in marriage at the home of the officiating bishop, Bro. S. H. Rhodes. May the Holy Spirit guide them on life's journey.

Yantzi—Miller.—On Nov. 23, 1939, at the home of the bride's parents, Bro. and Sister S. J. Miller of near Pigeon, Mich., occurred the marriage of their daughter, Irene Mae, to Bro. Cephas Yantzi, both members of the Pigeon Mennonite Church. Bro. Nelson Kauffman read the Scripture lesson and led in prayer, and the father of the bride officiated. May God's richest blessings attend them.

Obituary

Roth.—Robert Leland, infant son of Harvey and Ada (Hershberger) Roth, was born Jan. 4, 1940, at their home near Garden City, Mo. He leaves sorrowing parents, a sister (Wilma) and a brother (Vernon). Funeral at the home by Bro. I. G. Hartzler Jan. 5, 1940. Interment in the Clearfork Cemetery.

"A little bud, too pure to stay,
God in His infinite love has taken away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Hart.—Lois Kay, daughter of Jacob and Elizabeth (Kreider) Hart, of Lebanon, Pa., was born Dec. 1, 1939; died at her home Dec. 20, 1939, of toxic poisoning caused by bronchitis. She is survived by 1 sister, Eileen Marie. Although everything was done for the child, we feel it was God's will that the little flower budded on earth, but to bloom more fair in heaven. Services were held Dec. 23 from the home and Gingrich Mennonite Church, by Bros. Martin Weaver and Daniel Wert. Texts, II Sam. 12:23; Job 14:2.

"Dear little hands, I miss them so,
All through the day wherever I go;
All through the night how lonely it seems,
For no little hands wake me out of my dreams."

Baumgartner.—Sarah, daughter of John and Catherine (Gerber) Baumgartner, was born in Wayne Co., Ohio, Oct. 12, 1864; died Jan. 9, 1940; aged 75 y. 2 m. 27 d. Her parents died when she was quite young and her uncle, Jacob Baumgartner gave her a home, where she grew to womanhood. She was baptized and received into the Sonnenberg Mennonite Church Mar. 23, 1883, and later transferred her membership to the Kidron Mennonite Church and remained a faithful member till called home. She was of a quiet, unassuming disposition, and often expressed a desire to be alone with the Lord. One brother (Daniel Baumgartner), 2 sisters (Caroline Baumgartner, and Mrs. Daniel Kirchofer) preceded her in death. She leaves 1 sister (Mrs. Eli A. Basinger), 6 nieces, 9 nephews, besides a host of relatives and friends to mourn her departure. Funeral services Jan. 12 at the Kidron Mennonite Church, in charge of Allen Bixler and Isaac Zuercher. Interment in the adjoining cemetery.

Ebersole.—Sarah, daughter of Jacob K. and Anna Ebersole, was born near Bainbridge, Pa., July 18, 1850; died Jan. 6, 1940, at the home of Roy Ebersole, Elkhart, Ind.; aged 89 y. 5 m. 18 d. At an early age she united with the Mennonite Church and remained faithful until death. On Jan. 30, 1873, she was married to Jacob R. Ebersole at Sterling, Ill. The family moved to Roseand, Neb., in 1878, and to La Junta, Colo., in 1903. Bro. and Sister Ebersole came to Elkhart, Ind., in 1930. She was preceded in death by her husband in Nov., 1936; by a daughter (Malinda Carper, of Ayr, Neb.) in July, 1936; and by her youngest son (Harvey, of Newton, Kans.) in May, 1934; also by two grandchildren. Surviving are 4 sons (Edwin and Roy, of Elkhart, Ind.; Noah, of Peabody, Kans.; Reuben, of Filer, Idaho), and a daughter (Anna Ebersole, of La Junta, Colo.); also 24 grandchildren and 20 great-grandchildren. A brother (Ephraim Ebersole, of Oral, S. D.), and 2 sisters (Mrs. Shamblin of Redwood City, Calif., and Mrs. Waddell of Lindsburg, Kans.) also survive her. She was a member of the Prairie Street Mennonite Church at the time of her death. Bro. Geo. J. Lapp, an old friend of the family, preached the funeral sermon. Burial in Prairie Street Cemetery.

Kilgore.—George A. Kilgore was born at Smithfield, Maine, Dec. 29, 1852; died at Long Beach, Calif., Nov. 20, 1939; aged 86 y. 10 m. 22 d. He grew to manhood near the place of his birth. He attended the public school near the place of his birth and an academy at China Village, Maine. He taught school for some

CORRESPONDENCE

(Continued from page 925)

deacon over our little flock at this place. May we remember him and his family at the throne of grace.

On Sunday, Dec. 24, a Christmas program was rendered consisting of recitations and special music. This program seemed to be enjoyed by all who attended.

Our Sunday school made a wonderful improvement for the past year with an average attendance of 71 for year of 1939 and of 62 for year of 1938.

Our Sunday school has been reorganized for the coming year and a number of changes were made which consist of new superintendents and all new teachers except one.

Due to our increase in Sunday school attendance we have made another class beginning with the new year, thus making a total of six classes. We have children's meeting the 2nd and 4th Sundays of each month during part of the Sunday school hour.

We rejoice to know that Sister Lottie Hatten who has been in the hospital for a few weeks has returned to her home again.

We are also glad to know that Bro. Vance Brydge who has been ill and was unable to attend church services is able to be out again.

Bro. Robert Henderson is very ill at this writing.

Jan. 16, 1940. Viola Ann Brydge.

Beemer, Nebr.

(Plum Creek congregation)

Greetings of Christian love to all Herald Readers:—Our Sunday school reorganized about the first of the year with the following results: Supts., Sam Oswald, Chris Schantz; Chors., Amos Oswald, Wilford Erb; Secy., Lyle Wittrig. The brotherhood met on Jan. 1 for our annual business meeting. Our congregation is looking forward to having electric lights installed in the near future.

We have been having real winter weather since before Christmas with considerable snow. We are glad for the snow as it had been very dry here. Health in general in congregation is good, for which we are very grateful.

Jan. 16, 1940. Sam Oswald.

Morton, Ill.

The Morton Mennonite Sunday School was started as an extension Sunday school by the Pleasant Grove congregation south of Morton on Sunday, Jan. 29, 1939 with Mahlon G. Eigsti as superintendent and John Roth, assistant.

Our attendance the first Sunday was 42, and we have never had less. Our record attendance was 88. We have preaching twice a month. We have had several Sunday evening meetings which have been much appreciated. We have sponsored several women's meetings and one family night.

years and established the Rockland Commercial College at Rockland, Maine, which still is in operation. He was married to Angie J. Cope-land in 1882. They had two children, (William R. and Grace R.). Grace preceded him in death in 1915 and his companion passed away in 1922. He leaves a son (William R.) and family consisting of wife and 1 daughter (Dorothy), who reside in California. He came to La Junta, Colo., in 1886 where he became the leading party in most every worthwhile movement in community service. He organized and superintended the first union Sunday school in La Junta. He assisted in organizing the first Methodist Church in 1887 and the Baptist Church a year later, of which he was a charter member. In his law practice he refused divorce cases. He was always interested in farming and irrigation. Through his efforts the Mennonite people were located in Otero Co., Colo., and he was largely instrumental in the establishing of the Men-nonite Sanitarium, out of which grew the present hospital and sanitarium in La Junta. He was a great lover of flowers and trees and brought to La Junta the English elm and blue morning glory, for which our town is noted. His funeral was held from the First Baptist Church by the pastor, Harry S. Hammann, from Ps. 23 and Jacob A. Heatwole from Job 5:26 and Ps. 37:37. His body was laid to rest in the cemetery near by in the presence of a large crowd of people; especially so, considering the fact that he had moved to California sixteen years ago.

Shank.—Emma Elizabeth, daughter of Jacob M. and Mary (Eby) Hershey, was born at Buyerstown, Pa., Aug. 11, 1881; died in the British Hospital, Buenos Aires, Argentina, Dec. 28, 1939; aged 58 y. 4 m. 17 d. Her early years were spent near Buyerstown. The family moved to Palmyra, Mo., when she was about 12 years old. She began her career as public school teacher at the early age of 17. This work she continued for 11 years. In between her years of teaching, she left her profession to study in college, completing the Junior College course in 1909. It was while in college that she had been asked to consider accompanying Sister Elsie Drange (Mrs. J. N. Kaufman) to mission work in India, but later the Lord opened the way to enter the Argentine field. How beautiful that the two who had been college mates and had, more or less, the same ideals and vision of life work, should be called to be with the Lord so close together! Aug. 11, 1910, she was married to J. W. Shank and shortly thereafter moved with him to Nebraska, where Bro. Shank was teaching in High School. The following two years, while her husband traveled in South America and among the churches in the United States and Canada in the interests of the South American Mission, she lived at home with her parents and was occupied teaching school.

In 1917, the time having arrived for the opening of the South American Mission, she with her husband and two children sailed for Buenos Aires, Argentina, in company with the Hershey family. Thus she gave a little over 22 years of service to the Lord's work. During this time she won a great many friends who believed in her sincerity of purpose and admired her devoted life. She was looked upon by all as an ideal mother, not only to her own children but to orphaned children and to young people.

She leaves her husband and three children: Elsa Lois, Mrs. Castillo, of Chicago; Robert Josephus of New York, and Paul Domingo, in school at Hesston College. There remain also her aged mother (Mrs. J. M. Hershey of La Junta, Colo.), 2 sisters, 4 brothers, and 1 grandchild. Her father and 1 brother preceded her. She was buried in the Peluajo Cemetery, where the Argentine Mennonite Mission was started 20 years ago. Services in charge of T. K. Hershey and N. Litwiller, assisted by others of both missionaries and nationals.

We know the Lord has blessed the work, for many interested Mortonites have come to worship with us. We wish the prayers of God's people for this work that the Gospel may be brought to the many unsaved in this community. We are praying definitely that the Lord will send workers for the work here.

Jan. 17, 1940. Dorothea M. Eigsti.

ANNOUNCEMENTS

A winter Bible School will be held at the Leo Mennonite Church, Leo, Ind., Feb. 19-March 1, 1940.

Courses will include the following subjects: Genesis; Joshua; Hosea; Job; I and II Thessalonians; James; Prayer; Christian Evidences; Romans; Teacher Training (Child Study); Christian Principles (Baptism; Civil Government; Bible Doctrine (Eschatology); Music (Hymn Interpretation).

Instructors.—C. C. Culp, Principal, Amos Hostetler.

Tuition.—75 cents per week, board and lodging free to visiting students.

For further information write to Jos. S. Neuhouser, Grabill, Ind.

A two-week Bible school will be held at the Midland Mennonite Church, D. V., Feb. 5-16 with Brethren C. C. Culp of Brethren, Mich., and J. E. Gingerich of Elkhart, Ind., as instructors in the adult department.

Subjects available are: I and II Chronicles; Ezra; Nehemiah; Esther; Haggai; Malachi; Acts; I and II Thessalonians; Revelation; II Corinthians; I Timothy; Hymn Interpretation; Bible Survey, Unit III; S. S. Administration; Christian Principles (Holy Kiss, Anointing with Oil, Unequal Yoke).

Tuition Fee: 75 cents per week. Board and room free.

Non-conformity conference Sunday, Feb. 11—outside speakers.

Come, bring a carload. Enjoy Christian fellowship. See the largest Chemical plant of its kind in the world.

Evening classes for the Juniors, with Bro. M. B. Wyse, Sister Bertha Emmert Short and Bro. J. Otis Yoder as instructors. No choice of subjects in Junior Department.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 1, 1940

(Herald of Truth)
Established 1864

No. 44

EDITORIAL

"Watch and Pray."

Here are two vital things belonging to the successful Christian life.

The reason is plainly given: "that ye enter not into temptation."

Christ makes this doubly emphatic, saying: "What I say unto you, I say unto you all, Watch."

In all His watching and praying, Christ never got beyond this point: "Nevertheless, let not my will, but thine be done."

The Spirit of Christ demands that we pray in the same spirit. "We know that if we ask anything according to his will, he heareth us."

The nearer we live to God and His Word, the more clearly we shine in His image. This requires increasing prayer, habitual Bible reading, and un-failing obedience.

There are two kinds of nerves: (1) the kind that gets you into all kinds of trouble; (2) the kind that keeps you calm and level-headed in the midst of troubles. Trust in the Lord will help you control and subdue the first kind, and strengthen the second kind.

Did it occur to you that our new year is nearly one-twelfth gone? Has our record thus far been satisfactory to ourselves? to God? We are still in the time of opportunity. But with our Lord we must say, "I must work the works of him that sent me while it is day. The night cometh when no man can work."

"A soft answer turneth away wrath; but grievous words stir up anger." This truth should be kept in mind, (1) when

others do the provoking and we are called upon to answer; (2) when "grievous words" from ourselves call for an answer from others. Under all circumstances, kind words belong to the peaceable, nonresistant life.

The Bible is frequently referred to as "the best seller" among books. It sounds nice. The fact, however, that its message has done so little in transforming the lives of sinners and of moulding the lives of Christian professors shows that something is radically wrong somewhere. If the Gospel of Christ were universally accepted and put into practice as the rule of life by every Christian professor the world over, it would either mean a transformed world or a widely persecuted Church. The Bible in the home is a fine thing; but it must have a place in the heart and life if it is to be of practical value.

Christian leadership must of necessity be centered in Christ, or it can not merit the name Christian. Paul, writing to the Church in Corinth, says, "Be ye followers of me, even as I also am of Christ." Under such circumstances, following under the leadership of Christian men would also mean following the leadership of Christ. But supposing that Paul would have preached the social gospel or some other substitute for the Gospel of Christ, he would have merited the stinging rebuke found in Gal. 1:8, 9: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. . . ." Paul was an approved Christian leader because he himself was a faithful follower of Christ. Read Col. 1:18.

The need for relief is always multiplied in times of war. One of the chief agents of destruction, war leaves in its path an avalanche of woe on the part of suffering humanity. Naturally, Christian people are moved to help relieve this suffering.

But the motive for extending this relief should never be centered in self. We sometimes hear people urge relief work, for fear that if we are indifferent toward extending relief to war sufferers we will fare all the worse in case of war. Such motives should be forever banished. Not for our own sakes, but for the sake of the sufferings of the needy, should relief be extended. "As we have therefore opportunity, let us do good."

Another thought to be kept in mind is that nonresistant people should have no part in war, either direct or indirect—except (at times) it be the part of suffering for Christ's sake. Not as alternative service in doing our part in the war, but as our opportunity in relieving the sufferings of the needy, should we engage in relief work.

Child-training.—On another page in this issue will be found a pointed article on the responsibility resting upon parents in the proper bringing up and training of their children. This article, by Bro. Timothy Showalter of Broadway, Va., presents many thoughts worthy of the prayerful consideration of all Christian parents, and we want all parents to read what he has to say.

The most important obligation resting upon parents is that of bringing up their children "in the nurture and admonition of the Lord." As our brother points out, there are other agencies having similar obligations, but none of them can be an acceptable substitute for the responsibility that rests upon parents. The ever-increasing number of anti-Christian influences with which our children and young people are coming in contact makes the parental responsibility all the greater.

The divine assurance is: "Train up a child in the way he should go; and when he is old, he will not depart from it."

"The earth is the Lord's, and the fulness thereof."

"REVIVAL"**What Is It?**

By Emery D. King

For the Gospel Herald.

Webster—"To recover from apparent death; to recall to activity from a state of languor ([spiritual] dullness) and neglect. Renewed and more active attention to religion; an awakening of men to their spiritual concerns."

We have crossed the threshold of another New Year. God has given us a clean page upon which will be recorded the activities of 1940. As individuals, as a Church—in the light of our past record, which is closed, never to be recalled—let us make humble confession, and with contrite heart beg God for forgiveness. Next, having profited by the backward look, let us forget the past—God will. Then, "let us go on;" be recovered from our slumber; be recalled from the condition of dullness and neglect to greater activity; be renewed to more active attention to religion—work at it—and be awakened to the things that concern us spiritually.

What are our aims, motives, desires, and intentions? Are they for self? for others? or for Christ? Our future destiny depends, this present moment, upon our attitude toward Christ and His redemptive work. Pilate cowardly asked, "What shall I then do with Jesus, which is called Christ?" Likewise the future destiny of other souls which our lives may influence depends on us. Jesus said, "And I, if I be lifted up, will draw all men unto me." Notice the effect of the "uplifted Christ!" Can we present Him as the Light of the world in the present year?

Jesus Christ's messages to the seven churches in Asia, recorded in Rev. 2:1 to 3:22, paint a graphic picture of the need of a revival. All of us figure in somewhere between Rev. 2:1 and 3:22. Let us look at this picture and to the definition above and see to what extent we need to be revived. This is the time of year when inventories are taken. Jesus was speaking to the churches here, not to the heathen. The heathen, having never had the Light, how can they revive?

As individuals, as a church, we've been praying—working—looking—for what? A revival! Yes, there are those of our own households gathered in from time to time; and, occasionally, one from the outside. This is as it should be, and we praise the Lord for it. But, are we satisfied with this? Do we expect this revival to start in the slums—dance halls—beer parlors—dens of vice—a sin-laden world? It hardly will! Jesus Christ is **not** in all these! Unless it has its beginning in the individual Christian's heart and life, and spreads through the Church—and spread it will if given a chance!—there will be no revivals!

Who revives? God does. "For thus

saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and lofty place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). Who of us can say, "I have made my heart clean?"

What does God revive? His work. "O Lord, I have heard thy speech, and was afraid: revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). Here the man of God prayed earnestly for a revival. But notice he said, "I heard," "I was afraid." He was revived! Read the rest of the chapter and see how quickly God answered and how thoroughly He revived!

Who does God revive? His people. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Also see again Isa. 57:15, above.

How does God revive? By His Son, Jesus Christ. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). Again, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). In this chapter the message is to "followers of God," "children of light." Read the whole chapter to get the connection.

Why does God revive? That the heathen might know Him. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:8, 9). Please read also Psa. 102:12-22, and Isaiah, chapters 53-66.

Referring again to the seven churches in Asia: the first one addressed in Rev. 2 had lost her first love; the last one, in Rev. 3, was lukewarm. Why did they, as well as most of the others, need reviving? God could not use them as the "salt of the earth" to make others "thirsty" for Him; neither could He use them as channels through which to pour the "living waters" to quench that thirst. Can He use us? or have we looked back and turned to "a pillar of salt?" useless! Salt, to be the most useful, must be crystalized—broken up finely.

When we allow God to revive us, use us as the "salt of the earth," the "light of the world," a channel through which He can pour out of the "wells of salvation" upon a sin-laden world, then the "wedding feast" which the "Bridegroom" has prepared will be "furnished with guests," gathered in from the "highways, byways, and hedges."

We have not heard of any yet accusing us of "turning the world upside-

down." Most of us could truthfully say with the poet, "'Tis but a little that my hands can do." But, if each of us would say, "Jesus has died for me," and win one soul for Christ, and they in turn win another, the result would be great!

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Detroit Lakes, Minn.

COMPARING TITHING WITH GOSPEL GIVING

By Roy M. Brubaker

For the Gospel Herald.

In Jesus' teaching on giving the Gospel He used comparisons such as these given in Matt. 5:21-48; each instance of the law not being destroyed, but fulfilled and greatly superseded by "I say unto you." Now if loving our natural enemies and doing them good is a greater and far more powerful position in His strength than the law of "Thou shalt not kill" could ever be, why is not recognizing and realizing that all natural things (farms, factories, mission stations, etc. etc.) are at all times and in every way the Lord's, the most precious Gospel privilege carried out as God gives grace as compared with the "Thou shalt bring forth of all the tithe of thine increase" (Deut. 14:28) of the Law?

In Mal. 3:10 the Lord says, "Bring ye all the tithes and prove me herewith, if I will not pour you out a blessing, that there shall not be room to receive it." Would not the blessing in comparison be as much greater if they that buy be as though they possessed not? "With what measure you mete it shall be measured to you again."

The Scriptures teach us that we are only stewards of God. Luke 12:42; I Pet. 4:10. He then must necessarily be the owner of all (which He is); of all natural things by creation, including our bodies and so-called possessions; our souls by purchase by the precious blood of His dear Son, and our future by adoption. The increase comes from Him also, and must surely belong to Him. What could we as followers of Christ have to tithe?

Tithing of the law then applies to all those who are yet bound to the moral law in the same manner as those not exemplifying love to their enemies are yet bound by the same law saying, "Thou shalt not kill." Who then receive tithes? Whom do they benefit? Tithe were taken in Old Testament times for benefit and use of the Levitical priesthood. Can you not see that the priesthood of Christ also receives natural benefit from tithes of today? "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people"

ple; that ye should show forth praises of him, who hath called you out of darkness into his marvellous light."

Some tell us our church treasury would be better filled if more would give tithes—which we believe is true; but could we expect much greater possibilities if more live up to the Gospel privilege of having all on the altar, so that He could use as He would desire? When a Christian realizes his responsibility, and that he is steward of the King of heaven and earth, he will be more diligent, efficient, and economical. I Cor. 3:17; I Cor. 10:31. "What manner of persons ought we to be in all holy conversation and godliness?" He will not use his Lord's money for selfishness, worldly pleasures, tobacco, superfluous and bothersome clothing, etc. He will not always have what the world calls "best" no matter what it costs.

But you still say, When and how much does the Lord want used for this or that purpose (homes, church houses, missions, institutions, schools, poor, etc.) Give as the Lord directs and give what you have. Prov. 3:6; Matt. 6:3, 4; Luke 11:41; Phil. 4:17; I Cor. 16:1, 3; I Thess. 4:7, 12; Lu. 21:1-4; Mark 14:7.

Let us illustrate: Some may insist that more money from farmers is sent for foreign missions when tithing is practiced. Foreign missions are one of God's "gifts" to the world. Consecrated Christian farmers are one of the altars making that gift possible. Jesus says (Matt. 23:19) "For whether is the greater, the gift or the altar which sanctifieth the gift?" Now where is the money most needed; for the gift or to keep going the service of the altar? Another to illustrate a comparison: An operator of a threshing outfit goes one morning in the busy harvest season to thresh, thinking his equipment in fine condition. But he goes to his tractor engine and the motor says to him, "Operator, I will only give you one-tenth of the power which I have left after I run myself to operate your thresher. The remainder of the power I will keep out here for some time we may happen to need it." The operator held up, deliberating, says, "Well, if that is all you are willing to do we will go for neighbor's smaller powered tractor; it will give all possible when called for." "Well, operator, how much power do you want me to give for that thresher this morning?" "Tractor, I want you to give all you possibly can, efficiently as you can, just as your own good governor (Holy Spirit) directs." "Well, operator, I am willing to give all," and finds that three-fourths of the time at least the power is not all called for. Should we not then hold up a higher standard than tithing our means?

Paul says, "Neither circumcision availeth anything, nor uncircumcision; but a new creature." Comparing, I believe he would say, Neither tithing availeth anything, nor not tithing; but

a new standard of Gospel giving, that of giving all, including all natural things. First giving our own selves.

More light and actual experience given upon proper application.

McAlisterville, Pa.

LIFE INSURANCE

By D. D. Miller

For the Gospel Herald.

The "Insurance" subject indeed has become a prominent one; as well as an entangling one. Insurance companies and agencies have sprung up all over the country, reaching almost world proportions. The mother companies have produced so prolifically that the birth of baby companies has become a common thing, until today one may "insure" his house, his family, his horse, his car, his dog as well as his life and his health—with a lot of other things. Folks read the "insurance" advertisements and wonder, amazed at the tremendous "benefits." In the end the "insurance" company sings the song of profit, while the "insured" grow poorer, live the life of an ordinary human, finally even dying.

Following we present a number of points on the subject for the reader's consideration:

1. Nominally, life insurance could hardly be called true to name. Let's tear the term to pieces, thoroughly analyze it, weigh it in light of its past as well as the possibilities for the future, then squarely think of it in comparison to Heb. 9:27, "It is appointed unto man once to die."

2. Since there is a possibility that the term itself may be in error, or since there likely is untruth in the foundation of the business, would we expect an honest, upright business to be built upon such a foundation? Couldn't we, without any misapplication, apply the latter part of Jer. 28:15 and the first part of Jer. 7:1, and thus easily decide the right or wrong of the question?

3. If it is true that life insurance has error and untruth from its beginning, then its source is not from God. Read John 8:44.

4. It sets a value on, or commercializes life itself. "A man's life consisteth not in the abundance of the things which he possesseth;" neither in what an insurance company pays him for dying.

5. It often fosters covetousness, or love of money, and the former is as the sin of idolatry while the latter "is the root of all evil."

6. It often is conducive to murder, and "No murderer shall inherit the kingdom of heaven."

7. It is against the spirit of the Gospel. Read Mk. 8:33, Matt. 5:19-34; II Cor. 4:4, etc.

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is a kitchen shower wrong for a Christian to attend, if the evening is brought about in a clean way, opening presents, then have little lunch, then go home before midnight? S. K. L.

This question belongs to a class that can not be answered by drawing a line through the middle of it and call everything on one side right and everything on the other side wrong. Kitchen showers, like many other kinds of social gatherings, may be right or wrong, depending upon who is at the head of them, what the motive is in having them, and how they are conducted.

It is certainly right for young people to get together, especially where they follow the rule, "Do all to the glory of God." These social contacts develop a side of life that helps make life practical. And whether these gatherings are held in kitchen or parlor we should get very far away from the question as to whether the things said or done would be approved of and pleasing to Christ if He were present as one of the company.

Again, the last thing mentioned in the above question might raise still another question in the minds of some: Is there a good reason for thinking that religious gatherings should close by nine o'clock or before, while social gatherings should be kept up until midnight or later?

8. It proves a lack of trust in God. "My meat is to do the will of him that sent me, and to finish his work" (John 4:32; Psalms 37:25).

9. It is taking the world's way of trying to do God's work. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16)?

10. It puts trust in man which cannot add to spirituality. Read Psalms 49:6, 7; 125:1, 23; Jer. 7:4; 13:25; Matt. 5.

11. It is taking the way of least resistance, falling in with the worldly current, and evidently is to many, a "way that seemeth right unto man," but we fear IS NOT.

12. It undermines faith in God. Jesus so beautifully taught us to have an unwavering faith in Him, in every detail of life; "Take no thought what ye shall eat... drink... wear..." because "we trust in the living God." He even watches the sparrows fall as they are abused and fall in death. The hairs of our head are numbered. Indeed we are unworthy; yet He tells us, "Are ye not more than one of these?" Yes, our heavenly Father who is LOVE, is daily watching us. Trust in Him can-

not but eliminate trust in a worldly life insurance company from the Christian's life. Let the Church arise and do her duty toward her poor and needy, and in this respect prove that she is an institution of God, and it will again help

eliminate many of the so-called cases of need for insurance.

In our complex and complicated age, are we big enough to meet the issue? **GOD IS.**

Protection, Kans.

PREACHER'S PAGE

SERMON OUTLINES

Divinely Inspired

THE THREEFOLD SALVATION

- "Thou hast delivered—
1. My soul from death,
 2. Mine eyes from tears, and
 3. My feet from falling." —Psa. 116:8.

POWER OF THE WORD

- "The Word of God is
1. Quick, and powerful, and
 2. Sharper than any twoedged sword,
 3. Piercing even to—
 - a. The dividing of soul and spirit, and of
 - b. The joints and marrow, and is
 4. A discernor of the thoughts and intents of the heart." —Heb. 4:12.

LIGHT-SHINING CHRISTIANS

- "Let your light so shine before men,
1. That they may see your good works, and
 2. Glorify your Father which is in heaven." —Matt. 5:16.

THE INCOMPREHENSIBLE GOD

- "O the depth of the riches
1. Both of the wisdom and knowledge of God:
 2. How unsearchable are his riches, and
 3. His ways past finding out." —Rom. 10:33.

AN EXHORTATION TO CLEANSING

- "Draw nigh to God, and he will draw nigh to you.
1. Cleanse your hands, ye sinners; and
 2. Purify your hearts, ye double minded." —Jas. 4:8.

PURPOSE OF CHURCH ORGANIZATION

- "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
1. For the perfecting of the saints,
 2. For the work of the ministry,
 3. For the edifying of the body of Christ.
 4. Till we all come
 - a. In the unity of the faith, and
 - b. Of the knowledge of the Son of God.
 - c. That we henceforth be no more children, tossed to and fro by every wind of doctrine... grow up into him in all things." —Eph. 4:11-16.

THE ENLARGED LIFE

- "Be ye also enlarged. Be ye not unequally yoked together with unbelievers; for—
1. What fellowship hath righteousness with unrighteousness? and
 2. What communion hath light with darkness? and
 3. What concord hath Christ with Belial? or
 4. What part hath he that believeth with an infidel? and
 5. What agreement hath the temple of God with idols?

"... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." —II Cor. 6:14-18.

THE BLESSED HOPE

"The grace of God that bringeth salvation hath appeared unto all men, Teaching us that,

1. Denying ungodliness and worldly lusts,
 2. We should live soberly, righteously, and godly, in this present world;
 3. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- "Who gave himself for us, that he—
1. Might redeem us from all iniquity, and
 2. Purify unto himself a peculiar people zealous of good works." —Titus 2:11-14.

CHARGE TO THE MINISTRY

1. "Feed the flock of God which is among you,
 2. Taking the oversight thereof,
 - a. Not by constraint, but willingly;
 - b. Not for filthy lucre, but of a ready mind,
 - c. Neither as being lords over God's heritage, but being ensamples to the flock.
- "And when the chief Shepherd shall appear ye also shall receive a crown of glory, that fadeth not away." —I Peter 5:2-4.

PAUL AS AN INSTRUCTOR OF MINISTERS

Years ago, in a ten-day Bible conference, the writer was assigned the general subject of "The Doctrinal Teachings of Paul." Upon outlining the subject, we were astonished at the wide range of doctrines found in his writings—covering practically the entire range of Christian doctrine as found in the Gospel of Christ. Whether he wrote to churches or to church leaders, his messages abound in the Truth as found in the Gospel; abounding also in practical instructions concerning Christian life and service.

His Authority

Paul wrote as one of the inspired messengers of God. When Ananias hesitated to carry out the instructions of the Lord to bring the message of comfort and salvation to the (now) praying Saul of Tarsus, he was quickly silenced with this assurance: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Later, when writing to the Corinthians, Paul asserted his authority as being recognized above that of the false teachers who were op-

posing him, saying, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

In this authority Paul was not above the rest of the apostles. They also were vested with power to make the Word and the will of the Lord known to the world (Matt. 15:18, 19; 18:15-18; Jno. 20:20-23), the difference being that while Paul devoted most of his time to the ministry of the uncircumcision, they applied themselves largely to work among the Jews. Both Paul and the rest of the apostles were the divinely inspired and hundred per cent loyal "ambassadors for Christ." Their voice was (and is) the voice of God.

His Teachings

were intended as a profitable instruction to all classes of believers, but the rest of this message will be devoted to his teachings for the ministry. In all that he has to say along this line we want to keep in mind two things: (1) What he has to say is in perfect harmony and agreement with what the other apostles wrote in their instructions pertaining to the ministry. (2) These instructions are as applicable today as they were the day they were written. Let us notice—

I. His Instructions to the Elders of Ephesus

On his way to Jerusalem he felt impressed to give to the overseers of the Church at Ephesus one last message of counsel and encouragement. Accordingly he sent for them, and they met him at Miletus. After reviewing his work among them, he continued:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood."

In this he unburdened his heart, that they might the more earnestly shepherd the flock after his departure. Not only this, but he was frank to prophesy that among them were those who would later forsake the Church and draw away disciples after them. In this the ministry at Ephesus was not so very much different from the ministry of the Church (our own and other denominations) which we have known among us during the past half century. Acts 20:17-38 should be read and pondered over and over again by ministers of the Gospel—if we would remain true to our calling and serve our God and the Church faithfully to the end of our days. And while it was the voice of Paul that they (and we) heard, let us not forget that it was the voice of God delivered through the instrumentality of this "chosen vessel" that was sounding the words of truth into the ears of the elders of Ephesus—and of ourselves. To every consecrated "ensample of the flock" there comes this assurance: "Be thou faithful unto

death; and I will give thee a crown of life."

II. His Instructions to Timothy and Titus

In similar vein did Paul address himself to these younger ministers of the Word. He gives them instructions concerning their own personal lives; and, because they were themselves bishops and overseers, he tells them what to teach others. In the choosing of bishops, or elders, they should look for special qualifications, such as are set forth in I Tim. 3:1-13; Tit. 1:5-9, both for the ministry and for deacons. Here is a specific instruction: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (I Tim. 2:2). In his letters to these two faithful leaders, he not only gave instructions as to their own personal lives but also what they should teach others. It is important that the ministry be thoroughly indoctrinated, in Word and deed. It is fully as important that they rise to the level of Christian standards, not for their own exaltation, but that they should shine in the service of God and the Church as faithful "ensamples of the flock." Ministers are failures as leaders, unless they succeed in lifting up the entire membership to the same spiritual level with themselves. In other words, this should be the message of all ministers to their congregations: "Be ye followers of me, even as I also am of Christ."

Who Should Benefit

Who should receive the benefit of these instructions of the Lord through the instrumentality of this "chosen vessel" to the Gentiles, kings, and children of Israel?

In the first place, the ministry should be enlightened, uplifted, and strengthened through these instructions. While much of his writing refers to the entire membership as well as to the ministry, you will find in Paul's writings a book for the ministry that is equaled in no other publication outside the Bible. It is a number one book for the ministry.

Secondly, every true child of God is helped and uplifted through these instructions. It is to them that the inspired writer says, "Remember them that have the rule over you, who have spoken unto you the word of God, whose faith follow. . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:7, 17).—K.

I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth.—Rom. 1:16.

If any man tells me that certain things found in the Scriptures are "non-essentials," I take it that that man is talking nonsense.—O. B. Ulery.

LETTER FROM KANSAS CITY

By J. D. Mininger

For the Gospel Herald.

As these lines are being penned, Kansas City and the surrounding territory is in the grip of severe winter weather accompanied by a deep snow. This naturally brings to our attention various kinds of needs among us. Some are in need of clothing; some, of bedding; some, of food; some, of fuel; others are sick bodily and many are sick spiritually. When our Lord Jesus beheld Jerusalem, He "wept over it." And when He sees Greater Kansas City today with its dire need, we believe that He is greatly concerned and that He is counting on us to be effective witnesses for Him. During these days of unusual need, we regard it a privilege indeed to be channels through which temporal and spiritual blessings are being transmitted to others. We often wish we could have some of our contributor-friends face the needs as we see them and then have them to hear the repeated expressions of thanks and appreciation that are being given for blessings passed on to them through the instrumentality of the Mission. Pray for us that we may never fail nor disappoint Him.

At this time, we have friends or neighbors as patients in six or more different hospitals in Greater Kansas City. Among these are Sister Anna, wife of Bishop Joe C. Driver, Garden City, Mo., and John Selzer, Dalhart, Texas. Another man, living close to the Mission, is said to have his arm and both legs fractured. We count it a high privilege to befriend these and bring Christian comfort and cheer to them as much as lieth in us.

Last week there were held eight different cottage prayer meetings in as many homes in Kansas City. About a month previous, there were twelve such meetings conducted inside of a day or two.

Just recently Mrs. S. from ———, Utah, whose husband is detained at the Kansas State Penitentiary, has been stopping at the Mission home here for a week until she found employment in the city. She enjoys hearing the Gospel of the Lord Jesus Christ.

With the beginning of the New Year, our Sunday schools are taking a new and increased interest in reading the Bible, which is also encouraged by our superintendents. The Bible Reading Records as issued from Scottdale are being used in the doing of this.

The work of the week-day Bible school is progressing satisfactorily. It is a cause for real encouragement and thanksgiving to note that every one of the teachers in the school has a perfect attendance record thus far for this school year. Such faithful co-operation is highly appreciated.

Just recently the Mission congregation arranged for putting a new roof on the Mission building in Argentine.

Recent visitors here have been John Koppenhaver and mother of Hesston, Kans.; Ruth Moyer, Perkasié, Pa.; Miriam Derstine, Souderton, Pa.; Wilma Smith, Shannon, Ill.; Clara Wiebe, Whitewater, Kans.; Mary Ellen and Mildred Brenneman, Kalona, Iowa; I. Mark Ross, wife and daughter, Wichita, Kansas, Mrs. Leroy Springer, ———, Utah; Martha Duerksen and Laban Swartzendruber, Hesston, Kans.; Jess Kauffman, Cheraw, Colo.; Joe C. and Lydia Driver, Garden City, Mo.; E. J. Berkey, Oronogo, Mo.; and Ada M. King, Portland, Oregon.

A very helpful Quarterly Members' meeting was held recently at which time important business in the interest of the Mission was taken care of.

Yesterday (Sunday) was another busy, blessed day at our Missions. If the kind reader had followed in the tracks of the writer yesterday, he would have been at the Quindaro Sunday School in the morning where he served as superintendent and teacher; at 11:00 A. M. he had charge of the Installation Service at the Argentine station. In connection with this service, attention was called to the fact that David said that "he would not offer burnt offerings unto the Lord of that which cost him nothing" (II Sam. 24:24). First: David here brought an offering; second: the offering was to the Lord; third: this was a costly offering. At this meeting faithfulness in service was stressed, regardless as to whether one was given a position of responsibility in the church and Sunday school or not. It is "the faithful man who shall abound with blessings." The unfaithful one is a direct hindrance. There was also emphasized the importance of being willing to serve, even though it involved great cost or great sacrifice and that one should be ashamed to offer to the Lord anything less than one's best, especially so in the light of God's gifts to us. At this same service, Sister Katie Saltzman spoke convincingly on the subject, "Faithfulness to Given Tasks in the Sunday School or in Church Work."

After the morning service, a number of us called at the home of a young mother who is deserted by her husband and who has three precious little children. This mother (a sister in the Church) is very hesitant in letting her needs be made known, although we know her to be in need. Yesterday afternoon the writer attended the "Story Hour" at the Quindaro Mennonite Gospel Mission. So deeply interested were the children in listening to Bible stories that when the workers were going to dismiss at about ten minutes of five, one of them insisted that it was not closing time yet and that there were still ten minutes till five. This shows

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

A LITTLE CHILD SHALL LEAD THEM

By Emma G. Diller

For the Gospel Herald.

Listen! all young people,
To the warning you shall hear!
Of a young man disobedient,
In his younger years.

His mother often warned him
Of the girl he loved within;
She was a giddy maiden,
Who was very deep in sin.

He did not heed the warning,
Their love was getting great;
Then came the eventful day
When she became his mate.

They were a merry couple,
And had a cozy home;
They had their many parties,
Till midnight they would roam.

And when a few years passed,
They were gifted with a son;
They named him little Billy,
He was their darling one.

But one day something happened—
Little Billy got sick and died;
These parents were brokenhearted,
For to them he was their pride.

The mother, too, was stricken,
And had to take her bed.
She had a peculiar dream,
That Billy was not dead.

She dreamed she stood in a garden,
Billy beckoning her to come;
Although the distance between them,
Was too hard to overcome.

The father now thought of his youth,
When his mother plead with him,
Of his wife not then a Christian,
Whom God would try to win.

Oh, she thought there was no God,
He began to pray for her;
That from her wickedness
She would now be transferred.

He prayed and quoted Scripture,
And did all that he could
To win her soul for Jesus,
Which he thought he really should.

She began to believe in God,
That all His Word was true,
And anything He'd ask of her,
She willingly would do.

She then became a Christian,
They worked for the Lord's side;
They were blessed with great salvation,
It was for them a guide.

They talked of the miracle together,
Which God had planned for them,
That in Him they would believe,
The message to them He had sent.

They purchased a little motto,
A guide for Christian men;
Together they read the words:
"A little child shall lead them."

Greencastle, Pa.

PARENTAL OBLIGATION TO CHILDREN

By Timothy Showalter

For the Gospel Herald.

Hear O Israel; the Lord our God is one Lord, and thou shalt LOVE (for love is the fulfilling of the law) the Lord thy God with all thy heart, and with all thy soul and with all thy might. And these words which I command thee this day, shall be in thy heart; and thou shalt teach them to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6:4-7.

Jesus gives us to know that, to "love the Lord thy God with all thy heart, soul, and might" is still the greatest commandment, and is in need of being taught to our children. Since the apostle Paul teaches us that the obligation still rests with Christians to teach their children, bringing them up "in the nurture and the admonition of the Lord" (Eph. 6:4).

The Jewish father was also enjoined: "Only take heed to thyself lest thou forget the things thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (Deut. 4:9). In Gen. 18:19 we see God's measure of a man. Of Abraham he said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the LORD MAY bring upon Abraham that which he hath spoken of him."

Notice in this last clause, that upon Abraham's faithfulness in teaching his children depended the fulfilling of God's promise of blessing to the world in him. "In thee shall all the families of the earth be blessed" (Gen. 12:3; 22:18).

By these references we can see how heavily the responsibility rests on parents to give spiritual teaching to their children. Did you notice how constantly the Jewish parent was to watch for opportunities to teach his child? when you sit, stand, walk, or lie down. In other words, they were not to let a single opportunity pass where they might point out the commandments, statutes, precepts, or judgments of the Lord. I fear in this age of prosperity and haste we are losing sight of our duty to our children. With the secular education of our children left to the state, and having shoved their spiritual teaching over to the Sunday school in the whole or greater part, parents are tempted to think that they have done nobly by their children. But is this true?

The purpose of the state is to make citizens out of our children for the state. Citizens that will fit the world's idea of what a state or society should be, whether it be a democracy as ours, National Socialism like Germany, Communistic as Russia, or whatever the idea of statehood or citizenship might be. The State is not concerned

about spiritual things. Indeed can she be? The State is carnal—uses carnal weapons: cannot discern spiritual things, for spiritual things are spiritually discerned. I Cor. 2:14.

On the other hand, if we entrust entirely to the Sunday school this parental duty of teaching the Word of God and Christian principles, we will have failure again. First, because we are departing from God's order. Man is so created that parents normally have from about twenty to fifty years of experience before the child is given into their care. These years of experience as well as the parents' knowledge of their own child's inherited traits are intended to best fit them for training these particular children. Likewise the child comes into the world largely dependent on its parents for the first twenty years, and it is in these years that God expects this work of training to be carried out.

In the second place, the Sunday school has not sufficient time. It is impossible here in a period of one-half hour each week to counteract the evil influences, and false teaching that the child is exposed to in all the rest of the week. If it is necessary for the child to have at least thirty hours per week to give it a secular education so that it can get along in the world, in a temporal way, is it reasonable for us to expect so little to suffice for the moral and spiritual?

In the third place, because of the inexperience of many that teach, they are unable to give adequate teaching. I do not want to be understood by this that I oppose, or undervalue, the work of the Sunday school as a supplement to parental teaching. But simply that the Sunday school will not, nor can it, take the place and responsibility that belongs to parents.

I am wondering if some results of our negligence are not evident in our children. When we see children grow to High School and College age that do not even know the first principles of Christianity as a personal experience, there is something wrong somewhere.

Then, we might ask the Mennonite fathers and mothers why there are only about fifty thousand Mennonites in America while the descendants of all the Mennonite parents that have come to this land would in all probability number two million or more?

I think the answer lies largely in this. Some failed in "commanding their children after them." Some have failed in bringing up their children "in the nurture and admonition of the Lord." Some have failed to "train up the child in the way he should go," and consequently they have departed. This truly is a sad comment on our faithfulness. The question is, Are we doing even as well as our fathers before us? What will the statistics of the next generation reveal?

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SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Feb. 11, 1940.—Matt. 21: 28-43.

THE PERILS OF REJECTING CHRIST

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Introductory.—This is a lesson of parables. Three parables are given in the lesson: (1) The Parable of the Two Sons; (2) The Parable of the Wicked Husbandmen; (3) The Parable of the Marriage of the King's Son. All three of these parables reflect upon Christ's chief critics and opponents, the Pharisees.

Parable of the Two Sons (28-32).—This parable tells of two sons. The father said to the first, "Son, go work today in my vineyard." "I will not," said the son; but afterwards he repented and went. Then the father made the same request of the second son, who said, "I go, sir;" but, either through indifference or change of mind, he failed to go. "Whether of them twain did the will of the father?" was the question which Christ put to the Pharisees. They answered, "The first." Then Christ explained the parable. The publicans whom they so ardently despised were the first son, while they themselves were the second. John the Baptist came with a message of righteousness, but they refused to listen, and therefore were the hardest to reach for Christ whose forerunner John was. The publicans, though at first rebels against God, afterwards repented and found a place in the Kingdom. This was the message of condemnation which Christ delivered to His chief opponents: "Verily I say unto you, That the publicans and harlots go into the kingdom of God before you."

Parable of the Wicked Husbandmen (33-46).—Here is another parable that teaches practically the same lesson as the first: "There was a certain householder, which planted a vineyard, and hedged it about . . . and let it out to husbandmen, and went into a far country. . . ." The story goes on to say that when the time of fruitage was nigh the householder sent his servants to the husbandmen to receive what belonged to him. They "beat one, and killed another, and stoned another." Other servants were sent, with similar results. Then he sent his son. And because they recognized him as the son and heir, they slew him. Now the question was: "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" They answered promptly, "He will utterly destroy those wicked men, and let out his vineyard unto other husbandmen."

Jesus promptly told them what the meaning of that parable was. The Fa-

ther in heaven was the Householder and the Jews were the husbandmen. They persecuted the prophets who were sent into their midst. Some they stoned, others they killed. When the Householder sent His Son (Jesus Christ) they were about to do to Him what Christ said the husbandmen had done to the son and heir. They had been plotting against the life of Jesus, and in a few days they had Him on the Cross. They were unwitting prophets, for it happened unto them just as they said should have been done to those wicked husbandmen.

But let us not content ourselves with a mere condemnation of the Jews. "God is no respecter of persons." We may profit by this parable (what it meant to the rebellious and stiff-necked Jews) by not falling into their sins. Let us treat both the prophets and the Son with reverence, and prove ourselves faithful husbandmen in the Master's vineyard.

Parable of the Marriage of the King's Son (22:1-14).—This parable is not listed in the lesson text. But it follows immediately afterwards, and belongs to the series of parables which Jesus spoke to open the eyes of the Jews to their own folly and impending danger, and doom. After Jesus had spoken the parable recorded just previous to this one,

it is said that the chief priests and Pharisees "sought to lay hands on him." But "they feared the multitude, because they took him for a prophet." The parable now under consideration carries the same lesson that the previous ones did, giving the same truth in different form.

Jesus told of a certain king who made a marriage for his son and sent forth his servants to call them that were bidden to the wedding, but "they would not come." Then other servants were sent out on the same mission. "But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them." When the king heard of this he sent forth his armies, destroyed the murderers, and burned their city. He issued a decree forbidding any of those who were previously invited to taste of the supper. When the king came in to the feast he saw there a man who had come to the guest chamber without a wedding garment. Seeing this, he ordered that man to be cast "into outer darkness."

The meaning of this parable is clear to all. The people who should have taken that part of the parable to heart that refers to the invitations and the subsequent refusals were the Jews; and the man who was there without his wedding garment typifies church members who are without the experience of genuine conversion.—K.

BIBLE MEETING TOPIC

HELPING IN PRAYER—INDIA MISSION.—Jno. 17:9-24

Topic for February 11

MOTTO

"Ye also helping together by prayer for us."

OUTLINE STUDY

I. The Objects of Our Intercession for the India Mission.

1. The missionaries sent out.
2. The Indian Christian.
3. The Indian Church.
4. The evangelistic work.
5. The charitable institutions.
6. The work of the schools.
7. The medical work.
8. The unsaved who hear the Gospel.
9. The unreached heathen.

II. The Call to Prayer.

1. Encouragements.—Matt. 7:7-11; Jno. 14:13, 14; 15:7.
2. United prayer.—Matt. 18:19, 20.
3. Effectual prayer.—Jas. 5:16.
 - a. Unselfish.—Jas. 4:2, 3; I Jno. 5:14, 15.
 - b. Obedient.—I Jno. 3:22.
 - c. In faith.—Jas. 1:6.
 - d. In submission.—Lk. 22:41-44.
 - e. Fervently.—Col. 4:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verses Related to Prayers of Intercession.
2. Knowing What to Pray for.
 - a. About the missionaries.
 - b. About the people of India.

- c. About the children of India.
 - d. About helping the sick.
 - e. About the preaching of the Gospel.
 - f. About Indian Christians.
 - g. About the need of more workers.
3. How to Pray.
- a. Fitted for praying ourselves.
 - b. Faith in God.
 - c. Obedience to God.
 - d. Unselfish prayer.
 - e. Time given in prayer.

For Seniors.

1. The Duty of Helping Missions by Prayer.
2. How We May Pray More Intelligently.

PERSONAL THOUGHT

May we receive the spirit of grace and supplication in our life that God may get glory and that our lives may be richer and better.

SEED THOUGHTS

Balodgahan.—"Remember the work of this station in your prayers."—G. H. and Ida Beare.

Dhamtari Christian Hospital.—"We need your prayers so that our testimony may be more faithful, and we need grace, so that we ourselves will be more faithful in prayer."—Dr. Fred and Millie Brenneman.

The Lepers.—"Pray for them and the message bearers. It is through the Holy Spirit that their hearts and lives can be changed."—P. A. and Florence Friesen.

J. G. and Fyrne Yoder.—"Pray for us."

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, FEBRUARY 1, 1940

Field Notes

Bro. Nelson Kauffman and wife of Hannibal, Mo., served on a Christian life conference program at Masontown, Pa., Jan. 20 and 21. P. M. R.

The Lord willing, a series of meetings is to begin at Risser's Church near Elizabethtown, Pa., in charge of Bro. Richard Danner of Hanover, Pa. O.

This coming week-end is the time set apart for the monthly Bible meeting at the Mennonite Mission in Columbia, Pa. Instructors: William Lauver, Roy Otto.

An interesting letter from the Mennonite Mission in Johnstown, Pa., came too late for insertion in this number. Watch for it in next week's Gospel Herald.

Revival meetings are scheduled at the Strasburg, Pa., Mennonite Church, beginning Feb. 18, with Bro. Stoner Krady in charge. Your prayers for these meetings will be appreciated. B.

The recent meetings at Fairview, Mich., were conducted by Bro. J. E. Gingerich of Elkhart, Ind. Good interest was reported, with attendance curtailed because of severe winter storms.

Votes will be taken at Erb's Mennonite Church near Lititz, Pa., on Sunday, Feb. 25. Ordination services will probably be held the following Thursday. We request the prayers of God's people in behalf of this work.

R. W. H.

Bro. and Sister I. Mark Ross of Wichita, Kans., are spending a few days in Iowa. Bro. Ross preached at East Union Sunday morning, Jan. 21,

and at the Iowa City Mission in the evening of the same date. D. J. F.

Revival meetings are scheduled to begin with the Providence congregation near Oyster Point, Va., Feb. 4, the Lord willing, with Bro. G. D. Shenk of Sheridan, Oreg., in charge. Your prayers in behalf of these meetings are solicited. Y.

Bro. E. M. Yost of Greensburg, Kans., will be engaged in evangelistic meetings with the Idaho churches, beginning at Nampa, Idaho, Feb. 1, the Lord willing. We invite the prayers of all who are interested in the welfare of souls. D. A. G.

Christian Life Conference.—Feb. 2-4 is the date set for the Christian life conference at the Canton, Ohio, Mennonite Mission, sponsored by the Canton Bible School. The program shows a wide range of subjects, assigned to a wide range of speakers.

February 4, at 2 P. M., is the date set for an inspirational song service at the Rohrerstown, Pa., Mennonite Church. This is one service that so far has always succeeded in drawing a full house of people who delight in praising the Lord in the service of song.

Christian Workers' Conference.—A program announcing a Christian workers' conference, to be held at the Ontario Mennonite Bible School, Kitchener, Ont., Feb. 6-8, is before us. It is an interesting program, and we hope to hear of a profitable meeting.

A very interesting week-end missionary meeting, held Jan. 21, 22, is reported from the Eastern Mennonite School, Harrisonburg, Va. On the program were some from the home community, some from more distant parts, and missionaries from South America and Africa.

Date of Bible School Postponed.—Bro. Edd P. Schrock of Montgomery, Ind., sends us the following: "The Winter Bible School at the Berea Mennonite Church has been postponed to March 5-15 on account of the sickness in the community and of Bro. C. C. Culp the principal."

A brother writes us from Canton, O., under date of Jan. 20: "We just closed our Ministers' Study Course, with 26 brethren in attendance, and also a Workers' Conference. A real good meeting. The attendance was not so large, on account of the extreme cold weather."

Bro. J. S. Hartzler of Elkhart, Ind., is numbered among our oldest ministers, both in age and in length of service. He was ordained to the ministry about fifty-eight and a half years ago. We praise the Lord for his well pre-

served life, and pray that his voice and presence among us may continue for years to come.

Bro. Chester A. Osborne of Germfask, Mich., now attending special Bible school at Goshen College, informs us that Bro. Royal A. Buskirk of Brutus, Mich., was unable to fill the regular appointment at Germfask on Sunday, Jan. 21, but that he was expected to fill that place on Sunday, Jan. 28, no providential hindrances.

Another veteran minister among us is Bro. J. B. Hartzler of Marshallville, Ohio. He was ordained to the ministry shortly before Bro. J. S. Hartzler was, and is considerably older in years. He is still taking an active interest in the welfare of the Church, and stranger things have happened than that he may yet reach the century mark before the Lord calls him home.

Ministers' Week.—Special interest is being taken in the Ministers' Week program at the Eastern Mennonite School announced for Feb. 12-15. Following are among those listed as instructors: Christian K. Lehman, John L. Stauffer, John E. Lapp, D. D. Miller, J. Irvin Lehman, Noah H. Mack. For further information address Eastern Mennonite School, Harrisonburg, Va.

Among the worshipers at the Scottsdale Mennonite Church last Sunday were Bro. and Sister Nelson Kauffman of Hannibal, Mo., and Bro. David E. Peachey of Belleville, Pa. Bro. and Sister Kauffman are at present connected with Johnstown Bible School, the former as instructor and the latter as matron. Bro. K. favored the Scottsdale congregation with helpful sermons, both morning and evening.

Correspondence

Cherry Box, Mo.

Dear Herald Readers, Greetings:—Since our last writing Bro. and Sister Reuben Harder and family of Versailles, Mo.; Bro. and Sister Leroy Zook and sons, and Bro. and Sister Oscar Zook, both of Wellman, Iowa; and Sister Lydia Littleton of Montana have moved to our community.

Jan. 3, the sisters of the church organized their first sewing circle with Sisters Alma Harder, President; Naomi Zook, Vice President; and Verna Detwiler, Secy.-Treas.

We reorganized our Sunday school with the following officers in charge: Supts., Bro. Reuben Harder and Bro. LeRoy Zook; Chors., Sister Lydia Littleton and Bro. Ralph Detwiler; Secys., Bros. Alvin Johnston and Dale Harder; Cor., Edna Detwiler. May we by God's help do our duty to please Him...

On Dec. 31, Bro. and Sister Claude Wise and sons of Kansas City, Kans., worshiped with us. We always enjoy having visitors.

Perkasie, Pa.

(Deep Run congregation)

Dear Herald Readers, Greetings:—Since our last communication we have had a number of spirit-filled meetings. In December Bro. A. J. Metzler of Scottsdale conducted Bible meetings. There were also a number of ministering brethren from a distance with us, for which we were thankful.

Our Sunday school was reorganized recently, as follows: Supts., William M. Myers, Harrison Yothers; Secys., Richard Yothers, Ammon Moyer; Treas., Edwin Myers; Chors., Samuel G. Detweiler, Edwin Myers, Paul Rush; Trustee, Clayton Myers.

On Christmas Eve our young folks went about singing carols to old and sickly people. On New Year's evening we had our annual song service at the church. A Gospel team from Goshen College was present and sang to a well-filled house.

Ervin Yothers.

Midland, Mich.

Dear Christian Friends:—"Let God arise, let his enemies be scattered: let them also that hate him flee before him." Surely God is preparing the world for that great day. If our hearts were not quieted by the sure promises of God they would fail us for fear as do the hearts of the men of the world. In these distressing days we constantly need to beseech God to control our lives as well as the affairs of nations.

We appreciate the blessings God has been giving us. Only until recently we have had very little cold weather, which has helped the less fortunate.

Several weeks ago Deacon Albert Wyse was quite sick with a severe chest cold, but praise the Lord he was able to worship with us again on Jan. 14.

Sister Rosa Hershberger has made her home with Bro. and Sister Daniel Wyse of this community. She is past 90 years of age. Time seems to go slowly for her. She would enjoy letters from her many friends in Ohio, Indiana, and the West.

In the afternoon of Dec. 10 we had a very inspiring service at the County Almshouse when Hattie Young, a middle-aged mother, was received into church fellowship. Praise God for an effective Gospel.

The attendance at our mission Sunday school has been nearly constant. We feel the Lord is convicting the Church to place full-time workers in that field. Will you pray definitely that God may have His way?

Feb. 5-16 is the date for our winter Bible school. We are expecting great spiritual feasts. Come, enjoy them with us.

Jan. 15, 1940. J. Otis Yoder.

Topeka, Ind.

(Emma congregation)

We love the Lord because He has heard our voice and supplication. His blessings to us have been many. We appreciate the privilege of laboring together for the interest of His cause in the salvation of the souls of men.

Our labors are not without difficulty yet there are manifest victories in attainment to righteous living. As a congregation we have the assurance of the Lord's felt presence. On Nov. 27, Bro. Menno Yoder, one of our ministers fractured his shoulder, and spent some time in the hospital; he has recovered sufficiently to be able to be with us in services though not having received sufficient strength to preach for us.

The life companion of our S. S. Supt., Bro. Titus Morningstar, has just returned home from the hospital where she submitted to a major operation, and is now doing fairly well. Bro. O. S. Hostetler, our bishop, who has been giving considerable of his time to other congregations included in his district, has been caring for us in a definite way, being present at all of our services lately and bringing us the Word of Life. Our reorganization in December, 1939, for the present year remains about the same as the year just gone. Additional appointments have been needed because the work has expanded.

We are pleased to note the effect of the taught Word. Souls have been convicted of sin, and have been seeking for a renewed peace with their Lord, by confessing sin and renewing their covenant. May we all be ready at any time for the coming of the Lord.

Jan. 17, 1940.

Cor.

Brutus, Mich.

Greetings in the Name of Christ, our Hope and Redeemer:—Bro. John Newswanger and family, Bro. Menno Burkhardt and family, Sister Elias Gregory, Sister Alma Brubacher, Mrs. Eli Burkhardt and daughter Lydia have spent some time in Pennsylvania. They have not yet returned. We wish them God's richest blessing on their journey. We miss them very much. Bro. George Reed and family have also gone to Pennsylvania.

Sister Susie Ely was sick with scarlet fever, so Bro. Jeremiah Elys were quarantined for a few weeks.

Sister Angeline Tyson visited her folks over Christmas. Bro. Levi Martin and family were also here over Christmas. Mrs. Martin is a sister to Miss Tyson. Levi Martins at present are in Carrollton, Mich. Miss Tyson is teaching school in Pearl, Ill.

Bro. Martin Reed and family have moved to Pellston. They spent some time in Carrollton, where Bro. Reed was employed. Bro. Edwin Snider is still employed at Midland, also Sister Fannie Gregory.

Due to a snow storm Bro. Royal

Buskirk could not meet his appointment at Sandtown on Sunday, Jan. 14.

We have had a very mild winter so far, the first storm being the first of this week. There are quite a lot of colds. Pray for us.

Jan. 17, 1940.

Cor.

Stuarts Draft, Va.

(Valley View congregation)

Dear Herald Readers, Greetings:—Work at this place has been going on pretty much as usual. A few new workers have been added since the beginning of the year, and some who had labored here were sent to other places.

The first Sunday of the New Year Bro. C. M. Grove brought us a very impressive sermon on the subject of "Open Doors," based on Rev. 3:8. The S. S. Supt., teacher, and pupil were all impressed with the fact that with each New Year come many new opportunities and responsibilities. May we by the grace of God be faithful in discharging these responsibilities.

There is some sickness among our number. Bro. Herman Campbell, one of our faithful workers for many years, has been sick for the last few weeks. We are glad to say that he is much improved and hopes to be out again soon.

We are having real winter weather, but attendance seems to be good. We are very glad to see more of the children staying for the preaching service. We pray that this may continue, and that the young people may receive great spiritual blessings.

On Jan. 14, we were very glad to have in our midst six young people from the Eastern Mennonite School. Their help in the Sunday school was very much appreciated.

We crave an interest in the prayers of God's children in behalf of the work here.

In His service,

Jan. 19, 1940. Anna R. Showalter.

Wadsworth, Ohio

(Bethel congregation)

Dear Gospel Herald Readers:—An interesting picture of the Mennonite relief work in Spain was brought to us a few days ago by Relief Worker, Wilbert Nafziger. Following the description of this work, Bro. Nafziger showed us numerous articles he brought from Spain. All of this helped us understand better the problems of the Spanish relief work.

A new step was taken during the Sunday school reorganization this year. Because of lack of room and facilities we have no primary department, but now that we have adequate basement room, it was thought desirable to give greater attention to the younger people in the Sunday school by having a separate organization for them. Anna Lois Rohrer is the superintendent in charge of this work. If any of the readers have

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Miscellaneous

OVER IN THE GLORY LAND

There's a happy home prepared, over by the
crystal sea;

With the glorified throng, with the Saviour
I'll stand.

What a happy time 'twill be, when the Sav-
iour I see;

Come and join the great band, over in the
glory land.

When I get to glory land, I want to take you
by the hand,

There united we'll be, ever happy and free.
In the happy home above, we will all sing
of His love;

What a glorious band, over in the glory
land.

I have loved ones over there, in the land so
bright and fair,

They are waiting for me, till my coming
they'll see.

Won't you come and go along, shout His
praises in song;

Till we join the great throng, over in the
glory land?

—Sel. by Rachel Mumaw.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

IX. Our Days

"We spend our years as a tale that is told." So says the psalmist, and so we all feel as we think of the brief life span that has been ours. Just a few weeks ago we all gained the blessing of a New Year. The year 1939 with its freight of deeds, good and bad, was turned over, as it were, into the hand of the God who granted us the privilege of using it for the space of three hundred sixty-five days. We used it the entire year, as best we could, perhaps; and when its course was run it went back to God, perhaps with an apology for having made so many mistakes, and let us hope with a sincere prayer for forgiveness for our mistakes and frailties.

All in all, it was a year of many blessings and we recognize gratefully the Father's loving care and guidance through it all. How many happy memories cling to us as we bid "good-by" to the old year.

The gift of the new year came from the same gracious Hand. We do not deserve it; yet it is ours, and we now face the responsibility of using the hours and moments of the new year, 1940. Life is a serious thing. We are so apt to live along without thinking of the real responsibility that comes with it. Some folks make resolutions and often, too often, break them. Resolutions will hardly make the coming year better than the last. It is a blessed thing that our time comes to us in small fragments. We can place our lives in the care of our Father and from Him we can ask and claim grace and strength to live each day as we ought.

As we look forward into the coming year we can not see very far. It is a book yet unopened. It is not even necessary to try to look ahead or to do much planning, but this is necessary; we should be sure every day to ask help and guidance so that our lives may be what He would have them. To some of us it may seem strange that the Father should entrust us with the gift of another year. Perhaps we are to have only a part, even so, we need to be all the more definitely in His care and guidance.

A few moments each day with God will go a long way toward making the year 1940 a year of blessing to ourselves as well as a year lived in the presence and power of the Father of us all.

Let us endeavor to reckon our lives according to God's values. Let us line up more and more to His will.

One day at a time is all that He asks of us. One task at a time is all that He gives us. May our lives this year and always be fully surrendered to His will, and then the years as well as the days can be glad and useful and happy in Him as well as a blessing to those with whom we come in contact as we go along.

"Thou givest me a treasure,
Dear Father, in this year;
Help me to live it truly,
And in Thy holy fear.

"Teach me to love and serve Thee,
And help my fellow man,
And for the lost and dying,
To do what e'er I can.

"Lead in the upward pathway,
Guide in Thy holy light,
Help me to reach the Homeland
Where all is ever bright."

Scottdale, Pa.

AN EYELESS AND HANDLESS MAN ABOUT TO PASS HIS 74TH BIRTHDAY

By J. D. Mininger

For the Gospel Herald.

If William McPherson lives until Feb. 5 he will be 74 years of age. In the year 1906 this man met with an accident while blasting rock in Colorado which caused him to lose both hands and eyes. Not a few of our people have visited this man who lives at 1918 E. 71st St. Terrace, Kansas City, Mo., (nearly fifteen miles from the Mission home). The writer has met but few people who manifest so great a regard and reverence for God's Word as does this man. He literally tastes and eats the Word of God, for, inasmuch as he is without eyes and without hands, he has learned to read it with the use of his tongue. It is always a heart-touching and an inspiring scene to behold him putting his tongue down on the raised letters of his Bible for the blind and to see him read in this manner.

With the increase of years, one notices that he does not seem to have quite the vitality that he had in earlier years. His faith and hope in God is the anchor which steadies him on his dark journey of life. Not long ago he was informed of the passing of his dear friend and Brother, C. Z. Yoder. Brother McPherson, then said that the last time Brother Yoder visited him he sang for him the song "In the Beautiful Garden of Prayer." If the kind reader appreciates the blessings of the use of his eyes and his hands, why not breathe a prayer to God in behalf of Brother McPherson? Being aged and thus disabled, Brother McPherson is utterly helpless and dependent upon what others feel to give him. As indicated, Feb. 5 is his birthday. Should you be prompted to send him a birthday remembrance, the same would be highly appreciated by him. Address Wm. McPherson, 1918 E. 71st St. Terrace, Kansas City, Missouri.

Kansas City, Kans.

THE UNREACHED PEOPLE OVER THE EARTH

(From the recent writings of the late Bro. E. W. Bricker, Calgary, Alta. Sent in by Bro. Isaac Miller.)

Dear beloved brothers and sisters and Christian friends and travelers to an endless eternity.

This is a great subject, so great that I come before you in fear and trembling and feel incapable of expressing my feelings. Even in my weakness my aim is to be in the service of the Master in all my feeble efforts. What I wish for me I do earnestly wish for all mankind.

The question is, who are the unreached people? In my opinion it is the Christ-rejecting people all over the earth, both in civilized and uncivilized countries. And how are we to reach them? We can read in Matt. 9:37, 38: "Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Now dear brothers and sisters, are we doing that or are we occupied so much with the material things of this world that we neglect this most important matter? For we all know and see how the world is drifting away from the Word and commandments of our dear Lord, which is very sad indeed.

The book of Acts was written by Luke as a continuation of the record of the work of Christ. In his Gospel he told of the life and work of Christ before His ascension; in Acts he tells of the work of Christ through His disciples by the power of the Spirit upon them. It records the beginning of the fulfillment of the Great Commission, as the first disciples witness in Jerusalem, and Judea; then in Samaria, and finally to the ends of the earth. The last

command given to the disciples was to witness for Him. That command is to be obeyed until He returns.

We read in I Pet. 4:18—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Those words come pretty close to us as Christians, do they not? I often have to think about those words. What a narrow escape we Christians will have if we neglect to watch and pray. I find I have to pray much, so that by the Lord's help I can keep on the narrow road that leads to everlasting life.

Without boasting, may I mention a little incident that happened in Calgary a few months ago. I do not wish any honor or praise as I feel too unworthy to have any honor in this sin-cursed world. A friend of mine came to me and said, "I have to tell you something. Those papers and tracts you gave me I read through once. I was not satisfied. They were so good that I read them over again. Then I gave them to an infidel I knew, and he read them through. Then he came back and said by reading that Christian literature he was now convinced that there is a God." So I am glad of that, and I know now that I am rewarded for my labor in distributing religious literature the last five years. So do not give a poor mortal praise, but give all the praise to the Lord where it belongs.

God says in His Word that one soul is worth more than the whole world. Some said to me that I was just wasting time and money in distributing tracts. What I ask now is an interest in your prayers that I may keep on with courage to be about my Father's business in my old age, and that I may not get discouraged, as I have great pleasure in doing this work so long as I have health and strength.

One man asked me where hell is. He said he thought there would be lots of company there. I told him God's Word says the wicked will be cast into outer darkness forever and ever. I said that if it is all dark he will not see much company. But I believe he will hear the groaning of the wicked. And besides he will see the glory the saints are having in that glory land, as the rich man saw Lazarus in Abraham's bosom. Suppose one dark night there was a great feast in a popular building and you are not invited. But you will see through a window a great company enjoying themselves with the good things on that table. How you wish you were among that company! But you were not invited. So you are outside weeping in the dark. Now you would like to pray, but it is too late, just as the rich man prayed, but it was too late.

Calgary, Alberta.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

SPIRITUAL SURGERY

By Esther Zimmerman

For the Gospel Herald.

(This essay was read at a Y. P. B. Meeting in Lancaster. Sent in by Beulah Lehman.)

Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.—Isa. 1:5, 6.

What a sick patient we have described here; one that needs the care of a physician. Upon examination we find an operation is the only thing that can save the patient. If you have seen a person who has been afflicted with a lot of boils, you know there is poison in that individual's body, and that is the course nature takes to work off this poison. The body cannot develop properly, and is not able to render the best service in that condition.

In the Scriptures sickness is a type of sin. If you have not accepted Christ as your Saviour, you have within you a sin-sick soul that needs a bit of surgery. So let us turn to the Scripture where we find the Great Physician (Matt. 9:12) who specializes in sin-sickness (Matt. 9:2). Don't worry about the money, because He conducts His business on terms of faith (Mark 11:22). His office hours are "Lo, I am with you alway" (Matt. 28:20). Patients, "Whosoever will."

This Great Physician takes the utmost interest in His patients and deals with each one personally. Sometimes He tries us out, first by bitter experiences, to see if we really want to be healed.

In preparation for an operation, the doctor first gets the consent of his patient before he operates. He will not operate against his will. After he has given the doctor permission to go ahead with the operation he then places his life in the hands of the physician, feeling confident that the doctor knows what the trouble is and just how to cure it. He is not afraid to ask him questions and confide in him. After the operation, if it has been successful, the patient considers the doctor as one of his best friends because he feels he has saved his life.

Christ will not come into one's life and lead it unless we allow Him. As patients, we must submit ourselves unto the Great Physician. He can take this body full of wounds, and bruises, and putrifying sores and fashion it like unto His own glorious body, "full of grace and truth."

We wonder why we are put on beds of affliction, oftentimes, more than we think we are able to bear; but God has a blessing in store for those who suffer. Jesus says, "If we suffer we shall also reign with Him." It requires a lot of patience and waitings—at times,

days, weeks, months, and sometimes years, but only those who have experienced the real anguish and pain of the sick bed can say, "Master it was good for me to be here."

I once read a story of a little patient who was to undergo a serious operation. The boy was taken to the hospital and the nurses prepared him for the operation. Owing to the sickness of one of the doctors, the rest of the doctors and interns were kept quite busy and the little boy had to wait till evening for his operation. Finally he was ushered into the operating room, where he saw the doctor ready with his white uniform and cap. Looking at the doctor he said, "Oh, you have your white robe already." The doctor having taken a liking to the little boy replied, "Yes, my boy." He then asked if they were ready to make him go to sleep; to which they replied they were. He closed his eyes, folded his hands, and prayed that little prayer, "Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, please give me a white robe like the doctor's, spotless and clean, and bless him while he operates on me. Amen."

Having prayed this little prayer he said he was all ready now. The operation was successful and the doctor never forgot the little patient because he was the means of leading him to the Great Physician, Jesus Christ.

Have you had some grave disappointment in your life caused by some unplanned-for sickness? Perhaps you had what you thought an interesting program planned for your life, but your doctor tells you it is impossible: your health will not permit it. Don't give up because our disappointments are often God's appointments. Perhaps He has a few lessons for you to learn before you launch out.

"There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.

"A peace that lives not now in joy's excesses,
Nor in the happy life of love secure;
But in the unerring strength the heart possesses,

Of conflicts won while learning to endure.

"A peace there is in sacrifice secluded,
A life subdued from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane."

Lancaster, Pa.

A TALK WITH THE FATHER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, with the light of Thy truth, with the glory of Thy power, with the excellency of Thy fullness, we can go through this vale of tears, through this wilderness of woe, into "Canaan's happy land where our possessions lie." With lofty thought, with

high born conception of the truth as it is in Christ Jesus, we can read our title clear to mansions in the sky at any moment of time. With our hearts indited with holy matter, with our lives inspired with revelations from heaven, and with intuitions from the living God, we can remain in fitness and preparedness to see visions of glory and raptures of joy at the coming of the Lord and be with Him in glory forever. With our hands washed in innocency and with our foot in an even place we shall be ready at any moment of time to be seated in the chariot of the Lord and be sailing through space into our eternal life and home in Glory with Jesus forever.

It will be a glad hour when we have lived in fitness and preparedness to hear the summons of death read to us and at the same time to hear the voice of God say, Enough, come up higher, enter into the joy of thy Lord, into oceans of delight and into rivers of pleasure, yea, into that river of life that flows in the midst of the Paradise of God and by the side of Him who inhabiteth eternity; for He is that river of life, our hallelujahs in glory and our hosannas of praise that ring and echo from one end of eternity to the other.

Lancaster, Pa.

A WILLING WORKERS' CLASS

By Alice E. Kempf

For the Gospel Herald.

We have organized a "willing workers'" class of the Mennonite mission of Iowa City, Iowa, which consists of girls from various mid-western states such as Nebraska, Kansas and different localities in Iowa.

We have been doing visitation work and other work such as helping with the Thanksgiving dinner at the Old Ladies' Home. The visitation work includes singing, reading the Word, and prayer.

This enterprising group also made forty (40) stuffed toys which were given to the younger Sunday School children for Christmas.

A commentary was purchased for Bro. Hobbs, as a Christmas gift, by this group also. This commentary consists of thirteen books, helpful in preparing sermons, essays, and in studying the Bible.

The evening of Dec. 21 we went caroling. Approximately 25 homes were visited that evening, after which we enjoyed a chili supper at the home of our teacher and sponsor, Mrs. Rouner.

We have a penny fund which consists of a penny from each member present at each meeting. This is then used in the Lord's work as seen best. Recently a wool dress was purchased and made for a young girl. The expression of happiness from Lois made it well worth our efforts.

The chorus has given several selections at various programs and is now working on a new group of songs.

May our working together be of benefit to others as well as to ourselves.

Iowa City, Iowa.

PREACHER'S PAGE

(Continued from page 933)

how eager these children are to learn from the Word of God.

After this meeting was over, the telephone rang, saying that the mother of two of the Quindaro Sunday School children was "worse" in Bethany hospital. Accordingly we took these little folks to this hospital and proceeded to Morris Gospel Hall, a distance of about twelve miles from the Mission home. At this place, there assembled a good sized crowd of eager, warm-hearted and appreciative listeners. (While this meeting was going on, a Young People's Bible Meeting was being held at the Argentine station followed by a Gospel sermon delivered by Bro. R. P. Horst). Brethren William Smith and Edward Yoder together with their wives and others are doing faithful work in this community and God is blessing their efforts. There was a fifteen per cent increase in Sunday-school attendance here in the last year. This same evening the Lord enabled the writer to speak on "The Return of the Lord Jesus." After this service, a short period was spent in friends' meeting with friends. The writer then listened to another heart-touching story of poverty and need and then returned home, happy in the privilege of having been enabled to serve the Lord one more day. Yes, Sister Mininger was present in the Quindaro Sunday School class in the morning, at the Argentine services in the forenoon and at the Morris meeting in the evening.

This afternoon, the undersigned is expected to officiate at the funeral of Charles Grueninger, a seventy-nine-year-old man who had lived in the Morris community. Pray for us.

Kansas City, Kans.

FAMILY CIRCLE

(Continued from page 934)

veal? We hope there will be an improvement. Our children are too precious to neglect. They are an "heritage from the Lord." He will not expect less from us than Pharaoh's daughter did from the mother of Moses, when she said: "Take this child away and nurse it for ME." When God has gathered in all His own; will He not say to us "are here all thy children?" Will we be guiltless if we fail?

It may never be practical, or possible for us to assume the burden of giving our children secular education to the extent that they now receive from the State. But possibly we could if we

willed so. However that be with regard to the secular education, it remains the solemn duty and privilege for us as parents and grandparents to perpetuate "the faith" by teaching our children constantly. But we cannot teach "the faith" to our children unless we have it ourselves.

Notice: "These words—shall be in THINE HEART, and thou shalt teach them to THY children."

With all the false things that are being taught as "science" and the evil and immoral influences that abound in our secular schools, the movie, the radio, the daily press, and magazines, our homes must be made bulwarks of teaching the truth. Will we as a people waken to duty, or do we choose to lose all?

The psalmist, writing in the 78th Psalm, says, "I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God and not forget the works of God: but keep his commandments."

Here is God's plan for perpetuating the faith.

Broadway, Va.

CORRESPONDENCE

(Continued from page 937)

had an experience that could help us in this new work, please write to us about it, so that we need not find by trial and error that which you have found helpful and that which is not.

Jan. 20, 1940. Mrs. Don Kreider.

Kitchener, Ont.

Dear Herald Readers:—"Lord, thou hast been our dwelling place in all generations." This is the testimony of our entire congregation for the year just passed into history.

We are glad to report that our pastor is again enjoying normal health and is about his regular duties. We thank God for very definitely touching Bro. Derstine's body. We again want to thank you all for your prayers and well wishes.

The S. S. has been reorganized, and we have a splendid staff of officers and teachers, whose prime effort and interest is the spiritual welfare of the school, and each member in every class.

Our business meeting was held on New Year's afternoon with a record at-

tendance. All last year's church trustees were again elected. Church choristers are T. L. Kolb and Clifford Snyder.

The Ontario Mennonite Bible School opened on Jan. 1, with an initial enrollment of 114, which has increased to 130. We are very glad to welcome these students and extend an invitation to all who are interested to come and enjoy a real spiritual feast.

The night classes, which are held each Thursday evening by the Bible School, have reached a record attendance of between 250 and 300. We are so glad that the young people appreciate spiritual Bible training and we are glad that our Conference is happy to supply this training. The testimony of many, young and old, of the spiritual benefits that O. M. B. S. has given them can never be estimated.

During the past year we have had some very inspirational addresses by various and varied speakers, such as Bro. Lewis Weber and Bro. Amos Swartzentruber of Argentina. We appreciated their messages in which they shared with us their experiences in mission work in the continent to the south of us.

Evangelist Andrew Gih was another special speaker. He was indeed a living demonstration of how God can transform a Chinese heathen into a real Christian, and a flaming evangelist to his own people.

Arthur Freeman, of London, England, a British prophetic student who has traveled widely, spoke to us and shared some of his experiences such as his private interviews with Hitler and Mussolini, giving us vivid character studies of these much discussed men.

We have been studying the book of Revelation each Sunday evening under the leadership of our pastor, for the last year and a half. Many deep soul-stirring truths and facts have been learned. We hope to spend the greater part of 1940 in further study in this book.

May God bless each of us in our several places and tasks.

Jan. 20, 1940.

Cor.

Greencastle, Pa.

Dear Readers of the Gospel Herald, Greetings:—We here at Cedar Grove have enjoyed a feast at our Bible Conference from Christmas to New Year, with Bro. Burton Weber of Clarence Center, N. Y., in our midst. The Lord gave our brother great messages for us as His people, for which we thank our heavenly Father and our brother. We wish God's blessing upon Bro. Weber through life.

The work here is still growing. There were more Christmas baskets given this year to the poor.

We reorganized our Sunday school for the coming year. There were some changes made. Our young sisters' class, with Sister Mary Martin as teacher, start-

ed a sewing circle for the needy. There are over twenty girls of her class helping. The girls seem to enjoy working for the Lord in this way. This is a wonderful work.

We had our New Year singing, with Bro. Yoder of Huntingdon, Pa., as leader.

We thank our heavenly Father for the many blessings of health we are enjoying up to this time. It pleases the Lord to grant us a new year. We pray that it may be for each of us a definite step forward in the Christian life to win souls for Christ. There are lost souls about us on every side, and some are in the Church and do not feel at home where they are.

We solicit an interest in your prayers for the work at this place. May the Prince of Peace reign in the hearts of His people.

Jan. 20, 1940.

Henry Martin.

Archbold, Ohio

Dear Readers, Greetings:—Our annual two weeks Bible school was again conducted this winter the closing weeks of the old year. One hundred ten were enrolled the first week, and the second week when the older school children were enrolled the number reached two hundred seventeen.

Revival meetings were conducted at the three churches with Bro. Elias Kulp in charge at the Clinton Church, Bro. R. R. Smucker at the Central Church, and Bro. Maurice O'Connell at the Lockport Church. As a result of these special efforts there were fifty-six confessions. Of these it is expected that fifty-four will be received by baptism in the near future, and two will be reclaimed.

A number of our young people are at present attending Bible schools; some at Goshen College, and others at the Johnstown Bible School. A number from our ministry also took part in Bible School work at other places. Bros. E. B. Frey, Walter Stuckey and Jesse Short were at Johnstown, and Bro. P. L. Frey was at Goshen for two weeks.

Jan. 21, 1940.

Cor.

West Liberty, Ohio

(Oak Grove congregation)

Dear Herald Readers, Greetings:—The opening year finds us enjoying many rich blessings, both temporal and spiritual. We are thankful for the privilege of quiet, peaceful worship, while many of God's creation are suffering from fear and the dread pestilence of war. May 1940 find us more zealous, more concerned about the work of our Lord.

Our Sunday school was reorganized early in December, as follows: Supts., D. Chauncey Kaufman, Roy Kauffman.

On Jan. 7, 1940, Bro. D. D. Zook of Newton, Kans., who was visiting friends and relatives here, gave a timely message in our church service.

We were happy to receive five young

people, four girls and one boy, into church fellowship by baptism. Another boy who could not be present at the time will be received later. Bro. N. E. Troyer delivered the sermon, speaking on the importance of "The New Birth." Bro. S. E. Allgyer had charge of the baptismal service. May they be yielded to Him and useful in God's service.

On Feb. 4 we are expecting Bro. Geo. J. Lapp to visit our community. He plans to be in our services Sunday morning. In the afternoon he expects to take part in the quarterly mission meeting held at this time at the Bethel Church. We eagerly look forward to hearing about the latest developments of the Church in India.

May this year bring many blessings to God's workers everywhere.

Jan. 21, 1940.

Cor.

Morton, Ill.

(Pleasant Hill congregation)

Dear Herald Readers:—As a congregation we have many reasons to thank the Lord for the many blessings we've received during the past year. During the month of October Bro. S. G. Shetler held a series of meetings. Good interest was shown. The Spirit of the Lord worked among the unsaved and a number of souls were saved.

On Nov. 13, we were grieved to hear that our Pastor's wife, Sister Elsie Kaufman, had a stroke and passed away very peacefully the same evening. Our congregation feels the loss very keenly. She spent much time in prayer for the Church.

Communion and baptismal services were held on Dec. 3; 4 adults and 6 teen age boys and girls were taken into the Church. A large number of the members were present to partake of the communion. Dec. 2 our annual business meeting and election of new officers was held. These officers and teachers began their work for the year 1940 on Jan. 7, at which time a special installation service was held by our pastor, Bro. J. N. Kaufman.

The two Bible study classes were again organized and meet once each week. The High School group meet on Sunday evening before the regular evening services, and the adult class meet each Wednesday evening in different homes in the community with Bro. Kaufman as teacher.

Our S. S. extension work at Highway Village is progressing nicely. Bro. Carl Magnuson is superintendent again for this year and the workers are Ruth Magnuson, Mr. and Mrs. Paul Kaufman, Mr. and Mrs. Clarence Birkey, Mr. and Mrs. Robert McGinnis, and Clara Rensch. We ask an interest in your prayers, that the work at these places may grow, and many souls may find Jesus Christ as their Saviour. And that we may all have a determination to live nearer the teachings of God's Word as we enter this new year.

Jan. 22, 1940.

Cor.

Married

Dil'er—Lamb.—On Jan. 17, 1940, Bro. Andrew Diller and Sister Lizzie Lamb, both of the Pike and Salem congregation near Elida, Ohio, were united in marriage at the home of the officiating minister, Bro. O. B. Shenk. May God's blessing attend them through life.

Martin—Hoffman.—On Jan. 4, 1940, Bro. Abner Martin and Sister Lydian Hoffman, both of the St. Jacobs, Ont., congregation, were united in marriage at the home of the officiating bishop, Bro. Moses H. Roth. May God bless this union and guide them through life.

Musser—Gehman.—On Aug. 27, 1939, Bro. David Musser and Sister Mamie Gehman, both of the Bowmansville, Pa., congregation, were united in marriage at the home of the officiating minister, Bro. George Good, uncle of the bride. May the blessing of God attend them.

Miller—Gerig.—On Sunday morning, Dec. 24, 1939, at the Zion Mennonite Church near Hubbard, Oreg., Bro. Benjamin Miller of Portland, Oreg., and Sister Mable Gerig of Canby, Oreg., were united in marriage, Bro. Paul N. Roth officiating. May God's presence bless their journey through life.

Godsha'l—Moyer.—Bro. Elmer K. Godshall and Sister Marion L. Moyer, both of the Franconia, Pa., congregation, were united in the bonds of holy matrimony on Dec. 23, 1939, at the home of the officiating bishop, Bro. John E. Lapp. We wish them God's blessing through life.

Landis—Eshbach.—On Jan. 20, 1940, at the home of the bride, Millersville, Pa., Bro. David H. Landis of Mellinger's congregation and Sister Martha K. Eshbach of the Millersville congregation were united in marriage by Bro. Christian K. Lehman. May love, joy, and peace be theirs through life.

Groff—Derstine.—On Oct. 25, 1939, Bro. Clayton Groff of the Salford, Pa., congregation and Sister Verna Derstine of the Franconia, Pa., congregation, were united in marriage at the home of Bro. John E. Lapp, Lansdale, Pa., who officiated. May the Lord accompany them as they journey through life.

Hartzler—Hostetler.—On Dec. 25, 1939, at the home of the bride's parents, Bro. and Sister O. H. Hostetler of Harper, Kans., occurred the marriage of their daughter, Mildred Salome, to Bro. Loyd Hartzler of Goshen, Ind., Bro. Gideon G. Yoder officiating. May God's richest blessings attend them through life.

Martin—Hostetler.—On the evening of Dec. 28, 1939, at the home of the bride's mother, Bro. Vernon Martin of the North Main St. congregation, Nappanee, Ind., and Sister Vada Hostetler of the Shore congregation were united in marriage by Bro. Homer F. North. May God's blessing attend them through life.

Swartzentruber—Stutzman.—On Nov. 23, 1939, Bro. Raymond Swartzentruber and Sister Anna Stutzman, both members of the A. M. Conservative church, Holmes Co., Ohio, were united in marriage near Millersburg, Ohio, Bishop Roman Miller of Hartsville, O., officiating. May the blessings of God sustain and direct.

Hunsberger—Detweiler.—Bro. Earl H. Hunsberger, Jr., of the Blooming Glen, Pa., congregation and Sister Lydia Detweiler of the Plain congregation near Lansdale, Pa., were united in holy matrimony on Sunday, Jan. 21, 1940, at the home of Bro. John E. Lapp, who officiated. May God abundantly bless this union.

Springer—Sutter.—On Dec. 30, 1939, Bro. Roy Springer of the East Bend congregation, Fisher, Ill., and Sister Edna Sutter of the Hope-

dale congregation, Hopedale, Ill., were united in marriage at the home of the bride's parents Bro. and Sister L. S. Sutter, Bro. Simon Litwiller officiating. May God's richest blessings be upon them.

Ross—Brenneman.—On Jan. 22, 1940, at the home of the bride's parents, Bro. and Sister Jacob A. Brenneman, occurred the marriage of Bro. Richard Ross to Sister Elizabeth Brenneman, both members of the Pike and Salem congregation near Elida, Ohio, Bro. O. B. Shenk officiating. May God's blessings attend them through life.

Shenk—Habig.—On Saturday evening, Dec. 23, 1939, Bro. Wilmer Shenk of the Salem and Pike congregation, Elida, Ohio, and Sister Hazel Habig of the Mission at Ft. Wayne, Ind., were united in marriage at the home of the officiating minister, Bro. Jos. S. Neubouser of Grabill, Ind. May the guiding hand of God protect and guide them through life.

Obituary

McGarvey.—John McGarvey was born Feb. 22, 1869, in Altoona, Pa.; died Jan. 10, 1940, while visiting in the home of their daughter, Mrs. George Williams of Baden, Pa. Surviving are his wife (Mrs. Mary McGarvey), Mrs. Geo. Williams, Mrs. Florence McDermitt, Mrs. Esther Strohmyer, Mrs. Mamie Burke, Mrs. Pearl Warton, James, John, and Joseph. Bro. McGarvey united with the First Mennonite Church March 12, 1933. Funeral services were held Jan. 13 at the Funeral Home in Ambridge, in charge of Bro. Joseph M. Nissley. Text, Psalms 90:10, 12.

Heatwole.—Virginia Waldine, daughter of Emily (Harner) and Wade Heatwole, died Sept. 22, 1939; aged 9 y. 10 m. 27 d. She leaves her parents, 2 sisters (Ruby and Shirley), 1 brother (Leonard), 2 grandmothers, 1 grandfather, and many other relatives and friends. Over 2 years ago Virginia had rheumatic fever which later affected her glands. Much was done for her, but with no lasting results. She suffered untold misery and longed to go to Jesus that she might be at rest. She prayed, "Jesus, come for me." Services were conducted in the home by Bro. Perry Burkholder and at Springdale Church by Bro. J. R. Driver. Text, Psalm 103:14. Interment in adjoining cemetery.

Jantzi.—Christian B. Jantzi was born in Waterloo Co., Ont., Feb. 26, 1865; died Dec. 24, 1939; aged 74 y. 9 m. 28 d. He accepted Christ as his Saviour in his early youth. On Oct. 11, 1892 he was united in holy matrimony to Barbara Wagler. He leaves his beloved wife, 2 sons and 1 daughter: Aaron of Wellesley, Allan on the homestead, Mary (Mrs. C. E. Swartzentruber) of Petersburg, also 1 brother (John of Wilmot Centre), and 1 sister (Mattie who predeceased him), 11 grandchildren, 1 great-grandchild, and a host of relatives and friends. The funeral, on Dec. 27, was largely attended by neighbors, friends, and relatives. Bro. Moses O. Jantzi was in charge with preaching by Brethren Benjamin Gingerich and Peter Nafziger, at the Steinman Amish Mennonite Church, Baden.

Hochstetler.—Rhoda Edna, daughter of Elam and Eliza (Bender) Hochstetler, near Goshen, Ind., died at the home of her parents Jan. 12, 1940; aged 6 m. 19 d. The definite cause of her death is unknown, although the doctor pronounced her illness "rickets." She is survived by her parents, 4 brothers and 2 sisters (Laban, Miriam, Samuel, Esther, Daniel and Noah), 4 grandparents (Sam D. Hochstetler's and Noah Bender's) and many other relatives. Funeral was held Jan. 13, at the maternal grandparents, by Rudy Kauffman and J. D. Bontrager (Texts, John 14 and II Cor. 4), and at the home by Grandfather Hochstetler, reading Psalm 16.

'She budded so sweetly among us
To blossom more fragrant in Heaven;
Dear Rhoda is safely with Jesus
No doubt, she is resting in Him."
—By the parents.

Hershey.—J. Jacob Hershey was born April 12, 1870, at Menges Mills, Pa.; died Dec. 1, 1939; aged 69 y. 7 m. 19 d. He is survived by 3 daughters (Florence, wife of Wm. H. Martin, Menges Mills, with whom he resided at the time of his death; Susanna, wife of Peter M. Risser, Lititz, Pa.; Barbara, wife of Elwood Bollinger, Hanover, Pa.), 15 grandchildren, and 2 brothers (Charles Hershey of York and Alvin Hershey of Spring Grove). He was a member of Garber's Mennonite Church. Services were held from the home of his daughter and son-in-law (Mr. and Mrs. Wm. H. Martin), Dec. 3. Further services at the Garber Church. Burial in the cemetery adjoining. His wife preceded him in death 10 years ago. Services were in charge of Bros. Chester Harhold, Noah Mack, and Richard Danner. Text, Psalm 39:4, 5.

—By a daughter.

Silvius.—Joseph A. Silvius, son of the late William and Mahala Silvius, was born in Sugar Creek Twp., Tuscarawas Co., Ohio, Dec. 6, 1864; passed away at his home near Dundee, Dec. 29, 1939; aged 75 y. 23 d. He was a life-long resident of Tuscarawas Co. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, making his church home with the Union Hill congregation, in which faith he passed to his eternal home. June 5, 1892, he was united in the bonds of holy matrimony with Martha McClay, who survives him with 2 sons (William Henry of Dundee, and Ira Harry of New Philadelphia, O.). Three grandchildren and 1 great-grandchild also survive him. A third son preceded him in death. He also leaves to mourn his departure 3 brothers: Geo. J., of New Philadelphia; John S., of Mansfield; E. W. of Dover, O. Funeral services were held Jan. 1, 1940, at the home and at the Union Hill Church, near Sugarcreek, O., conducted by D. M. Friedt and M. B. Hostetler. Burial in the Union Hill Church Cemetery.

Schmitt.—George S., son of Jacob B. and Magdalena (Snyder) Schmitt, was born near Baden, Ont., Dec. 23, 1879; died Jan. 8, 1940; aged 60 y. 15 d. He was a member of the Shantz Mennonite Church where he served as chorister for many years. On May 31, 1905, he was united in marriage to Ida Hallman. This union was blessed with 7 children. Two sons and 1 daughter predeceased him in infancy. He is survived by his wife, 1 son (Newton of Breslau), 3 daughters (Idella, Mrs. Leonard Shantz, Strasburg; Erma, Mrs. Myrrel Cressman of Breslau; Edna, Mrs. Clifford Brewer of Petersburg), 2 grandsons, 2 brothers (Ephraim and Emmanuel Schmitt, both of Baden), and 3 sisters (Mrs. Jeremiah Good, New Hamburg; Mrs. David Shantz, Baden; Mrs. John Boshart, Copenhagen, N. Y.). One sister (Mrs. Herman Shantz) predeceased him in Feb., 1937. Funeral services were held Jan. 11 at the home near Petersburg by Orphen Wismer, and at the Shantz Mennonite Church by Oliver D. Snyder and L. H. Witmer. Interment in the adjoining cemetery.

Shoup.—Mary Magdalene, daughter of the late John I. and Mary (Bixler) Shoup, was born Oct. 24, 1872, in Paint Twp., Holmes Co., O., and passed away at the Beason Hospital, Wooster, O., on Dec. 25, 1939; aged 67 y. 2 m. 1 d. Her death was due to pneumonia. In her late teens or early twenties she confessed Christ as her personal Saviour, and united with the Mennonite Church, making her church home with the Longenecker congregation. She remained faithful until death transferred her to her eternal home. The family consisted of 3 sons and 3 daughters; her parents, 2 brothers, and 2 sisters preceded her in death, leaving only 1 survivor, Henry Shoup of Wooster, Ohio. The passing of her brother Van about eighteen

months ago, with whom she had lived, seemed to be a deep grief to her. To the end she keenly felt her loss, being left to live alone. She will be missed in the home, in the community, and in the small congregation. Funeral services were held Dec. 28. Short services were held at the DeVoigne Funeral Home at Mt. Eaton, followed by services at the Longenecker Church, conducted by E. F. Hartzler, D. M. Friedt, and M. B. Hostetler. Burial in the adjoining cemetery.

Yoder.—Edna Ruth, beloved daughter of Richard and Katie Yoder, died Jan. 20, 1940; aged 9 y. 4 m. 24 d. She leaves her devoted parents, 1 brother (Leland), and 1 sister (Doris), Grandmothers Yoder and Breneman, and many other relatives and friends. After a few weeks illness Ruth was taken to the Mercy Hospital at Iowa City, where all was done to relieve her, but from the first no hope was given for her recovery. Many friends among her Sunday school and week-day school classmates will miss her. She was a good scholar and had a perfect record of attendance this last year in Sunday school, except the last Sunday which marked the beginning of this sickness ending in her passing. We humbly submit to Him who said, "Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of heaven." Funeral services were held Jan. 22, with short service at her home in Iowa City, Ia., in charge of Bro. D. J. Fisher and at the Lower Deer Creek Church in charge of Bros. J. Y. Swartzendruber and Norman Hobbs. Burial in the near-by cemetery, W. S. Guengerich in charge at the grave.

"There fell upon the house a sudden gloom,
A shadow on these features fair and thin;
And, softly from that bushed and darkened room,
Two angels issued, when but one went in."

Conrad.—Fanny Krabill was born near Maximo, O., Nov. 20, 1867. At the age of fifteen she accepted Christ as her Saviour, was baptized and received as a member of the Beech Mennonite Church, in which she continued faithfully until the end. On Oct. 15, 1891, she was united in marriage to Joseph Conrad. To this union were born 1 son and 2 daughters. She was a lifelong resident in this community. She was a good neighbor, a faithful church member, and a devoted mother in the home. For a number of years her health was failing, her sight was gone, but she patiently passed through these years, not murmuring, only taking life as it comes, making the best of it. Tuesday evening, Dec. 26, 1939, at her home near Harrisburg, Ohio, she quietly passed out of her earthly house, the body, and went to her eternal home; aged 72 y. 1 m. 6 d. Death was due to complications caused by diabetes. She leaves 1 son (Raymond of Alliance, O.), 2 daughters (Edith of the home, and Irene, Mrs. Ralph Shaffer of Louisville, O.), 3 grandchildren, 1 brother (John Krabill) and 1 sister (Mrs. Anna Conrad) both of Louisville, O.; and a host of relatives and friends. Her parents, Joseph and Lydia (Schloneger) Krabill, and 2 sisters (Mary and Lydia) preceded her in death. Funeral services were held at the Beech Church Friday, Dec. 29, in charge of Bishop O. N. Johns, assisted by the home ministry. Interment in the adjoining cemetery.

Linbloss.—Rebekah A., daughter of Lydia and Gabriel Heatwole, was born July 28, 1857, near Dayton, Va.; died Oct. 30, 1939, at her home in Waynesboro, Va.; aged 82 y. 3 m. 2 d. Her husband (Conrad Linbloss) died in April, 1929. One daughter (Lydia) also preceded her four years ago, and 1 son (Joseph) in childhood. She is survived by 4 sons (Menno, Coalinga, Calif.; George, New London, Ohio; Paul, Akron, Ohio; Gabriel, Waynesboro, Va.) and 6 daughters (Ida, Waynesboro, Va.; Bettie, Mrs. M. S. McGee, Crimora, Va.; Mattie, Mrs. Charles Gibson, Halifax, Pa.; Olive, Mrs. C. B. Aldhizer, Waynesboro, Va.; Minnie, Mrs. W. J. Glover, Staunton, Va.), 3 brothers (Edward, Joseph and Samuel), 3 sisters (Mrs. Aldine Heatwole,

Mrs. Etta Rudy, and Mrs. Rawleigh Weaver), a number of grandchildren and great-grandchildren. She had been in failing health for some time, but on the morning of her death she was feeling especially well; when about 9 o'clock she had a stroke and a few hours later passed away without being able to talk to her family. She leaves the memory of a life spent in quietness and faithfulness to her Master dedicated to Him in her youth. Funeral services were conducted at Springdale Church by Bro. J. R. Driver (Text, Job 19:25-26), assisted by the pastor of Waynesboro Baptist Church. Interment in the adjoining cemetery.

"Into Heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

Phillips.—Lydia Francis, youngest daughter of Otis and Fannie Wilkins, was born in Rockingham Co., Va., April 22, 1898; died Dec. 24, 1939; aged 41 y. 8 m. 2 d. In March, 1905, she moved with her parents to Allen Co., Ohio, where she resided the remainder of her life. On Sept. 6, 1922, she was united in marriage to Carl Phillips. At the age of 17 she accepted Christ as her Saviour and united with the Pike and Salem congregations. For a few years she had lost her connection with the Lord, but this last year she was again reinstated into fellowship with the saints of God. About six years ago she became afflicted with tuberculosis and spent several years in the hospital where she passed away. She leaves her husband, father, mother, 2 sisters (Mrs. Ervin Good and Mrs. Isaac Miller of Elida, O.), and many friends and relatives. We need not mourn as for those who have no hope, as she gave strong evidence of being in peace and fellowship with the Lord. She knew that on Sunday evening the young people of the Church would sing for the inmates and as they ceased singing she waved her hand good-by, closed her eyes, and went to sleep in the Lord. Funeral services were held Dec. 27 at the Salem Church by Ben B. King and O. B. Shenk, and her body was laid to rest in the Salem Cemetery.

"She has gone through the gate to another land,
Led by the Master's hand;
Where everything is kind and good,
Where everything is understood,
So we believe that the One above
Has taken her home as an act of love."

Nofziger.—Lizzie, daughter of Christ and Anna Reigsecker, was born in Fulton Co., Ohio, July 12, 1871; died at her home near Archbold, Ohio, Dec. 15, 1939; aged 68 y. 5 m. 3 d. Dec. 8, 1892, she was united in marriage to Levi Nofziger. To this union were born 4 sons and 2 daughters (William, Ira, Mrs. Cora Maust, Mrs. Herma Gautsche, Floyd, and Jesse) all residing in the near-by community. In her young years she accepted Christ as her Saviour, united with the Mennonite Church, and remained true to the faith she professed until the Lord called her home. She was of a kind disposition, quiet and unassuming, and a regular attendant at church services, the last time being just a little more than a week before her death. She will be greatly missed by her family for whose material and spiritual welfare she was greatly concerned. Her passing away is mourned by her beloved husband, 4 sons, 2 daughters, 17 grandchildren, 2 brothers, 2 sisters, and a host of relatives and friends. Father, mother, 1 brother, 2 sisters, and 1 infant grandchild preceded her in death. Funeral services were held at Central Mennonite Church on Dec. 18, conducted by Henry Wyse and Jesse Short, Psalms 116:15. Interment in Pettitsville Cemetery.

"Mother has gone and left us weeping,
She is happy with the Lord;
She's not dead but only sleeping,
And has gone to her reward.
No smiles are sweeter than
The smiles that mother wore;
Some day we hope to meet her
Where we shall part no more."

Hess.—Anna Barbara Pfautz was born in Lancaster Co., Pa., March 28, 1863. She was married to Abraham L. Hess of Lincoln, Pa., Aug. 16, 1883, and soon after they moved to Harvey Co., Kans., where they purchased land. Several years later, when the Missouri-Pacific Railroad was built from Eldorado to McPhereson, a part of this farm was selected as a site for the city of Hesston, where she resided until the time of her death. She was of sturdy stock and enjoyed the experiences of her early pioneer days. When the Mennonite Board of Education made plans to found a school in the Middle West, Mrs. Hess and her husband were instrumental in locating this school at Hesston by donating the eighty acres of land upon which the school was built. She was always interested in the progress and welfare of the school and the church of her choice with which she united about the year 1890. She is survived by the following children: Elmer D. Hess, Denver, Pa.; Ira P. Hess, Hesston; Mrs. Vera Billau, Denver, Colo.; Jennie and Abraham L. Hess, Jr., Hesston; Mrs. Grace Erb, Wellman, Iowa; Claude S. Hess, Eldorado, Kans.; Mary and Helen Hess, Hesston; also 33 grandchildren and 6 great-grandchildren. She calmly passed away at Bethel Hospital, Newton, Kans., Jan. 13, 1940, after a brief illness of bronchial pneumonia. Although she had never before been ill, she bore her suffering with patience and fortitude. She was a woman who never asserted herself; but her quiet, unassuming presence will greatly be missed by the Church and community as well as her family. She was preceded in death by her husband, who passed away in 1920, and 2 sons, Allen and Edgar.

Beverstine.—Daniel E., son of Isaac and Mary (Eash) Beverstine, was born at Paracut, Ind.; died at the age of 86 y. 1 m. 23 d. At the age of one year his mother died and two years later his father also died. He then lived with his uncle and aunt (Eash) until of age. He was married to Catherine Maust June 5, 1887. To this union were born 1 son and 5 daughters. One daughter (Minnie) died when 16 years old. He united with the Lutheran Church in his youth. Fifty-one years ago he united with the Mennonite Church, worshiping with the brotherhood at Nappanee, Ind. Seventeen years ago he presented his church letter for membership at the Prairie Street Church in Elkhart. Nearly three years ago he united with the brotherhood at the Holdeman Church. On the last day of his life, in the afternoon, by his request he was anointed with oil in the name of the Lord. Several minutes later he fell peacefully asleep with the bright hope of meeting his Redeemer in glory. Bro. Beverstine was long a faithful worker in the cause of his Lord. About fifty years ago, when the Nappanee congregation was few in numbers, he was superintendent of the Sunday school. He also was a great lover of music, having written some beautiful songs. He leaves 3 daughters (Mrs. Ben Berky, Mrs. Irvin Wagner, Mrs. Eva Allen), 1 son (Melvin Beverstine), 9 grandchildren, and a host of relatives and friends. Services were held Jan. 14 from the home of Irvin Wagner in Elkhart, and at the Prairie Street Mennonite Church. Services were conducted by the home ministers, Brethren Warren Shaum and Silas Weldy. Text, John 17:4. Burial in the South Union Cemetery.

Friedt.—Anna Pauline (nee Koeckritz), wife of David M. Friedt, was born in Saxony, Germany, on Nov. 9, 1877; departed this life at the home of her daughter, Mrs. Atlee Hostetler, Farmerstown, Ohio, Jan. 14, 1940; aged 62 y. 2 m. 5 d. Death was due to complications following an attack of pneumonia. With her mother she came to this country when she was 9 years old, and located in Medina Co., Ohio. On Sept. 16, 1896, she was united in marriage to David M. Friedt. To this union were born 4 sons and 2 daughters. She is survived by her husband, 2 sons and 2 daughters (Carl of Orrville, Earl and Mrs. Atlee Hostetler of Farmers-town, and Ruth of the home), and also 8 grand-

children, 5 half brothers and 1 half sister (Mrs. Arthur Anderson of Seville, Medina Co., Ohio; Max Rafeld of North Lawrence; Herman of Dalton; William of Akron; Henry of Barberton; and Clarence Rafeld of Ann Arbor, Mich.). She had been affiliated with the Lutheran Church from childhood until the year 1905, when she with her husband united with the Mennonite Church, and were received as members in the Bethel congregation, Medina Co., O. In the year 1916, she and her husband were called to Holmes Co., to serve the Kolb and Longenecker congregation. As a mother she was concerned for the spiritual welfare of her family as well as the church, serving faithfully in both with willing, cheerful, and sacrificial service. Two sons, Herman and Howard, twins, preceded her in death; also her mother, stepfather, and 1 grandchild, Anna Gertrude Hostetler. Funeral services were held Jan. 17. Short services were held at the home of her daughter where death took place, followed by services at the Walnut Creek Mennonite Church, conducted by M. B. Hostetler, E. F. Hartzler, O. N. Johns, and Venus Hershberger. Burial in the Walnut Creek Mennonite Church Cemetery.

Nofziger.—Tena, daughter of Moses and Elizabeth Stutzman, was born near Archbold, Ohio, April 7, 1867; died at her home near Wauseon, Ohio, Jan. 14, 1940; aged 72 y. 9 m. 7 d. Sept. 20, 1885, she was united in marriage to Jeff Nofziger. Shortly after their marriage they moved to Stuttgart, Ark., where they lived until the year 1900, when they again moved back to Fulton Co., Ohio. This union was blessed with 2 sons and 2 daughters (Lena, wife of Gideon Miller; William B. Nofziger, Moses Nofziger, all of near Wauseon, Ohio; and Ella, who lived with mother). They also cared for and took into their home a nephew (Wallace Nisely) who remained with them until the age of 15. Oct. 10, 1908, her husband died leaving her a widow for a little more than thirty-one years. In her younger years she accepted Christ as her Saviour, united with the Mennonite Church, and remained a faithful member until death. She

rejoiced in her Saviour and her delight was in His Word. During the last few days of her life, amidst great suffering and distress, she expressed her trust in Christ and her joy in His Word, and in calling on His name. Her desire was to depart and be with the Lord. Her kind and friendly disposition brought courage and cheer to all she met. She will be greatly missed by the family, in the community and in the church. She was greatly concerned for the spiritual welfare of her children and grandchildren, and had the joy of seeing them accept Christ as they came to years of accountability. There remain to mourn her departure, 2 sons, 2 daughters, 24 grandchildren, 10 great-grandchildren, 1 brother (Mose Stutzman), and many other relatives and friends. There preceded her in death her husband, 1 grandchild, 4 brothers and 6 sisters. Funeral services were conducted in the home by Bro. Henry Wyse and at the Central Mennonite Church by Bros. P. L. Frey and E. B. Frey. Text, Prov. 14:32. Interment in the Eckly Cemetery.

ANNOUNCEMENTS

A winter Bible School will be held at the Leo Mennonite Church, Leo, Ind., Feb. 19-March 1, 1940.

Courses will include the following subjects: Genesis; Joshua; Hosea; Job; I and II Thessalonians; James; Prayer; Christian Evidences; Romans; Teacher Training (Child Study); Christian Principles; Baptism; Civil Government; Bible Doctrine (Eschatology); Music (Hymn Interpretation).

Instructors.—C. C. Culp, Principal, Amos Hostetler.

Tuition.—75 cents per week, board and lodging free to visiting students.

For further information write to Jos. S. Neuhouser, Grabill, Ind.

A two-week Bible school will be held at the Midland Mennonite Church, D. V., Feb. 5-16 with Brethren C. C. Culp of Brethren, Mich., and J. E. Gingerich of Elkhart, Ind., as instructors in the adult department.

Subjects available are: I and II Chronicles; Ezra; Nehemiah; Esther; Haggai; Malachi;

Acts; I and II Thessalonians; Revelation; II Corinthians; I Timothy; Hymn Interpretation; Bible Survey, Unit III; S. S. Administration; Christian Principles (Holy Kiss, Anointing with Oil, Unequal Yoke).

Tuition Fee: 75 cents per week. Board and room free.

Non-conformity conference Sunday, Feb. 11—outside speakers.

Come, bring a carload. Enjoy Christian fellowship. See the largest Chemical plant of its kind in the world.

Evening classes for the Juniors, with Bro. M. B. Wyse, Sister Bertha Emmert Short and Bro. J. Otis Yoder as instructors. No choice of subjects in Junior Department.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

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A New Mission Study Book

THE WORLD GOAL OF BIBLE MISSIONS

By I. E. BURKHART

Another title in the Mission Study Course, prepared under the direction of the Mission Study Course Committee of the Mennonite Board of Missions and Charities.

In the foreword the author says: "That the Bible is a missionary book is an accepted fact, but all too few Christians have had opportunity to study these missionary teachings in a systematic way. Consequently, this book is an effort to bring into an orderly focus the essential missionary teachings found in Scripture. Since 'God so loved the world, that he gave his only begotten Son' (John 3:16), it is clear that the idea of world redemption comes from the Father's mind and heart. In this sense the origin of missions is supernatural. Because God desires 'all men to be saved, and to come unto the knowledge of the truth' (I Tim. 2:4), this book is entitled THE WORLD GOAL OF BIBLE MISSIONS."

The book is designed to be used as a study text for classes in congregations and short term Bible schools with a view to helping young Christians to appreciate the Bible as a missionary book, and also to create a more genuine interest in the cause of world-wide missions.

There are thirteen chapters in the book, with a comprehensive outline at the beginning, and questions at the end, of each chapter. These questions are intended to aid the student in study and to form the basis for class discussion. 204 pages, size 5½ x 7½ inches. Available in two bindings.

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Dozen or more copies, each45

Attractive Cloth Binding

Each \$.75
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MENNONITE PUBLISHING HOUSE, SCOTTTDALE, PA.

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

FEBRUARY 1, 1940

JOHN R. MUMAW, Editor

EDITORIALS

A MODERN PROPOSAL IN JAPAN

In one of the articles appearing in this issue of the Supplement a missionary refers to the spiritual need of Japan. He suggests a responsibility we have toward the preaching of the Gospel there.

Our obligations to the unsaved in heathen lands are increasingly more evident as we observe the collapse of Christian faiths and see the signs of our Lord's return.

Japan has witnessed the power of the Gospel in many of her communities. There are many faithful witnesses of the Cross of Calvary among her people. It is to be feared, however, that Christianity has lost its distinctiveness among other religions in the minds of too many of her spiritual leaders.

The National Spiritual Mobilization Committee in Japan called a meeting of representatives of the several religions within their land. The purpose of that meeting was to bring together plans for co-operation in the general religious interests of their country. The National Christian Council's Committee on National Service outlined a program including the following points (as quoted from World Dominion):

- (1) To stress the harmony between Christianity and the national objectives.
- (2) To make plain the official purposes for the establishment of a new order in East Asia and to co-operate in their realization.
- (3) To give deep religious quality to the observation of the monthly Far Eastern Service Day, with special prayers for the Imperial family and the country.
- (4) To redouble efforts to realize the Government's economic policies of economy and savings and the advancement of public health.
- (5) To continue and increase service to widows and orphans of soldiers and respectful participation in memorial services.
- (6) To continue and increase service to men at the Front through the rest houses in China.
- (7) To continue and increase support of the women's settlement in Peking founded by our Christian women.
- (8) To co-operate with all of the Christian work of all countries in the occupied areas, seeking to develop understanding of the new order.
- (9) To seek the co-operation of English and American missionaries in Japan and the Churches they represent, for

the rectification of international misunderstandings of Japan, and particularly to seek to deepen the understanding of the missionaries in China.

Such a program loses sight of the vital purposes of Christian missions. While it seeks to promote a better understanding of national objectives, it ignores the need of advancing the claims of personal allegiance to the Kingdom of God.

The attempt to co-ordinate national issues and Christian objectives cannot result in anything less than religious tragedy. The message of the Gospel is intended to redeem individual persons from sin and to create a fellowship of worshippers who are dedicated to Christ and His cause. No effort ignoring this purpose to court the favor of national leaders can bring permanent relief to the spiritual needs of any people.

Does the Mennonite church have any responsibility in this matter? Our evangelical faith and our historic position of separation between church and state is the essential prerequisite for an effective testimony in Japan. We have the pure Gospel and its simple message of the Cross. "Why do we sit still?"

THE PASTOR AND MISSIONS

Most people believe in missions. All Christians admit having obligations to the unsaved. We realize that our knowledge of the Great Commission has a sense of duty attached to it. But how many of us are constrained by the love of Christ? We

hear about missions; we know about spreading the Gospel in other lands; we feel that something needs to be done about the need of the unsaved world; but how many people are actually participating in the missionary program of the church? Most people hope sinners will turn to the Lord but how many are vitally concerned about supporting missions?

There is a great need for creating a more intense interest in missions and for developing deeper convictions to participate in the program of evangelizing the world. There are rich undeveloped resources lying right at our door. Men and money, human ability and the Spirit of God are well represented in our church membership. It is largely a matter of getting people interested. This presents a real challenge to prayer. And such an interest is essential to progress in our church life.

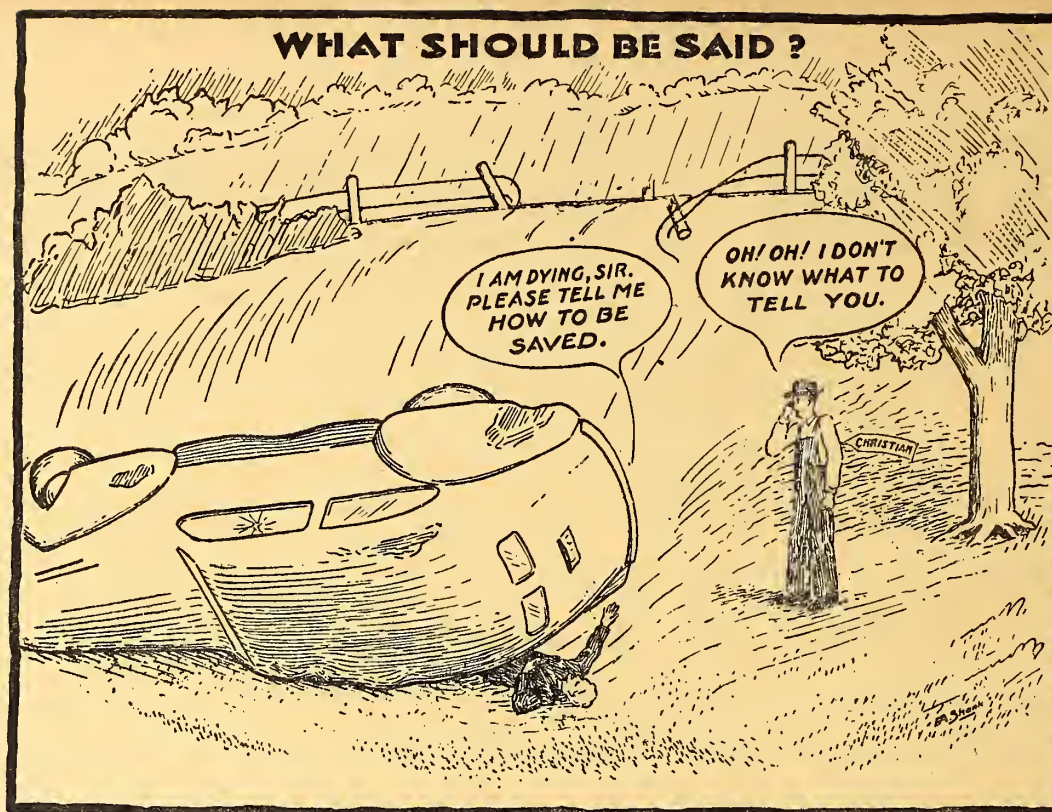
The possibility of realizing

(Continued on page 950)

WHAT THIS WORLD NEEDS

A little more kindness is what this world needs;
 A little more loving in words and in deeds;
 A little more helping of brother along;
 A little more smiling, a little more song;
 A little more lifting of somebody's care;
 A little more giving, a little more prayer;
 A little more thinking on things that are true;
 A little more patience, and tenderness too;
 A little more brushing of worries away;
 A little more thanking for blessings each day;
 A little more climbing toward some shining goal,
 A little more seeking for things of the soul;
 A little more courage in paths still untrod,
 A little more trusting in mankind and God!

—Evelyn Gage Browne.



By Floyd A. Shank

Many sinners scoff at the name of Christ and would rather hear nothing about spiritual things. But there are some who, under the burden of conviction or in the fear of death, actually seek the way of salvation. And there is no time so easy to lead a soul to the Lord as when he wants to be saved. But when an unsaved person asks a Christian how to be saved and finds the Christian unable to show him the way, what a pathetic condition that lost soul is in! And it would certainly be an awful experience for a Christian to see a dying person cry out to be saved, and yet be unable to help him.

When we think of the reality of hell, a place "where the worm dieth not, and the fire is not quenched," we seriously consider our responsibility to tell others the way of salvation. No matter how earnestly a soul may seek to be saved, God does not send an angel to tell him the Gospel message. The angel did not tell Cornelius how to be saved; he simply directed him to a Christian, whose name was Simon Peter, and advised, "He shall tell thee what thou oughtest to do." The apostle Paul teaches that God has given Christians the privilege and entire responsibility for carrying the Gospel (Acts 10:14). Because of this responsibility every follower of Christ should know the Gospel message so well that he can present it on any occasion.

The apostle Paul sets forth the Gospel in two great truths: "(1) Christ died for our sins according to the Scriptures (2) and that He was buried, and that He rose again the third day according to the Scriptures." (See I Cor. 15:1-4). Other Scriptures throwing light upon these two cardinal truths are as follows: Since all have sinned (Isa. 53:6; Rom. 3:10, 23), the justice of God would send every soul to hell (Ezek. 18:20; Rev. 21:8). But Christ came as a man and died in the sinner's place and thereby satisfied the justice of God (Gal. 3:13; I Pet. 2:24). Christ's death takes away the old account of sin, but the power of His resurrection gives the Christian new life and the strength to overcome all evil. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

A sinner will not be benefited by the wonderful gift of salvation unless he accepts Christ's finished work in simple, child-like faith (John 3:16; Matt. 18:3; Titus 3:5; Heb. 11:6). A soul is without strength to turn from sin before he turns to God. But when he turns to God, he naturally turns from sin. And when in the presence of God, past sins look so hideous that the penitent soul is moved to cry out for mercy and pardon. The

giving of the Holy Spirit and the creating of a new nature is the work of God, as has already been noted (Titus 3:5). A righteous life and good works follow conversion (John 14:15; Col. 3:1-5).

The last two paragraphs that you have read, including the Scriptures referred to, give the great plan of salvation. The first of the two paragraphs presents God's great redemptive work. The second shows the attitude that man must have to experience salvation. Every Christian should know these Scriptural truths, not only mentally, but should have experienced them in his heart. And they should be so real and dear to him that he could tell them all day long and yet his story would always be new and living.

In doing personal work many strange circumstances and problems arise. But if one knows his own Christian experience and some leading Scriptures on the subject of salvation, he shall be able, with the power of the Spirit, to bring deliverance to souls who are held in the bondage of Satan. When a Christian meets a person who wants to be saved, the telling of the "good news" should be so easy for him that it is a pleasure.

Dear reader, if you would like to have the joy of leading souls to the Lord, take your desires regularly to the Father in prayer. Study your Bible diligently. Memorize many passages of Scripture dealing with the subject of salvation. Since the references in this little article include a number of key passages, every one of them should be looked up and memorized. Most people claim they have as good a right to their ideas as you do to yours; but when you can quote to them or show them what God says in His Word, you will usually gain audience. To make the memorizing of Scripture easy for those who have a burden for the lost, our Publishing House is printing some memory helps. This plan is already being used by a number of our brethren who teach personal evangelism. There will be printed individually on card about fifty leading passages of Scripture recommended by a number of successful personal workers. On the reverse side of each card will be the reference to where the passage is found. The cards will be of smooth white cardboard about two by three inches. The entire assortment of about fifty cards is being offered for only fifteen cents. Two books are also recommended to those interested in winning souls: "Personal Soul-Winning" by Evans (\$1.25) and "Personal Work" by Torrey (\$1.25)—either one is good. Both the cards and the books can be obtained from the Mennonite Publishing House, Scottdale, Pa.

PRAYER FOR MISSIONS

By Orrie D. Yoder

Jehoshaphat feared and set himself to seek the Lord.... And all Judah stood before the Lord. (II Chron. 20:3, 13).

And when they had prayed... they were all filled with the Holy Ghost.... (Acts 5:31).

We need *special* prayer because the work of Missions is passing through a crisis. It is not an ordinary test, but an unusual crisis, in which our testimony may for *all time* rise on higher wings, or fall forever to the ground. If the Bible is our only and infallible guide-book to Missions, then we need to turn to it and see how saints of old and faithful servants of the past met similar crises. Observe how they resorted to God in *special united* prayer.

When it was a matter of life or death for Jehoshaphat and his kingdom, he proclaimed a period of united prayer and fasting, and in faith they "stood before the Lord" (II Chron. 20). Their problems and their opposing enemies became very insignificant when God honored their faith and told them that He would fight their battle! When the early Church was prohibited by opposing political leaders to give their testimony for the Risen Lord, they resorted to *special* prayer. How wonderful when Heaven interposed and led them to joyfully advance in spite of opposition! Are not these and many similar experiences, a call to us today for *special* prayer?

It is evident that we are in an age of increased Satanic opposition. We are called to *special* prayer to meet his devices. Satan has ever been the enemy of God's evangelistic programs. He silenced the missionary testimony of Israel. He silenced the missionary testimony of the early church and brought on the "Dark Ages." Now that the Holy Spirit has inaugurated the final Mission program for the Church, he transforms himself into an "angel of light."

In meeting his new and multiplied devices to frustrate the mission program of God, we have an enemy stronger than any human agencies or organizations. We must, like Ezra (Ezra 8), proclaim a fast that our God may make "a right of way for us." With all the riches of Calvary at our disposal, surely we should be more ashamed than Ezra to be defeated, or to ask help of any other than our God and Christ!

We need *special* prayer because we are living in an age of increased culture and wealth. Modern, unhallowed culture and wealth as aggressive foes of faith and love will be overcome only by earnest prayer. Unless we unite in *special* prayer, the "love of money" will put us to sleep on beds of ease and make us forever deaf to the heart-rending needs of lost souls. Unless we unite to fast and pray, modern reason while looking at the great evangelistic task, will send faith out the back door and excuse us saying, "Send the multitude away," we have nothing wherewith to feed them. The kind of faith and love needed today, is the kind that cometh not but by "prayer and fasting."

We must resort to *special* prayer because we are called to live and labor in apostate times, such as precede final judgment. We are living in a day in which souls, even those "near and dear to us" will be saved only as Abraham saved Lot—by *special* prayer and intercession (Gen. 18). The judgment of modern Sodom stands against her, and if souls are to be saved, we will have to get down to business in our prayer and fasting.

We must be living near the time when the heavenly messenger will say, "Thrust in thy sickle, and reap . . . for the harvest of the earth is ripe" (Gr. *dried*) (Rev. 14). The spiritual fountains on earth are drying up, and just as sure as it takes more preaching and praying and more revivals in the general work of the Church so it will take more prayer in our mission work. The great growth of love and passion for the Mission Cause in our modern day can be offset only by fresh and increased waterings of divine power through *increased* prayer and intercession.

If we are to prosper in our day, as our fathers and veterans of mission work did in their day we must get spiritually above them in prayer and fasting. Without so much *special* prayer and

fasting, their labors may have been characterized by prosperous days, but those days are past and we are living in our day. We are living when more than then, *love* the great motive power of missions, is *waning cold*. Only special irrigations of divine love and power through *special* programs and days of prayer will keep alive the program of God. Our days as contrasted with those before, must be like those of Daniel, unusually characterized by prayer. (Dan. 2:6, 9). Daniel needed to pray much more than many before him; *so must we*.

We need to pray *more* today because we are in the days of increased "open doors." This point is so evident that it needs no argument, except that it is an unusual challenge to more prayer. How marvelous, that in spite of tragic world problems and conditions, God has held open the door. If we as professed servants of God are not challenged to *special* prayer by the unreached millions in both home and foreign fields, and by the late edition of the advancing favorable minds of earth's millions of Jews, we had better lay aside our missionary pretense and let God use someone else. However, we trust that we will be found of God true to our name, and that the unprecedented call of souls for the gospel will challenge us to pray more than did the saints of the ages before us.

Prayer is God's key to progress and to the solution of problems arising in mission work. We know that all problems, both individual and general, and all great crises that have been met in God's way, have been met through special prayer, and often through much waiting upon God. We know that mission forces, societies, and Boards that are advancing most and that are surmounting the unprecedented oppositions are those which are emphasizing prayer and special seasons of united intercession in behalf of the work of our Lord.

Lastly, we must have more *special* prayer for the Mission Cause because it is *the Bible Way*. We have as God's message to us, both the examples and commands of saints of the past. His ways and commands are not for us to use at our own will, but they are the only way, if we wish to work with Him and for Him. He cannot work in our way, but chooses His own divine way. "Back to the Bible" or "Back to God" is not a general slogan for Christendom alone: it must needs be the cry of Missions. Modern problems and new impossibilities must bow, when we learn anew by prayer the secret of the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4).

Furthermore, we need to learn the secret of *united* prayer. As we look into the Word, we see that in times of crises, God chose leaders who led a great program of *united* prayer. Jehoshaphat gathered the people, men, women and children together in a great prayer meeting. Affliction became a leader to lead Israel in a *united* cry to God for deliverance from Egypt. The King of Nineveh called a *united* service of prayer and fasting.

God in Heaven is ever moved when people unitedly humble themselves before Him! We have the real God and His Word, why cannot we have real to us His ways and plans of prayer and victory? If in our Church and her programs, we cannot have leaders in programs of prayer with a worthy response, what kind of leaders and followers must we all be in other service for our God? God is still talking to us through Jer. 33:3. May He find in our mission activities, a hearty response.

Oyster Point, Va.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4).

"The Lord is now rejected,
And by the World disowned;
By the many still neglected,
And by the few Enthroned."

CITY MISSIONS

OUR GOD IS ABLE TO DELIVER

By Alice H. Nissley

"And let us not be weary in well doing for in due season we shall reap if we faint not." Gal. 6:9.

Tom was deep in sin. There seemed no earthly influence could change his mad career. "Drink, drink, drink" ruled his passion and passion ruled his life.

No matter what the family needed, drink came first. His wife tried her best to pay the family bills.

Tom came home one afternoon determined to take the life of his wife or someone by twelve o'clock. He sharpened his knives and laid them down at a convenient place.

The daughter who is in her teens was in no danger, for he never threatened her. She phoned to the Superintendent of the Mission stating her father's threats. The Superintendent went to the home and told Tom he was going with him to prayer meeting.

At first Tom said, "No, I am not going along. I must shed blood tonight."

The Superintendent promising to bring him back finally prevailed on him to go along. Before they left, however, Tom said, "I must have a drink first."

The daughter motioned to the Superintendent that he should take him to the place near by to get his drink. Then he went along to the prayer meeting where he fell asleep.

The service was closed, the Church was locked and the workers had gone home. A voice was heard. "Are you going to freeze me? Take me home," someone called out. It was Tom.

He was invited in and was given a couple doses of mild laxative which helped to clear his brain. He kept repeating, "Take me home. You promised to take me home if I came to prayer meeting."

Talking and reasoning with him seemed to fail. He said again, "I must shed blood before twelve o'clock tonight. See the clock is moving on towards twelve now." "Blood must be shed. I have the knives ready," he repeated over and over.

While Christian friends were praying he finally remarked, "Perhaps if I would go to bed and have a good sleep I would feel different." Upon this the Superintendent said once more, "Let us have prayer." While he offered prayer Tom fell asleep. The Superintendent saw he was falling off the chair on which he leaned. Taking a cushion he placed it carefully under Tom's head, laid him on the floor before the radiator and covered him.

The Superintendent invited the workers to retire while he would sleep on a chair to watch. Tom got awake at 5:30 in the morning. He was then taken home.

While he did not quit drinking at

this time, the experience seemed to create a more favorable attitude in Tom toward the Mission. He came to see the Superintendent on various occasions and for different reasons.

Sometimes Tom came to the Mission complaining about his wife's leaving home (and they were times of his own drunkenness). This gave the workers additional opportunities to preach Christ to him. It also indicated a growing confidence in them.

It was becoming more and more evident that Tom realized his need of spiritual deliverance. He often said, "My mother and my wife don't want me to live this way." He came oftener for advice concerning his own private affairs.

This increasing intimacy and growing confidence continued until one day at a prayer meeting Tom confessed Christ as his Saviour. He became a changed man. Now he is a new Tom; happy in the Lord. He is delivered from his former slavery to tobacco as well as from the habit of drinking. The Sunday newspaper was stopped. The home is a different place. Truly, "our God is able to deliver."

Altoona, Pa.

Harrisonburg, Va.

A backward look into the old year reminds us that the Lord has been very good to us again and has verified all His promises. Surely goodness and mercy have followed us. In this portion of the vineyard some souls have found the Saviour precious and are growing in His grace. One brother gives testimony as follows, "I settled it on November 11, Armistice Day." Since that day the Lord has given him victory over the drink habit. Pray for this brother; the battle goes hard. Another brother testifies that God took from him those things he didn't need (tobacco one of them) and gave him what he did need (Christ).

Through the kindness of the Upper District and two friends of the mission from the Lower District we were enabled to give Christmas baskets of food to our members. To those who gave I can assure you the gifts were appreciated. It is indeed a Scriptural way of giving, for the poor cannot return.

Bro. Ray Shenk labored with us in a series of evangelistic meetings in November. The interest manifested itself in good attendance. There were five public confessions and on December 17th we had baptismal service at which time six were received into church fellowship. One is still under instruction.

Recently Bro. J. L. Stauffer gave a number of interesting Bible lectures. His subject was "God's Chosen People,

Israel." Bro. J. B. Smith gave five lectures recently on the book of Revelation. We find people are much interested in the study of the prophetic Word, and they should be, for are we not living in last days?

During the past summer months a new field has come to our attention. It is a section of the city known as Red Hill. We find many very needy homes and many children not going to Sunday school. So far our efforts in that section have been in the form of street meetings and cottage prayer meetings. We are hoping the door will open there sometime for a summer Bible school or possibly a series of evangelistic meetings. There is no other church doing work in this field.

Poverty, sickness, unemployment and spiritual ignorance among the members bring added responsibilities and duties on the field. There are many homes without adequate food, clothing and shelter. We encourage them to hold on and keep body and soul together, for He will soon come and provide mansions instead of their rented (fresh air) houses. God is good in that He has a special promise for these folks: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?"

Chicago, Illinois

(931 W. Roosevelt Rd.)

Dear Readers of the Gospel Herald:—As we begin this new year we are reminded of the words in I Sam. 7:12: "Hitherto hath the Lord helped us." We are indeed thankful for all His blessings and help during the past year. And as He is an unchanging God, we know we can go forth in this New Year trusting in His faithfulness.

The Thursday before Christmas about 50 children from our Sunday school enjoyed the "Christmas Supper" at the Home Mission.

We had our program Christmas night. The hall was full. The program was all in Spanish for the benefit of the many parents who do not understand English. The children worked quite hard learning their Spanish verses and poems, but did very well.

We were glad for a short visit of Bro. Amos Swartzentruber from Argentina on Dec. 29. He preached in the evening at our regular Friday night service.

In my last letter I mentioned Bro. Castillo's proposed evangelistic trip to Colorado. He spent the last two weeks of November out there, and besides the opportunity to serve the Master, he greatly enjoyed the friendliness and hospitality of the brethren of La Junta and Holbrook congregations. There was much interest and a good response

from the Mexican people. We ask you to pray God's blessings upon that field.

We wish to thank the Pleasant Grove Sewing Circle for a box of clothing sent in December. It will all be greatly appreciated.

Through this letter we desire to thank the many friends who sent Christmas gifts and greetings, also the many kind thoughts and letters sent me since my dear mother's passing away.

We wish you all God's richest blessings. Continue to pray for us;

Yours in Christ,

Jan. 15, 1940. Mrs. David Castillo.

Flint, Mich.

We are writing a letter of appreciation and thanks to the many who made it possible to improve the church building this past summer.

We certainly do appreciate the help and co-operation the people have given us in the work at this place; making it possible that the people of this community have an open door where they may come and worship the Lord with us. Our prayer is that more would say with the Psalmist, "I was glad when they said unto me, Let us go to the house of the Lord."

The church building was raised and a complete basement put under it. Raising the building made it necessary to rebuild the front entrance. We also added an eight-by-eighteen foot enlargement to the other end of building. With this addition and the stoves being removed, since we have a furnace, the seating capacity is about one third larger.

A group of young men from Pigeon painted the Mission home as well as the church building, furnishing the paint as well as the labor. The brethren from the Pigeon River congregation doing about all the labor made it possible to add these improvements at an unusually small cost.

The faithful support of the entire conference membership made it possible for us to pay for all these improvements for which we take this opportunity to thank you one and all.

Bro. Emanuel Peachy was with us Dec. 3 to 10 for a week of meetings. May the Lord bless the efforts of his work.

Our Sunday school attendance last Sunday was 93. There are yet thousands in this community who do like one man just recently said, when asked to come and worship with us, "Oh, on Sunday I take my peaceful sleep." Let us pray for an awakening that people may become more serious, and not forsake the free privilege of assembling together to learn of God and worship Him.

As we have co-operated in the financial work, so let us now continue to co-operate and join together in one accord, lifting up our hearts to God and pray mightily for the hardened and indiffer-

ent souls of this community that they may get a longing to come to the house of worship, see the open door, hear the Gospel and be saved.

We praise God for His goodness toward us and thank you again for your help.

Yours in His service,

Jan. 18, 1940. The Workers.

Iowa City, Iowa

(803 Roosevelt St.)

"It is a good thing to give thanks unto the Lord and to sing praises unto our God."

We indeed have many reasons to praise the Lord for the many blessings we have been privileged to enjoy in the past, both temporal and spiritual, realizing His mercy endureth for ever and that He never leaves nor forsakes His own.

A number of brethren worshiped with us in December and also gave us Gospel messages. On Dec. 2 and 3 Bro. Silas Horst of South English, Iowa, gave us four lectures on the second coming of Christ. Dec. 17 Bro. Will Guengerich of Wellman, Iowa, brought us the morning message. December 24, Christmas Eve, Bro. Amos Gingerich and family of Parnell, Iowa, Bro. and Sister Leroy Gingerich of Versailles, Mo., and Bro. and Sister Nelson Histan of Culp, Ark., were with us. Sister Histan and Sister Gingerich spoke of their work in their fields of labor. Bro. Gingerich and Bro. Histan gave us very timely messages.

Dec. 31 the West Union Chorus gave us a message in song. These services were all appreciated and enjoyed very much.

The Christmas season and rush is over, which meant busy days for us. But these days we enjoyed very much, realizing the many hearts that have been made happy since the first Christmas hundreds of years ago when God gave His only Son as a gift to humanity, and again the blessings of renewed joy of this great event in our own hearts and lives.

Many a heart was cheered and made happy with the help and donations from the following congregations: Liberty, South English, Ia.; East Union, Kalona, Ia.; Daytonville, Wellman, Ia.; Lower Deer Creek, Kalona, Ia.; West Union, Parnell, Ia.; Cedar Creek, Manson, Ia. Thirty-one Christmas baskets were given out which were estimated at \$3.50 each. We also had clothing and bedding on hand from various sewing circles, a box of gifts from Alpha, Minn., a large box of clothing and bedding from the circle of Archbold, Ohio, and eight dollars in cash from Bro. and Sister R. C. Miller of Kalona, Ia. We had the joy of giving very useful gifts to the needy and unfortunate ones which were estimated at about ninety dollars. These gifts were

all received with hearts of gratitude and praise to those who had a share in it.

Ruth Yoder, daughter of Bro. and Sister Richard Yoder, is in a very critical condition at the Mercy Hospital.

The New Year has been ushered in and new responsibilities and problems are facing us. Many lost, hungry souls are within our reach. Will you do your part in supporting the work in Iowa City by your means and prayers, that the work may continue and the borders of His kingdom may be extended?

Jan. 18, 1940. Mary Hochstetler.

Reading, Pa.

Dear Herald Readers:—As the activities of the Christmas season are over, we have again settled down to normal conditions. In spite of the cold weather our attendance has held remarkably well. The attendance at Fairview St. Mission is usually above the hundred mark. This means that our space is crowded.

Bro. Henry Garber of Mt. Joy, President of the Board, was an observer here on Jan. 7, giving us a sermon. He preached at 12th and Windsor Streets., in the evening. Paul Burkholder of Bareville favored us by conducting the monthly inspirational song service. On Jan. 28, we expect Bro. Martin Hershey at the Neversink St. Mission in the morning and at 12th and Windsor in the evening. We are looking forward to a visit from Bro. Nelson Kauffman of Hannibal, Mo., on Feb. 22.

Uncle Ben and Aunt Sue accompanied by Sister Margaret Horst expect to spend a few weeks in Florida. We trust that a relaxation in a summer climate will prove to be a benefit.

Our pastor, Bro. Noah G. Good, finds duties heaping upon him. Besides his regular work of teaching school and looking after the work at the three stations in Reading, he is at present assisting in the Bible School at Ephrata.

Occasional visits from those of outlying congregations give us much encouragement.

Jan. 22, 1940. Elam Hartz.

Rittman, Ohio

(Mennonite Old People's Home)

Greetings in Jesus' Name:—All mail and packages for the Mennonite Old People's Home, Wayne Co., Ohio, should be addressed Rittman, R. # 1, instead of Marshallville.

Work at the Home is going along nicely at present.

Health in general is fair.

All members enjoy and appreciate the Old People's Home with the exception of perhaps one lady.

All rooms on the first floor are taken up except one on the men's wing. There are quite a number who still want to come in, but due to the second floor

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SOUTH AMERICA MISSION PAGE

PEHUAJO WORKERS' INSTITUTE

By Beatrice H. Hallman

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

With hearts and minds open to searching the Scriptures anew, our Argentine missionaries and nationals gathered together in Pehuajo for a four-day Workers' Institute, or Bible Conference. Woven into all the sessions was a golden thread—that of the dynamic POWER of the Holy Spirit. How much of me am I allowing God's Holy Spirit to use in my daily life? This is a personal pertinent question for each one of us to consider, that is, if we wish to be "acceptable" as His children.

The first morning session was opened by the Chairman of that session, Bro. J. W. Shank, who also led us in our morning devotional period. First, silent prayers were offered and then audible voluntary prayers expressed the individual burden of longing to be spiritually fit for the great tasks before us; an honest spiritual examining of our own hearts and minds. Each day was divided into three main sessions (the afternoon session was subdivided into two parts). The evening period was open to the Pehuajo members and the townspeople. Each session began with a devotional period led by various ones of our group. The schedule for the four days was on this order:

Four studies on the Person and Work of the Holy Spirit. The Christian's Growth.

Spirituality and Education. Faith, Knowledge, Holiness, Usefulness.

Spiritual Ideals of the Church. Corinthians. Galatians. Ephesians. Philipians.

Making Nonresistance Practical. Studies in the Sermon on the Mount.

There were also Open Discussion and Sectional Meetings—Men and Women.

The sisters greatly appreciated the meetings for women, as they discussed ways and means of discharging their duties as missionaries and workers, and how to do this more effectively. Many new and helpful suggestions were given with special reference to work in our towns among the girls and women. The evening sessions were in charge of Dr. Pablo Penzotti who gave four intensely wide-awake lectures on the following subjects:

1. What is Christianity?
2. Why I am a Christian.
3. Qualifications of a True Christian Worker.
4. Christians of the World Today.

Out of the many notes that I have taken on the various subjects discussed, here are a few translated from the Spanish for your enjoyment and spiritual benefit:

True prayer is not a one-way com-

munication in which only we carry on the conversation but as with the telephone, it must be a two-way conversation in which we speak and then quietly WAIT for His still small Voice to "direct our paths."

The carnality and emptiness of so many Christians who are spiritual dwarfs are explained by the lack of giving themselves over entirely into the hands of the Holy Spirit—completely surrendering soul, mind and body to do only His will.

The detailed study of the dynamite-like Power of the Holy Spirit is inexhaustive and leads us into wider and greater fields of faith and power.

It is extremely important to clearly distinguish between the live, dynamic power of God's Holy Spirit and the spiritually dead mere magnetic-personality power of the Christian Worker.

Only too often do we try to sew one spiritual patch upon patch, yet the tear persists until we permit the Holy Spirit to flow freely through us, cleansing us and imparting to each of us new life for the tasks of the day.

Be not lazy in your faith—but grow in faith—and on to Victory through Faith.

We must not only SEEM to be Christians, but we must BE Christians in our daily living.

We must preach and teach not only the Gospel of His pardon, but also that of His power to keep us living victoriously.

Special prayer meetings were held in earnest intercession for Sister Shank's health. She was taken to the British Hospital in Buenos Aires.—WHY? What is God's plan for her? Only a few short months ago, God marvellously answered prayer and gave her new physical strength. She was able to leave her sick-bed for about a month. And now? It is not for us to question but to BELIEVE in His Wisdom. We find in this moment's darkness a bright sharpening tool for our faith. Humbly we quietly leave ALL to Him who is Almighty and exceedingly abundantly able to do more than we can ask or think, according to His power which worketh in us. Eph. 3:20.

(Sister Shank has since passed on to be with Him who called her into His marvellous light.)

EDITORIAL

(Continued from first page)

a church-wide revival in missions lies within the attitude of the ministry. If every preacher were aflame with enthusiasm for missions none of our congregations would fall so far behind in the support of missions. If more ministers would take an active interest in promoting missions among our people we would soon be able to meet the increasing calls to service in evangelism.

The leadership of the pastor in the congregation is the key to their missionary outlook and convictions. He can plan for missionary programs and invite missionaries to visit his congregation. He can use illustrations from the mission field in his sermons to direct the attention of his people to the fruit of missionary labors. If the support of missions is to increase, the givers must be interested in the cause. If we want them to become interested in missionary endeavors, the pastor must see to it that they have the opportunities of getting missionary information. One who magnifies the cause of evangelical missions is engaged in a thoroughly worthwhile enterprise. The minister does not need to feel that he is stepping down from the responsibilities of his office when he is promoting the work of our mission boards and local missionary activities. He must see that his congregation does not lack in their missionary interests. He must enlarge their vision of the church's missionary program.

If you want to create in people a greater interest in missions induce them to give money to the cause. Get them to support some particular person or work. An investment holds the attention of the investor. People are inclined to inform themselves on those matters to which they have given financial support. When Christians are taught to give systematically and are led to adopt a plan of regular contributions they can be made to realize a deeper sense of partnership with God.

Another means of stimulating missionary convictions is the study of the Bible and of missionary books. The Scriptures are full of missionary teaching and missionary books make good supplementary reading. This can be done through the encouragement of private reading and through the organization of group study classes. Every adequate Church and Sunday-school library has in it books which tell of most interesting experiences from actual life on the mission field. In study groups, in addition to the getting of facts and missionary information, you have the advantage of fellowship and inspiration.

Much can be done in stimulating missionary interests by having the missionaries themselves come to your congregation and present the nature of their work and needs in person. Their stories of personal experiences have a very direct influence upon the emotions of our people. Their appeals usually go deeper than the intellect reaching to the heart because they come with the force of genuine need and conviction. Their zeal for the Lord creates concern and deep desires in others.

If we want people to become more interested in missions it will be necessary to give them a larger vision of the field. We must acquaint them with the work and activities that we want them to support. When people see that the contributions they have given have helped in a cause that gives evidence of real spiritual

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IN MEMORIAM—MRS. J. W. SHANK

HER LAST ILLNESS

Sister Shank had several attacks of serious illness during her period as missionary in Argentina. The second year of her stay in this country, the family went North to Rio Cuarto for the benefit of their son's health. While there, Sister Shank succumbed to a very severe case of typhoid. She was so ill that it was rather doubtful whether she could overcome the malady, but the Lord restored her a while longer to her family and the work.

Some years later, she needed medical attention for liver trouble and ever afterward was, more or less, careful of her diet. Through it all, she never lost her interest in the work and gave willing service. In May of 1939, her illness became more acute and severe. The last six months of her life she was able to do very little of the things she loved to do in the home and in the Church.

She began with severe attacks of chills and fever followed by sweating. Such attacks came without apparent cause. The chills lasted probably a half hour, the fever from 2 to 5 hours and the perspiration for several hours. Such attacks continued all through these months at intervals of several weeks at first, other times at intervals of several days, then again longer intervals. The local doctor thought because of the soreness in the region over the liver and below it that her gall bladder was inflamed. She was treated for that. After certain treatments, there was marked improvement, and again sudden attacks. Each weakened her very much and she could never build up sufficiently to gain over the malady.

During these months, most of the time in bed, she read her Bible, inspirational religious books and tracts constantly. She longed to get strong and prayed earnestly that the Lord might help her to get back into the work. In August, she requested anointing. One Sunday afternoon, such a service was conducted by Bro. Hershey. There was a feeling of God's presence with us and without exception fervent faith was manifest in all present. After the service, she said she definitely felt improvement. Two days later, she had a slight chill and temperature again. She said later, "I was so disappointed." During the following days, she was reading a book on prayer. She remarked to her husband that she believed this new attack came as a temptation, and that the Lord wanted to lead her into deeper experience of grace. She taught her Sunday School class and led a Women's meeting afterward.

In October, her last week at home, while a Workers' Institute was in session in Pehuajó, she was very sick having had attacks daily for nearly a week. She had moments of deep disappointment, but she always said, "God knows why this must be; we do not." She had great confidence in the local doctor. He was kind and used the science of medicine creditably. After her last bad series of attacks, she consented to be taken to Buenos Aires. Before this she would not consent. She went with hope. The inner circle of spiritual women of the congregation were always loyal to her and came to give her God-speed, promising her their prayers. In Buenos Aires, a careful study was made of her case. The doctors left nothing untried to trace any clue to the difficulty. The doctors and the nurses were most kind and attentive.

After the first few weeks at the hospital, she seemed a bit discouraged, but she came out of such moments quickly and during most of the time was hopeful. Her greatest hope was evident just before her stroke on Dec. 10th. We were greatly encouraged by her progress until that time. The stroke came in the evening. It must have been severe. It left her greatly changed. She was paralyzed on her left side, but within five days she recovered from this and seemed quite normal. She was very cheerful and hopeful, though we realized she was aware of the possible recurrence of the stroke.

The second stroke came gradually. On Dec. 19th, there was evidence of a dullness, sleepiness and weakness that continued to increase until she was left completely prostrate. She did not seem to realize what was taking place. We believed that it was only a light form of stroke from which she might emerge in due

time as before but she slipped away into unconsciousness. By Dec. 22, she was lost to this world. The remaining days were like a long but somewhat laborious sleep.

Before becoming unconscious, when asked whether she suffered pain, she always answered in the negative. We are glad that she was able to spend the last of her long sickness without pain. Other women patients in the hospital were very good to her. They spoke of her beautiful Christ-like character. She loved to have Christian visitors pray with her at her bedside. Every visiting day, Wednesday and Sunday, there were friends who came to see her.

In her last day of consciousness, she asked Bro. Shank where he had gone to Church and where he was planning to have his Christmas dinner. On one occasion when Isa. 26:3 was quoted, she said, "How wonderful it is to have confidence in God!" And I John 3:1, 2, she said, "What a great privilege to be sons of God, and to know that we shall be like Him!" A text very precious to her was II Tim. 1:12, "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day." When speaking to her of a possible change for the better, she replied, "For me the change will be to glory."

Her concern for the work of the Mission was shown by her conversation until the last. We humbly submit to His will, for we know that death to her is gain.

HASTA LA VISTA, MADRE QUERIDA

By L. S. Weber

An ever-widening circle of Argentine children and Christian young people had learned to look upon Sister Emma Shank as their foster mother and spiritual counselor. By her sympathetic warmth of heart in the face of perplexing problems and her patient calmness in the solution of the same, she had won the high esteem of all who had come to know her.

For a number of months it had been evident that the physical frame, which had been dedicated so unreservedly to the salvation and uplift of the benighted souls in the mission field of her choice, was slowly weakening, yet one and all joined their hearts and prayers for her recovery. However, it pleased the Lord to remove her from the afflictions, which she bore ever so patiently, to a better and happier sphere of service. The host of her spiritual sons and daughters and Christian friends were obliged to say in true Latin American sincerity, "Hasta la vista, Ma're Querida," or as we would say in our more prosaic Anglo-Saxon tongue, "Till we meet again, Mother Dear."

As fellow missionaries we have lost a wise counselor, a self-sacrificing co-worker, and an ardent winner of souls. The Argentine Christian women will miss her helpful guidance in their domestic, social and spiritual problems. The motherless children of the orphanage will never forget her tender correction and motherly care for them in all their needs. The discipline which at the moment seemed unnecessarily stern will seem more reasonable to them as the years roll on. But those of her immediate family more than all the rest will be able to understand what the passing of a sympathetic companion and loving Christian mother can mean. With submissive hearts we all bow reverently in conformity to the divine will, and hopefully affirm, "We'll say Good Morning in glory."

Seminary Hill, Texas.

Faith is one of our great gifts from God. There is a sense, of course, in which we may lay hold upon faith, and strive after it, and continue in it; but with all our seeking, it cannot be ours except as we open our hearts to the Holy Spirit. Faith, then, is not a virtue that we acquire or develop, but a gift of the Spirit (I Cor. 12:9). Our Lord, and not we ourselves, is the "Author and Finisher of our faith." It is to be nurtured and strengthened through prayer, through the study of the Word of God and meditation, and through worship. "Faith cometh by hearing, and hearing by the Word of God." It is not by accident, therefore, that the Epistle of James links together the phrases, "rich in faith" and "heirs of the Kingdom." Out of riches of His love God has blessed us with the joy and power of a living faith. —Christian Observer.

AFRICA MISSION PAGE

Mugango Station

THE MAJITA FIELD

In this field 22,000 people are now living and we have six active schools and preaching points with about 65 Christians on the Church Roll. Of the latter number about 12 are now definitely out of church fellowship because of marriage complications and other sins.

Lately Ezekeli, one of our Christians who had been at the Training School, has gone to Butata and revived the work there. This school had been without a leader for about one year and in this time many of the Christians became cold and indifferent. By the power of God this man is leading them back again. He is teaching school and has about 100 scholars.

At the other stations the teachers are very much handicapped due to their limited amount of training. We are looking forward to the time when we can have a short course for them either here at Mugango or in the Majita field. For them to come to Mugango and stay indefinitely for training would mean that we would be without teachers in Majita and at present we have no one to take their places. Join in prayer for the training of our Majita teachers.

Because our native Church is self-supporting, it means that the support of our native teachers is not what it should be. We are endeavoring to teach our people the blessings to be received in giving. They learn this lesson very slowly. Until our people give more, our native teachers will be handicapped and will be unable to devote their full time to the cause. This is not an appeal for our home people to help our native teachers. We do not want them to receive help from America, other than prayer help.

Will you add the problems of teacher support to your list of prayers for the African Church?

Bro. Mack and I spent several days recently in the Majita field and then Bro. Clyde came and helped in the Counsel Meeting Work. I was glad for the help of these brethren. Our Native Church Council has been a wonderful help in solving problems but this time our Council was not fully represented due to sickness, so the help of my fellow-missionaries was especially appreciated. We praise Him for the blessings that came into our own lives because of this contact with our natives and look forward to the time when we can again visit our brethren in the Majita field. —W. Ray Wenger.

THE GUNSHOT OF PRAYER

Last Sunday afternoon as I was lying down to rest a little, the sight I saw outside my window reminded me of the devil and his workers. Behold, there were eight or ten monkeys bold enough to leave their homes in the

near by mountain and come right up here to the house, to climb a pawpaw tree here by my window and try to steal bites of pawpaw. One monkey even succeeded in pushing off a whole pawpaw and his companions who were waiting below lost no time in trying to scamper off with it. I thought I could afford to lose one pawpaw for the sake of the object lesson that the Lord was giving me; so I lay very quietly and watched these bold, and yet cunning, sly, cowardly thieves. A few watchmen would stand up on their back legs at the least little noise and search in every direction for any indication of danger. At the watchman's signal they would all scamper for a near by rock or large tuft of grass, hiding for a few moments until they felt safe again. I really could have enjoyed watching them several hours only I felt a little provoked to think how many pawpaws they had ruined for me these last months. They usually steal them while I am down at school.

I was much impressed with the workings of the devil among us. He is so very bold that he comes to the very edge of our compound, yea even right into our schools and tries to steal the hearts of our children, and our adult Christians by some of his sly, cunning, crafty devices. When I go outside of the house these monkeys can easily be scared back into the mountain and perhaps the pawpaws will be safe for several days. But soon the monkeys are back again. There is one thing they really fear which keeps them back for many weeks; that is the shot of a gun. Even so with us. We may go into villages, teach, use the power and influence of personal contacts, invite the people to school and church services. These contacts are necessary and help to arouse their interest for a time. It makes the devil hide behind a tuft of grass or a rock for a few weeks. But as I lay there the Lord told me that what the devil really fears is the GUNSHOT OF PRAYER. That shot of intercessory prayer that holds on in faith. That prayer that pleads Holy Spirit power. That intercessory prayer that knows it shall be done because of such shells as II Chron. 32:7, 8; Gen. 18:14 and Jer. 32:17.

Oh, I wonder sometimes what victories would be won if only you and I, dear brother and sister, were more skilled marksmen. If only we could not rest until we had learned to use that gun skillfully and after we have learned, to use it mightily. Will you pray that I might be still more burdened to use this weapon in faithful intercession?

—Phebe Yoder.

GIRLS' WORK

Sura, Omusani, Sura, Omusani is the greeting I hear from the seven girls

now living in the native hut that was built for the opening of Girls' Work at Mugango. I would like to take you with me to visit them for a few minutes. The house is a typical native hut built of sticks plastered over with mud. The roof, of course, is of grass. (Several times I have seen girls run in haste to pull a bit of the dry grass from the only shelter over their heads, to aid in lighting their fire). Through the center of the house is a mud partition. In the first room as you enter you will see a grinding stone, two water jars made of clay, a basin, three pans used for cooking food and two dishes (agate), which are used as their serving dishes, a bur-lap bag, and a small stool. The bag is used in the absence of chairs. Since it is evening we pass through the door way leading into the bed room and here we see our seven "Black Diamonds." Little Nyangeta, who is about four years old is lying on the bed, singing "Joy, Joy, Joy" in Luo, her eyes a-sparkle, and a smile that comes from the very depths of her soul tells us that she means what she sings. Rebeka Mwima, her guardian stands by with an air of satisfaction and pleasure. Nyabise is close to the lamp reading her New Testament. The other four girls are sitting on a mat on the floor talking and laughing about the happenings of the day. This was the evening for the girls to make one of the three weekly trips to the lake. In other words it was wash day and because they returned rather late all but two are wearing damp clothes, which fortunately they do not seem to mind. As the girls see us they scamper in all directions to give us a "chair." Now the singing begins, "Jesus Loves Me," "Joy, Joy, Joy," "Oh How I Love Jesus" and others ring out. After the Bible story, the little heads bow to speak with the Father. Many are the prayers that these little lips utter and many are the times they ask the Lord to bless their white brethren in America. Ere we leave I want you to notice these two girls—Rebeka and Nyasinene. Just this past Sunday morning they accepted Christ. Pray much for them. Both are full of life and if this activity is directed in the right avenues they will be a power for good in the Kingdom. As we rise to leave they bid us farewell and then scamper into bed. Pray for others who want to come but who are hindered because of obstacles placed in their way by Satan.

—Miriam Wenger.

Bumangi

Dear Gospel Herald Readers:—These days our feelings are akin to those of children anticipating the home coming of father and mother. This time it is Father and Mother Stauffer. Even though they are not much older than some of us, we have truly taken some of our problems to them as children do

to parents. Now we are counting the days until they will be with us again. Of course, we will be very happy to welcome the two new workers. We have experienced that joy before. However, never before have we welcomed old workers back to our group again. How gracious the Lord has been. Praise His name!

School is going along nicely. We truly enjoy teaching these boys and girls, men and women. Jona, our native teacher, has charge of the two lowest grades. He likes to teach and is much concerned for the children. He is especially interested in teaching Bible stories, memory work, and singing. We too appreciate the opportunity we have in daily school of teaching God's Word. Africans are quite good in memory work. They haven't formed the habit of writing everything down that they want to remember. Instead they store it in their minds.

We are concerned for the many who come to school and who have not professed the name of Christ, and for others who are not living up to their profession. However, we are praying, and we believe that the Word is going to bring forth fruit.

There are three brothers from one village in whom we are much interested. They have all confessed the Lord and are wide awake to spiritual teaching. The oldest boy took a definite stand against participating in some work to be done in his village in preparation for idol worship. This boy has a young wife who comes to school. A sister also comes. The father died several months ago. We covet your prayers for these people.

Professing Christians are many in Africa, but possessors are few.

Last Saturday around 5 o'clock we were happy to hear a motorbicycle coming up the road and to welcome Bro. Eby Leaman. We do so much appreciate Christian fellowship with others in our group. The next morning he brought us a communion message in English, Bro. Shenk interpreting. The congregation was very attentive as he very clearly explained the reasons for communion and also for feet washing. Jona, being the only baptized Christian here, he and we three Europeans took part in the service that followed. This was the first public communion service held here. We hope that now it will be held regularly and that others will soon be ready to join in this sacred rite.

Recently eight persons have been transferred from the "searchers" to the believers' class. On Saturday morning Bro. Shenk hopes to go out with them in village work. We hope that this can be done regularly now, perhaps bi-weekly.

Dr. Lillie Shenk will be leaving on Wednesday for the coast. We hope and pray that she may have a safe and pleasant voyage to America.

"Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh."

Sincerely,

Nov. 23, 1939.

Alta B. Shenk.

From Nairobi, Kenya, B. E. A.

SAFE ARRIVAL IN AFRICA

Thanks to you for your effective prayer intercession for us. Ever since the 12th of September when we were in New York and saw how the Lord was opening doors for us to return and observing the way He has led since then in our returning to Africa, we have had this feeling of gratitude for His undertaking and for you who shared the burden of His call with us. We are in Africa and have had a safe and quiet journey all the way. We have had spiritual privileges in the study of the Word in quietness on a cargo ship. Our contacts in Japan have given us an interest in Japan's spiritual need with a responsibility to prayer in behalf of the Gospel there.

Yes, we have had a safe voyage and may we daily learn, and practice more the truth that safety is not primarily related to being on land or at sea, nor in being convoyed by protecting ships, nor in being insured of no storms or enemies. It is definitely and vitally related to knowing God's will and in being willing and ready to follow that leading regardless of where or when He may lead. There is safety in Him.

Another indication of His leading, contrary to the way we often would plan, was seen in our arrival here. As we neared Mombasa it seemed evident that we would be just a bit too late to get to Kisumu in time for the bi-weekly boat to Musoma. We did not know why but we all committed our problem to the Lord and left it with Him. We landed just too late. Soon a wire came stating that Dr. Shenk was in Nairobi on her way home on furlough and would be there for a few days. Had things been in our hands we would have done differently and missed this precious contact and fellowship here before she sails for America. Truly blessed always are they who commit their way unto the Lord. Four of His Servants.

—Per E. W. Stauffer.

Dec. 7, 1939.

RETURNING TO AMERICA

Tomorrow, it will be two weeks since I left Shirati. Although the time has passed rapidly, it seems a long time since I saw the Shirati people. The last Sunday there, was a full day. A few visits were made in the afternoon, and in the evening we had supper and a short service in the home of one of the native Christians. This was much appreciated.

The next morning, the Fersters and I with three native Christians left by motor car for Bukiroba. It certainly

is not easy to part with those with whom one has worked and lived for over four years. I like the way one of the Christian boys expressed his feelings regarding such partings. He said that we should all run to the feet of Jesus and pray for Him to come quickly, so that we might all be together with Him where partings do not occur.

This morning I heard a sermon on "The Second Coming of Christ." The Minister said this advent is referred to 318 times in the New Testament—once to every twenty-five verses. Yet many Christians do not believe it. He said too, that Christ is not coming to a world prepared for Him, but He is coming for His own. Then he reminded us of Jesus' command to watch.

Last week, I had the happy privilege of meeting the Stauffer Party as they arrived in Nairobi, and of spending nearly a week with them. None of us had planned this but it is just like our good Lord to give us such privileges. At the most, I had figured on one day. Sisters Wenger and Eby were introduced to Nairobi fairly well. Some Christians were met and two services attended in town. We also had our own worship with singing here at Miss Slater's home each evening. It was a blessing to be here.

The steamer I am sailing on leaves Mombasa on Wednesday the 13th. It is summer time in South Africa now, so it will be refreshing to change to the climate in America. The voyage will take approximately forty days, so the agent wrote me. Many do not care to travel these days due to fear. One man said, "You have a good flag back of you," and I have more above, a Heavenly Father's care. Knowing that prayers will ascend in my behalf fortifies me to begin this voyage. —Lillie S. Shenk.

Dec. 10, 1939.

CITY MISSIONS

(Continued from page 949)

not being completed, we are unable to accept any more applicants at present.

We appreciate the interest, and support of the congregations, Sunday schools, sewing circles, and all who in any way contributed to the cause and work at this place the past year and hope that the interest and support may be continued. We pray God's blessing upon His everywhere.

Yours for Christ and His glory,

The Workers,

Per Aaron J. Peachey, Supt.

We pray for the speedy return of peace. But if, in the reconstruction that must follow, Christ is left out, then that reconstruction will be more dangerous than the war; for it will inevitably contain the seeds of still greater wars.—D. M. Blair in World Dominion.

SEWING CIRCLE CORNER

Conducted by Lina Z. Ressler

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods" (Matt. 25:14).

* * * *

When that man gave to each of his servants a portion of his goods, he did so with the understanding that they would use properly all that he gave them. We have in this story a definite account of the different ways of using the responsibilities that come to us.

* * * *

It is always easy to go along in this life with little or no realization of its real responsibility as far as we are concerned, yet we are told in a very definite way that some day we must give an account of our stewardship.

* * * *

Stewardship is responsibility for that which is entrusted to us by another. This may apply to many things. We are used to thinking of it as money—but talents, homes, influence, character, all count in this trust.

* * * *

The sewing circle has been a great avenue of usefulness and blessing among the sisters of our church. There have been open doors for service that we would never have found if groups of devoted sewing circle sisters had not been looking for them.

* * * *

As the cold winter days are upon us, we need to remember the little practical things we may all do for those in need. Many who are underprivileged are sensitive and would never tell of the needs of their homes. It is the privilege of those who are in contact with such to help to find ways in which they may be reached and helped. The influence of Gospel teaching will go further if the hungry are first fed and the needy clothed.

* * * *

We need to keep in mind always that we are aiming to help in spreading the Gospel. This is our primary work. Feeding the hungry and helping to supply physical needs are only avenues by which the way may be opened for the entrance of God's Word. Pity those circle workers whose ideals are so narrow as to think of supplying only physical needs.

THE LIFE MORE ABUNDANT

Christianity is not the religion of sorrow and gloom; it is the religion of the morning, and carries in its heart the happiness of heaven.

Christianity is not a restraint but an inspiration—not a weight but wings; not subtraction but addition.

Christianity brings zest and sparkle to life; it is sunshine on the flowers,

rather than moonshine on the snow; it is life more abundant; it is leaving the little narrow life behind and leaving it for ever.

Christianity is the experience and the expression of Christ in the heart.—Sel.

LIVINGSTONE'S IDEA OF SACRIFICE

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never make a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who, being the brightness of that Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

GIVING

By Lina Z. Ressler

The subject of giving is of real importance to the Christian. Very early in the history of God's people, God gave very explicit instructions as to the responsibility of the people in the upkeep of the work and worship of the people. There is a very definite responsibility as well as blessing in the share the people have in the work of the Lord.

Many Christians miss a great deal by not sharing definitely in the work of giving in the church. Perhaps we have heard the story of the poor woman who came to her pastor with what seemed to him a bill entirely too large for her to give. She asked him to send the ten dollars to help spread the Gospel. "But you have already given more than you can afford," said the pastor.

"No," said the old woman, "I want to give this," and then she added, "I can not afford not to give."

That is the thought more of us should

get into our hearts. Malachi gave the message a long time ago, and the fact that giving really brings a blessing to the giver is as pertinent today as it was in the days of the prophet.

"Fifty dollars for pleasure and a measly one dollar for the Lord's work," said the preacher today. Can it be true? Are we so warped in our proportions as to let this be said of the children of God?

Life has been perhaps too easy for us. The transient comforts of this life might be so well established all about us that we might be tempted to forget our duty to our God. We might learn all too easily to look out for "number one" while all about us there is need. In this way our own lives will surely grow small and we will lose the joy of a share in the blessing and helping of other lives.

"The Lord loveth a cheerful giver" should at least help us to realize that at least we should keep interested in the grace and the regularity of systematic giving to the work of the Lord. May we realize that there is a responsibility resting upon each of us in the matter of carrying on the work of spreading the message of the Gospel to the uttermost part of the world.

Scottdale, Pa.

EDITORIAL

(Continued from page 950)

achievements they will want to share in the blessings of helping again.

This will require a persistent program of missionary education. The pastor can organize teaching agencies that will bring the desired information before his people regularly. He will want to provide a means of inspiration for his congregation through missionary messages. He will want to lead his people into actual participation in missionary endeavors. He will assume the responsibility of leadership in the promotion of every phase of missionary interest.

A more important task than all that we have mentioned above is the pastor's responsibility in developing in our congregations a deeper spiritual life. Unless men and women are made conscious of a definite spiritual experience in fellowship with God their missionary zeal will be very cold and their offerings will be a lifeless sacrifice. Give people a vision of Calvary and a realization of what it means for people to be lost eternally and you will have the basis of missionary zeal and activities. We may not need so much more praying as much as we need more effectual prayers. May the Lord use the ministers of the Gospel to teach us to pray and to lead us into the deeper realities of Christian experience. May God give us men who will fan our fires of love into leaping passions of desire for the salvation of lost souls.

IN OTHER LANDS

WAR-TIME IN CHINA

"It was a terrible day when bombs rained from the sky over the city of Soochow and a little nine-year-old girl saw mother, father and home all suddenly destroyed. Brothers and sisters soon lost sight of as, following the crowds, she found herself by the riverside and did what scores of others were doing, embarked on one of the many boats that were already crowded. Four days of nightmare followed, full of fear, hunger and misery. Some did give the child bread or rice, but equally hungry though stronger boys snatched it away. Arriving in Shanghai, a kind soldier handed her to the police, who immediately put her in the Children's Camp, where she spent more than a year till we found her a home here. The new mother and father are very proud of the pretty little girl who does know how to behave nicely, and her big brother loves her. It was he who explained the new name to me: 'We want her to be happy and we hope that she will glorify her Father which is in Heaven.' Will you not pray that this desire may be fulfilled? Happy-Glory pleads with me for her friends in the Refuge. 'It is so happy in Chefoo and so miserable in Shanghai,' she says."—Young China.

OUTLOOK IN SPAIN

As is well known, Roman Catholicism has been the prevalent religion in Spain for centuries. Its power was vigorously challenged during the Reformation, but the Inquisition succeeded in stamping out all "heresy," and Roman Catholicism held the field.

Unfortunately, lack of opposition hastened the spiritual decay that was already so marked a feature of Spanish Catholicism, and it is a matter of common knowledge that Roman Catholicism in Spain has been, and still is, of the degenerate type that is prevalent in South and Central America.

As a result of this spiritual decay, the great mass of the people, disgusted with the ignorance and superstition fostered by the clergy, and by the inconsistent life of the greater part of the priesthood, became completely divorced from the Church, though they did not dare to show their dissent, owing to the bitter persecution of anyone who openly broke with the Roman Catholic Church.

In 1931, however, this dissent found expression in the declaration of the Republic, and religious liberty was embodied in the first decree issued by the new Government. There was no persecution of the Roman Catholic Church which was placed on a practical equality with other religions, though with a slight advantage in some things. It was then seen to what extent the Roman Catholic Church had lost its hold on the

people. The churches were practically empty, and very few people took advantage of the services of the Church for weddings, baptisms, funerals, and so on. Except for the Basque provinces, Azana's statement that Spain had ceased to be Roman Catholic was perfectly true.

Then came the civil war in 1936, and Spain was divided into two camps. In territory held by the Republicans there was perfect freedom for the Roman Catholic religion in the Basque provinces, but everywhere else owing to the extremely hostile attitude to the Church, all the Roman Catholic churches were closed. Many of these buildings were destroyed or desecrated, and a large number of priests were foully murdered, though, in justice to the Republican Government, it should be stated that this was the work of the extremists, who, for some time, were out of control.

In many districts the name of God was not allowed to be mentioned. As a result of this persecution there has been a measure of revival of true Roman Catholic piety, which became manifest when war ceased and Roman Catholicism again became predominant.

In the territory held by Franco there was a great deal of outward religious manifestation: processions, imposing public ceremonies and so forth, but there certainly was not the spiritual revival that was proclaimed by Roman Catholic papers in this country.

A Spanish priest recently told the writer that the mass of the people were still irreligious, and only attended church through fear or for their personal profit.

Today, the Roman Catholic Church is predominant, but has learned nothing from past experiences, and is more intolerant than ever. It had been hoped that the action of the Protestants, especially in Catalonia, in helping many priests to escape from the "Red" extremists (one Protestant pastor alone saved the lives of about fifty priests) would have led to better relations with the Protestant Church, but fanaticism is in the ascendancy, and the tyranny of the priests, especially in the country districts, is almost unbelievable.

The writer was told in Madrid that the present regime is making more "Reds" than ever before, and the Roman Catholic Church is becoming more hated by the great mass of the people than at any previous time in its history.

During the war there was liberty for Protestants almost everywhere in territory under Republican control. In Nationalist territory there was liberty in only a very few districts; elsewhere, Protestant churches were closed and there was much persecution, many being shot, imprisoned or driven into exile. General Franco, through the Duke

of Alba, definitely promised religious liberty in a letter to *The Times*, and personally stated to General Maxwell Scott that no Protestant would be persecuted because of his beliefs. Unfortunately, these promises have not yet been fulfilled.

In Madrid, under Republican rule, the churches were open throughout the war, and when Madrid surrendered, permission was obtained to continue Evangelical services in all the churches, and there has been no difficulty since.

In Seville and district, under the Nationalist regime, Evangelical work was carried on all through the war, and the Protestants are still treated with consideration by the local authorities. In a small part of Galicia, British missionaries have been allowed to carry on, though, since the war ended, many of the churches in this area have been arbitrarily closed.

In the province of Barcelona, permission has also been given in two towns for Evangelical services to be held, but in Barcelona itself, and other towns in the province, the Evangelical churches have been closed by the Nationalist authorities, and, so far, all attempts to get permission to open them have failed. Almost everywhere else all Protestant churches are closed, and in many cases they have been put to other uses. In more than one instance the church has been used for Roman Catholic services.

Many Protestants are in prison, most of them because they had served in the Republican army or were suspected of having leanings towards Republicanism. In some cases, the main reason for imprisonment was because they were Protestants. Protestants are boycotted almost everywhere, and usually are not even allowed to share in the national free meals for the starving. In the country districts it is almost impossible for a Protestant to get work, and many are on the verge of starvation. Protestant school-teachers are in a most difficult position, for the Roman Catholic catechism must now be taught in all schools. All Protestant day-schools, with one exception, as well as Sunday schools, are closed.

The Bible is not allowed to be imported or printed in Spain, though the Madrid and Barcelona depots are still open, and copies can be purchased at these two places. In several villages, copies of the Scriptures have been publicly burned. No propaganda is permitted in any part of Spain, and, of course, the work of the colporteurs has had to cease.

It seems to be clear that the persecution of Protestants and Protestantism is not due to orders received from General Franco: probably he is unaware of what is going on. Local authorities are a law unto themselves, and, in the

(Continued on last page)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For December, 1939

GENERAL

A Bro & Sis Plain Cong Pa	100 00
Mr & Mrs Jno Garber	160 00
Farmerstown SS Miss	
Day Offg Ohio	25 00
Plum Creek SS Nebr	10 58
Sue F Landis	5 00
Forks Cong Ind	32 65
An Ohio Family	40 00
Mr & Mrs Ed M Yoder	5 00
Nampa Cong Ida	27 00
Grantsville Cong Miss	
Day Offg Md	1 43
Bethel SS Mich	28 70
Maple Grove & Millwood Bible Conf Pa	53 29
Los Angeles SS Calif	15 00
A Brother Pa	10 00
A Bro & Sis Ind	10 00
Rhea Yoder	35 00
Oak Grove & Pleasant Hill Congs O	108 49
Rock SS Pa	16 00
J S Yoder & Son	35 00
H C Yoder	30 00
Tri-County SS Mtg Ohio	13 24
Bro & Sis S B Stemen	25 00
Sister Shum	14 00
Filer Cong Ida	16 20
Deep Run Cong Pa	56 83
Vincent Cong Pa	145 00
John Slagell	5 87
Clinton Brick SS Ind	16 72
West Zion Cong Alta	58 46
Mount View Cong Mont	20 80
Duchess Cong Alta	14 86
Sharon Cong Sask	21 00
Tressler SS Del	2 41
Kidron Cong Ohio	54 89
Lower Dist Va	19 74
A Bro & Sister Va	25 00
J Ellis Landis	25 00
Lima—Mt Pleasant—Central & Bethany joint Miss Mtg Ohio	17 00
Meadville & Britton Run joint Mtg Ohio	9 77
Martins Creek SS Ohio	26 30
Martins SS Ohio	66 72
Plain View SS Ohio	53 50
O Gr SS W Liberty O	41 63
Bethel SS W Liberty O	48 12
Medway SS Ohio	13 68
South Union SS Ohio:	
Class 4	3 00
Class 5	8 50
Class 19	8 14
South Union Cong Ohio	62 59
Beech SS Ohio	33 80
Pleasant Gr Cong Ill	12 50
Freeport Cong Ill	52 50
Morrison's Cove SS Pa	24 21
Latschar Cong Ont	15 00
Alpha Cong Minn	12 43
Salem Cong Nebr	7 59
Ia City Miss Cong Ia	6 61
East Union Cong Ia	47 06
Liberty Cong Ia	9 41
Manson Cong Ia	35 73
West Union Cong Ia	31 04
Sugar Creek Cong Ia	125 64
A Brother Ia	10 00
	2,065 63

INDIA

General

Detroit Miss Cong Mich	3 54
Canton SS Ad Dept Ohio	4 19
Canton SS Ad Savings O	35 57
Sue F Landis	5 00
Gulphaven SS Miss	15 01
Mr & Mrs J C Sommer	100 00
Nampa SS Bible School children Ida	0 62
Los Angeles SS Calif	26 87
Valley View SS Wisc	2 00
Friends Exeland Wisc	16 74
A Bro & Sis Mich	12 23
Chappell SS Nebr	10 13
Doylestown Cong Pa	50 00

Bertha Risser	10 00
Souderton Cong Pa	19 82
Salford SS Pa	60 44
Hereford Cong Pa	61 25
D S & Cora Gingrich	20 00
Mt Pleasant Cong & SS Va	15 75
Weavers SS Va	32 01
A Brother Pa	50 00
Sycamore Grove Cong Mo	9 00
E Holbrook Cong Colo	10 08
La Junta Cong Colo	9 54
Pleasant View Cong O	12 00
South Union SS Ohio	5 00
Willow Springs Cong Ill	31 86
Hopedale Cong Ill	50 00
Waldo Cong Ill	17 34
Zion Cong Ore	37 45
U K Hostetler	35 00
Scottdale SS Pa	7 38
E Zorra A M SS Ont	25 43
St Jacobs Cong Ont	89 50
Blenheim Cong Ont	20 66
Wanner Cong Ont	20 00
Geiger Cong Ont	15 00
Hagey Cong Ont	7 00
Middlebury Cong Ind	31 65
Berea Cong Ind	7 74
Salunga SS Pa	37 00
Landisville SS Pa	28 52
Metzler SS Pa	25 00
A Brother & Sister Pa	50 00
A Brother & Sister Pa	50 00
Milford A M Cong Nebr	19 17
	1,202 49

Missionary

Maple Grove Cong Pa	18 45
Oak Grove & Pleasant Hill Congs O	
Blooming Glen SS Pa	37 16
Deep Run Cong Pa	112 50
Salem SS Alta	56 83
A Bro & Sis of Clinton Frame Cong Ind	37 50
D S & Cora Gingrich	24 60
Lower Deer Creek S C Ia	20 00
Martins Creek S C Ohio	12 45
Spring Valley Cong Kans	12 50
Penna Cong Kans	25 00
Sycamore Grove Cong Mo	30 31
Bethel Cong Mo	21 80
Hesston Col Cong Kans	25 20
Yoder Cong Kans	50 00
West Clinton SS Ohio	150 00
Lockport SS Ohio	29 70
Nampa Cong Ida	26 55
Sw Penna SS Conf Dist	8 00
Miss Fund	41 75
Goshen Cong Ind	51 95
Emma SS Ind	51 95
Elkhart Cong Ind	50 00
Belmont Cong Ind	33 65
Lancaster Dist Conf Pa	12 48
Manson Cong Ia	75 00
E Fairview Cong Nebr	51 75
East Union S C Ia	20 00
Lower Deer Creek Cong Ia	25 87
	66 85
	1,127 85

Missionary Children

Junior Earnings:	
Weaver SS Pa	3 75
Masontown SS Pa	11 60
Metamora SS Ill	65 15
Howard-Miami SS Ind	42 14
Orrville SS Ohio	9 24
Hesston College SS Kans	7 10
Fairview SS Mich	26 32
West Union SS Alta	34 75
Salem SS Alta	2 00
Conestoga SS Pa	119 20
Berea SS Ind	5 79
Towamencin SS Pa	14 75
Sheridan SS Ore	25 07
Bethel SS Mo	6 25
Zion SS Ore	0 75

Daytonville SS Ia	10 75
E Menn School SS Va	4 57
Lower Deer Creek SS Ia	133 61
La Junta SS Colo	14 40
Clinton Brick SS Ind	17 25
Waldo SS Ill	37 86
Yellow Creek SS Ind	4 75
Walnut Creek SS Ohio	12 15
Shore SS Ind	16 53
Goshen Col SS Jr Dept Ind	28 60
Souderton SS Pa	31 41
Yoder SS Kans	111 98
Pleasant Grove SS Ill	7 75
Martins Creek SS Ohio	9 05
Lick Creek SS Mo	6 77
Red Top SS Mont	10 55
Midway—North Lima SS O	69 45
Hereford & Boyertown SS Pa	6 30
Hopedale SS Ill	8 12
Clinton Frame SS Ind	3 96
Bethel SS Ohio	8 53
Pleasant View SS Pa	18 87
Sugar Creek SS Ia	11 50
Kauffman SS Pa	5 62
Bethel SS Mich	9 03
Wood River SS Nebr	10 54
E Holbrook SS Colo	5 75
Nampa SS Ida	12 13
Emma SS Ind	62 66
Spring Valley SS Kans	6 00
Maple Grove SS Pa	22 42
Nappanee SS Ind	29 90
Salem SS Nebr	4 06
Crystal Sprgs SS Kans	15 50
Martins SS Ohio	18 78
Plum Creek SS Nebr	9 20
Hopewell SS Ind	10 85
Canton Miss SS Ohio	4 75
	1,185 76

Junior Savings:

Weaver SS Pa	22 95
Masontown SS Pa	24 44
Metamora SS Ill	39 51
Howard-Miami SS Ind	47 38
Orrville SS Ohio	16 39
Hesston College SS Kans	17 34
Zion & Trissels SS Va	10 31
Fairview SS Mich	22 78
Berea SS Ind	0 38
Towamencin SS Pa	24 36
Norristown Miss SS Pa	16 23
Sheridan SS Ore	45 93
Bethel SS Mo	3 84
Zion SS Ore	1 26
Daytonville SS Ia	9 60
E Menn School SS Va	2 30
Lower Deer Creek SS Ia	29 51
La Junta SS Colo	10 65
Waldo SS Ill	4 74
Walnut Creek SS Ohio	58 69
Shore SS Ind	7 21
Goshen Col SS Jr Dept Ind	9 45
Souderton SS Pa	112 14
Yoder SS Kans	22 56
Pleasant Grove SS Ill	11 37
Martins Creek SS Ohio	33 23
Lick Creek SS Mo	4 73
Roseland SS Nebr	4 29
Manitou SS Colo	2 33
Midway—N Lima SS O	26 64
Hereford & Boyertown SS Pa	52 26
Hopedale SS Ill	38 34
Clinton Frame SS Ind	9 25
Bethel SS Ohio	6 53
Kauffman SS Pa	2 25
Bethel SS Mich	2 96
Wood River SS Nebr	13 15
E Holbrook SS Colo	8 57
Nampa SS Ida	6 55
Emma SS Ind	29 85
Providence SS Va	5 13
Maple Grove SS Pa	10 62
Zion SS Ore	21 25

Nappanee SS Ind	27 59
Salem SS Nebr	9 76
Crystal Springs SS Kans	5 20
Union SS Mich	6 57
Martins SS Ohio	11 86
O Grove SS W Liberty O	28 34
Farmerstown SS Ohio	1 00
Canton Miss SS Ohio	5 34
	944 91

Adult Savings:	
Masontown SS Pa	28 69
Berea SS Ind	4 83
Norristown Miss SS Pa	34 33
Yellow Creek SS Ind	16 11
Yoder SS Kans	75 66
Pleasant Grove SS Ill	11 55
Martins Creek SS Ohio	62 25
Roseland SS Nebr	14 00
Hopedale SS Ill	10 00
Clinton Frame SS Ind	2 86
Pleasant View SS Pa	11 70
Kauffman SS Pa	4 90
Bethel SS Mich	13 33
Nampa SS Ida	1 47
Nappanee SS Ind	3 00
Crystal Springs SS Kans	34 17
Union SS Mich	5 53
O Grove SS W Liberty O	29 05
	363 43

Sugar Creek SS class Ia	15 98
Elmira SS Ont	55 00
Shantz SS Ont	17 92
Steinman SS Ont	22 81
Snyder SS Ont	12 50
Weaver SS Pa	53 38
Weaver SS Miss	
Day Offering Pa	14 92
Masontown SS Pa	17 89
Scottdale SS Pa	5 50
Chas F Killius	5 00
Highway SS Ill	
Miss Day Offg	6 33
Highway SS Beg cl Ill	6 42
Highway SS Birth Pen Ill	6 25
Metamora SS Miss	
Day Offg Ill	59 10
Arthur Cong Ill	6 68
S Union SS Pri Dept O	58 74
S Union SS Jr Dept O	74 96
La Junta Y P M Colo	26 00
Hesston College SS Kans	50 56
Salford SS Lighthouse	
Girls cl Pa	37 50
Mr & Mrs A B Ebersole	25 00
Daytonville SS Ia	12 55
La Junta Cong Colo	14 95
Higby SS Colo	6 00
Walnut Creek SS Ohio	74 66
Souderton SS Pa	126 45
Roseland SS Nebr	7 71
Manitou SS Colo	22 58
Midway—N Lima SS O	32 61
Midway—N Lima SS Beg	
Pri & Jr Supt & Tea O	21 30
Hopedale SS Ill	11 79
Pleasant View SS Pa	2 50
Sugar Creek SS Ia	3 71
Kauffman SS Pa	22 75
Wood River SS Nebr	1 56
Nampa SS Ida	43 20
Medway SS Ohio	3 14
Providence SS Va	2 10
Crystal Springs SS Kans	6 84
Union SS Mich	4 46
Canton Miss SS Ohio	
Pri Birth Offgs	9 49
	1,008 79

Total for India
Miss Children

3,502 89

Evangelist

J H Eigsti	25 00
Mrs Barbara Weaver	25 00
A Bro & Sis Ind	13 00
Meadville & Conneaut Lake SS Pa	2 50
South Union SS Ohio:	
Class 8	4 50
Class 9	11 00

Class 10	14 00	Alpha Cong Minn	5 30
Class 11	16 00	W Union SS Pri Dept Ia	13 30
Class 12	19 00	Sugar Cr SS Pri Dept Ia	9 55
Metamora SS John			
Camp class Ill	27 50		
Waterloo Y P M Ont	25 00		
A Family Berea Cong Ind	50 00		
Burr Oak Cong Ind	10 58		
	243 08		

Bible Women

Holdeman SS cl 20 Ind	25 00		
Oak Grove SS Cham Co			
Old Sis Cls Ohio	9 40		
Salem SS class 12 Ind	35 00		
Vineland Sr S C Ont	16 00		
S Union SS cl 5 Ohio	12 50		
S Union SS class 18 O	24 00		
Scottsdale SS Pa	12 50		
Bowne SS Mich	12 50		
	146 90		

Educational

Kathryn Lehman	10 00		
Wilma Lehman	5 00		
Rockhill SS Martin			
Wenger cl Pa	25 00		
Paul Huddle Family	7 00		
Mr & Mrs Paul Erb	28 00		
Mr & Mrs Daniel A Johns	14 00		
Dorothy Detweiler	28 00		
Alecs Tee	7 00		
Margaret Kulp	10 00		
Vera Newcomer	14 00		
T K Moyer cl Pa	25 00		
S Union SS cl 13 Ohio	9 50		
St Jacobs SS Ont	25 00		
Lititz SS Pa	30 00		
	237 50		

Orphan

Plum Creek SS Nebr	11 00		
Sue F Landis	5 00		
Forks SS Ind	23 02		
Plainview SS 2 Sis cls O	11 00		
Ps 2:8 Ind	4 00		
Middlebury SS Pri cls Ind	18 00		
Willis K Lederach	9 00		
A Sister Pa	24 00		
Chappell SS Nebr	36 00		
Finland Mission Miss			
Day Offg Pa	44 00		
Charles Edith & Samuel Swartz	1 70		
Mrs Norman Moyer cl Pa	11 00		
Ella Slaubaugh cl Ia	36 00		
A Bro & Sis Ind	9 00		
Bethel & Sycamore Grove			

Congs Mo	15 00		
Hannibal Miss Cong Mo	2 50		
Martins SS Old Sis cl O	3 75		
Bethel SS Medina Co Ohio:			
Class 2	11 00		
Classes 3-5-6-10	11 00		
Class 4	9 00		
Class 7	11 00		
Class 8	11 00		
Class 9	11 00		
South Union SS Ohio:			
Class 7	14 32		
Class 15	7 00		
Class 22	14 50		
Class 24	7 20		
Beech SS class 16 Ohio	25 00		
Metamora SS Martha Schertz cl Ill	5 00		
Science Ridge SS Ill	43 98		
Richland SS Ill	18 09		
Allensville SS Pa	11 00		
Wanner SS Ont	109 06		
Middlebury SS cl Ind	15 25		
Yellow Creek SS Ind	104 00		
Elizabethtown SS Mrs Eli			
Burkhart cl Pa	11 00		
Gehman SS Pa	44 36		
Millersville SS Adda			
Stauffer class Pa	44 00		
Elizabethtown SS Edna Ebersole class Pa	9 00		
Mr & Mrs E O Brubaker	11 00		
E Petersburg SS Esther Rohrer class Pa	44 00		

Alpha Cong Minn	5 30
W Union SS Pri Dept Ia	13 30
Sugar Cr SS Pri Dept Ia	9 55
	893 88

Widow

Sue F Landis	5 00
A Sister Ohio	11 00
Almira SS Ont	5 50
Locust Grove SS class of girls Pa	5 50
Oak Grove SS Cham Co	
Old Sis class Ohio	4 16
Mrs C B Schenck	25 00
Conestoga SS class Pa	22 00
Bethel SS Medina Co class 1 Ohio	5 50
S Union SS class 3 O	7 00
Portland SS cl 14 Ore	5 50
Scottsdale SS Pa	5 50
E Petersburg SS Esther Rohrer class Pa	22 00
	123 66

Medical

A Sister Ohio	40 00
Mr & Mrs T S Cripe	10 00
Oak Grove SS Mrs D P	
King class Ohio	18 00
A Bro & Sis Ind	10 00
Elmira Sr S C Ont	5 00
Markham Sr S C Ont	9 00
Kidron S C Ohio	10 00
Kitchener Sr S C Ont	5 00
North Lima Cong Ohio	53 76
S Union SS cl 14 Ohio	23 00
Conestoga SS Fanny Beachy cl Pa	10 00
Lititz SS Pa	10 00
Strasburg SS Teacher Pa	30 00
	233 76

Lepers

Sue F Landis	5 00
Olive SS 3 Pri cls Ind	6 72
A Sis Rohrerstown Cong Pa	3 00
	14 72

New Miss Equipment

A Bro & Children Ia	50 00
Roanoke SS Pri Dept Ill	43 00
Total for India	7,819 73

SOUTH AMERICA**General**

Detroit Miss Cong Mich	3 54
Sue F Landis	5 00
Gulflaven SS Miss	15 01
Los Angeles SS Calif	15 37
Willis K Lederach	5 00
Doylestown Cong Pa	52 99
Souderton Cong Pa	20 00
D S & Cora Gingrich	20 00
A Brother Pa	50 00
E Holbrook Cong Colo	10 08
La Junta Cong Colo	9 53
Mt Zion Cong Mo	1 00
Masontown Cong Pa	5 12
Morrison's Cove Cong Pa	5 75
Weaver Cong Pa	5 92
Pleasant View SS Ohio	8 34
Metamora SS Ill	32 27
Fairview Cong Ore	53 15
Scottsdale SS Pa	10 87
East Zorra A M SS Ont	33 69
Blenheim Cong Ont	20 66
Wanner Cong Ont	20 00
Shantz SS Ont	38 00
Hagey Cong Ont	6 00
Vineland SS Ont	41 26
Landis Valley SS	
Ruth G Hess cl Pa	2 00
New Holland C & SS Pa	200 00
Stouffers SS Md	25 00
Jacob Snyder	100 00
Metzler SS Pa	25 00
A Brother & Sister Pa	50 00
A Brother & Sister Pa	50 00
Milford A M Cong Nebr	19 17

Daytonville Cong Ia	26 40
E Fairview Cong Nebr	15 65
	1,001 77

Missionary

Conestoga Cong Pa	182 62
Oak Gr & Pleasant Hill	
Congs Ohio	37 17
Souderton SS Pa	37 50
Duchess Cong Alta	100 00
Mt View Cong Alta	7 65
D S & Cora Gingrich	20 00
Bank SS Va	16 25
Beech S C Ohio	30 00
Meadville S C Pa	4 00
Fulton Co S C Ohio	20 00
Markham S C Ont	3 50
Kitchener Dorcas S C Ont	10 00
Manheim Sr S C Ont	20 00
Elmira Sr S C Ont	12 00
Kitchener Sr S C Ont	27 00
Blenheim Sr S C Ont	10 00
Pleasant Valley SS Kans	20 00
La Junta Cong Colo	13 01
E Zorra A M Cong Ont	75 00
Poole A M Cong Ont	85 00
Wilmot A M Cong Ont	150 00
Zurich A M Cong Ont	13 00
Good's Cong Pa	54 00
	947 70

Missionary Children

Junior Earnings:	
Roanoke SS Jr Dept Ill	18 85
Orrville SS Ohio	9 25
West Zion SS Alta	34 75
Duchess SS Alta	60 75
Berea SS Ind	5 79
Daytonville SS Ia	10 75
E Menn School SS Va	4 58
Lower Deer Creek SS Ia	133 61
Goodfield SS Ill	11 44
Mechanics Grove SS Pa	8 25
Waldo SS Ill	37 87
Yellow Creek SS Ind	4 75
Sharon SS Ohio	23 50
Shore SS Ind	16 53
Red Top SS Mont	10 55
Allensville SS Pa	108 85
West Fairview SS Nebr	9 42
Hopedale SS Ill	8 12
Leetonia SS Ohio	28 00
Clarence Center SS N Y	17 35
Clinton Frame SS Ind	3 96
Bethel SS Ohio	8 53
Kaufman SS Pa	5 63
Bethel SS Mich	9 04
Wood River SS Nebr	10 54
East Holbrook SS Colo	8 25
Nampa SS Ida	12 12
Kidron SS Ohio	217 50
Zion SS Ore	16 43
Salem SS Nebr	4 07
Crystal Springs SS Kans	15 50
Martins SS Ohio	18 77
Plum Creek SS Nebr	10 00
Willow Springs SS Ill	33 35
Forks SS Ind	50 09
	986 74

Junior Savings:

Roanoke SS Jr Dept Ill	29 33
Mt Pleasant SS Ohio	6 00
Orrville SS Ohio	16 39
Zion & Trissels SS Va	10 31
West Zion SS Alta	4 02
Duchess SS Alta	16 70
Berea SS Ind	0 38
Daytonville SS Ia	9 61
E Menn School SS Va	2 29
Lower Deer Creek SS Ia	29 52
Mechanics Grove SS Pa	35 54
Waldo SS Ill	4 74
Sharon SS Ohio	3 51
Shore SS Ind	7 22
Allensville SS Pa	15 42
Manitou SS Colo	2 33
West Fairview SS Nebr	5 75
Hopedale SS Ill	38 34
Clarence Center SS N Y	23 09
Clinton Frame SS Ind	9 25

Bethel SS Ohio	6 54
Headrich Miss SS Pa	15 23
Kaufman SS Pa	2 25
Bethel SS Mich	2 95
Wood River SS Nebr	13 15
East Holbrook SS Colo	13 91
Nampa SS Ida	6 54
Providence SS Va	5 14
Zion SS Ore	4 82
Salem SS Nebr	9 75
Crystal Springs SS Kans	5 19
Martins SS Ohio	11 87
Willow Springs SS Ill	27 08
Pleasant View SS Ohio	11 06
Forks SS Ind	8 03
	413 35

Adult Savings:

Berea SS Ind	4 83
Yellow Creek SS Ind	16 11
Sharon SS Ohio	18 52
Hopedale SS Ill	10 00
Clarence Center SS N Y	21 60
Clinton Frame SS Ind	2 87
Kaufman SS Pa	4 90
Bethel SS Mich	13 33
Nampa SS Ida	1 48
Crystal Springs SS Kans	34 18
Forks SS Ind	6 00
	133 82

Elizabethtown SS Penna:

Lehman Keener cl	3 13
Edith Gish cl	4 11
Mary Rutt cl	12 50
Zurich SS Ont	52 60
Latschar SS Ont	48 62
Elmira SS Ont	55 00
Cedar Grove SS Ont	7 77
Vineland SS Ont	28 74
Rainham & S Cayuga	
SS's Ont	37 27
Geiger SS Ont	18 00
Blenheim SS Ont	33 12
Shantz SS Ont	17 93
Steinman SS Ont	22 81
Chas F Killius	5 00
Mt View Cong Alta	15 00
Daytonville SS Ia	12 55
Paul M Lederach	7 00
Goodfield SS Birth Pen Ill	1 72
Manitou SS Colo	22 59
Hopedale SS Ill	11 79
Clarence Center SS N Y	38 22
Kaufman SS Pa	22 75
Wood River SS Nebr	1 56
Nampa SS Ida	40 89
Nampa SS Birth Offgs Ida	2 32
Medway SS Ohio	3 14
Providence SS Va	2 09
Crystal Springs SS Kans	6 85
Pleasant View SS Ohio	17 85
	552 92

Total for S Am Children 2,086 83

Evangelist

Marion Cong Pa	30 00
Salford SS Lighthouse girls cl Pa	15 00
A Brother & Sister Ind	10 00
A Sister Va	25 00
Meadville & Conneaut Lake SS Pa	2 50
SW Penna SS Conf	
Dist Mission Fund	34 50
Scottsdale SS Pa	12 50
St Jacobs Y P M Ont	25 00
Lititz SS Pa	12 50
East Union Cong Ia	50 00
	217 00

Orphan

Finland Mission Miss	
Day Offg Pa	8 30
Millwood SS Pa	30 00
Landisville SS Pa	10 00
Frazer SS Pa	32 15
	80 45

Esther Zehr	2 00
A Friend	3 00
Thomas Diller	5 00
O B Hamler	10 00
	674 02

Total for Children's Home	
Kansas City	2,596 11

Orphans' Home Ohio

Junior Earnings:	
Pleasant View SS Mich	4 77
Canton SS Ohio	4 74
Hopewell SS Ind	9 00
Lake View SS N Dak	26 35
Bowne SS Mich	1 73
Mt Pleasant SS Va	7 77
East Holbrook SS Colo	3 40
Middlebury SS Ind	20 97
Bethel SS Mich	9 04
Thomas SS Pa	20 27
Clinton Frame SS Ind	3 97
Hopedale SS Ill	8 13
Leo SS Ind	12 00
Holdeman SS Ind	9 10
Albany SS Oreg	5 75
Weaver SS Va	22 95
Mt Clinton SS Va	3 50
Shore SS Ind	16 54
Bethany SS Mich	17 50
Yellow Creek SS Ind	4 75
Cedar Grove SS Pa	24 35
Perkiomenville Miss SS Pa	18 95
Eastern Menn School SS Va	4 58
Oak Grove SS Wayne Co O	15 14
Lockport SS Ohio	19 50
Conneaut Lake SS Pa	11 75
Mt View SS Mont	19 75
Bethel SS Oreg	4 13
Berea SS Ind	5 80
Pleasant View-Schellsburg	
SS Pa	8 47
	344 65

Junior Savings:

Pleasant View SS Mich	2 36
Canton SS Ohio	5 35
Hopewell SS Ind	6 00
Marion SS Pa	28 70
Lake View SS N Dak	3 54
Detroit Miss SS Mich	22 75
Bowne SS Mich	4 38
Mt Pleasant SS Va	16 01
Middlebury SS Ind	8 01
Bethel SS Mich	2 96
Thomas SS Pa	5 87
West Clinton SS Ohio	52 50
Clinton Frame SS Ind	9 25
Hopedale SS Ill	38 34
Leo SS Ind	34 41
Holdeman SS Ind	7 46
Manitou SS Colo	2 34
Albany SS Oreg	10 58
Salem SS Wayne Co Ohio	2 00
Shore SS Ind	7 21
Bethany SS Mich	19 03
Clinton Brick SS Ind	50 92
Perkiomenville Miss SS Pa	21 11
Eastern Menn School SS Va	2 30
Oak Grove SS Wayne Co O	33 09
Lockport SS Ohio	51 99
Conneaut Lake SS Pa	13 96
Mt View SS Mont	11 62
Bethel SS Oreg	7 22
Berea SS Ind	0 37
Tressler SS Del	4 12
	485 80

Adult Savings:

Pleasant View SS Mich	1 80
Lake View SS N Dak	17 67
Detroit Miss SS Mich	14 75
Middlebury SS Ind	10 73
Bethel SS Mich	13 33
Thomas SS Pa	28 82
Clinton Frame SS Ind	2 86
Hopedale SS Ill	10 00
Yellow Creek SS Ind	16 12
Bethel SS Oreg	2 44
Berea SS Ind	4 83

Pleasant View-Schellsburg	
SS Pa	4 85

Pleasant View SS Mich	1 82
Canton SS Pri Birthday	
Offerings Ohio	9 48
Marion SS Pa	12 55
Los Angeles Miss SS Calif	9 52
Hopedale SS Ill	11 79
Manitou SS Colo	22 58
Albany SS Oreg	4 70
Otto J Good	0 50
Kolb and Longanecker	
Congs Ohio	5 00
Bro & Sis S B Stemen	25 00
Schellsburg Cong Pa	0 50
Thomas Cong Pa	4 94
Logan & Champaign Co	
Miss Mtg Ohio	176 17
Chas F Killius	10 00
Steinman SS Ont	22 82
Special Support	276 50
Walnut Creek S C Ohio	5 00
Ellis J Yoder	2 00
Mr & Mrs W M Dowling	5 00
Mr & Mrs Clayton Rohrer	1 00
M L & Frances Dowling	5 00
Martha Springer SS cl Ill	5 00
Mrs E C Martin SS cl Ill	5 54
Kidron SS Ohio	6 00
A Friend	5 00
C C Weyandt	1 00
Mrs Sadie Byler	1 00
N E Troyer	1 00

Total for Orphans'	
Home Ohio	1,595 06

Home for Aged Ill

Maple Grove Cong Pa	13 00
Hopedale Cong Ill	24 00
Rebates (Nov)	96 80
Produce sold (Nov)	38 37
Live Stock Sold (Nov)	71 39
Crop off Farm (Nov)	138 20
Imhoff Estate Rental (Nov)	15 00
Hopedale Cong Ill (Nov)	20 00
Morrison Cong Ill (Nov)	10 50
Willow Sprgs C Ill (Nov)	27 10
Schertz Bros (Nov)	5 00
Jacob Noe (Nov)	22 54
E Bend Cong Ill (Nov)	25 00
Metamora & Roanoke	
Cong Ill (Nov)	299 40
Lynn Iwp Menn	
Cong Ill (Nov)	29 36
Special Support	407 40
Rebates	72 92
Truck Fund	25 62
Maintenance	9 10
Produce sold	27 70
Live stock sold	15 21
Imhoff Estate Rental	10 00
	1,403 61

Old People's Home Ohio

Mr & Mrs W W	
Christophel	25 00
Wm H Welty	5 00
Bro & Sis Daniel S*	
Diler & Son	3 00
Liddy Myers & Family	1 00
Two Sisters N Y	8 00
Mr & Mrs J V Fortner	2 00
Isaac S Kulp	50 00
A Sister Ohio	1 00
2 Sisters Ohio	1 00
Mr & Mrs Fr Landis	1 00
A Sister Sianton Mich	20 00
A Sister Pa	5 00
Lavid D Zehr	1 00
A Friend Hartville Ohio	5 00
A Bro & Sis Pa	15 00
A Friend Mich	20 00
Anna M Graybill Estate	900 00
Bro & Sis S B Stemen	50 00
Geo W Ross	10 00
A Christian Family Pa	1 00
Elizabeth White	10 00
A Bro & Sister Ind	5 00

A Brother Ind	1 00
Mrs Cora E Eshleman	5 00
A Sister Va	50 00
A Friend Ohio	2 50
Lauver SS Juniata Co Pa	25 00
Special Income	198 30
Miscellaneous	1 98
Produce sold	23 71
	1,446 49

Home for Aged Lancaster Pa

Sue F Landis	5 00
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Millersville Orphanage Pa

Sue F Landis	5 00
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Children's Home K C—Is Ward

Limon SS Colo	9 70
W Union SS Pri Dept Ia	26 65

36 35

La Junta Hospital-Nurse

Asso S C's of Lanc Dist Pa	35 00
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Pacific Coast S C's	14 37
Beech SC Ohio	12 45

Bethel SC Logan Co Ohio	10 00
Kitchener Sr S C Ont	5 00

Kitchener Dorcas S C Ont	5 00
Breslau Joy Band S C Ont	5 00

Elmira Sr S C Ont	2 00
Blenheim Jr S C Ont	3 50

Biehn Jr S C Ont	2 00
Markham Sr S C Ont	3 50

Wilmot A M S C Ont	9 70
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107 52

La Junta Hospital Colo

Thomas Cong Pa	4 94
Schellsburg Cong Pa	0 50
Science Ridge SS Ill	12 69

18 13

La Junta Hospital-Violet**Livermore**

Sadie Eash	7 00
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Total for Charitable	
Institutions	7,220 27

ANNUITY

A Brother Okla	400 00
A Brother Va	200 00

600 00

OTHER FUNDS**Mennonite Archives**

Pleasant View Cong O	15 00
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Personal

Elkhart SS Lizzie Moyer	15 00
class Ind	4 05

19 05

District General

Red Top Cong Mont	15 05
Coalridge Cong Mont	5 00

Lake Region Cong Minn	7 38
Salford Cong Pa	122 15

E B Moyer cl Pa	6 50
Towamencin SS Pa	26 11

Swamp Cong Pa	7 01
Springmount Miss Pa	10 65

Plain Cong Pa	103 00
Pottstown Miss Cong Pa	18 65

Holdeman Cong Ind	35 16
Salem Cong Ind	17 11

Clinton Frame Cong Ind	68 41
Howard-Miami Cong Ind	40 32

Hopewell—Howard-Miami	
—& Burr Oak SS	

Mtg Ind	35 57
Yellow Creek Cong Ind	32 66

Maple Grove Cong Ind	48 33
Clinton Brick Cong Ind	32 88

E Holbrook Cong Colo	20 16
Pleasant View SS Okla	25 83

W Liberty Cong Kans	20 00
Larned Cong Kans	3 00

Mt Zion Cong Mo	7 00
Limon Cong Colo	2 00

Calvary Cong Kans	7 15
La Junta Cong Colo	11 57

Betnel Cong Mo	4 84
W H Lehman	8 80

Biehn SS Ont	71 00
Bethel SS Ore	6 46
Sheridan SS Ore	23 65
Nampa Cong Ida	4 55
Pleasant Grove Cong Pa	6 00
Kaufman Cong Pa	9 50
Altoona Miss Cong Pa	2 00
Thomas Cong Pa	15 07
Warwick River Cong Va	145 84
Springdale Cong Va	27 19
Valley View Cong Va	6 66
Springdale S C Va	10 00
A Brother & Sister Va	100 00
Hildebrands SS Va	6 25
Mt View SS Va	7 88
Lower District Va	454 14
Carr SS Va	10 00
Bank SS Va	33 95
Weavers Cong Va	90 61

1,773 04

Ind-Mich Dist Fund

Sister Shaum	9 00
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Mexican Border Work

A Bro & Sister Ind	5 00
S Union SS cl 6 Ohio	7 00

S Union SS cl 17 Ohio	42 12
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54 12

Commission for Christian Educa

Mt View Cong Alta	4 24
Bowne SS Mich	3 00

7 24

Markstay Ont

D S & Cora Gingrich	10 00
Shantz Y P M Ont	15 00

25 00

Dak-Mont Dist Ministerial Supp

Red River Valley Cong	
N Dak	4 40

Dak-Mont Winter Bible School	
Fairview Cong N Dak	9 00

Red River Valley Cong	
N Dak	4 40

Lakeview Cong N Dak	7 62
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21 02

Dak-Mont Home Support

Red Top Cong Mont	12 71
Lakeview Cong N Dak	44 40

57 11

Literature Fund

Coalridge Cong Mont	3 30
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Mission Aid Fund

Warren Rittenhouse cl Pa	24 00
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Church Buildings

Yellow Creek—Salem &	
Nappanee SS Mtg Ind	25 71

Leo Cong Ind	11 89
Fairview Cong Mich	39 44

Emma Cong Ind	30 80
Olive Cong Ind	37 94

Bowne Cong Mich	10 00
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155 78

Rural Missions

Hopewell Cong Ind	34 78
Sugar Creek Cong Ia	18 00

Catin SS Kansas	12 35
Mt Zion Cong Mo	0 50

Spring Valley Cong Kans	10 00
Biehn SS Ont	15 00

St Jacobs Cong Ont	33 50
Snyder SS Ont	12 50

Thomas Cong Pa	9 08
Scottdale Cong Pa	33 63

179 34

Board of Education

Weaver Cong Pa	5 92
Morrison's Cove Congs Pa	5 75

Masontown Cong Pa	5 13
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16 80

Goshen Miss SS Ind

S Union SS cl 21 Ohio	4 15
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Medical Missionary	
Cressman SS Ont	49 80
SW Penna Dist Conf	
Weaver Cong Pa	8 00
Johnstown Bible School	
Thomas Cong Pa	4 94
Schellsburg Cong Pa	0 50

	5 44
Eastern Mennonite School	
Schellsburg Cong Pa	0 50
Thomas Cong Pa	4 93
	5 43

General S C Letter	
Maple Grove S C Ind	0 40
Mrs W A Keener	1 50
Freeport S C Ill	0 20
Midland S C Mich	1 30
Kitchener Sr S C Ont	1 00
	4 40

Booklet of Prayer	
Kathryn Troyer	0 60

S C General Expense Fund	
Elmira Sr S C Ont	1 00
Bank Int Ont Circles	0 59
	1 59
Total for Other Funds	2,443 61

RELIEF FUNDS	
European War Sufferers	
A Brother Okla	10 00
Willow Springs Cong Ill	60 10
Joseph Slagell	10 00
Central Cong Elida Ohio	20 79
Steinman SS Ont	26 00
	126 89

General	
Mr & Mrs C L	
Hershberger	10 00
A Bro & Sister Pa	50 00
Sallie Shirk	5 00
Fairview & Upper Conser	
Churches Ia	75 00
Pleasant Valley Cong Kans	8 78

A Sister Va	25 00
A Friend Ohio	1 00
Freeport Cong Ill	37 00
West Union Cong Ia	5 00
	216 78

Total for Relief Funds 343 67

SUMMARY	
Alta-Sask Dist Board	442 23
Dakota-Mont Dist Board	212 47
Franconia Dist Bd Pa	1,318 44
Illinois Dist Board	768 92
Ind-Mich Dist Board	916 35
Iowa-Nebr Dist Board	785 66
Lanc Dist Board Pa	1,169 27
Mo-Kansas Dist Board	720 87
Ohio Dist Board	1,403 34
Ontario Dist Board	1,697 00
Pacific Coast Dist Board	182 56
SW Penna Dist Board	352 19
SW Penna SS Dist	
Conf Board	373 93
Virginia Dist Board	1,032 19
General S C Committee	285 56

Mennonite Board of Mis-	
sions & Charities	14,935 85
	26,596 83
India	7,819 73
South America	4,456 26
City Missions	1,647 66
Charitable Institutions	7,220 27
Annuity	600 00
General & Other Funds	4,509 24
Relief Funds	343 67
	26,596 83

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender, Gen. Treas.,
P. O. Box 574,
Elkhart, Indiana.

We labor to promote reverence—
For the Name of God,
For the Book of God,
For the Day of God,
For the House of God. —Sel.

IN OTHER LANDS

(Continued from page 955)

greater part of Spain, are under the influence of the priests: hence the determined effort to put down Protestantism.

It is also only fair to say that the hostile attitude of the local authorities is partly due to the fact that almost all Protestants in Spain were in favour of the Republic: some of the pastors even took a leading part in propaganda in its favour. It must be remembered that Franco represented fanatical Romanism, and that the Protestants owed a great debt to the Republic for the granting of religious liberty. It is not to be wondered at, therefore, that they should have favoured the Republic rather than Franco, but this does not predispose the Nationalist authorities towards them.

So far, there has been no legislation on religious questions. As this article is being written, negotiations are going on with the Vatican to arrange a Concordat. It is rather ominous that when a Spanish pastor, expelled from Spain because he was a Protestant, recently asked his Consul if it were possible to return, he was told that Franco was arranging a Concordat with the Vatican and that when this was signed, the Roman Catholic religion would be the only religion allowed in Spain. The Consul's statement was probably based on rumour rather than on fact, but it is suggestive that such a statement could be made by a Government official. My own impression is that some measure of religious toleration will be granted by law, but that, in practice, every possible obstacle will be placed in the way of aggressive evangelical work.

Another serious difficulty with regard to Evangelical work in Spain is the fact that some thirty-five Spanish pastors and evangelists have either been expelled or have fled from Spain. Including those who have been shot or imprisoned, the Spanish Churches have

lost about two-thirds of their Spanish leaders. It is impossible for those in exile to return, as it would mean an almost certain sentence of thirty-years' imprisonment, or possibly death, so that, even in the event of a measure of liberty being granted, it will not be possible adequately to staff all the churches.

Nearly, or quite, half of the foreign missionaries have left Spain as a result of the war, and very few are likely to be able to return for some time. In view of the increasing Nationalist spirit, this may not be so serious a blow as it sounds. Already we have heard of a number of Churches, which, released from the missionary's control, have gone ahead. If the lack of foreign workers leads to the development of indigenous leadership, the enforced retirement of so many foreign workers will prove a blessing in disguise.

From what has been said, it will be seen that the outlook for Evangelical work in Spain, humanly speaking, is dark. There are, however, some encouraging features. The firmness of most of the Spanish Christians has been truly remarkable, in spite of terrible suffering and persecution.

The writer was told of one small village in Andalusia where persecution had been specially brutal. He asked his informant how the Christians were standing up to this trial and the reply was: "They are all firm and ready for martyrdom if necessary." Some have been faithful unto death.

In spite of the persecution and lack of facilities for worship, the Christians are hopeful, and are expecting God to do great things in the coming days. They need our prayers.—World Dominion.

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.—I Thess. 5:23.

GLEANINGS

Spirit of Sacrifice

The spirit of sacrifice which lies at the very heart of the missionary movement is the thing which has through all the centuries lifted the churches of Christ out of their apathy and hurled them out to world conquest for Christ. It has motivated Christians in all ages, and today it is this same spirit which inspires men and women to give themselves to the task of preaching the Gospel to the lost at home and abroad.—Home Missions.

Religious Contributions Declining

The report made by the National Committee for Religion and Welfare Recovery states that the national income of the United States rose from \$40,014,000,000 in 1932 to \$71,853,000,000 in 1938, an increase of over 79%. During this period the contributions from 25 major church denominations declined from \$398,828,514 to \$314,946,269. This is a decrease of 21%.

If money is the acid test and giving the measure of interest then there is a marked decline in religious interest in our land.—Home Missions.

After the War in Spain

Normal conditions are far from restored and no one knows how long this may take. The Franco regime has once more put the Roman Church in a position of great power and influence in the country. So that Protestant work will be attended with much difficulty. Rome has the education of children under her direction, so that this is a cause of anxiety to Protestant parents. While Protestant churches are open in Madrid and in some other towns, in Barcelona and many other places they are closed. Nearly all evangelical schools are similarly closed.

The Government stands for religious freedom and some of the difficulties will no doubt eventually disappear. It is encouraging to know that when Nationalist forces entered towns and villages where evangelical churches are located, no Christian, aside from those in the defeated army, was imprisoned or injured.—Evangelical Christian.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 8, 1940

(Herald of Truth
Established 1864)

No. 45

EDITORIAL

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

After you have read the entire chapter from which this verse is taken, take a look inward to see if this is the most cherished ideal of your life.

If you are looking for a spiritual feast, turn to the second chapter of Philipians, and spend an hour in reading and meditation. It will give you a place among the heavenlies, at least for this hour.

Pure Religion.—There are many kinds of religion but only one kind that merits the name, "pure religion." For a correct definition, turn to Jas. 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Whenever we find a definition in the inspired Word of God, we need look for no better one, for there is none. When God speaks, let all the world keep silent. When our heart and hand go out in sympathy to all who are in distress and in need, and in daily life we practice total abstinence from every kind of sin, then we may know that we are blessed with what the Bible calls "pure religion."

II Cor. 6:14-18 is a portion of Scripture well known to Bible students generally; cherished by those whose hearts are set on the "enlarged" life, ignored by those who are not over-conscientious about obeying the Scriptures. But many of us have overlooked the fact that immediately following the text referred to there is this admonition given to those who would do the will of the Lord: "Having therefore these promises, dearly beloved, let us cleanse our-

selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Yes, "perfecting holiness." This is the Scriptural way of shining in "the beauty of holiness." The Bible tells us that without holiness "no man shall see the Lord." There is no such thing as having an acceptable standing before God and yet not having attained unto holiness. "If any man have not the Spirit of Christ, he is none of his." From the time that we yield ourselves unto God and become His children, the holy life is a part of our being. The longer we live in it, the more we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This is what we call "progressive sanctification."

One of the saddest things to come to our attention, from time to time, is that of well meaning people getting turned against each other until their fellowship is broken. This in itself would be bad enough; but through breaking, or at least marring, such fellowship the cause of Christ and the Church is thereby hindered. As an illustration we might cite the case of Barnabas and Paul being rent asunder over the dispute as to what should be done with John Mark. Here was a case of two good men, both filled with the Holy Ghost, having a serious misunderstanding which for the time being sent them into two different directions. When we differ from each other, let us be slow to pass judgment upon our opponents. The fault may lie with ourselves, or with our opponents, or with both. At any rate, let us be slow to pass judgment, and "speaking the truth in love," see that we (ye) "love one another with a pure heart fervently."

"God is Love."—We usually think of God as being an infinite being, clothed with majesty and power. In this we give Him His just dues. There is no limit to His power, to His majesty, to His justice, nor to any of His other at-

tributes. But we sometimes fail to recognize the power as well as the tenderness of His love. When we read that "God is love" we are thereby reminded that His whole mighty Being is wrapped up in His infinite love. The greatest victory ever won was the victory of love on Calvary's Cross. The millions of souls who will be blessing the name of God in eternity will be there because the love of God was strong enough to triumph over every foe and to liberate "whosoever believeth" from the thralldom and curse of sin and death and hell. If the power of love was demonstrated on Calvary, it will also be manifest in all the disciples of our loving Saviour to whom it is written, "See that ye love one another with a pure heart fervently."

The power of love may be found in the fact that "love thinketh no evil." Those who are of a suspicious nature would do well to examine themselves to see whether "the love of God is shed abroad in their hearts." Our loving Lord upon the Cross manifested the power of His love when He thus prayed in behalf of His enemies: "Father, forgive them." In all His life He merited the name, "Prince of Peace." At the time of His birth the heavenly host proclaimed the doctrine of "On earth peace, good will toward men." Christ and Stephen could pray the prayer that they did because "Charity thinketh no evil." Where love fills the soul there is no such thing as its happy possessor hunting for a mote in his brother's eye while a great big beam is in his own eyes. If we are cursed with a suspicious nature, let us get rid of it by allowing our God to fill our souls with love. Christ sent His disciples out into the world "as sheep in the midst of wolves." If you would be armed with power, "See that ye love one another with a pure heart fervently."

Young People's Bible Meetings.—An interesting and instructive series of

articles on this subject is appearing in these columns from time to time. Two weeks ago we published the introductory article under the title, "The Young People's Bible Meeting Work in the Mennonite Church," by Bro. J. R. Shank. On another page of this issue we print another article on "The Rise of the Young People's Bible Meeting," by Bro. J. L. Horst. Other articles will appear on the same central theme from time to time. Each article is instructive in itself, but it will require the entire series to make you appreciate fully the great importance of the Young People's Bible Meeting movement in the Church. The article by Bro. Horst will give you a taste for the rest of the articles to follow. However, it is not interesting articles that we are after. Every one who loves our young people and recognizes that it is to them that we must look to carry on the future work of the Church, is interested in everything that deepens their spiritual life, strengthens their character, and fits them for effective service in the cause of Christ and the Church. Long may the work and uplifting influence of our young people's meetings grow and prosper. May young and old labor together to this end.

The Drift Worldward.—"The whole world lieth in wickedness." Some people, when you talk about drifting worldward, have the idea that you mean becoming more and more conformed to respectable world standards. But a glance at the world as it exists at the present time shows a general drift downward all along the line. Plain churches are patterning after popular church standards. Popular churches are exchanging Bible standards for world standards. There is a gradual loosening up on moral standards, the Lord's day is being more and more ignored, and faith is giving way to unbelief. While it is true that "the fool hath said in his heart, There is no God," this class of fools is becoming more and more numerous; especially among those priding themselves on their "intelligence." The ultimate end of all drifting of this kind is absolute blackness—atheism, immorality, an absolute absence of everything good or pure or holy. Let no drifting church or church member be deceived with the idea that so long as we have not reached the bottom there is no reason to be alarm-

ed. Every indication that we are drifting from Bible to world standards is reason for alarm. For this reason—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). "Friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). Here is the Christian's goal: "... a chosen generation, a royal priesthood, an holy nation, a peculiar people;" "Forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The only right way, the only safe way, the only uplifting way for Christian people to travel is the way upward. The end of this way is eternal glory; while the end of the drifters' way is eternal damnation.

THE TRIUMPHANT ENTRY

By David C. Hostetter

For the Gospel Herald.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—Zech. 9:9.

And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.—Luke 19:35-38.

Saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matt. 21:9.

This was the most perfect reception ever given a king. It was planned by God Himself, and Christ was here in person directing that plan. All things were done in proper order.

Now we will notice who they were that cried out on this occasion. First only the daughter of Zion was told to rejoice; only the daughter of Jerusalem was told to shout; only the disciples began to rejoice and to praise God for all the mighty works that they had seen. Christ would have had the power to cause all to cry out, but that would not have been according to His teaching. No man can serve two masters. He that is not with Christ is against Him. "God is a spirit, and they that worship him must worship him in spirit and in truth."

When the children of Israel came out of Egypt, crossed the Red Sea and marched around Jericho, God gave them special faith to obey in all things. At this time the disciples were given

special joy according to the prophecy, being inspired by the Spirit of God to cry out these words. Here the children gave Him perfect praise. If the disciples had not cried out at this time the stones would immediately have cried out. This multitude consisted of those whose sins were forgiven and whose bodies were healed; those of whom we read as well as many of whom we have no record.

In contrast to this we have the dark scene of the crucifixion, when only those who hated Him were inspired to cry out, "Away with him, crucify him." Christ said to them, "But this is your hour, and the power of darkness." "Ye are of your father the devil, and the lusts of your father ye will do." I do not think that any disciple cried out on this occasion. According to a few verses in John 17, Christ prays, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." "I pray for them." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

It is true that Peter denied Christ and that they all forsook Him, but this was done only in weakness. These men were such as we read of in Heb. 11. And to them we like to add those of our own day who have lived and died in the faith whose memory we hold dear. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Lancaster, Pa.

FOR WHAT IS YOUR LIFE?

By Joseph H. Martin

For the Gospel Herald.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

How is our life before God? Do we have peace in our heart and soul? How is our fellowship with the people of God and the Church? If we do not have peace as we would like to have, we may have committed some sin to such a degree that we became out of fellowship with God and the Church.

Dear friend, whoever you may be, young or old, don't be satisfied with yourself until you have peace. Come before God in true penitent sorrow for sin and wrestle with God until you have peace. It may seem that the sin was small, but any sin not repented of will keep us out of heaven. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). We see here that even a lie not repented of will keep us out of heaven.

It may seem to us, and some people try to tell us, that even though we may be out of fellowship with the Church that we still can have peace with God. Do not let Satan deceive you. It may seem sometimes to us that the Church did not treat us right and we may feel we would like to have our own way a little. Perhaps some good friend will come and try to tell us that the Church is too hard on us and to come over into their church where there are no such peculiar ideas. Over we go to some other church, and now we have peace (?).

Friend, let me show you a few things from God's Word. Heb. 12:14 says, "Follow peace with all men, and holiness, without which no man shall see the Lord." We see here that unless we come before those whom we have wronged and make things right, we can go where we will and we will not have peace with God in our heart. There is a little prayer that would help us if we are willing to submit ourselves. Pray that God would mould us as clay in the potter's hand. Pray that the Lord will not leave us go but just mould us over and over until our hearts are so melted that all self and stubborn will is completely broken. Then we can come before the Church and be submissive under any conditions that are felt to be the best. Even some of your best friends may say it is of no use to take you back into the Church. Or about the time we are received back into church fellowship someone will begin some false report to keep us out. Just ask the Lord to forgive them.

My dear friend, do not give up. Keep on praying with a broken heart, even though it seems that the very hairs of our head turn gray. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37:5). "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21).

We have no time to waste. We have a merciful God and Saviour. He does not wish one soul to be lost. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). It seems to me, whatever may befall us, if we do not have peace with God and are not in full fellowship with the Church, we are the loser. Perhaps another person may be somewhat responsible, yet we are the loser. I once heard Bishop Joseph Ruth say, "Who is willing to be a good loser?" "For whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. 8:35).

Mason and Dixon, Pa.

The true Church is the body of called-out ones—divinely promised, divinely called, divinely constituted—and is therefore a divine institution, Christ being the Head.—Elmer G. Martin.

Question Drawer

If ye will enquire, enquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Just what can be done, without causing an open break, when parents persist in opening letters belonging to children of mature age? Just when does one become an individual with his own rights? One interested.

It is a healthful sign when Christian courtesy is exercised between parents and children, and among children. There is no specified age when Christian courtesy begins and its opposite ends. That should be a rule put into practice from the time a home is opened. This means, of course, that when a letter is addressed to an individual member in the home, be that individual a parent or a child, the opening of that letter should be left to that individual, except when permission is given otherwise or special reasons exist why such letters should be opened at once. Not only should this Christian courtesy exist with reference to opening letters, but also to everything else where individual rights are involved. The home is a good place to practice the Golden Rule; both in this and in all other things where personal rights enter in as a part of the understanding. "Whatsoever ye would that other members of the family should do to you, do ye even so to them." Christian courtesy pays—in the home and everywhere else.

When was man first commanded to work; before or after the fall?

Mrs. I. B. W.

In Gen. 2:15 we read: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

There is in this at least an implied command. By this we do not understand that the command was given to an unwilling individual. To the obedient child of God "His commandments are not grievous." It was God's purpose that man should keep the garden in perfect order, and this would add to rather than detract from man's happiness. The obedient child of God needs only to know what the will of the Lord is, and he is ready to obey.

The command found in Gen. 2:15 is repeated in Gen. 3:17, but under entirely different circumstances. In the first place we find a perfectly willing, sinless man, gladly carrying out the will of the Lord; therefore labor was a pleasure. While in the second place we find a man who had rejected the Lord, fallen into sin and disobedience, and therefore the command meant this: "Because thou... hast eaten of the tree, of which I command thee, saying, Thou shalt not eat of it: cursed is the ground

for thy sake... in the sweat of thy face shalt thou eat bread." There is a world of difference between obedience from a willing heart and complying with God's commandments because we must.

THE SCRIPTURES

By a Brother

For the Gospel Herald.

The Bible as we know it today is a book which contains many devices that have been added throughout the past ages in order to facilitate the study of the Scriptures. As these devices were multiplied, some have become so familiar as to be considered inspired and a part of the original revelation. In this article I shall endeavor to show some of them.

We shall now take an ordinary printed edition of the Bible and turn to the first page. On this page is usually given the name of the edition, the version, and other information relative to the particular make. It also gives the title, which is "The Holy Bible." This is a very good name, but is not inspired. There is also a preface and a list of the books of the Old and the New Testaments. This is not inspired, but is of help in using the Bible. I may add that the order of the books is neither inspired nor historical, and the names given the various books are given by men.

We now come to the first page of Genesis, which is likely taken from the first word (beginning). It is divided into chapters and verses. These are of a very late date, between 1400 and 1600 A. D. There is also a brief chapter summary and some editions have several columns of references, notes, and footnotes.

There is also a definite system of page headings which vary with the edition. In the New Testament various books have a footnote as to the date, author, and place of writing. These also were placed there by men. The system of dates used in the margin is not of very great antiquity and is likely incorrect.

In conclusion, I would say that we are safe in using only the text as inspired minus all these additions of men. These all can be used to advantage, but we should always remember that they were made by men and as such are subject to the errors and mistakes of man. All notes, commentaries, concordances, dictionaries, encyclopedias, etc., are the work of men and are not revelations from God.

Let us study the text and ask its Author to explain where we do not understand. He has promised that if we ask it shall be given.

Lancaster, Pa.

You need your religion at work in the shop just as much as at prayer meeting in the church.—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Johnstown, Pa.

(616 Napoleon St.)

Dear Herald Readers:—"Grace be to you and peace from God the Father, and from the Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from the present evil world, according to the will of God and our Father, to whom be glory forever and ever. Amen."

We are grateful to God for His blessing upon the work in the city, and His mercy and pardon which is still extended to lost sinners. Were it not for the missionary efforts of the Church many would never know of God's great love, and the blessed doctrines of His Word. In the near future we hope to receive the first class of applicants for church membership. We believe they have had a definite experience with the Lord, and we trust they will be faithful witnesses for their Master. A report of this meeting will be given in due time, D. V.

This is the Lord's work, and He has directed in a very definite way; and will continue to do even greater things for us as we submit to His leading. But we do need prayer helpers for this new mission, and also those who are willing to give material things to carry on the work. We want to thank all who have contributed in any way during the past, either by money or provisions. We have nothing to report for the month of January, with the exception of eggs and milk which several brethren from the surrounding communities bring in each week. This we appreciate very much, since the price of these articles is very high and the funds very low.

The mission work here is carried on in a rented building. Anyone wishing to contribute toward the rent and other running expenses can send your contribution to Bro. David Alderfer, Scottsdale, Pa., treasurer of the S. W. Pa. Mission Board.

There is a need at present for funds to provide Bibles and other literature for worthy poor, and also for Spanish literature for our work among the Mexicans of the city.

May we count on you to be a prayer helper in behalf of the baby in the family of mission stations, namely, the Johnstown Mennonite Mission?

In the Master's service,

Jan. 27, 1940. W. G. Lauver.

Millersville, Pa.

(Mennonite Children's Home)

Through the kindness of brethren and sisters and friends of the children, another Holiday season was enjoyed by all the members of the Home family. A dear brother donated two large turkeys for Christmas, and some of our group had their first taste of turkey. Others brought cash and presents for the children, and we were able to have a present for each child.

Bro. Amos Rutt and family were with us for the usual Christmas service. Bro. Rutt brought an acceptable and appropriate message, showing the great love our Father had for us, in the gift of His only Son.

The Lord has blessed the Home family with good health thus far this winter, for which we are grateful. Uncle Noah (Bishop Noah H. Mack), took a trip to Tampa, Florida, looking after work of the Church, and is now engaged in Bible school work at Ephrata, Pa. Some of the workers of the Home are attending week-end sessions there.

Several boys and girls are here for placement into foster homes. If interested, write to the superintendent.

Sister Margaret Kreider has been added to our working force.

We want to thank all who co-operate with us in the work of caring for the needy. May God bless all of you in your labor of love.

In His Name,

Jan. 27, 1940. Levi Sauder, Supt.

Los Angeles, Calif.

(151 West 73rd Street)

Dear Herald Readers:—"Not only are we convinced that 'Elijah's God still lives today' but He has also shown us in the past few months that He is just as ready to answer prayer today as He was in the days of Elijah. Some time ago, at a prayer and fasting service, we prayed for funds to build an addition to our church building. At that time a cloud appeared about the size of a man's hand. Some seemed to think that the cloud was quite small and insignificant, and that it would be some time before any rain would fall. But in answer to prayer that cloud has grown very rapidly and perhaps by the last of this week the cement mixers will be seen pouring the foundation for our new building.

Only a couple months ago it looked humanly impossible to begin building this soon. But it was not impossible with God and we would like to tell you how definitely the Lord has worked in making this possible. The very next day after our prayer and fasting service we received a letter telling us that a sister had willed \$100.00 to the Los Angeles Mission. Members of our own congregation began making pledges and giving cash contributions. Besides this, the Lord began speaking to many of His servants in different parts of the

country. Letters came from Oregon, Idaho, Iowa, Ohio, Indiana, Pennsylvania, Kansas, and Michigan bringing personal contributions of from one to twenty-five dollars. There were also offerings from congregations in Kansas, Colorado, Indiana, Oregon, and Alberta. We want to thank each individual who had a part in this.

Even though the total contributions soon reached about six hundred dollars, we still lacked several hundred dollars of reaching the estimated cost and it looked as if the building would have to be delayed; but the Lord had other ways of making the work possible which we knew nothing of. We received a letter from a brother from Goshen, Ind., who offered to come and give six or eight weeks of labor for the new building. He was in Seattle, Wash., when writing and said he could be with us by Feb. 1. Being anxious to take advantage of this liberal offer, an architect was contacted and he suggested plans which will give almost as much room and that will cost about two hundred dollars less than the original plans. Prices for material were gotten from a number of lumber companies and one dealer who is not a Christian but whose daughter attends our Sunday school agreed to give us lumber at cost, which will be from fifty to one hundred dollars less than the prices given by the other lumber companies. Certainly the God of Elijah still lives today. The cloud which first appeared about the size of a man's hand is beginning to fill the sky.

As near as can be estimated now, we only lack around two hundred dollars, and the Building Committee feels that this is near enough that the work can be started. However, the committee is determined not to go into debt; and if the two hundred dollars needed to finish the building is not on hand when needed the work will stop until the money is raised. Personally I feel that when the work is once commenced it will never stop for lack of two hundred dollars. The same God who sent the rain in answer to Elijah's prayer will send this money. Will you join us in prayer that this need will be supplied and also join us in praise to God for the miraculous way He has directed thus far in the work?

There are other ways in which the Lord has been answering prayer very definitely. Last Thursday there were fifty boys present at our boys' wood shop. It is an interesting sight to see these fifty young carpenters busy with their tools making useful articles. You can imagine about how busy the instructors are during that time with fifty boys to care for. There are sixty-eight boys enrolled in the shop, and each time more boys come to join the class. The boys' Sunday school class is still growing. Last Sunday there were 26 boys present in the class. Some of you who have worked in our city missions

"If thine enemy hunger, feed him; if he thirst, give him drink."

know how great a task one has with twenty-six city boys in one class.

Again we want to express our gratefulness to God for the definite way in which He has manifested His power. We trust that you will continue to pray that the seed that is sown in the hearts of these boys and girls will bring forth much fruit.

Yours in Christ Jesus,
Jan. 29, 1940. Glenn W. Whitaker.

Bothwell, Ont.

Dear Christian Friends:—You have not heard from this field of labor for some time, and as we have some items of especial interest now, we will pass them on to you.

During the past year our Sunday school has shown a marked growth. The attendance has come up to around 45 and sometimes 50, which makes an average of around 35 now, about 7% over last year. During the autumn months the little schoolhouse was quite well filled; quite a number coming from outside the Austen school section, whose fellowship and interest we enjoyed.

It is evident that this work is growing and spreading to other districts. At Christmas time a young man was received into Church fellowship by water baptism. Others are being instructed weekly in the Word, are also becoming acquainted with Him through daily devotion, and are making a sincere effort to follow Him and know His will.

A problem has arisen! During the few years past there has been some agitation whispered about in this school section by an irreligious group that the Mennonites should not be allowed the use of the schoolhouse. These whispers grew into a loud voice, and the board of trustees notified us to "get out" by March 1. We are seeking God's guidance, that we may find a suitable location nearby. Also we will need a building of some kind. Both these items will involve some expense. We are undecided as to what course we will follow.

This need is urgent, and must have immediate attention; so we ask our friends to join with us in bearing this new burden, as this entire work is a worthwhile work.

Even out of this incident God may bring about a loud call to this community and much good may come from it; as the decision made, was by only a part of the school section.

We ask you to pray:

1. That God may keep our attitudes sweet and our actions Christian.
2. That many in the community may be brought to realize their "cut off" privilege, and their need of Christ as their Saviour.
3. That we may be led by Him in our decision.

Any help or assistance which you can

give in any way, spiritually or materially, will be greatly appreciated.

We thank you for your prayers and interest.

In faith,

Mary (Gingrich) Austen.
Jan. 29, 1940.

SOME MISSIONARY EXPERIENCES

By A. H. Leaman

For the Gospel Herald.

Living in a large city, the missionary meets with many sad experiences. Thinking our readers might be interested in some of them, I am taking the liberty to write of one in which I was called in to confer.

This seemed to be an ordinary family. There were the father and mother with three lovely children. But sin entered the family. The father failed in doing his duty, took to drinking, and left the family. I was asked to do something. I knew a little food would not solve the problem. After prayer with the children and the mother, she desired that I take the children. When I entered the home, there was no food, no fuel, no clothing to keep them warm. She said she could not keep the children and urged that I take them. I took the two little girls, aged three and four years. They had been crying for bread when I went for them. I took them to the country for a little while until I would know what to do. This week I was in Flanagan, Ill., and through the circuit court the little baby boy was adopted into a lovely Christian family. One little girl is at Freeport and the other one is still in Illinois. The mother is sickly and needs medical care. No home, no brother or sister or a living relative, at the mercy of the missionary. How well we can use a little money at this time. Think what these little children might amount to, if they get the right training.

Of course we could turn them over to the relief, but I always try to reach them for Christ and the Church. Will you pray for us that we may never count it a cross to carry for Him when it comes to reaching a soul for Christ and the Church.

Chicago, Ill.

THE WORK AT THE JOHNSTOWN MISSION

By Hannah Kauffman

For the Gospel Herald.

Thus saith the Lord thy Redeemer, The Holy One of Israel; I am the Lord thy God; which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.—Isa. 48:17.

We are glad that the Lord does lead us, for without Him we would not know which way to go. We are glad for His guidance to do what we can in the cause of Christ that other souls may learn to know Him as their Saviour. Pray that

we may continue to be led by His Spirit, and for the work in Johnstown, that it might prosper and bring glory to His name.

The work in visiting the homes is very interesting. One of the first homes we visited after I came was that of a blind lady. She is a Catholic, but seemed very much interested in God's Word. That day we were at the home of an old lady who lives alone. She is the member of another church and seems to have had an experience, but they do not take much account of her in her sickness. Her son was married and his wife left him to live with another man. She still wants to make him by law support her, which he decided he would not do. So the result was he had to go to jail. But they all treat him well there, and sympathize with his case. He has as much liberty as if he were home. The mother was quite concerned about him, because he was sick at the time of our visit. May he accept the Lord, is our prayer, and that the aged mother may desire real fellowship with the Lord Jesus.

Another was the home of two ladies who have accepted the Lord and are to be received soon. The old grandmother is almost eighty years old. She was very anxious to be received, as she often feels that she will not live very long. The doctors hinted that she may have cancer. This home has been visited for some time. On Sister Lauver's second visit the young mother broke down, crying and expressing her desire to follow Christ. On one visit while we were there we sang, "What can wash away my sin? nothing but the blood of Jesus." The little children have continued singing it and want us to sing it when we go there. I believe they are sincere in their profession. One thing they need is more cleanliness in the home. We pray that the Lord will change their lives and also their house. They are quite poor, and Sister Lauver plans to give her some soap, as this was an excuse one day that things were in disorder. The last time we were there things did seem much better. She even said, that now maybe the Lord would help her to do better in that respect.

Another lady who needs your prayers is one who said "No" when we went to her door. She said she had no time for religion, and went in the house as quickly as possible. We plan to try to get in touch with her again. May the Lord prepare her heart in the meantime. Another home, where we receive a good reception, is a lady who was born in Bethlehem. She always seems glad to receive us. She is young and nice looking. Her husband is Italian and a Catholic, but not so strong that he would hinder our coming. She has an old Bible and enjoys reading it, as it is quite new to her. May she be saved is our prayer.

(Continued on page 973)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

MY BIBLE AND I

We've traveled together, my Bible and I,
Thro' all kinds of weather with smile or with
sigh.

In sorrow or sunshine, in tempest or calm:
Thy friendship unchanging, my lamp and
my psalm.

We've traveled together, my Bible and I.
When life had grown weary, and death e'en
was nigh;

But all through the darkness of mist or of
wrong.

I found Thee a solace, a prayer, or a song.

So who shall part us, my Bible and I?
Shall errors or follies, or new lights who try?
Shall shadow for substance, or stone for
good bread.

Supplant thy sound wisdom, give folly in-
stead?

Oh! no, my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight;
And still through life's journey until my last
sigh.

We'll travel together, my Bible and I.

—Sel. by Mrs. Warren K. Landis.

WAITING TIME

By Mrs. W. K. Landis

For the Gospel Herald.

When one gets sick and afflicted, al-
most the first thing we think of is why this
had to come and why we cannot go about
our duties where we seem to be needed
so much. But if we are content and
look up to the One who knows all things
and knows what is best for us, we can
hear that "still small voice" whisper to
us many comforting words.

In Heb. 13:5 we read: "I will never
leave thee, nor forsake thee." How often
these comforting words help us in the
time when we are waiting for health
and strength, and waiting to see what
the Lord has planned for our life while
afflicted.

"Wait on the Lord: be of good cour-
age, and he shall strengthen thine heart:
wait, I say, on the Lord" (Psa. 27:14).
While we are waiting to get well we can
pray not only for ourselves but also for
others, and in that way be in the Lord's
service although we cannot go out a-
mong others to work for the Lord. We
can be faithful witnesses for Him in our
sick room by being content, and endure
with patience what is to be our lot.
Also, "the trying of your faith worketh
patience." "For whom the Lord loveth
he also chasteneth." Many trials come
and confront us. We sometimes think
we have a hard lot in life and wonder
why. But I am sure the Lord knows
why; and if He tries us, let us trust in
the all-knowing One and say as Job did,

"He knoweth the way that I take:
when he hath tried me. I shall come
forth as gold" (Job 23:10).

I am afraid we too often become dis-
couraged while waiting to get well. But
we have Jesus as an example—He who
suffered and died on the cross for us.
So why should not we be willing to
suffer with patience, for He goes the
way before us and is with us until the
end if we put our trust in Him? Why
not let our waiting time be a happy
time, though it may be days, months,
or years? Read James 5:10, 11. What a
blessing it is when we are sick and
brethren come to pray for us. If we are
able to read our Bibles we should never
fail to do so every day of our lives, as
we wait on the Lord to return.

Telford, Pa.

DOES ANYONE KNOW YOU'RE ALIVE?

By Geo. J. Lapp

For the Gospel Herald.

A certain lady made up a list of
shut-ins and sent each one a card ask-
ing what they would like most. She
mentioned several things that might
be done for them. Each of them replied
that he or she would like a personal
visit from a friend. This lady then can-
vassed the community and assigned
certain homes to those who were in-
terested in such visitation work. After
the visits had been made she solicited
the reactions of both visited and visi-
tors. Those who had been visited ex-
pressed their deep joy at having found
new friends and having received so
many blessings from them. The visi-
tors said that they had come to appre-
ciate values in life that they had not be-
fore realized. One said, "I had lost all
consciousness that anyone even con-
sidered me alive." Another, "I was liv-
ing my own life with such a vengeance
that I had lost all concern for anyone
else. Now I know there are others
whose needs I can meet." Others, a-
mong both visitors and visited, express-
ed an awakening to spiritual interest to
which they had grown cold. A few were
actually converted as a result.

To the child of God the thought
should ever be before him that "I live,
yet not I, but Christ liveth in me, and
the life which I now live in the flesh, I
live by the faith of the Son of God, who
loved me, and gave himself for me." If
we truly live, others will know it,
for our heart's love will go out to those
in need. We will seek them out and also

be ready to co-operate with those who
have the ability to organize and enlist
our active interest in such welfare. Let
this Christmastide be such a time for us.
Let others know that you are alive.

St. Paul, Minn.

A WORD OF APPRECIATION

I take this way of thanking the many
friends for the visits, also letters and
cards sent me while in the hospital;
also the Christmas cards sent me.

I have been in a wheel chair ever
since I came home five months ago.
Now I can get around some with
crutches. It will be sometime yet be-
fore I can put any weight on my broken
leg. One small piece of bone was re-
moved two weeks ago and that place is
healing over nicely now.

The X-ray two months ago showed
new bone growing under the splintered
part.

I am deeply grateful for the prayers
that ascended to God in my behalf for
my recovery. That helped me to endure
the pain the six months spent in the
hospital which seemed almost past en-
durance at times. It is wonderful how
God causes bone and flesh to grow
where it has been torn away.

It is still necessary to be under a
physician's care. I dress the open sore
twice a day myself.

We also wish to thank all those who
have helped us financially. May the
Lord reward you for it.

Mrs. W. E. Replogle.

Schellsburg, Pa.

MANY THANKS

I wish to take this opportunity to
thank all kind friends, neighbors, and
relatives for assistance, letters, cards
fruit and flowers sent in my long ill-
ness, especially for many useful gifts
received in a shower last spring and a
shower over the Christmas season.
They have greatly assisted in keeping
my spirits cheered during about one
year illness, and most of the time in bed.
I am still in bed but hope to be able to
be up in a few months. I wish God's
richest blessings on all of you, and I
am sure all our hearts are made more
tender one toward another, as we are
moved to give aid at such a time.

In His will,

Frances M. Lehman.

Chambersburg, Pa.

Paul's Exhortation.—"Praying always with
all prayer and supplication in the Spirit
and watching thereunto with all perseverance
and supplication for all saints; and for me
that utterance may be given unto me, that
I may open my mouth boldly, to make know-
the mystery of the gospel, for which I am
an ambassador in bonds: that therein I may
speak boldly, as I ought to speak" (Eph. 6
18-20).

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for Feb. 18, 1940.—Matt. 22: 15-46.

JESUS SILENCES HIS OPPO- NENTS

Golden Text.—Thou shalt love thy neighbour as thyself.—Matt. 22:39.

Introductory.—This lesson follows immediately after the lesson of a week ago. Jesus' parables stung the Jews to the quick, for He told them the truth about themselves so clearly that they could not withstand Him. But though He silenced them openly, for the time being, He did not put an end to their conspiracy to get rid of Him, in some way. The problem which at this time engrossed their attention was to find some way whereby they might entangle Him in His talk. This lesson tells of three classes plying their wits to bring this about: the Herodians, the Sadducees, and the Pharisees. The latter were the chief conspirators.

The Question of Paying Tribute (Matt. 22:15-22).—The chief among the Pharisees, keeping themselves out of sight in this instance, sent some of the less prominent among their disciples, together with the Herodians, to ask Him a puzzling question. The Pharisees and the Herodians, be it remembered, were two opposing parties among the Jews; but in this they had a common interest, in that both factions wanted to get rid of Jesus. They brought a penny before Him and asked, "Is it lawful to pay tribute to Caesar?" They thought they had Him between two fires. If He answered No, the Herodians would have against Him a charge of treason. If He answered Yes, He would thereby further anger the Jews, who were chafing under the galling yoke of Rome. But Jesus had a very quick way of putting them to silence. "Shew me your penny," He said, "Whose image is this?" They answered, "Caesar's." Then He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." In this answer He not only silenced His hypocritical questioners, but He also laid down a rule that answers both the test of common sense and Christian loyalty and righteousness, which makes sound doctrine for us as well as for the people of God in His day.

Concerning the Resurrection (23-33).—The next test was put to Him by the Sadducees. They were the religious liberalists of their day, as the so-called Modernists are the liberalists of the present time. One of the tenets of their unbelief was that they denied the resurrection. They told of a woman having had seven husbands who had all died and, last of all, the woman died

also. Now the stunning (?) question: "Whose wife shall she be? for they all had her." But the difficulty existed only in the minds of the Sadducees, for Jesus had a ready answer. "Ye do err," said He, "not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Thus the Sadducees, like the Herodians, found that their argument was without foundation. They were like the men who later opposed Stephen; were unable to resist the truth. In their own imagination they had armed themselves with questions which they thought were unanswerable. Here their chief point crumbled out of sight and they had no other ready to bolster it up, when faced by the truth. No unbeliever, today as well as in the days of these Sadducees, can stand before the Lord. They can make a noise that puzzles man, but they can make no dent in the truth as it is in Jesus.

The Lawyer's Question Answered (34-40).—When the Pharisees learned that Jesus had silenced the Sadducees, they made one more effort to entangle Him in His talk. There was in His silencing of the Sadducees a grain of consolation for the Pharisees, for they

also, like Jesus, believed in the resurrection. In that day there was about as much love between the Pharisees and Sadducees as there is in our day between Fundamentalists and Modernists. The thing that brought them together in this instance was their common hatred of Jesus of Nazareth. As the Herodians approached Jesus with fulsome flattery, so did this lawyer. "Master," he said, "which is the great commandment in the law?" It will be noticed that the lawyer approached Jesus from the standpoint of an orthodox Jew. It was from the standpoint of an orthodox Jew, as well as an orthodox Christian, that Jesus answered the lawyer's question.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Volumes might be written on these two commandments—supreme love to God and love toward our neighbor as ourselves—but lack of space forbids. It is significant that after putting these three classes of opponents to silence, (which three classes are still living) He assumed the offensive and so completely silenced His opponents that it is said, "neither durst any man from that day forth ask him any more questions."—K.

BIBLE MEETING TOPIC

TRAITS OF CHRISTIAN CHARACTER
—HONESTY (Jr.).—I Cor. 13:6; I Pet. 2:12; I Thes. 4:11, 12

Topic for February 18

MOTTO

"In all things willing to live honestly."

OUTLINE STUDY

- I. Expressions of Honesty Found in People.
 1. Honesty in words.
 - a. Speaking the truth.—Eph. 4:25; Ps. 24:4.
 - b. Speaking words with grace.—Col. 4:6.
 - c. Speaking words that build up others.—Eph. 4:29.
 - d. Profitable words.—II Tim. 2:14.
 2. Honesty in business.
 - a. In just weights.—Prov. 11:1; 16:11.
 - b. Straightforward dealing.—Isa. 33:15.
 3. Honesty in behavior.
 - a. True to conscience.—Acts 24:16; II Cor. 4:2; II Cor. 8:21.
 - b. Faithful in service.—Col. 3:22.
 - c. All-round conduct.—I Pet. 2:12.
 - d. Careful to attend to your own business.—Prov. 4:25.
 - e. Walking in the "Golden Rule."—Matt. 7:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verses Referring to an Upright Life.
2. Honesty in Childhood.
 - a. Speaking the truth always.
 - b. Doing an honest share of work.
 - c. Without pretense of things contrary to fact.

- d. True values in buying and selling.
- e. True to God and to men.
- f. Honest in work and in play.
- g. Honest in thought and study.
- h. Dealing fairly with our teachers and parents.
- i. Dealing fairly with our soul.

For Seniors.

1. The All-round Honesty.
2. Foundations for an Honest Character.
3. Promoting Honesty among Our Fellows

PERSONAL THOUGHT

We know when the whole desire of our heart is to do the right thing. May God give us grace to fulfill such a desire.

SEED THOUGHTS

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?—Sel.

You may have living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Manning.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, FEBRUARY 8, 1940

Field Notes

A brother writes us concerning the special Bible term at Goshen College: "We expect to have commencement exercises Thursday evening (Feb. 8) with Bro. Simon Gingerich as the speaker."

Bro. M. R. Good, treasurer of the Mission Board in the Ontario Conference district, reports a total contribution of \$1697 to the mission cause in that district during the month of December.

The Lord willing, a Bible Meeting is to be held at Hanover, Pa., on Saturday afternoon and evening, Feb. 24, and all day Sunday, Feb. 25. Speakers: J. L. Stauffer and Christian Lehman. All invited. F.

Bro. Merle Eshleman and wife, who sailed from Seattle, Wash., about Dec. 4 for Africa, arrived at their destination safely about the first of this month. "Arrived Mombasa safely," tells the story. May God bless their labors as missionaries of the Cross on that "dark continent."

Bro. J. B. Yoder and family of Garden City, Mo., left on Monday of last week for Filer, Idaho, where they expect to spend a number of months in an extended visit among relatives and friends.

The Kitchener, Ont., Mennonite Church will have a farewell service for the outgoing missionary from their congregation to South America, Feb. 18, Sister Una Cressman, R. N. May the Lord bless her. D.

Bro. E. J. Berkey of Oronogo, Mo., who recently spent a number of weeks in evangelistic work among congregations in the Pacific Coast Conference district, is again in his home, looking after the interests of his home congregation.

Change of Address.—Bro. and Sister L. S. Weber, missionaries on furlough from South America, advise us that their address, until further notice, will be, Box 1380, Seminary Hill, Texas. Their correspondents will please take notice.

A brother writes us from Kansas City, Kans.: "Revival meetings will begin, the Lord willing, at Morris Hall, Sunday, Feb. 11, with Bro. J. G. Hochstetler of Creston, Mont., serving as evangelist. Pray for us."

Arrangements have been made for Bro. and Sister Calvin Holderman and Sister Una Cressman, missionaries under appointment for South America, to sail for that field the latter part of this month. The Lord protect them on their voyage.

Bro. Amos Swartzentruber of Kitchener, Ont., arrived at Liverpool, Eng., Sun. 6 P. M., Jan. 28 according to a cablegram received by his wife. Pray for the Lord's blessing on the work, as he ministers to the needy children of the British Isles. D.

Among recent visitors in the Publishing House are the following: Alice Nissley, Mt. Joy, Pa.; Marie Bauer, Harper, Kans.; Edward King, Elida, Ohio; Nancy Leona Gascho, Pigeon, Mich.; Selma Bixler, Dalton, Ohio; Daniel H. Rohrer, Lancaster, Pa.

A sister from Clarence, N. Y., sends us a card, bearing the record of the enrollment of Eden Center School, La Grange Co., Ind., Oct. 6, 1884, to May 2, 1885, taught by Bro. J. S. Hartzler, now of Elkhart, Ind. It is a relic for former days, which she greatly prizes.

Owing to his wife's illness, Bro. D. A. Yoder of Elkhart, Ind., was compelled to cancel his engagement as instructor in the Bible conference at Springs, Pa., beginning Feb. 21. May the Lord speed-

ily restore our sister to normal health, and see that the Springs congregation is supplied with capable instructors.

The evangelistic services at the First Mennonite Church, Kitchener, Ont., closed with 17 decisions. Bros. C. F. Derstine and J. B. Martin alternated their message nightly, one evening a message to Christians, the other the evangelistic message. The Church was encouraged, and sinners were converted unto God. Cor.

Bro. H. N. Troyer of Millersburg, Ohio, is the author of two Amish books, recently published. They are entitled: "Ohio Amish Directory," and "Ten Year Amish Church Record," also pertaining directly to the interests of Amish Mennonites in Ohio. Those interested will do well to write the author and publisher, Bro. H. N. Troyer, Millersburg, Ohio, R. 5.

Bro. L. C. Miller of Manitou Springs, Colo., writes us from Denver, Colo., where Sister Miller has been in a hospital, submitting to an operation for a brain tumor. He reports her as getting along quite well, expecting to return home in a week or ten days. They are especially grateful for the prayers and the interests of friends, and ask a continuance of these prayers.

"Arrived safely," is the text of a cablegram sent by Bro. A. Swartzentruber to his wife at Kitchener, Ont., shortly after his arrival at Liverpool, England, Jan. 28. We praise the Lord. Bro. Swartzentruber, as most of our readers doubtless know, was sent to England and other countries controlled by the Allies, in the interests of relief for the needy war-sufferers. May the Lord direct his steps.

Brethren Reuben G. Kauffman and Jacob R. Harnish of East Petersburg, Pa., who had left their homes Jan. 11 to spend the winter in Florida, were among the winter victims in that southern state during the recent cold wave that swept the southland. They were found dead in a cottage, having evidently turned on the gas to keep warm. May the comforting grace of God abide with the surviving members of the bereaved families.

"Church and Mission News," is the new title of the enlarged edition of the Ontario "Mission News Bulletin," the first number of which has reached our desk. The new periodical is to include news from the congregations as well as the mission stations in the district for which the Mennonite Conference in Ontario is responsible. The change in the title indicates the change in the character of the paper. Now, as formerly, Bro. Oscar Burkholder is the editor of the paper. May the Lord prosper the work in Ontario.

Correspondence

Lyman, Miss.

Dear Gospel Herald Readers, Greetings:—I hope the church in her joys through the holidays gave God the glory due Him, for again He showed His love and interest in us by granting us life and many blessings throughout the past year.

We are indeed grateful for having the privilege of having Bro. and Sister Bucher with us on Sunday before Christmas and on Christmas Day.

Bro. Hiram Weaver of Harrisonburg, Va., held a series of meetings for us that were very much appreciated. He preached the Word with power and gave the Church a great deal of encouragement, comfort, and warning. During these meetings there were eight confessions.

We were also very glad to have Bro. and Sister Melvin Heatwole and son and daughter with us. Bro. Melvin preached for us on Sunday, Dec. 30.

Bro. and Sister Isaac Grove, daughter Lois and son Enos of Stuarts Draft, Va., were with us over Sunday, Jan. 21, and left for home on Tuesday. Saturday evening Enos was married to the writer's daughter Ruth, who returned with them to Virginia. May the Lord richly bless this union, that they may have a prosperous and happy life together.

We are having rather cold weather here with the temperature at fourteen above for a few mornings, which is unusual for this part of the country. But God is very good and gracious to us. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

There is much talk these days about the return of prosperity and the condition of farmer and labor. But so many fail to realize the cause and cure for present conditions which are plainly shown in Psalm 67 where the responsibility is placed on "all the people." What an ungrateful world this is!

May the Lord abundantly bless and lead the church into a closer walk with God.

Yours in His service,
L. S. Yoder.

Sarasota, Florida

In this land of sunshine, Pine Craft, just outside the city of Sarasota, seems to be an ideal spot for our people. It is a village among the large pines. The salt water air coming from the bay and the delightful sunshine and open porch sleeping among the pines is ideal and is a cure for many ailments. About 150 of Amish and our people are here. Many young men work in the celery industry and trucking. One hundred twenty attended Sunday school and church at the Fruitville schoolhouse on Sunday. While there is no regular preacher here, Bro. Paul Sauder of Tampa preached

Jan. 7, and Jacob Frey is now here from Archbold, Ohio. He expects to stay for a month. He preached from John 17:3, demonstrating to us eternal life.

About 6 states are represented here. Bro. Harvey Yoder, Goshen, Ind., is superintendent in Sunday School. Bro. Warren Ebersole conducts the open air services held every Sunday evening at Pine Craft. The topic on Sunday evening was 'The Second Coming' of Christ. Bros. Yoder and Long had same for discussion.

Let us therefore be ready, for the Son of Man cometh at such an hour as we think not.

Jan. 17, 1940. John C. Clemens.

Garden City, Mo.

(Bethel congregation)

Dear Herald Readers, Greetings:—"I was glad when they said unto me, let us go into the house of the Lord." These words of the Psalmist have been running through my mind today, since this is the first time we have been permitted to meet in His house this year. We have been having real winter weather, with snow enough to block the roads for the past two Sundays. Many of the roads are still blocked, which made our number this morning very small. Although we were few in number, we know the Lord was with us, and we enjoyed our worship and fellowship together very much.

With the closing of the year "1939," our congregation with the Sycamore brethren, enjoyed very much the Young People's Institute held at this place. We consider it a great privilege that we could have Bro. John Mosemann, Jr., a missionary on furlough from Africa with us at that time. He spoke each evening on the work of our Church in Africa. While listening to him speak, we were made to feel very forcibly the blessings which we enjoy through living in a Christian land, in a Christian community, and being brought up in a Christian home. His sermon on "Consecration," which climaxed his talks pointed out very clearly our responsibility to God because of these blessings which we enjoy.

Sunday afternoon and evening, the Sycamore congregation met with us for the final programs of the Institute. The theme of the afternoon meeting was "The Christian Servant." This was discussed under four headings: His Call, by LeRoy Gingerich of Versailles, Mo.; His Qualifications, by Edna Zook of Kansas City, Kans.; His Opportunity, by S. Paul Miller of Garden City; and His Rewards by Lawrence Horst of Peabody, Kans. Sunday evening the chorus gave a program directed by Walter E. Yoder of Goshen, Ind., and Bro. S. C. Yoder preached a helpful sermon. His text was a portion of I Kings 16:34.

Seventy-one young people were enrolled in this Institute from this community, and from neighboring congre-

gations. I am sure that each of us has received a blessing, which we are wanting to share with others through our lives as we come down from this "Mountain-top experience" into the "Valley of Service."

I am sure the Bethel congregation needs your prayers.

Yours in the Master's service,
Jan. 22, 1940. Lydia Driver.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:—"Bless the Lord O my soul, and all that is within me, bless his holy name." Should not David's words be on our lips and in our hearts in these days of agitation and bewilderment? What a glowing opportunity for Christians to give out the Gospel in answer to the bewilderment of those who know Him not!

At the yearly business meeting of the church the following offices were filled for 1940: trustee for a term of three years, Clarence Byler; mission treas., Fred S. Kauffman; Church Chor., Ordo J. Yoder; Usher, C. R. Byler; Insurance director, J. E. Smucker; Cor., Mrs. E. A. Stutzman.

The Sunday school was organized as follows: Supts., Wm. Miller, Galen Johns; Prim. Supt., Vernon Stutzman; Chors., Lulu Stutzman, Berdine Byler; Secys., Joyce Yoder, Esther Stutzman; Libr., Ruby Yontz. Our enrollment is 267, including 72 children.

The Young People's Bible Meeting Committee elected was: Ordo Yoder, Ira S. Johns, Ralph Martin; Chor., Verl Hoffman.

Sunday morning, Dec. 21, Bro. Ray Yoder of the Salem congregation began a series of meetings here. The weather was cold and the attendance was not so large part of the time, but the work was far from being in vain. The brother gave us the Word in the power of the Spirit. The lessons on the Christian home were especially timely. There were five confessions.

There has been a good deal of sickness among our members this winter, but surely God is good to all. How comparatively little we appreciate that mercy.

Jan. 23, 1940.

Cor.

Hutchinson, Kans.

(Yoder congregation)

Dear Herald Readers:—This finds us on the threshold of another year. May God's richest blessings attend us.

On Dec. 17 we had our Sunday school reorganization. The following officers were elected: Adult Supts., LeRoy Schrock, Jerry Yoder; Pri. Supts., Perry Troyer, Orpha Roth; Sec.-Treas., Samuel Bontrager; Chors., T. C. Yoder, Kenneth King.

On Dec. 24 we had baptismal services, at which time thirteen were bap-

(Continued on page 972)

Miscellaneous

THE GOSPEL SHIP

I'm going to take a trip in an old Gospel ship,
I'm going far beyond the sky;
I'm going to shout and sing, till heaven rings,
When I bid this world good-bye.

I have to choose to bring, and that is why I
sing,

All my joys with you I'll share:
I'm going to take a trip in an old Gospel ship,
And go sailing through the air.

I can scarcely wait, I know I won't be late,
I'll spend my time in prayer;
And when the ship comes in, I'll leave this
world of sin,
And go sailing through the air.

If you're ashamed of me, you ought not to be,
Yes, you'd better have a share;
If too much fault you find, you'll sure be left
behind,

While I'm sailing through the air.

—Sel. by Rachel Mumaw.

THE RISE OF THE YOUNG PEOPLE'S BIBLE MEETING

By John L. Horst

For the Gospel Herald.

No. I

We shall discuss this subject under two main heads—the history of the movement and the occasion for its rise as one of the three great agencies of the Mennonite Church for Christian instruction and service.

I. Historical Sketch

What we now know as the Young People's Bible Meeting had its origin in the Mennonite Church more than sixty years ago. There is a record that in 1877, the Ontario Conference officially approved gatherings by the young people to study the Bible. John F. Funk and H. B. Brenneman are said to have begun meetings of this type early in the '70's, but it was not until 1887 that they were held on Sunday evenings and called young people's meetings. In 1890 a meeting was started at the Oak Grove Church in Wayne Co., Ohio, by the late Bro. C. Z. Yoder. This also had preliminary beginnings a few years before. The work was officially recognized by the Southwestern Pennsylvania Mennonite Conference in 1892 and by the Indiana-Michigan Amish Mennonite Conference in 1893. The movement spread rapidly throughout all sections of the Church during the period from 1890 to 1910 until today a large proportion of the organized churches east and west have such meetings as a regular part of their church work. It should be said, however, that they have never reached the almost universal adoption by our people as have the Sunday schools.

A few additional historical facts may be of interest. Each local community evidently worked out its own system

of conducting these meetings. There was no general organization, and so each group that sprang up separately in various places throughout the Church seems to have conducted these Bible readings or studies as they felt the need of the young people in that section required.

The Herald of Truth began to supply helps for this work in 1906, when we find a page devoted to the Young People's Bible Meeting in the last issue of the Herald of Truth for that year. It gave the topic for Jan. 6, 1907, "Walking with God," with appropriate helps for leaders and speakers. This feature was continued until the paper was merged with the Gospel Witness in 1908. When the Gospel Herald made its bow as the official paper of the Mennonite Church in April, 1908, in its third number a department devoted to the Young People's Meeting was begun, taking up the work exactly where it was left off by the Herald of Truth. The material was provided by the editor, Bro. Daniel Kauffman. Space has been given to material on the Young People's Bible Meeting topics throughout the thirty-two years of existence of the Gospel Herald, that is, until the present time. We have also been informed that the "Young People's Paper" published in Elkhart, Ind., printed topics for Young People's Meetings as early as 1901. We regret that we have no copies of this paper to give exact dates.

The General Conference which met at West Liberty, Ohio, in 1909, recognized the Young People's Bible Meeting movement by appointing a committee of five brethren (H. F. Reist, J. R. Shank, I. R. Detweiler, E. S. Hallman, J. S. Gerig) whose duty it was to arrange topics for the Young People's Bible Meeting during the next two years. This became a standing committee of General Conference which was continued until the organization of the Commission for Christian Education and Young People's Work, which took over this work in the spring of 1938. The Young People's Bible Meeting Topics Committee was officially declared as ceasing to exist by the General Conference meeting at Allensville, Pa., in 1939.

In 1909 when the Christian Monitor made its appearance as a young people's paper, it at once began to publish a Young People's Bible Meeting Department in which topics, outlines, and extensive aids were given to those who conducted or took part in such meetings. These helps have been continued ever since. In the first issue of the Monitor, mention was made of a folder containing the topics for the year, at the same time referring to similar folders which had been published in preceding years. It was not until 1922 that the booklet of topics, with Outline Studies and Suggestive Assignments, first made its appearance. It has been published annually since that time.

10,000 of these are published annually, which shows that there are many people interested in the work of the young people's meeting.

II. The Occasion for the Rise of the Young People's Bible Meeting

Like all other great movements, the Young People's Meeting was born because there were those who recognized a need that only something of this kind could fill. That those who instituted the movement saw clearly this need is evidenced by the fact that after fifty years of young people's meeting work this agency is still filling a large place in the spiritual nurture and training of our young people. The spontaneous origin and growth of the movement is well stated in the first chapter of the "Handbook for Young People's Bible Meeting Workers" published in 1936, from which we quote:

"The Young People's Bible Meeting as a movement in the Mennonite Church had its early beginnings under many different names. The idea occurred in various communities, at about the same time, to different people without any definite knowledge of each other's work. Some groups called their gatherings 'Edification Meeting,' while others used such names as 'Bible Class,' 'Bible Reading,' 'Workers' Meeting,' 'Sunday Evening Bible Class,' etc. The movement worked its way into the many church communities with no organized unit of promotion. As the idea spread and developed these meetings came to be recognized as the Young People's Bible Meeting. Those early meetings (1885) seemed to rise out of definitely felt needs and an urge on the part of young people to have gatherings in the home. Occasionally social gatherings were led into profitable and pleasant Bible studies. In a certain community a group of young people had gathered at a wedding. During the evening they sought profitable employment of their time. Some one suggested studying the Book of Romans. This form of exercise was so thoroughly enjoyed that arrangements were made to have another such meeting. Out of that grew their present Young People's Bible Meeting. In another section the young people were having a singing class, when some one proposed they have some Bible study in addition to their singing. From this came the Young People's Bible Meeting in that community. In Ontario, Canada, the young people found an interest in providing meetings in various homes for those who were sick, for the aged, and for those who were weak or burdened. These midweek activities became a regular feature of activities among the young people and led to the organization of Young People's Bible Meetings."

In attempting to analyze the needs which called into being the movement which developed into our present Young

People's Meeting we shall group them under three heads.

1. **To supply a means of expression and activity in the Christian life.** Those who began the work as stated above may not have realized it, but they were acting according to a recognized law of learning and teaching—the law of expression. No one has really learned a thing until he has mastered it so that he can give it to others. The Young People's Meeting supplies this need as no other agency in the church does or can do. It may also be called the law of exercise. Young people are naturally active, and in their Christian life, as in other phases of their being, they call for something to do. The Young People's Meeting in a real way answered and is still answering that call.

2. **To supply a needed means of Christian instruction.** The young people were hungering for a kind of instruction which the church service and the Sunday school failed to supply fully. Each of these agencies filled a large place, but the preaching service can not in its limited time cover every phase of Bible study. The same is true of the Sunday school. The Young People's Bible Meeting stepped in and provided a more nearly balanced diet of Christian instruction. It fills a place in book study and topical studies of doctrinal and Christian life subjects that no other agency of Christian education supplies as well. And it provided a means for the young people to instruct themselves. Spiritual babes, as well as children physically, need to learn to feed themselves.

3. **To supply a means of training Christian workers.** Only a few can be ministers. A larger but still much limited number can be officers or teachers in the Sunday school. But all have some sort of talents that need to be developed in order that they may be of the most use in the Lord's service. The Young People's Bible Meeting gives training in leading meetings, giving talks, and leading in song, for every one. In this it has served well in the past and continues to be of great service, although there are other agencies that help along these lines that were not in existence when this movement was born.

The rise and development of the Young People's Meeting has added the third unit of the three-horse team for Christian instruction that is now recognized and used in practically all sections of the Mennonite Church. These three agencies of Christian education, as already stated, are the church service, the Sunday school, and the Young People's Bible Meeting. Other agencies of instruction have come into the Church since then. We are glad for them all, but we praise God that in His wisdom He led people in the Church two generations ago to give us this arm of the Church to provide activity, instruction, and training

in the Christian life for our young people.

Scottdale, Pa.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

X. Growing Older

That was the way folks put it as they talked of the little woman's failings in the work she had been doing for so long. Life had been good to her and she did really carry her age pretty well. There were, however, some things that were hard for her, and an occasional mistake as she tried so hard to do the work she had always done so well, was noticed by even her best friends.

"I wish there were some way for the older folks to hide away, so there would not be so many mistakes."

I have been thinking about that remark many times since then. I have been watching the attitude of some of our young people as they notice and perhaps contend with the mistakes of the old folks.

After all, life is very real, and we need to meet its changes as they come along.

A friend of mine told me today of a woman who was becoming so timid that she could scarcely bring herself to attend any meetings because she felt that her former friends did not care for her company. As she felt this way she went out less and less, and the days became longer and more narrow as they went by. We as older folks need to guard against this feeling because it is bound to weaken our influence and mar our usefulness.

There is a spot in the work of the Master for each one of us, and as long as the Father keeps us here we may be sure that He has something for us to do.

We need to cultivate our "patience plant" very carefully these days because there are a lot of folks who have not come as far along the journey as we may have, and we really can't tell them how it feels to be so much older than they are. Of course we would not near tell them that we have learned more than they have, for most of them have spent years in college—and that is the place to really learn worth while things.

It means much to be permitted to live and be reasonably well and love and work with these younger people. As we reach the stage of more real quiet and slower steps and more gray hairs and wrinkles, it would be a distinct advantage to let ourselves feel that the hard active places now belong to the younger people. Really this should be so, and the more definitely we allow ourselves to get into this attitude the more tranquil and happy may be our "sunset days" as some one has aptly called them.

After all, isn't it lovely to feel that we really have had the privilege of so

long a journey when we have done so little to merit such a blessing?

The days slip by more and more swiftly as we keep going on toward our long home, and it is our privilege to be happy as we keep going on.

Of course we remember often those who formerly traveled with us and who have reached the end of the road. These memories nerve us and make us stronger for the hard things that may meet us farther on.

Any way, we can be faithful even though we may not be as brilliant or popular or as wise as we might wish. The Father knows and understands, and it is still our task to faithfully follow Him just as we did in the brighter and more active days of long ago.

May our "sunset days" be the best yet.

"Sunshine and shadow from our heavenly Father

Come to us as the busy days slip by,
Safe in His keeping, our hearts fain would utter

Praise full and perfect to our God on high."

Scottdale, Pa.

SUBMISSION

As soon as you awake in the morning, try to realize God's stretching forth His hands toward you and saying, "Dost thou really desire that I should watch over thee this day?" And you lift up your hands toward this kind Father and say to Him, "Yes, lead me, guide me, love me, and I will be very submissive."

Beneath God's protecting hand is it possible that you can be sorrowful, fearful, unhappy? No, God will allow no suffering, no trial, above what you are able to bear.

Then pass through the day quietly and calmly, even as when a little child you had your mother always beside you.

You need only be careful about one thing, never to displease God, and you will see how lovingly God will direct all that concerns you—material interests, sympathies, worldly cares; you will be astonished at the sudden enlightenment that will come to you and the wondrous peace that will result from your labor and toil.

Then welcome trial, sickness, privations, injustice. All of it can come only directed by God's hand, and will wound the soul only in order to cleanse some spot within.

If your duty is hard, owing either to its difficulty, or the distaste you feel towards it, lift up your heart to God and say, Lord help me, then go on with it, to do your best, even though it be done imperfectly.

You who have no friends to comfort you, God will be your friend.

Preserve always the childlike simplicity which goes direct to God and speak to Him as you would to your mother.

Keep the generous heart of childhood which gives all you have to God. Let Him freely take whatever He pleases. Will only what He wills, desiring only what is in accordance with His will, and finding nothing impossible that He commands. Never long for what God sees fit to deny.

The longer you live, the better you will understand that true happiness is only to be found in a life devoted to God and given up entirely to His guidance. No, none can harm you, unless it be God's will, and if He allows it. Be patient and humble, weep if your heart is sore, but love always and wait; the trial will pass away, but God will remain yours forever.—Sel. by Salina Swartzendruber.

CORRESPONDENCE

(Continued from page 969)

tized. Pray for them, that they may be dedicated to the Lord and for His service.

During the Christmas holidays a group of young folks, accompanied by Lawrence Horst of Peabody, Kans., went to the Ozark hills to give programs and to aid the unsaved in finding their Saviour. We are glad to report that our trip was successful and souls responded to the calling of the Holy Spirit.

At the present time the trustees of the church have undertaken to put on a new ceiling in the church. The old ceiling was badly in need of repair.

On New Year's evening the congregation had their annual business meeting at which time the following officers were elected: Trustee, J. M. Bontrager; Ushers, D. M. Beachy, Joni Schrock, Eli Gingerich; Cor., Allen King; Publishing House representative, O. J. Troyer.

We were very much pleased to have Bro. Raymond Hershberger of Missouri to preach to us Jan. 21, and Bro. John Hostetler of Creston, Mont., preached to us in the evening. We praise the Lord that these visiting ministers could be with us.

Jan. 23, 1940.

Allen King.

Limon, Colo.

Dear Herald Readers, Greetings of love in Jesus' Name:—We praise Him for the blessings we have received during the past year.

We observed our regular communion services this fall.

On Dec. 23 Bro. Allen Erb was with us for the morning and evening services. He gave us a message in the morning and also in the evening. His evening theme was, "We know not what will be on the morrow." We were all very thankful for the privilege of hearing our brother's message. It gives us strength and courage to go on in the Lord's work.

We are looking forward to the coming of Bro. S. J. Miller of Pigeon, Mich.,

to hold meetings for us in the near future. Pray for these services that souls may be saved for the kingdom of Christ.

Bro. Shellenberger is expecting to be with us Sunday, Jan. 28, and also the last Sunday of February. If nothing prevents Bro. Paul Erb will be with us on Easter morning.

On Dec. 24 the reorganization of our Sunday school took place, as follows: Supts., Fred Groves, N. L. Dettwiler; Sec.-Treas., Ruby Groves; S. S. Chors., Alta Groves, Sarah Troyer; Libr., Ruby Groves. The Church officers are: Mission Board member, D. M. Troyer; Church Chors., Minnie Gibb, Rosa Saltzman; Church Cor., Rosa Saltzman; Y. P. B. M. Mod., N. L. Dettwiler; Helpers, S. D. Yoder, Wm. Saltzman; Children's Mod., Rosa Saltzman.

Since Christmas we have been having very cold weather with more snow than usual. The snow was very welcome, as moisture was sorely needed here.

One of our brethren, Bro. Joe Troyer, has been quite ill, but is slowly improving at this writing.

We have no minister at this place at present, and we are earnestly praying the Lord of harvest that He may send a shepherd to lead this small flock along this rugged road to our home in eternity.

We plead for an interest in your prayers for the church at Limon.

Jan. 25, 1940.

Rosa Saltzman.

Bird-in-Hand, Pa.

(Stumptown congregation)

Dear Gospel Herald Readers, Greetings:—"Praise waiteth for thee, O God in Zion: and unto thee shall the vow be performed." It is not long since you heard from this place, but we have had such seasons of rejoicing from the Lord since we last wrote that we felt to pass it on.

Our revival meetings closed with twenty-three converts and one reclaimed. We feel this past revival brought encouragement to the saints and conviction to the sinner. It made us sad when we saw quite a few under conviction who wouldn't yield. May we continue to pray for them. We are so thankful to God for the ones who have come. They need our prayers, for many are just lambs.

Two weeks after revival we had an all-day meeting, which was well attended. We have all been richly fed. May we live it in our everyday lives, that many may see we live for Jesus and they will long for such a life also.

We had a very impressive service on Jan. 21, when our bishop, Bro. Abram Martin, received and baptized twenty-three into Church fellowship and also one reclaimed. It was a precious sight when they made their vow to God. May they be faithful to God and the Church all their days here on earth.

Mrs. Clarence M. Snader.

Jan. 26, 1940.

Sterling, Ill.

Dear Herald Friends:—Reorganization of the Sunday school of this congregation for 1940 resulted as follows: Supts., Howard Mellinger, Harold Bachman; Secys., Richard Ebersole, Harold Wade; Treas., Russell Hess; Chors., Edna Good, Eldon Shank; Libr., Ruth Hess; Supts. of Junior, Primary, Beginners, and Home Depts., Esther Nunemaker, Grace Wade, Anna Shank, Mary Steiner, and Mary W. Good, respectively. Marian Ebersole is in charge of Y. P. B. M. programs and Ida Long is acting literature agent.

Our pastor has plans to be in evangelistic work in Oregon about a month. Beginning meetings at Albany, Oreg., Feb. 18, mail may reach him care of M. E. Brenneman. After March 3 he will be with the Zion congregation at Hubbard and his mail may be sent care of Harry West. In Bro. Good's absence arrangements for regular Sunday worship are as follows: Feb. 18, Bro. Aaron Nice, Morrison, Ill.; Feb. 25, Bro. Levi Hartzler, Chicago, Ill.; March 3, Bro. Raymond Yoder, Chicago, Ill.; March 10, Bro. S. E. Graybill, Freeport, Ill.

A business organization in Chicago asked Bro. Good to preach the Gospel from their headquarters each day this week (Jan. 29). Feeling this an opportunity to declare the doctrine of Christ, he is serving in this capacity this week.

One member was added to our church by letter; one removed by letter.

Mrs. Martin Book, an elderly sister, is quite ill. Sister Book, for more than 25 years, had charge of the beginners in our Sunday school. Many, many little ones learned their first little lessons of Jesus under her gracious care.

Jan. 27, 1940.

Stella Swope.

Milverton, Ont.

(Mapleview congregation)

Dear Readers of the Herald, Greetings:—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Attendance in our congregation today was very low—151. Just the main roads are open for motor traffic. Sickness also prevented some from attending. We realize that God's Word goes into fulfillment daily, and are fully persuaded that what He has promised He also is able to perform.

On Jan. 21 one of our aged sisters, Mrs. Jacob Yousie, was buried. On the following Monday a young brother, Emmerson Kipfer, aged 32, was laid to rest. God is no respecter of persons.

We enjoy very much the weekly arrival of the Gospel Herald, and feel inspired to read its contents. As in the last days there shall be a falling away of the true faith, let us as believers encourage one another (and also non-believers) to walk in the pathway of Jesus which leads to our eternal home.

We welcome anyone who may read this to worship with us. We are only

approximately one hundred miles from Niagara Falls or Port Huron. We crave an interest in the prayers of all believers that the Lord may bless and inspire us with His Holy Spirit, that we may be as true shining lights whereby sinners might be brought to repentance and our Christian fellowship may be multiplied in our congregation here at Wellesley.

Jan. 28, 1940. Valentine Nafziger.

Gravois Mills, Mo.

Dear Readers of the Gospel Herald, Greetings:—"I love the Lord, because he hath heard my voice and my supplications."

On Friday evening, Dec. 1, a group of young folks from Hesston, Kans., was with us and gave us a very interesting talk on the 23rd Psalm. On Sunday, Dec. 3, Bro. John Duerksen of the same group brought us a very encouraging message from John 10:1.

Bro. J. R. Shank was with us Christmas day and gave a message from I Cor. 1:9.

We wish to express our thanks for the beautiful gifts we received from the Lower Deer Creek congregation in Iowa for Christmas.

Bro. Shank was with us again Jan. 21 and brought a message from Prov. 11:30.

We still continue to have our Sunday school every Sunday we can. We have discontinued our prayer meetings on account of inclement weather, but will start again as soon as the weather permits.

We read in the Gospel Herald of the revivals being held at various places. We are glad for these, but it also makes us want one here too. We are trusting the Lord to send one our way before long. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." Your prayers appreciated.

Jan. 28, 1940. Rebecca Carver.

Hagerstown, Md.

Greetings to all the Gospel Herald Readers:—First I want to thank God for health, strength, and a sound mind to know and understand the love of God and through the guidance of His Holy Spirit do unto others as I wish them to do unto me. We praise the Lord for a nice winter atmosphere around here.

We still enjoy the visitation work among the sick and the shut-ins in all denominations. We all have one God and one Jesus Christ, our Saviour, who died for us all and will and can save us all if we do His will and keep His commandments. There is a home in heaven for His prepared people who meet the conditions of His Word and will here; a home in heaven for us all if we accept Him.

The pale horse rider is still carrying

the death message to homes. He came to Bro. Daniel Shank's home and took Sister Shank last Saturday evening, Jan. 27. May the Lord bless our aged brother and give him comfort and grace in the coming days. May He also comfort the only daughter, married to Bro. Albert Diller. May Bro. and Sister Diller and their children follow the mother and grandmother as she followed Christ.

The Lord willing, we expect Bro. C. F. Derstine from Canada to do evangelistic work some time in April. Pray that the Lord's will be done for the good of all, and for His kingdom. We invite all of like precious faith to visit our churches and mission at Hagerstown.

Jan. 29, 1940. George S. Keener.

Elida, Ohio

Bro. Ray Yoder ended a series of meetings at the Bethany Church on Jan. 23. He preached the WORD in power and might. Two souls made the wise choice, the congregation was strengthened, and we feel determined to be a bright light for Him who died for us. We were especially glad there are some yet that are not afraid to preach the simplicity of our beloved church, as Bro. Yoder did.

C. S.

MISSIONS

(Continued from page 965)

We would like to mention a lady who comes from the Pennsylvania Dutch. She is married to a Mexican and has a number of children. He is sick and needs your prayers. She gets relief, but he does not, because he is not a citizen. They are quite poor. He had an operation and cannot work yet, even if he could find any. She seems like some one we know of our own church, and we believe from what she tells us that her ancestors were Amish. She has very pleasant ways. May you pray for the family.

The many Spanish homes are very interesting. One family has a nice home and keeps it clean. He is quite intelligent, and has good work. Our desire is that they may be saved. He would be a blessing in working among his own people. At one Spanish home the children come to the window and can hardly wait till we come in. I went out with Lois recently to visit some Spaniards. They invited us to stay for supper. This lady's mother has been sick for quite a while. She accepted Christ in the home before I came. She is now in the hospital. Pray that the Lord may be very near and give her real joy and peace.

Sister Lauver is beginning to teach me the Spanish grammar. Perhaps by His help I may be able to talk to them sometime. Some cannot speak English, while others can do so very well.

Johnstown, Pa.

PLEASURE IN REVELRY AND DRESS

By Noah H. Martin

For the Gospel Herald.

Peter teaches us (I Pet. 4:3, 4): "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."

In pleasures of revelry and dress are some of the ways in which some of the churches are apostatizing. Revelry is a noisy and riotous feast, or any other worldly sport; to feast with merriments, clamorous, or joyous. These are the works of the flesh. Today we have operettas in our public schools, teaching our children to be movie stars as a profession. No wonder it is so common among our young people. They have no compunction of conscience for these amusements.

Some of the popular churches have pageants, theatrical shows, in their church houses, mixing religion and amusements to entertain their young people, to keep them from going to the theatres. They also have banquets, church suppers, to meet their church expenses. It is said that "the less piety a church has, the more oyster suppers, the more ice cream, the more fun it takes to run it." This is running away from God.

We were present at the beginning of one of our young people's institutes. The ministers in charge were trying to entertain the young people by humorous stories to make them laugh, trying to show them a good time by merriment. We should be firm and serious in the work of the Lord, if we would make it to be effective.

We also were present at a rescue mission. When we Mennonites came upon the rostrum they had their minstrels playing. Our minister excused them. When our group sang their sacred hymns, the audience clapped their hands. We noticed they had been entertained by frivolous and foolish preaching. When our minister spoke and brought the Gospel in a most stirring and impressive way, there was a change in the audience—no laughter, no clapping of hands, but penitent tears were shed. When he called for converts, there was a response. We do not need a choir with distinct garb to sing for us. Where all the congregation help to sing it prepares them all for further worship. We should have no pleasure in the display of apparel.

Peter also teaches us, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel" (I Pet. 3:3). Here is a profound truth. The outward adornment in dress is

the index of what is in the heart, which also distinguishes and indicates the nature of character.

We admit that religion is not in clothes only, but in the heart. When folks speak, laugh, perfume, and dress frivolously, it indicates their character. The noblest, strongest, and most beautiful lives are those who dress modestly and are refined in their speech and conduct. We must change our lives from frivolousness and light-mindedness to seriousness and earnestness. Those who live careless, free, irresponsible lives, taking life as it comes—no aim, reality, sense of duty or goal—are missing the purpose in life which God intended for them. We must strive for knowledge, accept obligations, be devoted and put aside revelry, vain pleasure, and display in dress, which is in opposition to the cause of Christ.

There has been no time when pride was more lofty, gluttony more greedy, pleasure more gratifying, business more dishonest, craft more subtle, ingratitude more base, covetousness more grasping, immorality more vicious, temper more fierce, cruelty more unsparing among the world than today. Some Christian professors are contaminated with these in a milder form.

These are signs of the last days. Perhaps these conditions prevailed before the deluge. They were eating, drinking, marrying, and given in marriage until Noah entered the Ark and the flood took them all away. Likewise, as it was in the days of Lot, they ate, drank, bought and sold, planted and builded until it rained fire and brimstone from heaven and destroyed them all. We must still the clatter and tumult of revelry, abstain from worldly pleasure, and dress modestly so we can hear when Jesus speaks to us. Hagerstown, Md.

HARD PLACES MADE EASY

The disciples in a ship on the sea, "tossed with waves," because "the wind was contrary" (Matt. 14:24), is a picture of experiences in our lives when in difficult places.

These disciples had been toiling all night on the stormy sea to get to land, yet all efforts were in vain. But as soon as they received Jesus into the ship "immediately the ship was at the land" (John 6:31).

There is much fruitless effort to get out of difficult places and to evade the cross, but things remain the same as they did before the struggle; but all those who take Jesus into the hard places with them as the disciples took Him into the ship, will then begin to realize what their possibilities are in Jesus. His presence will make every hard and difficult place the very "gate of Heaven."

God's dear children are permitted to go through many tests for the purpose of proving their insufficiency and His all-sufficiency.

Every place becomes a "Bethel" to those who acquiesce in the will of God.

There are many hard places in the way of faith. Looking back we see Abraham in a hard place when required to sacrifice his only son, but God was with him there to provide a sacrifice. Joseph, too, was in a hard place when hated by his brethren, cast into a pit, and again tested in the house of Pharaoh; but he recognized God in it all, saying to his own brethren, afterward, "As for you, ye thought evil against me: but God meant it unto good" (Gen. 50:20).

The three Hebrew children could not be destroyed in the fiery furnace because they went in trusting in their God who was able to deliver, and One was seen with them in the fire "like the Son of God" (Dan. 3:25).

The Apostle John was banished to the Isle of Patmos for the Word of God and the testimony of Jesus; but this loving disciple was not lonely there; his time was occupied with that wonderful revelation of Jesus Christ.

Dear reader, if you think yourself in a hard place, just take Jesus with you there, and count it in the providence of God. Do not allow yourself to think of anything else but His loving-kindness to you, and the very trial will become a stepping-stone to deeper depths, and higher heights, in the love of Christ which "passeth knowledge." —D. B. Rote in Gospel Herald (Cleveland).

SPECIAL MEETINGS

Elida, Ohio

Report of the thirteenth Quarterly Mission Meeting of the Mt. Pleasant, Lima Mission, Bethany, and Central congregations, held at the Lima Mission Sunday, Jan. 14.

Topics Discussed.—Resources of the Mennonite Church—(1) Young People, E. E. Zuercher; (2) Temporal Blessings, Grace Howell; (3) Prayer, Donald Messinger; (4) The Word, Mary Stalter; Mission Sermon, Ray Yoder; Children's Meeting, Lois Diller; Workers' Meeting, leader, Laura Troyer; Subject: Raising the Standard of Worship: (1) What God Desires in Worship, Edwin Brenneman; (2) How a Lay Member May Help, Edna Brenneman; (3) How the Minister Can Help, Bertha Swartz; Evangelistic Sermon, Ray Yoder.

Thoughts Gleaned.—Young people must be resourceful before they can be of any use to the Church. Young people must be instructed and converted into the Church of Jesus Christ before they can be useful to the Church. Our duty as parents is to hold to our young people and help them to be useful. If some young person can give you an idea think it over. One of our greatest blessings is that of peacefully worshipping God in a land of freedom. It is to the advantage of the Church as well as the individual to be in touch with God through prayer. It is the duty, also the privilege, of the Church to fulfill her mission to the world through the resource of prayer. Of all the resources of the Church the Word of God is one of the greatest because it is adapted to all ages and conditions of man. If the Mennonite Church would lose her resources in young people for two or three generations she would lose everything. We have many untouched resources. If we are going to be successful in

our missionary efforts we need to have a vision of what it means to be lost. Worship that is not directed to God is not pleasing in His sight. Reverence is a sign of strength. If we have reverence in God's house it tells on our character. The one leading in prayer should no more be talking to God than others who are present at this time. If the minister gives forth faithfully and wisely the Word of God, people will learn to reverence God and His teaching, for he is God's mouthpiece. Because of his high calling, the minister commands the respect of others; and this should go a long way toward a more reverent attitude in worship. It is a hard thing to spurn the love of God. God can redeem us from the vilest sin and do a thorough job. Secretary.

Canton, Ohio

A Christian Workers' Meeting sponsored by the Ohio Mennonite Sunday School Conference was held at the Canton, Ohio, Mennonite Mission at Canton, Jan. 19, 20, 1940. The theme was "The Local Church's Teaching Program." The need of correlating our teaching program between the agencies, curriculum, and teachers, a co-operation by pastors, S. S. Superintendent, teachers and pupils, the family altar, home training and preparation of teachers were some of the points stressed. The aim of teaching is, salvation of souls, leading the pupil from the known to the unknown, and exalting Christ. A fine spirit prevailed throughout the entire meeting. Raymond Short.

Canton, Ohio

Report of Ministers' Study Week held at Canton Bible School, Canton, Ohio.

The Canton Bible School conducted a special Study Week for ministers, from Jan. 15-19 inclusive. The attendance was made up of ministers, deacons, and a few workers who drove in each morning by car from a number of the neighboring communities. The weather being very cold, the group was not very large, usually numbering from 10 to 12.

Bro. John C. Wenger of the Goshen College faculty, was the principal instructor conducting four 45 minute periods each day. One period was devoted to the study of First Timothy, two periods to sermon preparation, and the third period to Mennonite history. The study in Timothy was both interesting and instructive. It reveals some of the apostle's travels and work after release from the first Roman imprisonment. He gives instruction to Timothy regarding church government and officers. Sermon preparation consisted of suggestions in construction, content, and delivery of sermon. Mennonite history noted the founding of our church, development and progress in America. Bro. Wenger also gave a 45 minute lecture each day to the student body and ministers on his travels and observations in Europe. Bro. O. N. Johns conducted a study of our Church program, pointing out the importance of an aim, and discussing opportunities in our churches. Paul Yoder.

Married

Gebman—Weaver—Bro. Isaac Gebman of Ephrata, Pa., and Sister Barbara Weaver of Goodville Pa., were united in holy matrimony Nov. 18, 1939, at the home of the officiating bishop, Bro. Amos S. Horst, Akron, Pa.

Steckle—Shantz—Bro. Daniel S. Steckle of Zurich, Ont., and Sister Selma Shantz of Preston, Ont., were united in marriage Nov. 9, 1939, at the home of the officiating minister, Bro. S. M. Peachey of Hay, Ont. May God abundantly bless them.

Miller—Eby—Bro. Martin L. Miller of Midletown, Pa., and Sister Janet Eby were united in holy matrimony Dec. 25, 1939, at the home

of the bride's parents, Bro. and Sister Elias Ebr of Lititz, Pa., Bro. Amos S. Horst of Akron, Pa., officiating.

Roth—Yutzy.—On Thanksgiving Day, Nov. 30, 1939, occurred the marriage of Edward M. Roth and Orpha Yutzy, both members of the Yoder Mennonite congregation near Hutchinson, Kans., Bro. H. A. Diener officiating. May the Lord's blessing be upon them through life.

Gerber—Nussbaum.—On Jan. 28, 1940, Bro. Leo Gerber and Sister Pauline Nussbaum, both of the Sonnenberg congregation near Dalton, O., were united in marriage at the home of the bride's parents, Bro. and Sister Sam E. Nussbaum. Bro. Louis Amstutz officiating. May the Lord abundantly bless them through life.

Geiser—Amstutz.—On Dec. 31, 1939, Bro. Irvin Geiser and Sister Idella Amstutz, both of the Sonnenberg congregation near Dalton, O., were united in marriage at the home of the bride's parents, Bro. and Sister Louis Amstutz, the father of the bride officiating. May the Lord bless them as they go through life together.

Gentry—Keyton.—On Jan. 28, 1940, Bro. John Beidler Gentry and Sister Catherine Louise Keyton, both members of the Mennonite Church, Harrisonburg, Va., were united in marriage at the home of the bride's sister in Harrisonburg, Bro. John L. Stauffer officiating. May the Lord bless them on their journey through life.

Ziegler—Hertzler.—On Monday, Jan. 22, 1940, Bro. Ralph Ziegler, formerly of Salem, Ohio, and Sister Osie Hertzler of Denbigh, Va., were united in marriage at the home of the bride's parents, Bro. and Sister H. P. Hertzler. The ceremony was performed by Bro. Truman Brunk. May the Lord's blessing rest upon them through life.

Obituary

Benner.—Mary Eunice, daughter of Harman and Mabel Benner, died Sept. 29, 1939, at the age of 5 weeks. Her death was caused by spinal bifida. She suffered at times, but endured it very patiently. She is survived by 2 sisters (Ruth and Minnie) and 1 brother (Galen). Funeral services were conducted by Bro. Eli Sauder at the home and by Bro. Benj. Wenger at the Groffdale Church. Her little body was laid to rest in the adjoining cemetery.

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded,
Sweetly her soul shall rest."

L'vengood.—Wilson J. Livengood was born near Springs, Pa., Nov. 25, 1866; died Dec. 3, 1939; aged 73 y. 8 d. He grew to manhood near Springs, and at an early age he united with the Mennonite Church, to which he was faithful till death. On Jan. 8, 1893, he was married to Lizzie Jane Otto and settled down near the Casselman Mennonite Church near Grantsville, Md., at which place he died. He leaves his widow, 4 children (Mrs. Homer Rembolt, Homer, Miles and Fay—Maurice preceded him in death about a year ago), and a number of grandchildren. The funeral was held in the Casselman Mennonite Church, Bro. Roy Otto preaching the sermon.

Yoder.—Arthur Jason, son of Henry T. and Catharine (Shettler) Yoder, was born in Johnson Co., Iowa, July 26, 1889; died at the home of his father and stepmother in Kalona, Iowa, Jan. 18, 1940; aged 50 y. 5 m. 23 d. Arthur's passing is mourned by his father and stepmother, 1 sister (Mrs. Wm. Schrock of Stuttgart, Ark.), his aunt (Mrs. C. H. Hostetler), and his uncles (Ben J. Shettler of Kalona, Joseph J. Shettler of Pigeon, Mich., Mahlon T. Yoder of Kalona, and Lewis Yoder in California), and a

host of near relatives and friends. Funeral services were held Jan. 20 at the East Union Mennonite Church, with burial in the family lot in the East Union Cemetery. Services were conducted by I. Mark Ross and D. J. Fisher.

Kulp.—Frank, son of Emma Jane and the late Abram L. Kulp, was born in Deep Run, Pa., 50 years ago; died Nov. 5, 1939, in a Philadelphia Hospital, being ill several months. He was never married and always lived with his parents. About fourteen years ago the family moved to Doylestown, Pa., where they since resided. He was a member of the Deep Run Mennonite Church for over thirty years. Surviving are his mother, 3 brothers (Hiram, Deep Run; Freeman, Ferndale; Warren, Dublin), 5 sisters (Mrs. George Schmell of Curley Hill; Mrs. Howard Erb, Doylestown, Mrs. Edwin Landis, Pipersville; Mrs. Irwin Freed and Mrs. Eli Wismer of Lansdale). Funeral services were held at the Deep Run Church, the home ministers officiating.

Miller.—John O., husband of Edna (Kulp) Miller, died Jan. 13, 1940, at his home in Dublin, Pa., after an illness of three months of a throat infection which later developed into pneumonia; aged 39 y. 27 d. He was the son of Samuel D. and Annie (Overholt) Miller of Deep Run, Pa. About fourteen years ago he moved to Dublin and worked in a mill. He was a faithful member and a regular attendant at the Deep Run Mennonite Church. He is survived by his widow, 3 children (Daniel, Paul, and Anna), his parents, 2 brothers (Henry and Samuel), 2 sisters (Mrs. Nelson Frederick and Anna Miller). Funeral services were held Jan. 20 at the Deep Run Church. The large meetinghouse was filled to capacity. Services in charge of Jacob Rush, Wilson Overholt, and Abram Yothers. Burial in the near-by cemetery.

Shantz.—Nancy, daughter of Michael Moser, was born April 6, 1855; died at her home, Waterloo, Ont., Jan. 8, 1940; aged 84 y. 9 m. 2 d. In 1876 she was married to Noah Shantz. Surviving are 1 son (Allan of Kitchener), 4 daughters (Mary, Mrs. Ed Diebel of Jordan; Lydia, Mrs. Allan Cassel of Waterloo; Emma, Mrs. Herb Sengbush of Toronto; Nancy, Mrs. Roy Lethbridge of Brantford). Her husband, 4 sons, and 1 daughter predeceased her. Sister Shantz in her early years experienced a definite conversion. She was a good mother and a faithful Christian. She was a member of the Mennonite Church where she fellowshiped and worshiped God. Funeral services were held at the Erb Street Mennonite Church, Waterloo, Ont., in charge of Bro. J. B. Martin. Text, Prov. 31:30. Burial in Shantz Cemetery.

Gingrich.—Louis Clare, son of Larne and Orpha (Mann) Gingrich, died Nov. 6, 1939, at the Kitchener-Waterloo Hospital, after a brief illness; aged 1 y. 6 m. 26 d. He leaves, besides his parents, 2 brothers (Willis and Virgil) 2 sisters (Miriam and Frieda Mae). One sister (Mildred Arline) preceded him to be with Jesus. He also leaves his paternal grandparents (Enoch Gingrich and wife, Preston, Ont.) and his maternal grandparents (Rufus K. Mann and wife, Central Lake, Mich.). Funeral services were conducted on Nov. 9 from the home of his parents, Kitchener, Ont., to First Mennonite Church. Ministers, S. M. Kanagy and Oscar Burkholder. Text, Isa. 11:6.

"The rose we loved in the spring,
The violets we cherished so dear;
Have fled from the winter's cold sting,
And gone with the swift passing years.
Fading away, fading away,
There is nothing on earth that can stay,
Not even the beautiful flowers."

Knepp.—Mildred Fae, daughter of Victor and Caroline (Graber) Knepp was born Oct. 1, 1920, near Montgomery, Ind.; died Jan. 16, 1940; aged 19 y. 3 m. 15 d. She leaves her father and mother, her paternal grandmother, 3

brothers and 5 sisters, namely: Roseanna, Maggie Marie, Barbara Ellen (Mrs. Ralph Yoder), Ida Mae, Elmer, Jeremiah, James, and Esther Pauline; also many other relatives and friends who mourn the passing of one who was loved especially for her quiet, kindly and wholesome friendliness. She accepted Christ as her Saviour in September, 1933, and was baptized into fellowship with the Berea Mennonite Church by Bishop J. K. Bixler, where she lived a devoted Christian life until the Lord summoned. She was very patient in her long illness, never complaining even though she suffered much weariness, not being able to lie down for the last three weeks of her life. The last week she spoke much of heaven and her Saviour, and that the angels told her she was to live with Jesus. She personally requested many to meet her there. Funeral Jan. 18 at the home by Edd P. Schrock and at the Berea Mennonite Church by Edd P. Schrock assisted by Amos Weldy. Text, Psa. 116:15. Burial in the adjoining cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Miller.—Catharine, daughter of Daniel and Polly Johns, was born on Oct. 4, 1860, in La-grange Co., Ind.; died Nov. 23, 1939; aged 79 y. 1 m. 19 d. She was united in marriage with Joseph D. Miller on March 30, 1879; who passed away Jan. 14, 1901. To this union were born 4 sons and 3 daughters, all of whom survive, namely: Dan H. and Ira J. of Saegertown, Pa.; Perry J. of Manson, Iowa; Edwin J. of La Crosse, Ind.; Clara, Mrs. John F. Hostetler of Shipshewana, Ind.; Nora, Mrs. Chas. E. Hostetler of White Pigeon, Mich.; and Edna, Mrs. Claude Miller of Shipshewana. Besides her children she is survived by 42 grandchildren and 43 great-grandchildren. At the age of 19 she accepted Christ as her Saviour, united with the Forks Mennonite Church, and remained faithful until death. She had been afflicted with arthritis for the past 30 years and has been on a wheel chair for the last 8 years. Since the fall of 1918 she has made her home with her children, and for the past two and one half years has made her home with her daughter, Mrs. John F. Hostetler. Her last illness was of five months' duration, followed by a stroke nine days before her death. During all of her affliction and suffering she bore it with patience and Christian fortitude. Funeral services were held Sunday afternoon at the Forks Mennonite Church, in charge of Bro. Earley C. Bontrager and Bro. Percy J. Miller. Text, 1 Pet. 1:24, 25. Burial in Bontrager Cemetery.

"Your suffering is ended, dear mother,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright celestial shore."

—By the children.

Oesch.—John, son of Daniel and Barbara (Roth) Oesch, was born in Zurich, Ont., Jan. 29, 1860; died at his home near Shipshewana, Ind., Jan. 18, 1940, having reached his 80th birthday within 11 days. While he had been in failing health for some time, his immediate and unexpected death was due to a fall sustained on the evening of his departure. At the age of eight, he, with his parents one brother (Christ) and one sister (Leah) immigrated to the United States of America, finally locating near Ft. Wayne, Ind., where he grew to manhood. On Dec. 18, 1884, he was united in marriage with Maryann, daughter of the late Pre. Jonathan Troyer of near Shipshewana, Ind. They established their new home on her father's farm, and lived there continuously until death. This union was blessed with 14 children. His companion died five years previous to his death. A so 3 of the children born to them (Elnora, Lester, and 1 infant son) preceded him in death. The following children remain: Levi, Daniel, William, Freeman, Truman, all of Topeka, Ind.; Chancey of Middlebury; John of Battlecreek, Mich.; Mrs. Perry Yoder, Mrs. Floyd Frey, Mrs.

Rollin Hostetler, all of Topeka, Ind.; and Mrs. Frank Blough of Defiance, Ohio. There are also in this family 25 grandchildren and 2 great-grandchildren, and many nephews and nieces. At an early age he accepted Christ as personal Saviour and united with the Mennonite Church, in which he continued unto the end. He was one of the few remaining charter mem-

bers active in the founding of the Emma Mennonite Church in the year of 1901. He was known as a kind and loving father to his family, a respected neighbor and citizen, and he will be missed in the home, community, and Church. Funeral services were conducted in the home and at the Emma Mennonite Church on the afternoon of Jan. 21, in charge of O. S. Hostetler assisted by D. D. Miller, at which time many contributed their respect concerning the departed one.

NEWS NOTES FROM OUR CHURCH SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

Students that left the campus for Christmas vacation when the sun was shining brightly and the weather warm returned through the snow to resume their studies. With them came seventy-four Winter Bible Term students. This group of students was a definite asset to the school and showed a wonderful spirit of co-operation. Bro. Jess Kauffman, Cheraw, Colo., was the director of the term. He also served as teacher. Other teachers were Bro. Elmer Hershberger, Detroit Lakes, Minn., J. G. Hochstetler, Creston, Mont., and a number of regular faculty members. E. M. Yost of Greensburg, Kans., taught a course in Ephesians during the week he spent with us in revival meetings. Bro. John Thut of Harper, Kans., was here the following two weeks, teaching a course in Revelation and assisting in classes for ministers. During the last week Bro. J. D. Mininger of Kansas City will give special lectures and a book study. The Bible term students organized with Robert Garber of Filer, Idaho, as president and Blanche Blosser of Hesston, Kans., as secretary.

The cold weather brought with it snow. During the week of final examinations, for the first semester, many of the country roads were blocked and a number of students missed several days of school. During this time we also suffered an epidemic of colds and influenza. Two of our boys, Herman Wiebe and Paul Brenneman were sick enough to necessitate caring for them at the Bethel Hospital. Bro. Koppenhaver was confined to his home for several days. Mildred Brenneman, who had had an appendectomy during Thanksgiving vacation, returned to school a week after the second semester began.

The beginning of the second semester brought to us nine new students. We were also very happy to have Bro. Paul Erb with us again.

Our curriculum has been crowded with lectures and special meetings. On Jan. 4 the college quartet, composed of Samuel Janzen, Albert Buckwalter, Eldon Risser, and Daniel Kauffman, rendered a program in song and testimony. The following evening the school chorus, under the directorship of Bro. John Duerksen, gave a program of religious music. This chorus is now beginning their work on "The Holy City", an oratorio to be given during commencement week. Our revival meetings were held Jan. 7-14 and were in charge of Bro. E. M. Yost. It was a week of real spiritual refreshment and many were led to reconsecrate their lives in the Master's service. We regretted that inclement weather kept many of the older folk at home.

Bro. John Thut gave lectures on prophecy the evenings of Jan. 25 and 26. Saturday night, Jan. 27, the Melody Masters were here. On Jan. 28 the Y. P. C. A. sponsored a missionary program. In the morning Bro. Milo Kauffman brought us a stirring message concerning "The Unfinished Task"; devotions were led by Bro. Jess Kauffman. In the evening Daniel Widmer led the meeting and Menno Holdeman was chorister. After children's meeting led by Bro. Vernon Allison, Frank Horst spoke on "Must We Eat Our Morsel Alone?" Paul Buckwalter gave a report of colportage work and Ruth King Duerksen read "Tommy's Prayer," after which Dean Erb challenged us with "A Life to Invest." The ladies' chorus furnished special music. On Jan. 30 the faculty entertained the short term students in the dining room. On Jan. 31 the academy class '37 had their reunion at J. R. Diller's. Another lecture course number was given Feb. 2 when Clarence Sorensen lectured on the subject of "Propaganda Analysis."

The busiest and richest time of short term will be the days of Feb. 3-9, during which time the following special addresses will be given: After the regular S. S. hour on Sunday morning, Millard Lind will speak on "Lessons from the Life of Paul" and Bro. J. D. Mininger will preach the morning sermon. The evening program will be opened by Bro. John Koppenhaver who will lead an open meeting, after which Alice Miller will give "Lessons from the Life of J. S. Coffman," and Bro. Mininger will give the closing message, "The Victorious Life." On Monday the chapel address will be given by Bro. Paul Erb. Later in the day Bro. Mininger will give a peace talk and a lecture on "Our Associates." In the evening Bro. J. G. Hochstetler will have the opening, followed by "Lessons from the Life of Moody" by Ruth Moyer and "God's Provision for a Victorious Life" by Bro. Mininger. The Y. P. C. A. will conduct chapel exercises Tuesday morning. At ten fifteen Bro. Mininger will continue with his peace talk and later in the day lecture on "Our Amusements." The evening program will be opened by Bro. Elmer Hershberger. Bro. Paul D. Miller will give "Lessons from the Life of Charles Cowman" and Bro. Mininger will speak on "Man's Part in a Life of Victory." On Wednesday morning a Christian banker, Mr. Corn. Classen will give a lecture on "Thrift." Bro. Mininger will continue with his peace talk and also give a lecture on "Christian Social Standards." The evening program will be opened by Raymond Hershberger, after which S. Paul Miller will speak on "Opportunities for Service" and Bro. Mininger, "Christ's Challenge to Youth." The chapel period on Thurs-

day will be conducted by the Bible term students and J. H. Smith will give the peace talk. In the evening the Bible term students will again give the program. On Friday morning Ivan Lind speaks on "The Value of a Christian Education." Bro. Jess Kauffman will give the peace talk and in the afternoon Dr. Little, from Wichita, Kansas, will give social talks to both men and women. The evening will be given over to commencement exercises for the Bible term graduating class. Bro. Mininger will bring the address.

As time passes on our school work continues. Daily we meet up with new experiences; we need your prayers to help us meet everything in the right way.

Ruth King Duerksen.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

So let our lives and lips express
The holy gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honor of our Saviour God;
When the salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temp'rance, truth, and love
Our inward piety approve.—Isaac Watts.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 15, 1940

(Herald of Truth
Established 1864)

No. 46

EDITORIAL

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Substitute the word "beer" for "wine," and you have the problem brought down to fit the present time.

Strong drink, however, today as well as in the day when the wise man wrote this proverb, is still "raging." As "an angel of light" is to "a roaring lion," so are beer and wine to strong drink.

Really, these milder beverages are more deceptive in their effects than are the stronger beverages such as whisky and alcohol. You know what happens when people indulge freely in strong drink; but weaklings vainly imagine that they can imbibe wine and beer to their hearts' content without danger of becoming drunkards.

When it comes to intoxicating beverages, whether they be mild or strong, the only safe course to follow is that of total abstinence. It is a good rule, also, to apply to the tobacco habit. And the same rule should be applied to every form of sin. As a tippler eventually becomes a toper, so the boy or the man who indulges in sin just a little is taking his first steps in the direction of a sinner's grave and a sinner's hell.

During the past six weeks many of our young people have been sitting at the fountain, drinking in the precious truth as it was brought to light in our winter Bible schools. By the time this reaches the eye of the reader, most of these schools have been closed, but a number of them are still going on. This is an appropriate time to put the things that we have learned into practical use. As James would say it, "Be ye doers of the word, and not hearers only." A consistent Christian life and faithful Chris-

tian service, after we get back into our home communities, is the proof that these efforts have not been "in vain in the Lord." Every Christian home ought to be a perennial Bible school for both parents and children.

On another page are two articles—"Something to Think About," and "Should We Have More Church Schools?"—which are not only thought-provoking but also appealing to those who would bring about best results. It will be noticed that neither of these brethren writes in an arbitrary, dictatorial way, and that both leave it to the judgment of right-thinking people as to what would or would not be the best way to bring about the desired results. In methods, we would probably differ, at least in matters of detail; but in the end desired to be reached, we believe that there is practical agreement among all who love the Lord and long to see the rising generation brought up for God.

Ministerial Titles.—We clip the following from "The Gospel Minister," a Friends' periodical published at Westfield, Indiana:

Ministers' Request restraint on the part of newspapers in the use of the titles "Reverend" and "Doctor." The Lansing, Michigan, ministerial association recently voted to call each other just by their sir names, or simply "Mr. So-and-so." They also asked the press to be judicious in the use of these titles. It is said that not one minister in a thousand in the United States is legally entitled to be called "Doctor."

In the estimation of some people, these clergymen in Lansing are in danger of being classed with the "ignorant" people who think that the title "reverend" belongs to God alone—even if the renowned Spurgeon was severe in his condemnation of the almost universal practice of applying the word to preachers. However, in ordinary language the names, "brother," "minister," "preacher," and such like are about all that we need as titles for shepherds of the flock of God.

A UNIFIED CHURCH

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The burden of unity among believers was on the heart of our beloved Lord. Hear His prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The apostles likewise had this burden for unity. It was Paul's admonition to the Ephesian brethren that they endeavor "to keep the unity of the Spirit in the bond of peace." Peter gives us a good rule whereby this may be attained, saying, "See that ye love one another with a pure heart fervently." This is the Christian standard of unity: "Till we ALL come in the unity of the faith and of the knowledge of the Son of God."

There are two ideas extant as to how unity may be attained and maintained. One is the Scriptural idea of union upon a whole-Gospel basis, while the other is the church federation idea of ignoring doctrinal differences and counting ourselves one in spite of what we believe the Bible teaches us. The first is real unity, while the other is unity only in form. There can be no real Scriptural unity without a full recognition of Father, Son, Holy Ghost, and the eternal Word of God.

A unified Church is one that recognizes Jesus Christ as the Head, and the Gospel of Christ as its creed; that presents before the world a solid body of believers, adhering to the same tenets of faith, respecting one another's individual rights, "in honour preferring one another," all upon the altar of the Lord; one in which the ministerial body works together as a unit, and the members are one in the Lord, loyal to God and the Church; the whole body (as well as the individual members of the

body) completely "unspotted from the world."

The spirit of monopoly is entirely absent from a church that answers to this description. "In honour preferring one another," the members are not self-seekers but are all working to advance the interests of others. There is in such a body no such thing as "bishop lordship," "pastor lordship," "ministerial lordship," congregational lordship, nor any other kind of lordship save the Lordship of Christ. As congregations, there is a united moving forward, under the leadership of Christ the Head and of the undershepherds of the flock. In conference districts there is a co-operation of congregations, also a co-operation of various district organizations, moving forward under the leadership and direction of Conference. And where the entire membership is bound together under the leadership of a central Church-wide body, or conference all moving forward under the Headship of Christ and the leadership of the Holy Spirit, it makes the unified Church a living reality and complete success. May God spare us from the blighting influence of personal ambition on the part of leaders in congregations, in Church institutions or organizations, in conferences, in any phase of Church activity. The spirit of monopoly has a paralyzing effect wherever it is found.

Let us pray, and live, and work to the end that ours may be a unified Church, in the fullest sense of the word.

THE COMMUNITY CHURCH

By Niles M. Slabaugh

For the Gospel Herald.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

Next to the Christian home, there is no institution on earth that is more sacred than the Christian Church which has for its foundation Jesus Christ the chief cornerstone. I fear too often this sacredness is not realized as fully as it should be by its professed members. Also the Church has been vested with great authority to bind and loose on earth, but at no time is this authority to conflict with or to supersede the higher authority of God Himself or His eternal Word. The psalmist says, "For ever, O Lord, thy word is settled in heaven;" and it ought also to be settled on earth.

Too often the church is looked upon as merely an institution whose highest motive is social and political reform.

In recent years there has been a tendency towards centralization along many lines and naturally the modern trend among the various so-called popular denominations is to centralize along spiritual lines by dropping their different creeds and uniting on a common level, often because the small congregation is not financially able to pay high-

ly salaried ministers. Unity is a fine thing when founded upon a Gospel basis, but not so when it must be accomplished by a forsaking and ignoring of some teachings of the Word. This unity is sometimes agitated by ministers through farm papers as the solution of the country church. Usually in such churches, various social and fellowship meetings are held, mostly for recreational purposes. Much ado is made about the social activities and generally little about the spiritual. We might ask, How does this popular trend affect the Mennonite and other denominations who teach and practice non-conformity, nonresistance, nonswearing of oaths and other vital Bible principles clearly taught and exemplified by the early Church?

Kind reader, can you imagine a Sunday school where our brethren and sisters are holding offices and teaching with those from other denominations where women bob hair, wear hats, and adorn themselves with jewelry and men carry life insurance and belong to secret orders, and where the unpopular doctrines of the Word are ignored by some of the leaders? It is but natural that in order to have full co-operation and to be a unit, those who would practice separation would have to sacrifice more than those who did not.

You say, There are no Sunday schools like the above; and yet we know of at least one where such an attempt is made. As a professed separated people, we can not unite with others on anything less than a Gospel basis. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17).

Kokomo, Ind.

GOD SPOKE

By J. Y. Hooley

For the Gospel Herald.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. 1:1, 2.

Let us notice that these two times of God's speaking are in the past tense. God spoke first to Israel, His chosen people, by the prophets; not to us, but to the fathers, Abraham and his descendants. Moses spoke of another special prophet like unto Moses which Israel should hear, and then pronounced a penalty on the one that would not hear that prophet. Acts 3:22, 23.

In what way was Moses different from other prophets? He was a deliverer. He was sent of God to deliver Israel from the powerful hand of Pharaoh. God heard their cry for deliverance, for they were in bondage and had heavy tasks, the making of brick for the build-

ing program of Pharaoh, and were being scourged by Egypt's taskmasters. God, through Moses with a mighty hand and an outstretched arm, delivered Israel from Egypt, and led them into a land that should be their own. It was a good land, flowing with milk and honey. It had houses they had not built, vineyards they had not planted. Why then this other prophet that Moses spoke of? Had they not been delivered and obtained this goodly land? What need did they have of another deliverer like unto Moses that should come in the future?

There still was another bondage from which Moses did not and could not deliver them. It was the bondage of the devil, the taskmasters of sin, and a guilty conscience. Yes, they needed another deliverer, a mightier one even than Moses. Other prophets followed after Moses, but none of them, from Moses to Malachi, was like Moses. They all spoke in the future tense and described His manner of coming and His greatness.

Finally God ceased to speak to the fathers, but the fathers recorded by inspiration what God had spoken to them through the prophets. They began to search and to study what God had spoken. They built synagogues, and every Sabbath they came together to teach these things to the brethren in a dry and lifeless way, teaching their own imaginations. They recalled what the prophets Daniel and Isaiah said, that He was to be born of a virgin, that He should be of the lineage of David, and sit upon the throne of His father David. They got it wrong by applying what God spoke in a literal way, for they in their disobedience to God got under bondage again to the Roman government and needed deliverance in an earthly way. They forgot to go back to their deliverance and the figure and type of the Lamb.

Moses and Aaron had gone nine times to Pharaoh with the plea, "Let my people go." Then God told Moses and Aaron to tell the children of Israel to take a lamb, a male of the first year, a matured lamb, not a newly-born lamb. Now here is the point I want to make. They were to be shut up in their houses, Moses and Aaron with them. They were to take the blood of this lamb and sprinkle it on the lintel and the side posts of the door, the entrance of the house. They were behind the blood of the firstborn. God was going to do something that would deliver Israel. The Lord said He would pass through the land in the night, and slay the first born where the blood was not found on the entrance of the house. And it was so, both in the houses and among the cattle. The Egyptians were conquered and Israel was delivered. Now Moses and Aaron had no hand in the deliverance. The Egyptians said they were all as dead men; and truly they were, if

the firstborn was slain. God delivered, and Moses led them out.

Now here comes the prophet like Moses. God is speaking through Him, not to the fathers but to us. What did God say? It is all recorded in the New Testament, but we must have the Holy Spirit to reveal it to us. Pharaoh is the type of the devil; his host, the ungodly world; Egypt, the world; the lamb, the type of Christ; the house, the Kingdom (the house of God); the blood of the firstborn lamb, the figure of Christ the Lamb of God; the door, the entrance into the Kingdom. We are safe behind the blood of the Lamb of God.

Is Christ really the firstborn? Let God answer. In Heb. 1:6 we read, "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." "Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15).

Was His mother a virgin? Luke 1:34, 35, "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." "And she brought forth her firstborn son" (Luke 2:7). Yes, God said Jesus was His firstborn Son, and also the firstborn Son of Mary who was a virgin. Jesus was the only child that had a virgin mother, and the only child that will have a virgin mother and God as Father.

Christ is the Door. On His head was a crown of thorns, and His head was wet with blood. The blood also flowed from His side on the cross. If we have entered in by the door (Christ) we are saved from death by the blood of the firstborn Lamb of God.

Middlebury, Ind.

HEAVEN

By Laura E. Kulp

For the Gospel Herald.

We always think, write, and speak of heaven as being up or above.

There are a number of Bible references that prove to us there are heavens and that they are above. May we notice a few.

In Gen. 2:1, it speaks of the heavens being finished.

When Solomon built the temple at Jerusalem he realized that the God to whom it would be dedicated was a great God above all gods, and he asked the question, "But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him" (II Chron. 2:6).

Nehemiah speaks of the Lord making heaven, the heaven of heavens, with all their hosts. Neh. 9:6.

The Lord said, "I, even my hands,

have stretched out the heavens, and all their hosts have I commanded" (Isa. 45:12). He also speaks of the heavens being higher than the earth. Isa. 55:9.

In II Cor. 12:2, Paul makes mention of "one being caught up to the third heaven," and in Eph. 4:10 is a scripture referring to Christ "ascending up far above all heavens."

The first heaven is the region of the air, and is the one nearest to us. Here the clouds float high above our heads, the winds blow, the showers are formed and the birds fly.

The sky or firmament is the second heaven, where appear the sun, the moon and the stars or the hosts of heaven. At eventide when the sun sets behind the hills and lofty mountain peaks, and as daylight fades into twilight and dark night shades, lift up your eyes, and behold the wonderful handiwork of an all-wise Creator as the hosts of heaven appear in the great blue dome overhead.

The Lord "bringeth out their hosts by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). The hosts of heaven have no will of their own, but are entirely subject to God's will and power, perfectly filling the design for which they were created. At His command not one faileth to appear at its proper time and place, and not one faileth to shine in all its glory, just as He wills. Thus the hosts of heaven praise the Lord in being subject to His will and power.

The moon, the lesser of the two great lights, rules the night. Her soft rays of brilliant light drive the darkness from the face of "Mother Earth." How beautiful and inspiring the scene of a calm moon-light night as the balmy breezes are wafted through the air, and the whole realm of nature is praising God. Not a sound breaks the silence, not a whisper is heard, save the still small voice of God as He speaks in His fatherly way, saying; "Child, follow Me. Walk in the path I choose for you and I will guide you to your heavenly home." "Surely the Lord is in this place," and how glorious the place.

To gaze on such an earthly scene, one is made to exclaim, How beautiful, and wonderful heaven must be!

The sun is the greater of the two great lights and rules the day. He gives us light and warmth and with the showers from heaven maketh the earth to bud and bring forth fruit.

The third heaven is the most excellent and glorious of the three. It is the dwelling place of God, of angels and of the blessed. Heaven is God's throne (Matt. 5:34), from whence He ruleth the universe and from where He looketh down upon all the inhabitants of the earth beholding the evil and the good.

God is the Creator and Sustainer of all things visible and invisible. He is everywhere present. Not one can flee from His presence nor hide from His all seeing eye. Psalms 139:7-12. Where-

ever we go, whatever we do, may we ever remember, "Thou God seest me" Gen. 16:13).

Heaven is the place where God's will is done. Matt. 6:10. It is the place where God's Word is forever settled. Psalms 119:89. It is the only place to lay up treasures where they are absolutely secure. Matt. 6:20. It is the place where there is love, for it is God's habitation and "God is love" (I John 4:16). It is the place where there is joy. Luke 15:7. It is the place where the Christian's inheritance is reserved. I Peter 1:4. It is the place where the names of disciples are recorded. Luke 10:20. Heb. 12:23. God is an accurate bookkeeper, and only those whose names appear in the Lamb's book of life will be admitted into the glorious bliss of heaven.

Dear Reader: Is your name recorded there? If not, I beseech you to attend to this all important matter at once. Delay may mean eternal banishment from God's presence, and the glories of heaven.

Christ is the Christian's interceder, and is now in heaven at the right hand of God making intercessions for us. Rom. 8:34. Heb. 9:24. "Heaven is a prepared place for a prepared people." John 14:2. It is the home of the soul.

In Jesus' farewell message to His disciples, He said, "I am going to leave you," but He comforts their sad, troubled hearts by saying: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

When we study God's Word and see world conditions as they exist today we believe the time is near when the Lord shall descend in the clouds from heaven to receive His faithful followers unto Himself, that they may be with Him in glory.

"Be ye therefore ready." "Watch and pray," and keep yourselves unspotted from the world.

Lift up your heads, and turn your eyes heavenward from whence we look for the glorious appearing of our Lord.

Heaven is a holy place; sin can never enter its portals.

There will be no more sorrow there, no more pain, no more sickness, and no more death, for its inhabitants shall never die and they never grow old. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

There will be no night there, no more heartaches, no more troubles, no more cares, no more disappointments, and no more sad farewells, for we will never say, "Good-by" in heaven.

Harrisonburg, Va.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Florida (Mennonite Mission)

Dear Herald Readers:—Since visiting with you last on these pages, we had a number of pleasant experiences. We want to share them with you.

Bro. Noah Mack, our bishop, came to us in the early part of December, leaving us the day after Christmas. We had blessed times together. Five precious souls were received into the Church, and one was reclaimed. We held communions for four members in their homes, which were widely scattered, and we held communions in two churches. At DeSoto City, near Sebring, 100 miles from here, five were received into the Tampa congregation by letter at the time of communion. Communion was held here, with some of our winter colony joining with those of us who live here the year round. We praise the Lord for the fellowship.

It was our privilege to sing for shut-ins, friends, neighbors, and Sunday school children on Christmas morning, as well as to visit the sick that afternoon. It was our privilege also to help the needy with a vegetable distribution the week before Christmas and just before New Year. Funds which were contributed for the purpose reached quite far, because of the reasonable prices prevailing.

Our weekly visits at the Sanatorium continue and we praise the Lord for the interest in things eternal which was displayed by one of the patients who has since passed on. We rejoice that we could be a help to him, and cherish the memory of his face as the light of understanding broke over it. Surely he was receptive to the teachings concerning the finished work of our High Priest. He was a Catholic boy, but earnestly read the Bible which we placed at the patients' disposal.

The Herald will doubtless carry an account of the passing of Brethren Jacob Harnish and R. G. Kauffman, both of East Petersburg, Pa. They had a gas stove burning in their room at Sarasota, but the flame went out when the pressure fell in the mains. Then they were suffocated. A double funeral was held at Sarasota. May God comfort the bereaved ones.

The cold was particularly intense, and its effects have doubtless been recited in your newspapers. Suffering was intense. A major source of income has been suddenly cut off. It is doubtful if much fruit will cling to the

branches several weeks hence. We had a week of freezing weather, temperatures as low as 17 where cocoanuts grow. The ground was frozen in spots, a thing the writer had not yet seen in Florida. "The coldest prolonged snap in the history of the Weather Bureau," said an official announcement. Vegetables were likewise frozen. They can be replaced in a comparatively few weeks, but the citrus appears to be gone. Wood for fuel was rationed out by the wood-yards, so prolonged and intense was the cold.

Tomorrow the writer intends to go to DeSoto City for a service Friday evening, Feb. 2, in the home of the Ebersoles, returning the same night. We thank the Lord for the privilege of serving these scattered members. They are where they are for causes beyond our control, some of them being located before the founding of this mission. We are glad to have these precious souls in half a dozen localities in our flock. Pray for them, that they may remain faithful, and for us that we may serve them faithfully.

We want to speak a word of appreciation for our tourist friends who have stopped over or made this their headquarters while in Florida. Bro. and Sister Henry Graybill of Bareville, Pa., spent some time here with their daughter Mary, one of our Ybor City workers. The parents of our other worker, Edith Kennel, Bro. and Sister John E. Kennel, spent some time here also. Bro. O. O. Miller, with Sister Miller, spent a Sunday with us, Bro. M. bringing an acceptable message on our peace testimony. Brethren Henry Hershey and Harry Reeser, with their wives, left for the North today, the brethren serving as Auditing Committee while here. Other visitors, likewise appreciated, cannot be named for lack of space. Brethren, pray for us.

The Workers, per J. P. S.
Feb. 1, 1940.

Lancaster, Pa. (Dillerville Mission)

Dear Readers, Greetings in Jesus' Name:—On Tuesday evening we held our regular weekly prayer meeting at the home of Bro. Eckman, who is past 83 years old. Many times before we were in this home for prayer meeting, but Bro. Eckman did not then have a heart open to the glorious Gospel of Christ. Now he rejoices with us in the same all-sufficient Christ.

The attendance for the past few weeks has decreased due to illness in many homes. Just this past week one large family has been quarantined for scarlet fever.

We are looking forward to March 10, when we plan to have a very interesting Home Mission program held at the East Chestnut Street Church. Rossmere and Dillerville Sunday Schools will contribute to it conjointly. This will

be our third annual meeting of this kind. We again look to the Lord for great spiritual blessings in this meeting.

Continue to remember lost souls here in prayer before our God who is able to deliver from the bondage of sin.

Feb. 4, 1940. Ruth Leatherman.

Iowa City, Iowa (905 7th Ave.)

Greetings:—"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."

We have many reasons to pray this prayer of David as we take up our duties in the Sunday school work for this year. We have reorganized and are well under way for this year in our Sunday school. Supts., Samuel Hershberger and Earl Yeackley; Chor., Evelyn Rouner; Secy.-Treas., Irene Detwiler.

It is encouraging to report that our Sunday school made a considerable growth the past year. We were forced to make two new classes to accommodate these new pupils. During the year of 1939 the total attendance for Sunday school was 6,694; the average attendance being 128, the lowest 81, and the highest 381.

Will you continue to remember us in your prayers, that our Sunday school this year may keep on growing as it has in the past?

Yours for the lost in Iowa City,
Feb. 5, 1940. Harold Litwiller.

Hutchinson, Kans. (215 South Pershing)

Greeting in the name of Jesus:—Since our last writing we had the privilege to have with us the following brethren to bring us the Gospel messages: Dec. 31, Andy Bontrager of Yoder; Jan. 7, Levi Headings of Yoder; Jan. 17, 21, 28, Harry A. Diener of Yoder; Jan. 28, in the evening, Elmer Hershberger of Detroit Lakes, Minn.; Feb. 4, John Hostetler of Montana in the morning, Levi Headings in the evening. May the Lord richly bless each one.

Jan. 28 Mrs. Rebecca Ellsworth was received into church fellowship by letter; she expressed herself that she feels more at home here. She asked for the prayers of God's people for her children.

Bro. McKenna is very sick with cancer, but is ready when the Lord calls him.

Bro. Bear is sick also. He is 84 years old, and living by himself: but said lately he is not alone, for Jesus is with him.

Bro. Bales is going down fast with T. B. He said his time is short here, and wants us to pray for him.

We are grateful to Bros. L. O. King, Levi Headings, and A. O. Miller for the liberal donations of wood they brought us.

We are also thankful for the prayers, provisions and offerings which we received from the surrounding congrega-

tions; also the Yoder, West Liberty, Hydro, Okla., Harper, and Thurman, Colo., sewing circles. May the Lord bless them abundantly.

It means more than we can express when we give clothes to the needy. Yesterday we gave some clothes for a few children whose mother was taken away from them on account of her sickness. Then the father said to his mother, "The Mennonite church is what is holding this world together." We know that many a soul has been won to Christ already by kind deeds and by prayers.

There are many souls wandering in darkness, and some say, "We would like to be a Christian, but can't." We need your support in praying for this field. We invite you to stop and visit this field.

Feb. 7, 1940. D. J. Headings.

LETTER FROM EAST AFRICA

Musoma, Tan. Ter.
Shirati Station
East Africa
December 10, 1939

Dear Friends and Prayer Helpers:—All praise be "unto Him that is able to do exceeding abundantly above all that we ask or think." He is continually doing just those very things for His children. When the enemy would come upon us as a flood the spirit of the Lord lifts up a standard against him.

We did look forward anxiously to the meeting with Bro. and Sister Stauffer and Sisters Eby and Wenger to take place on last Sunday, Dec. 3; but on Dec. 2 a telegram was received telling us that their ship came into harbor at Mombasa on Dec. 1 instead of Nov. 25 as was first expected. On Monday, Dec. 4, another telegram was received stating that their plans are to board the freight steamer which leaves Kisumu, Kenya Dec. 10, and that we should arrange to meet them on Monday, Dec. 11, at Mohuru Pier which is only 15 miles north of our Shirati station. In this way they were able to spend a few days with Dr. L. S. Shenk in Nairobi as she was on her way to the coast.

We praise the Lord for continued interest in the work of the Lord here at Shirati as we had 106 in services this morning. Two more precious souls confessed Christ this morning which makes a total of 88 souls in our believers' class who are attending quite regularly. Please pray for them that they may remain faithful, because Satan desires to have them.

We also praise the Lord for the splendid co-operation of our native Christians in the various phases of the work. At present there are five out-schools operating with an average daily attendance of 30 to 40 pupils in each school. There are two more schools to be opened in the near future.

Our light rainy season is about over. Indeed it has been very light in this section, as the grass still looks quite

dry; but about 20 miles to the east of us they have had nice rains.

We are looking forward to the opening of work on the 5th station plot in the near future. Some supplies and building materials have already been purchased. The British government officials are giving us very kind consideration and help, for which we are very thankful.

Accounting that God is able,
C. M. Ferster.

MY THREE-MONTH TRIP TO THE SOUTHEAST

By Eli A. Bontrager

For the Gospel Herald.

My first stop was in Indiana, where I visited a number of churches and then went to Maryland and West Virginia, thence to Lancaster City, Pa. I spent about a month in Lancaster County, visiting churches and Sunday schools and Bible readings and prayer meetings. I was very favorably impressed with all the activities of the Church. I made my home most of the time with Mr. and Mrs. Truman U.

Sipel, as Mrs. Sipel formerly lived at Fairview, Mich. They were very good to me while I was there. They took me to a number of churches and prayer meetings. I am very thankful for their kindness and hospitality.

My next stop was at the Johnstown Bible School, where I took in the two-weeks' ministers' meeting. I surely enjoyed it very much. I had my home with Bro. John F. Hershbergers. They were very good to me. The Bible school was well attended by our young people from different congregations. The ministers' meeting was also well attended with about forty or more bishops, ministers, and deacons present part or all of the time. My next stop was at Scottdale. There I had my home with Bro. and Sister Daniel Kauffman. I had the privilege to go through our Publishing House for the first time. I saw how all our church papers were printed and had the privilege to be at their mission Sunday school in the morning and also at the Church in the morning worship and the Bible meeting in the evening.

From there I went to Canton, Ohio,
(Continued on page 988)

SUMMER BIBLE SCHOOL STATISTICS FOR 1939

Compiled by C. F. Yake

	No. of Schools	Enroll- ment	Average Attend.	No. of Teachers	Expenses	Missionary Offerings	Range of Pupil Ages	3-wk. Schools	2-wk. Schools	From Menn. Homes	From Other Homes	No. in H. S. Class	No. in Adult Class	Denom. Repres.
Franconia	3	704	610	47	\$ 194.37	\$ 95.06	2-45	...	3	258	446	23	15	14
Lancaster	36	5573	4584	456	1,105.53	357.15	.....	7	22	.....	.....	.....	.....	13
Virginia	24	1392	1192	130	385.91	51.92	3-50	....	24	580	812	21	25	10
Ontario	19	2992	2276	130	452.13	.....	.....	....	19	1167	1543	107	.....	.....
So. W. Pa.	19	2154	1886	155	726.67	65.03	1-75	.....	19	398	1541	147	77	16
O. & E. A. M.	15	2205	1915	145	373.76	118.38	3-82	1	14	966	989	186	50	15
Ind.-Mich.	18	2710	2386	187	923.28	155.98	3-58	*1	17	1188	1522	159	16	12
Pacific	9	1042	756	77	164.94	26.87	2-79	*2	7	315	647	38	24	13
Illinois	15	1884	1503	139	368.73	103.95	2-18	*1	14	791	877	106	41	16
Mo.-Kans.	27	2556	2042	208	580.03	58.84	.....	7	20	555	1801	170	.....	17
Ia.-Nebr.	5	682	581	59	302.51	.....	3-77	....	4	404	278	47	11	9
Dak.-Mont.	7	304	251	30	52.00	9.07	3-20	....	7	99	205	13	.....	10
Alta.-Sask.	6	539	451	35	36.45	21.69	.....	....	5	50	88	.....	.....	8
Totals	†203	24,737	20,433	1,798	5,666.31	1,063.94	1-82	19	†175	6,771	10,749	1,017	259	17

† Nine schools of this total reported without statistics: 7 from Lancaster; 1 from Iowa-Nebraska; 1 from Alberta-Saskatchewan.

* 2½ week schools.

† Three one-week schools included in this total: 1 in So. W. Penna.; 1 in Ohio and East. A. M.; 1 in Ind.-Mich.

The average cost per pupil was approximately 23c.

Note.—Some schools did not report different items, hence the respective totals are accordingly affected.

COMPARATIVE SUMMER BIBLE SCHOOL STATISTICS

Year

1922—Beginnings at Hesston, Kans., Noah Oyer; Wakarusa, Ind., Edwin L. Weaver.

1923—2 schools, at Hesston, Kans., and Wakarusa, Ind.

1924—4 schools, at Hesston, Kans.; Scottdale, Pa.; Elkhart, Ind.; Portland, Oreg.

1925-1927—Growth.

1928—S. B. S. Manual—Outline of Courses published.

1929-1932—Increase.

1933—40 schools; First Dist. & Gen. S. B. S. Conf., Masontown, Pa. Ten Year Elementary Curriculum Published.

1934—75 schools.

	Schools (Approx.)	Schools Reported	Enroll- ment	Aver. Attend.	Teachers	Expenses	Mission Offerings	Cost per Pupil
1935	103	103	11,500					
1936*	125	94	13,472		964			
1937	140	128	16,994		1,265	\$3,894.02		0.23
1938	190	177	23,000		1,743	4,850.51		0.21¼
1939	210	203	24,737	20,433	1,798	5,666.31	\$1,063.94	0.23

* Four-year High-school Curriculum published in 1936.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

"SLEEP WELL"

A little girl with golden hair,
Aged only half past two,
And grey-haired grandpa—what a pair
Of chums so fond and true.

In golden sunshine they would stand,
Gold locks and hair of grey,
Or go out walking hand in hand,
From morn till close of day.

When evening came and lamps were lit,
He snoozed in his old chair;
When bed-time came she said, "Sleep well,"
As she paused upon the stair.

At last he lay on a bed of pain;
She wandered all alone,
Inside and out, in sun or rain,
Crying in saddened tone.

One evening he was very weak,
And lying very still,
The tiny girl crept close to speak,
And said, "Good night; sleep well."

A smile lit up the aged face;
He clasped the chubby hand—
He now has gone to a better place,
Safe in that happy land.

—E. R. W.

SOMETHING TO THINK ABOUT

By Titus Martin

For the Gospel Herald.

A certain bishop made this statement some time ago. "The Church's increased teaching program has not resulted in a corresponding spirituality among its members."

I think it is evident that our teaching program has increased. We have Bible instruction and Sunday school meetings, Bible schools, etc., far above that of 25 years ago. That the desired results have not been obtained does not say these meetings are wrong though the writer feels sometimes that it may possibly be overdone—too much like eating without digesting. Also it makes some of us feel that at these meetings we get enough, to the neglect of our feasting fresh from the fountain alone with God, which is very important for all of us if we would grow in spiritual life. This leads us to another thought, that it is probable that our children do not get as much extra teaching as we parents did 25 years or more ago, as would appear from first observation. I fear that these many meetings may make some of us feel that our children get enough at these meetings and thereby evade our responsibility of teaching our children at home—which would be sad, sad indeed.

Was our bishop right in his last assertion? Anyone that makes a fair ob-

servation I do not think will long question that the spiritual life of many of our members is not what it should be. Since we are commanded to teach and admonish one another, which we have obeyed and the results have not come, is it not right to seriously think what is the matter with our teaching program? God's will obeyed always brings blessing, and surely we enjoy many because of these extra meetings; but I feel not as we should.

The said bishop did not claim to have a remedy, neither does the writer. He gave one point he felt may be some of the trouble. His diagnosis was "a lack of love for Christ among the teaching force." The more I thought on this the more I have come to the conclusion that he was right; especially so after I was led to the scripture, "Knowledge puffeth up, but charity edifieth" (I Cor. 8:3). Since God's promise is that charity edifies, builds up, and His promises are yea and amen, may we not safely conclude that our bishop was right in his assertion?

What attitude are we as a church giving to better our teaching program? I think it is evident we are looking more and more for men with increased knowledge and training (which is all right if of the right kind), but I fear the trend is toward the mistake that some of our sister churches have made—when they turned to the seminaries for the training of their teachers and preachers, to the neglect of the training received at the school at our Master's feet. I ask the question, Is not the trend thus, when more and more as missionaries are appointed and preachers ordained, they have to go to school for a while?

I do not want to be understood that knowledge in itself is wrong, but scholastic training is by no means a necessity to be an effective teacher, and may be more of a hindrance than an asset. Some may say, Look at the apostle Paul, that great learned man. Was his power in his superior knowledge and training? In Phil. 3 he himself gives a number of reasons he would have to boast in the flesh above other men, but he says he has no confidence in the flesh; he counts them all as nothing that he might win Christ. Again in I Corinthians chapters one and two, he discounts all worldly wisdom and lays all to the power of the Spirit. If we carefully read verses 1-5 of the second chapter we find the secret and source of his wonderful power.

Let us again think of the grace of charity (or love). In I Cor. 13 we read how important it is. If it were possible to find a man with all these graces mentioned here, we would possibly say here is an ideal teacher. But God says, if such a man has not charity he is nothing. If God calls such a man nothing, it makes it very important that this grace be given its rightful place

in choosing our workers. A love for Christ would imply that self be crucified, all be laid on the altar for His disposal as He will, and all that we undertake to do would be for His glory—and if we truly love Him it should not be a burden. How get or increase in this love? "Ask, and it shall be given you." "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." As we think and meditate on the Word which reveals Christ unto us, somehow the Spirit works in us that we become more like Him.

Let me give one observation I made some years ago, at a rural mission station. Some of these pupils had to walk real far, and at the close of a session a teacher with an empty seat in the car drove past some of these children and let them walk home. Was she filled with the love of God? Is it a wonder that today they lament the fact that the children do not come? If space would permit, I could give the results of teachers who were filled with the love of God, which would prove the power that love has.

To those that will take issue with some of the thoughts given in this article remember the title, "Something to Think About." If it has this effect, my purpose has been realized, and I feel it will bring us to the same conclusion (that this bishop was right). Look for men filled with the love of God, and pray that all of us may abound more and more in this grace also. May God speed the day, is my prayer.

New Holland, Pa.

SHOULD WE HAVE MORE CHURCH SCHOOLS

By a High School Student

For the Gospel Herald.

Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Today, practically the only training a child gets is in our public schools because modern parents are too busy keeping up with the world to even think about their children.

The schools have taken away the children for about three-fourths of the year, at an age when they need their parents most. And how many parents know what is taught at these elementary schools of learning?

In a child's young years is the time when he should be trained and grounded in the Word of God, for this is the time when character is developing. Do they get Biblical training at public schools? NO! The Bible is usually read every morning, following which the Lord's Prayer is repeated; but during this time many of the students are laughing and talking—showing no reverence for the things of God. Notice:

(Continued on page 988)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for Feb. 25, 1940.—Matt. 25: 14-27.

PARABLE OF THE TALENTS

Golden Text.—Well done, thou good and faithful servant.—Matt. 25:21.

Introductory.—“Stewards of the Kingdom,” is the title given this lesson in our Sunday school quarterlies. It is a very appropriate title. We are all stewards, whether faithful or unfaithful, and must “all stand before the judgment seat of Christ.” We have called this lesson “The Parable of the Talents,” because the reader will tell at a glance just what our lesson is. It is one among several illustrations (parables) found in the twenty-fifth chapter of Matthew, telling us what the Kingdom of heaven is like.

Parable Setting (14,15).—What is the Kingdom of heaven like? It is like a man traveling into a far country who, before his departure, called his servants, put each of them in charge of whatever his ability gave promise of proper care, “and straightway took his journey.” This man, we understand, represents Christ, who returned to the Father, expecting to return again at the end of the age to reckon with His servants (stewards) and to claim His own. There are only three servants mentioned, but these are enough to illustrate the lessons to be learned.

Record of These Servants (16-18).—The servant who had received five talents went and traded with his talents and gained five more talents. The one who had received two talents followed a similar course, and through his trading he gained two more talents. But the one who had received but one talent went and hid his lord’s money, thus failing to make any use of it whatever. He afterwards tried to justify himself, as we shall notice later on.

Reckoning with the Faithful Servants (19-23).—Finally this lord returned. Naturally he would want to know what his servants did with the talents entrusted to them. The first one mentioned submitted this report: “Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.” In other words, by a faithful use of his lord’s money he had doubled the amount. That was good enough. This is what his lord said: “Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy lord.”

Next, we will listen to the report of the one who had been vested with a stewardship of two talents: “Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.” This report was like-

wise acceptable. The lord rewarded him in precisely the same words that he had used in rewarding the five-talented servant.

Naturally, some might raise the question as to why the man who had gained five talents should not receive a richer measure of reward than the one who had gained only two talents. The explanation is found in the fact that each of them had doubled the number of talents entrusted to their care, hence had proved themselves alike faithful. When our Lord comes to reward His servants, He will reward us according to faithfulness, not according to accomplishments. The talents, it will be remembered, were apportioned to “every man according to his several ability.” Our Lord in heaven is infinitely wiser than was the lord in our parable. We need not worry about how much our neighbors outstrip us. The thing for us to bear in mind is that we prove ourselves faithful in our stewardship, whether we have been entrusted with little or much. Faithfulness is the first requirement among the servants of God.

Reckoning with the Unfaithful Servant (24-27).—We are now ready to listen to what the third man had to say. This was his report. “Lord, I knew thee that thou art an hard man, reaping

where thou hadst not sown, and gathering where thou hadst not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.”

Pretty good speech. It sounds plausible, does it not? Certainly the lord will not be too hard on him, even if he did make a big mistake. That man, like many do-nothing church members of the present time, sought to cover up his unfaithfulness with words. But ingenious and plausible as his speech was, it just wouldn’t work; neither will the unfaithfulness of do-nothing church members work when they will stand before the great Lord and King at the judgment bar of God.

This very speech was made the basis for the condemnation that was heaped upon him; he did not do as well as he knew, so his excuse was without foundation. He was not condemned because he failed to gain five talents, or two talents, or even one talent; but because he hid away the one talent that had been entrusted to him, and therefore he failed to do anything. All his plausible excuses were of no avail. “Cast ye out this unprofitable servant,” will be the doom of all who in the end find themselves in the class of people of whom it is said that they “know not God, and obey not the gospel of our Lord Jesus Christ.”

“Be thou faithful unto death;” if you would hear the Master’s “Well done” in the end.—K.

BIBLE MEETING TOPIC

THE VIRTUE OF PATIENCE.—Jas. 5: 7-11; I Pet. 2:19-23

Topic for February 25

MOTTO

“Let patience have her perfect work.”

OUTLINE STUDY

I. Patience Illustrated.

1. In Isaac.—Gen. 26:15-22.
2. In Moses.—Ex. 16:7, 8.
3. In Job.—Job 1:21; Jas. 5:11.
4. In David.—Ps. 40:1.
5. In the prophets.—Jas. 5:10.
6. In the Church at Ephesus.—Rev. 2:2, 3.
7. In the Church at Thyatira.—Rev. 2:19.
8. In John the apostle.—Rev. 1:9.

II. When Patience Is Manifested in Us.

1. When the wicked seem to prosper.—Ps. 37:7-9.
2. When others are angry.—Prov. 15:18.
3. When we suffer.—Rom. 12:12; II Cor. 6:4.
4. When we stick to our duty.—Gal. 6:9.
5. While looking for the fulfillment of promises.—Heb. 6:12; 10:36.
6. When we are tried.—Jas. 1:3; I Pet. 2:19, 20.

III. Patience is Rewarded.

1. With an inheritance.—Ps. 37:9; Rom. 2:7; Heb. 6:12.
2. With hope.—Rom. 15:4.
3. With a harvest.—Gal. 6:9.
4. A place in the kingdom.—II Thes. 1:4-10.
5. Power with men.—II Tim. 2:24-26.
6. Power with God.—Isa. 40:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verse Having the Thought of Patience.
2. Tell the Story of a Patient Bible Character.
3. When Boys and Girls May Exercise Patience.
 - a. At home.
 - b. At work.
 - c. While growing up.
 - d. In school.
 - e. In church.
 - f. In working with impatient people.
 - g. When hard things come.
4. The Blessings Ahead for the Patient.

For Seniors.

1. How Patience Works.
2. How Strengthen Our Patience.
3. The Blessedness of the Patient.
4. The Power of the Patient in the Lord.

SEED THOUGHTS

Impatient people water their miseries and hoe up their comforts.—Spurgeon.

It is not necessary for all men to be great in action. The greatest and sublimest power is often in simple patience.—H. Bushnell.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged at the rests. If we say sadly to ourselves, “There is no music in a rest,” let us not forget “there is the making of music in it.” The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—John Ruskin.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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THURSDAY, FEBRUARY 15, 1940

Field Notes

On Sunday, Feb. 4, Bro. J. G. Hochstetler preached for the brotherhood at the Hutchinson (Kansas) Mission. M.

Bro. Jess Kauffman of Cheraw, Colo., favored the Yoder, Kans., congregation with a helpful message Sunday morning, Feb. 4. M.

Revival meetings are scheduled to begin at Springdale Mennonite Church near Waynesboro, Va., by Bro. William Martin of Menges Mills, Pa. H.

An all-day workers' meeting is to be held at Gospel Mission for colored people in Lancaster, Pa. A few of our colored people will take part in the meeting.
J. S. L.

Bro. Elmer Hershberger of Detroit Lakes, Minn., brought helpful Gospel sermons to the West Liberty and Spring Valley, Kans., congregations, Sunday, Feb. 4. M.

Change of Address.—Bro. and Sister Geo. J. Lapp, from Goshen, Ind., to Manheim, Pa. "We have enjoyed our fellowship . . ." writes our brother in telling of experiences at Goshen and elsewhere.

If present plans carry, Brethren Milo Kauffman of Hesston, and J. D. Mininger of Kansas City, Kans., will preach at the Emma and Yellow Creek (Ind.) congregations, respectively, Sunday morning, Feb. 18.

Revival meetings will begin in the New Providence, Pa., Mennonite Church on Sunday evening, Feb. 25, with Bro. Frank Leaman of York, Pa., as evangelist. Your prayers and presence are invited.
E. B. G.

Bro. Levi Kauffman and wife of Kenmare, N. Dak., are spending some time at Hesston, Kans. It will be remembered that Bro. Kauffmans are the parents of Milo Kauffman, President of the College there. M.

Bro. I. S. Mast of Casselton, N. Dak., preached for the brotherhood at Creston, Mont., Sunday, Jan. 28, while the home minister, Bro. J. G. Hochstetler was attending Special Bible Term at Hesston College and Bible School. M.

Friday, March 15, is the time for a Ministers' Conference sponsored by the Executive Committee of the Missouri-Kansas Conference to be held at the Kansas City Mission. All bishops, ministers, and deacons are heartily invited.
M.

Wednesday, Feb. 28, in the forenoon, is the date announced for the ordination service at the Erb Mennonite Church near Lititz, Pa., at which time and place a minister is to be ordained. May the Lord have His full way in this service.

Bro. A. Lloyd Swartzendruber and wife, superintendent and matron of the Mennonite Children's Home of Kansas City, Kans., spent the greater part of last week at Hesston College as visitors during the last week of Special Bible Term there. M.

Interesting meetings have been going on at Harrisonburg, Va., in connection with the activities at the Eastern Mennonite School, with Bro. R. J. Shenk of Brentwood, Md., in charge as evangelist. The meetings were to have closed last Sunday evening.

Among those called from time to eternity recently was Sister Maria (Schneck) Nussbaum, widow of the late Bishop Jacob Nussbaum of the Sonnenberg Mennonite Church near Dalton, Ohio. The Lord comfort the bereaved. Obituary notice next week.

Another aged pilgrim to pass away recently was Sister Susan (Good) Shenk, widow of the late Bishop Andrew Shenk of Oronogo, Mo. She passed away Feb. 9, in the 90th year of her age. If previous plans were carried out, the funeral was held Feb. 13, with Bro. J. D. Mininger in charge. May God comfort the bereaved family and congregation.

Bro. S. E. Allgyer of West Liberty, Ohio, is among those who have been

partly housed up because of the ailments common to cold winters—but not so completely so but that he has been able to conduct baptismal services in congregations under his charge.

Mennonite Year Book and Directory.—The 1940 edition of Mennonite Year Book and Directory is now on the press, and will probably be ready for delivery by the time we receive your orders. As usual, it is filled with interesting and valuable statistics. See announcement on last page.

Change of Address.—L. C. Kauffman and wife, from Kenmare, N. Dak., to Exeland, Wis. Bro. and Sister Kauffman have been sojourning with their children and friends in Oregon, Kansas, and other states during the past few months, and expect to get to their new home at Exeland in the near future.

The eighth quarterly Bible conference to be held at the Mennonite Mission at Marietta, Pa., is announced for Saturday evening and Sunday, Feb. 17 and 18. Bro. Oscar Burkholder of Breslau, Ont., is to be the principal speaker. The program as arranged will be of vital interest to Christian youth.
J. S. H.

A brother writes us from Mt. Joy, Pa.: "There will be an ordination service held at the Gingrich Church, Lebanon Co., for a bishop, Feb. 29; and also a similar service at Erb's Church for a minister, Feb. 28. Both of these services are at 9:30 A. M. The prayers of the brotherhood are requested in behalf of this work."

The first baptismal services at the Johnstown, Pa., Mennonite Mission were held there recently, when four converts were baptized and one received by letter. Brethren James Saylor and S. G. Shetler, who have bishop oversight of this mission, were in charge of the service. Several others are to be received into fellowship later. May the good work go on.

An interesting letter by Bro. I. S. Mast of Casselton, N. Dak., describing the activities of the brethren in various parts of the district under his bishop oversight, should have been printed several weeks ago. The fault is ours, not his. For several reasons the printing of the article has been delayed, but it will appear in print, the Lord willing; in next week's Gospel Herald. Watch for it.

There will be a series of meetings at Gehman's Church near Adamstown, Pa. The first session will be held at the Bowmansville Church on Sunday, Feb. 18, and then continue at Gehman's Church until Tuesday evening, Feb. 27. Bro. Mahlon Witmer has consented to preach the Word. Your prayers

are solicited, that saints may be edified and sinners saved. M. G.

For several weeks we have had a letter on hand, by Bro. H. S. Bender of Goshen, Ind., giving an interesting account of the visit of a number of brethren to the President at Washington, D. C., concerning the status of non-resistant brethren liable to conscription in case of war. About the time we were ready to publish it, there were hindrances that compelled a delay. This article will appear in next week's Gospel Herald, the Lord willing.

We are indebted to Bro. H. N. Troyer for two sample copies of his recently published books; namely, "Ten Year Amish Church Record" and "Ohio Amish Directory." Both books are described best by having a good look at them. Being prepared especially in the interests of the members of the Amish Mennonites in Ohio, we believe that his work will be appreciated by them. For further information, write to the author and publisher, Bro. H. N. Troyer, Millersburg, Ohio.

Ohio Old People's Home.—This institution, as many of you remember, was dedicated Jan. 1, 1939. For awhile thereafter, the problem was, where the people could be found to fill the Home. But this problem is no longer with us; as the following excerpt from a recent letter from the superintendent of the Home indicates: "Right now we have 15 inmates in the Home, and about 20 that have applied or inquired about coming in." So it is no longer a question of finding people but of finding room for them. A fuller discussion of this problem will appear, the Lord willing, in next week's Gospel Herald.

Correspondence

Allemands, La.

Dear Gospel Herald Readers:—In the hearts of the workers in the little colony at Allemands there continues the joy and contentment and praise that the presence of the Lord affords.

Bishop E. S. Hallman revived our spirits on the second coming of Christ, preaching from Oct. 29 to Nov. 2. During the last service Sister Gertrude Matherne, a young widow, mother of three children, from Bayou Goula was baptized and taken into church fellowship. Bro. Hallman traveled to Gulfport, returning by auto with Bro. and Sister Fred Gingerich from Canby, Oreg., and preached for us one night.

With the approaching enthusiasm of December and Christmas came the disappointment that we could no longer benefit from the use of the hotel granted us by a Catholic resident of Allemands. Since January 1 we have been holding the Sunday school at Bayou

Goula, in a private home in the center of the French settlement. The doors are freely opened for a place of worship. Average attendance is 40 to 45; decreased of course, because of cold weather and trapping season of three months. During this time some move down the Bayou to live in small camps while they fish and trap, and then return to their permanent homes.

The Christmas program was well rendered and well attended. One hundred fifty bags of candy were distributed among the families of those attending services at the two places. After the program, which was given on Christmas eve, a group went carolling. This is a new activity, but it was much enjoyed and appreciated by those who heard.

To add to our Christmas joys, Bro. and Sister James Bucher and Sister Elizabeth Byer arrived in time for Christmas dinner at the Wenger home. They remained four nights. We were exultant to know that Henry and Nettie Tregle, parents of two little boys, were converted through his first sermon on "The Blood."

A Presbyterian father, attending our services, reconsecrated his life to the cause of Christ the following Sunday night. He had been entangled in the net of Satan and was set free.

Bro. Hiram Weaver of Virginia encouraged the little flock, ministering for eight nights so faithfully.

Jan. 29, 1940. John E. Wenger.

Hesston, Kans.

(Hesston College congregation)

Greeting in the Master's Name:—The 1940 Short Term Bible School conducted by the college has again brought a number of young people of sister congregations from the different states. These young people are an inspiration and help in all our church activities.

Our revival meetings with Bro. E. M. Yost of Greensburg, Kans., as evangelist were well attended, despite the snow-blocked roads and considerable sickness. A number reconsecrated their lives for the Master's service. May God's blessing attend them as they let their lights shine in their home communities.

We are glad to have with us Bro. and Sister L. C. Kauffman, formerly of North Dakota. They will be spending some time in this community.

Bro. John Thut of Harper, Kans., in connection with the Bible school work, delivered two very instructive lectures on prophecy to us on the evenings of Jan. 25 and 26.

Our annual business meeting was held Jan. 1 with the following election results: Trustee for three years, Thad S. Beck; Church Secy., for three years, Roy S. Troyer; Church Chor., Clarence Sommerfeld. Bro. Maurice Yoder was appointed as pastor.

Jan. 29, 1940. Roy S. Troyer.

South Boston, Va.

(Ebenezer congregation)

Dear Herald Readers:—On Nov. 23 we had as usual our Thanksgiving service and on the same date our Sunday school was reorganized as follows: Supts., Arthur Brunk, Louis Good; S. S. Chor., Beulah Good; Sec.-Treas., Elizabeth Brunk; Libr., Vera Good; Church Chor., Henry Good; Mission Committee, John Garber, Arthur Brunk, Henry Good; Y. P. B. M. Committee, Clarence Huber, Henry Good, Louis Good; Aid Plan, Henry Good, Otis Snead, Louis Good. On Dec. 31 the reorganization of the Sunday school was completed with the teachers re-elected.

May the Lord bless His children everywhere during this new year, and may we pray that each and everyone be faithful to his duty.

Jan. 29, 1940. Margaret Seymour.

Edwards, Mo.

Greetings to all Herald Readers:—Our new Sunday school officers have taken up the work of the New Year with an earnestness that speaks well for them since there are some who are new at the work. We are glad for the willingness of all to do the best they can in the part that has been given them.

Over the Christmas season we appreciated very much the presence of a Gospel team from Yoder, Kans., with Bro. Lawrence Horst of Peabody, Kans., as their minister. As a result of their efforts, one precious soul made the wise choice. She expects to be received into the Church in the near future.

On Dec. 2 a Gospel team from Hesston College rendered a program on "The Good Shepherd." Because of a high wind they could not cross the lake in a boat as they had planned, so only four of their number were here. Sister Clara Shank came with them around by the bridge, making their round trip 90 miles. We enjoyed their program the more knowing the effort they had put forth to get here.

We have rejoiced during the past year because of the interest of the brotherhood in the work here. To those who have had a part in any way in supplying the means, clothing, bedding, Christmas cheer, or helping in any other way we say a hearty "thank you." May you continue to hold us up before the throne.

Services have been discontinued in the Cable Ridge district because of the burning of the schoolhouse there. During the winter months the Post Oak appointments have not been kept regularly. But with nicer weather ahead we hope to put forth more effort in that community.

The past month has been the coldest weather in this part of Missouri for over fifty years. It was as low as twenty

(Continued on page 988)

Miscellaneous

SOME SOLEMN THOUGHTS

There is a God who reigns above,
The Lord of heaven and earth and seas;
I fear His wrath, I ask His love,
And with my lips I sing His praise.

There is a law, in Holy Writ,
To teach us all that we must do;
My soul, to His commands submit,
For they are holy, just, and true.

There is a Gospel, rich in grace,
Whence sinners all their comfort draw;
Lord, I repent, and seek Thy face,
For I have often broken Thy law.

There is an hour when I must die,
Nor do I know how soon 'twill come;
A thousand children, young as I,
Are called by death to hear their doom.

Let me improve the hours I have,
Before the day of grace has fled;
There's no redemption in the grave,
No pardon offered to the dead.

Just as a tree, cut down, that fell
To north or southward, there it lies:
So man departs to heaven or hell,
Fixed in the state wherein he dies.

The above song was found in a booklet
donated to me some fifty years ago.—Jonathan B. Fisher.

QUALIFICATIONS FOR CHRISTIAN SERVICE

By Elmer E. Yoder

For the Gospel Herald.

(Gist of sermon delivered at the Quarterly Mission Meeting at Mattawana, Pa.)

1. In the consideration of this subject, let us bear in mind that the greatness of the task calls for certain qualifications. Consider the state officers today; their task demands certain qualifications in order to efficiently perform their specific duties.

2. The task of the Church is stated in Matt. 28:18, 19: "Go ye" and teach (preach) "all nations;" or, in our words, "Go ye into all the world and preach the gospel."

Two things here to which we wish to point our attention are (1) to present Christ as the only remedy for a sin sick world (Acts 4:12); (2) to present every man perfect in Christ (Col. 1:27, 28). Now in light of this great task let us consider the necessary qualifications:

1. An experimental knowledge of the saving grace and power of Christ; a saving knowledge of the merits of the blood. Would we be convinced by the salesman who would use another product from that which he represents? Just about as much as many so-called Christians are able to convince the world.

2. "Filled with the Spirit" (Eph. 5:18). "Be not drunk with wine wherein is excess, but be filled with the Spirit." So filled were the early apostles that they could not help but speak.

3. Filled and thrilled with the message of Christ. In Acts 5:28 the charge

that the rulers brought against Peter and John was, that these men have filled our city with their doctrine. Oh, the need of ministers and missionaries that will fill their respective fields of labor with their doctrine! One requisite we wish to mention. Too many ministers are so filled with self that their testimony for Christ is neutralized. Being full of self, the Spirit's power is limited.

4. Compassionately concerned for the lost. Ex. 32:32. Moses was willing that his name might be blotted out of the Lamb's book of life that Israel might be forgiven for their great sin. Rom. 9:1-3. Paul was willing to be accursed if it would redound to the salvation of his fellow countrymen. Jer. 9:1. Note the concern of Jeremiah. In Matt. 28:34 after censuring the pharisaical hypocrisies we see Christ outside the city on a hill beholding the city and weeping for it. Now note in Isa. 57:1 how that the righteous perish and no man layeth it to heart. Again in Ezek. 34 among the charges against the shepherds of Israel—Ye have not gone again after that which was lost.

5. Enlightened and sensitive conscience. One who is not settled in his conviction soon has a conscience that is seared with a hot iron. (Note Acts 24:16). Paul had an enlightened conscience. May we say two things upon which we need more conscience: with reference to the distinctive doctrines of God's Word and with reference to the opposite sex. God cannot use a flapper or a sissy.

6. Prayerful—not by any means the least needful. The need of more men who really know how to pray. In Acts 6:4 when the request was made in the early church for deacons the disciples said they would give themselves continually to prayer first then to the ministry of the Word.

FINALLY: We need men and women who can fit into God's program and co-operate with one another in the performance of the great task that is before us.

Allensville, Pa.

THE AMISH MENNONITE COLONY IN AUDRAIN COUNTY, MISSOURI

By Daniel C. Esch

For the Gospel Herald.

About the year 1896, or '97, several brethren in Johnson Co., Iowa, conceived the idea of seeking cheaper land and of establishing a congregation of Amish Mennonites. Consequently, in the fall of 1897, J. D. Guengerich, J. C. Gingerich, and J. B. Miller drove south into Missouri, a distance of about two hundred miles, making the trip with horse and buggy. They prospected in various localities and found a seemingly favorable locality near Centralia, in Audrain Co., Mo., a pleasing, level country, where land was cheap, most-

ly occupied by farmers who had come from Kentucky and Virginia; and who, to the Iowa people, seemed rather slipshod in their farming methods and practices. The brethren, Guengerich and Gingerich, evidently were of the opinion that if northern farmers were to locate there conditions would soon have a changed prospect. So in the spring of 1898 three Iowa families—J. C. Gingerich, V. V. Swartzendruber and Elmer Guengerich—moved down and located near Rowena, Mo. Bro. Swartzendruber bought a farm; the others rented, but later bought farms nearer Centralia. The first year was wet and unfavorable. In the spring of 1900 J. D. Guengerich and two sons-in-law, E. C. Beachy and the writer, with their families moved there too. The same fall Pre. John Zimmerman and family of McPherson Co., Kans., moved in. From then on we had church services, held in dwelling houses. But we never adopted the practice of furnishing dinner to the congregation. We organized a Sunday school in the spring of 1900, held mostly in the Strother district, but later in the Burnham district.

The natives were very neighborly and hospitable. In temporal matters they were very shrewd in business transactions, which some of us soon found out to our cost. As to matters dealing with government their sympathies were with the Confederate side of earlier days.

Many of them did not know anything of any Mennonite people; consequently we seemed very peculiar to them. But they respected us and were very mannerly, and most were religiously inclined. Some of them said if our services were conducted in the English language they would like to attend.

In the spring of 1902, Pre. Noah Yoder and his son John, with their families, and Lewis O. Gingerich (son-in-law), and wife (recently married) all of Iowa, moved in. In the fall of 1901 Shem Swartzendruber of Wright Co., Iowa, moved in. He was active in Sunday school work and by occupation thresher-man and saw-miller.

A plot of ground was leased by the congregation from David Yoder to be used as a cemetery, and the same spring, Ira, five-year-old son of V. V. Swartzendruber died and was the first to be buried in the cemetery there. In February, 1903, Ida, wife of Lewis O. Gingerich died; later a child of the writer's died; then one of Elmer Guengerich's; then one of E. C. Beachy's; one of Chris Gingerich's; later one of H. A. Yoder's, and all were buried in this cemetery. In 1910, Lydia, wife of J. D. Guengerich, died and was buried there in the spring but after the death of her husband, was exhumed and buried by the side of her husband in Iowa.

Soon after the death of Ida, wife of Lewis O. Gingerich, Ed. Miller, also a son-in-law of Pre. Noah Yoder, of

Johnson Co., Iowa, moved into the home with his father-in-law.

In the spring of 1903 Jacob Shetler, son-in-law of J. D. Guengerich, moved into the settlement from Iowa, while Moses Nafziger moved in from Iowa about the same time.

In the fall of 1901 D. K. Yoder, formerly from Wright Co., Iowa, moved into this region but only remained until May 1902 when he moved to Huron Co., Michigan.

There were a number of colored people living in the region of our settlement, but we soon learned that they had their own schools and that white people did not eat with them. This seemed strange to us, and when the matter was mentioned natives told us, "Well, you eat with them and you will be counted as one of them, that's all."

The natives were very easy-going and took plenty of time off when the crops were "laid by," to go to fairs, etc.

About the year 1907 or '08 Pre. Noah Yoder and son-in-law Ed. Miller moved back to Iowa. V. V. Swartzendruber moved to Hydro, Okla.

About the same time Joseph Overholt moved in from the Panhandle, Texas, region.

In 1909 Ben Esch moved in from West Branch, Mich., stayed about two years, then left for Oklahoma.

About the same time Esther, daughter of Shem Swartzendruber, was married to Simon Gnagey and moved to Huron Co., Mich.

Chris Gingerich and Barbara Yoder were married, but date of marriage is not recalled. Also William Hershberger of Iowa, married a daughter of Pre. John Zimmerman.

The number of families never exceeded thirteen at any one time.

I believe we all enjoyed being together, and if one missed church services or Sunday schools that one was really missed.

We used to have about six weeks German Bible school in summer.

We also did a little mission work: were mostly interested in the work at Hadjin, Turkey, under the supervision of Rose Lambert. We used to support one orphan besides other work.

In the fall of 1907, Henry A. Yoder, of Iowa Co., Iowa, and Barbara, daughter of J. D. Guengerich, were married and lived there for some years.

Sometime along 1904 Emanuel C. Beachy was ordained to the ministry, Bishop J. F. Swartzendruber, Kalona, Iowa, officiating. There were three brethren in the lot in addition to Bro. Beachy: Moses Nafziger, Shem Swartzendruber, and the writer.

Daniel J. Swartzendruber, formerly of Maryland, moved here from Illinois, but remained only a few months and then moved to Fauquier Co., Va.

The bishops of the congregations in Johnson and Iowa counties, Iowa,

served our congregation, with the exception that Bishop Joshua King, Hartsville, Ohio, held communion for us once, and also baptized a number of applicants for membership, the writer's two eldest sons having been among the number. Quite a number of young people united with the church here.

Several years were quite dry, and along 1913 some members of the church here became dissatisfied, partly on account of the weather conditions, but mostly because of controversies which arose. So people began to move away. Some went to Kansas; some to Iowa; some to Stark Co., Ohio, and some to Huron Co., Mich.; until in 1916, only two families remained, E. C. Beachy's and the writer's; J. C. Guengerich (single) and J. D. Guengerich, the writer's father-in-law, except Andrew Nafziger and family, who were members of the Independent Mennonites, who had moved in from Illinois, and who attended our meetings and at whose home meetings were sometimes held.

We had been sometimes visited by Mennonite ministers, among them J. M. Kreider, A. C. Good, Fred Gingerich, and the writer's brothers—C. D. Esch, who died in India, and Menno Esch, of Oscoda Co., Mich.

In the spring of 1917 the last members of the community left. E. C. Beachy's, with J. P. Guengerich, went to Stark Co., Ohio, and the writer and family, with J. D. Guengerich moved to Huron Co., Mich.

A few years later Bro. Beachy moved to Iowa, where he died in 1921.

Father J. D. Guengerich, one of the sponsors of the colony movement, died in 1921.

Several weeks before the last families left, the neighbors met at Bro. Beachy's and gave us a social visit. They seemed to be sorry to see the colony leave, and when we left they moved us to town and helped us load our cars without charge.

They had learned some things from the northern settlers in the way of farming; and we had adopted some of their practices. They had learned to bake light bread; and our women had learned how to bake biscuits and real "caun bread."

I may safely say we were all better off financially. Land had advanced in price in the meantime.

And I trust there were none of us who had not been benefited spiritually. Pigeon, Mich.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

XI. Memories

This morning, instead of going on with the usual work of the day, I brought down from the attic a long box of old letters and cards. I had decided many times to consign them to the

furnace, but there were always some that I felt I should keep. I brought the box down on the kitchen table, and spent several hours very profitably, I thought.

There is real good, sometimes, in remembering. I am reading these days in Deuteronomy, and I have been impressed over and over with the stress the Lord places on reminding His people over and over again of the experiences of their former lone journey through the wilderness.

One letter written more than forty years ago, spoke of praying that the Lord might open the way into a particular work. Bro. H. said, "I might write more, but I think I shall use the time I might use in writing, in prayer that the Lord might guide you in this matter." I felt that I would like to tell Bro. H. how I appreciated that thought; then I remembered that he had gone to be with the Lord he served so faithfully.

As we remember some of these experiences, we can now see the hand of God so much more clearly than we could while the dust of the then present problems was all about us.

This reminds us too of the advantage of expressing appreciation of our friends' kind offices in our behalf while they are still with us. Many a hard task has been accomplished by one who was dear to us, and yet the one who did the hard work never knew that we appreciated it.

I remember hearing my mother say frequently, "Let me have my flowers while I am living, then I can enjoy them too." I do not remember whether there were any flowers on her casket, but I do remember thankfully the little kindnesses we gave her while she lived her beautiful life among us. I wish we might remember that this life is the time to love and help and appreciate.

An old letter from a brother who has gone on is so full of kindly sympathy and helpfulness. He was so unassuming and helpful. I wonder why he went on so young. That too is one of the many things we can not understand, and I am so glad we can leave it in our Father's hand.

It was a real help today to remember a visit he made me while I was at the Mission in the "windy city." The life of the people with whom we worked was a revelation to his sympathetic soul. He felt that he just must help more. I think that experience helped him to decide to adopt the orphan boy in India. In our India experience it was one of our real joys to see the bright orphan boy grow and develop into a noble character. Sometimes we feel that our efforts are so small but we may not know what fruit may come from some of these our feeble efforts.

A series of letters among these was written during the closing days of a very dear friend's life. She was sick

for a long time. At first she wrote regularly though we knew the effort was not easy. We could feel the writing of a letter was a severe task. Then the letters grew short, and then she needed help from father. Gradually we could feel the slipping away of our dear one. Then she went away, and what a privilege it was to be so near her as she neared the dark river.

To think over the experiences of that time I am glad to have the privilege of going over the "thought journey" again. Such experiences seem to bring heaven nearer.

I am glad to have had these memories even though I did leave some other work undone in order to get this. I wonder if we might be able to hear God's voice more definitely if we took time to really listen.

May we, like Israel of old, "stand still and see the salvation of the Lord."

Scottdale, Pa.

FAMILY CIRCLE

(Continued from page 982)

I said, it is usually read; although some places it is not read more than about once a week; in some states, not at all.

Evil associations are formed at school which may lead our young people away from God.

Many activities are sponsored which every pupil is expected to take part in. Plays and shows are produced on the stage (if the school has one). And then parents wonder why their children prefer the movies to attending church services.

The school libraries are filled with thrilling books of fiction; most of them are stories of adventure or love. Even textbooks contain objectionable articles. People think this generation is worse than the last because of the unwholesome literature they read, but they do not know they learned to like it at school.

Do the teachers show a good example to the pupils? Some do, but I fear there are many who do not.

Some teach evolution.

Some use foul language in the school-room. No wonder our young people use language that makes older folks shudder.

Teachers of civics tell us that as good citizens we must vote. Certainly we all want to be good citizens; therefore, is it any wonder that more and more Mennonites are joining the ranks of the voters?

They tell us we should do everything to prevent war but if it comes we should loyally support our country. Is it surprising that some members of our church are attending military academies?

They tell us we should wear "gym suits" to take exercise and some places this is compelled, but can a Christian conscientiously do this?

Here I have tried to state a few of the evils of today's public schools. These are only a small number of their faults,

but I think these should convince the reader that many of our public schools are a menace to Christianity.

You pay taxes for the upkeep of the state-controlled schools, but why not lay out a little more money and have TRUE Christian children—instead of weeping for those who have gone astray or are only "lukewarm?" Think about this, and I am sure you will pray for and give toward more church schools, as well as the ones which are already established.

MY TRIP TO THE SOUTHEAST

(Continued from page 981)

and took in the Bible school at Canton Mission. I enjoyed it there. I had my home with my nephew, Bro. Otis Johns and family. From there I went to Rittman, Ohio, and stayed there about a week. I saw how nice those old people were taken care of. Surely Bro. and Sister Peachy and helpers and the nurse are doing everything that can be done to make it comfortable for those old people. There are fifteen inmates there now, and there is room for two more on the first floor. The second floor is not yet finished, on account of lack of funds. I would advise any brother or sister, if you were never at that Old People's Home, to go and see how wonderful it is arranged to care for our unfortunate old people. Then take your money and go alone with God and ask Him, "What shall I do with this money?" Then read Mal. 3:10.

Well, I enjoyed my trip east very much and I want to thank my many friends for what you have done for me while I was with you. I thank God for protecting me on my trip. If nothing prevents, I may visit the western churches this coming summer.

St. Johns, Mich.

CORRESPONDENCE

(Continued from page 985)

below zero. We have had snow on the ground since Christmas. There has been suffering among those who have cold houses.

Jan. 30, 1940.

Ida Brubaker.

Filer, Idaho

Dear Brethren:—On Dec. 8, 1939, our bishops, Bros. N. A. Lind and N. E. Birkey of Albany, Oreg., came into our midst. We had our counsel meeting that evening, conducted by Bro. Birkey. Bro. N. A. Lind brought us the message Saturday evening. Sunday morning we had our communion services.

On Dec. 15 the reorganization of our Sunday school took place as follows: Supts., Harold Reeder, and Kenneth Snyder; Sec.-Treas., Clifford Slatter, Robert Miller; Chors., Lela Yoder, Justine Miller; Librs., Sade Stutzman, Florence Shank.

Church reorganization took place Jan. 1, at the church.

Our 12 weeks of singing class, conducted by Bro. L. J. Miller, came to a close this month.

Two of our members, Justine Miller and Iola Slatter, are attending short Bible term at Hesston. Betty Stutzman is attending college at Goshen.

We are looking forward to Bro. E. M. Yost of Greensburg, Kans., who will conduct a short series of meetings in the near future.

Jan. 30, 1940.

Hazel Nice.

Arthur, Ill.

To all Herald Readers, Greetings:—I hope this will reach all the Herald Readers.

The weather has been very pleasant for a while. The Arthur Mennonite Church has a Bible meeting every Wednesday night. This coming Wednesday night it will be at the home of Mr. and Mrs. Ed. Yoder and family, the Lord willing.

Let us pray for those that are sick, that God will restore them to health again.

Mr. and Mrs. William Robinson lost their home by fire. While heating cylinder oil on the cook stove, Mr. and Mrs. Henry Bontrager lost their home also. The fire was caused by a hot chimney during the night. May the Lord be pleased to grant them a better home.

Jan. 30, 1940. Rudolph E. Yoder.

Creston, Mont.

(Mountain View congregation)

Dear Herald Readers, Greetings:—On Dec. 3 our Sunday school was reorganized as follows: Supts., John Bachman and Sam Hoylman; Secy., Virgil Hochstetler; Chors., Harold Oesch and Carl Kauffman.

At our annual business meeting, held Jan. 1, the following officers were elected: Mission Bd. Mem., John Boss; Church Treas., Sam Hoylman; Ushers, Roy Birky and Paul Kaufman; Church Chors., Roy Kaufman and Rosella Bachman; Libr., Carl Kauffman; Cor., Rosella Bachman.

On Jan. 28 we were pleased to have with us Bro. I. S. Mast of Casselton, N. D. In the morning he preached a helpful sermon from Jas. 1:27. In the evening he gave a talk to the children and young people, followed by a sermon. These services were especially appreciated, since we hadn't had preaching services for a number of Sundays. Our own pastor, Bro. J. G. Hochstetler, being at Hesston, Kans., during the six-week Bible Term. We are eagerly looking forward to his return, although we are glad he has had this opportunity.

Our S. S. attendance has been quite low for some time, on account of whooping cough and other sickness.

The little three-month-old son of Bro. and Sister Elmer Birky has been seriously ill with whooping cough and

pneumonia, but is now recovering nicely.

With the exception of about a week, when the thermometer hovered around ten and fifteen below zero, we have been enjoying very pleasant winter weather. Just now the tall evergreens and other trees and shrubbery are all covered with frost and with about a foot of snow on the ground, and the snow-covered range of the Rockies surrounding our valley makes a very picturesque scene which we greatly enjoy.

Several of our young people were privileged to attend two weeks of the Bible School held at Bloomfield, Mont. Jan. 31, 1940. Cor.

Hydro, Okla.

Greetings in Jesus' name:—Since our last report we have again had the privilege of partaking of the sacred emblems of the communion.

Our Sunday school has also been reorganized for the first six months of the new year, as follows: Supts., S. E. Stutzman, Ben Detweiler; Secy.-Treas., Lena Slagell, Goldie Miller. Officers elected for our young people's meeting are: Bros. William Schantz and John R. Detweiler. Bro. Fred Swartzendruber was elected on the Board of Trustees for three years.

On Dec. 24 our Sunday school gave an interesting program which was much enjoyed.

Feb. 1, 1940. Nora Eichelberger.

Brethren, Mich.

(Pleasant View congregation)

Dear Herald Readers, Greetings:—We thank the Lord for the blessings He bestowed upon us the past year, and are looking forward to more natural and spiritual blessings in this new year.

We reorganized our Sunday school Dec. 6 as follows: Supts., Elmer Johnson, Forrest Watson; Treas., Grover Klinglesmith; Secy., Bernice Klinglesmith; Chor., Emma Culp; Libr., Joyce Griffiths.

Bro. Culp plans on teaching winter Bible school in Midland, Mich., from Feb. 5-16. We continue with our Sunday school in his absence and have young people's meetings on Sunday evenings. We have quite a few children in our Sunday school who come faithfully. We thank God for these young souls and pray that we may in some way help them to find Jesus. We have a new reward system now for the children from the junior class to the primary. Each child that gets three perfect quarters receives a 75¢ motto, and all who have one or two perfect are rewarded accordingly. This helps promote an interest in Sunday school where we hope to plant seed that will in time bring forth fruit.

Feb. 1, 1940. Ruby Leland.

Ashley, Mich.

Greeting in Jesus' name. On the first of the year the new officials of the Sun-

day school took their places. Very few changes were made. Officers are as follows: Supts., Sharon Brunk, Vernon Snyder; Chor., Ottis Bontrager; Secy.-Treas., Stanley Snyder.

On the forenoon of Jan. 1 our business meeting was held. In addition to regular church officials, committees were appointed to plan for summer Bible school, evangelistic meetings, and special musical programs.

Two Bible classes are being conducted at present, meeting each Sunday evening from 7:15 to 8:00. The young people are studying "Lessons in Christian Doctrine" No. 4, with Bro. Emerson Yordy as leader. The older people's class is studying No. 1 of the same series with Bro. Ottis Bontrager as leader. In the absence of Bro. Yordy, who is attending Bible School at Kitchener, others are substituting as leader.

Sister Esther Conrad is attending Bible school at Goshen, Ind.

Bro. E. A. Bontrager who is now at home in this community, is at present on an extended visit in Pennsylvania, also visiting in Ohio and Indiana en route home. The return of these folks to the home congregation will be appreciated.

On Jan. 15 Bro. and Sister John P. Oyer celebrated their sixtieth wedding anniversary. The children, Sister Emma of Chicago Mission; Sister Lydia, R. N., of La Junta Mennonite Hospital; Bro. and Sister Edd Oyer of Eureka, Ill.; Bro. and Sister D. S. Oyer and family of Howell, Mich.; Bro. and Sister Elmer Oyer and family and Sister Edna and Sister Esther of the community, were all present. During open house that day some seventy relatives and friends and neighbors called. Bro. and Sister Oyer are both blessed with excellent health for their age. May God continue to bless them.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

Our students returned to the College on Jan. 3 to find a large group of Winter Bible termers already here. The total enrollment of the Winter Bible Term this year is 104, the largest in the history of the institution. The faculty of the winter Bible school consists of Brethren D. A. Yoder, I. E. Burkhart, E. C. Bender, Geo. J. Lapp, and Sister Fannie Lapp. Five members of the college faculty also taught one or more courses. The six-weeks ministers' course was well patronized. Ten ordained men were registered (these are counted in the figure, 104, above); and a number of ministers visited the classes from time to time. The oldest visitor was Bro. D. J. Johns, now in his ninetieth year.

On Jan. 10 Bro. Harold S. Bender, Dean of the College, was a member of a delegation to call on President Roosevelt in the interest of our nonresistant position and the problems which might arise in the event of war. A fuller report will appear elsewhere in the Gospel Herald.

On Jan. 21 Bro. S. C. Yoder of Goshen stopped over with us for an evening service and gave us a much appreciated message. He was accompanied by Bro. Chris Gunden.

We extend a hearty invitation to folks passing through on highway No. 27 to stop and worship with us.

Feb. 2, 1940.

Ruth Zook.

Rensselaer, Ind.

(Burr Oak congregation)

Dear Readers of the Gospel Herald, Greetings:—Just a word from this part of God's vineyard. How wonderful the peace we have, even in the unrest of world affairs!

Sunday morning, Nov. 12, we reorganized our Sunday school for the year 1940. The following officers were elected: Supts., Elmer Kauffman, Robert Kissinger; Chors., Kenneth Weaver, Dorothy Chupp; Secy.-Treas., Ada Frey, Marceline Miller; Cor. Secy., Irma Frey; Libr., Stanley Weaver; Y. P. B. M. Supts., Menno Chupp, Levi Yoder; C. M. Supts., Goldie Stoll, Essie Leichty.

On Nov. 19 Bro. D. A. Yoder, our bishop, held communion and baptismal services here. In the afternoon the Junior and Primary classes gave a very enjoyable missionary program, and a sermon was given by Bro. Menno Troyer of Goshen. In the evening Bro. D. A. Yoder gave a very interesting sermon, especially for young people on young people's problems. Both messages were greatly appreciated.

We are happy to announce that one of our number of young people, Kenneth Weaver, was able to attend the Short Bible Term at Goshen College.

We have been having a small attendance during the winter months due to much sickness in the community.

Feb. 6, 1940.

Cor.

Bro. Paul Erb, who taught here during the first semester, left for Hesston recently. We are looking forward to his return to the faculty one year hence. Bro. Erb's place as associate chorus director is being filled by Bro. Paul Bender. The Brethren, Paul Mininger and Jacob Sudermann, are not teaching during the second semester but are continuing the preparation of their doctoral dissertations. Bro. Levi C. Hartzler is at present enrolled in Northwestern University in the English department.

Bro. C. L. Graber, Business Manager, just returned from Eastern Pennsylvania, where he spent some time in the interest of the College. J. C. Wenger served as an instructor in the Canton Bible School, Jan. 15-19. Bro. E. E. Miller served on programs at Canton and Kitchener in the past few days.

On Jan. 12 Judge Malcom Hatfield spoke here on Juvenile Delinquency. He lectured on those things which a child needs for proper development, stressing among other things the importance of Christian teaching.

Most of the special (evening) students have

not yet registered for the second semester. The present enrollment figure stands at 281. Most of the 281 are regular college students.

We are looking forward to a number of events. The Ministers' Week Program is scheduled for Feb. 7-9. The speakers will be Brethren C. F. Derstine, Simon Gingerich, A. J. Metzler, G. J. Lapp, E. E. Miller, and John H. Mosemann (African missionary). The following days, Feb. 9-11, are to be devoted to the annual Christian Life Conference. In addition to the speakers of the Ministers' Week, Brethren C. A. Hartzler and Paul Mininger will serve. Will Herald readers support our work in prayer? We are in need of God's help daily.

Feb. 6, 1940.

John C. Wenger.

Married

Stoltzfus—Zook.—On Nov. 28, 1939, at the home of the bride's parents, Bro. John M. Stoltzfus and Sister Sylvia B. Zook were united in marriage by Bishop Aaron R. Glick.

Groff—Wolfenbarger.—On Sunday afternoon, Jan. 28, 1940, Bro. Lawrence Groff of Upland, Calif., and Sister Olga Wolfenbarger of Chino, Calif., were united in marriage at the Brethren in Christ Church at Chino, Calif. J. R. Eyster officiated. May God abundantly bless them.

Kreider—Root.—Bro. Earl Kreider and Sister Martha K. Root, both of the East Petersburg, Pa., congregation were married Jan. 6, 1940, at the home of the bride, Bro. Henry E. Lutz officiating. May God's abundant blessing accompany them through life.

Givens—Heagy.—Bro. Alvin L. Givens of the Strickler and Shope congregation, and Sister Bernice Heagy of the Manheim congregation were married Feb. 3, 1940, at the home of the bride, Bro. Henry E. Lutz officiating. May the Lord's presence be manifest in their journey through life.

Yoder—Zook.—On Sunday, Dec. 31, 1939, Bro. Jacob B. Yoder and Sister Orpha Ruth Zook, both members of the Locust Grove Church near Belleville, Pa., were united in marriage at the home of the bride, Bro. E. B. Peachey officiating. May God's rich blessings attend them as they journey through life.

Hartzler—Yoder.—On Jan. 20, 1940, Bro. Chester Sherman Hartzler and Sister Bertha A. Yoder, both members of the Locust Grove congregation near Belleville, Pa., were united in the bond of holy matrimony at the home church by Bro. E. B. Peachey. May God bless them and lead them through life.

Yoder—Miller.—Bro. Oscar S., son of Mr. and Mrs. Samuel Yoder of near Shipshewana, Ind., and Sister Beatrice M., daughter of Mr. and Mrs. Frank Miller of near Lagrange, Ind., were united in marriage at the home of the bride's parents, Feb. 3, 1940, by Bro. O. S. Hostetler. May the Lord richly bless this union.

Shoemaker—Eigsti.—Bro. Eugene Shoemaker of the Freeport congregation and Sister Eda Eigsti of the Waldo congregation were married Dec. 31, 1939, at the home of the bride's parents, Bro. and Sister Edw. Eigsti near Gridley, Ill., Bro. J. D. Hartzler officiating. May God's blessings attend them through life.

Lambright—Eash.—On Sunday, Feb. 5, 1940, Bro. John Lambright of Middlebury, Ind., Mennonite congregation and Sister Irene Eash of Forks congregation were united in the bonds of holy matrimony at the home of the officiating

minister, Bro. Wilbur Yoder. May the Lord richly bless them throughout their walk together.

Byler—Fallon.—On Sunday, Feb. 4, 1940, Bro. Christ J. Byler and Sister Margaret K. Fallon, both members of the Allensville, Pa., Mennonite congregation, were united in the holy bonds of matrimony, Bro. Emanuel B. Peachey from the Locust Grove congregation officiating. May God richly bless them as they journey through life.

Moyer—Hange.—Bro. Frank M. Moyer of the Warwick River congregation, near Denbigh, Va., and Sister Ida R. Hange of the Line Lexington, Pa., congregation were united in holy matrimony on the evening of Feb. 1, 1940 at the home of the officiating minister, Bro. Claude B. Meyers of Souderton, Pa. May God's blessing attend them through life.

Halteman—Guntz.—On Sunday morning, Feb. 4, 1940, at the Vincent Mennonite Church near Spring City, Pa., Bro. Wilmer M. Halteman of the Salford congregation and Sara Perle Guntz of the Vincent congregation were united in marriage by Bro. Warren G. Bean. Bro. Henry Bechtel read the opening lesson and led in prayer, and Bro. Amos Kolb spoke on "Marriage". May love, peace, and joy be theirs through life.

Burkey—Yeackley.—On Jan. 16, 1940, Bro. Floyd Burkey of the West Fairview congregation near Beaver Crossing, Nebr., and Sister Erma Yeackley of the East Fairview congregation near Milford, Nebr., were united in marriage by Bro. J. E. Zimmerman at the home of the bride's parents, Bro. and Sister John Yeackley. May they be co-workers with Christ, their home a blessing to the community and an honor to God.

Obituary

Stutzman.—David Edward, son of Henry and Nancy (Beery) Stutzman, was born in Lancaster Co., Ohio; died Jan. 24, 1940, at Elida, Ohio. He leaves his wife, Etta (Brunk) Stutzman, 1 daughter (Marian of Chicago, Ill.), 3 sons (George and Max of Elkhart, Ind., and Milton at home). The family came to Elida 2 years ago from Elkhart, Ind., where they had resided since 1912, moving to that location from New Stark, Ohio. Funeral services were conducted at the Elida Methodist Church (of which he was a member). Sermon by J. E. Hartzler of Hartford, Conn., assisted by the local minister, Ross Hurly. Interment in the Pike Cemetery.

Bellar.—Elizabeth Kennel was born Aug. 15, 1864, near Wellesley, Ont.; died at her home in O'Neill, Nebr., Jan. 30, 1940. She was married to John Bellar in 1882. To this union were born 7 children; 2 boys died in infancy. There remain 1 son and 3 daughters (Peter of Litchfield, Nebr.; Anna, wife of Chris Spenler of Kinross, Iowa; Mattie, wife of Aaron Oswald of Chappell, Nebr.; Katherine, wife of Harry Ott, of O'Neill), 27 grandchildren, and many other relatives and friends. Her husband preceded her in death 19 years. One son (John K.) died Dec. 12, 1938. She was the last of a family of 6 children. She was converted in her youth and joined the Mennonite Church, to which faith she held at the time of her death. Funeral services were held Feb. 1 from her home and the Presbyterian Church in O'Neill, in charge of J. W. Oswald. Buried by the side of her husband in the Mennonite Cemetery north of O'Neill.

Culp.—Lulu, daughter of George and Hattie (Bixler) Culp, was born Sept. 12, 1909, near Wakarusa, Ind. At the age of 12 years she accepted Christ as her personal Saviour and united with the Mennonite Church and the Yellow Creek congregation. She was a faithful attendant at the services of the church as long as health permitted, attending her last service at

the recent revival meetings held by Bro. J. C. Clemens. She was an invalid during the last five years. On Jan. 17 she suddenly became worse and on the 18th she passed to her reward: aged 30 y. 4 m. 6 d. She spent all her life at the place of her birth. She leaves her parents, 1 sister (Mrs. Irvin Fink), a foster brother (John Morris), 5 nieces, and 4 nephews. She will be greatly missed in the home and community. Funeral services held at the Yellow Creek Church conducted by Virgil Weaver, C. A. Shank and D. A. Yoder. Burial in the adjoining cemetery.

Grabill.—Harry, son of Henry and Hannah (Bontrager) Grabill, was born Nov. 8, 1914, near Middlebury, Ind.; died Jan. 23, 1940; aged 25 y. 2 m. 15 d. At the age of 15 he united with the Mennonite Church and remained a member until death. He leaves a sorrowing father and mother, 1 sister (Mrs. Wayne Neuhauser of Grabill, Ind.), 4 brothers (Wilmer of near Middlebury, John of Bristol, Ind., and Samuel and Melvin at the parental home); also a host of friends and relatives. His death was caused by a skull fracture received when a tree he and his brother John were cutting down, fell contrary to their calculations, a limb striking him across the left temple, rendering him unconscious for 98½ hours; never to regain consciousness. His brother John also received a crushing injury to his back but is slowly recovering. Funeral services were held at the Middlebury Mennonite Church by Brethren Sam. T. Eash and Silas Yoder.

"Dearest loved one, we must lay thee
In the peaceful grave's embrace;
But thy memory will be cherished,
Till we see thy heavenly face."

Miller.—Delmar Moses, son of Ivan and Irma Miller, died at the home of his parents, near Emma, Ind., Jan. 25, 1940; aged 6 y. 10 m. 21 d. He leaves father, mother, 2 brothers (Gaylord and Maurice), 1 sister (Carol), 4 grandparents (Mr. and Mrs. Moses M. Miller and Mr. and Mrs. Elmer Miller), 2 great-grandmothers, a number of uncles and aunts, with many other relatives and friends. His death was due to a severe case of pneumonia, of but short duration, which seemingly could not be stayed by those who so eagerly ministered to his comforts. In his few years with us here, Delmar gained a friendship of great value among those with whom he lived and associated; a place will now remain vacant in the home; he will not be seen around the family altar; in the Sunday school, the chair he had occupied in his class room will now be left, as also the seat he had occupied in his first year of public school. May these memories of his life now lingering with us, be a means of help to us in attaining to higher standards of living.

"One by one the Father gathers
Choicest flowers, rich and fair,
And transplants them in His garden
They will bloom forever there."

Carper.—Maria H., daughter of Michael and Maria Herr Moseman, and widow of the late Jacob K. Carper of Lititz, Pa., was born Jan. 22, 1866; died at the home of her son, near Manheim, Pa., Jan. 8, 1940; aged 73 y. 11 m. 16 d. For a number of years mother's health was failing, and she often expressed this desire, "I would like to go home, if I only could." She was a member of the Mennonite Church for almost 54 years. She was preceded in death by 1 son, 3 daughters, and her husband who passed away on Aug. 5, 1931. She is survived by 2 children: Maria (Mrs. Elmer Bucher) of near Clay, and Jacob M. Carper of near Manheim, with whom she resided; also 9 grandchildren and 1 great-grandchild, and the following sisters and brothers: Mrs. Lydia Leaman of Lititz; Mrs. Amelia Kurtz of Brentwood, Md.; Mrs. Annie Steely of Lancaster and Michael Moseman of Lancaster. Funeral services were held from the late home Jan. 11, conducted by Bro. Jacob Hershey and at the Lititz Mennonite

Church by Bro. Hershey and Bro. John S. Hess. Text (which she herself selected), Luke 24:29. Burial in the Hess Cemetery near Lititz.

"Mother is peacefully sleeping, resting at last, The world's weary troubles and trials are past; In silence she suffered, in patience she bore, Till God called her home to suffer no more."

—The family.

Shank.—Annie Minnich, wife of Daniel H. Shank, was born Jan. 12, 1869; died at her home near Greencastle, Pa., Jan. 27, 1940; aged 71 y. 15 d. Death was due to a lingering illness. She was a faithful member of the Reiffs Mennonite Church for many years. She was united in marriage to Daniel H. Shank May 29, 1894. To this union were born 1 son and 1 daughter. The son preceded her in death. Surviving are her husband and 1 daughter (Mrs. Albert Diller), 7 grandchildren, 1 great-grandchild; also 3 brothers (John S. Minnich of Chambersburg, Pa.; Emmert and Clinton of Greencastle, Pa.). She was a faithful mother and grandmother in her home. As her health would not permit her to attend church for a long time, she told us how she would like to go there once again. Two days before her death, Bro. George Keener visited with her and had special prayer for her; she surely appreciated it. She never complained. She only took life as it came. Funeral services were held at Reiffs Mennonite Church, Jan. 30, conducted by Bros. John D. Risser and Bro. Moses K. Horst. Interment in adjoining cemetery.

"Mother's gone and left us lonely,
And her loss we deeply feel;
She's not dead but only sleeping,
And has gone to her sweet rest;
But the Saviour, who has taken,
Will with us our sorrows share."

—By the daughter.

Brubaker.—Lizzie H., daughter of the late Christian and Anna (Herr) Brubaker, was born near Millersville, Pa. She was widow of the late Bishop Isaac H. Brubaker, who preceded her in death Sept. 2, 1933. She peacefully departed this life at her home near Manheim, Pa., on the afternoon of Jan. 16, 1940, after a brief illness of eleven days. Death was due to complication. Age, 81 y. 11 m. 18 d. Also preceding her by about twelve years, was a daughter Anna, married to Christian B. Snyder of near Lititz, as well as two daughters that died at a tender age. She leaves 3 children (Christian B. and Lizzie, married to Martin G. Metzler, both residing in near-by community, and Isaac, at home), 6 grandchildren, 6 great-grandchildren, also these brothers and sisters: John H. Brubaker of near Neffsville, Amos H. Brubaker of Strashurg, Mrs. Barbara B. Herr of near Lancaster, Mrs. Aaron Buckwalter near Witmer, Pa., and Christian H. Brubaker, near Lancaster. Funeral services were held Jan. 19 with a short service at the home, and further services at the Landisville Mennonite Church. Services were conducted by Brethren Henry Lutz and Noah Kisser. Text, Luke 2:29. Burial in the adjoining cemetery. She will be greatly missed by her family, as well as by the Church, and in the community in which she lived her loving, devoted, and pious life. Her great concern was for the Church and her family. She always filled her place in the house of God whenever it was possible.

"God's heaven must be beautiful;
The ones we love the best
Are called so soon to be a part
Of that fair land of rest."

Yeackley.—Joseph, son of George and Philahene (Yordy) Yeackley, was born Feb. 15, 1848, near Pekin, Ill.; died Jan. 13, 1940, at his home near Milford, Nehr., where he lived 55 years; aged 91 y. 11 m. 3 d. His father died when he was 9 years of age, leaving him to find his way through life, much alone. Although having attended school only about eight weeks, he was reading his Bible through the third time. He confessed his Saviour at the age of 36, and

united with the Mennonite church, of which he remained a member. Several years ago, realizing unfaithfulness in Christian living, he rededicated his life to God. He was married to Fannie Yordy in 1884 at Washington, Ill. Eight children were born to them: Lizzie, Mrs. Ben Gascho; Phoebe, Mrs. J. E. Zimmerman; Fred; John; Emma, Mrs. Ed Roth; George; Eva; Elsie, Mrs. Bert Stutzman, all of Milford. In the fifty-five years of family life he was the first to be called home. He leaves his companion, children, 27 grandchildren, 17 great-grandchildren, 1 half brother (Louis Krug), and 13 nieces and nephews. Preceding him are 4 grandchildren, 1 great-grandchild, parents, 4 sisters, 1 brother, and 1 half brother. He was a humble man and enjoyed listening to the conversation of others rather than to be heard. His feebleness the last year made him long to leave this world. Much of his last night was spent with raised hands and calling on the Lord to take him home. Services in the home were conducted by Ammon Miller and at the East Fairview Church by L. O. Schlegel and Ammon Miller. Text, II Sam. 14:14.

"Mother, children, will you follow,
Meet me on the golden shore?
That will be a happy meeting;
Then to meet to part no more."

Wenger.—John R., son of Joseph and Elizabeth (Roth) Wenger, was born near Wayland, Iowa, Oct. 31, 1879. Here he grew to manhood and lived all of his life. He was a regular attendant at the Sugar Creek Church from his childhood days. When he reached the age of accountability he accepted Christ as his personal Saviour and was received into church fellowship by water baptism, remaining a faithful member until called by death. On Sept. 14, 1904, he was united in marriage with Katie Christner. This union was blessed with five children. They also gave a home to a foster daughter. Bro. Wenger's death, coming so suddenly as it did, was a shock to the family and to the whole community. He attended the regular Sunday morning services, with his family at the Sugar Creek Church, teaching his Sunday-school class as usual. In the afternoon he and his wife attended the funeral of John Kauffman at Wayland Mennonite Church. In the evening they were at home alone; among other things enjoyed singing a few old familiar hymns together. He retired a little early for the night. He soon gave signs of illness. This grew rapidly worse. It proved to be a very severe heart attack. He passed away before the physician arrived, or all of his sons could come to his bedside. Thus we are again reminded of the frailty of life and of the truth of the statement by the "wise man" who says, "We know not what a day may bring forth." He was a kind and affectionate husband and father, a good neighbor, and an asset to his community. His age at the time of his death was 60 y. 2 m. 27 d. He leaves his deeply bereaved wife, 4 sons and 1 daughter (J. C., Raymond and Ira, living in the community; Harold and Barbra, at home), the foster daughter (Mrs. Omar Swartzendruber, New Carlisle, O.), 2 grandsons (1 granddaughter having preceded him in death), 5 sisters (Mrs. Mary Schaad, Mrs. Chriss Leichty, Mrs. Elizabeth Mast, Mrs. Barbra Conrad, and Mrs. Jacob Leichty), 3 brothers (Ed, Will, and Dave) all residing in this community, besides other relatives and friends to mourn their loss. The funeral was held at the Sugar Creek Church conducted by the home ministers, Bros. Willard Leichty and Simon Gingerich. Text, Jas. 4:14, 15. Interment in the cemetery near-by.

Umble.—Mary E., daughter of John and Barbara Detweiler, was born in Mingo, Ohio, on Nov. 15, 1869. She always lived in this community, except eleven years of her childhood, she lived with relatives in Mifflin Co., Pa. She had been ill with a cold for the past two weeks, after which she contracted pneumonia, and in only a few hours, death came very unexpectedly; aged 70 y. 2 m. 11 d. She was united in marriage with Jacob G. Umble, Dec. 23, 1894. They

lived in Champaign Co., Ohio, until six years ago, when they moved to West Liberty, Ohio, where she lived at the time of her passing. Six children were born to this union, 4 of whom, with her husband, survive her; 2 sons (Jesse, now of Springfield, Ohio, and 1 son died in infancy); 4 daughters (Mrs. Matilda Kanagy of Manitou Springs, Colo.; Naomi of Bellefontaine, Ohio; Mrs. Anne Claybaugh of Springfield, Ohio, and Marie, who preceded her mother on June 2, 1905). Into this home also came a grandson (Richard) who has spent his entire life within the folds of her tender mother love. No sacrifice was considered too great, no task too hard, for the sake of helping those who were dear to her, and who will miss her now. Mother has gone away never to return. Her smiling face will be seen no more at the window, to welcome the home coming of those she loved. We may think of her now over there, standing in the windows of heaven, beckoning us, and awaiting our coming.

"Rest on, dear mother, thy labors are o'er!
Those loving hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

Mary accepted Christ many years ago and was a member of the Bethel Mennonite Church ever since. Besides her devoted companion and family, there are 7 grandchildren, 1 sister (Emma B. Detweiler, Bellefontaine, Ohio) and 3 brothers (Edward Detweiler, Wellman, Iowa; William B. Detweiler, Connorsville, Ind.; and Clarence Detweiler, Bellefontaine, Ohio) who survive her. Funeral services were held in the Bethel Mennonite Church, in West Liberty, in charge of Bro. Noah Troyer, assisted by Bro. John Y. King. Burial in the Oak Grove Cemetery.

"Oh, those beautiful, beautiful hands!
I shall clasp them again once more;
As my feet touch the bank of the heavenly land,
We shall meet on that shining shore."

Harnish—Kauffman.—Bro. Jacob B. Harnish and Bro. Reuben G. Kauffman, retired farmers of near East Petersburg, Pa., life-long neighbors and friends and recently companions in travel, were found dead in a tourist home in Sarasota, Florida, on Jan. 28, 1940, asphyxiated by gas. They left for Florida by auto on Jan. 11, planning to stay indefinitely. The elderly couple, after speaking with friends on Saturday evening, retired for the night in good spirits, intending to be at church services the following morning. About 11:30 Sunday morning the host, becoming suspicious, made investigation and found the lifeless bodies. The gas heater was still warm, indicating that they had used the heater to warm the room before arising. Both were faithful members of the Mennonite Church for many years. They were kind, loving fathers and will be greatly missed in the home and community.

Bro. Jacob B. Harnish was born Oct. 3, 1863, near East Petersburg, Pa., and at the time of his death was aged 76 y. 3 m. 25 d. In 1888 he married Susan S. Bemederfer, who died Dec. 8, 1939. To this union were born 2 children: Phares B., who died in 1931, and Esther B., wife of Clarence Metzler of near East Petersburg, Pa.

Bro. Reuben G., son of Benjamin B. and Anna (Kreider) Kauffman, was born March 22, 1867, near East Petersburg, Pa., and at the time of his death was aged 72 y. 10 m. 6 d. In 1889 he was united in marriage to Amanda B. Neff, who died in 1891. To this marriage was born 1 son (Elmer N.). In 1896 he was married to Ellen N. Kraybill, who died in 1921. To this union were born 4 children: Kathryn K., wife of D. Ralph Hostetter, Harrisonburg, Va.; Joseph Warren, who died in infancy; Elizabeth K., wife of Elam W. Stauffer, missionary to Africa; and Reuben K., of near East Petersburg. In 1926 he married Lizzie (Hershey) Cassell, who died in 1938. Since her death he resided with his son Elmer, near East Petersburg. He is also survived by the following brothers and sisters: Benjamin G., Lizzie Ann, wife of Pre. Frank Kreider, and Barbara G., all of East Petersburg,

MENNONITE BOARD OF EDUCATION

and Pre. Hiram G. of Landisville. Eight grandchildren also survive.

Funeral services were conducted in the homes on Feb. 1 by E. H. Ranck, pastor of the U. B. Church of Mt. Joy and John Mosemann, missionary to Africa. Double services were held at the East Petersburg Mennonite Church in charge of Bros. Henry Lutz and John Gochnauer. Texts, Rom. 11:33 and Psa. 17:15. Interment in the adjoining cemetery.

"He holds the key to all unknown
And I am glad.
If other hands should hold the key,
Or if He trusted it to me
I might be sad."

—The Families.

The annual meeting of the Mennonite Board of Education will be held, D. V., at Goshen College, Goshen, Ind., beginning Monday noon, February 19 (instead of Feb. 12 as heretofore announced), 1940. The change of date is made to accommodate members engaged in Short Bible Term activities. In compliance with the action taken at the last annual Board Meeting, the Executive Committee has decided that there shall be no associated meetings during the time of the Board meeting.

All other notices prior to this and carrying different dates are superseded by this.

D. A. Yoder, President.

MENNONITE YEAR BOOK AND
DIRECTORY FOR 1940

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

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Obtainable at our Branch Book Stores,—
New Holland, Lancaster, Souderton and
Kitchener.

ANNOUNCEMENT

A winter Bible School will be held at the Leo Mennonite Church, Leo, Ind., Feb. 19-March 1, 1940.

Courses will include the following subjects: Genesis; Joshua; Hosea; Job; I and II Thessalonians; James; Prayer; Christian Evidences; Romans; Teacher Training (Child Study); Christian Principles; Baptism; Civil Government; Bible Doctrine (Eschatology); Music (Hymn Interpretation).

Instructors.—C. C. Culp, Principal, Amos Hostetler.

Tuition.—75 cents per week, board and lodging free to visiting students.

For further information write to Jos. S. Neuhouser, Grabill, Ind.

CHRISTLICHER GEMEINDE
KALENDER

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1940, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France, together with the names and addresses of the ministers. 150 pages. Price 45 cents.

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"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 22, 1940

(Herald of Truth
Established 1864)

No. 47

EDITORIAL

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

"How beautiful."—Compare this with the tidings that come to us from various parts of a strife-torn world, and you have an idea of the vivid contrast between the Church headed by Christ the Prince of Peace and the world headed by the "roaring lion, seeking whom he may devour."

In the midst of winter we are beginning to see signs of approaching spring. In a similar way, in the midst of a dark and sinful world the child of God looks forward and upward, and with an eye of faith beholds the land of eternal sunshine and bliss. Pass the "glad tidings of good things" on to others. "Arise, shine; for thy LIGHT is come."

On another page will be found an illuminating article on "The Teaching of the Early Mennonite Church on the Trinity of God." Bro. Horsch possesses the happy faculty of combining accurate truth with the facts of history as they actually exist. When men assuming to be authorities in history make an effort to show that the early Mennonites were liberalists, they simply reveal the fact that in their case "the wish is father to the thought." Read the entire article.

While the words, "total abstinence," are not found in the Bible, the principle is there in emphatic form. Here are a few samples: "My son, if sinners entice thee, consent thou not." "Daniel purposed in his heart that he would not defile himself." "Pure religion and undefiled before God and the Father is this... to keep himself unspotted from the world." "Every man that striveth for the mastery is temperate in all things." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh

and spirit, perfecting holiness in the fear of God."

Ohio Old People's Home.—Last week we made brief mention of this institution and promised a more extended discussion of the same subject this week. An interested brother sends us a letter which he had received from Bro. Aaron J. Peachey, superintendent of the Home. Here is a brief extract from the letter:

"Right now we have 15 inmates in the Home, and about 20 who have applied and inquired about coming in. By not having the Home completed, we are losing money. If it would be completed, as I see it, in a few years we would pay off this debt."

As many of our readers know, at the time this building was dedicated a year ago there was a deficit of over \$10,000 on the building. This has been reduced considerably since that time. The second story still remains unfinished. What Superintendent Peachey meant by losing money because the second story can not be occupied in its present condition is this: To complete the second story would require a comparatively small amount, as compared with the original cost of the building, and the overhead expense would not be very much more. The capacity of the building would be practically doubled (more than doubled, since part of the present room is occupied by the workers), which would enable the institution to maintain present rates and turn over a surplus to pay off the present indebtedness. On this point, let the reader be the judge.

At a glance, it will be seen that the two main items of expense ahead of us are (1) paying off the indebtedness and (2) securing the funds to complete the second story. This can be done, provided all interested ones will stand together as one man in bringing it about. There are a number who are interested in writing out wills, bequests, and annuities. There are others who would be ready to make substantial contributions if they had reasonable assurance that a sufficient degree of interest and

CHRISTIAN PURITY AND HOLINESS

I. "Keep Thyself Pure"

This is the first of three editorials appearing under this general head. The other two are to be listed as follows:

- II. "Cleanse Your Hands . . . Purify Your Hearts"
- III. "Repentance and Remission of Sins Should be Preached"

Paul's admonition to Timothy is applicable to all God-fearing men and women. The message is not intended for those who are already steeped in sin, but rather for those who, like Timothy, are pure-minded, loyal to God and the Church, wholly upon the altar, "holy unto the Lord." You may be pure as the morning dew. Paul's admonition to Timothy, applied to yourself, means, "Stay that way."

There are a number of very gross and destructive sins—such as licentiousness, drunkenness, lasciviousness, murder, hypocrisy, etc.—into which many unfortunate people have fallen. This message is not intended for people who have become victims of any of these vile sins, but rather for people to whom Paul can truthfully say, as he did to Timothy, "KEEP thyself pure." But even pure-minded people, young or old, need to be reminded that there are things, not generally considered as very vile, which if indulged in quite frequently lead to the grosser evils. The remaining portion of this message will be devoted largely to the danger signals leading to the awful, heinous, vile, wretched, soul-destroying sin of licentiousness. Let us turn the light of truth on some

Things Leading to Social Impurity

1. **Unchaste Speech.**—There is an old saying, "familiarity breeds contempt." People given to unchaste

enthusiasm could be aroused to lend encouragement to the effort. With prayers and pocketbooks united in one faithful effort, the desired ends could be reached. Suppose we try it.

speech, especially when in mixed society of both sexes, quite frequently become coarse and vain in their conduct, which in many cases leads to immorality. To "keep thyself pure" socially, it is essential that you remain pure in thought-life and pure in speech. In other words, "Let your speech be always with grace, seasoned with salt" (Col. 4:6). If you are given to unchaste, vulgar language, you do well to give heed to our Saviour's estimate of you: "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Keep thyself pure" in speech.

2. Patronizing Questionable Places.—Speaking of "questionable places," we may think of them from two angles: (1) places of worldly amusements; (2) places where the business and the associations are questionable. There is a shower of wrecked and ruined lives following in the wake of such places as moving picture shows, the dance, the card party, the circus, the popular swimming resort, etc., etc., etc. Another kind of questionable places to be shunned by pure-minded people are certain classes of summer resorts, hotels, restaurants, etc., where the moral standards are not what they ought to be.

We are not saying that they are all of this kind; but there are enough of them of this kind that respectable people may well be on their guard as to which of them they may appropriately patronize or leave alone. There are enough harrowing stories that come to our ears to justify us in sounding this word of warning.

One of the things that lures well-meaning young people into places of this kind is the high wages offered that will enable them to have something to see them through school. While the position itself is not so desirable, they figure that they can afford to take the risk and thereby get hold of the means to meet their obligations. Sometimes we hear of advertisements for "Mennonite girls." That may be taken as a compliment on a deserving class, or it may be a snare to hide some evil motive behind it. This is safe advice for all pure-minded young people: Don't allow money, or flattery, or gay companions, or anything else to lure you into any place, either for an evening's entertainment or for the sake of employment at lucrative wages, unless you know absolutely, upon reliable information, that it is a place suitable for decent people, young or old, to be. If you don't know, or are not sure about it, stay away. Parents who prize the purity of their sons and daughters, should take an active interest in this problem; for carelessness or foolish risks under such circumstances have cost many noble young people their purity.

3. Choosing Wrong Associations.—This point is very closely related to the one just considered. Of course, we want to have a Christian attitude toward all

people, and some very unworthy ones ought to have our most sympathetic care and attention. But it is one thing to come into contact with "publicans and sinners" and quite another thing to choose such characters as boon companions. We often think of the warning given us by the wise man: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed;" "My son, if sinners entice thee, consent thou not." If you would "keep thyself pure," be sure that you keep your associations among pure-minded people.

4. Wrong Reading Habits.—It is said that "Reading maketh a full man." And it depends upon what he reads as to what he gets full of. The Bible-reading habit not only fills the mind with the heavenly message, but it also helps to strengthen the character and to fill the soul with the heavenly manna. In like manner the habitual reading of detective stories, of sensational, fictitious, and other types of literature of a degrading nature gives shape to the character along these lines. Many pure-minded young people have been ruined through the habitual reading of just this kind of literature. If you would "keep thyself pure," be sure that your mind is kept fed up with the reading of literature that builds up Christian character, leads the mind to feed "on things above," purifies the life, and uplifts the soul.

5. Immodest Apparel.—I Tim. 2:9, 10 and I Pet. 3:3, 4 hold forth the Gospel standard of modesty and purity as something distinguished from gaudy apparel such as the wearing of jewelry, fussed up hair, and "costly array." The reading of Isa. 3:16-24 reveals immodesty and impurity as well as vain display. Present-day immodesty is shockingly manifest in the exposure of partly nude bodies to the gaze of lustful men and women. Such things as exposed bosoms, sleeveless dresses, abbreviated skirts, flesh-colored stockings, trousered girls, shirtless men, indecent exposures at bathing resorts, etc., are responsible as one of the factors contributing to the general present-day drift in the direction of immorality. If you would "keep thyself pure,"—then obey I Tim. 2:9, 10; I Pet. 3:3, 4, and similar Scriptural admonitions.

6. Undue Familiarity with Persons of the Opposite Sex.—We might pause right here, and most people would know what we mean. But lest there be some who do not understand, we might say a few more things. The man who indulges in habitual back-slapping or "petting" while among those of the opposite sex, thereby shows that there was either something lacking in his raising or that he is a dangerous man to have around. Webster's significant definition, "amorous caressing," ought to be enough to put people on their guard. Both men and women should have modesty enough to avoid undue familiarity with

the persons of the opposite sex. In this as well as in all other things, "keep thyself pure."

7. Indifference to the Voice of Conscience.—It was Paul's desire "to have always a conscience void of offence toward God, and toward men." James emphasizes the same thought from a negative viewpoint when he says, "T h i m t h a t k n o w e t h t o d o g o o d , a n d d o e t i t n o t , t o h i m i t i s s i n ." Yield yourself fully to God, keep your conscience clear before God and man, and you are assured of a rugged, sturdy Christian character. Reduced to simple language it means this: So far as God gives understanding and light, we will always do right, never do wrong. God's grace takes care of our shortcomings but He has nothing but stern justice for those who sin against better knowledge. Keep your conscience bright, and the approving smile and sustaining grace of God is your happy lot. A neglected conscience means not only a sinful life but invariably leads to a sinful life. A clear conscience fully upon the altar of the Lord, is a sure guarantee to a pure and holy life.

"Therefore, my beloved brethren [and sisters], be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE TEACHING OF THE EARLY MENNONITE CHURCH ON THE DOCTRINE OF THE TRINITY OF GOD

By John Horsch

For the Gospel Herald.

A number of theologically liberal Dutch historians (Cramer, Vos, Kueler) have defended the view that the early Mennonites were, on the whole, liberalistic in theology and did not teach the Deity of Christ and the personality of the Holy Spirit. In particular it was supposed by these writers that the Waterlandian Mennonites in Holland held various distinctly liberalistic opinions. In view of such assertions it is in the first place, significant that, with one exception (directly to be noted) the contemporary writers of the early Mennonites did not bring accusations of such nature against them. Neither the Swiss Brethren nor the early Mennonites of the Netherlands and North Germany were accused by their opponents of unscriptural views as concerns the doctrine of the Trinity and the Deity of Christ, except that Ulrich Zwingli made such charges in his last book against them. In earlier years Zwingli had written a number of books against the Swiss Brethren, in which he expressly stated that they were orthodox except in their teaching on the ordinances. His last book against them, a Latin work titled *Elenchus*, contains accusations of unorthodoxy as regards fundamental doctrines. However, in this book Zwingli

made various unquestionably incorrect statements about them which are annulled by unimpeachable evidence to the contrary.

Heinrich Bullinger, Zwingli's successor in office at Zurich, in his larger work against the Brethren, enumerates the points on which the Brethren differed or were supposed to differ, from the Protestant state churches, but does not mention any disagreement as regards the Trinity or the Deity of Christ. Without question he would have made mention of it, had there been the slightest ground for a suspicion of unorthodoxy on these points.

Again, in the great debates between the Brethren and the state church leaders at various places in Switzerland no such charge was advanced against them. This is a truly significant fact. On the contrary, in the disputation held at Berne in 1538 a spokesman of the state church said: "Some have taught that Christ, our dear Lord, was not truly and in very reality God, although I believe that you [the Swiss Brethren] are not by any means of this opinion; I do not think this of you."

Again, in a conference of the Swiss Brethren held at Strasburg in 1555 they confessed the Deity of Christ, and, in a large gathering of bishops and ministers from many countries, held in the same city in 1592, they also expressed themselves clearly on this point. They had previously been approached by the Socinians (Unitarians) of Poland through Christopher Osterod, a Socinian minister who had expressed the hope that they would consent to a union with them. The reply to Osterod's proposal is contained in a letter of this conference to the Socinians. In this letter they are addressed as "dear men," not as brethren. The conference declared emphatically that the Socinian teaching on the point in question is unscriptural and unacceptable. The representatives of the Swiss Brethren intimated in this reply to the Socinians (on the ground of Second Epistle of John, v. 10) that they did not consider a personal visit by them desirable.

About the same time the Mennonites of the Netherlands and the Hutterian Brethren were approached by the Socinians with a plea for union. In both instances the proposal was bluntly refused them. Especially with the Waterlandian Mennonites the Socinians had counted on success for their plan, since the Waterlanders took a somewhat less conservative attitude than the Mennonites in general in regard to discipline. In this expectation the Socinians were wholly disappointed. Hans de Ries, the most prominent bishop of the Waterlandian churches, was personally visited and interviewed by Christopher Osterod and another Socinian minister. In his reply to their proposal Hans de Ries said that "a union is not only undesirable but impossible." He wrote in consequence a strong defence of the

Deity of Christ, titled, *Clear Proof of the Pre-existence and Deity of Jesus Christ*. The first Waterlandian Confession (drawn up in 1577), Article VI, says: "We confess Christ Jesus to be truly God and from eternity God's Son, and that He became truly a man, having the divine and the human natures." Could there be a more striking disapproval of the assertion that the Waterlandian Mennonites were liberalistically inclined? The outstanding defender of Biblical orthodoxy in Holland was a Waterlandian Mennonite bishop. The Mennonites, including the Waterlanders, stood solidly for Biblical orthodoxy and conservatism.

Menno Simons fully realized the importance of the doctrine of the Deity of Christ, and taught it with consistent emphasis. The assertion made by various writers that Menno Simons did not teach this doctrine is clearly erroneous. Obviously such an assertion is due to the fact that these authors failed to make themselves acquainted with Menno's writings. In his *Confession of the Triune God* (a reply to Adam Pastor), Menno says, "The opinion that Christ had a beginning as a creature is a supposition which all true Christians look upon as a terrible error, a curse and an abomination" (*Menno Simons' Complete Works*, Part II, p. 184). Dirck Philips wrote on the same point: "He who does not confess the eternal Godhead and true humanity of Jesus Christ is an antichrist" (Dirck Philips, *Enchirideon, or Handbook of the Christian Doctrine and Religion*, p. 114). Menno Simons taught that Jesus Christ was truly divine and truly human. In his writings he often testifies to his belief in the two natures of Christ. (Compare *Menno Simons' Complete Works*, II, 164a; II, 525b; II, 330b; II, 153b; II, 375b).

The statement found in *Mennonitisches Lexikon* (Vol. III, p. 90) that neither Menno nor any other Anabaptist spoke of the Holy Spirit as a person, is contrary to fact. Twice in one paragraph of the book just mentioned Menno Simons refers to the Holy Spirit as a personal Being (*Works*, Part II, p. 186b). Dirck Philips made a similar statement (*Enchirideon*, p. 382).

It is apparent then that the Swiss Brethren as well as the Brethren of Holland and North Germany, were thoroughly orthodox on the all-important point of the Deity of Christ.

Scottsdale, Pa.

WHAT JESUS SAID ABOUT SWORDS

Would any sane person suppose that when Jesus said He came not to send peace on the earth but a sword (Matt. 10:34) He meant to contradict what the angels said at His birth and what He Himself said in the Sermon on the Mount and on numerous other occasions? Why do would-be expounders

of Bible teaching indulge in such foolishness about this? The context of the saying itself and the larger context of His whole teaching unite to forbid such a manifest perversion of His thought.

In fewer and more forceful words than the fuller statement would require, He is saying that He came to do a work which would inevitably cause division and strife. Not that He desires this, but it cannot be avoided in a world of carnally minded people. And so by a bold and not uncommon figure He states in the form of purpose what is really inevitable result, assuming that His hearers would have a little common sense. They probably did then.

The same kind of realism and rhetoric explains his injunction to buy swords (Luke 22:36) on the night of His arrest. It is His way of warning His followers of impending trouble. If He had actually meant to equip them for physical conflict He would not have said that two swords were enough for twelve men.

And why do our sword literalists so conveniently forget what Jesus said that same night in rebuking one of His disciples who made a dash with one of their two swords: "All they that take the sword shall perish with the sword" (Matt. 26:52)? Because there never was nor can be a thoroughgoing literalist. Anyone who tries it has to forget the texts that do not fit in with his scheme.

How can you tell then which ones to take literally? The spirit of Jesus' life and teaching, considered as a whole, is the answer. There need be no question about that. This is the test of what the Bible teaches about war and about everything else. He is the Bible boiled down. The whole marvelous story comes to its fruitage in Him.—Gospel Messenger.

PREPARING FOR WAR

A well-known daily presents the following facts and figures: "Five years ago the statesmen sat down to the World Disarmament Conference. Now it is estimated by International News Service that France has 740,000 soldiers, 6,000,000 reserves, white and colored, 5,000 warplanes, 5,000 tanks, 3,000 guns; Germany has 800,000 soldiers, 6,000,000 reserves, 3,800 warplanes, as many tanks and guns as the French; Russia has 1,800,000 troops, 9,000,000 reserves, 6,000 planes, the same number of tanks and guns; Italy has 450,000 troops, 4,500,000 reserves, 3,000 planes, 2,500 guns, 400 tanks; Britain has the biggest navy on earth, about 200,000 troops, 140,000 reserves, 3,500 planes, 2,000 guns, 500 tanks."

Altogether Europe, the Christian continent, has 5,700,000 troops on "peace establishment," can call 40,000,000 men to arms, and provide 200,000 machine-guns to "mow them down."—Pentecostal Evangel.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hannibal, Mo.

Dear Herald Readers, Greetings in Jesus' Name:—It has been my privilege with my wife and son, Clayton, to spend a number of weeks with the workers here while Bro. and Sister Nelson Kauffman were teaching in the Bible School at Johnstown, Pa.

We thank God for the manifest grace bestowed upon the Church at Hannibal. God is verifying His promise that His Word shall not return to Him void, in the midst of the darkness and sin and consequent suffering and want in this wicked city. On Jan. 16 one man (the head of a family) was baptized and received into church fellowship, Bishop J. M. Kreider officiating. Several others are applicants by confession and will probably be received soon. Still others are counting the cost. Pray that God may have His way with them.

The work at the "Good Samaritan Hall" on Wednesday and Friday night each week gives opportunity to contact many men and boys that would not otherwise be reached. Gospel songs are sung, prayers offered, a talk given by one of the workers, or a sermon preached if a minister is present. Then a hot lunch consisting of soup, bread and apple butter, coffee, and doughnuts is served.

The present workers are Brethren Ephraim Miller and Samuel Rodgers and Sisters Edna King and Cleo Miller; who with many others are anxiously awaiting the time when Bro. and Sister Kauffman and children will return to the work.

May God richly bless the work at Hannibal.

In His name,
Feb. 5, 1940. Amos Gingerich.

Iowa City, Iowa

(Mennonite Gospel Mission)

Gospel Herald Family, Greeting in Jesus' Name:—"O Lord, our Lord, how excellent is thy name in all the earth!" May more and more of us feel as this man of God did. We are reminded of an old saying, "There are far too many lily Christians—toil not neither do they spin"; or, perhaps, like one sister expressed it, too many desire the tabby-cat experience: "A warm corner, soft pillow, and a full saucer." May God help us all, that there be more willing workers in His vineyard.

We are glad to report our Sunday school for the year 1939 has an average increase of 22 for each Sunday, and new

members have been gathered in from time to time in the Church.

Sunday, Jan. 21, our bishop, Bro. Fisher, came in to perform baptismal services. Two were received at that time; and Sunday, Feb. 11, one more was added by letter. There are still three more whom we ask your prayers for, that they might go all the way with the Lord since they have confessed Him as their Saviour. There is another young woman who has been to our home a number of times, the daughter of a prominent doctor, and had given her promise in marriage to a man, and now cannot wear his engagement ring, for the Lord has definitely convicted her. Pray for her, and her problems. She says God has called her definitely for His work.

We wish to express our appreciation to our heavenly Father and His dear children for your support in prayer and finances, and we do ask your continued help for the future. If God so directs you toward His work at Iowa City rest assured there is a definite need in the way of finances, the same we have given to Him by prayer, and now we exercise patient waiting for His blessing.

Yours for Christ's cause,
Feb. 12, 1940. Norman Hobbs.

HOUSE OF FRIENDSHIP FOR ALL NATIONS

Kitchener, Ontario

Herculean tasks are being performed at this soul-saving station. As high as 36 men have been fed in one day in the dining room. The men that have been befriended in the three months since this part of the work was begun now total over one thousand. About half of those who apply for help are veterans of the Great War of 1914-1918. The city council has taken a decidedly favorable interest in this part of the work and made very liberal donations towards the equipment, lodging, and rent. The Advisory Committee now consists of 16 interested brethren, and the prospect of several more to be added in the near future.

A very interesting event took place very recently, when one of the converts at the Mission passed on to her heavenly home. She and her husband had been Catholics, and were Russians from the Ukraine. At the funeral services Bro. H. H. Jansen, pastor of the Russian Mennonite Church, preached in Russian, and Bro. Simon Martin of the Strasburg Mennonite Church spoke in English. The departed sister had been baptized by Bro. C. F. Derstine some months ago. The audience was almost entirely Catholic, and as the Gospel was given to them many received it in tears.

The other day two Polish men came into the Mission and one of them asked for a Bible in the Polish language. Bro. Cramer, who can also converse with

them in their own tongue, dealt with them on the question of personal salvation and one of them accepted Christ. There have been 40 conversions since the Mission has begun.

The duties in the Mission kitchen these winter months are quite heavy, so the Bible School is sending students to help daily. This is a grand experience for the young Christian, and lends a very helpful hand in a worthy cause. Pray for the House of Friendship for all Nations.

Oscar Burkholder,
Secretary Advisory Committee.

THE WORK IN THE DAKOTA-MONTANA FIELD

By I. S. Mast

For the Gospel Herald.

To Our Many Friends:—Greeting in Jesus' name. For some time I have felt a few lines from the Dakota and Montana field worker would be of interest to many on account of the many family ties that exist between the east and the west.

Today I am on my way from the north end of Minnesota to Wisconsin, and have a stop-over in St. Paul of several hours. Coming directly from northern Minnesota (where the brethren with their families are located that have come from the Franconia District) a few lines from that field, especially from Loman, Minn., will be of interest. Loman is located 110 miles east of Roseau, where their first work was started in July, 1938, with a Bible school in a community where no religious work was being done. This work was started by Brethren Schantz and Groff. The interest was such that a Sunday school was established, and continued from that time on. Another Bible school was conducted in August, 1939. The burden that the workers have had for these people—in the sacrifice they have made in driving this 100 miles in sub-zero weather and in snowstorms and prayers that have been offered—has not been without results.

Many of the young people were convicted of sin during the summer Bible school this year. In September we held one week of meetings. Most of the teaching was on doctrine, essentials in salvation, and ordinances. The results were that two were made ready to go all the way and seal their vows by water baptism, an aged lady possibly of 76 years and a granddaughter of 13 years. It was very touching to see the sincerity of this aged lady. This granddaughter had also taken instruction with her grandmother, but when it came to the ceremony, on account of others, she said she will wait for some other time. But the Holy Spirit was present and after the service this girl of 13 years said, "Can I receive baptism?" Now tonight, since we were closing those meetings for that time

we administered baptism to her. In these meetings we had Marquis Lehman of Orrville, O., to assist in the work. He was our music director. We camped together in a trailer on the grounds by the building where this Sunday school is being conducted.

The building has been a schoolhouse, but today is not used for school purpose but has been used by the community for public dancing.

Those meetings made quite a stir among the people that were not willing to forsake the dances. The devil became wroth. He did not want to give up those girls in the teen age. On account of this, it was decided that Bro. and Sister Irwin Schantz should move into this community among these people. The next question was, How can they move in there without a house, no money to buy one, or build? Through much prayer, at last a family of that community made them an offer of their home this winter, rent free in a well-furnished house and fuel, with some other needs. How wonderful the Lord has provided for this need! Now they have moved and are having Sunday school each Sunday. At this time Bro. Lehman is holding a singing class. Greater interest is developing in religious life.

I was there over Sunday, Nov. 26, and received these brethren and sisters from the Franconia District into the Dakota-Montana district by the approval of the Franconia Bishop Board, also serving communion to the members who were present at this meeting. Brethren Hackman and Groff with their families will live at Roseau, Minn., and work the field from that point. They have held a Bible school this summer on the White Earth Indian Reservation, among a group of white people living there. Following the Bible school, they now have established a Sunday school. They are having calls from others, "Come over and help us."

Now concerning the work among the Chippewa folks. It is slow and very touching. They are very suspicious of the white folks, and have reasons to be. But if the white people can gain their confidence they prove themselves to be real friends. Nothing has been so disappointing to me in any of our work in the past, as when we had to give up in getting one of these Indian girls to our Eastern school. It is hard to understand why the way was blocked. When some of our eastern brethren learned this girl wanted a college education they were willing to furnish the means for her schooling. When we had everything ready to go, she took a physical examination. Her doctor refused to grant a health certificate for her to go.

It was very touching to be in her home, and hear her declare how disappointed she is, because laying her plans for a life work now appear to be blasted and I really do not see how I can ev-

er pick up courage and say "Yes," to another such offer. We parted. She in a very mild tone said these parting words at that time: "Now do not let this cause you to lose your interest in us by not coming to our home. We will want you to continue coming as you have in the past." Since then we have Pastor Rice. He appears to be more friendly, and now has invited us to bring a group of singers and put on a song program in their regular services on a Sunday evening. And if we have a married couple that would be interested in living among his people to teach the Chippewa people the Gospel of Christ he would assist us in finding a location and introduce us to his people. What a challenge! Who will go for us? Who can say, "Lord, here am I; send me?" Where is the congregation with a consecrated couple that they could send and support them so they could give full time in that work?

I am now on my way to northern Wisconsin where Bro. and Sister Ed Kauffman are located at Exeland. Interest is developing there, and we feel it will only be a short time until members will be added at this place. Then at Sheldon we are hopeful the work can be taken with greater care. There are sections where people are calling for religious help in Bible schools and Sunday school. We will serve communion to all members before going home.

Just a few notes from Casselton. We wish to express our sincere thanks to the many, both in congregations and individuals, who sent us offerings for the Casselton Mission Home. A report should have been inserted from the trustees of the congregation that they have received enough money during 1937, 1938, and spring of 1939, to clear all indebtedness. The building is paid and clear of debt, now church property. We again voice the feelings of the congregation at Casselton by saying, "Many thanks."

Of late we have had the pleasure of having Bro. George J. Lapp filling a number of appointments in the district: Detroit Lakes, Ulen, Minn., Casselton, Minot and Wolford, N. Dak., Exeland and Sheldon, Wis. Bro. O. O. Hershberger of Mazeppa, Alberta, has been in the district engaged in evangelistic meetings at Ulen, Minn., Casselton, N. Dak., and Wolford, N. Dak.; also had a stop-over at Detroit Lakes in the home of his brother, Elmer D. Hershberger.

The congregation at Casselton is still adding a few to its membership. They now number 40, with another applicant waiting for baptism.

With these notes we close, begging you to remember this field and its workers at the throne. Pray for us that many more of the sons of men may find Jesus who saves.

Casselton, N. Dak.

A REPORT OF INVESTIGATIONS INTO CONDITIONS OF SOME NEEDY FAMILIES IN TENNESSEE MOUNTAINS

By John H. Shenk

For the Gospel Herald.

Coker Creek, Epperson, and Ironsburg, Tenn., are small post offices situated close together in a mountainous district of the state. The community represented by these post offices is approximately seventy-five miles south and slightly west of Knoxville. Coker Creek is about twelve miles south of Tellico Plains, and is near the Cherokee National Forest.

On Feb. 3, 1940, Bro. William Jennings and the writer drove to the above mentioned community from Knoxville. The purpose of this trip was to investigate a number of requests for clothing, etc., which had been coming to us rather persistently, via brethren and sisters in Ohio, Indiana, Maryland, Florida, and perhaps one or two other states. This trip had been planned for some time but had been held up by inclement weather. The Mennonite Relief Committee had also heard of these requests and Bro. J. L. Horst of the Committee wrote suggesting just such a trip as had been planned. Not only did we want to investigate the advisability of sending relief to this area, but there was also in the back of our minds, the thought that this place might be open for mission work.

We visited a number of homes, observing and gathering the desired information. In each place we left some literature, as well as a verbal testimony for Christ, stressing obedience to His Word.

It appears that some of these people had gotten some Mennonite literature such as the Words of Cheer. In these they found names of Mennonite children in various parts of the Church. Children in these poor homes would write to children in Mennonite homes, asking for help. Evidently some family or families got the names, conceived the idea, and then passed the word around. We presume that one letter brought results and the news of this success produced a small flood of similar requests.

After we had observed conditions in a number of homes, Bro. Jennings and I came to the conclusion that although some homes were quite needy, on the whole, conditions were not as bad as one might be led to believe. We did find several families that seemed worthy of help, however. But we suggest that if you have received an urgent appeal and wish to contribute, that you send nothing more than clothes or other articles which you can easily spare. Under present circumstances we do not advise any individual or organization to make a large expenditure for charity in this particular community.

In our investigations, we learned that most of the people had access to a church. There are at least three churches in the neighborhood. In only one section did there seem to be any possible opening for church work. There we visited in the home of a man who lived beside a high mountain, and was two and one-half miles from the nearest church.

(Continued on page 1004)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

THE MANGER SCENE

By Fannie G. Noll

For the Gospel Herald.

Christmas was o'er—a week had passed
With weeping eyes, I stood aghast,
'Twas the manger scene, with cardboard made
But there it stood without the Babe
Without the Christ, without the Christ.

A Joseph, brave, looks to the skies
"He dwells within my heart"—he cries
For Israel's sheep—God haste the day
They find Him too, no more to say
Where is the Christ? Where is the Christ?

A grey-haired shepherd (there were some),
He does not doubt the Lord will come
And so he waits and calls to youth
But they say, "Christian, what is truth?"
Lead us to Christ, lead us to Christ."

The unbelieving kings today
Clutching their gold, have turned away
War-burdened camels trudge along,
We hunger, thirst, their weary song
Is there a Christ? is there a Christ?

The little lambs, that frisk and play,
Some do not know how dark the day;
Perhaps they hear the Angels' song
For to the Church they gladly come
Seeking the Christ, seeking the Christ.

The humble cattle in their stall
They seem to plead loudest of all.
Go speak, and seek the ones astray,
The blessed Lord may come today!
Go preach the Christ, go preach the Christ!

Nearby this place of hope and fear,
The willful goats lie down and sneer.
With sheep they crave the pasture, salt,
But they are always finding fault,
Needing the Christ, needing the Christ.

Does the innkeeper now go to church?
And still for honor does he search?
Is his house full of self and greed?
Do the unsaved stumble at his creed?
Denying Christ, denying Christ?

In the past year of thirty-nine
Was there a Herod in our time?
The Christian Church he fain would bribe,
But she shall stand whate'er betide.
The cross of Christ, Oh hold it high,
And faithful witness, as men cry
Show us the Christ, show us the Christ.

Oh holy scene—, now fake display.
Men careless live, it's spoiled today
But God who sent a guiding Star
Will keep His own from Satan's power
And when He comes, there'll be no doubt
All men shall see, the saved will shout,
"Behold the Christ, behold the Christ."

Lancaster, Pa.

TEN COMMANDMENTS

These commandments are listed below for the benefit of the many persons who have asked for a copy:

Ten Commandments for Wives

I. Honor thine own womanhood, that thy days may be long in the house

which thy husband provideth for thee.

II. Expect not thy husband to give thee as many luxuries at first as thy father hath given thee after many years of hard labor and economies.

III. Forget not the virtue of good humor, for verily all that a man hath will he give for a woman's smile.

IV. Thou shalt not nag.

V. Thou shalt coddle thy husband, for verily every man loveth to be fussed over.

VI. Remember that the frank approval of thy husband is worth more to thee than the sidelong glances of any stranger.

VII. Forget not the grace of cleanliness and good dressing.

VIII. Permit no one to assure thee that thou art having a hard time of it; neither thy mother, nor thy sister, nor thy maiden aunt nor any of thy kinfolk, for the judge will not hold her guiltless who letteth another disparage her husband.

IX. Keep thy home with all diligence, for out of it cometh the joys of thine old age.

X. Commit thy ways unto the Lord thy God, and thy children shall rise up and call thee blessed.

Ten Commandments for Husbands

I. Remember that thy wife is thy partner and not thy property.

II. Do not expect thy wife to be wife and wage-earner at the same time.

III. Think not that thy business is none of thy wife's business.

IV. Thou shalt hold thy wife's love by the same means that thou won it.

V. Thou shalt make the building of thy home thy first business.

VI. Thou shalt co-operate with thy wife in establishing family discipline.

VII. Thou shalt enter into thy house with cheerfulness.

VIII. Thou shalt not let anyone criticize thy wife to thy face and get away with it; neither thy father, nor thy mother, nor thy brethren, nor thy sisters, nor any that are thy relatives.

IX. Thou shalt not take thy wife for granted.

X. Remember thy home and keep it holy.

Ten Commandments of Youth

I. Remember that thy father hath walked this way before thee and can give thee much valuable advice that will save thee pain.

II. Thou art the master of thy destiny and thy life shall be thy masterpiece.

III. Thou shalt do thine own thinking, but thou shalt not think that thou knowest it all, for verily youth hath much to learn.

IV. Remember that thou art not the first to ask the questions that are troubling thee, for thy father and thy mother likewise passed through a period of doubt and came through.

V. Thou shalt not be a four-flusher.

VI. Thou shalt not offer alibis.

VII. Remember the week days and keep them holy.

VIII. Thou shalt not desire with thine heart what thou art not willing to earn with thy head or thy hands by the simple expedient of honest toil.

IX. Thou shalt not be ashamed of thy mother's religion, for it hath given thee thine opportunity.

X. Thou shalt not let any man direct thy faith in the future, for through him thou shalt find thy God.

The above commandments were formulated several years ago by a famous judge in a court of domestic relations and the advice contained in his decalogs was the result of 15 years' experience on the bench listening to divorce trials.—Sel. by Martha M. Maw.

STEPPARENTS

By a Sister

For the Gospel Herald.

This is a subject we do not hear very much about, and concerning which would like to say a few things.

Very often we hear people say, "Did you hear how the stepmother and children get along?" Perhaps if some people would really see instead of talking so much they would open their eyes. I wonder sometimes if some of the people that talk so much realize that these children must have a friend, one that understands them, and one that knows how to mother them when cares come up.

Then on the other hand children, sometimes, at the ages of ten to fourteen, get the idea that they do not have to listen to stepparents. There is where the trouble comes in. So to get the trouble straight we must have lots of patience and prayer.

Why not, if we know of any stepparents, try to help them out by prayer and talking with the mother or father (stepparents) and give them suggestions as to what to do? Too often people say that stepmothers or stepfathers ought to realize that they do not have authority to tell the children what to do. Then when children find that out they try to discourage the stepparent wherever they can.

One time as I was getting off a street car, a certain woman came up to me and asked how my stepmother and I were getting along. I answered with this statement, "We get along just fine." People that talk about stepparents and do not know what they are should not try to discourage the stepchildren. This woman then said, "Well I just wondered how you felt about it. You know some stepparents can be mean. They won't let children do this or that."

So, friends and readers, please remember it is not always the stepparent who make trouble. It is mostly the fault of the children.

(Continued on page 999)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for March 3, 1940.—Matt. 26: 17-30.

IN THE UPPER ROOM

Golden Text.—This do in remembrance of me.—I Cor. 11:24.

Introductory.—We are nearing the end of Christ's public ministry on earth. Within a few hours after the events recorded in this lesson, other events of far-reaching importance were to occur. At this, the last legal Jewish passover to be held on earth, Jesus Christ, as a loyal Jew and as the Son of God and Author of the Gospel that bears His name, instituted a new memorial, applicable to the new dispensation about to be instituted.

Preparing for the Passover (17-19).—This being "the first day of the feast of unleavened bread," it became necessary to make the needed preparations for the passover feast. The disciples came to Christ, saying, "Where wilt thou that we prepare for thee to eat the passover?" We can tell the answer best by using our Lord's own words: "Go into the city to such a man, and say unto him, the Master saith, My time is at hand; I will keep the passover at thy house with my disciples." The disciples did as their Master had commanded them.

Notice the two expressions: (1) "The Master saith;" (2) "My time is at hand." The first gives us to understand that it was more than a loyal Jew who made this request; it was "the Master," the Lord of Heaven. It was serving notice that a new era was at hand. Jesus, as a loyal Jew, wanted to observe the Jewish ordinance. As the Son of God, He was about to institute a new era; and to this end institute a new ordinance suitable for this era. It was to be a farewell supper with His disciples, for, as He said, "My time is at hand."

At the Supper Table (20-26).—The preparations having been made and evening having appeared, Jesus with His disciples repaired to the room which had been prepared for them, and they sat down around the table. Jesus kept up His instructions to His disciples. "With desire," He said, "I have desired to eat this passover with you before I suffer." We might say in passing that it is quite clear that this was the regular Jewish passover. It was at the proper time for that feast. It was the passover that they had been talking about during the day, and there is no teaching in Scripture anywhere (direct or indirect) that this was anything else but the regular Jewish passover. He had a double reason for desiring to be present: (1) because He was a loyal Jew; (2) because He wanted to introduce a new ordinance fitted to a new dispensation.

And He wanted to talk

about. He had been telling His disciples what should happen Him while in Jerusalem, and now He gave them the additional information that one of their own number should betray Him. The announcement was a severe shock to the disciples. Judas, the hypocritical traitor, though he had been to the Jews before this and bargained with them to betray his Lord for money, chimed in with the rest of the disciples, saying, "Is it I?" Before it was all over, however, at least some of the disciples found out who the traitor was, as Jesus had given him the sop, saying, "What thou doest, do quickly." Judas "went immediately out."

The Communion Instituted (26-30).—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave thanks, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."

Here, in simple language, is the divinely inspired description of the institution of this very important Christian ordinance. For a fuller Scriptural exposition of this institution, read I Cor. 10: 15-21; 11:23-34. It is a very simple me-

morial, yet full of meaning and of far-reaching importance. For the good of His disciples and followers, after He was gone He wanted them to have a memorial that would admit them into the very depth of Christian life and experience. The bread is sometimes referred to as "the staff of life." In this case it is to remind His disciples of His "broken body;" that is, His intense sufferings. The cup, or "the fruit of the vine," is typical of His shed blood which, we are told, "cleanseth us from all sin." In it is typified the atonement. Every time we eat of this bread and drink of this cup "we do shew the Lord's death till he come." It is a very vivid reminder of the fact that in the broken body and shed blood of our Lord there lies the hope of our atonement, our deliverance from the bondage and curse of sin. On the one hand, it points us back to the time of the Cross, when our suffering Lord was outstretched between heaven and earth as the Sacrifice to which the apostle refers when he says, "Christ our Passover is sacrificed for us;" while on the other hand it points us forward to the eventful time when Jesus will come again to receive His own unto Himself. May we not only continue to observe this ordinance, but also so to live that "we do shew the Lord's death till he come."—K.

BIBLE MEETING TOPIC

THE SPIRIT'S WORK AMONG SINNERS.—Jno. 16:7-11; Gen. 6:3

Topic for March 3

MOTTO

"Today, if ye will hear his voice, harden not your heart."

OUTLINE STUDY

- I. The Spirit is One of the Triune God.
 1. Associated with the Father and Son.—Matt. 28:19; I Cor. 12:4-6; II Cor. 13:14.
 2. These three are one.—I Jno. 5:7.
 3. Sin against the Spirit is sin against God.—Acts 5:1-5.
- II. The Spirit's Work among Sinners.
 1. His testimony.—Acts 1:8; 5:32. Drawing.—Jno. 6:44; 12:32.
 2. His convicting power.—Jno. 16:8-11; Acts 2:37.
 3. Striving with man.—Gen. 6:3; Gal. 5:17.
 4. Sinned against—
 - a. By resisting.—Acts 7:51-54; Acts 6:10.
 - b. By insulting.—Heb. 10:29; Heb. 6:4-6.
 - c. By blaspheming.—Matt. 12:31, 32.
 - d. By grieving.—Eph. 4:30, 31; Isa. 63:10.
 - e. Quenching.—I Thes. 5:19.
 - f. Lying to.—Acts 5:3, 4.
 5. Regenerating those who heed.—Tit. 3:4-7; Acts 2:38, 39; 3:19; 5:32; 10:44; 11:17; 15:8, 9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verse Concerning the Spirit's Work with Sinners.
2. How the Spirit Works with Sinners.
 - a. He draws them.
 - b. He reproves or convicts them.

- c. He shines upon their hearts.—II Cor. 4:4.
- d. He sorrows for them.—Eph. 4:30-32.
- e. He forgives those who repent. Eph. 4:32.
- f. He gives new life to those who believe.—Jno. 6:63.

For Seniors.

1. The Spirit's Work in Turning the Sinner.
2. The Spirit's Work in Making Sinners Saints.

SEED THOUGHTS

Spirit of power,
Spirit of God,
Spirit of burning,
Work through Thy Word;
Search us and sift us,
Spare not the dross,
Show us that self life
Ends at the cross.

—D. W. Whittle.

STEPPARENTS

(Continued from page 998)

of the children who think they can handle the stepparents better than stepparents handle them.

When our stepparents tell us to do something, no matter what it is, we should do it; and do it willingly and smilingly. You know smiles go a long way. They also mean much to stepparents. To children and stepparents may I say, work together to try to please each other, and things will work out all right.

Lititz, Pa.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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THURSDAY, FEBRUARY 22, 1940

Field Notes

Sunday, Feb. 11, Bro. W. S. Guengerich of Wellman, Iowa, favored the East Union congregation near Kalona, Iowa with a helpful message. M.

Bro. I. J. Buchwalter of Dalton, Ohio, has recently undergone an operation following four weeks of painful suffering. We pray for his speedy recovery.

Mennonite Year Book and Directory.—This book is now off the press and orders are being filled. Read announcement on last page. These books will be sent out as long as the supply lasts.

A Bible Conference is planned to be held at the Springs Mennonite Church, Springs, Pa., from Feb. 21 to 25. Instructors are Bros. John H. Mosemann, C. Z. Martin, George J. Lapp. O.

Revival meetings are scheduled to begin on Sunday, March 3, at the Springdale Mennonite Church near Waynesboro, Va., with Bro. William Martin of Menges Mills, Pa., in charge. H.

The annual Ministers' Meeting of the Southwestern Pennsylvania Mennonite Conference will be held with the Scottsdale congregation March 1 and 2, the Lord willing. Programs will soon be mailed to all the ordained men of the district.

On Feb. 20 and 21 the Executive and Mission Committees of the Mennonite Board of Missions and Charities were scheduled to meet at Elkhart, Ind. Among the different items for consideration were of a time and place for the annual mission board meeting.

The Curriculums Committee of the Commission for Christian Education and Young People's Work met at Goshen, Ind., Friday and Saturday, Feb. 16 and 17. Among several items considered was the preparation of lesson-help material for teachers and pupils of the beginners' classes in Sunday school.

The closing services of the Johnstown Bible School were held on Wednesday evening of last week. The last few days of the term—week-end Christian life conference, Sunday school week Monday, Tuesday, and Wednesday—were especially interesting and well attended.

A brother writes us from Johnstown, Pa., under date of Feb. 12: "Baptismal services were held at the mission Feb. 1. Four baptized and one received. . . Communion was held following baptism; 16 communed. Bishops Saylor and Shetler had charge of the services. Bro. E. F. Hartzler preached for us last night."

Saturday and Sunday, March 16 and 17, is the time for a summer Bible school conference at the Mennonite Gospel Mission, Kansas City, Kans. Everybody invited. It will be remembered that on Friday, March 15, just the day previous, is the date for the Ministers' conference of the Missouri-Kansas Conference district, to be held at the same place. M.

Bro. Linford Hackman, formerly of Souderton, Pa., but more recently of Roseau, Minn., favored the Publishing House with an agreeable visit one day last week. He had been in attendance at the special Bible term at Goshen, Ind., during the six weeks previous, and was on his way to his former home for a brief visit, after which he expected to return to his field of labor at Roseau.

A meeting of the Mennonite Central Committee was held at the Home Mission at Chicago, Ill., on Saturday, Feb. 17. The meeting was not only well attended by the co-operating bodies but by other groups who are interested in the relief of European War Sufferers. Reports from the field were given, especially from Bros. M. C. Lehman and Amos Swartzentruber and plans were laid for the continuation of the work in the future, fuller announcements of which will be made later in Relief Notes. Re-election of officers concluded the business of the meeting.

Recent visitors in the Publishing House include the following: Linford Hackman, Roseau, Minn.; Lela Eshleman, Maugansville, Md.; Walter Stutzman, Mantua, Ohio; Richard L. Conrad, Pauline Conrad, Louisville, Ohio; Irvin Geiser and wife, Vernon Lehman, Apple Creek, Ohio; Junior Geiser, Sylvia Lehman, Orrville, Ohio; Berth Ressler, Seville, Ohio; Jennie Alber Canton, Ohio.

The following appointments were filled by visiting ministers from the Ministers' Week and Christian Life Conference sessions at Goshen College on Sunday, Feb. 11:

Clinton Brick, Menno Troyer, Conway, Kan.
Clinton Frame, Edward Jones, White Cloud, Mich.

Holdeman, Floyd Weaver, Rensselaer, Ind.
Howard-Miami, Chester Osborne, Germfash, Mich.

Middlebury, Ben Shantz, Preston, Ont.
Forks, John Mosemann, Jr., Lancaster, Pa.
Olive, C. F. Derstine, Kitchener, Ont.
Pleasant View, Paul Wittrig, Inlay City, Mich.

Nappanee, Harold Zehr, Fisher, Ill.
Yellow Creek, Warren Long, Peoria, Ill.
Goshen College, C. A. Hartzler, Tiskilwa, Ill.
Shore, A. J. Metzler, Scottsdale, Pa.
North Goshen, G. J. Lapp, Dhamtari, India.

Correspondence

Ephrata, Pa.

(Report of Mennonite Bible School of Lancaster Conference)

The second six-week term of the Bible school closed Feb. 9, with an assembly period, during which the teachers, many of the students and other gave expression of their appreciation for blessings enjoyed during the term. Sixty-five students enrolled for an completed the work of the term. One hundred twenty-two others attended the evening classes two nights a week. Studies for the ordained brethren were also offered in the evening school. Enrollment for this term in the day school was less than last year, but the evening school was much larger. More course were offered in the evening school than last year.

Of the sixty-five students in the day school, approximately two-thirds had never attended Bible school before. Fifteen of them were last year's students, 1 student was from Adams County, 1 from Maryland, 2 from the Maple Grove—Millwood Section, a carful from Reading, and the remainder from Lancaster County.

Twelve of the one hundred twenty-two evening students attended the six week term last year. Many others were last year's evening students.

The Wednesday evening meeting were well attended and supported.

About 360 enrolled for the first week end Bible studies Jan. 12, 13. About 400 enrolled for the second week-end Jan. 26, 27.

We enjoyed good weather. There was some sickness among the student body, but not a great deal. Bro. Graybill was not able to be present most of the term. His absence was keenly felt, but we feel sure that the Lord knew best.

In thinking back over the work of this term, we are truly thankful for the fellowship enjoyed, for acquaintances made and renewed, and for convictions aroused and deepened. We sincerely trust that what has been done may have been the means of strengthening and edifying the Church and an honor and glory to His Name. John R. Kraybill.

New Holland, Pa.

The past year has brought a number of changes in our congregation. Among them were the sudden death of our bishop, Bro. John Sauder, the division of his district, and our younger minister, Mahlon Witmer, ordained to the bishop office to serve the newly formed district which comprises the Groffdale, Metzler, Frazer, and New Holland congregations. Bro. Paul Graybill has been ordained to the bishop office to serve the rest of Bro. Sauder's district. Also our senior deacon, Bro. Joseph Graybill, has been called home to be with his Lord. The full duties of the office now fall on our faithful young deacon, Bro. Shelly Musser, who was ordained as a helper to Bro. Graybill about three years ago. We believe our loss in the death of these brethren is their eternal gain.

While we had our sorrows, we had our joys. The reports of our business meeting held the beginning of the year showed some growth in the Sunday school and the Church, for which we praise the Lord. We are sad to report that we lost some through sin, whom we hope will return ere it is too late. We crave your prayers for these. We expect, the Lord willing, to have a singing class begin Feb. 21 and continue weekly for some time, in charge of Bro. Christian Lehman of Millersville.

The annual Mission Board Meeting is to be held at New Holland the beginning of March. May you pray for these meetings? All are invited to attend these, as well as all our services as opportunity affords you.

Feb. 5, 1940. Titus Martin.

Wakarusa, Ind.

(Holdeman congregation)

Greetings in our Saviour's Name:—On Jan. 1, a business meeting was held and the following officers were elected: Church Treas., Fred Stichter; Libr., Robert Hartzler; Chor., J. I. Weldy; Cor. Secy., Emogene Martin; Ushers, Forest Metzler, Russel Blosser; Trustee, Maurice Gongwer; Pub. House Rep., Joe Brown; Mission Bd. Member, Warren Shaum; Associate Members, Dwight Newcomer, Samuel Bixler.

On Jan. 7, Bro. Roy Koch of St. Jacobs, Ont., brought us a message

from Isa. 6. He was with us for the evening message also.

Bro. Chester Osborne of Germfask, Mich., delivered the morning message Jan. 14. In the afternoon and evening a joint Sunday school meeting of the Holdeman, Elkhart, and Olive congregations was held at Olive. The theme was "Missionary Activity in the Sunday School."

In the past few months we were saddened by the deaths of several of our older brethren, Abner Holdeman, Daniel Bieverstien, and Isaac Myers. Also one of our young sisters, Marilyn Weldy. Her sweet trust she expressed in her Saviour, "Jesus will do what is best" will long remain with us. Those words have a wealth of meaning and can be applied to many of the problems we must face in life.

We wish to announce and to invite all who can come to a series of lectures on the Book of Revelation to be given by Bro. J. B. Smith. These lectures will start, D. V., Feb. 18 and continue for two weeks. There will be no meeting, however, on the 19th.

Feb. 5, 1940. Emogene Martin.

Adair, Okla.

Dear Herald Readers:—It has been some time since we have written from this place. First, we want to thank our friends and helpers who so kindly helped make it possible to treat the Sunday school. The Sunday school as a whole and almost each individual expressed their thanks. We as workers again saw the guiding power of God in the gifts that were sent from so many different people and still just enough to go around. Thank God and the brothers and sisters who allowed themselves to be used in this way.

We as workers are still hoping and praying that God may some time, somehow, see fit to locate someone on the field who shall have charge of the work here. In spite of inclement weather and bad roads some have come regularly. We were compelled to miss three Sundays on account of mumps and one now on account of bad roads. This makes us see more than ever the need of someone located here.

While there are some who come regularly, some who have given their lives to God, there are also some who are working against the Lord's work. Will all who know the worth of prayer pray?

Feb. 7, 1940. In His name, Baldwin Miller.

Shipshewana, Ind.

(Forks congregation)

At our annual business meeting held in December the following officers and their assistants were chosen to serve for the year 1940: Supts., Leroy Yoder, Floyd Rheinheimer; S. S. Chors., Sylvester Haarer, Ora C. Yoder; Church Chor., Chauncey Oesch, Amos Bontrager; Y. P. B. M. Mods., Perry J. Miller, Victor Hooley.

During the past few weeks we were privileged to have the following visiting ministers in our regular church service. On Jan. 21 Bro. Chester Osborne of Germfask, Mich., preached for us in the morning. In the evening a number of the Short Term students from Goshen College gave us a program, using for their topic, Christ's Earthly Ministry. On Jan. 28 Bro. Geo. J. Lapp, preached for us in the morning and Sister Lapp gave a talk to the children at the close of Sunday school. In the evening Bro. Lapp spoke on the subject, The Means of Grace. On Feb. 11, Bro. and Sister John Mosemann worshiped with us. Bro. Mosemann gave a short talk to the children about the boys and girls in Africa. He also preached for us. I am sure that as a church we appreciated the visit of these brethren.

Feb. 12, 1940.

Cor.

Falfurrias, Texas

(Mexican Border Work)

Dear Herald Readers, Greetings:—Since we last wrote the south land has had one of the longest cold spells on record. This has caused much sickness among the people here. We were unable to have our regular services for several Sundays, but we are glad to say that yesterday was a very nice day and we again met.

The clothing which we had given to us by friends and sewing circles was given out. Those that received it were made very happy. They send their thanks to those who made these gifts possible. We as workers also feel very grateful for all the things sent, and wish to thank those that made these gifts possible also. May God richly bless all that are interested in the lost souls of men and women.

On Jan. 4, Bro. and Sister Amsa Kauffman were with us. In the evening four converts were taken into the Church by water baptism. Bro. Kauffman officiated and was assisted by the writer. To us this was a very impressive service, and our hearts were made glad. With these four new members we now have seven in all. Will you remember these dear people in your prayers that they will continue to walk in the path of truth?

Sunday, Jan. 27, Bro. Amos Unzicker of Tuleta, Texas, was with us in our services. He gave a very appropriate talk on the Prodigal Son. We enjoyed his visit very much and invite others to stop with us.

Wednesday, Jan. 31, Bro. Amsa Kauffman of Tuleta, Bro. and Sister Manassa R. Miller of Goshen, Ind., and Sister Miller of Shipshewana, Ind., were with us. Bro. Kauffman came down in hope of having a mid-week meeting with the Mexicans, but was unable to on account of sickness in so many of their homes. However, he went to visit the different members' homes to read the Word of God and to

(Continued on page 1004)

Miscellaneous

"IF I HAD NOT COME"

(John 15:22)

By G. W. Gould

For the Gospel Herald.

Let us pause for a little while
And quietly meditate
Upon those words which Jesus spoke
And the thoughts which they create.
If Jesus had not come to earth,
From the Father's house above,
In a manger born of humble birth,
Because of His undying love,

We never would have known the joy
Expressed by the shepherds when
They heard the angel chorus sing,
"Peace on earth. Good will to men."
Nineteen hundred years since then,
And yet we love to sing
The songs the angels sang that night,
Of Christ the new born King.

If Jesus had not come to earth
To tell of the Father's love,
We would not have eternal joy
In that heavenly home above,
Where loved ones who have gone before
Are watching and waiting there,
To greet us on the other shore
In that city so bright and fair.

If Jesus had not come to me
With wounded hands and pierced side
And said, "I bid you follow me,
It was for you I bled and died."
I never would have known the joy
Of walking with Him day by day,
And knowing that I had a friend
Close by my side along the way.
Newaygo, Mich.

EARLY EXPERIENCES IN YOUNG PEOPLE'S BIBLE MEETING WORK

By J. R. Shank

For the Gospel Herald.

No. II

From childhood to the age of 19 I was not acquainted with a young people's meeting. Except in earliest childhood, I experienced only a few years at a time communities which had services by the Mennonite denomination. But from an early period my father continued family worship and always was interested in discussion of religious subjects in the family and elsewhere. He and my mother were members of the Mennonite Church before I was born, and continued in their loyalty and conviction for the doctrines and practices of the Church. My mother's failing health caused us to move to Bowling Green, Florida, where I arrived in my 15th year. Other denominations were our only resource for services at this period. We were visited by brethren from Virginia who conducted one communion service before my mother's death. A few years later Bro. J. S. Coffman of Indiana made us a visit. During his short visit and preaching my sister and I were received into Church fellowship. I was then past 17 years of age. About two years later my father

removed to the Mt. Zion community near Versailles, Mo., and I met here with a Christian fellowship with a Mennonite brotherhood. There were joys in meeting those of like precious faith. There were joys in meeting the Christian young people of the Church. New joys came in praying for and seeing other young people won to Christ. Among the joys of this period were the privileges of services with these brethren and sisters. And there was a young people's meeting which had been in operation some time before. At that period each leader appointed his successor who served for a short period and appointed the next. The leader was supposed to work out his own subjects and make the assignments for those on the program. There were usually sufficient Scripture texts to pass around. These were to be read and commented upon in connection with the theme of the meeting. Some were given a short discussion or an essay to be prepared for reading. Select readings were also heard and open discussions of the vital parts were held. This young people's meeting was a decided help in my Christian life and served to strengthen and encourage me in the way of the Lord by implanting convictions and desires to know and do the will of God and to engage in His service.

In my 21st year we moved to Palmyra, Mo. They also had a young people's meeting about the time of our coming. The topics published in the Young People's Paper of that time were used. These were topics of some Christian Endeavor from other denominations and adapted to our uses. At this period the subjects assigned led to earnest study and caused convictions to be established which led to the desire for more Bible knowledge and a better education for the purpose of being of greater use in the Lord's service. I was encouraged to attend our school at Elkhart, Ind.

In fellowship with many young people of like purposes, the opportunities in young people's meeting work were enlarged. The maturer students were used with experienced persons in working out programs from themes which had been drawn from various sources including the lists published in our Y. P. paper. These were adapted to the conditions and needs of the student body. In our meetings we discussed many phases of the Christian life, missions, and other seasonable themes. Many convictions were deepened and firm resolutions were formed that have shaped the life and service of many who were in those meetings. Many of those same young people are today in the service of Christ and the Church both in home and in foreign lands, while some have gone to their eternal reward.

In my 29th year I was called to the ministry for a rural field, at Pearidge, near Palmyra, Mo. Here I served as minister, S. S. Supt., teacher, prayer

meeting leader, etc., etc. I used the opportunity to adapt the occasion to the needs of the little flock. While we did not call the meeting a Y. P. Meeting, we endeavored to secure the interest of every member, and of both old and young of the community. We used outlines on a chart. We had Bibles in the hands of all and had readings of passages from the Word and discussions of the theme in hand.

In 1908, three years after my being placed at Pearidge, I was transferred to Carver, Mo., on the Osage River field. All the experiences in the Pearidge field were now enlisted in the service of this new field. The small membership was eager and ready to do something that would contribute to the service of Christ in the community. We started a young people's meeting as well as a prayer meeting, and used more of the members as leaders of the meetings after having assisted them in working out programs. We used, besides the Scripture reading on the theme, essays, talks, and selected readings. We did not have the meeting every week, so we selected topics from lists to suit our people for every two weeks. Open discussions were one of the phases of the meetings that awakened a lively interest. The meetings were generally followed by a short sermon.

In 1909 a committee was appointed by General Conference to prepare a list of topics for 1910. This was the first Church-wide authorization of the young people's topics. There had been, for a short time previously, lists of topics prepared by the editorial staff which had been furnished with helps under the direction of Bro. J. D. Charles in the Christian Monitor. For the year 1910, I was chosen as the successor of Bro. Charles to prepare the helps for the topics chosen by the Committee appointed by General Conference. My service has continued for this work until the present. My actual work in young people's meetings during these years has been largely in the rural mission field, save for a few intervals. We have used the Young People's Meeting Topics as selected and prepared by our own Church according to the opportunities and conditions which we found adaptable. Sometimes the flock was very small and devoted young people few. But in every endeavor we have found God's blessing attending, and many have been blest and strengthened by such meetings.

From these early experiences we conclude that wherever there is a reasonable interest in spiritual things and there are faithful leaders ready to adapt the subjects to the conditions, needs and capacities of the people, a live, uplifting service will be the result.

Versailles, Mo.

We never find healthy sheep that are not ready to eat.—Kramer.

OBSERVATIONS

By Bernard B. Kautz

For the Gospel Herald.

About a mile north of Atglen, Pa., among the wooded foothills of the Welsh Mountains, is a white, 50x100 frame church building. It is here the Maple Grove A. M. congregation meets to praise and worship God. According to the unusual "cornerstones" (inscriptions "A. D. 1909-A. D. 1935" in the now centre of the cement foundation wall) this building was enlarged and is now twice its former size.

It was a cold, murky Sunday morning in January (1940) that we met with this congregation to worship and to enjoy warm and unaffected Christian fellowship. There was snow on the ground and a thin fog hung in some places; but inside of this church building it was warm, light, well-ventilated, cheerful and pleasant; largely due to the well-ordered services and an efficient and thoughtful janitor.

Sunday school started at 9:00 A. M. Bro. Otto Miller suggested and led hymn numbers 2 and 4 from our old favorite "Church and S. S. Hymnal." A young visiting brother, Harold L. Kautz, read the devotional lesson from Luke 16:1-10. Bro. Ben Kauffman led us in a season of prayer. The superintendent, Bro. C. D. Kennel, and the school read the lesson text, alternating verses, after which the children with their teachers repaired to their several places. Among them was a class of fifty-seven young converts (boys and girls) who met on the enclosed balcony for special instructions prior to baptism. Total number present, about 400.

At 10:15 A. M. deacon Bro. Isaac King opened the regular church services by reading Ephesians 3, emphasizing a few high points in the chapter. He rejoiced with every one present, that there was so large a class of applicants ready and willing to be "grafted into the Kingdom." He also deplored the fact that so many grandfathers and grandmothers were absent, due to the inclement weather and sickness. Some of them were in hospitals. We knelt in a season of silent prayer, when only the cooing of babies and the rattling of a few toys was heard.

After prayer the congregation rose to their feet and stood in silence, while deacon Bro. Isaac Kennel read a chapter (Titus 2) out of God's Word. There was no comment. The purpose for this rule (which seemed doubly devotional) is, that it serves as a precaution, lest some brother conduct the devotion and unwittingly neglect to read from God's Word. They figure it is better to read out of the Bible twice, than not at all. Our hearts say 'Amen' to the idea.

Bishop Brother John Kennel preached the morning sermon. His subject was Salvation. Using Acts 16:14-19 as a basis, he then directed his fatherly

talk to the appreciative little flock of lambs before him. He used some very suitable illustrations to make the message interesting and easily understood. There was ample instruction and food for all present. In a sincere, kindly manner he told the class of young converts, and the rest of us as well, that "The law must exact the penalty. . . . Be sorry for sins committed. . . . Have an eager desire to be saved. . . . There is nothing we can do to merit salvation. It is a free gift. . . . There has been many a gospel truth spoken by sinful, ungodly people. . . . Bring forth fruit meet for repentance." The deacons and some lay members added encouraging testimonies to the fitting sermon.

It was an agreeable treat to worship with these folks. We saw and experienced much that was interesting and commendable; such as, the sound scriptural teaching from God's Word; the warm and wholesome Christian fellowship which was general among the young folks the same as among the older ones; the genuine pleasure the membership received from meeting at the house of God; the already mentioned large class of young people under instruction prior to their initiation into the visible Church by water baptism; the practical nonconformity to the world, in dress, which was especially noticeable on the brethren's side of the house.

May the Lord continue to bless the unstinted labors of His faithful under-shepherds and co-workers at this place, as they steadfastly uphold the Bible doctrines the Mennonite Church holds dear, that they may continue to be a bright light to the world, an encouragement to other believers, and a glory to God through Jesus Christ our Lord.

Lancaster, Pa.

A SMALL BOY'S PRAYER

By Edna Zook

For the Gospel Herald.

No, he isn't big—He's just a very little boy as most folks think of him. But he does not think so, for he is bigger than his two little brothers, and besides he can do many things for his mother. Sure, he goes to the store for bread, and even walks alone out beyond the city limits to a dairy station for milk where it can be purchased for less money. He can help out in many ways and he is proud of it.

He is much happier than many boys and girls, but not because of a large modern and elaborate home, for his is not that kind. He, with his mother and two small brothers, lives in a small one-room apartment in a garage. Here they eat, sleep, and live together. Their fare is not abundant, for his mother has to take in washings to help along. Can they be happy thus? Yes, a thousand times yes, for just lately Darrell has accented Christ as his Saviour, as has

his mother also, and no one can express the joy they are experiencing.

Christ is real to them, for now they know how to pray—yes, Darrell can pray too. In his simple, childlike, yet surprisingly grown-up way, he prays that he may be a better Christian and that he may love Christ more—but, hear him say, "Lord, bless—and help them to help the neglected." Can we feature him praying so definitely for "the neglected?" Ah, is he among them? No, not in the spiritual sense, for he is a millionaire in Christ; but are not his home conditions neglected to some extent as they four live in that crowded small room? Of course they never complain, but are very thankful for a place where they can all live together. But does that end our responsibility to help them with their physical needs? "Lord, help us to help the neglected!"

Kansas City, Kans.

ARE WE LIGHTING THE WORLD?

By Kenneth Martin

For the Gospel Herald.

Do we as Christian people appreciate what Christ has done for us? or must He say of us as He said of the people in the days of His earth life: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

Can the true light of Christ be seen in us? He has told us that we are "the light of the world." When we look around us we see the work of iniquity, not only already begun but working swiftly, not only in the war-stricken countries but in our own nation. When thinking of the conditions that existed here several centuries ago and how people worshiped and served the Lord and now think of the conditions today, we must say with the psalmist, "What is man, that thou art mindful of him? or the son of man, that thou visitest him" (Psa. 8:4)?

When we see and hear of the sinfulness which exists today, such as given in II Tim. 3:1-7, surely we ought to be able to see a wonderful love in our kind heavenly Father. He still continues to bless us with His many blessings from moment to moment, and yet His patience does not wear out with us because of our many failings from time to time. And we allow ourselves to rest on the thought that all things are going on as they were when our forefathers fell asleep. See II Pet. 3:4.

Of this one thing I am sure, that wickedness is on the fast increase and without bounds; not only in the nation, not only in the Church, but also in the home, and this cannot meet God's requirements.

We see the love of many waxing cold, we hear of "wars and rumors of war," hear of earthquakes in divers places. The end is not yet come, but our redemption is drawing nigh. Let us as Christian people not float along with this condition as a tightly corked bottle on the water, taking no water in, but let us open our hearts to Christ and His Word.

Christ said that if any man would open the door He would come in and they two would sup together. Can we say the world is growing better, with a true heart, and see so many souls go down to Christless graves? "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Smithsburg, Md.

CORRESPONDENCE

(Continued from page 1001)

have prayers. We always enjoy having Bro. Kauffman as well as others to help out in the work at this place. The Mexican people love to hear Bro. Kauffman read the Bible and explain it to them. They are very hungry for more light.

We as workers here crave a continual interest in your prayers. The fields are white to harvest, and we need to be more active in our work for our Master.

Feb. 12, 1940. Arthur L. Schertz.

Tuleta, Texas

Greeting in Jesus' Name:—Bro. and Sister Ed Grieser, their daughter Marjorie and son Herthel of Wauseon, Ohio, and the children's cousin, Bro. Delmar Rupp of Pettisville, O, visited their cousin, Sister and Bro. D. L. Schrock, and family, their cousins of Kenedy, Dec. 7 to Jan. 10. We were glad to have them worship with us and hope they'll come again. On the last Sunday they were here, Bro. and Sister Grieser celebrated their thirty-second wedding anniversary, and Bro. and Sister Schrock, their fortieth at the D. L. Schrock home. The Tuleta congregation attended in a body.

On Jan. 7, we reorganized our Sunday school and had our Church election. The officials are: Supts., Noah Steiner and George Gingerich; Secy.-Treas., Freeman Gingerich; Chor., Sister Anna Hallman; Trustees, George Gingerich (for three years), Noah Steiner, Elmer Schrock. The writer has been re-elected as correspondent.

The congregation was also pleased to have worship with us over Sunday, Feb. 4, Bro. and Sister A. C. Gingerich of Wellman, Iowa. They visited his brother George and family for a few days. Bro. and Sister Henry Kropf of Harrisburg also worshiped with this congregation over the same Sunday.

From Sunday, Feb. 4 to Friday, the 9th, Bro. P. E. Penner of Premont, Texas, brought us studies in Revelation. His closing message was "Prophecies in the Light of Present

World Conditions." We were reminded of the nearness of the coming of our Lord.

Yours in His name,

Feb. 13, 1940. Amos Unzicker.

Kouts, Ind.

Dear Readers of Gospel Herald, Greetings:—"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

We organized our Sunday school for the year 1940, as follows: Supts., Chauncey Birky, Walter Keim; S. S. Chor., Ora Rhinehart; Church Chor., Harold Martin; Secy.-Treas., Victor Miller; Cor., Uarda Birky; Ins. Dir., Jacob Birky; Trustee, Lewis Birky; Prim. Supts., Sadie Miller, Lydia Martin; Y. P. M., Supts., Orville Birky, Harley Birky; Prim. Supt of Y. P. M., Elsie Birky.

Jan. 21, Bro. and Sister Wilbert Nafziger were with us. In the evening, after Y. P. M., Bro. Nafziger gave us a very much appreciated talk on his relief work while in Spain.

We are glad to say that six of our members had the privilege to attend the six-week Bible term at Goshen.

Feb. 15, 1940. Uarda Birky.

MISSIONS

(Continued from page 997)

He said there were four or five families farther up on the mountain who were not regular church-goers and might accept an opportunity to attend church nearer home. However, he knew of no building suitable for a meeting house.

Taking everything into consideration, it does not seem to us that the needs at this place are such as to justify the establishment of a special work at this time. However, I wish to say that I think it is very commendable that so many of our people have shown a willingness to contribute to this cause and have written for information. In this connection I would like to point out that there is an established mission station at Knoxville. At this time the Knoxville Mission is struggling against great odds. Naturally, we would like to see the work expand rather than dwindle. It has been our prayer that if it be God's will, He would open to us new fields of service in connection with the work already going on. For all we know, there may be other sections close by in which there would be a response to missionary endeavor. This is a matter in which we must allow the Lord to direct. We covet your prayers in behalf of the Lord's work in Tennessee.

A VISIT WITH THE PRESIDENT

At a meeting of representative leaders of the Mennonite Church held in Goshen, Ind., Oct. 20, it was decided that an attempt should be made to present the position of the Church on war and military service to the President and other high government officials in Washington. At the same time a committee of counselors was appointed to aid the Peace Problems Committee in this work.

This committee as appointed was composed of Simon Gingerich of Wayland, Iowa; Amos Horst of Akron, Pa.; Edward B. Frey of Archbold, Ohio; and Orie O. Miller of Akron, Pa. In addition Eli J. Bontrager of Shipshewana, Ind., represented the Old Order Amish brethren on this committee. The chairman of the Peace Problems Committee was appointed as official delegate in case a conference with the President could be secured.

Since contact with other Mennonite groups had revealed that it would be possible for practically all of the Mennonite branches to take a common stand, and since the other two leading "Historic Peace Churches," the Society of Friends and the Church of the Brethren, were found also to take an almost identical position, it was agreed to participate in a joint appearance of representatives of all nonresistant groups before the President, in the belief that this would be more effective than a presentation by each group separately. The delegation as finally constituted was composed of the following: **Mennonites:** P. C. Hiebert, representing the Mennonite Brethren Church, E. L. Harshbarger, representing the General Conference of Mennonites and H. S. Bender representing our own branch. **Friends:** Rufus M. Jones of Philadelphia and Walter Woodward of Richmond, Ind.: **Brethren:** Rufus D. Bowman of Chicago and Paul H. Bowman of Bridgewater, Va. Clarence Pickett, a Friend from Philadelphia, accompanied the delegation as secretary.

An appointment with the President having been secured for Wednesday, Jan. 10 at 12:30 P. M., the seven delegates together with our committee of counselors and several additional counselors from the other two churches, met in Washington Wednesday morning to prepare for the day's work. The entire forenoon was spent in preparing two joint statements, which set forth the common stand of all the groups and contained concrete proposals to the government for handling the conscientious objector problem.

The first conference was with President Roosevelt at his office at the White House at 12:30 noon. The group was cordially received by the President and enjoyed the privilege of a conference of approximately one-half hour with him. While no lengthy discussion was possible, and no commitment in specific terms was secured, yet the delegation left the meeting with a distinct feeling that the President was friendly to the position of the Historic Peace Churches, and that every consideration would be given to our proposals.

The next conference, in which the seven delegates and the counselors of the various groups participated, was with Attorney-General Murphy, whose office is charged with the preparation of the draft law. The purpose of this conference was to inform the Attorney-General of the conference with the President and to request consideration of concrete proposals for the handling of conscientious objectors in case of war, which were submitted to him in the form of a special memorandum. Mr. Murphy, who was also very cordial in his reception, indicated that he had a deep respect for people who had

a conscience, and that every consideration would be given to our proposals. He promised to bring the matter before the cabinet before he left office to assume his new post as Associate Justice of the Supreme Court. The general feeling of the delegation was that Mr. Murphy could be depended upon to give a careful and generous consideration to the conscientious objector in the drafting of the new law. Since he was about to leave office, he encouraged the delegation to call on his successor, Robert H. Jackson, who, he assured us, shared his own views on the problem of the conscientious objector. The third conference of the day therefore was the one with the new Attorney General, Mr. Jackson. Mr. Jackson was given a copy of the memorandums submitted to the President and to Mr. Murphy, and gave a friendly and favorable response.

Upon completion of the day's work, the delegation held a brief meeting at which it was agreed that in the future each group or branch would make its own contacts with Washington officials, unless it should be desirable again to have a common presentation for practical reasons. All felt that the work of the day had been carried forward under the blessing of God, and that the objectives in mind had been attained. It was realized in advance that no commitments could be secured from the government officials, but the friendly assurances received from all three men interviewed convinced the delegation that there is good reason to hope that the requests contained in the memorandums presented would be granted, and that a practical solution of the conscientious objector problem along the lines desired by the Church would be achieved.

Most of the delegation returned to their homes on the evening of the same day, but the two Mennonite delegates from Kansas, namely P. C. Hiebert and E. L. Harshbarger, had the privilege of a conference with Secretary of War Woodring, who was formerly Governor of Kansas. They presented to Mr. Woodring copies of the memorandum given to the President and Attorney General, and discussed with him the attitude of the War Department toward the position of the nonresistant churches. They also report a very friendly reception, and a definite impression that the Secretary of War felt that a draft law could be prepared which would make provision for the conscientious objector in line with the desires of the nonresistant churches.

While the exact text of the memorandum to the officials containing the concrete proposals of the three groups cannot be published at the present time, the substance of the proposals is as follows: (1) That a civilian board be set up under the President under a Cabinet officer to handle the entire conscientious objector problem; (2) that conscientious objectors be permitted to undertake non-military alternative service altogether divorced from the military arm of the government; (3) that each church be permitted to set up and administer its own service projects to which conscientious objectors could be assigned. The following were among the types of service suggested as possible proj-

ects to be undertaken by our churches: relief work, reconstruction work, reclamation or forestry service, and farm service.

As a committee and delegates representing our own church in the above endeavor, we wish to express our appreciation for the counsel and support received from various sides in this undertaking, and also our gratitude to our heavenly Father for His blessing and guidance. We feel that the position which the Church has taken thus far is sound and that with trust in God it can be maintained. The action of the General Conference at Turner, Oreg., in preparing a detailed statement setting forth our position was a great help to us throughout our work, and we feel that it continues to furnish a sound basis for our future attitudes and activity. We solicit the prayers and support of all in the further work which needs to be carried forward on behalf of the Church by the Peace Problems Committee in connection with these matters.

For the information of our membership at large we attach to this report a copy of the letter submitted to the President on January 10, 1940.

H. S. Bender	Amos Horst
Orie O. Miller	Edward B. Frey
Simon Gingerich	Eli J. Bontrager

A MEMORANDUM

(Submitted to President Roosevelt by representatives of historic peace churches.)

January 10, 1940

The Honorable Franklin D. Roosevelt
The President of the United States
The White House
Washington, D. C.

Dear Mr. President:

On February 12, 1937, you graciously received representatives of the Society of Friends, the Mennonite Church, and the Church of the Brethren, who presented to you statements expressing the historic and unbroken convictions of these groups against war, and their devotion to peace and good will. These attitudes grew out of deep religious convictions, based on the spirit and teachings of Jesus, and are a part of a way of life which we believe cherishes the highest values for all men. Today we again submit to you our concerns in view of present world conditions.

We desire, first of all, to express our deep appreciation for your repeated effort to prevent the European war, our warm support of your confident insistence that the United States shall not be drawn into this conflict, and our hope that opportunity will arise for our nation to co-operate with other neutral nations in offering mediation or other peace-promoting techniques toward the earliest possible establishment of peace. We have also warmly appreciated your personal interest in the large number of political and racial refugees whose relief and resettlement are so urgent a present obligation for all men of goodwill. Your recent challenging appeal for humanitarian relief to European war sufferers has likewise won the hearty response of our groups. Our own organizations are definitely planning to contribute to such projects in the future, as in the past, not only with the desire to minister to human need, but also to keep vivid the vision of a better way of life than that of intolerance, persecution, and war.

Opportunities and responsibilities of relief and rehabilitation for the war sufferers in Spain and elsewhere have come to us recently through the American Friends Service Committee and the service agencies of the Men-

nonite Church and Church of the Brethren. Our Spanish relief program, after more than two years, is probably drawing to a close, but relief responsibilities in China continue. Refugee colonies in Paraguay and Brazil still require our care and support. Just now we are being asked by interested American groups to assume important new responsibilities for the many tragic Polish war sufferers, and our representatives are now in Europe to investigate, and if possible, to inaugurate this project.

If, in spite of all efforts to maintain neutrality, the tragic day should come when our beloved nation is drawn into war, we should expect to continue our work for suffering humanity, and to increase its scope because of the greater need at home and abroad. Such service would permit those whose conscientious convictions forbid participation in war in any form to render constructive service to their country and to the world. We appear today chiefly to discuss with you plans to provide for this alternative service as it may relate to possible conscription, reserving the privilege to offer at a later date a supplementary memorandum dealing with other types of conscientious objectors.

As you know, in the last war the United States Government finally authorized such non-military humanitarian service to be substituted for military service, and furloughed conscientious objectors to this relief work or to farm labor. But this arrangement was provided only after months of confusion and distress, and only after repeated conferences between our representatives and officials of the War Department, because of the lack of any previously established policy. Since we understand that plans are now being formulated for mobilization of the nation's man power if war should come, and since the need for dealing with conscientious objectors would again emerge to confront Government agencies, we venture to suggest the advantage of advance discussion of the problem with the appropriate officials. We should much appreciate the opportunity for such discussion and are prepared to make concrete proposals to such officials regarding procedures for handling conscientious objectors and types of service which might be provided. In this connection we also venture to suggest the desirability of again setting up a civilian agency for dealing with this problem. There is a precedent for this in the action of President Wilson in 1918.

We have come to you, Mr. President, with these requests, because our previous conversations with you have persuaded us that you both understand and appreciate the position of the historic peace churches. Our desire is to co-operate in finding the best solution to the problem of the conscientious objector, and it is even more to render as loyal citizens the highest type of constructive service we can to our country and to the world.

Faithfully yours,

FOR THE SOCIETY OF FRIENDS
Rufus Jones
Walter C. Woodward

FOR THE MENNONITE CHURCH
P. C. Hiebert
Harold S. Bender
E. L. Harshbarger

FOR THE CHURCH OF THE
BRETHREN
Rufus D. Bowman
Paul H. Bowman

SPECIAL MEETING

Canton, Ohio

Minutes of the Christian Life Conference, held at the Canton Mission, Feb. 2-4, 1940.
Organization.—Mod., A. J. Steiner; Asst. Mod., I. W. Royer; Chor., O. N. Johns; Secys., Anna Mae Burckhart, Lulu Weaver.

Theme.—"The More Abundant Life."

Conference Hymns.—"Lord of Our Life," "Oh Life In Whom Is Life Indeed."

Minutes of the Meeting.—On the evening of Feb. 2, the services were opened by a song. Devotion by I. W. Royer. The subjects discussed were "The Source of Life," by John H. Mosemann, "Life in Its Fullness," by Jesse Short. The services for the evening were closed by song and prayer.

In the morning of Feb. 3, the service was opened by songs. Devotion (Rom. 12) was read by S. W. Sommer. The topics discussed were "Christian Living in Africa," by John H. Mosemann, "Life Choices in a Changing World," by S. G. Shetler.

The afternoon devotion (Phil. 2:1-11) was read by Paul Yoder. There was a special young people's session in the afternoon, the theme being "Let Your Light So Shine." Talks were given on the following subjects: (1) Let your light so shine—By living in peace, by Rollin Krabill; (2) Let your light so shine—By a life of Faith, by Marjorie Conrad; (3) Let your light so shine—By abounding in every good work, by Marion Lehman. The closing talk of the afternoon, "The Joys of the Christian Life" was discussed by E. E. Miller.

The evening devotion (Matt. 10:31-39) was read by Alva Wengerd. The subjects discussed were "Losing Our Life to Save It," by S. G. Shetler; "Ambassadors for Christ," by E. E. Miller.

On Sunday morning, Feb. 4, the sermon was preached on "The Cross—Facing It or Dodging It," (Text, John 18:11) by S. G. Shetler.

The evening session was opened with a prayer, praise, and testimony meeting. The subjects discussed were: "Experiences in Africa," by Mrs. John H. Mosemann; "The Love of Christ Constrains Us," by E. E. Miller; "When Christ, Who is Our Life Shall Appear," by John H. Mosemann.

Thoughts Presented.—Christ is the true source of life. "He that hath the Son hath life." After getting a glimpse of womanhood in Africa we feel that we as women and girls in America have much to be thankful for. We are made to feel that these women and girls certainly need our prayers. We Christians are like the Nile River; if we stay within our banks we will be of no use to anyone, but if we overflow our banks we will become a blessing to many. What every country in the world needs is men and women who will deny themselves for the cause of Christ. If we would live the abundant life we must face the Cross. Only as we face the cross will we receive the crown. It is a great privilege that we have of being ambassadors for Christ and it is our duty to represent Him faithfully. "We cannot see the face of Christ until we kneel at His feet." Let us always remember to exalt Christ and keep ourselves in the background. We are living epistles known and read of all men, therefore let us live the abundant life.

Special music was furnished by the Bible School ladies' quartette, men's quartette, mixed octette, and by Bro. and Sister Mosemann who also sang in the African language.

The meetings were well attended, the house being filled to capacity Sunday afternoon and evening. The testimonies of the people proved that the conference was a great blessing.

Secretaries.

Married

Troyer—Keim.—Bro. Paul Troyer and Sister Elsie Keim, both members of the Howard-Miami congregation near Kokomo, Ind., were united in the holy bonds of matrimony at the home of the bride, on Saturday evening, Feb. 3, 1940, Bro. Chester Osborne of Germfask, Mich., officiating.

Stutzman—King.—On Jan. 9, 1940, Bro. Carl Stutzman of Garden City, Mo., and Sister Blanche King of Toluca, Ill., were united in marriage at the home of the officiating bishop, Bro. Ezra B. Yordy, Eureka, Ill. We wish them God's blessing through life.

Obituary

Musselman.—Ronald Dean, son of George G. and Beulah (Snider) Musselman, was born at the Kitchener-Waterloo Hospital Jan. 27, 1940, and lived only 12 hours. Surviving, in addition to his parents, are the maternal grandparents (Mr. and Mrs. Oliver Snider), the paternal grandmother (Mrs. George L. Musselman), and 2 sisters (Reta and his twin sister Carol Jean). Private services at the home Jan. 29, conducted by Bro. Roy Koch.

"Only a baby given—
How soon its hours were spent,
But we're all drawn nearer heaven,
Because he had been sent."

Martin.—Reuben S. Martin was born Dec. 28, 1852; died Dec. 19, 1939, at the home of his son-in-law and daughter (Allen W. and Ella W. Martin, New Holland, Pa.) after an illness of eleven weeks; aged 86 y. 11 m. 21 d. He was a son of the late Christian and Anna (Shawalter) Martin, and was united in marriage to Margaret Wernitz Nov. 24, 1880. He was a member of the Weaverland Mennonite Church. Besides his daughter with whom he resided, he is survived by 1 brother (Abram of Groffdale), 6 grandchildren, and 3 great-grandchildren. Funeral services were held Dec. 23 from the home in charge of Bro. John W. Weaver and at the Weaverland Mennonite Church by Brethren Frank Hurst and Moses Horning. Text, Job 5:26. Interment in the adjoining cemetery.

Brubaker.—Jacob L., son of the late John D. and Maria Brubaker, was born in Lancaster Co., Pa., April 6, 1870; died at his home in W. Lancaster, Jan. 30, 1940; aged 69 y. 9 m. 24 d. He had been in ill health for several months, and passed away in a peaceful sleep. He was married to Susan Charles, who passed away Nov. 10, 1937. These brothers and sisters survive: Levi L., Millersville; Isaac L., East Hempfield; Mary L., and John L., Manheim Twp. He was a faithful member of the Rohrerstown Mennonite Church. Funeral services were held Feb. 2, at the home and at Millersville Mennonite Church. Bro. Jacob Hess had charge of the services at the house and Bros. Landis Shertzer and Daniel Gish conducted services at the church. Texts, Job 14:19, 20; II Tim. 1:12. Burial in Millersville Cemetery.

Rutt.—Anna Longenecker Rutt, daughter of the late Jacob and Cathrine (Longenecker) Rutt was born April 28, 1881; died at her home in Elizabethtown, Pa., Nov. 10, 1939; aged 58 y. 6 m. 12 d. She is survived by 2 sisters (Mary, wife of J. Clayton Charles, Lancaster; and Ida L. Rutt) and 4 brothers (John, Albert, Norman all of Elizabethtown; and Jacob L. Rutt a missionary in Argentina, S. America). She united with the Mennonite Church in her youth and remained faithful until death. Funeral services were held Nov. 13 from her late home and at the Elizabethtown Mennonite Church by Bros. Clarence Lutz and Noah Risser. Texts, II Cor. 5:1-9; Heb. 13:14. Interment in the Bossler Cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Longanecker.—Carrie, daughter of Alexander and Annie (Johnson) Cameron, was born near Masontown, Pa., April 10, 1890; died at her home in Uniontown, Pa., Feb. 10, 1940; aged 49 y. 10 m. She lived her entire life at Masontown, Scottdale, and Uniontown. In the year

1914 she was married to Charles Walter Longanecker, who preceded her in death ten months. To this union were born four sons: Charles Alexander, Cameron, Clayton, and Clarence. She has been a member of the Mennonite Church since early youth, being a member of the Masontown Mennonite Church at the time of her death. In addition to her 4 sons she is survived by her father and by a brother (William). Funeral services were conducted in her home and in Masontown Mennonite Church on Monday, Feb. 12, conducted by Bro. Daniel Kauffman. Text, II Cor. 5:1. Burial in adjoining cemetery. Peace to her ashes.

Nissley.—Kate S., widow of the late Levi W. Nissley and daughter of the late Henry and Esther (Shelly) Bradley, was born April 23, 1850; died Feb. 4, 1940, at the home of her son Israel G. Nissley, Manheim, Pa., of five days illness; aged 89 y. 9 m. 11 d. Her husband preceded her in death Feb. 5, 1936. She was a member of the Mennonite Church. Surviving are 4 children (Hettie B., wife of Peter Nauman, Israel G., Henry G., all of Manheim; and Jennie G., wife of Hiram Frederick of Lancaster), 1 sister (Mrs. Samuel Cover of Zions Home, Lititz, Pa.), 6 grandchildren, and 7 great-grandchildren. Funeral services were held Feb. 7 at the home and at the Erismans Mennonite Church by Bros. Henry Lutz, Abram Risser, and Martin Metzler. Text, II Cor. 5:1. Burial in nearby cemetery.

"Her earthly labors had an end,
She has found a better home,
Where she with many a loving friend
Will gather round the Throne."

Stutzman.—Anna, daughter of the late Jacob and Mattie Gerber, was born in Holmes Co., Ohio, Sept. 28, 1866; died at the home of her daughter (Mrs. Estella Seiger) at Broken Bow, Neb., Jan. 29, 1940; aged 73 y. 4 m. 1 d. She came to Nebraska in 1873, and was later married to John Stutzman, who preceded her in death twelve years ago. Two sons and two daughters also preceded her in death. Surviving her are 5 sons (Edward of Beemer, Roy of Wood River, Ralph of Iowa City, Joe and Harry of Broken Bow), 5 daughters (Lilly, Mrs. Catherine Carstenson, Mrs. Sadie Eichelberger, Mrs. Estella Seiger, Mrs. Delma Grieser, all of Broken Bow), 1 brother, 1 half brother, 39 grandchildren, and a host of other relatives and friends. She joined the Mennonite Church in her early youth and was a faithful believer in the Lord at the time of her death. Funeral services were held at the Broken Bow Mennonite Church Jan. 31, 1940, in charge of Bro. Wm. R. Eicher of Milford, Neb. Burial in the Broken Bow Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
Trials and conflicts all are over,
And dear mother is at rest."

Myers.—Isaac, son of Tobias and Sarah (Loucks) Myers, was born in Elkhart Co., Ind., Oct. 26, 1857; died at his late home near Wakarusa, Ind., following an illness which kept him bedfast since last July. He had been failing in health for over a year, suffering three strokes of paralysis which with dropsy and other complications caused his death Jan. 28, 1940; aged 82 y. 3 m. 2 d. By occupation he was a farmer, carpenter, and thrasher. Nov. 14, 1880, he was married to Elizabeth Y. Yoder. To them were born 2 sons (Aaron and Elmer) and 1 daughter (Sarah Hygema). In the year of 1886 he with his wife was received by letter in church membership into the Holdeman congregation. He was of a quiet, unassuming disposition, a man of his word, and a father and husband of settled convictions. He served his God, Church, and community for over fifty years. He leaves his beloved wife, the 3 children, 20 grandchildren, 19 great-grandchildren, 1 sister, and 4 brothers. We as his ministers will miss him as a long and cherished brother. Funeral services were held

at the Olive Church conducted by the home ministers, Warren Shaum and Silas Weldy. Texts, Rom. 5:1, 2; II Cor. 5:1. Burial in the Olive Cemetery.

Sensenig.—Magdalena, daughter of Michael and Magdalena (Buckwalter) Weber, was born near Hinkletown, Pa., Sept. 5, 1855; died at her home near New Holland, Pa., Jan. 18, 1940, after a week's illness of pneumonia and age infirmities; aged 84 y. 4 m. 13 d. At the age of 9 years she was left an orphan when she was taken care of by relatives till her marriage to Aaron Sensenig. In early married life they had moved to Harvey Co., Kans., but later they returned to their home near Martindale, Pa. She with her husband united with the Stauffer Mennonite Church, of which he was ordained a minister and later a bishop and died in July, 1916. She is survived by 2 sons (Michael of Stevens and Daniel of New Holland); also a stepson (Martin of New Holland), 15 grandchildren, and 40 great-grandchildren. She will be greatly missed in the church, where her seat was seldom vacant having remained faithful to the end. Funeral services were held Jan. 21 at the Pike Mennonite Church, in charge of Bro. Peter Weaver and Bro. John A. Weaver. Text, Psa. 39:1, 5.

"Your suffering is ended, dear sister,
You're with the loved ones gone before;
May we all prepare to meet you
On that bright, celestial shore."

Zehr.—Anna Leichty Zehr was born March 24, 1866. On Aug. 30, 1939, she came to Canada to spend the winter with her two daughters of Zurich, Ont. She was ailing after she came but recovered again. Since Christmas she has been weak, but on Thursday morning it came as a shock when she passed away at the home of Mrs. Chris Schwartzentruber; aged 73 y. 10 m. 1 d. She was taken to her home at Beaver Falls, N. Y. by her two daughters (Mrs. Chris Schwartzentruber and Mrs. Mose Erb of Zurich) to be buried in her home cemetery. Jacob Zehr preceded her in death Oct. 10, 1928. A daughter (Rachel) also preceded her in death Jan. 21, 1934. She is survived by 5 children (Mrs. Chris Schwartzentruber, Zurich, Ont.; Dan Zehr, Beaver Falls, N. Y.; Mrs. Mose Erb, Zurich, Ont.; David Zehr, Lowville, N. Y.; Mrs. Claud Stieles, Beaver Falls, N. Y.), 8 grandchildren, and many relatives and friends who miss her cheerful personality and acts of kindness she showed to everyone. Funeral services were conducted Jan. 28 by Jacob Gingerich of Lowville.

"How many were the silent prayers she offered
up for us,
How many were the hither cares she felt
when none but God could see;
Oh, let us think of what she said, the good advice she gave,
And let us choose the path she chose that she
we soon may see."

Hoffman.—Mary Catharine, daughter of the late Deacon Henry and Magdalena Hoffman, of Shambaugh, Iowa, was born Dec. 23, 1873, in Jasper Co., Mo.; died Dec. 26, 1939, at the home of her brother, Jacob Hoffman, Bern, Kans.; aged 66 y. 3 d. At the age of 2 years her parents moved to Page Co., Iowa, where she grew to womanhood. In 1903 she went to Roseland, Neb., where she lived with her cousins, Bishop D. G. Lapp and wife, until 1930, when she was called by her brother to come and live with him as housekeeper (his wife having died). In 1905 she was converted, united with the Roseland Mennonite Church, and retained her membership in said church till death. While living at Roseland she always took an active part and was interested in all the activities of the Church. For several years she was chairman of the sewing circle to which she contributed after leaving here. When she was visited by D. G. Lapp and wife on Dec. 11, she expressed peace with God and a great desire to pass on and be at rest. The immediate cause of her death was softening of the brain caused

by a cerebral hemorrhage. She was the youngest of a family of six children. Two brothers (John and Daniel) passed on several years ago. Surviving are 1 sister (Emma of Ogilvie, Minn.) and 2 brothers (Jacob of Bern, Kans., and Joseph of Ogilvie, Minn.). There was a prayer service held at the home by the Evangelical minister (Victor Schroeder of Bern, Kans.), then the body was taken to Shambaugh, Iowa, and laid to rest in the Butler Cemetery beside her father and mother.

Zimmerly.—Fanny, daughter of John and Elizabeth (Basinger) Zimmerly, was born Dec. 20, 1859; died Feb. 2, 1940; aged 80 y. 1 m. 12 d. While in her teens she was baptized and received into fellowship with the Mennonite Church, in which faith she continued through life. All her years were spent on the old homestead near Orrville, Ohio. After the death of her sister-in-law, Mrs. John Zimmerly, she assisted in rearing the family. In her quiet way she patiently and unselfishly fulfilled her duties in life. Flowers and nature were a real source of pleasure to her. She also appreciated song and poetry. Many entire songs and poems which she had learned in youth remained in her memory through the years. Parts of songs were often repeated, even while she was confined in bed the past two years because of infirmities of old age. Throughout her illness she was patient and uncomplaining. It was her great desire to depart and be with her Lord. She was preceded in death by her father and mother (who died forty-six years ago), by 2 sisters (Elizabeth who died at the age of four, and Rebecca, wife of C. I. Zuercher), and by 2 brothers (Peter and Jacob). Surviving are 2 brothers (Christ and John), 3 sisters (Mrs. David Zuercher, Mrs. J. S. Steiner, and Leah, all of Orrville), 1 aunt of Pandora, Ohio, and a number of nieces and nephews. Funeral services were conducted at the home by I. W. Royer, and at the Crown Hill Church by Brethren E. F. Hartzler and Noah Hilty. Scriptures from II Cor. 4 and 5. Burial in Crown Hill Cemetery.

Graybill.—Joseph S., son of Bishop Jacob S. and Mary (Seirer) Graybill, was born near Thompsettown, Pa., April 20, 1862; died Jan. 2, 1940, at his home in New Holland, Pa., after an illness of 10 days of bronchial pneumonia; aged 77 y. 8 m. 13 d. He was converted in his youth and united with the Mennonite Church. On Jan. 4, 1887, he was united in marriage to Susan Beener. To this union were born 6 sons and 3 daughters (Henry, Huldah, Ira, Beulah wife of Albert Winey, Cornelius, Bishop J. Paul, Silas, Chester, and Ruth). He leaves his wife, 9 children, 22 grandchildren, 1 great-grandchild, 1 brother, and 1 sister to mourn his departure. In the spring of 1909 he with his family moved to East Earl, Pa., where he lived for five years, when he moved near New Holland. In March, 1927, he moved into New Holland. He served for a number of years as S. S. Supt. in Juniata Co. and New Holland. He was ordained a deacon for the New Holland congregation in August, 1926. He served as a member of The Eastern Mennonite Board of Missions & Charities and chairman of the Board of Trustees of The Welsh Mt. Mission and Samaritan Home for a number of years. He was an earnest contender for the faith, admonishing his children and grandchildren to seek first the Kingdom of God and His righteousness. His Christian counsel and admonition will be missed. Services were conducted Jan. 5 at his home by Bro. N. N. Sauder and at New Holland Mennonite Church by Brethren N. H. Mack, Mahlon Witmer, and Wm. Graybill. Text, II Tim. 4:6-8. Interment in New Holland Mennonite Cemetery.

Stoltzfus.—Annie K., daughter of the late John J. and Barbara (Mast) Stoltzfus and wife of Bishop John A. Stoltzfus of Lancaster, Pa., was born near Morgantown, Pa., Oct. 14, 1872; died Jan. 26, 1940; aged 67 y. 3 m. 12 d. Death was due to a lingering illness of heart failure followed by an attack of pneumonia.

Mother had been in failing health since Jan. 9, 1939, and for the last 5 months had been confined to her bed. She bore her sufferings patiently and often expressed her desire to depart this life and be with Christ. She was a member of the Weavertown Amish Mennonite Church. Besides her husband, she is survived by the following children: Daniel S., Lancaster; Nancy (wife of John Blank), Leola; John J., Elmer B., and Irene (wife of Edwin Mast), all of Elverson, R. D.; also fifteen grandchildren, a brother (Mast Stoltzfus, Morgantown, Pa.), and a sister (Emma, wife of Samuel P. Smoker, Lancaster, Pa.). Four children and 1 infant grandchild preceded her in death. Funeral services were held Jan. 29, conducted at the home by Brethren Norman Beachy, and Elam B. Kauffman of the home congregation. Services at the Weavertown A. M. Church by Brethren Eli Tice in German, John S. Mast in English, and George Beiler of the home congregation in German. Text, II Cor. 5:1 (which she had selected). Prayer by Louis Eichorn. Hymn read by Aaron B. Stoltzfus. Burial in adjoining cemetery, Jos. Roth and George Beiler in charge at the grave.

"We thank Thee, God, for such a mother,
And the prayers for us she prayed;
Great and blessed we shall call her,
May her precepts be obeyed."

—The family.

Nussbaum.—Maria (Schneck) Nussbaum was born near Dalton, Ohio, Sept. 21, 1861; died suddenly of heart failure at her home near Kidron, Ohio, while eating breakfast Saturday, Feb. 3, 1940; aged 78 y. 4 m. 12 d. In her youth she accepted Christ as her Saviour and was received into the Sonnenberg Mennonite Church by water baptism. She was married to Bishop Jacob Nussbaum on May 5, 1892. They shared the joys and sorrows of life and overseeing the church as minister and bishop together until July 30, 1924, when her husband preceded her in death. This union was blessed with 1 daughter (Katherine of Canton, Ohio) and 3 sons (Menno of Orrville, Simon at home, and Noah who preceded her in death May 14, 1932); also to mourn her departure are 13 grandchildren, 3 brothers (David of Dalton, Ohio, John of Pandora, Ohio, and Daniel of Canton, Ohio), and 1 sister (Mrs. P. J. Amstutz of Dalton, Ohio). One brother (Peter) and 1 sister (Mrs. Philemon Sprunger), also 3 grandchildren, preceded her in death. She always took a keen interest in the work and welfare of the Church, and was always ready to give a word of encouragement to anyone who was discouraged or burdened. Her vacant seat in the home and church will be keenly felt by all who knew her. In her going home to a land that is fairer than day, she can say with Paul, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all that love his appearing." Funeral services were held Feb. 5 at the Kidron Mennonite Church in charge of Bros. Allen Bixler, Isaac Zuercher, and A. J. Steiner. Interment in Sonnenberg Cemetery.

Gehman.—Hannah, widow of the late Noah M. Gehman and daughter of John and Lydia (Bowman) Gehman, was born near Angelica, Pa., July 23, 1857. She was the last surviving member of a family of 10 children and died Feb. 3, 1940; aged 82 y. 6 m. 10 d. She accepted her Saviour in early life, a member of the Bowmansville, Pa., Mennonite Church. On Jan. 4, 1880, she was married to Noah M. Gehman. The following spring they started housekeeping on the Benjamin Gehman homestead two miles north of Bowmansville. For 45 years father and mother lived and toiled together in this same home. On Nov. 7, 1925, this union was severed by the sudden departure of the father of the home. Her 4 children survive her: Fannie (Good); Moses; Garson; Silas. Of the grandchildren there remain 13; also 18 great-grandchildren. Aside from her direct descendants,

THE MENACE OF THE MOVIES

By I. E. Burkhardt

there were at various times in the homes of her children 8 taken in children that knew her as grandmother. Her widowed 15 years were spent in the home of her son Garson, who lives on the old Gehman homestead. In this congenial atmosphere the widowed mother had all the comforts and needs that kind hands could supply to the end. Like all God-made mothers she had a prayerful concern for the spiritual well-being of her progeny as well as the Church at large. Burial services were held Feb. 7. Brethren Geo. G. Horning and Isaac W. Geigley, the ministers of her congregation, served the occasion. The former read Jno. 17:4, 24; the latter Psa. 39:4, 5. While the sweet melody carrying the message, "Sleep till that Morning" touched the mourners' ears, our loving and beloved mother passed from mortal view until "God bids thee (her) from dust to glory rise." May God help us all to be faithful unto Him. The family.

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Without Christ we can do nothing. Let us not undertake to endure patiently without seeking the help and grace from God through Christ.

Word and work—the two W's. You will get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians, there must be both Word and work.—D. L. Moody.

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Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 29, 1940

(Herald of Truth)
Established 1864

No. 48

EDITORIAL

"To whom God would make known what is the riches of the mystery among the Gentiles; which is Christ in you, the hope of glory."

To those who are without experience, the indwelling Christ is a "mystery." To the children of God it is cherished as a glorious reality.

To "walk by faith, not by sight" does not mean shutting our eyes so tight that we fail to hear and to heed the divine admonition, "Watch thou in all things." The best way to "walk by faith" is with our eyes open.

Speaking of open eyes, we mean, of course, the eye of faith—which includes an open mind and a recognition of the facts as they confront us. Result: We all, beholding as in a glass the glory of the Lord, are changed into the same image.

When Paul admonishes us that we should walk "worthy of the vocation wherewith we are called," we understand him to mean that our business of serving the Lord is our **vocation**, compared with which our other duties—farming, merchandising, teaching, etc., etc.—are to be considered simply as **avocations**.

Ministers of the Gospel, especially, should keep this fact in mind, at all times and under all circumstances. When "the hands of the presbytery" were laid on them in the ordination service they were set apart to the ministry for life, which from that time on should be their foremost business until God calls them to "come up higher."

Whether it is business, business methods, associations, dress, amusements, or anything else that is under consideration, here is a question that should never be ignored: Do we take

our instructions from the Lord, or from the world? As a sidelight on this question, we quote two things from the language of our Lord: "No man can serve two masters;" "They [His followers] are not of the world, even as I am not of the world."

Mennonite Board of Education.—The annual meeting of the Mennonite Board of Education was held at Goshen, Ind., on Monday and Tuesday forenoon of last week. It was a busy, thoughtful, harmonious meeting from beginning to end. One of the important actions taken by the Board was the acceptance of the resignation of Bro. S. C. Yoder as President of Goshen College, and Bro. E. E. Miller chosen to take his place. The change is to be made at the close of the present school year. May the Lord direct our brother in his new duties and responsibilities; also his co-workers on the faculties of our Church schools, to the end that the standards of the Gospel and of the Church may be maintained and promulgated among our young people.

Nonresistance.—There are several reasons why all people should practice and promulgate nonresistance. Here are a few of them:

1. God commands it. Christ said: "Resist not evil;" "Love your enemies;" "My kingdom is **not** of this world;" "They that take the sword shall perish with the sword." The apostles likewise taught the doctrine; as taught in Rom. 12:17-21; II Cor. 10:4; Jas. 5:1; I Pet. 2:19-23. In light of these teachings, let us join with the heavenly host in proclaiming the doctrine of "on earth peace, good will toward men."

2. As followers of Jesus Christ the Prince of Peace, let us "follow peace with all men, and holiness, without which no man shall see the Lord."

3. The peace of God within the soul means not only a pure and holy life, but qualifies one to be a real promoter of the cause of peace and holiness.

CHRISTIAN PURITY AND HOLINESS

II. "Cleanse Your Hands... Purify Your Hearts"

In our last week's message on this subject we endeavored to emphasize the fact that not only do we need to steer clear of the vile, corrupting sins that degrade the life and ruin the soul, but also of the lesser evils which lead to the grosser sins and more flagrant transgressions against God and man.

Naturally a discussion of that kind suggests the idea that humanity in general is not guiltless—if not corrupted by the grosser evils, then not altogether free from some of the lesser evils that lead to vile sin. Our text for this message suggests the further thought that we need to be free from sin, both in the outer and inner life. "Hands" typifies deeds, "hearts" stands for life. The burden of our message is, Keep both clean.

1. "Cleanse your hands, ye sinners."

Committing one sin makes any person a sinner. When Adam sinned, committed the sin of disobedience, he was a sin-polluted creature, though but one sin is mentioned, and that the kind of a sin that most people do not consider very bad. But it was bad enough to move the inspired writer to remark "by one man's disobedience many were made sinners" and that "death passed upon all men." The Biblical term, "unspotted from the world," gives us to understand that if we would be the happy possessors of "pure religion" we must practice total abstinence from every form of sin, great or small. A

"Blessed are the peacemakers; for they shall be called the children of God."

4. Absolute peace on the part of all people would put an immediate end to all carnal strife and establish a reign of peace and holiness among all nations.

"Let us therefore follow after the things that make for peace, and things wherewith one may edify another."

typical Scripture pointing out the vileness and the results of sin is that found in Gal. 5:19-21. Extending the list of sins suggested by the term, "and such like," after you have completed the list, then listen to the voice of Scripture: "They that do such things shall NOT inherit the kingdom of God."

Remember, Paul speaks of **doing**. The importance of **being** comes in our next paragraph. We **do** with our hands. Therefore, in all things in which our doings are contrary to the Word of God, let us listen to this divine command: "Cleanse your hands, ye sinners." No excuse that what we do is not half as bad as what other people do, will excuse us for doing anything that is contrary to Scripture. "To him that knoweth to do good, and doeth it not, to him it is sin." Keep clear of the "little sins," and you will never be guilty of the big ones. Let every child of God practice total abstinence from all sin, both with the hands and with the heart. Again let us repeat: "Cleanse your hands, ye sinners."

2. "Purify your hearts, ye double-minded."

If it were possible, we might be perfect so far as the outer life is concerned—free from lying, stealing, cheating, Lord's Day desecration, murder, swearing, gambling, patronizing places of worldly amusements; might be good church members, obedient to all the rules and regulations of the Church, liberal givers, etc.—and still be vile sinners before God. God calls for not only clean hands but also purified hearts.

Notice the word, "doubleminded." That means, "carrying water on both shoulders"—a saint among saints, a sinner while among worldlings; a praise-ye-the-Lord man on Sunday, an extortioner and a liar during the week; relying upon good works to take us to heaven, while the heart is "deceitful above all things, and desperately wicked." Simon the sorcerer was apparently a member in good standing, even willing to pay for the power of the Spirit; but when Peter and John came around there they had to tell him that "thy heart is not right in the sight of God. Repent therefore...." Yes, God wants clean hands; but clean hands mean nothing to Him, unless it is a purified heart that keeps these hands clean.

In the Sermon on the Mount Christ says, "Blessed are the pure in heart; for they shall see God." It is not only true that "out of the abundance of the heart the mouth speaketh," but also that "out of the heart proceedeth evil thoughts..." etc. And here is the way that we may keep our hearts pure: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Jesus Christ came into the world to "cleanse

us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

The place to begin, therefore, in the purification process is to yield ourselves unto God, trust Him for cleansing power, live the obedient life, and in this condition we will merit this divine description:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

WHICH DAY—THE SEVENTH DAY SABBATH OR THE LORD'S DAY?

"What saith the Scriptures?"

By E. J. Berkey

For the Gospel Herald.

When the natural creation was finished, "On the seventh day God ended his work which he had made; and he rested on the seventh day . . . and God blessed the seventh day, and sanctified it" (Gen. 2:2, 3). In this act God established a principle of rest, necessary to all creation; including man, animals, machinery, etc.

People continually refer us to the Ten Commandment law as a basis for keeping the Sabbath, but the Sabbath was established BEFORE the Ten Commandments were written. "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord" (Ex. 16:23-30). Then in Ex. 20:8 "God spake" saying, "Remember [that which had been observed before] the sabbath day, to keep it holy," and continues to verse eleven on this subject.

The first written law of the Ten Commandments is in Ex. 31:12-18: "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death." In verse 17 he again refers to the creation and calls the sabbath "a sign between me and the children of Israel forever." Since Israel had broken this covenant, Moses also broke the tables of stone, and the final writing was completed as recorded in Ex. 34:27, 28.

In Deut. 5:1 "Moses called all Israel," rehearses the Ten Commandments, and shows in verse 15 that the sabbath was a remembrance of their delivery from bondage in Egypt—a beautiful type of our day of rest from the greater bondage of sin from which we were delivered by our Christ, "The Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that which I shall command him." Deut. 5:18; Acts 3:22-24; Heb. 1:1, 2.

The Seventh Day Adventists claim there were two books of the law: the Ten Commandment Law, which was placed in the Ark of the Covenant in the Tabernacle; and the ceremonial Law book, which was not placed inside the Ark but placed on the front, outside the Ark. We answer: Israel could not keep the Ten Commandment Law, hence it was set aside (preserved inside the Ark) "which neither our fathers nor we were able to bear" (Acts 15:10). Israel was then given the ceremonial Law, which they were able to keep, and which served as "Atonement, or covering over" of their sins, looking forward to the great antitype, Christ Jesus, who will not cover over their sins that had been covered and ALSO keep the Ten Commandment Law which they could not keep.

This ceremonial Law was not written until AFTER the death of Aaron the high priest. It was a verbal law given directly through Moses at the institution of each new ceremony. From the time the first ceremony was per-

formed (Lev. 1) till the writing of this book of ceremonies, (Deut. 31:24-30) we have God speaking 93 times, "The Lord spake unto Moses," etc.

This answers nicely to the record of our High Priest, Jesus Christ, who always spake orally, as recorded by the four evangelists. As the ceremonial Law was not written till after the death of Aaron, Moses had full charge till he died and was succeeded by Joshua (type of the Holy Spirit). So Christ had full charge (Prophet after Moses) till after His death, resurrection, and ascension and then gave it over to the Holy Spirit which He sent on the day of Pentecost. After the descent of the Holy Spirit these sayings of our High Priest, Jesus Christ, were written and preserved for us. In Deut. 31:26 it records where the book of the ceremonial Law was first placed at the front side of the Ark, for Joshua to have in command.

"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law"—all of us (Gal. 4:4). "The law WAS our school-master to bring us unto Christ, that we might be justified by faith; but after faith is come, we are no longer under a school-master" (Gal. 3:24, 25). Christ was made flesh that He might be able to die (His mission in this world), and He died under the law, under our sins. Gal. 3:10-14; II Cor. 5:21.

"The Law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). After Jesus was born, on the eighth day they performed the law of circumcision when He received His name, and from that day time began to be reckoned and we have B. C. and A. D. before and after His birth, all included in His first coming according to the first promise of redemption in Gen. 3:15.

"Being made under the law," He must fulfil every jot and tittle of the law. Matt. 5:17-20. When He died there were 333 scriptures literally fulfilled, twenty-five prophecies being fulfilled in one day. Being "under the law," He must comply with the law—hence must wait for His priestly authority till He is thirty years old (Luke 3:23). The Law says "From thirty years old and upward until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation" (Num. 4:3, 23, 30, 35, 39, 43, 47—seven times, —very positive). He must also be ordained by a priest and here John the Baptist comes in. His father was a priest, and his mother "of the daughters of Aaron" (Luke 1:5) the high priest, so no one can question His authority. Matt. 3:13-17. Again in Matt. 17:1-5, where Jesus instructs His disciples for future experiences, the same voice of the Father is heard. Moses—law giver; Elijah—representing the prophets. All have been fulfilled, now "Hear Him", our High Priest.

Seventh Day Adventists say we must today keep the Ten Commandment Law. We do, in principle, for we are not under this law any more, for Christ our High Priest has lived the Ten Commandment Law,—shook hands with the law of Moses, and fulfilled it. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Since Christ lived the righteousness of the Law, was criticized for it, He proclaims Himself as "Lord of the Sabbath" (Mk. 2:27, 28). He becomes the "end of the law for righteousness to every one that believeth" (Rom. 10:4).

Not only is Christ our High Priest after the order of Aaron (under the Law), but ALSO our High Priest "after the order of Melchisedec" (Heb. 7:11-28, which please read carefully). He is our spiritual Head of a New Creation. In Matt. 22:37-40 Jesus combines all the principles of the Ten Commandment Law into two great commandments (instead of ten), adds one more "NEW Commandment"—and sums all into the great trinity commandments of three.

Since Christ, our High Priest, fulfilled all the Law, paid all its penalties, as was the custom of those times when bills were paid (they were nailed up to posts to be seen), so in Christ's death He paid the death penalty and "Blotting out the hand writing of ordinances that was against us" (ceremonial law), which was contrary to us, and took it out of the way, "nailing it to His cross" (Col. 2:13, 14). Therefore the demand of the Law was satisfied, and we are FREE from the Law.

Since there was a change of priesthood "there is made of necessity a change also of the law" (Heb. 7:11, 12). We are now under a new covenant (Heb. 12:18-29), hence the old law is abolished (II Cor. 3:3, 6, 7-13 which please read carefully). The law of the Ten Commandments was given to the JEW (Ex. 31:17). The apostle Paul was a strict Jew, a Pharisee; and yet in every place he mentions it in his fourteen epistles he says it is "done away," "abolished," and condemns the keeping of the Jewish Law, calls those Judaizers who try to get the Christian to keep the Law, warns us, "Ye are not under law, but under grace," "being then made free from sin, ye became the servants of righteousness" (Rom. 6:14, 18; Gal. 5:4).

We have another beautiful type of our Christ in the ceremonial Law (Lev. 23:10-12). The Lord spake unto Moses, "Speak unto the children of Israel, when ye come into the land which I give unto you, . . . wave the sheaf (of the first-fruits) before the Lord, . . . on the morrow after the sabbath." Note there were but two of this generation which entered into the Promised Land,—Caleb, representing the true Christian, and Joshua representing the Holy Spirit. In the antitype in the Promised Land of grace, "now is Christ risen from the dead [new Head of the New Spiritual Creation], and become the first-fruits of them that slept" (I Cor. 15:20). So now "if the first-fruit [Christ, the Head] be holy, the lump [body of believers in Christ] is also holy" (Rom. 11:16).

Since Israel—the Jew, a natural people,—kept the sabbath as a memorial of the finished work of the natural creation, and as a covenant of the deliverance from Egypt which was upon the seventh day, or sabbath, so the Christian also rests on the finished work of a new spiritual creation in the Gospel dispensation. Christ fulfilled the Law, said on the cross, "It is finished" (Jno. 19:30), then He also fulfilled the law of the Sabbath of rest by lying in the grave on the Jewish Sabbath. On the first day of the week, after the Sabbath, He rose triumphant over death and the grave, and we commemorate His finished work on His resurrection, the first day of the week. "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The Christian is "born again" (Jno. 3:3, 5; I Pet. 1:23), "quickened" (Eph. 2:1), "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:8-10).

It was on the "first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (Jno. 20:19-23). Note that on this "first day of the week" He breathed on them, and saith unto them, "Receive ye the Holy Ghost;" then gave them the authority invested in the Church. This is why we worship and serve our Lord on the first day of the week instead of the seventh day. We REST on His finished redemption, acknowledged by the Father by His resurrection on the first day of the week. Thus the first day of the week is endorsed by Jesus, our Head and "High Priest of our profession, Christ Jesus" (Heb. 3:1) hence the Highest Authority for keeping the first day.

Paul, the strict Jew, now preaches on the first day of the week (Acts 20:7), commands us to lay by in store that there be no collections when he comes—on the first day of the week (I Cor. 16:2); John the Revelator has his vision "on the Lord's day" (Rev. 1:10). The Christian has all his needs of the law fulfilled in Christ. Luke 24:18-27.

At the Jerusalem conference (Acts 15:10) the question of circumcision came up as the main issue. The question of the Sabbath, though more important and affecting more people, was settled before, and was no more a question to the apostles. Also carefully read Acts 15:19-21, 24-29. The final promise to the Christian is given in Rev. 22:12-14, to all who have been true to their New Head in grace, not under Law.

Adventists quote Jas. 2:10, "Offend in one point [not keep the seventh day Sabbath] is guilty of all;" yet they do not keep the rest of the Law (circumcision, etc.) which are just as important. The Christian is under the "Royal law" of Jas. 2:8, 9; Gal. 3:10-14.

A Bit of History

What is Seventh Day Adventism? It is a cult or society founded by Mrs. Ellen G. White, in 1844. Scriptural authority condemns woman as the head of the Church, etc. God's order in creation is "God, Christ, man, woman" (I Cor. 11:3) and nowhere in Scripture—either in the Tabernacle, the Temple, or any New Testament writing—has a woman the authority, but is only a helper under the direction of man. Yet here comes Mrs. White, founder of Adventism; Mrs. Eddie Baker, founder of Christian Science (which is "neither Christian nor scientific"); Mrs. Amie McPherson, founder of the "Four Square Gospel"; also Spiritism and several other cults, all founded by women, and all of them erroneous in fundamental doctrines.

William Miller prophesied that "Christ will come in 1844" (Origin of the name Adventist), and when He failed to come Mrs. White tried to save the situation by acknowledging Miller's mistake in calculating, and said "He came not to earth, but to the heavenly sanctuary to complete the work of Atonement;" "Investigative Judgment," preparing to come to earth at a later date. She is also wrong on Substitution, making "Satan the scape-goat," and also of Christ's humanity (He becoming "sinful like we are"), and then also the Sabbath question.

The Lord's Day

Adventists accuse the Catholics for changing the seventh day Sabbath to the first day. This is not correct as we have shown that the Lord Himself changed it by His own resurrection. The Apostles worshipped on the first day of the week in commemoration of the finished work of their redemption on the first day of the week. The Catholic Council referred to (Laodicea) was not held till in 364 A. D., over three hundred years after Christ Himself sanctioned the FIRST DAY, "Breathed on them, and saith, Receive ye the Holy Ghost," then gave them His authority as His Church (John 20:22, 23).

Such men as Barnabas, in 100 A. D.; Ignatius, 107 A. D.; Justin Martyr, 145-150 A. D.; apostles who received the Baptism of the Holy Spirit on the first day of the week (Pentecost); Peter, who preached the Pentecostal Message on the first day of the week; Jewish believers; Irenaeus (155-202 A. D.), and many others all testify to the first day of the week being the proper day for Christian worship—all before the date mentioned for the Catholics changing the day.

In 1582 miscalculations were found by Gregory XIII, and changed the date from Oct. 5 to Oct. 14, three leap years in each century. In 1752, in England, eleven days were dropped from Sept. 3 to 13, and still later other changes were made. How do we know which day according to the Mosaic Law

(Continued on page 1022)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What Scriptures do we have that state the necessity of public confession in church by one who has done wrong?

There are two primary purposes for a believer confessing his sins before the brotherhood. The first is the good of the individual and the second is the purity of the Church.

The teaching of the Scripture and the general practice of the Mennonite Church is usually stated, "the confession should be as broad as the transgression." That is, we should confess our wrongs to the individuals wronged. This always means to God, for all sin is against Him. It sometimes involves one or a couple other individuals, and of course in confidence we want to go to them. However, open sin known in the community is a serious reflection on the Church, and thus we have wronged the whole brotherhood; and one who is truly penitent will want to ask their forgiveness.

The following Scriptures are the basis of the above: James 5:16; I Cor. 5:1-13; I Tim. 5:20 (this sometimes applies).

A. J. M.

Is it Scriptural to anoint a baby or small child, even though the parents are Christians? H. W.

Anointing small babies or small children is, like infant baptism, neither commanded nor forbidden in Scripture. Nevertheless, the inference in the words, "let him call for the elders of the church" (Jas. 5:14), seems to convey the idea that this ordinance is for church members who are old enough to know what they are doing; and are doing this in faith that "the prayer of faith shall save the sick, and the Lord shall raise him up." Infants, of course, are not able to do this. It requires no very great amount of study and investigation to find that the New Testament, including the Christian ordinances, is intended for people who have come to years of accountability, hence none of the ordinances are intended for children under that age. That is not saying, however, that the prayer of faith in behalf of infants is not as effective as is the prayer of faith in behalf of adults. When children get sick, pray for them, as you would for older ones. If they are old enough, and as members of the Church they call for the elders of the Church, let the instructions found in Jas. 5:14, 15 be carried out in full faith that the promise of God as herein set forth will be fulfilled.

There is a vast difference between an opinion and a conviction.—M. S. Stoltzfus.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(2409 Farrow Ave.)

Kind Readers:—"The Lord hath done great things for us, whereof we are glad." The past week has been a time of soul refreshing for all who were privileged to attend the revival meetings at the Morris Gospel Hall, Morris, Kans., one of our branch mission stations. Bro. John G. Hochstetler of Creston, Mont., was the evangelist. Although there were no public confessions, yet we feel that the seed has been sown in fertile soil. Souls were deeply stirred and the messages they heard cannot soon be forgotten. Eternity alone will reveal the good that has been done.

There has been much sickness among our people such as colds, influenza, and scarlet fever. The Peterson home and Sister Stella Roger's family are under scarlet fever quarantine at present. Many children have been absent from Sunday School and Bible School recently because of sickness.

In recent mission notes mention was made of Sister Driver of Garden City being a patient in a Kansas City Hospital. We are glad to state that she has again been taken to her home and is improving. Bro. and Sister Mininger had the privilege of taking her to her home.

About a week ago Kenneth Henlay, a little seven-year-old boy from our Quindaro Sunday school, returned to his home from the hospital after an operation for appendicitis and pneumonia. When he was in the hospital one of our workers, while visiting him, asked what she could bring him. His answer was, "Nothing but Sunday school papers." At present another one of our Sunday school pupils, Richard Taylor, is in the hospital. Yesterday was the first time Richard missed Sunday school since he started to attend on August 6, 1939.

It will be remembered by some that about a year ago Sister Cecelia Chapell, a victim of T. B., found Christ as her Saviour and was baptized and received into the church. And then later she went on to live with the Saviour whom she had found. Just recently one of her sisters, who has also contracted this same disease, called for Brother Mininger. She needs Christ as well as material help. Will you pray for her?
 The one who assisted in the work of the special Bible

term at Hesston College. On his return from Hesston he stopped in Topeka, Kans., to call on one of our aged members, Bro. M. M. Buch who is quite ill. In a recent letter from Bro. Buch he wrote this testimony: "The Lord has given me a fair length of life and I am ready for the summons to come home where people don't grow old."

In the absence of Bro. Mininger, Bro. Horst and Bro. Smith and others faithfully carried on the work in Kansas City. Bro. Smith conducted the funeral of Mr. Kirth, one of our Home Department pupils.

Recent visitors here have been: Mae Brown of Oregon; Erich Penner, Whitewater, Kans.; Clifford Yoder, Kalona, Iowa; John G. Hochstetler, Creston, Mont.; Martha Gerig, Albany, Oreg.; Ada King, Portland, Oreg.

February 14 we were privileged to have Brother and Sister Mosemann, returned missionaries from Africa, with us. Besides visiting in the Mission home they spoke in Week Day Bible school in the morning and both at Morris Gospel Hall and the Argentine station in the evening.

At present Bro. Mininger is in Goshen, Indiana attending an Executive meeting of the Mennonite Board of Education.

This evening we are expecting Bro. G. D. Shenk of Sheridan, Oreg., to preach for us at the Argentine mission. He is returning home from Oranogo, Mo., where he had gone to attend the funeral of his mother, Sister Andrew Shenk.

Wednesday evening, March 13, and all day Thursday, March 14, the Lord willing, a summer Bible school conference is to be held here. Following this conference a ministers' conference, sponsored by the Executive Committee of the Missouri-Kansas Conference district, is to be held here all day Friday, March 15, and Saturday forenoon, March 16. See announcement on page 1017. All who are interested in this phase of the Lord's work are invited to attend these meetings.

A continued interest in your prayers for the Lord's work in Kansas City will be appreciated.

Yours in His Service,
Martha Detweiler and Dorothy Troyer.
Feb. 19, 1940.

TO OUR FRIENDS IN THE HOMELAND

By Lillie S. Shenk

For the Gospel Herald.

1511 S. Main St.
Goshen, Indiana.
February 16, 1940.

Dear Herald Readers, Greetings of Christian love:—It will be three weeks tomorrow since I landed in Boston, after a voyage of forty-five days. It was very good to see land, and land that was covered with snow was a special

treat. But one soon became aware that there was with this beautiful sight a marked change of temperature. Having come by way of South Africa and Trinidad, we had tropical weather on the ship all except the last few days. So coming from Tanganyika where the temperature varies very little the year round, and only very occasionally gets as low as 65, you can imagine that I felt like wrapping up.

The Lord was certainly good to us in giving us a safe voyage. There were only eight passengers, as we sailed on a cargo ship. I was the only one who came all the way from Mombasa. The others got on in South African ports. Many people thought it was a great risk to sail when there are so many dangers these days at sea. As for myself, I knew there were many people praying for me, and I had the assurance that I was in my Master's care and keeping. And even when the hurricane which visited us two days before we were to land at Boston, was raging it was a great comfort to think of dear ones at home and in Africa who were faithful in remembering me while on the high seas. A hurricane experience like this one was, one would not desire to have repeated. One such in a lifetime is quite sufficient. It lasted twenty-four hours. The captain who has been sailing over thirty years said that it topped all his experiences at sea. After it was all over, he told us that he was frightened. He surely stayed on duty, and did a masterful piece of work in keeping the ship in the best position during the storm. At the end of twenty-four hours, he turned the ship, and started out slowly toward Boston again. This was a welcome change. The sea stayed rough another day, but it looked decidedly improved from the day before. My heart is full of praise for the great mercy shown to us in this deliverance.

I have written an article concerning my voyage for the Youth's Christian Companion, and will therefore not say more about it here.

It is a great pleasure to be in the homeland and enjoy the fellowship here again. Changes of various kinds have taken place in the almost five years. I am impressed by the swiftness of everything, from the equipment for housework to traveling on American trains. Even on the paper coffee cup one sees the words "Spirit of America." I interpreted this to mean "speed." Perhaps, I was wrong, but it seemed to me that the words "Come apart a little while—" would be more welcome to me.

I do thank each of you for your kindnesses and your help in prayer and your every support.

The man who is looking for trouble will never find the right kind. And the man who is looking for pleasure, will never find the right kind.—E. M. Yost

PRECIOUS ARE THE SAINTS TO GOD

By C. Warren Long

For the Gospel Herald.

"Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). The death of the saint is so precious to God that He is always present when death is experienced. Death is only moving out of the house of clay into a celestial home. God is always present when the time has come for the soul of the saint to make this move. Jesus said; "I will never leave thee nor forsake thee;" and again He said, "And, lo, I am with you alway, even unto the end of the world." The saint being conscious of this divine presence is fearless of death. "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Let us note again; Jesus said, "Lo, I am with you alway;" and David said, "Thou art with me." Here is a sweetness, harmony, security, and strength that the saint experiences in the solemn hour of death. He truly can say, "O death, where is thy sting?" while at the same moment Jesus whispers, "I am with you." We are told that when a bee has left its sting in a person it has no more power to hurt. So death has left its sting in Jesus Christ and it has no more power to hurt His child, the saint. The saint is a redeemed soul, a "purchased possession" through the blood of the Redeemer, and thus precious to the Lord. The death of the saint is precious to the Lord because it adds another one to the happy hosts above and reveals another triumph of the work of redemption and removes another one from the "evil to come" and displays the work of His own Spirit upon the soul. As the Lord looks upon the death of the saints He observes it from the infinite scale of eternity and not from the map of time, and weighs their happiness upon the balances of the eternal sanctuary and not on the scales of earthly enjoyments.

The above is nicely illustrated in the death of Philip Carl Rubnich. Brother Rubnich was born in 1894. From his later boyhood until he was drafted into the United States army he roamed over the nation to satisfy his carnal nature. After being drafted he served in Company B, 38th infantry, over seas and for a while was in the Army of Occupation. After his discharge from the army he married Celesta Merry. To this union seven sons and two daughters were born. He lived with his family in sin until one Saturday evening in April, 1938, he and his wife (who became saved some time before), came to the service at the Peoria Mennonite Mission Church. At the close of this service he responded to an invitation and came forward and forsook sin and accepted the Lord Jesus Christ as his

Saviour. This was a happy night for him as well as for his Christian wife and the other Christian workers who had knelt with him to pray. Soon after this memorable night he was baptized and received into the Mennonite Church in Peoria. Several weeks later he was taken to the government hospital at Hines, Ill., and later transferred to the Peoria Municipal Sanitarium. From the day of his conversion to his death the Lord was supreme in his heart and life. During the time he was in the hospital he wrote letters to many of his friends, bidding them to turn from sin and accept Christ as he did. He also had private interviews with those who called to see him. He also asked for several privileges to leave the hospital that he might call on those whom he wished to lead to Christ while he had enough strength to travel. He also was greatly interested in seeing his family saved and thus spoke often to them as they came to his bedside. The last request he made to his pastor was, "I want to see my boys; I want them saved." He also had a great interest in the Church. He inquired often about the spiritual welfare of the members and prayed much for them. Several days after the Christmas that is just past he was told about the good crowd that came to the Christmas service. He replied, "I am glad;" and then turned to his pastor and said, "I want the people to remain true." His last words to his pastor were, "May the Lord bless you." He died Dec. 30 just past, and this is a precious day to Sister Rubnich, as she recalls those closing hours of his life, and it is equally precious to him and the Lord. During this day he talked much with his wife, prayed frequently, and at one time he said, "It is good to know that I can die with a clear conscience." Several times during the day he asked his wife to read to him from the Bible and pray, which she did. On one occasion he asked her to put the Bible in his hands so he could see it and touch it again, for he enjoyed it much during his short Christian life. During this day he reviewed with his wife the twenty years of their married life and then asked her to forgive him of any grief that he had brought into her life, which she gladly did. Several times he asked her to open the window and let the angels in, for they had come to get him. She replied, "There are none there; I can not see them." Then he would say, "O yes, I know you can not see them, but they are waiting for me. I wish they would come inside." Then he would raise both hands in the air for them to take him. I should like to interrupt here and say, "Precious in the sight of the Lord is the death of his saints."

In the evening of this day, after the sun had set and darkness had crept over the land, he asked his wife to put the light out, for he wished to rest and the light bothered him. She hesitated to put it out, and he soon requested again

to put the light out, for he felt so tired. She did as he requested and then sat close beside him. A few moments later she did not hear him breathe, so she quickly snapped the light on again and found him gone. His earthly body lay relaxed under the covers. This was a precious time for the Lord, as well as for this dear brother.

This experience literally draws out the tenderness of surviving Christian friends. It brings forth the sympathies of Christian charity and causes many a Christian heart to pour forth the sympathy of prayer and causes a fuller realization of the communion of saints of which the apostle speaks when he says, "If one member suffer, all the members suffer with it; if one rejoice, they all rejoice."

The saints are so precious to the Lord that He places a blessing upon them. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them" (Rev. 14:13).

The last testimony that Bro. Rubnich gave to his sinful friends, he wrote not long before he died. This message the undertaker had typed on a card and pinned it to a fold on the casket which read: "I am too tired to stay here. May the Lord bless my soul; I will lift up mine eyes unto the hills, from whence cometh my help."

Peoria, Ill.

STANDARDS FOR TEACHERS IN THE KANSAS CITY MISSION SUNDAY SCHOOLS

(The following, sent us by Bro. J. D. Mininger, is worth a careful study by other leaders.—Ed.)

Should be

1. On time. (10 minutes before opening).
2. Present at Teachers' Meeting.
3. Filled with the Holy Spirit.
4. Burdened for the good of each pupil.
5. Winning new pupils.
6. A living example of his teaching.
7. Putting his new pupils to work.
8. Loyal to the church and Scriptural Standards.
9. Awake to possibilities of improvement.

Should have

1. Lesson prepared.
2. Good order in class.
3. Neat and systematic records.
4. Christ as the center of his teaching.
5. Class organization where practical.

Should

1. Know his pupils in their homes.
2. Look up all absentees.
3. Provide a substitute in case of absence.
4. Remember pupils on their birthday.
5. Co-operate with the superintendent and ministry.
6. Never let a visitor or new pupil leave his class without securing his name and address.
7. Encourage pupils to study the Bible.
8. Emphasize a definite theme.
9. Win every pupil for Christ and the Church if possible.

We'll need to change our thinking before we cease to be conformed to the world.—S. E. Allgyer.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Remember now thy Creator in the days of thy youth.
—Ecclesiastes 12:1.

MY NEIGHBORS

By Lina Z. Ressler

For the Gospel Herald.

My neighbor, living next to my own door,
Lives much as I do, as the days go by.
Home tasks like lessons, coming o'er and o'er,
So much like mine in daily constancy.

We share our joys and sorrows day by day
As we on porch or garden work along;
Our troubles are made lighter on the way,
For confidence and sympathy make strong.

Another neighbor lives a block away,
Her life has many a shadow, and her need
Is brought to my attention every day;
Her I must help and teach and guide and feed.

Again, a neighbor many miles away
Has tasted sorrow, and her bed of pain
Is hard; and her brave spirit many times a day
Meets sorrow, pain, and loss instead of gain.

Can I with cheer and comfort meet this one,
My neighbor now so many miles away?
Can I to her bring one sweet happy tone
Of cheer and joy and gladness that will stay?

Another neighbor far across the sea
Is languishing for light and hope and love;
I may not see her, yet I know her need,
She gropes in blindness for the God above.

Today in faith and hope and love I go,
To reach my hand to neighbors everywhere;
I may not see them, yet I surely know
That I with them my blessings too must share.

Scottdale, Pa.

KINDNESS

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than for any other calamity in life.

A word of kindness is a seed which, even though dropped by chance, springs up a flower.

A kind word and a pleasant tone of voice are gifts easy to give; be liberal with them. They are worth more than money.

Write your name by kindness, love, and mercy on the hearts of the people you come in contact with year by year, and you will never be forgotten.

It is impossible to resist continued kindness. In a moment of petulance of passion we may manifest coldness despite the exhibition of good will on the part of a new acquaintance; but let him persist, let him continue to prove himself really benevolent of heart, generously and kindly disposed, and we

will find our stubborn nature giving way, even unconsciously to ourselves.

If this be the result of kindness among comparative strangers, how much more certain will be the delightful result at home within the charmed circle of friends and relatives? Home courtesies, home enjoyments, home affections, can not be too carefully or steadily cultivated. Cultivate the home virtues, the household beauties of existence. Endeavor to make the little circle of domestic life a cheerful, an intelligent, a kindly, and a happy one. Our friends we must prize and appreciate while we are with them. It is a shame not to know how much we love our friends and how good they are till they die.

We must seize with joy all our opportunities; our duties we must perform with pleasure; our sacrifices we must make cheerfully, knowing that he who sacrifices most is noblest. We must forgive with an understanding of the glory of forgiveness, and use the blessings we have, realizing how great are small blessings when properly accepted.

Hard words are like hail stones in summer, beating down and destroying what they would nourish if they were melted into drops. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world. We can conceive of nothing more attractive than the heart when filled with the spirit of kindness. Certainly nothing so embellishes human nature as the practice of this virtue. A sentiment so excellent ought to be emblazoned upon every thought and act of our life.

The principle of kindness underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Saviour who while on earth went about doing good.—Selected by Salina Swartzendruber.

THE FUNNIES AND THEIR INFLUENCE

This is a great evil that enters so many homes. How Satan must be chuckling in his glee over it. As soon as the paper comes into the home the first thing especially the children want to see is the Funnies.

What an abnormal food for thought they create. Is it any wonder that so many are so hollow-minded about truth and honesty? Is that not one way which our powerful foe has of destroying the right and sane thinking of our youth?

The mind is ever alert and busy in our wakeful state, then how great the need is of giving children and youth the best care possible in this one thing. Can we not see the Communists instilling the untrue things instead of real life

in these pages after pages of hellish influence?

That black power so rampant in our land today is very cunning, and the ones back of it are very clever in their fiendish ways to bring ruin to so many young minds if possible. Many, even good Christian people, may not see any harm in the comics. But what good can any one derive from them? It is one way that our cunning foe takes to bring ruin to mankind, and send souls to that outer darkness. How much better it would be for this generation to be taught to read God's holy Word, and learn to memorize much of it, and while their precious time away in such a beautiful and benefiting way, instead of waiting on their tiptoes for the trashy comics.

If Christian and right-thinking people would banish all such newspapers from their homes that stock up with such soul-destroying junk, what a blessing might come to their homes for this life and all eternity. Our minds are a wonderful and priceless gift from God. Some one wrote, "Man's mind must be occupied with something—if not with the high, the elevating, the noble, the holy, then it will glut itself with the base, the worthless, the degrading, the destructive. The mind of the flesh seeks after the things of the flesh, while the mind of the Spirit seeks after the things of God." May we all try to see the underlying influence this Red menace has all over our land today. Anything that would come into our homes so stealthily and corrupt the minds of the younger generation should be ousted immediately.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).—Addie M. Harris in "Gospel Banner."

MODERN HOME SWEET HOME IN AMERICA

A certain real estate salesman tried to sell a house to a newly married couple, to which the young bride responded: "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile and married in a church. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge. In the evening we dance or go to the show. When I am sick, I am taken to a hospital and when I die and am buried it is from a funeral chapel. We don't need a home. All we need is a garage and a bedroom."—Selected.

Since ministers' children are watched more closely than other people's children, it makes it all the more important that ministers do their very best to bring up their children for God.—I. M. Holsopple.

* * * *

"Only by pride cometh contention."

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for March 10, 1940.—Matt. 26:36-46.

JESUS' GETHSEMANE EXPERIENCES

Golden Text.—Not as I will, but as thou wilt.—Matt. 26:39.

Introductory.—This lesson follows soon after the lesson of a week ago. For a history of the intervening time, read the 13th, 14th, 15th, 16th, and 17th chapters of John. Having read these chapters, we are ready to begin our meditations on the events of the present lesson.

The Praying Jesus (36-39).—Entering with His disciples into the garden of Gethsemane, Jesus took Peter and James and John a little farther into the garden, while the rest of the disciples remained where they were. Then, after giving expression to the great burden that was resting upon Him, He asked these three disciples to "tarry ye here, and watch with me." Going a little farther still, He "fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Let it be remembered that it was the humanity of Jesus that is here being manifested — the perfect human, "without spot or wrinkle," "without sin;" and as such He is setting us an example that should never be lost sight of. He shrinks from trouble, yet is willing to bear it if that be the Father's will. A mighty burden is resting upon Him which He is not only willing to bear, but which He volunteered to bear; as evident in His statement as recorded elsewhere to the intent that He laid down His life for our sake.

There are two things about His prayer in the garden that we want to bear in mind. In the first place, He wrestled with the Father in sincere and fervent prayer. It was a part of His fellowship with the Father. There was never a burden resting upon Him but that He took it to the Father in prayer. His was a prayer of faith, of fellowship, and of perseverance. Not once, but three times; not momentarily, but for hours; we see the suffering, burdened, willing, self-sacrificing Saviour, upon His knees before the Father, bringing all His burdens to Him.

The second thing that we notice about this prayer is that He did not dictate to the Father how or when His prayers should be answered. Hear His plea: "Nevertheless, not as I will, but as thou wilt." It is the spirit in which all of our prayers should be offered.

The Sleeping Disciples (39-45).—Before discussing this part of our lesson, we should guard against being too severe in our criticisms of their conduct. It is hardly fair to them, or to ourselves, to accuse them of indifference and let

it go at that. The disciples were human, just like we are human. Hearing what our Saviour had told them, they were filled (overcome) with sorrow. So our criticisms should be sympathetic rather than censorious.

Of course, you understand, that we have no notion of justifying them in their sleeping when they ought to have been praying. Many a person, like Eutichus, broke his neck because he went to sleep in church. Eutichus breaking his physical neck is typical of the people who break their spiritual necks because they were not spiritually awake enough to realize that there was real danger ahead. Christ understood this perfectly, and went to the Throne for His strength and safety. But the disciples, greatly distressed at what their Lord had told them, had not risen above the spiritual phase of the situation before them. When Christ returned to the disciples the first time and found them asleep He said, "What! could ye not watch with me one hour?" But He was generous enough to add, "The spirit indeed is willing, but the flesh is weak." But this did not alter the fact that they were in great danger. Therefore "Watch and pray, that ye enter not into temptation." That is what befell

the sleeping disciples in the garden. That is what is happening to many a sleeping church member at the present time. They were not awake, as they should have been, to the real situation and dangers confronting them. When Jesus came back the third time He said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

The Triumphant Lord (45,46).—Leaving the picture of a suffering Lord engaged in agonizing prayer, as contrasted with the sorrowful but sleeping disciples, let us take a look at results. On the one hand we see the fearful disciples, forsaking their Lord just as He had said they would; while on the other hand we see the calm, courageous Christ, meekly submitting to the indignities heaped upon Him, praying for His persecutors, committing the keeping of His mother to the disciple whom He loved, speaking the words of pardon to the thief by His side, and finally committing Himself to the Father in heaven. But it was not the death of defeat. In giving His life a ransom for many, He rose in triumph the third day, and after forty days on earth He took His triumphant flight to glory. The millions of ransomed souls in glory will be there because of the triumph of the Son of God on Calvary. Blessed be His holy name.—K.

BIBLE MEETING TOPIC

YOUTH AND THE CHRISTIAN HOME.—Ps. 128; Deut. 6:6-9

Topic for March 10

MOTTO

"Children are an heritage of the Lord."

OUTLINE STUDY

I. Nurturing the Youth in the Home.

1. By an atmosphere of godliness.—Deut. 11:18-20.
2. Diligent teaching of the Word.—Eph. 4:6; Ps. 78:5-8.
3. Training for industry.—Tit. 3:14; Eph. 4:28.
4. Training in social purity.—Eph. 5:3-11.
5. Training in honesty, truth, and righteousness.—Gen. 18:19.

II. Home Sympathies.

1. Reverence and devotion to parents.—I Tim. 5:4,8; Prov. 23:22-25.
2. Love and union of brothers and sisters.—Ps. 131.
3. Faithfulness to right and duty.—Tit. 1:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verse on the Theme of Youth.
2. Boys and Girls of the Christian Home.
 - a. Their parents.
 - b. The teachings.
 - c. The example.
 - d. When there's love at home.
 - e. Lessons in work.
 - f. Lessons in play.
 - g. Lessons in obedience.
 - h. Lessons in honesty and truth.
 - i. Lessons in prayer and worship.

For Seniors.

1. The Home God's Nursery for Youth.

2. Advantages of the Youth in a Christian Home.
3. Responsibilities of Christian Trained Youth.

PERSONAL THOUGHT

We owe service and praise to God by a life of heavenly wisdom in the world because of the opportunities and blessings from a Christian home while we are young.

SEED THOUGHTS

O Happy Home

O happy home, where Thou art loved the dearest.
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home, where Thou art not forgotten
When joy is overflowing full, and free;
O happy home, where ev'ry wounded spirit
Is brought, Physician, Comforter, to Thee,—

Until at last, when earth's day's work is ended
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love.
—Carl J. P. Spitta.

A Christian home! What a power it is to the child when he is far away in the cold tempting world, and voices of sin are filling his ears, and his feet stand on slippery places.
—A. E. Kittredge.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

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Scottsdale, Pennsylvania

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THURSDAY, FEBRUARY 29, 1940

Field Notes

Bro. S. M. Kanagy of Blair, Ont., preached for the Mennonite Home Mission congregation in Chicago, Thursday, Feb. 18. M.

Monday evening, Feb. 12, Bro. B. B. Shantz of Preston, Ont., preached for the Maple Grove congregation at Topeka, Ind. M.

The 56th monthly meeting at the Mennonite Mission in Columbia, Pa., is announced for Saturday evening, March 2, and all day Sunday, March 3. Instructors: Elias Kulp, Enos Hartzler.

Thursday evening, Feb. 29, is the time set for the beginning of a series of meetings at the Olive Church near

Elkhart, Ind., with Bro. Aaron Mast of Belleville, Pa., in charge.

Tuesday night of last week was the time set for the beginning of a series of meetings at the Knoxville, Tenn., Mennonite Mission, with Bro. Milton Brackbill of Paoli, Pa., as evangelist.

If all went as planned, last week-end was spent by the brotherhood at Hanover, Pa., in a Bible meeting, with Brethren Christian Lehman and J. L. Stauffer as principal speakers.

The Lord willing, evangelistic meetings are to be held at the Mennonite Mission in Coatesville, Pa., March 2-10, with Bro. Nevin Bender of Greenwood, Del., as evangelist. Pray for these meetings. Cor.

Those interested in helping along with the work at the Mennonite Orphans' Home, West Liberty, Ohio, will do well to read the notice concerning that institution, found on last page of this issue.

Interesting Bible conference meetings are reported from Springs, Pa., where Brethren C. Z. Martin, J. H. Mosemann, and G. J. Lapp served as instructors. The meetings were to have closed on Sunday evening, Feb. 25.

Bro. J. R. Mumaw and wife and Sister Ada Zimmerman of Harrisonburg, Va., spent a few days last week with friends and relatives at Scottsdale. They left Saturday for their homes at Harrisonburg.

Ministerial Meeting.—The annual ministerial meeting of the Lancaster Conference district is to be held at the East Petersburg, Pa., Mennonite Church March 6 and 7. An interesting program is arranged for. H. E. L.

Bro. John H. Mosemann and wife of Lancaster, Pa., paid us a welcome visit on Friday morning of last week. They were on their way to Lancaster, after Bro. M. served the brotherhood at Springs, Pa., in Bible conference.

The winter Bible school at the Berea Mennonite Church near Montgomery, Ind., which had been postponed on account of sickness in the community, is announced for March 5-15. Instructors: C. C. Culp, E. P. Schrock.

Bro. Nelson Kauffman of Hannibal, Mo., recently filled preaching appointments in the following four congregations of the Franconia Conference district: Salford, Doylestown, Souderton, and Blooming Glen. M.

March 10-21 is the time set for a series of meetings at the Marion, Pa., Mennonite Church, with Bro. Milton Brackbill of Paoli, Pa., as evangelist. The

public is invited to attend, and to pray for these meetings.

March 21-31 is the time set for a series of meetings at the Marietta, Pa., Mennonite Mission, with Bro. R. J. Shenk of Cottage City, Md., as evangelist. The prayers of the brotherhood are solicited in behalf of this work. J. S. H.

The third annual home mission meeting in the Lancaster district is to be held in East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday, March 10. Principal speakers: Noah Good, John S. Hess, John H. Mosemann.

Sunday School Literature.—It is not too early to suggest to our Sunday school secretaries that they send in their orders for Sunday school supplies at an early date, and thus make sure of a supply on hand at the beginning of next quarter.

"I am very happy to be back in the service here," writes Sister Mina Esch after being again settled in her work at Dhamtari, India, after her furlough in America. May many be made happy through finding Christ as a result of her labors in India.

Friday, February 23, was the date set for the sailing of the newly appointed missionaries to South America—Bro. Calvin Holderman and wife and Sister Una Cressman—to sail from New York to Buenos Aires. May God grant them a safe voyage and a profitable term of service in their new field of labor.

Bro. Floyd Shank, our congenial field man representing various interests of the Mennonite Publishing House, is at this writing in his former home conference district, making many contacts. Writing from Maugansville, Md., he reports an agreeable fellowship with the brotherhood in that field.

If previous arrangements were carried out, Brethren O. N. Johns of Canton, Ohio, and I. W. Royer of Orrville, Ohio, spent the fore part of this week at Goshen, Ind., where, in collaboration with Bro. J. S. Umble, they put the finishing touches on the forthcoming history of the Mennonite Sunday schools in Ohio. More will be said of this book in later issues.

We are glad to hear of Bro. S. B. Wenger's improvement in health, after many weeks of serious ailments. Bro. Wenger is one of the two brethren who are responsible for the beginning of the work at South English, Iowa, nearly a half century ago, and has ever since been an active member of that congregation. He is best known to many of our readers because of his numerous helpful articles contributed to our periodicals.

In our editorial telling of the change of presidents at Goshen College we should have added that full arrangements have been made to retain Bro. S. C. Yoder on the faculty of the school, as a member of the Bible department teaching staff.

Last week-end was spent by the brotherhood at West Liberty, Ohio, in a Bible meeting, with Bro. A. J. Metzler of Scottdale as guest speaker. Special meetings at West Liberty are usually marked for spiritual fervor and worthwhile discussions.

The 12-day Young People's Institute, sponsored by Southwestern Pennsylvania Mennonite Conference, will be held again at Arbutus Park near Johnstown, Pa., Aug. 14-25, 1940. Those planning their vacations will please note these dates and, D. V., arrange to be with us.
C. F. Y.

If you are looking for a place to donate to a worthy cause, remember the proposed isolation ward at the Mennonite Children's Home in Kansas City, Kans. The state has demanded that such a ward be built, and several thousand dollars are needed to meet the state requirements.

A joint meeting of the Executive and Mission committees of our General Mission Board was held at Goshen, Ind., on Tuesday of last week, at which time a number of important matters were considered and appropriate action taken. We hope to be able to announce the time and place of our next General Board meeting in a week or two.

A brother writes us from Steelton, Pa.: "A group from the Eastern Mennonite School is giving programs in the various missions in the Lancaster Conference district—Saturday evening, March 2, Steelton; Sunday morning, March 3, at the East Vine St. Mission in Lancaster, Sunday evening, March 3, at the Marietta Mission."

Ministerial Meeting.—We have before us a program of the ministerial meeting to be held at Scottdale, Pa., on Friday evening and Saturday of this week. It is a program laden with practical subjects, and we trust that it may be attended by all who are interested, especially by every ordained man in the Southwestern Pennsylvania Conference district.

For the first time in a number of weeks, all the current news sent in for publication found a place in the number of the paper for which it was intended—with the exception of a few items which came in after the place for which they were intended was already made up, and these will appear in next week's Gospel Herald, the Lord willing. Thanks for your hearty support.

The following appointments were filled by visiting ministers in congregations in northern Indiana on Sunday, Feb. 18:

Yellow Creek, J. D. Miner.
North Goshen, Menno Troyer, J. D. Miner, J. R. Shank.
Goshen College, C. K. Lehman, J. R. Shank.
Emma, Milo Kauffman.
Olive, J. C. Gingerich.
Middlebury, C. K. Lehman.

Bro. George J. Lapp and wife, missionaries on furlough from India, spent Sunday, Feb. 18, with the brotherhood in Fulton Co., Ohio, filling appointments at the three Mennonite churches in that community. Since that time they have been visiting congregations in the following communities: Britton Run and Meadville, Pa.; Masontown, Pa.; Pinto, Md.; Springs, Pa. By the time this reaches the eye of the public they will probably be at home with loved ones in Manheim, Pa.

A Missionary Day Bulletin, prepared jointly by representatives of the Mennonite Board of Missions and Charities and of The Commission for Christian Education and Young People's Work, is being mailed out to our Sunday school superintendents this week. Other material bearing on this subject will be found in the Words of Cheer and Youth's Christian Companion. You will be interested in what is being done along this line. May the coming Easter season prove to be profitable in the promulgation of the cause of Christ and the Church.

A very interesting program has been arranged for the summer Bible school conference, sponsored by the Missouri-Kansas Conference, to be held at the Kansas City Mission, Wednesday evening and Thursday, Mar. 13, 14; also for the ministers' conference immediately following it at the same place. Twenty-six speakers are listed for the first meeting, and sixteen for the second. These are from a territory ranging from Holsopple, Pa., to Limon, Colo.; from Iowa City, Iowa, to Hydro, Okla. We hope to hear of two interesting and profitable meetings.

Correspondence

Versailles, Mo.

Dear Herald Readers, Greetings:—Our Sunday school has been reorganized for the year 1940 as follows: Supts., J. A. Ramer, M. M. Deiner; Chors., Samuel Ramer, Magdelene Edleman; Secy.-Treas., Albert Wenger, Norman Wenger; Libr., Viola Wenger.

Our January business meeting was not held until Saturday, Feb. 3, on account of the cold weather and snow-

blocked roads. At this time Lewis Holsopple was elected church trustee to take the place of R. D. Harder, who moved with his family to Cherry Box, Mo. J. A. Ramer was re-elected trustee for 6 years; Lewis Holsopple re-elected Church Treas.; Samuel Ramer, Mission Board member; Samuel Ramer, Maggie Driver, Church Chors.; Bessie Wenger, Cor.; Jesse Wenger, delegate for our next conference.

During the winter months we have been meeting in the homes instead of the Church for our weekly prayer and Bible study meetings. We are now studying the book of Revelation with LeRoy Gingerich as leader.

We had a nice fall and early winter. All during the month of January we had a lot of snow and cold weather. We had no services at the church on the 3rd and 4th Sundays in January on account of snow blocked roads.

Feb. 14, 1940. Bessie Wenger.

Nampa, Idaho

Greetings to Herald Readers:—"The Lord hath done great things for us, whereof we are glad." From the depth of our hearts we feel to praise God for the many blessings He continually bestows upon us.

Our evangelistic meetings have just come to a close, Bro. E. M. Yost of Greensburg, Kans., having been with us from Feb. 2-11. During the first half of each evening we received some valuable instruction on the epistle to the Romans, then the Gospel message.

He brought to our minds many things that will help to stabilize us and create a greater desire to remain faithful until the Lord's return.

Now that the meetings have come to a close, we will again resume our study of Old Testament poetry and prophecy of the Teacher Training Course. Bro. E. S. Garber is our instructor. These studies have proven very helpful and have brought us joy and blessings.

Bro. Robert Garber, one of our young teachers, had the privilege of attending Winter Bible School at Hesston College.

Bro. Wilbert Nafziger and wife are expected home about March 1. We will be glad to have them with us again.

Our desire and prayer is that we may not be slothful in the Lord's business, but put forth every effort to encourage and support all workers in His vineyard.

Feb. 14, 1940.

F. A. B.

Fairview, Mich.

Dear Herald Readers, Greetings:—New Year found us in the midst of our two-weeks' term of winter Bible school. Instructors were Bros. C. C. Culp, E. E. Bontrager and Floyd Esch. The enrollment was 77, being less than in

(Continued on page 1021)

Miscellaneous

THE BIBLE

By Mary B. M. Seitz

For the Gospel Herald.

There is a poem of beauty,
Written in the Book,
To get this wondrous story,
Read Matthew, Mark, and Luke.

There is a poem of beauty,
In this God's world below;
He is knocking, ever knocking,
For Christ is at your door.

If you're on the road of doubt,
Inclined to fret and pine;
Just take the Book and read,
You'll find a peace that's thine.

In this great poem of beauty,
You find a ray of hope;
You'll be wanting, ever wanting
If you will reject this hope.

In this blest poem of beauty,
You'll find the blissful way
That leads you to the portal,
And reign with Him through an endless day.
Rohrerstown, Pa.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

XII. What She Could

We are apt to think of the service of Mary of Bethany as a very humble service; small and far less in importance than many of the great things that were happening those days. This morning, for a little while, we were thinking of life today as compared with the service of this quiet, retiring woman who loved Jesus. She brought her alabaster box that had cost her much and poured it luxuriously on the head of her Lord.

Giving is an art. We all recognize our indebtedness to God. It is not that God is in need of what we have to give that He asks of us the paltry gifts that our poor hands can give or the paltry service that our feeble hands can render. Our gifts or our service at the very best are only an expression of the love and devotion of our hearts. At best they are small and incomplete and insufficient. In spite of all this, God recognizes our gift and accepts our devotion and in return gives to us the joy and satisfaction that only He can give.

The gift of the poor widow in the treasury of the Temple was only two mites. It seemed so small, yet it was noticed by the Saviour and it has been an inspiration and a help for every humble giver ever since that day. The true success in the matter of giving is not reckoned by the largeness of the gift neither is the giving measured by its prominence.

God measures motives and He understands the inner impulses of our every heart. Mary of Bethany gave largely and generously. According to calculations of those who know, her

gift that day represented perhaps an entire year of service. It represented the love and devotion of three hundred and sixty-five days of her life. Few of us have time to really give God time. We are always in a hurry. We have so little time to wait on God. We can scarcely stop for even a few moments to hear His voice before we start the day's work.

Perhaps if we could wait for a few moments to hear His voice before we allowed the conflicting voices of the day to raise such a din in our hearts and lives the noises of the day might not be so full of conflict and storm and hurry.

Like Mary of old, we might have time and love and devotion and service to spare for Him without so much of restlessness and skimping and hardship. Perhaps our lives might be more gentle and helpful and rich because we gave to Him first of all.

Scottdale, Pa.

CHRISTIANITY IN HISTORY

By Florence B. Lauver

For the Gospel Herald.

Christianity is one of the great historical religions. This is shown in the life of the Founder, and in the conditions that prepared the way for Him. It is the greatest faith, and there is a great chasm between it and other religions. No one can have a firmer foundation than that which is in Christ Jesus. The hymn says, "On Christ the solid rock I stand. All other ground is sinking sand." The Church is founded on this Rock.

Jesus said to Peter when he spoke of Christ as the Son of the living God: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." His Church has stood firm all these many years, and will do so forever. The disciples had no great army or navy to spread Christianity. They were not learned men, but Christianity spread in spite of this fact. Its power is not of men but from God. Socrates the great Greek philosopher saw the necessity for further illumination. He expressed in words, that some heaven-sent guide would come. He was one of the early ones to prepare the way for Christianity. He desired a better country, that was heavenly.

The Jewish prophets told of the coming Messiah. But when the promised one came they rejected Him, and have been scattered among all nations.

We shall now think of the agency of Rome in paving the way for Christianity. So large an Empire, and the subjection of so many nations to a common government, gave the first Gospel preachers facilities for travel. The people of many languages and customs were thus prepared mentally and morally for Christianity. Its population was from eighty to one hundred twenty

millions of people. This vast territory was covered with a great net-work of magnificent roads, which crossed mountains and rivers, thus binding together the important cities. Greece and Rome had their places to fill; but true religion, and the spirit in which man should live, comes from the Hebrews, who have been dispersed all over the world after the birth of Christ.

The Mission of the Jews

The religion of the Jew is familiar to us, because alone among the pre-Christian faiths, it deals with God. Their mission was to preserve the conception of one God, who is the Lord of all the earth. The Jews are badly treated at present, but these ancient people were God's, and the promise was "to the Jew first." David, a great Jewish musician and king, said, "Create in me a clean heart, O God; and renew a right spirit within me." This is what the world needs.

Then we have the solution in Christ the promised Redeemer. "The blood of Jesus Christ his Son cleanseth us from all sin." The ten tribes of Israel were absorbed among the heathen. Judah was captured, and then later we have their return from captivity, when they rebuilt the temple under Ezra and Nehemiah. Then we find the fulfillment of the words of the prophet. The Saviour was born in Bethlehem. The Old Testament religion was prophetic in nature. All the prophecies of old were fulfilled in Jesus. "The Son of man came to seek and to save that which was lost." Even today He says unto us, "Whom say you that I am?" And we must admit that He is the Christ, the Son of the living God. His promise is to all, for He said, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and "Him that cometh to me I will in no wise cast out."

Christianity in the Apostolic Age

We first had the birth and life of Jesus where He preached the Gospel, healed the sick, and finally gave His life for the lost world. It was necessary that the just One give His life in ransom for many. Paul recalls the resurrection of Jesus as the central fact of the Christian faith. What is the essence of the apostles' doctrine? They first said Jesus was the promised Messiah, in whom we must believe in order to be saved. "He that believeth on him shall be saved, and he that believeth not shall be damned." To believe in Him was to own Him as the Lord and Guide.

Before this they preached only to the Jews, but now the message was to all the world. They now went to the Gentiles with the Gospel of salvation. The number of disciples at the death of Christ exceeded five hundred. Many were put to death by Herod Agrippa I. Paul, an educated Roman citizen, was a great writer and preacher. Chris-

tians were persecuted and sent into other countries. But they preached in the name of Jesus wherever they were. And the Gospel was spread in Judea, Samaria, and to "the uttermost parts of the earth." How came a multitude of Gentiles to be influenced by Jewish zeal? As Paul said, it was powerful. "For I am not ashamed of the Gospel of Christ, for it is the power of God to the salvation of everyone that believeth." Finally we come through a long period when the Catholic Church took the Gospel to all the peoples of the western world; then their teaching a perverted Gospel for financial purposes. They linked the Church and State, and much corruption was found in the Church, and in their formal worship. The Reformation took place. Now the real Gospel was again given to the world. This caused the martyrdom and death of many Christians. They were considered heretics and killed at the stake. Our forefathers came to America for religious liberty. This great republic was founded, not for conquest and gold, but because Christians wished to worship God according to the dictation of their conscience. Today, even as then, God's Word is being forgotten. Modernism endorses the infidel theories as to the origin of religion. The fact of inspiration concerning the origin of man is discredited. Man originated from ape-ancestry. But the story of creation in the Bible holds true. "In the beginning God created the heavens and the earth." Man was created in the image and likeness of God.

Christianity or Religion

Gaebelein says that Christianity is not a religion. It is a supernatural revelation. It is about a supernatural person, with a supernatural message and power. Many say the founder was just a carpenter's son, but He said, "I am the way, the truth, and the life, no man cometh to the Father, but by me." Washington and Lincoln were great men. But who ever heard of them before they were born? Jesus was spoken of many centuries before He was born in the flesh. The modernist turns his back on the great doctrines of the Christian faith. Jude 13 speaks of wandering stars. They have detached themselves from the solar system. They left the center, and are no longer controlled by certain laws. They rush into great darkness, till their wanderings end. Just so are those without Christ. They wander aimlessly. We sometimes sing, "Prone to wander, Lord I feel it. Prone to leave the God I love." Just so is man through all the ages. They are prone to leave the truth and worship false gods, even as did the Israelites in the wilderness journey.

Johnstown, Pa.

Sometimes you may help people get rid of their inconsistencies by putting them to work.—W. G. Lauver.

A FEW CORRECTIONS

By D. C. Esch

For the Gospel Herald.

An apology and correction to those who know and are concerned in regard to the Amish Mennonite settlement of Centralia, Mo.

Omissions

For some reason I failed to mention Bro. David Yoder and family, who were one of the first ones to move there from Wellman, Iowa; who lived there a number of years, then moved back to where they came from. Their son Henry married Ada Douglas, a native of Missouri, and moved to Iowa, where she died soon after.

Frank Gingerich, son of J. C. Gingerich, married Inez Williamson, a native, and moved to Iowa.

Isaiah and Lizzie Kauffman and their mother, Mrs. David Kauffman, moved there from Fayette Co., Ill. Sister Kauffman, the mother, died soon after they moved there. She was taken to Arthur, Ill., to bury. Isaiah and Lizzie lived there a few years, then went to Bloomfield, Mont., where they were both married. Isaiah lives near Buffalo, N. Y., at present.

Nancy, youngest daughter of J. D. Guengerich, was married in the fall of 1914 to John M. Yoder of Parnell, Iowa, and moved to that place.

Corrections

Bro. Joe Overholt moved in about 1912, instead of 1907 or 1908.

William Hershberger of Indiana instead of Iowa.

J. P. Guengerich, single, instead of J. C. Guengerich.

J. D. Guengerich died 1926, instead of 1921.

Pigeon, Mich.

"WHO'S ON THE LORD'S SIDE?"

By Clyde Swartz

For the Gospel Herald.

This particular quotation brings to our minds the time when Moses was called up into the mountain to receive the Ten Commandments written on the tables of stone by the finger of God. This was during the journey of the children of Israel through the wilderness from Egypt to Canaan.

Moses was up in the mountain six days and the children began to murmur and complain. Moses had left Aaron to look after them while he was gone.

Then the children demanded of Aaron that he make them gods to go before them. They said, "Up, make us gods to go before us; as for this man Moses we wot not what has become of him." So Aaron took of their jewelry, made them a golden calf, and they worshiped it; even rose up early to worship. Now they stay up late to worship their idol. Read the account in the 24th and 31st

chapters of Exodus. God sent Moses down off the mount, saying, "These thy people have corrupted themselves." When Moses came down and saw what the people had done he took the golden calf, burned it in the fire, ground it to powder, and made the children drink of it.

Then Moses stood in the midst of the gate of the camp and cried out, "Who's on the Lord's side?" I feel sure this incident is very familiar to all Bible readers. Is there any reason to ask that question today? Let us see.

Just recently we were placed in a position to recall very vividly Moses' quotation: "Who's on the Lord's side?" We spent two days in the largest hotel in the city of ——. There are 750 rooms in this hotel. It would take a lot of paper and time to tell what all took place there, and we are sure we did not see everything, nor would we want to. Just a few observations:

Our room was on the ninth floor (there being 30 floors). On going to and from our room we could see the evidences of idol worship all around, such as smoking, drinking, etc., not a thing anywhere that would elevate the thoughts of men. In one cocktail terrace—which was built in the side of the wall, all open front—we counted 30 young people smoking and drinking. Water? Not by the signs written on the wall in gold letters. Why don't these young people stop and think! T-H-I-N-K?

All over the lobby, by this pillar, over by that one, over in the corner, in semi-darkness one could see young girls, middle aged and grey-haired women, mingling with men of all ages, drinking and smoking, seemingly with no thought of what the morrow might bring forth. "Watchmen, what of the night?"

Would a sign with this inscription—"Who's on the Lord's side?"—be allowed to be hung up there anywhere? You answer that.

I walked over to the counter to purchase some stamps and was shocked to see the display of tobaccos, cigarettes, and pipes. I counted 312 boxes of cigars, to say nothing of the stacks and stacks of cigarettes piled up. Besides this, there was a show case 15 by 3 feet which displayed nothing but pipes and tobaccos.

On the magazine rack there were 96 different periodicals and not one of a religious nature.

In my room the only visible reading matter was the telephone book, a magazine, and a four-page leaflet. In the magazine were 153 advertisements, 36 of a legitimate business nature, 18 whiskey, and 99 sports, resorts, and dine-and-dance Ads. In the leaflet on the dresser (put there by the management) were 42 Ads of different whiskeys, cocktails, highballs, and mixed drinks, and in addition it stated, "We

mix drinks to the customers' taste"—all available in this hotel.

Also said, "All service of all drinks cease at 2:30 A. M. Sunday, but resumes business again at midnight." No reference as to other nights.

That is the kind of literature we find all over the country. That is the kind of literature that is confronting our young people of today. Was that what was wrong with the children of Israel that they forgot Moses their leader and called for other gods to lead them? De Witt Talmage likens the literature in his day to the frogs of Egypt; said they get into the houses, into the parlor, in the kitchen, into the kneading troughs, on the book shelves, into the libraries, on the sofas—everywhere. Is it any different today?

Is there any need for a loud call? Who's on the Lord's side?

Another incident to prove that the absence of God's Word drags men down. About seven months ago there were six of us who went to St. Louis, getting there on a Sunday evening. The fellow that took us down asked the bunch what they were going to do to spend the evening. Some said, "I am going to a show;" others said, "I'll go along." I noticed the man next to me did not say anything. Then the question was put direct to me: "Swartz, what are you going to do?" I said, "If we can find a church we are going to go there." Then the other fellow said, "I'll go with you." The fellow said, "You will get lost trying to find a church in so large a city." When we got to the hotel, we walked up to the clerk in charge and said, "Can you tell us where we can find a church? We want to go to church." He looked at us, and with eyes and mouth open said, "TO CHURCH! TO CHURCH? I can't tell you where there is any church in town; and if there are any they are all closed." Then he called a servant and poking a finger at us said, sneeringly, "These fellows want to go to church, can you find one for them?" Well, he looked us over for a full minute, and then bade us follow him into another room. There he pointed out to us on the map of the city where he thought we could find a church and how to get there. We got there all right, and heard a soul-stirring message.

Literature is only one (but a mighty source) of Satan's avenues of destroying the finer characteristics of men.

Who's on the Lord's side?

Lima, Ohio.

THE CHRISTIAN'S RESOLVE

By Isaac R. Herr

For the Gospel Herald.

In God the Father, in Jesus Christ the Son our Saviour, the Holy Ghost our Comforter, by the grace of God we will remain firm and stable to the end of time for upon our living and working faith in Christ Jesus, upon our faithfulness and

perseverance in a salvation that saves from the uttermost to the uttermost, depends our manifest destiny in Christ Jesus, our crowning redemption in Him. Upon it rests our rejoicing and felicitating ourselves with a triune God in a world without end. We cannot know now the meaning and the value, the full depth of the blessing of God. While time reveals in part, eternity will fully reveal to us the unsearchable riches of God in Christ Jesus.

There is a tendency in us to shrink from the pain and suffering incident to a crucified life, but we quickly rally in Christ Jesus in thought and in the spirit that there are pains and sufferings in the flesh which afterwards "yield the peaceable fruit of righteousness."

Will we seek the right mind, the right poise, the right set, the right convictions in things that make for righteousness and true holiness? for without holiness "no man shall see the Lord."

Our salvation has struck the high water mark in Jesus Christ our Saviour when we day by day live a sanctified, purified, and crucified life in the God of our salvation.

Give us a heart of love, of purity, of purpose and power, of sincerity, of uprightness; a heart from sin set free, a heart susceptible to the will of God and to an eternal life in Christ Jesus.

Lancaster, Pa.

THE GHOST OF SLANDER VS. THE HOLY GHOST

By Guy M. Hostetler

For the Gospel Herald.

Where no wood is, there the fire goeth out.—Prov. 26:20.

How simple a parable! Of course it must be so. As soon as a fire has reached the end of the material on which it fed, it expires.

This is true of the fire of slander. As long as there is an ear to receive and a tongue to pass on, some piece of malicious slander will continue to circulate. But as soon as it reaches a hearer who will not whisper it forward, in that direction at least its progress is arrested.

Why do you not adopt this rule, and urge others to do so? If you are at a place where you hear this whisper of slander, let it stop with you, locked in the secret of your own breast. You may be voted rather uninteresting and stupid by a certain society which thrives on whispered calumnies; but you will save many a heart from being torn and lacerated by unkindness and falsehood, yea even save from the burning pit.

How graphic that word "whisperer" is! People always tell you to be sure not to tell; it is a way they have, though they do not expect you for a moment to keep the story to yourself.

It is the kiss under which they betray. Always tell them that you refuse to be an accomplice in evil. If there is

a wrong concerning which you must neither take action nor speak, you had better not defile your ears with it.

Therefore, friends and beloved, this is true of the fire of the Holy Ghost. You must feed it by your loving obedience, your study of the Word of God, your faith and prayers. Yield yourself more entirely to His possession. Let your spirit, soul, and body, your every act and desire, be as fuel to the Spirit of God. Pile up the wood of continual sacrifice and self-surrender, till the divine fire reaches out its hands toward heaven. Even though the wood, like Elijah's, be drenched with water, God's fire will conquer.

Upland, Calif.

IMMODEST CLOTHING

Down through the history of the true church, from the days of the Apostles Peter and Paul, men and women in touch with God, faithful to the teaching of these founders of the Church, have felt the need of preaching and writing on Woman's Dress. Today there is a crying need of sounding the alarm against Woman's "Undress."

To follow the fashions of the world at any time is as positively forbidden in the Word of God as stealing or filthy talking; but to be "conformed to this world" in dress at the present time is more than disobedience to a Divine command, it is a crime against humanity.

Parents are committing crime against their children.

Mothers are committing crime against their daughters in sending them out into the world clad in a manner to invite insult.

Wives are committing crime against their own husbands and the husbands of others.

It is a crime of sisters against brothers, of maidens against their suitors, and of school girls against their mates.

It is a crime committed by women against their employers and fellow workmen.

It is a crime against ministers, who in turn are criminally unfaithful in allowing this sin against high heaven and God Himself.

There is no one crime at this hour that is sweeping souls on to perdition at a swifter rate.

Much is said about moving pictures, and the wrong use of the automobile, and these indeed are strong allies; but woman's "Undress" is destroying her, and leading her victims to hell.

Had a woman appeared on the street a few years ago in the undressed condition of today, she would have been arrested.

A young woman opposed to the teaching of the Word of God as to modest dress has been preparing herself for missionary work. Recently she arrived at her field of labor in a heathen land,

but on leaving the boat was informed by officials that she must lengthen her skirts or leave their town—a sermon in itself.

If this terrible evil were confined to avowed sinners, it would be bad enough.

But stand at the church doors and see it stalk in and out in gay colors, bearing the name of "Christian."

Voices must be raised to cry: "It is not Christian."

Christians are separate from this sin of the flesh manifested in wearing thin clothing, attractive colors, low necks, short sleeves, and short skirts. The silk hose and fancy slippers are as truly "ornaments of the legs" as those condemned of God through the prophet Isaiah, and are worn for the same purpose now as then.

As against all this, how plain and simple are the words of the Apostle Paul: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—Sel. by a reader in Herold der Wahrheit.

CORRESPONDENCE

(Continued from page 1017)

previous years. We thank the Lord for the privilege of studying His Word together.

On the Sunday of Dec. 31, Bro. Elmer Swartzendruber of the Pigeon River congregation was also here and brought us the message in the morning. In the afternoon of the same day, Bros. Culp, Bontrager, and Swartzendruber told us of some of their experiences during the World War. Erie conducted a children's meeting in the evening and Bro. Culp brought the message. We felt that the day was spent in a profitable way.

We have just started studying the book of Ecclesiastes in connection with our weekly prayer meetings, Bro. Oren Detweiler, being the instructor.

As a visible result of our evangelistic meetings, held in January, 10 are now under instruction, some coming into the class later, also a number who desire a closer walk with God. These all need our prayers, that they might be given power to live the victorious life. Bro. John Gingerich was the instrument through which the Lord brought us many helpful and inspiring messages.

Bro. Clarence Yoder and family worshiped with us on the Sunday of Feb. 4. Bro. Yoder gave us the message on Psalm 1.

Sister Nettie Esch who underwent a serious operation Dec. 27, is slowly improving, but has not been able to worship with us. Sister Anna Shantz also had an operation on Jan. 23, and is recovering very nicely for one of her age. These sisters are always faithful in attending services, and we have missed

them. The Lord, we believe, was near and answered prayers in their behalf. What a privilege we have in prayer. Remember the work here. Satan is just as busy here as elsewhere.

Feb. 15, 1940.

Cor.

Smithville, Ohio

(Oak Grove and Pleasant Hill congregations)

Dear Herald Readers, Greetings:—Since our last communication we have received many blessings in the way of messages given by brethren who had labored in this community: Bro. C. F. Derstine at Oak Grove in November and Bro. Jesse Short at Pleasant Hill in December. As a result of their work a class of converts is now under instruction. The number to date is 10 while there may be more as the class is continually growing.

Entering the new year, we were reminded of the privilege of freedom of worship. The beginning of the new year also marked the time when the newly elected S. S. officers filled their places.

As a congregation we have many reasons to be thankful for past blessings. We are thankful for those who are definitely called to special fields of service. On Jan. 21 a special service was held in the evening for Sister Edna Ramseyer who sailed for France Jan. 27. She has gone to do relief work among Spanish refugee children in France. A cablegram has been received stating her safe arrival at Genoa, Italy. We ask an interest in your prayers in behalf of this work.

On Feb. 4, Bro. E. E. Miller, who had been at Canton, gave a very interesting message in our church service. Although we have had much cold weather, our attendance at regular services has been good.

Feb. 16, 1940.

Cor.

Hutchinson, Kans.

(Yoder congregation)

Greetings in Jesus' Name:—We have been wonderfully blessed of the Lord this winter with plenty of moisture and many other blessings.

Since last writing we have had the privilege of having several visiting ministers with us. On Feb. 4, Bro. Jess Kauffman was with us and gave us an interesting message from the Lord. As the district Sunday school worker, he came in the interest of visiting our Sunday school.

Bro. Tobe Schrock of Clarksville, Mich., has been with us the past week. He gave us a message Feb. 11, and then a few sermons the following week. He came to get his daughters, who have been attending short term at Hesston, and to visit relatives here.

On the evening of Feb. 16 Bro. John Mosemann, returned missionary from Africa, was with us and gave us a report of the work in Africa.

We are expecting Bro. S. J. Miller to be with us this next week.

This winter the members here have voted to improve the interior of the church house. The work is now completed. It has greatly improved the looks of the inside. May the Lord be praised that He has prospered us so that we can keep His house in repair.

The last few days we have experienced one of the worst blizzards we have had for a long time. The highways and roads are blocked with a heavy snow. We did not have church services today because of the snow; but we praise the Lord for the beautiful snow. This is the first service that this church has missed for several years.

Pray for us at this place, that we may do the Lord's will.

Feb. 18, 1940.

Allen King.

Johnstown, Pa.

(Johnstown Bible School)

The Johnstown Bible School Board recently re-elected all of the faculty members for the term of 1941. Following is the corps of teachers selected: S. G. Shetler (principal), Aaron Mast, Nelson E. Kauffman, Elmer E. Yoder, Paul M. Roth, C. Carol Kauffman (matron). Provision has also been made to appoint a school secretary.

The Sunday School Department of the Johnstown Bible School, Feb. 10-14, 1940, enjoyed the presence of thirty superintendents, ninety Sunday school teachers, thirty summer Bible school teachers and twenty-four ordained brethren. This does not include the ones who attended evening sessions only. The discussions were very practical and helpful.

Feb. 19, 1940.

Cor.

Hudson, Ohio

Dear Readers of the Gospel Herald:—Bro. J. A. Liechty of Orrville, Ohio, preached for the Plainview congregation, near Aurora, Jan. 11. Text, Acts 4:23. He gave us a very practical sermon on Christian conduct.

Our deacon, Bro. A. J. Stutzman, has again been confined to his home since early winter. Will you pray for him that the Lord may be near to him?

Health for the most part has been good here, there being little serious illness.

Feb. 23, 1940.

Cor.

The name "Christian" must be fearfully misunderstood when those eighteen men who were arrested for plotting to take over the United States government by force called themselves the "Christian Front." It reminds somewhat of the "Fifth Monarchy Men" mentioned in George Fox's Journal who plotted to take over the British Government and establish the kingdom prophesied of in Nebuchadnezzar's image dream by the stone.—The Gospel Minister.

NEWS NOTES FROM OUR CHURCH SCHOOLS

EASTERN MENNONITE SCHOOL

Eastern Mennonite School is enjoying the largest enrollment in her history. This increased enrollment has created a need for more classrooms. An earnest effort is being made to reduce the present indebtedness. Some thought is being given to the urgent need of the north wing to the present building to meet the need for more adequate classroom facilities. We feel sure that the Lord will provide for this need through His children in the future, as He has graciously met our needs in the past.

The recent past six weeks have been full of very busy days. The Winter Bible term brought in 76 additional students for that time. Bro. J. Irvin Lehman, Chambersburg, Pa., rendered very acceptable service as director of the Special Term. He was assisted by Bro. Milton Brackbill, Paoli, Pa., whose sacrificial labors were much appreciated, and by a number of the regular faculty members.

Bro. R. J. Shenk, Cottage City, Md., was our winter evangelist. He preached every evening from Jan. 28 to Feb. 8. He brought us messages that were spiritually refreshing and edifying.

Our Mission program was held Jan. 20, 21. Bro. L. S. Weber and wife, returned missionaries from South America, and Bro. John H. Mosemann and wife, returned missionaries from Tanganyika, East Africa, brought us interesting and much appreciated messages from their respective fields. Besides our local instructors, Bro. Floyd Shank, Scottdale, Pa., brought us a challenging message regarding the dying millions of China. Our responsibility was much increased by the additional knowledge brought to us through these speakers.

The Christian Life Conference followed the revival meetings with the first session held on Friday, Feb. 9, and others continuing the program until Sunday night, the 11th. The theme of the conference was "Non-resistance in Principle and Practice." Brethren D. D. Miller of Middlebury, Ind., Philemon L. Frey, of Archbold, Ohio, Christian K. Lehman of Lancaster, Pa., Lewis Martin of Harrisonburg, Va., John E. Lapp of Lansdale, Pa., and Noah H. Mack of Millersville, Pa., besides our local instructors, brought much appreciated messages. Bro. O. O. Miller of Akron, Pa., was unable to be present, but made a contribution in writing upon the subjects assigned to him. We were all impressed with the importance of the subject and we feel sure the conference has proven a blessing to Mennonite youth and that its influence will continue. It is the plan of the school to publish the various talks in a booklet that can be obtained for 25¢ postpaid. Any one desiring a copy should send in your request promptly to Eastern Mennonite School.

Following the Christian Life Conference, our annual ministers' week convened. About seventy ministers, bishops, and deacons were in attendance. Brethren Christian K. Lehman, D. D. Miller, and John E. Lapp were our instructors, assisted by members of the faculty. The ministers' week program was in

charge of Bro. Noah H. Mack, as our efficient moderator. We always appreciate Bro. Mack's presence. His age has not dimmed his interest in Mennonite youth nor in the work of the Church.

This year two new features were added to the ministers' week program. We had a discussion of "Last Things" from the non-millennial viewpoint, followed the next day by a discussion from the pre-millennial viewpoint. The third day, a whole period was devoted to questions and they were answered by the two speakers respectively. There were brethren present in the meeting who were partial to one or the other view. A splendid Christian spirit prevailed among the speakers, although each spoke out of conviction. A number of ministers remarked that "it is possible to discuss truths upon which we differ without getting red in the face or hot under the collar." We feel it is more pleasing to God to reverently discuss the great truths relating to "Last Things" upon which there is difference of opinion, than to remain silent and allow the devil to rob us of these much needed truths in a time like this. The second feature was an open meeting the last half day. This gave the ministerial group the opportunity to hear from many different ones and we feel that it was a half day well spent.

The influenza epidemic did not pass us by. While there never were as many ill at one time as in some public schools, yet the epidemic persisted and it became necessary to obtain additional help to care for the sick. This additional help was found in Sister Delphia Holsinger who was with us for a few days only and in Sister Fannie Kauffman, Scottdale, Pa., who spent four weeks here on duty as a nurse. Her faithful service was greatly appreciated.

We covet the prayers of all who have a deep interest in Mennonite youth, in order that the Biblical faith of the Mennonite Church may become a strong conviction in the hearts of all who have espoused it; that our young people may not only exemplify it in personal life, but that they may witness concerning it and seek to extend it to others.

Feb. 19, 1940.

John L. Stauffer.

WHICH DAY?

(Continued from page 1011)

is the proper day for the seventh or Sabbath of the law?

The demands of the Law of the Sabbath were explicit—from "Sunset to sunset" (Lev. 23:32); "Bear no burden on the sabbath day" (Jer. 17:21); "Ye shall kindle no fire throughout your habitation on the sabbath day" (Ex. 35:3); "Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye shall bake today, and seethe that ye will seethe" (Ex. 16:23). Any part of the sabbath laws broken were to be punishable by death (Ex. 31:15). Adventists and others cannot keep this law any better than they for whom it was set aside, hence would become guilty, and the penalty of the law would mean their extermination. In Christ, the New Creation, New Covenant of grace all these things are adjusted under the New Administration which is satisfactory to both Jesus Christ, our High Priest, and to His people.

Again this special day question is adjustable to meet conditions. "One man esteemeth one day above another: another esteemeth every day alike" (Rom. 14:5, 6). To illustrate: In the extreme North or South we have the days six months long, and the nights also six months long. How can we determine the exact time as to any special day? The same is true in the change of time from the extreme east to the west, even in our own country. The main issue is to regard it to the Lord; and since the resurrection is recognized as the day of the completion of our redemption, all Christians as far as possible should choose this day, "Not forsaking the assembling of ourselves together" (Heb. 10:25) for worship, for the Lord's service, to further His cause, and to glorify His most excellent Name.

Oronogo, Mo.

Married

Ramer—Bontrager.—Bro. Edwin Ramer and Sister Amanda Bontrager, both of the Salem congregation, were united in marriage at the home of the officiating minister, Bro. F. E. Freed, on Saturday, Jan. 27, 1940. May God richly bless them.

Eby—Horst.—On Feb. 20, 1940, Bro. Raymond M. Eby and Sister Lu'a E. Horst, both members of the Clearspring, Md., congregation, were united in marriage at the home of the officiating bishop, Bro. Moses K. Horst of Maudsenville, Md. May the rich blessings of God attend them through life.

Me'hae—Bender.—On Feb. 20, 1940, Bro. Vernon Michael and Sister Anna Bender, both members of the Scottdale, Pa., Mennonite congregation, were united in marriage at the home of the officiating minister, Bro. J. L. Horst. May the blessings of God be theirs through life.

Maust—Tressler.—On Thursday, Aug. 31, 1939, Bro. John C. Maust and Sister Viola M. Tressler, both of the Springs, Pa., congregation, were united in marriage at the home of the bride's parents at Springs, Pa. Bro. Resley Tressler, uncle of the bride, officiating. May the Lord's blessing rest upon them.

Snader—Hess.—On Saturday morning, Feb. 17, 1940, Bro. Paul M. Snader of the Weaverland, Pa., congregation, and Sister Ruth E. Hess of near Mountville, Pa., were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa. May God's abundant blessing accompany them through life.

Newcomer—Hursh.—On Saturday, Feb. 10, 1940, Bro. Paul Revere Newcomer of the Chestnut Hill congregation near Silver Spring, Pa., and Sister Charlotte Louise Hursh of the Stony Brook congregation near York, Pa., were united in marriage at the home of the officiating bishop, Bro. Richard Danner of Hanover, Pa. May the blessing of the Lord attend them through life.

Bontrager—Se'zer.—On Jan. 1, 1940, Bro. Eli M. Bontrager of the Yoder congregation near Hutchinson, Kans., and Sister Opal Grace Selzer of the Protection, Kans., congregation, were united in holy matrimony at the home of the bride's parents, by Bro. Harry A. Diener, uncle of the bride. We wish them the blessing and guidance of a kind heavenly Father through life.

Steiner—Wenger.—On Feb. 4, 1940, at the County Line Mennonite Church near Dalton, Ohio, Bro. Cleophas Steiner and Sister Esther Wenger of near Dalton, O., were united in the holy bonds of matrimony. Bishop Moses G. Horst performed the ceremony. Appropriate remarks by Brethren Benjamin Good and David Wenger. Prayer by Abraham Good. May God bless them as they journey through life together.

Obituary

Benner.—Robert D., son of Norman Y. and Emma (Detwiler) Benner, died Jan. 19, 1940, at the home of his parents, Souderton-Harleysville Pike, Souderton, Pa.; aged 6 m. 4 d. His illness was first noticed as a slight fever on Monday. Thursday morning it was discovered that he had the measles. No one thought of his death being so near because of his cheerful disposition. He was about as usual until Friday the day on which he died. Death was caused indirectly by measles with acute cerebral edema. Besides his parents he is survived by his maternal grandparents, Mr. and Mrs. Howard L. Detwiler, Lansdale, Pa.; his maternal great-grandmother, Mrs. Sallie Detwiler, Morwood, Pa.; his maternal great-grandmother, Mrs. Hannah Landis, Hatfield, Pa.; his paternal grandparents, Mr. and Mrs. Henry H. Benner, Sellersville, Pa.; and his paternal great-grandfather, Nathaniel Benner, Souderton, Pa. Funeral services were held privately, because of the quarantine for measles, on Jan. 22, at the home of his parents. Services were in charge of Bro. John E. Lapp and Bro. Jacob M. Moyer. Text, Mark 10:13-16; Zech. 8:18; 1 Thess. 4:13-18. He was buried in the Souderton Mennonite Cemetery.

"However painful it may be,
To know that he is gone,
The thought is sweet that we may see
Him in that heavenly home."

—The Parents.

Blough.—John Henry Blough was born Aug. 27, 1855; died Feb. 6, 1940; aged 84 y. 5 m. 10 d. He was a son of Samuel Blough, a bishop in the Mennonite Church, and of Susana (Layman) Blough. He had been a member of the Mennonite Church for sixty years. He was married to Mary Weaver Sept. 3, 1876. They lived most of the 63 years near Kring Station. To this union were born 14 children. Three children preceded him in death. He is survived by his widow, 11 children, 20 grandchildren, 4 great-grandchildren, and 3 sisters.

"Your suffering is ended, dear father,
You're with the loved ones gone before;
May we all prepare to meet you,
On that bright, celestial shore."

—Wife and Children.

Brubaker.—Annie M. Brubaker, oldest daughter of the late John B. and Elizabeth Martin Keener, died Feb. 9, 1940; aged 69 y. 26 d. Her husband, Amos Brubaker, died thirty-three years ago. She was in failing health for six months, and death came very unexpectedly. She had spoken some to her nurse as she was about to leave her room. She returned in a short time and then saw that she was passing away. Death was due to heart trouble. She joined the Mennonite Church at Strasburg, Pa., many years ago. She remained faithful to the last. Two children survive, Bertha M. and John K. Brubaker; also these brothers and sisters: Mrs. John Neff, Mechanicsburg, Pa.; Mrs. Lizzie Ranck, Marticville, Pa.; Mrs. Elam Burkhardt, East Lampeter, Pa.; Mrs. Tobias Kreider, Bird-in-Hand, Pa.; John M. Keener, West Lampeter, Pa.; Mrs. George Harnish, West Lampeter, Pa.; Amos Keener, Lititz, Pa.; and Martin Keener, Lampeter, Pa. Funeral services were held Feb. 12 at Strasburg Mennonite Church in charge of Bro. Jacob Harnish, assisted by Bro. Frank Herr. Text, II Cor. 5:1. Burial in the adjoining cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Erh.—Harry M. Erh, senior deacon of the Bossler's congregation near Elizabethtown, died at his home in Elizabethtown, Pa., Jan. 13, 1940; aged 76 y. 7 m. 8 d. His health had been gradually failing for the past few years, but he

was able to attend many of the services. After a short illness of a few days he passed peacefully away. He united with the Church while yet a young man and was a faithful member until death. He was ordained to the deacon's office March 19, 1914. One of his chief delights was to visit the sick and shut-ins. He was much concerned about the welfare of the Church and was eager to do what he could to keep watch over the flock. He was formerly married to Alice E., daughter of the late Bishop Martin N. Rutt. She preceded him in death about 22 years. To this union were born 2 sons and 1 daughter. He later married Elizabeth Haverstick, widow of the late Henry Haverstick, minister in the Hahecker District. He is survived by his sorrowing wife, a son (Amos of Palmyra), a daughter (Marv, wife of Harry Guntryman, Elizabethtown), 9 grandchildren, and 1 great-grandchild. Brief services were held Jan. 16 at the home by Clarence E. Lutz, with further services at Bossler's in charge of Bros. Noah W. Risser and Henry E. Lutz. Text, Psa. 17:15. Interment in the adjoining cemetery.

"God's Heaven must be beautiful;
The ones we love the best
Are called so soon to be a part
Of that fair land of rest."

Ho'linger.—Helen Hollinger was born in Lancaster Co., Pa., Dec. 29, 1864; died at the Mennonite Home for the Aged at Eureka, Ill., Feb. 11, 1940; aged 75 y. 1 m. 14 d. Death was due to the failing of her heart action, caused by a case of long standing of arthritis of which she had been afflicted for many years. She had been in several different Mennonite Homes in the past 25 years, first entered the Old People's Home in Ohio, then later moved to the Souderton, Pa., Home, then June 15, 1922, she was brought to this Eureka Home. She was one out of a group of 8 members which were our first members to enter this Home out of which now there is one left. Her last few hours of life gave us a good evidence of her faith in God. A short funeral service was held at the Home in charge of Bro. Ezra Yordy, thence her remains were shipped by rail to her niece's at Paris, Ill., for burial. She leaves nieces and nephews at Paris, Ill., and Petoskey, Mich. Her brothers and sisters preceded her in death.

Peachey.—Mary Yoder Peachey died at the home of her granddaughter and husband, Mr. and Mrs. Rudy J. Yoder, near Belleville, Pa., on Feb. 11, 1940; aged 91 y. 1 m. 2 d. The cause of her death was a stroke of apoplexy which she suffered 5 weeks ago. She was the daughter of Daniel and Elizabeth Baile Yoder. On Jan. 19, 1871, she was married to Christian J. Peachey who died in 1876. To this union were born 3 daughters (Eri, wife of Jonas C. Peachey, who died 11 years ago; Rehecca, wife of Amos Glick, who died 38 years ago; and 1 daughter who died in infancy). She lived in widowhood 64 years. She is survived by 1 brother, Daniel K. Yoder, Croghan, N. Y.; 10 grandchildren, and 20 great-grandchildren. Funeral services were held Feb. 13, at the home, in charge of Bro. John B. Zook and at the Locust Grove A. M. Church in charge of Bros. John L. Mast and E. B. Peachey. Interment in cemetery near-by.

Schlegel.—Benjamin Schlegel, son of the late Bishop Joseph and Mary (Miller) Schlegel, was born July 30, 1873, near Wayland, Iowa; died Feb. 11, 1940, at the York Lutheran Hospital, at the age of 66 y. 6 m. 11 d. He suddenly became ill on Feb. 6 and was taken to the hospital, where an operation was performed for intestinal obstruction, released adhesions, and appendectomy. His condition being unfavorable, the last hope was a second operation which was performed Saturday evening. All was done that loving hands could do, but to no avail. He passed away the next morning at 9:15. At the age of 5, he with his parents moved to Milford, Nebr., where he grew to manhood. He united with the Mennonite Church in his youth and

remained faithful to the end. March 5, 1899, he was united in marriage to Lena Lichti, at Longmont, Colo. For nearly 41 years they shared the joys and sorrows of this life. This union was blessed with 3 sons and 2 daughters. Left to mourn his departure are his loving companion, 3 sons (Dell, Lee, and Aal, all of Shickley, Nebr.), 2 daughters (Matilda Roth of Shickley, Nebr., and Anna of Iowa City, Iowa), 1 daughter-in-law (Elma), 5 grandchildren, 7 brothers (John of Albany, Oreg.; Joe, Will, Sam, Dan, Levi, and Peter, all of Milford), 3 sisters (Anna Roth, Lena Kremer, also of Milford, and Mary Erh of Albany, Oreg.), and a host of other relatives and friends. He was preceded in death by his parents, 2 sisters, and 3 grandchildren. He was the first of 8 brothers, also the first of his own family circle to be called. They located near Shickley, Nebr., Nov. 1, 1904. They have resided in this vicinity since. In April, 1910, he was ordained to the office of deacon, and also to preach the Word at the Salem Church near Shickley, where he has toiled and labored for nearly thirty years. Many sleepless hours he spent for the welfare of the church and its problems. He was especially interested in the welfare of the young people. His last sermon was preached January 28, using the text, Psa. 91:14, 15, "I will deliver him."

In the home as a Christian father he was not so much concerned about himself as the welfare of his children and grandchildren. We have the consolation that the "Lord doeth all things well" and our loss is his gain. God alone knows why He has removed him, even though it is hard for us to understand; not our will but His he done. He will be greatly missed in the community and especially in the home and church, as his place there was seldom vacant, and his loss will be deeply felt by his co-workers, Bros. P. R. Kennel and F. C. Reeh. He could say with Paul, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day."

"Father again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to meet thee,
Where no farewell tears are shed."

Shenk.—Susannah (Good) Shenk was born in Ohio, July 7, 1850. On March 23, 1871, she was married to Andrew Shenk at her sister's home in Indiana. They lived in Allen Co., O., till 1894, when they moved to Jasper Co., Mo., where they resided until the death of her husband in 1937. Since his death she has made her home with her daughter, Mrs. E. J. Berkey. She died Feb. 9, 1940; aged 89 y. 7 m. 2 d. She had been sick in bed only one day. She leaves 4 children (G. D. Shenk and Mrs. H. J. Yoder, of Sheridan, Oreg.; Mrs. E. J. Berkey, of Oronogo, Mo.; and Mrs. L. A. Weaver, of Kansas City, Kans.). Three sons have preceded her in death (Timothy, Noah, and Perry). There are also 31 grandchildren, 15 great-grandchildren, besides many other relatives and friends. Funeral services were conducted at the home by Bro. William Tweedy, and at the church by Bro. J. D. Mininger. Text, Rev. 14:13. Interment in the Weaver Cemetery. We are so thankful for the memory of a godly mother, and for her influence which we believe will remain for good to all who knew her. —The Family.

Shirk.—Frances Shirk, daughter of Isaac and Emma (Steffy) Wenger, was born Oct. 12, 1898, at Martindale, Pa.; died at her home at Terre Hill, Pa., Feb. 5, 1940; aged 41 y. 3 m. 23 d. At the age of 17 she united with the Mennonite Church at Weaverland and was a faithful member to the end. On Nov. 23, 1918, she was united in marriage to Harry J. Shirk. To this union were born 10 children of whom 9 survive (Alherta, Helen, Luke, Charles, Dorothy, Pearl, Willis, LaReta, and Carroll). She was buried with her infant son in her arm. She is survived by her parents, 5 sisters and 1 brother (Kathryn, Martindale; Jennie, wife of Michael Weng-

Items and Comments

er, Lititz; Cora, wife of Irvin Reist, Martindale; Charles, of Stevens; Irene, wife of Ray Andes, Terre Hill; and Ruth, of Martindale). Funeral services were conducted at the home by John W. Weaver and at the Weaverland Church by Aaron Weaver and George Good with burial in the adjoining cemetery.

"Peacefully sleeping, resting at last, The world's weary troubles and trials are past; In silence she suffered, in patience she bore, Till God called her home to suffer no more."

MENNONITE YEAR BOOK AND DIRECTORY FOR 1940

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c; 100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottdale, Pa.

Obtainable at our Branch Book Stores,—New Holland, Lancaster, Souderton and Kitchener.

BOOK REVIEW

SPIRITUAL LESSONS FROM LITERARY MASTERS

By Edwin L. Weaver

This is a book of 145 pages, written by Edwin L. Weaver and published by Zondervan Publishing House, Grand Rapids, Mich. Retail price, \$1.

The book contains a sketch of the productions of thirty-two masters of literature, of world-wide reputation, drawing the spiritual lessons to be drawn from their writings. These chapters first appeared as a series of articles in "Youths' Christian Companion," afterwards revised by the author and published by the Zondervan Publishing Company. They must be read and meditated upon to be appreciated.

These books are on sale by the publishers; also by the author, and by the Mennonite Publishing House. Orders sent to either the Publishing House, Scottdale, Pa.; to the Weaver Book Stores, Lancaster and New Holland, Pa.; to the Golden Rule Book Store, Kitchener, Ont.; or to the Graybill Book Store, Souderton, Pa., will be promptly filled.

HELP WANTED

The Mennonite Orphans' Home at West Liberty, Ohio, is looking for a brother to help with the farm work. Qualifications; a Christian character and ability to work with boys. If interested in this type of service write the superintendent, Bro. Loren S. King, giving three or four references.

Mennonite Orphans' Home.

When we are out of sympathy with the young, then I think our work in the world is over.—Geo. MacDonald.

The World's Greatest Prayer Meeting has been held in the Town Hall, Sydney, Australia, for sixteen years. It meets every Wednesday from noon to 2:30 and is attended by over a thousand.—The Dawn.

* * * *

A Jewess Pays the Price—"The Dawn" tells of a Jewess who accepted Christ as Saviour some years ago. Her father labored incessantly to reclaim her to the Jewish faith, but unsuccessfully. He recently died and his will left 9,000 pounds (about \$45,000) if she would renounce Christianity. Otherwise she would have one pound only (about \$5). She took the five dollars.—The Gospel Minister.

* * * *

Those who have been wishing for an "old-fashioned winter" apparently have their wish granted. But it is still a question as to what kind of a winter is entitled to the name, "old-fashioned." Our oldest people living can look back to the time of their early days and recall all kinds of winters, from the kind that were very mild to the unusually severe ones. It depends upon who is talking as to what is meant by "the old-fashioned winter."

* * * *

People with a conscience will do well to guard against the ever-increasing number of temptations that come their way to induce them to indulge in gambling. Beware of all offers to engage in "Bible games" with a big reward attached. Mixing Bible with chance games does not make such games proper for Christian people. The same principle is involved in chance tickets handed out by merchants.

* * * *

According to an authority quoted in "Living Age," there are today at least 5,000,000 slaves in the world, while some authorities put the figure at nearer 8,000,000. The biggest slave owning countries today are Ethiopia, China, and Arabia. In China, according to a conservative estimate there are 2,000,000 slave girls. There are 700,000 slaves in Arabia, where slavery continues as a legal institution. Slave running is also prevalent in a caravan of pilgrims to Mecca, the pilgrims falling in debt and selling their children to return home.—D. Carl Yoder.

* * * *

Thirteen new translations made their appearance in 1938, which brings the total number of languages into which some part of the Scriptures has been translated to 1,021, according to a statement issued by the American Bible Society. Africa is most widely represented in the additional languages, five new dialects for this continent being published last year. They are, Ikota, Luba-Kalebwe, Salampasu, Wongo and Hangaza. The entire Bible has now appeared in 180 languages, the complete New Testament in 219 additional languages, at least a Gospel or book of the Bible in 539 and selections from the Bible in 83 languages.—D. Carl Yoder.

* * * *

As the war in Europe is dragging wearily along, a number of things are apparent. At this time neither side has a decided advantage in the conflict. Both sides are inclined to disregard the rights of neutral nations when it is to their advantage to do so. There is propaganda on both sides, to an extent that the rest of the world should be on its guard. The ambitions and apparent self-interests of neutral nations make it uncertain as to how they would line up in case of a world-wide conflict. It is to be hoped that the war will come to an end in Europe before the final battle of ballots is fought in America next November.

* * * *

In response to an accusation by "The Christian Century" that the Federal Council of Churches endorsed the action of President Roosevelt in appointing Myron C. Taylor as

his personal representative, "with the rank to ambassador," to the Vatican at Rome in the interests of world peace, the Executive Committee of said organization is out in a statement to the effect that they endorsed the action only insofar as it applied to the interests of peace, at the same time putting themselves on record as being opposed to a permanent diplomatic relationship between the United States and the Vatican. An appointment of that kind is held by the Protestant churches generally as being in violation of the long established doctrine of separation between Church and State.

CONFERENCE ANNOUNCEMENT

Lancaster, Pa.

The semiannual meeting of the Lancaster Conference will be held at Rohrerstown, Pa., March 15, 1940. The Bishop Board meets Thursday, March 14, to discuss matters relative to Conference.

The public is invited to attend the Conference meeting.

The prayers of the brotherhood are solicited in behalf of the work. Henry E. Lutz, Secy.

THE MENACE OF THE MOVIES

By I. E. Burkhart

A 32-page booklet on the subject of The Movies has just been published. The author has made a study of the modern movie and in this booklet tells of their influence, their contents, and their harmful results.

Our young people and children are continually meeting the temptation of the modern movie, therefore this enlightening booklet is worthy of a place in each home where there are children.

Prices: Each, 5¢; Dozen copies, 50¢; 100 copies, \$3.00. (50 or more at the hundred rate).

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

The challenge of the Scriptures is: Since we are holy, sanctified saints, now come on, walk, talk, and act like it.—A. J. Metzler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MARCH 7, 1940

(Herald of Truth
Established 1864)

No. 49

EDITORIAL

"Is the young man Absalom safe?"

Yes—provided he is sheltered in Jesus Christ the great pavilion of his soul.

It is to such people that Paul writes: "Ye are dead, and your life is hid with Christ in God."

A man's safety is determined by the way this question can be answered: Is he a man of God, or a man of the world?

Here is an expression of faith and trust that has given hope and cheer to many a child of God: "We know that all things work together for good to them that love God."

Our winter Bible schools are about at an end, the few still going on being near their end. But the close of these activities is simply blending with the beginning of the activities of spring and summer. Watch the announcement page as it appears from week to week.

Read the article on "What Shall We Read?" by Bro. S. C. Yoder, found elsewhere in this issue. In this article he says many things which most of us have been thinking about—some of us, perhaps, not as seriously as we should have. It helps us to know the field, especially when it is described to us by those "of like precious faith."

Christ says that "the children of the world are in their generation wiser than the children of light." For instance, where in our church activities do we find a zeal as fervent as that found among politicians in their efforts to win victories at the ballot box, or among world rulers in waging battles with their enemies on the fields of conquest and wholesale slaughter?

Speaking of battles, we should engage in none of them unless we can truth-

fully say, "The battle is the Lord's." And saying this, let us never forget that "the weapons of our warfare are not carnal." This was Christ's charge to His disciples: "Behold, I send you forth as sheep in the midst of wolves." That kind of conflict seems foolish in the eyes of those who are carnally-minded, but the true soldier of the Cross realizes that after all it is "mighty through God."

Proposed Isolation Ward. — Read what Bro. Lloyd Swartzendruber has to say on this point in his letter from the Mennonite Children's Home in Kansas City, Kans.; which letter you will find in the Mission Supplement.

Naturally this problem weighs heavily upon those charged with the greater responsibility in that institution, and many other friends of the institution are likewise concerned. The big question is, Where is the money coming from to erect it?

Perhaps the first thought in some people's minds is that the nearby congregations should supply the means. That is what they should, and would, do were it not for the fact that the greater part of the supporting constituency lives in the drouth-stricken regions, so that they can not contribute in the amounts that they would gladly give had their crops of the past few years been bountiful instead of scanty. But they are interested, and will do what they can.

At the recent meeting of the Executive and Mission committees of our General Mission Board this problem was discussed at some length. This question came up: "Suppose some brother would say, 'I'll be one of a thousand who will contribute five dollars each,' what would be the result?" Instantly several of the brethren replied, "I'll give five dollars toward such a move." Why not pass this on? If that were carried out, the needed amount would be in hand, and the building could proceed without delay; for

CHRISTIAN PURITY AND HOLINESS

III. "Repentance and Remission of Sins Should be Preached."

This is the third and last installment of our discussion of this subject. Briefly stated, this is the gist of this three-fold message: (1) Not only should we keep free from the sins and grosser evils that are corrupting humanity, but also keep free from all things (though some people may look upon them as being but "little things") that lead to these vile and soul-destroying evils. (2) Both our outer and inner lives should be pure and holy, free from sins both great and small, "unspotted from the world." (3) We should be witnesses for Christ, as well as exemplars of His Word; in other words, declare unto others the things that we ourselves have learned and accepted and put into practice. The first two have already been discussed. The third is herewith presented:

Christian purity is one of the foundation stones of true Christian experience and character. We should live it; we should preach it. Christ taught us that "repentance and remission of sins should be preached among all nations,

there is already a small amount on hand for this purpose. But suppose the desired thousand contributors could not be found. Then let the remainder be raised by a number of other methods that have been mentioned. Many could give in smaller amounts, a few here and there would probably give more, and perhaps there are a few friends of the institution who are ready to write out annuities to help this matter along. If at the end of a reasonable time there would still be a shortage, then the interested congregations would undoubtedly lift an offering that would supply the needed funds. By all interested friends working together, it can be done. Suppose we try it.

beginning at"—home. Notice the two things connected with this message: (1) "Repentance;" (2) "remission of sins." Man's part and God's part of maintaining the pure and holy life are thus clearly set forth.

Repentance should be Preached

And the place to begin is at home, in our own individual hearts. Hear the Word of the Lord: "Except YE repent, ye shall all likewise perish." Since "ALL have sinned and come short of the glory of God," it follows that ALL must repent if they would get right with God. After having gotten right with God ourselves, we owe it as a duty to God and man to preach repentance to others. In this connection we note that "God is longsuffering, not willing that any should perish, but that all should come to repentance." In preaching repentance we are not passing judgment upon others, but we are simply passing on to others the goodness and grace of God.

Have you noticed the emphasis that the Gospel of Christ places upon repentance? John's first public message was, "Repent, for the kingdom of heaven is at hand." Christ's first public message was, "Repent, for the kingdom of heaven is at hand." In all the important recorded public messages by the apostles there was an earnest note of repentance, an exhortation to sinners to turn to God and repent. That message is needed as urgently today as it was in the days of the apostles.

There can be no such thing as getting right with God without a true, evangelical repentance. "Except ye repent, ye shall all... perish." When talking with your neighbors, whether in private conversation or in delivering messages from the pulpit, you do them a kindness when you remind them of their sins and tell them how to get right with God. Because Jesus loved that rich young man who came to inquire about the way of life, He told him of his besetting sin. If we love our neighbors as ourselves, we will tell them of their sins, and how to get rid of them. It is the decree of God that "Repentance... should be preached;" today, as well as in apostolic days. If this comes from hearts filled with the grace of God, and lips dedicated to the cause of the Lord, admonishing people about their sins is not fault-finding but simply "speaking the truth in love."

Remission of Sins should be Preached

The mistake which Jonah made when he went to Nineveh was that he failed to convey to the Ninevites the gracious truth that in all cases where there is true penitence for sins there is certain remission of sins and restoration to the grace of God. The judgment of God is for those only who fail or refuse to repent of their sins. The promise to the penitent believer is: "Though your sins be as scarlet, they shall be as white as snow." Let the grace of God be mixed

with every message of repentance. While the condemnation of impenitent sinners is sure and emphatic, God's promise of remission of sins in case of repentance is just as sure. Let this be our message to a lost and dying world, at home and abroad: "Get right with God," have your sins remitted, and then "keep thyself pure."

The tendency of present-day preaching is in the opposite direction from the old-time preaching of hell and damnation without saying anything about the grace of God. It shocks the ears of those afflicted with mock modesty to hear preachers proclaim the certainty of an eternal hell fire for all who refuse to repent of their sins. But why should they thus wish to deceive themselves and others? The Bible is equally emphatic in teaching the certainty of an eternal hell for those who go down to their grave without having repented of their sins, and the certainty of mercy and grace here when people repent and turn to Him, and of being forever with Him in the realms of glory provided they hold out faithful to the end. Let us take the Bible way and preach "repentance and remission of sins."

God's promise, is "Be thou faithful unto death, and I will give thee a crown of life."

DWIGHT L. MOODY AGAINST SECRETISM

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. **They are unequally yoked together with unbelievers.** 'But,' says some one, 'what do you say about these secret temperance orders?' **I say the same thing.** Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in your church.' So I had, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins, because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret

societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord.—II Cor. 6:14, 15-17.—Selected.

THE SECRET OF CHRISTIAN VICTORY

Griffith Thomas once told the story of a poor Negro who was a helpless slave to drink. He tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was saved. When he was converted there was a wonderful change: and someone said, "So you have got the mastery of the devil at last?" "No," he said, "but I have got the Master of the devil."

Since Satan is a supernatural enemy, it takes a supernatural power to overwhelm him. Christ is that Power. Christ in the believer is not only the Hope of Glory—He is the Hope of victory.—The Brethren Evangelist.

SPIRIT SO HOLY

Spirit so holy,
Spirit of love,
Spirit so gentle,
Sent from above;
Priceless possession,
Purchase of blood,
Good beyond measure,
Gift of our Lord.

Spirit of wisdom,
Spirit of light,
Spirit of knowledge,
Showing the right;
Guide us and teach us,
Fully to know
All that in Jesus
God would bestow.

—Selected.

GOD'S EXACTNESS

By D. D. Miller

For the Gospel Herald.

This title may cause some readers to recall deeds of God's mercy, and well it should. Then it might be well to think just as hard as necessary to see whether it is possible to recall some deed of God's justice, which after all was a deed of mercy to man in general. Many are the Scriptures—such as, "The Lord is longsuffering and of great mercy;" "His mercy endureth forever;" etc., and side by side with them are just as plain statements of God's justice, which after all is only a balance of His full program of Love—"And I will punish the world for their evil, and the wicked for their iniquity;" "Whatsoever a man soweth, that shall he also reap," etc. We do well to remember that it is only a perfectly merciful God from whom we can expect and in whom we find a perfect exactness. Man as a human being is quite imperfect, therefore often lacks love; is unfair, and his judgments are one-sided; but God, never.

God is perfection in every matter of truth. God is love, genuinely. God is justice, unbiased. God is power, unlimited, and God is goodness, able to make everybody good. Yet with all of God's qualifications, He is exact; He does nothing by halves. He makes known His will to man, and asks neither suggestions nor dictations from man; because, compared to God, man is entirely unworthy. To become God's child, we accept His plan for it. To live the life of one of His children, we do it His way—His way being exactly right and ours no good.

God in nature proves His exactness. Only an infallible God of perfect foreknowledge and wisdom could set up such a system as we have in nature. The sun is just the right size, as well as the right distance from us, else, were it otherwise, we might either die of heat or freeze to death. The moon, being twice the size it is, would destroy harbors as well as cover islands with high tides. Suppose the salt of the ocean waters, in evaporation would be scattered over the countryside; how long until our good farm land were laid waste?

God in His teachings to man was exact. His instructions to Adam and Eve were very exact, and He dealt with them according to that exactness. Just re-read I Sam. 15. Notice God's orders to Saul; they were exact, very understandable. How well did Saul carry out those instructions? Yet, God's dealings with Saul were just as exact as were the instructions. God gave Moses exact orders how to draw water from the rock, but Moses failed because he did not obey with the same exactitude that God gave them. A certain man in I Chron. 35:21 was told, "Forbear thee from meddling with God." With loving

exactness Christ corrected Peter. Matt. 16:23. Christ cleansed the temple, and the cleansing was so exact that "He would not suffer that any man should carry any vessel through it."

God's Word throughout is exact, whether we always understand or accept it or not. Only Christ's blood can save. The Holy Spirit's work is exact. The Church's program as prescribed by the Word is exact. The Christian's life is outlined with such an exactitude that "Wayfaring men, though fools shall not err therein."

God is neither mean nor a hard Master, but of unbounded mercy; therefore we repeat, must be exact. We cannot do ourselves nor anyone else any good, trifling with God's Word; it is exactly what God wanted it to be, and eternity shall not change it. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "I guess that's about right." No, listen; with the most profound EXACTNESS, it IS right.

Protection, Kans.

TRUTH VS. IMAGINATION

By J. Y. Hooley

For the Gospel Herald.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Christ is not only the author of truth, but also **the truth**. In John 18:38 Pilate asked Jesus the question, "What is truth?" And sometimes it may be a real question to us in these days just to know what truth is. Jesus said to the Jews that believed, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth" (John 8:31, 32). Jesus not only spoke of the truth, but He spoke **the truth**. His mind was full of truth; no imagination ever entered His mind. And unless we have the mind of Christ we are none of His.

Truth is the foundation of knowledge; the first principle to be taught to children, and the second, to be obedient to it. The Word of God is truth, and the Holy Spirit is the Spirit of Truth. See John 14:17; 15:26; 16:13. The Spirit of truth will guide into all truth. Let every man speak truth to his neighbor, or speak every man truth to his neighbor. See Zech. 8:16. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Imagination is a high thing that exalts itself against the knowledge of God. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). It must be cast down with every other high thing. Is not the first principle taught in our public schools to

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Will it show to the world a lack of unity if a Mennonite minister broadcasts a program on the air, when Mennonite conferences and individuals protest against the use of the radio? What should be our attitude toward this situation? J. W. K.

That such a situation shows a lack of unity, there is no doubt or question. The only question that remains is that of how the desired unity may be brought about. The spirit in which this may be done is suggested by the following scriptures: Mal. 3:16; Matt. 5:23, 24; Rom. 14:19, 21; I Cor. 8:13; Eph. 4:2, 3. When Christ prayed for unity (Jno. 17:19-23) He set us a good example.

"In the multitude of counsellors there is safety." When this "multitude of counsellors" is together, it is right that in the light of God's Word they should prayerfully and deliberately counsel together concerning the problems before them; and when in this spirit they come to some conclusion, as was the case in the conference we read about in Acts 15, this decision should be respected.

develop the imaginative mind of the child by fictitious stories, and is not the theology of our public schools based upon an imaginative story written by Darwin? I have lived long enough to see a generation developed on such errors; and what have we got? A people with a chaotic mind trying to run this government and our public affairs on chaos, trying one thing then another, not knowing what the result will be, but imagining it will bring some great benefit called prosperity. That isn't the worst. It has gotten into our churches and our Sunday schools, in our pulpits, and in our periodicals, and the newly established homes. What can we do to reverse this condition? The cry is, "Back to the Bible, the foundation of knowledge." How? Shall we start with a new generation? That would be a slow process—while Armageddon has already surrounded the camp of the saints and is shooting his hellish propaganda from every side into the camp. Cheer up, brethren; there is one way out, written in the Bible. See Rev. 20:9. And let every true follower of God cry mightily to Him that that Holy Ghost fire may fall as on the day of Pentecost and consume this wicked generation that it will leave them neither root nor branch (see Mal. 4:1), and that they may cry out, "Men and brethren, what shall we do?"

Did not Peter with the eleven stand up and preach the truth, by the Spirit of truth, and reveal the truth by the Word of God, to those thousands that

were in error, as much so as this generation is at this day? Did not their system of learning blind them in ignorance, so that they rejected their own Messiah and put Him to death? Did not Saul of Tarsus persecute the Church in blind ignorance with all his sitting at the feet of Gamaliel, but when he met Jesus on the way to Damascus he suffered the loss of it all to win Christ, and called it "dung"? See Phil. 3:8. Why all this loss? That he might win Christ.

Why could he not win Christ without suffering all this loss of time (and no doubt money), which would have meant gain to him? Simply because it was a development of ignorance and not

knowledge (see I Tim. 1:13), and it led him away from God and blinded his eyes to truth, just as our public system of learning is doing today.

Oh, yes, we have our own schools in the Church to counteract this system of learning. Yes, I just want to raise one question, Why cater to its standards, and not rather to the standards of the Bible for sufficiency or qualifications of sufficiency for positions in the Church? Is there not a weakening there, that brings us in bondage to this system?

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32). Middlebury, Ind.

PREACHER'S PAGE

THE WORLDLY PROFESSOR

I saw a cold professor, in worldly garments clad,
Who was living on profession, I saw that he was sad,
His path was very crooked, and sorely pressed with sin;
And the highway of the righteous was foolishness to him.

I saw him use tobacco, he raised it on his farm,
He voted too for license, and said it was no harm;
He'd drink a glass of whiskey and lager now and then,
He could tell the biggest story when out among the men.

He went to the theater, and to the circus too,
Would like to pay for missions, but that he couldn't do,
But when there was a horse race, a festival, or fair,
He never would be absent, 'twas fun he wanted there.

He went to euchre parties, and parlor dances too,
Would go real early and stay till all were through.
I saw him reading novels, those yellow sheets of hell,
When he ought to read his Bible,—he knew it very well.

I saw him get so angry, while listening to the Word,
Although he knew 'twas Bible, and nothing else he heard.
He talked about the preacher, about his narrow mind,
To those who were just like him, and comfort he would find.

He never reads his Bible, nor has his family prayer,
Unless 'tis when the preacher has been invited there.
He can't believe in holiness, that a man can perfect be,
Until the hand of death has come and set him free.

Oh, wretched, cold professor, if you are here tonight,
You'd better come to Jesus, and He will set you right;
He'll break the chains of bondage and give you liberty,
And fill your soul with glory, just as He did for me.

Oh, the old-time religion, that's the kind for me;

It's that which makes me happy, and that which makes me free

It put the go through in and puts the devil out,

And when I feel its power, it makes me sing and shout.

—Tract. Selected by a brother.

SERMON OUTLINES

THE TRUE WAY

By J. L. Horst

Text: John 14:6.

I. **Introduction.**—The words were spoken on the Last Night, while still in the Upper Room. John 14:17 are sometimes called the "Holy of Holies" of the book. He had observed the Last Passover and instituted the Communion and Feetwashing. He told them of His going away and then spoke the words of comfort, in John 14, concerning the Heavenly Home. Philip raised the question as to how to get there, which brought from Jesus the answer of our text.

II. **The Way to Heaven.**—The main emphasis is on the Way. People are not always sure of the way. They try other ways, but miss the true Way. Life is a journey, and we are on some way or other. Fundamentally there are only two ways—the broad and the narrow. Matt. 7:13, 14. See also Prov. 16:25. The true way is the way of the cross. Matt. 16:24. It is a way of fellowship with Christ, a way of prayer, a way of holiness. Isa. 35:8. It is the shining pathway. Prov. 4:18; Psa. 119:105. How can we know we are on the way? Test yourself with the Word and the Spirit. If the world has greater appeal than the way of the cross you need to get back to the true way.

III. **The Truth.**—"What is truth?" Pilate's question. Jno. 18:37. The answer stood before him. Jesus is the source, the embodiment, the incarnation of truth. He reveals the truth through His Spirit (Jno. 16:13) and the Word. Jno. 17:17. We can rely upon Him absolutely. Jno. 1:14; III Jno. 4. Let us trust and obey.

IV. **The Life.**—He is the Way because He is the truth and the life. Jno. 1:3, 4; 11:25. He is the Creator of life, and the Redeemer from death. Jno. 14:19. If we come to Him we have life indeed. Jno. 3:36; 10:10; 5:40; II Tim. 1:10; I Jno. 5:12.

V. **The Exclusiveness of the Way.**—"No man cometh unto the Father, but by me" (Jno. 14:6b). He is the only way that leads home. The way of the world leads to destruction. He is the Way, because He is the only sacrifice for sin. He is the Way, because He

alone overcame death by His resurrection. He is the Way, because He has gone before to glory to welcome us home. If we believe in Him we have the way and are on the way. Scottsdale, Pa.

* * *

USE WHAT YOU HAVE

(Consecration)

"What is in thine hand, Abel?"
"Nothing but **one ewe lamb**, O God, taken from the flock. I purpose offering to Thee a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice.

"What is it thou hast in thy hand, Moses?"
"Nothing but a **staff**, O God, with which I tend my sheep."

"Take it and use it for me."
And he did. And with it he wrought more wondrous things than Egypt and her proud kings had ever seen before.

"Mary what is it thou hast in thy hand?"
"Nothing but a **pot of sweet-smelling ointment**. O God, herewith I would anoint thine One called Jesus."

And so she did. And not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is that thou hast in thy hand?"

"**Only two mites**, Lord. It is very little, but then it is all I have, and I would put it into thy treasury."

And so she did, and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is that in thine hand, Dorcas?"
"**Only a needle**, Lord."

"Take it and use it for me."
And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, many others even now continue their benign mission to the poor throughout the earth.—Unknown.

"—but such as I have, give I thee—"
That is all God asks of us. But He does ask THAT. Acts 3:6.—Selected by a brother.

* * *

THE VALIDITY OF THE RESURRECTION

I Corinthians 15:12-19

Introduction: Christianity is the only religion which bases its claim to acceptance upon the resurrection of its founder from the dead. A timely and needed emphasis today is that Christianity is not a comparative but a superlative religion.

I. **Direct Proof to Establish Fact of Resurrection (vv. 1-11).**

1. Appeal to Scriptures (vv. 1-7).
2. Appeal to experience (vv. 8-11).

II. **Indirect Proof—An Appeal to Reason and Logic (vv. 12-19).**

1. How to establish validity.
 - (a) Degree to which a thing is established as a true fact.
 - (b) Degree to which it is worth establishing.

2. Paul's convincing, logical proof (vv. 12-19) shows awful consequences of denial, for then—

- (a) Christ is not risen.
- (b) We are still unforgiven sinners.
- (c) Our faith is vain and empty.
- (d) Apostles are made false witnesses, and even God.
- (e) Beloved dead are hopelessly lost.
- (f) We are in pitiable state, cherishing delusion.

Conclusion: Christianity stands or falls with the resurrection. Where do **you** stand, and whom do **you** serve?—George W. Hutton in Moody Monthly.

A BUSY MAN'S RECORD

William Carey, the founder of modern missions, mastered thirty of the languages of India, and he superintended the translation of Scripture in all of them. He wrote various Indian grammars and prepared dictionaries of great excellence in Bengali, Marathi and Sanscrit. He farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized, and as a pastime, engaged in botanical research. Such was the life of the London Cobbler who heard the call of God and surrendered all for India.—D. Carl Yoder.

THE PREACHER AND INFIDEL

By S. B. Wenger

For the Gospel Herald.

When I was a young man I was acquainted with two elderly men who had been schoolmates in youth, but had been separate from the time of youth to rather old age. The one became an evangelist, the other an infidel.

The preacher coming into the community of the infidel, they naturally enjoyed a visit together and, as a matter of course, they soon differed on the subject of religion.

In the course of the argument the preacher told the infidel, "Suppose you are right and I am wrong. We would be equal so far as our future is concerned, would we not?" The infidel was agreed.

"But suppose again I am right and you are wrong. Then who has the best side of it?" The infidel had to admit the preacher had the best side of the argument—but remained an infidel.

The Christian religion has not only the advantage of future life, but has the advantage of enjoyments in this life and a blessed hope of a blissful, glorified life in eternity.

South English, Iowa.

HANDLING HORSES

By Amos A. Ressler

For the Gospel Herald.

The above caption may seem rather odd to be found in a religious paper. Our Saviour, however, drew on almost all forms of material things, both animate and inanimate, for illustrations whereby He could make plain to His disciples the nature of the new kingdom, and the manner in which they could best accomplish the task to which He had called them.

We feel interested in the continued welfare and prosperity of the Church, and to this end would like to submit two stories, true in every detail, that happened in the long ago.

A farmer bought a fine young horse—well-bred, well-formed, good color, but

very high strung. Well broken, he would make a fine driving horse. The man had two grown sons. They hitched the young horse, but he ran away. They tried again, with the same result. Then they procured a bit that was especially severe. Folks said, "With that you can hold anything." But the bit hurt the horse, and he didn't like it. The harder they held, the more it hurt; and the more it hurt, the faster the horse ran.

Result: one of the men landed in the hospital, and the horse was offered for sale at a sacrifice.

Another young farmer of the community bought him. This man handled him by the halter, spoke to him until he was familiar with his voice, looked him in the face, patted him on the neck, and brushed his limbs.

After horse and man had learned to know each other, he hitched him to a light buggy and drove up the road. All went well until the horse heard the wheels strike a hard object, and then he was off like a flash. But he heard the kindly voice of his master behind him, and felt the touch of his gentle hand on the reins. He learned to love and **trust** this master, and after running a short distance his fear left him and he was easily brought under control. A few more lessons followed, and in a few short months that man's wife with a small child beside her in the buggy, was seen driving that same horse on the public road, seemingly with perfect safety.

Story No. 2. A farmer who was a good teamster when he had a well-broken team, did not like the ways of a colt. But his team grew old and he needed to replace it with younger horses. He had raised a fine colt. When old enough he hitched him to the plow. He did very well for a **colt**, but the farmer did not like his coltish prancing, and left him in the stable a week, then tried him again; but he was still a colt. Finally he said he didn't believe he would **ever** get steady (of course he wouldn't, standing in the stable), and sold him. The new owner put him to work, and **kept** him at work, and soon had a steady horse.

The average reader will be able to see the moral and make the application. In the first case, the first farmer failed because he tried to **break** a horse that did not need breaking, but that responded nicely and quickly to kind, sympathetic **training**. His second owner understood his disposition, handled him accordingly, and soon had a good, gentle horse.

In the second story, the only trouble with the first owner was that he did not have patience enough to **continue** his training until the colt understood, and became accustomed to his work.

The principles that apply to the management of horses are just as potent when applied to the management of

men and women. We have the utmost confidence in the good intentions and general good judgment of our church fathers, and are conscious of the seriousness of the problems with which they wrestle. And we believe that all that is said and done is in all sincerity done for the good of the cause; but we have to wonder sometimes whether some failures are not due to the fact that the curb bit, and the tactics that go with it, are used in cases where a gentle hand and loving word would be more effective. And in many cases, the **guiding** hand is needed rather than the **restraining** hand. Tactful private counsel would often bring about a better understanding, and foster a better feeling, and consequently bring better results, than public reproof or criticism does.

We would not be understood to advocate, or even excuse, laxness in discipline—by no means. Rules published and not enforced are far worse than no rules. While rules should be enforced and discipline administered with **firmness**, it should be done in a spirit of kindness and love, and in a manner that manifests that spirit.

Ronks, Pa.

REAL EVANGELISM

Paul and Silas sang a duet while in prison at Philippi. They brought a vital message of praise in song to the convicts.

There is nothing sensational in the methods or preaching of evangelists. They prefer to win people for Christ by preaching a straight gospel (not a social gospel), without excuse, compromise, fear or favor.

In these days of apostasy there are many church members who are not Christians; but have you ever known a genuine born-again Christian who was not a church member? There are no favorites with God. All sinners look alike to Him; and all men and women are of one size under the gospel. Our task is not to convert the world, or to Christianize it; but, to evangelize it.—D. J. Steiner in Mennonite Weekly Review.

QUESTION MARKS

A Christian who lives in the college town of Oxford, England, says, "The greater the learning, the greater the question-mark. A famous theological don told me only a little while ago a number of things he could not believe: the Virgin Birth, the physical resurrection, the ascension, etc. He could not believe that Jesus said the things recorded of Him, particularly in the Gospel of John, until at last I asked him what he could believe. You see, much learning has robbed him of all his assurance, and knowledge, and faith."—The Gospel Minister.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

CLOUDS AND SUNSHINE

I have been through the valley of weeping,
The valley of sorrow and pain;
But the "God of all comfort" was with me,
At hand to uphold and sustain.

As the earth needs the clouds and sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace,
The dross from the gold to destroy.

When He leads through some valley of trouble
His omnipotent hand we trace;
For the trials and sorrows He sends us,
Are part of His lessons in grace.

Oft we shrink from the purging and pruning,
Forgetting the Husbandman knows
That the deeper the cutting and paring,
The richer the cluster that grows.

Well He knows that affliction is needed;
He has a wise purpose in view;
And in the dark valley He whispers,
"Hereafter Thou'lt know what I do."

As we travel through life's shadow'd valley,
Fresh springs of His love ever rise;
And we learn that our sorrows and losses
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,
Let the path be dreary or bright;
For we've proved that our God can give com-
fort;

Our God can give songs in the night.

—Sel. by Mrs. David M. Nolt.

THE DIAMOND IN THE CLAY

Some years ago Dr. Playfair, a famous physician, while attending a patient from the Orange Tree State, happened to notice in the drawing room a piece of bright blue stone from which a tiny brilliant point protruded. Seeing that, his attention was attracted by this specimen. The patient begged him to examine it, told him that it was a mineralogical curiosity, that diamonds were rarely found under those particular geological conditions, and finally begged his acceptance of the stone; adding that the gift was only valuable as a curiosity. One day it occurred to the doctor to show this bit of blue clay to a jeweler and asked him to break up the lump and see how much of the glittering matter lay hidden from view. The jeweler advised against it, saying that they could see all there was of value in it, and that in breaking up the lump of clay they would spoil a very interesting specimen.

Dr. Playfair, however, insisted and the jeweler was astonished upon crushing the clay to bring to light a very valuable diamond.

Many lives have been lived in useless lumps of clay until crushed under the

heavy hammer of affliction and trial, when the beautiful hidden treasure has been disclosed.—Selected.

ALONE WITH GOD

It is well for the Christian to live in the busy world with busy people. God intended it so. Jesus moved about men as a man. Otherwise He could not have given us an example that we should follow in His steps.

But the Christian who spends all his time in the busy world, with its din forever ringing in his ears cannot be at his best. It is hard to think clearly in the crowd. He that will think clearly must do as the Scripture says in Matt. 6:6: "But thou when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father."

One may pray in the crowd; Jesus prayed in the presence of His disciples and the multitude. But the inspiration of prayer came upon Him, when He arose a "great while before day and went into the mountain to pray."

God is a Spirit. If we would receive the message of the Spirit, we must learn to walk in the Spirit. Suppose, from a loved one, who has gone before, a promise came that sometime tomorrow a message would come to you from that other land. Suppose, too, that since that message was to be from a spiritual being, you must needs be walking in the Spirit, if you would hear it. When tomorrow dawned how careful would you be lest you miss it.

How careful about waiting on God; how careful to have your ear attuned to the coming tidings; how guarded lest the clamor and boisterousness of everyday life might dull your spiritual hearing. How much time would you spend in quietness in the chamber of prayer, waiting and listening in the silence?

How earnestly would you seek to be in the Spirit when that message came from your loved one from the other shore so that you might receive, hear and know it?

Just this should be our continual attitude before God. We should strive just as earnestly to be in the Spirit to hear God's message to us as we would to receive the messages of an absent loved one, if such a thing were possible.

Now we notice that in Rev. 1:10, we read, "I was in the Spirit on the Lord's day, and I heard a voice." Why did John hear a voice? Because he was in the Spirit. Because John was in the place of communion, the place of waiting up-

on God, and because being in the Spirit, anointed with the Spirit, the Spirit of God, who takes the things of God and reveals them unto us, could show them unto John.

It is in the place of prayer and the place of communion that the Spirit of God is able to show us the things of God. Now, notice the verse again, "I was in the Spirit" and "I heard a voice." Do we not lack the knowledge of God's will? And is it not because we do not put ourselves into that atmosphere in which the Spirit of God alone can reveal Himself; because our spiritual ears are not attuned by communion to hear the voice by which the Spirit of God would speak to us?

Do we not miss much of the revelation of God's will, because we are not in the place above all other places where God reveals that will—the place of prayer, the place of communion?

We cannot hear the voice because we do not shut ourselves apart in the only place where we can hear it. It is when we get alone with God, we can hear the voice of God; God can reveal His mind to us nowhere else. But we miss that mind, and we miss that guidance, and we fail to hear that voice, because in the hurry and the business of life, we are in the surroundings where the Spirit, who speaks with a still, small voice, cannot make known His will.

Now, let us notice the 18th verse in the third chapter of 2nd Corinthians. The "transforming power of God to us-ward." But we all with open face behold as in a glass the glory of the Lord. Now notice,—we beholding as in a glass the glory of the Lord, are changed "from glory to glory even by His Spirit."

In our private devotions with God—then like the sunshine is the marvelous power that transfers the image of God to you and to me. Transformed through beholding, through looking unto Jesus. When Moses came down from the mountain, his face shone with the glory of the Lord. And why? Because he had gazed into the face of God for forty days. And when he came down he stood a transformed man before the people, with the image of God in his face so that he had to cover it, for they could not bear looking upon it.

How beautiful then it is that as we look unto Jesus, we are transformed into the image of Jesus. That even down here in the dark night of faith somehow or other, we grow like Him. Do we say that busy men and women have no time to spend in the secret place of prayer in communion with God?

Now here is a little illustration: On the lines of a great railroad, it makes no difference how the freight yards are congested with traffic, or how occupied the train men are with various duties, those great freight and passenger engines are never too busy to stop for

(Continued on page 1035)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE KINGDOM OF HEAVEN

Lesson for March 17, 1940.—Matt. 27:33-50.

JESUS ON THE CROSS

Golden Text.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

Introductory.—Our last lesson brought us to the time when the enemies of Christ, led by the traitor Judas, came to the garden to take Jesus prisoner. He meekly submitted to this, although, as He said, He had the power to call to His assistance more than twelve legions of heaven. He was taken through the farce of several so-called trials before the high priests Annas and Caiaphas, and was finally passed on to the Roman governor, Pilate, for the death sentence. After having been three times pronounced innocent by Pilate and Herod refusing to have anything to do with Him, the death sentence was finally passed upon Him by Pilate. After the most shameful persecutions had been heaped upon Him, He was finally nailed to the Cross, between the thieves, where we find Him in today's lesson. At no time during His whole earthly career did He shine brighter than He did during the six long hours that He hung on the Cross. Let us notice a few things connected with this experience:

1. **His Nonresistance.**—This was noted in the introductory paragraph. At one time He said, "All power is given unto me in heaven and in earth." But He used none of this in self-defence. "As a lamb before her shearers is dumb, so He openeth not His mouth."

2. **His Prayer in Behalf of His Enemies.**—One of the first things that He did after the tragedy of the Cross was enacted was to pray, "Father, forgive them; for they know not what they do." He might have protested His innocence, but He didn't. He might have railed down upon His enemies because of the rank injustice heaped upon Him, but He didn't. He might have convinced at least some people that in crucifying Him the Jews murdered their best Friend, but He didn't. His record on the Cross, like His record from infancy till death, was a record of love.

3. **His Care for His Own.**—In the crowd of on-lookers was His mother. Jesus beheld her and generously committed her to the care of the disciple whom He loved. This action was in perfect harmony with the Bible teaching concerning the Christian practice of caring for our own—spiritually as well as physically.

4. **Words of Pardon for the Thief.**—We are told that in the early part of the time when He and the two thieves were on the Cross that they both re-

viled Him, along with the rest of the people. But later, when one of the thieves repeated his taunts, the other thief rebuked him; confessing that while the innocent Christ was there through injustice, they two deserved what they were getting. He then prayed, "Lord, remember me when thou comest into thy kingdom." To this the Lord replied (without the least hint of resentment because of former revilings), "Today shalt thou be with me in Paradise." Volumes might be written on this, but lack of space forbids.

5. **The Final Commitment.**—Jesus began and ended His experiences on the Cross with a prayer. His first prayer was in behalf of His enemies; His last, in His own behalf: "Father, into thy hands I commend my Spirit." His work on earth, previous to His sacrifice on the Cross, was now complete. There remained nothing now for Him to do but to die as our Ransom. So He "cried with a loud voice, and yielded up the Ghost."

6. **Vindicated by High Heaven.**—If the enemies of Christ imagined at any time that they could get by with their atrocious crime without the visible manifestation of God's displeasure,

they were sadly mistaken. Even before His crucifixion Pilate's wife sent him [Pilate] words of warning, saying, "Have thou nothing to do with this just man, for I have suffered many things this day in a dream because of him." The record of Christ Himself while on the Cross was sufficient to convince any reasonable man that it was more than a mere man whom His enemies had crucified. The last three hours that He hung on the Cross, there was darkness over all the land. Then the earthquake and other manifestations of divine power and displeasure were such that even the Roman centurion and they that were with him were convinced and testified that "Truly this was the Son of God."

We stand amazed as we witness the blind prejudice and sinful obstinacy of the enemies of Christ who could go through all these experiences and remain as adamant in refusing to own Him as Saviour and Lord. But were they any worse than people are today, who are surrounded by evidences of the omnipresence of the Supernatural Power and Wisdom whom Christian people recognize as God? Out of the depths of our hearts let us praise Him for our miraculous deliverance from the power of sin and death and hell; and spend the rest of our days in faithfully witnessing for Him, even "unto the uttermost part of the earth."—K.

BIBLE MEETING TOPIC

TRAITS OF CHRISTIAN CHARACTER
—TRUTHFULNESS (Jr.).—Eph. 4:25;
Prov. 12:17-22

Topic for March 17

MOTTO

"Speak every man the truth to his neighbour."

OUTLINE STUDY

- I. Truthfulness in God.
 1. In Promises.—I Kings 8:56; II Pet. 3:9.
 2. In Prophecies.—II Pet. 1:19.
 3. In Precepts.—Jno. 17:17.
- II. Truthfulness in Men.
 1. In testimony.—I Jno. 4:14; I Thes. 2:4.
 2. In promises to God and men.—Ps. 44:17-21; Eph. 4:25.
 3. In general conversation.—Prov. 12:19; 16:13.
- III. Truth in the Heart.
 1. Such shall not be moved.—Ps. 15.
 2. Confessions that save.—Rom. 10:9, 10.
 3. Justified or condemned.—Matt. 12:35-37.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Truth."
2. Truthfulness.
 - a. Found in God.
 - b. Pleasing to God in men.
 - c. A blessing among men.
 - d. Rewarded in the judgment.
3. From the heart to the lips.
4. Confessions of sin.
5. Confessions of Christ.
6. Speaking according to the Word of God.

For Seniors.

1. A Truthful Character, How Attained.
2. Evidences of Truthfulness in Men.
3. The Value of Truthfulness among Men.

PERSONAL THOUGHT

Is thine heart right? Give God an opportunity to search and try your ways and lead you into the way of truth.

SEED THOUGHTS

Dare to be true; nothing can need a lie; A fault which needs it most, grows two thereby.—G. Herbert.

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know the truth by being true; you recognize God by being like Him.—F. W. Robertson.

The Road to a Noble Life

There's a royal road to a noble life; It is known as "the narrow way." For its gate is open to none but those Who the laws of the King will obey.

It is wide enough for honesty, For truth there is ample space; But a lie, whether told in word or act, Can find in this road no space.

For cruelty it never has room, For kindness it was made, For sympathy with suffering, For giving others aid.

Through industry and temperance, Through loyalty to friends, And upward to nobility This narrow pathway wends.

There's a royal road to a noble life, And Christ leads in that way; Its gate stands open for you and me; Let us enter there today.—Mary Starck.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
by

MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

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THURSDAY, MARCH 7, 1940

Field Notes

The brotherhood at Britton Run, Pa., is looking forward to a special meeting over the Easter season, March 22-24.

Bro. Stanford Mumaw of Dalton, O., filled the regular appointment at Britton Run, Pa., on Sunday, March 3.

An all-day meeting is to be held at the Manheim, Pa., Mennonite Church on Good Friday. Everybody welcome.
R. W. H.

An interesting mid-week meeting in Bible study, with Bro. Stanford Mumaw as instructor, is being conducted at Martin's Church near Orrville, Ohio.

An interesting news letter from Hesston College and Bible School, which reached us too late to find a place in this paper, will appear in next week's Gospel Herald, the Lord willing.

We clip the following from a letter by Bro. S. F. Coffman, principal of the Ontario Mennonite Bible School: "The enrollment for the Bible School at the end of last week was 167. The work is going on with good interest."

A brother writes us from Hesston, Kans.: "Bro. S. J. Miller of Pigeon, Mich., is conducting meetings at the Pennsylvania congregation at this time (Feb. 26). He conducted chapel for us at the College this morning."

Sister Maggie Yoder, widow of the late Bro. R. C. Yoder who was for many

years a faithful deacon in the West Liberty congregation near Windom, Kans., recently passed away. See obituary notice elsewhere in this issue.

March 10-17 is the time set for a series of meetings at Gortner, Md., with Bro. Elmer Yoder of Allensville, Pa., as evangelist. These meetings are to close with a two-day Bible conference. The prayers of God's people are requested in behalf of these meetings.

A quarterly meeting is announced for the Mennonite Mission in York, Pa., March 16 and 17. Speakers: Bros. Nevin Bender and Simon Bucher. Evangelistic meetings will follow by Bro. Bucher. The prayers of God's people solicited in behalf of these meetings. L.

Request for Prayer.—A burdened mother asks the prayers of God's people in behalf of a wayward son who is growing cold spiritually and consequently disobedient; to the end that he may be restored spiritually and the mother regain her former health.

The ministerial meeting at Scottsdale on Saturday of last week was quite well attended by the ordained men of the conference district. There was a general feeling that the time was well spent, and we hope to see the effects of it among our congregations during the coming year.

Bro. J. Paul Graybill and family, for many years connected with the Mennonite Mission in Philadelphia, are now located at New Holland, Pa., which will be their address until further notice. We are glad that our brother's health is improving, and are praying for his full restoration to former health.

Our correspondent from Kokomo, Ind., writes: "Bro. R. R. Smucker and son Ernest, Bro. Edward Friesen, and Sisters Gladys Weaver and Nancy Hernley of Goshen College gave an interesting program on our mission work in India at the Howard-Miami congregation on Sunday evening, Feb. 25."

Among the worshipers at the Scottsdale Mennonite Church last Sunday was Sister Lillie Shenk, a medical missionary in Africa who is home on furlough. She spoke before the two mission Sunday schools in the morning, and in young people's meeting in the evening, telling of her experiences in Africa.

A neat little pamphlet, telling of the Junior Missionary and Savings Fund, together with other matters of interest to the missionary cause, is before us. This 24-page booklet has been given general circulation among our people, and we believe will prove valuable in promoting the interests of the Kingdom.

A brother writes us from Tampa, Fla.: "Any mail addressed to workers of the Mennonite missions in Tampa will receive more prompt attention if addressed to Box 5364, Tampa, rather than to the street addresses. Mail for tourists should be similarly addressed, adding the words, care of Mennonite Mission."

Ordination services were held Feb. 28 at Erb's Mennonite Church near Lititz, Pa., at which time Bro. Homer D. Bomberger was ordained by lot to the ministry, to assist Bro. Joseph Boll in the work at that place. Says our informant: "May the Lord richly bless our dear brother, that he may be of much use to the Church, is our prayer." Amen to this wish.

Among recent visitors in the Publishing House are the following: Geo. J. Lapp and wife, Manheim, Pa.; John H. Mosemann and wife, Lancaster, Pa.; John R. Mumaw and wife, Ada Zimmerman, Harrisonburg, Va.; Stanford Mumaw and family, Dalton, O.; Lillie Shenk, M. D., Shirati, E. Africa, Ralph Berkshire, Masontown, Pa.; about thirty members of the Southwestern Pa., Conference.

We are in possession of an interesting program of a workers' meeting at the Central Church, Elida, O., on Friday evening and Saturday of this week. Preceding this meeting there is to be a joint meeting at Lima, Ohio, of the Executive Committee of the Ohio and Eastern A. M. Conference, the Executive Committee of the Ohio Mennonite Sunday School Conference, and the Executive Committee of the Ohio Mennonite Mission Board.

Ordination at Gingerich's Church.—On Thursday of last week Bro. Simon Bucher of Annville, Pa., was ordained a bishop to have the oversight of the Mennonite congregations in Lebanon County. The meeting was in charge of Bishops N. W. Risser, Henry Lutz, M. K. Horst, N. H. Mack, Richard Danner, and others. There were three brethren in the lot, which fell upon Bro. Bucher. May the riches of God's grace abide with him in his responsible calling.

Bro. Raymond Yoder of the Chicago Home Mission writes us concerning the sad case of a young 13-year-old boy, now a member of the Church, who was led into a criminal record which landed him in a reform school. This boy desires greatly to get into some home where he can get under Christian influence and training that will develop him into a Christian man. He must find a home some place before he can get his parole, and for his good this should be a real Christian home. Those interested in giving him a home will please write to Bro. Raymond Yoder, 1907 S. Union Ave., Chicago, Ill.

Correspondence

Colorado Springs, Colo.

(Manitou Springs congregation)

Dear Herald Readers, Greetings:—"O give thanks unto the Lord; for he is good, for his mercy endureth forever." Truly the Lord has been good to us and we want to praise Him daily for His mercy and grace; and we go forward in this new year, praying that we may be used as witnesses of His saving grace.

The following officers have been elected for 1940: Trustee, Harry Stauffer; Mission Bd. Member, Edward E. Miller; Chors., Jennie Weaver, Elsie Zook; Ushers, Jerry Miller, Chester Ernst, Clarence Boshart; S. S. Supts., E. E. Miller, Will Boshart; Sec.-Treas., Paul Mellinger; Chors., Jennie Weaver, Crystal Hough; Libr., Mary Ellen Miller; Y. P. M. Com., Harold Hjelmsted Paul Weaver, Mary Miller.

We are indeed glad to have Bro. L. C. Miller with us again. He has been absent for awhile staying with Sister Miller in a Denver hospital, where she underwent an operation for a brain tumor. We are glad to say Sister Miller is getting along all right. She can not see yet, but doctors say her sight will be restored in time. We ask again an interest in your prayers in her behalf.

We appreciated very much the sermons preached by Bro. Ringler during Bro. Miller's absence.

On Jan. 6, we laid to her last resting place, Mrs. Jonathan Shellenberger. Bro. and Sister Shellenberger came to the Springs to live with their daughter Ruth (Mrs. Paul Zook) just a week before the Lord called her home.

Another one of our members was called to West Liberty, Ohio, on account of the death of her mother, Mrs. Jacob G. Umble. We sympathize with Sister Kanagy and all others who have experienced the loss of mother.

Feb. 12, 1940. Elizabeth Musser.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings:—"Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance."

The Lord has richly blessed us and our work.

Jan. 21, Bro. and Sister Geo. J. Lapp were with us. Bro. Lapp brought us the morning message.

Jan. 28, Bro. Ray Yoder was with us, at which time 18 souls were taken into church fellowship by water baptism and 5 reclaimed.

Eight of our young people attended the winter Bible school at Goshen this year.

Feb. 4, we enjoyed a young people's program given by the winter Bible school students.

Bro. Warren Long of Peoria, Ill., was with us Feb. 11 and delivered the morning message. We enjoyed his visit with us.

Feb. 18, we were favored with a message by Brother J. D. Miner; text, John 17:4.

At present we are enjoying a few lectures given by Dr. Amstutz, (the physician of Goshen College), on The Use of Tobacco and Nicotine and Social Life of Christian Young People to which all are invited to attend.

Feb. 24, 1940.

Cor.

Spring City, Pa.

(Vincent congregation)

Greetings to all the Gospel Herald Readers:—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." We can name this verse one of the eternal verities, when we think of our ancestors leaving their native land over two centuries ago and coming to a country of religious liberty. May we show our appreciation to our Lord for the many blessings He bestows upon us, by living a faithful life in His service.

On Dec. 3, 1939, our Sunday school was reorganized for the coming year. The following officers were elected: Supts., Jacob Kolb and Norman Bechtel; Sec.-Treas., Henry Good; Chor., Amos Bechtel. May God use them to direct the school to His honor.

Feb. 26, 1940.

John W. Kolb.

Nappanee, Ind.

Dear Herald Readers:—We were privileged to have with us Bro. Chester Osborne of Germfask, Mich., Feb. 4, who gave us a very vivid picture of the field in which he is working and explained the work in such a way that created a deeper interest in the work.

On Feb. 11, Bro. Harold Zehr of Fisher, Ill., was with us and brought the morning message.

On account of the Christian life conference at Goshen, we had no Young People's Meeting on Feb. 11.

Every Thursday evening we have prayer meeting and at present we are studying Revelation, which is very interesting.

There is a class of young converts under instruction, and will be received into church fellowship in the near future.

Feb. 26, 1940.

Cor.

Springs, Pa.

The winter's chill and deep snows have caused our Sunday school and church services to be sparingly attended for several Sundays, having no young people's meeting, the past few Sundays becoming again more nearly normal.

Our hearts were saddened in the passing of Sister Otto, mother of our pastor, last Sunday night, Feb. 18. We sorrow, yet rejoice that her wish was granted; leaving to God the choosing when to

take her home, removing her from this world of suffering. Her audible smile, remembered by all who ever knew her is hushed, but to rejoice in a new found joy of being present with the Lord.

We too are saddened in the removal from our midst, to the hospital in Cumberland and then to the home of his son Myron, Deacon at Pinto, Md., of Bro. W. E. Livengood. His rather sudden illness has been a shock to our community. We join in prayer for his recovery, as God wills, and strengthening in the Spirit of Grace.

On Wednesday evening, Feb. 21, our annual Bible conference convened for its first session. During this conference we were glad for the three instructors: Brethren Geo. J. Lapp, returned missionary from India; John Mosemann, returned missionary from Africa; and C. Z. Martin, missionary at Columbia, Pa., being used of God to our edification. We were shown the need not so much of knowing new truths, which in itself is right, but to do the things we know. We saw by word picture, going down into the deepest mine, in blackness and darkness—S I N—with those of African native, also the pale face there, with those of India with their foreigners, with those of the slums and mire of the city. We saw the tools needed for the removal of such grime and filth, the blackness and darkness; the unlimited power and stretched out hand of God with the Holy Spirit, the indwelling power that reveals the suffering Christ making possible the gems, the tried stones, precious stones of age or youth fitted for service, bringing honor and praise to the Mighty one, The King of Kings and Lord of Lords.

We were glad for a visit, even though brief of Bro. John R. Mumaw of Harrisonburg, Va., while on his way to Scottdale.

We are looking forward, in the not too distant future when weather conditions will again permit the full attendance of services including the renewal of some of our missions which were closed for the winter months.

Prayer, outstandingly needful for the child of God, we trust will be shared with us by those who read these lines, remembering also your correspondent and family, whose husband has been confined to his bed for some months owing to a broken limb.

Feb. 27, 1940.

Cor.

Clarence, N. Y.

(Clarence Center congregation)

Dear Herald Readers, Greetings:—We certainly are grateful to the heavenly Father for the many blessings in the past, both temporal and spiritual. On Sunday, Jan. 28, we were privileged to have with us a group of young folks from Kitchener Bible school, which rendered a program in the evening with talks and songs, which were very uplifting. On Sunday, Feb. 25, we again

(Continued on page 1036)

Miscellaneous

"STILL IN DEBT"

By Fannie G. Noll

For the Gospel Herald.

A box of berries, full and good,
He brings up to my door;
He wishes me to eat and live,
Nor hunger any more.

What does it cost?—I ask Him then,
He says—"Beloved, it's free;
But I'll just pay you a small tithe,
I would be saved, you see."

A bargain—I am pleased with self,
But hark! an angel stands
And speaks to me, "Oh, did you see
His thorn-pierced bleeding hands?"

"Your price won't mend the tattered robe,
Nor heal the wounded feet;
Oh, how He worked and suffered too,
To give you berries sweet."

In shame I cry, "Oh, blessed Lord,
I taste salvation still:
Help me to see those bleeding hands,
And crucify my will."

I learned a lesson, friend, today,
And may we ne'er forget;
Receiving much with little pay,
We're still—and still in debt.
Lancaster, Pa.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

XIII. Going Home

A minister was visiting one of his flock. She had come far along her life journey, and some of the faculties which had been so keen and well preserved seemed to be slipping a bit, though her faith in God and cheerful confidence in His everlasting Word were as strong as ever. It was a joy to bring cheer and comfort to one who had lived the Christ life so consistently. There was prayer and song, then the visit was finished, and the minister rose to go. "I must go home now," he said. The aged pilgrim rose too and said, "I want to go home too. I want to go home before it gets dark. Her daughter said, 'You are at home, Mother.' At this the mother seemed a bit confused; then she said again, 'I want to go to my Father's house before it gets dark.'"

"In my Father's House are many mansions;" "I go to prepare a place for you;" blessed words of comfort when the shadows of life become dark and heavy. I wish we might take more time to think of all that these promises mean for us now and every day. Have you ever looked at the evening twilight as the shadows were gathering, and you realized that darkness was coming on? There is a blessed sense of rest and peace as you stop to think of the picture. He has given us a task while this brief life lasts.

It is our privilege to spend the days that He gives us in His service. The

service in itself is a joy, and we are glad, so glad to be able to serve Him; but after a while, when the task is finished, it loses much of its attraction for us. We think of home. There are shadows sometimes dark and deep, and we "want to go home before it gets dark."

"In my Father's House are many mansions." What a glorious Home that will be!

Scottdale, Pa.

THE FUNCTION OF THE YOUNG PEOPLE'S BIBLE MEETING

By H. F. Reist

For the Gospel Herald.

The Young People's Bible Meeting is no stranger among us. Its sphere of activity is clearly defined and some of its fruits are evident. It is not for us to question the value of its contribution to the work of the Church, but to examine anew its place in the program of the Church and the objectives it should seek to attain. Because other activities of the Church and factors influence our young people, it is impossible to determine how much credit is due any one activity in the development of Christian character. It is unimportant that we know this, but it is vital indeed that we know whether an activity is definitely contributing to the program of the Church as outlined in Holy Writ.

The function of the Y. P. B. M. can be summarized in a general statement as follows: To lead souls to confess Christ and into definite service for Christ; to develop a loyalty to Christ's Church and foster fellowship with Christ's people. The primary objective at all times and in all of its activities should be to magnify and exalt the person of Christ.

We herewith append a few of the contributions the Y. P. B. M. can and should make in realizing the commission given the Church:

1. **To awaken and foster a growing interest in the study of the Bible.** Without a study of this God-given revelation and the practical application of its teachings there cannot be a growth in spirituality. There is great leanness of soul in the Church today because the Bible is not cherished, and consequently not read and studied by the rank and file of her membership. The nature of the work of the Y. P. B. M. is such that it lends itself admirably to the study of the Word. Programs can be so arranged and topics so assigned that study of the Bible will be necessary to preparation.

2. **To find and help develop talent.** To get the entire membership of a congregation actively interested in the work of the Church is a perpetual and vital problem, and the larger the membership the greater the problem. Is it not the exception to find a congregation of, say, 200 members with 50% actively interested and engaged in its

activities? There is too much waste of unused talent which creates a dangerous situation and a serious problem. The Y. P. B. M. can impress upon the young people that Christianity is a positive not negative (an active and not a passive) force. If young people do not become interested in the work of the Church in their youth, a large number will never become vitally interested. Participation in the Y. P. B. M. will discover and help develop talents for future service that otherwise would remain dormant.

3. **To foster a spirit of loyalty to the Church.** It has been estimated that there are approximately five million descendants of Mennonites in America who are non-Mennonites. Every Mennonite community registers losses. Some of these losses can be attributed to a too persistent adherence to certain methods or customs which served their purpose admirably in their day, but because of changed conditions were out-moded. As an illustration we cite insistence on German preaching to the neglect of English. Again, losses can be attributed to the failure of congregations to provide definite lines of service and activity for the young people. Failure to provide proper outlets for the energy of Christian youths will result in spiritual inactivity and stagnation. It is well sometimes to carefully examine our methods to determine if they can be improved to do more effective work without the sacrifice of any Gospel principles. The giving of responsibility to young people will tend to create new interest and a greater loyalty to the Church. They are made to feel that they are a vital part of the Church, that they are wanted and appreciated.

4. **To assist the ministry.** For a pastor to do the most effective work, it is imperative for him to know what his members, and especially the young people, are thinking. Without this knowledge it is impossible for him to properly feed the flock. In the Y. P. B. M. discussions he can secure some of this knowledge. He may learn that some of his young people are tainted with some erroneous teachings, that others perhaps lack definite convictions on some distinctive doctrine, etc. With this knowledge he can prepare his messages and seek to correct error sympathetically and without exposing those who may be guilty.

5. **To create and foster the missionary spirit.** Everything that helps to develop Christian character helps promote the missionary spirit. The very essence of Christian character is a deep concern for others. The more Christ-like, the more missionary inclined we are. At the heart of Christianity is a loving, sacrificial service for others. As our young people in the Y. P. B. M. get a clearer vision of the Christ in His redemptive work and learn of the needs of a lost world and what is being accomplished by the Church,

their interest in the Great Commission will increase proportionately.

We want to keep in mind that the Y. P. B. M. is to function for the benefit of our young people. Even though some of the older members have part on the program, the responsibility for the work should rest primarily upon the shoulders of the young people, and their spiritual development should be the primary consideration in all of its activities.

Falfurrias, Texas.

INTERCESSORY PRAYER

By Elizabeth Musser

For the Gospel Herald.

As we study this subject of prayer, we want to look into God's Word and see what He has told us concerning prayer.

All of us who have experienced the joy of salvation in our hearts and know Christ as our personal Saviour and Friend have also a knowledge of what prayer is.

Prayer is "the Christian's vital breath" which keeps him in touch with God. "Men ought always to pray and not to faint" (Luke 18:1). "Pray without ceasing" (I Thess. 5:17). "Watch and pray, that ye enter not into temptation" (Matt. 26:41). "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Christ Himself at times spent all night in prayer and sought a secluded place where He could be alone with God and there be prepared for His ministry to the lost. He has given us many examples of prayer, especially in John 17; the prayer of intercession offered by Christ Himself.

An intercessor is one who pleads in behalf of another. Prayer avails for the salvation of others, when every other method seems to fail. There are a number of prayers in the Bible that will guide us and quicken our faith in praying for the lost. Read Ex. 32:7-14 and see how Moses prayed when the children of Israel had disobeyed God. And how the Lord hearkened to the voice of one individual and saved the nation from destruction. Read Neh. 1:4-11 and see how Nehemiah cried to God for the remnant of the captivity in Jerusalem that were in affliction and reproach, and as a result of his prayers and labors the walls of Jerusalem were rebuilt and the reproach was lifted from his people. Let us humble ourselves before God and confess and forsake our sins, and cry mightily to God and claim by faith the promise, II Chron. 7:14: "If my people which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways then will I hear from heaven, and will forgive their sin, and will heal their land."

The disciples spent seven days in prayer. Then came Pentecost, and a

revival that brought thousands into the kingdom. Coming down through the ages we read of men and women who prayed and interceded for lost souls and how God heard their cry and souls were saved. John Livingstone, with a few friends, spent a whole night in prayer and the next day five hundred persons gave themselves to Christ. Two sisters agreed to spend the night in prayer in behalf of an unconverted brother. That night, although twenty miles away, the young man tossed on his bed in agony of conviction, and the next day started for home and found salvation.

Prayer can do today as much as it ever did. If we only give ourselves to prayer, God holds out His full hands and says, "Ask, and it shall be given unto you." Then we often wonder, Why is my life so powerless? We can find an answer to this question in Jas. 4:2; namely, "Ye have not because ye ask not."

Neglect of Prayer

Many a discouraged minister or missionary may ask, "Why is there so little fruit in my ministry? We have toiled and labored for years and see no results." Again God answers, "You have not, because you ask not." How little time the average Christian spends in prayer. We are too busy to pray and so we are too busy to have power. We do have a great deal of activity but we accomplish little. Many services, but few conversions. The devil is perfectly willing that the Church should multiply its organizations and much machinery for the conquest of the world for Christ—if it will only give up praying.

In the front of my Bible I have a clipping, "Prayer's Trembling Adversary." Satan dreads nothing so much as prayer. The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted. Organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless work, prayerless studies, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray. If the devil can beat you in prayer he can beat you anywhere. If we find ourselves in this condition that prayer has had a very small part in our lives, let us come back to the place where strength can always be renewed. That place is the presence of the Lord. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Prayer has power to do a number of definite things for us if we do what Christ has told us. "Ask, and ye shall receive." Prayer has power to bring a true knowledge of ourselves, our sinfulness, our

weakness, and our selfishness. In our flesh dwelleth no good thing. Prayer has power to cleanse our hearts from sin.

Prayer has power to hold us up in our goings and give us victory over temptation. Prayer has power to govern our tongues. James says, "The tongue can no man tame." But while no man can tame it, God can and will, in answer to believing prayer.

Prayer has power to give us wisdom. God's Word is very plain on this. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (Jas. 1:5).

Prayer has power to open our eyes to behold wondrous things out of His Word. Prayer has power to bring the Holy Spirit in all His blessed power into our hearts and lives. Prayer has not only power to promote our own spiritual growth, but also power to bring the fulness of God's power into our work. Prayer has power to bring salvation to others. There are many men and women who seemed to be past all hope and have been converted in answer to prayer.

Prayer can transform a poor preacher into a good one. If you are not satisfied with your pastor, pray for him. The power of prayer reaches across the sea and around the world.

We need men and women and money to carry on mission work at home and abroad, but the greatest need of mission work is intercessory prayer. Let us not get the idea that if we can not get out in definite work for the Lord that we can not serve Him, for prayer is service. Prayer is work of the most efficient kind that any one can render.

You can pray for the workers on the field, and for the lost in that field where workers are laboring. Pray for those who have been gathered into the fold of Christ who are young in the faith.

There are needy fields which no one has entered for service. Here the intercessor can make his petitions to God to raise up some one to take the Gospel to those in need. There are also closed doors which no one can enter because of opposition. Prayer will open that door for the Gospel as no other service can do.

Here is a prayer thought for all of us: "Lord, we would be in Thy hand for service in the place of prayer. Teach us by Thy Spirit how to pray, and how to wait for the intercession of the Spirit."

Columbia, Pa.

SHUT-IN PAGE

(Continued from page 1030)

coal and water. And why? Because fuel and water mean power.

So the men or women who say they are too busy to spend some time alone with God, simply say they are too busy to have power with God. And as that whole great railroad system would be

tied up with helpless "dead" locomotives, as the railroad men call them, if they did not stop long enough to get power, even so a great deal of our Christian work is tied up with helpless, lifeless Christians because they do not stop long enough to get power with God.

The Word of God says of Gabriel, that when he came to Zacharias, he said: "I am Gabriel which stand in the presence of God," and "I am sent." Do we say that it is a passive life to wait before God in prayer? It is those who wait before Him that are sent by Him. **No man is fitted to look into the face of men in service, until he has looked into the face of God in prayer.** When we remember that looking unto Him, reveals His mind, impresses His image, fills with His life, and gives His power, then, who is so fitted to go forth and take the message of God, and do the service of God as the man who is transformed into the image of God, filled with the life of God and knows the will of God? That is why being alone with God in prayer fits us for the service of God. How near God seems when none else is near. He is always with us, but the presence of the multitude, clamor of the people, fill the mind. When we are alone we realize more keenly the presence of the invisible.

The soul can speak to God as to a friend when other voices are hushed. Blessed that person who in solitude communes with God, morning, noon and night, and coming forth from secret devotion baptized with the Spirit of love and power, bears witness to the world that his prayer is heard.

Adapted and read as an essay by Elizabeth Coffman.—Printed from Victory Leaflet, No. 12.

HUMILITY

A poor Indian of the sweeper caste became a Christian, and a high caste who knew him was much struck by the great change in him. "You used to come and sweep my house; you had no education, and yet I cannot help honoring you. What has changed you?"

The sweeper tried to explain the new life that had come to him, but still the high caste man did not understand. Especially he wondered at one thing: "You are so good, and yet you are not proud!"

"Why should I be proud?" asked the sweeper. "When Christ rode into Jerusalem, people brought clothes and laid them upon the road. Yet the feet of our Lord did not tread on them, only the ass walked over them. Who ever heard of such honor being done to the feet of an ass? It was only because the ass carried Christ. When He was done riding, the beast was of no account. So I am of no account only I am as it were bearing Christ and it is He you honor. If He left me I should be nothing at all."—Sel. by a Sister.

CORRESPONDENCE

(Continued from page 1033)

enjoyed the male quartette which sang unto us the Gospel songs which made us feel that we have no abiding city here.

We are glad for the visiting brethren and sisters who have stopped here in the past, and we extend the most welcome invitation to any one to come and worship with us here at this place. Pray for us at this place.

In His Name,

Feb. 28, 1940.

Alice Mast.

Ephrata, Pa.

(Martindale congregation)

Dear Gospel Herald Readers, Greetings:—"Great is the Lord; and greatly to be praised; and his greatness is unsearchable."

Sunday, Feb. 25, we were made to rejoice when 15 souls were received into church fellowship by baptism. One boy could not be present on account of scarlet fever in the home. There were 19 in the class, 3 were received from other denominations. Brother Noah H. Mack delivered the sermon. He also had charge of the baptismal service. May God's blessing rest on each one and may each by God's help strive to live consecrated Christian lives for Him, and be shining lights to the world.

There has been much sickness. Not many homes escaped influenza.

Our bishop, Bro. J. Paul Graybill's health is slowly improving. Feb. 26, they moved from Blue Ball to near Martindale. We ask an interest in the prayers of all in behalf of our Bishop that his health might be restored, the Lord willing. In the Master's service,

Mrs. Isaac B. Witmer.

Feb. 29, 1940.

Oyster Point, Va.

(Providence congregation)

Dear Readers of the Gospel Herald:—Though we have not written you a letter for a long time, we are still going forward in the work of the Lord, realizing His abundant blessings upon us daily.

Reorganization of the Sunday school took place at the beginning of the year, as follows: Supts., Martin Weaver, Emery Glick; Sec.-Treas., Clark Yoder; Chors., Luman Yoder, Anna Yoder; Librs., Anna Yoder, Myrtle Yoder.

Bro. G. D. Shenk, of Sheridan, Oreg., was with us for a series of revival meetings, Feb. 1-11. He preached the Word with conviction and power, and the congregation received many spiritual blessings, warnings, and admonitions. Two souls openly confessed Christ, while a number of others were touched almost to the point of yielding.

Our sisters' prayer circle has been sponsoring monthly services at the County Almshouse, which is not so far from here. The services are held once each month on a Sunday afternoon. In-

terest is growing, and the inmates urge us to come back again.

Distribution of literature and Testaments among the Jewish people of Newport News and Norfolk has been undertaken by some of our number. No known conversions have been reported, but we shall keep on sowing the seed, for who knows which shall spring up and bear fruit?

Pray for us in our little corner of His great vineyard!

Feb. 29, 1940.

Anna Yoder.

RELIEF NOTES

Compiled by

O. O. Miller and Abram Warkentin

Reports from Bro. Amos Swartzentruber indicate that he spent the first two weeks in February in London, England. We quote from a Feb. 6 air mail letter: "There are, however, so many refugees in England from Austria, Poland, earthquake refugees from Turkey, Jews from all over, that there are lots of places to help. There are many different organizations at work, each dealing with a particular branch of this need or class of refugees. The need will be great for a long time to come, but for this winter it is perhaps greater during these cold and damp months."

A shipment of seventeen bales—of new clothing and bedding valued at \$1719.50—was forwarded by the Ontario Nonresistant Relief Organization on Jan. 25 for distribution among the needy refugees in England. A remittance of \$500 was also cabled by Bro. Bearinger, treasurer of this organization, early in February, directly to London. Arrangements for the clothing distribution and the use of these funds, and for the further use of \$400 monthly, were made by Bro. Swartzentruber before he left England.

A Feb. 14 cable from Paris advised of his being there, and of his having met Brethren Hershey and Bennett from Spain. Later messages seemed to indicate that larger relief needs were found in France than had been the case in England, the last word being:

February 23, 1940.

"Planning children's colonies France. Starting home for thirty-five. Send \$500 for March. Details air letter."

Arrangements have been made for the return of Swartzentruber and Hershey from Genoa, Italy, March 25. In line with previous planning, Bro. Swartzentruber is probably now engaged on his visit to Spain, and probably plans for another visit to London and Paris before returning.

* * *

January 23rd cabled report from Commissioner Lehman in Berlin follows: "Negotiations here nearly complete. Main points our agreement with government authorities within few days by cable. Written report later." Further word from Bro. Lehman under date of Feb. 6 states that the final agreement for relief work was reached with the German government on that date. The main points in this agreement are help for Poles detained in Germany and parts of former Poland. Immediate gathering of clothing and funds is

further suggested. Further details of the agreement and suggested arrangements for undertaking the relief itself are en route via air mail, which letter, however, has not yet been received.

* * *

The full membership of the Mennonite Central Committee met in all-day session at the Mennonite Home Mission, 1907 S. Union Avenue, Chicago, Ill., Feb. 17. Representatives from the Nonresistant Relief organizations of both eastern and western Canada were also present, as well as several representatives from the Brethren in Christ. After receiving reports of developments thus far in the organization of the committee's European war sufferers' relief program, it was unanimously voted to make available a war

sufferers' relief budget of \$15,000 for use during the coming spring and summer months. The Executive Committee was further authorized to appoint and send an additional relief commissioner to continue the work begun by Bro. Swartzendruber. According to the expression of the several representatives present, it is evident that all the co-operating groups of the Central Committee are interested in vigorously carrying forward the war relief program in Europe, as had been earlier outlined. The meeting noted with regret the absence of Bro. M. H. Kratz, who had served as its vice-chairman from the committee's organization in 1920 until his passing a few months ago. In the committee's re-organization, Bro. Abram Warkentin succeeds Bro. Kratz as vice-chairman, and Bro.

Allen Yoder of Goshen, Ind., was added to the Executive Committee as its fifth member.

* * *

J. A. Braun, leader of the Canadian Mennonite colony in the Chaco, Paraguay, writes under date of Dec. 28: "The outlook for the coming year's crops is at this date very good. Fields all around are green, and so far there has been no damage from insects. Because of early rains this year's harvest begins earlier than it has for four years past. Melons, onions, cabbage, beans, and sorghum are already being harvested. Peanuts will soon be ready also. The cotton fields look promising."

From prospects at the time of Bro. Braun's letter, indications would be that the new year will result in much better harvests than had been true the year previous.

MENNONITE BOARD OF EDUCATION

Abbreviated Minutes of the Annual Meeting of the Mennonite Board of Education at Goshen, Ind., Feb. 19, 20, 1940

The meeting was called to order by the President, D. A. Yoder, at 1:15 p. m., Feb. 19, 1940 in the Aurora Hall, Goshen College, Goshen, Indiana.

1. Song service was conducted by S. M. Kanagy.
2. Devotion was conducted by Ira S. Johns, who read I Cor. 2:1-14 and led in prayer.
3. Upon recommendation, Menno M. Troyer was elected as Assistant Secretary.
4. Upon motion and second the names presented as proxies were accepted.
5. The roll was called by the secretary, and a quorum was declared present.
7. The secretary read the minutes of the Executive Committee Meetings held Feb. 4, 1939; June 19, 1939; Sept. 6, 1939; Sept. 18, 1939; Dec. 16, 1939; and Feb. 19, 1940. These minutes were approved and accepted.
8. Upon recommendation, the following were appointed a Nominating Committee: H. R. Schertz, chairman; S. G. Shetler, J. N. Weaver, Perry Blosser, S. M. Kanagy.
9. The President of the Board gave his report. The report was accepted and filed.
10. The reports of the President and Dean of Goshen College were given by President S. C. Yoder. These reports were accepted and filed.
11. The reports of the President and Dean of Hesston College and Bible School were given by President Milo Kauffman. These reports were accepted and filed.
12. The report from the Eastern Mennonite School was given orally by President J. L. Stauffer. This report was accepted, and a request by the secretary for a written copy for filing was granted.
13. The report of the treasurer of Goshen College was read by C. L. Graber, Business Manager. This report was accepted and filed.
14. L. L. Swartzendruber, Business Manager of Hesston College, presented the financial report of the college. This was accepted and filed.
15. H. R. Schertz, the Board Treasurer, gave an oral statement that his report is incorporated in the Endowment Custodian's report to follow. Attention was called to the importance of Board members encouraging congregational giving into the treasury of the Board, the funds of which are used to meet operating expenses.
16. Edwin Yoder, the Endowment Custodian, gave his financial report. This report was accepted, and filed.
17. C. L. Graber reported orally for the Library Building Committee, stating that the building will very likely be completed within the \$52,000.00 estimation. This report was approved and accepted.
18. The auditors' report of Goshen College Business Manager's accounts, the Mennonite Board of Education Endowment Custodian's accounts, the Memorial Library Building Fund, was read, accepted, and filed.
19. The auditors' report of Hesston College Business Manager's accounts was read, accepted, and filed.
20. I. E. Burkhardt, Goshen College field worker, gave a report of his work during the year. His work is of a twofold nature: to solicit for current expenses of Goshen College and debt reduction of the Board; and to harmonize the educational work and other interests of the Church. He reported approval by the constituency of the non-borrowing policy of the Board; of increasing interest in the cause of higher education, and of the willingness to sacrifice and give.

21. The Financial Agent, O. O. Miller, gave a resume of the financial progress of the schools, Hesston and Goshen Colleges, and the Board. Statement follows:

In summarizing the several financial reports we have just received, we note that the net gains in assets in round figures are as follows:

Goshen College	\$ 3,000.00
Hesston College	4,000.00
Debt reduction	3,880.00
Endowment Principal Increase	1,000.00
Donations to Library Bldg. Fd.	17,000.00
	\$30,000.00

The fiscal year under consideration is the eighth during which both institutions under the Board and the Board itself operated without deficit. This has come to be accepted as a regular policy, and has the approval and support of all those connected with the financial end of our program.

During the past several years it is also becoming more and more clear that the total income which can be expected from our constituent congregations and alumni groups will be above \$15,000.00 annually for Goshen College and \$3,500.00 annually for Hesston. Those in charge of the institutions' programs are conforming and planning to continue to conform their programs from year to year with these totals in mind.

In regard to debt reduction it is planned that the net income from Goshen College endowment will be used as much as possible for reduction of Goshen College debt. Inasmuch as all of Hesston College net endowment income is required for interest payment on Hesston debt, the Hesston administration has included in its current budget each of the past several years \$500.00 toward reduction of their debt. It is aimed to continue this debt reduction policy until the total debt is cleared, which should be possible within the next 10 to 15 years.

This leaves plans for building up of endowments or for plant and equipment extension and expansion contingent upon larger gifts from time to time from our constituency or from funds made available through bequests or deaths of annuitants.

As far as the work of our educational institutions is concerned, it is probably safe to say that we have arrived at the place where even those interested most directly are satisfied that the schools get the relative support due to their relative place and function in the whole program of our church. Continued effort is necessary to maintain this position. We are gratified to note that through the struggles of the past number of years this has been attained.

Evening Session

The meeting was called to order by President D. A. Yoder at 7 o'clock.

22. L. L. Swartzendruber led in song.
23. Daniel Kauffman conducted the devotion, reading Isaiah 40, and leading in prayer.
24. Hesston College Health Service was discussed by Milo Kauffman and the need for an improved plan for providing necessary health service was outlined.
25. The program for accreditation of Goshen College in the North Central Association of Colleges was discussed by Dean H. S. Bender. He gave a statement of the progress made by Goshen College, and outlined additional requirements. The percentile rank of Goshen College is filed.
26. The Teachers' Retirement Plan was discussed by O. O. Miller, who has also been a member of the Workers' Retirement Plan subcommittee appointed by the Interboard Committee from the time of the General Conference at Turner, Oreg., in 1937. He summarized the need for such a plan as requested by the North Central Association and presented by Dean Bender, and as sensed by the Church, and feels that the approach to the development of such a plan should come from the Church and should provide for workers in other institutions as well.
- 26-a. Approved that we give consideration to the problem of providing a Retirement Plan for Teachers, and appoint a committee to study this question in harmony with the plans of the Interboard Sub-

committee studying the Retirement Plan problem of Christian workers, and bring a report to the next meeting.

Prayer and adjournment.

Tuesday Forenoon Session

February 20, 1940

The meeting was called to order by the Vice President of the Board, J. B. Smith.

28. Song service was led by Chester K. Lehman.

28-a. Devotion was conducted by S. G. Shetler, who read Prov. 2:1-8, and led in prayer.

29. The report of the Local Board of Hesston College and Bible School was given by Harry A. Diener. This was accepted and filed.

30. The report of the Local Board of Goshen College was given by Edwin Yoder. This report was accepted and filed.

31. C. L. Graber was appointed proxy for E. E. Miller, who was absent during this session.

32. The report of the Finance Committee was given by O. O. Miller. During the past year there has been nothing new in the way of policies of the institutions, so there has been no formal meeting of the Committee. The report was accepted.

34. It was passed that the Dean of Goshen College be elected as the convener of the Education Committee to get them organized and functioning.

35. The report of the Faculty Committee was given by Perry Blosser. The report was accepted and filed.

36. The report of the Nominating Committee was presented by H. R. Schertz and accepted.

37. The election resulted in the following:

Member at Large—D. A. Yoder, (4 years)

President—D. A. Yoder, (2 years)

Treasurer—H. R. Schertz, (2 years)

Fifth Member—J. D. Mininger, (2 years)

Member Interboard Committee—S. C. Yoder

Endowment Custodian—Edwin J. Yoder, (1 year)

Member from Lancaster Conf.—O. O. Miller, (4 years)

38. The following were re-elected to their respective school offices:

Hesston College

President—Milo Kauffman

Dean—Paul Erb

Business Manager—L. L. Swartzendruber

Goshen College

Dean—H. S. Bender

Business Manager—C. L. Graber

39. The minutes of the Executive Committee relative to providing a President for Goshen College as per authorization under Action 25a for 1939 Annual meeting were read and accepted.

40. The resignation of President S. C. Yoder of Goshen College was read by D. A. Yoder, President of the Board, accepted, and is incorporated in the minutes, and the original filed. This acceptance was amended with a resolution of appreciation incorporated herein.

40-a. Letter of Resignation:

To the Mennonite Board of Education:

In accordance with the statement I submitted to your Board last year at its annual meeting I am submitting herewith my resignation as President of Goshen College with the request that it be made effective with the close of the academic year this coming June. I am glad to know

that you have found a suitable person to take over the affairs of the office and assure you of my support in every way possible. The years during which I have served you as President of one of the colleges under your control have not been without their problems and disappointments, but they are also filled with pleasant memories of a fellowship with the Board and its committees that I shall always cherish.

Wishing you all divine guidance in your efforts in behalf of the cause of Christian school work in our church, I am Sincerely,

S. C. Yoder.

40-b. Resolution of appreciation in behalf of S. C. Yoder:

It is with reluctance that the resignation of President S. C. Yoder was accepted after having been considered at length. As a Board, and especially as the Executive Committee, we have not been unmindful of the magnitude of the problems or of the tremendous responsibilities connected with your office.

We, the Mennonite Board of Education, in annual session at Goshen College, Feb. 20, 1940, hereby desire to express our sincere and heartfelt gratitude and appreciation for your sixteen years of strenuous and self-sacrificing labors in the great cause of Christian education in our beloved church.

It is a matter of deep satisfaction to us to know that you are continuing with us as a treasured member of the faculty of Goshen College. Our united prayer is that God will bless you ever increasingly here and bountifully reward you hereafter.

41. Upon recommendation by the Executive Committee of E. E. Miller for President of Goshen College he was elected by ballot, almost unanimously.

42. A motion for a special season of prayer was unanimously approved, and a period of intercession in behalf of the newly elected president followed.

43. Moved, seconded, and passed that we retain S. C. Yoder as our representative on the Interboard Committee for one year.

44. Dean H. S. Bender gave a testimony of special appreciation of S. C. Yoder as President of Goshen College during the past sixteen years, and likewise assured the Board of his appreciation of their election of E. E. Miller as President and his willingness to co-operate in its future program for Goshen College.

45. It was moved and seconded that the Executive Committee appoint a committee for the study and preparation of a Teachers' Retirement Plan, the number of members to be determined by the Executive Committee. Passed.

46. H. S. Bender presented a report of archives contributions by the congregations. To date \$3,000.00 has been received. The goal is \$5,000.00.

47. It was passed that a committee of three, one the secretary of the Board, be appointed by the Executive Committee for the revision of the constitution, and report next year.

48. Closing features:

S. M. Kanagy expressed the need and value of prayer in our Board work and service.

Oscar Burkholder and others expressed interest in a news letter to be addressed to the Board members between annual meetings concerning the work of their Executive Committee.

49. After appropriate closing remarks, President D. A. Yoder closed the Board session with prayer.

50. Adjournment.

C. F. Yake, Secretary.

Married

Sala—Thomas.—On Dec. 16, 1939, at the home of the officiating minister, Bro. Sanford G. Shetler, Bro. Ammon Sala of the Stabl congregation and Sister Carrie Thomas of the Blough congregation were united in marriage. We wish them God's richest blessings through life.

Yoder—Kauffman.—On Feb. 18, 1940, Bro. Wayne Yoder of the Lower Deer Creek congregation and Sister Elizabeth Kauffman of the East Union congregation, Kalona, Iowa, were united in marriage, Bro. D. J. Fisber officiating. May the Lord abundantly bless them through life together.

Buschert—Stauffer.—Bro. Ray Buschert of Carstairs, Alta., and Sister Grace Stauffer of Tofield, Alta., were united in marriage Feb. 15, 1940, at the Salem Mennonite Church, Bro. J. B. Stauffer officiating. May the Lord's presence make their home a happy one.

Landis—Frankenfield.—On Saturday, Feb. 10, 1940, Bro. Alvin Landis of the Rockhill congregation and Sister Ruth Frankenfield of the Plain congregation, were united in marriage at

the home of the officiating bishop, Bro. John E. Lapp, Lansdale, Pa. We wish them God's blessing as they journey through life.

Leiss—Bender.—On Nov. 29, 1939, Bro. Willis Leiss of East Zorra, and Sister Annie Bender of South Easthope, were united in bonds of holy matrimony at the East Zorra A. M. Church near Tavistock, Ont., Bro. Dan S. Jutzi officiating. May God richly bless this union to His praise and glory.

Ramseyer—Leiss.—On Dec. 13, 1939, Bro. Leander Ramseyer and Sister Katie Leiss, both of East Zorra, were united in the bonds of holy matrimony at the East Zorra A. M. Church near Tavistock, Ont., Bro. Dan S. Jutzi officiating. May the blessing of God attend them through life.

Eicher—North.—On Feb. 17, 1940, at the home of the bride's parents in Nappanee, Ind., Bro. Olen Eicher of the Central Mennonite Church near Archbold, Ohio, and Sister Elta North of the North Main St. Church, Nappanee, Ind., were united in holy marriage, the bride's father, Bro. Homer F. North, officiating. May the blessing of God richly abide with them.

Johnstone—Hilbert.—On Saturday afternoon, Feb. 17, 1940, at the Home Mission Church in

Chicago, Ill., Bro. Gilbert Johnstone of Aurora, Ill., and Sister Helen Hilbert of Forest Park, Ill., were united in the holy bonds of matrimony by Bishop S. M. Kanagy of Blair, Ont. We wish them a life of loyal and faithful service for our Master and His continual guidance through life.

Obituary

Bergey.—Eva, daughter of Vincent and Maggie (Landis) Bergey, was born June 19, 1926, near Telford, Pa.; died Dec. 29, 1939; aged 13 y. 6 m. 10 d. On her birthday she took her bed with complications and a heart condition. She patiently remained there for 6 months and 10 days, until God called her to her eternal home. She was of a quiet and loving disposition, always having a smile for every one that entered her room. At times she suffered, but without complaint. Her sweet memory will linger on as long as we remain. Dec. 13 she united with the Franconia Mennonite Church by water baptism. She leaves her parents, her maternal grandparents, 1 brother (Curtis), and 3 sisters (Sallie, Lizzie, and Irene), all at home. Three brothers preceded her in death. Funeral services were held at her late home by Bro. Jacob Moyer, and at Franconia Church by Bros. Men-

no Souder and Abram Derstine. Text, II Kings 4:26. Interment in adjoining cemetery.

"One by one the Father gathers
Choicest flowers, rich and fair,
And transplants them in His garden
They will bloom forever there."

The Family.

Erb.—John G., son of the late Daniel and Margaret Erb, was born June 23, 1862; died Nov. 10, 1939, at his home near Zurich, Ont., after an illness of a few months; aged 77 y. 4 m. 18 d. He was united in marriage to Magdalena Schwartzentruber Nov. 10, 1885. To this union were born 5 sons and 2 daughters. He is survived by 4 sons and 1 daughter (Christian, Moses, Aaron, Edmund and Sarah—Mrs. Aaron Gingerich) all of near Zurich. One son (Daniel) and 1 daughter (Barbara) predeceased him in infancy. The departed had 18 grandchildren and 8 great-grandchildren, 2 brothers (Jacob and Joel), 3 sisters (Mrs. John Boshart, Mrs. Jacob Schweitzer, and Mrs. Jantzi) all of Nebraska. Two brothers and 1 sister predeceased him. He accepted Christ as his Saviour in his youth and remained faithful until death. Funeral services were conducted Nov. 13 at the home by Bro. S. Baecher, and at the Broun Line A. M. Church by Bro. Moses O. Jantzi. Interment in the adjoining cemetery.

"All is over, hands are folded,
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Father is at rest."

The Family.

Gardner.—Arlene Mary, daughter of Jacob and Lucinda Garduer, was born at Beaver Crossing, Nehr., Oct. 19, 1924; died Feb. 12, 1940; aged 15 y. 4 m. 23 d. Death came very suddenly as a result of influenza and convulsions. She was attending the Goehner High School, as a sophomore, where she had won many friends. In the fall of 1938 she accepted Christ as her Saviour and united with the Mennonite Church. She was an only daughter and the youngest in the family. We hope some day we can understand why the Lord took her from us so soon. Her father preceded her in death six years ago and an infant sister also had gone before. She is survived by her loving mother, 2 brothers (Guy and Albert), 3 nephews, an aunt (Mary Gardner), who was very dear to her, having lived with her all of her life; also a sister-in-law, 5 uncles and 5 aunts. Funeral services were held Feb. 14 at West Fairview Church in charge of Bros. Wm. R. Eicher and Ezra Roth. Text, Matt. 24:44. Burial in adjoining cemetery.

"God's heaven must be beautiful;
The ones we love the best
Are called so soon to be a part
Of that fair land of rest."

Gogel.—Lois Fay, eldest daughter of Charles S. and Mildred E. Gogel, died Feb. 16, 1940, at her home near Spring City, Pa., after an illness of influenzal pneumonia; aged 5 y. 5 m. 29 d. In her immediate family, she is survived by her parents, 2 sisters (Ruth May, Janice Marie) and 2 grandmothers. Although Lois suffered a physical handicap from birth, she endeared herself to many. Services were conducted at the home and the Vincent Church Feb. 20 by Brethren Henry G. Bechtel and Elmer G. Kolb. Text, Joh 1:21 (latter part). Interment in Vincent Cemetery.

Hooley.—David J., son of the late Joseph K. and Adda Hooley, was born at Belleville, Pa., on June 4, 1886; died unexpectedly at his home near North Lawrence, Ohio, Feb. 1, 1940, after a brief illness caused by a fall from a wagon; aged 53 y. 7 m. 27 d. At the age of twelve he came with his parents to Wayne Co., Ohio, and had since lived in that community. At an early age he accepted Christ, united with the Mennonite Church, and has for many years been active in the work of the Church, holding various positions in the organizations of the Sunday

school, young people's meeting, and the Church; he being one of the most active members of the Pleasant View congregation. To many he was well known as a rural mail carrier, having carried mail for the past 19 years. On June 3, 1911, he was married to Ella V. Horst of North Lawrence, Ohio. To this union were born 4 children, 1 of whom (Lucille) died at the age of four. He is survived by his wife, 3 children (Rhea E., Clarence D., and Elmo R.), and 5 sisters. His mother died a little more than a year ago. Funeral services were conducted Feb. 4 at the home and at the Pleasant View Mennonite Church in charge of Bros. Alva Wengerd and Wm. G. Detweiler. Bro. I. W. Royer conducted a service in the near-by school-house for an overflow audience. Interment in the cemetery adjoining the church.

Kreider.—Lizzie G. Kreider was born Nov. 7, 1861; died at her home near New Danville, Pa., Dec. 22, 1939; aged 78 y. 1 m. 15 d. On Nov. 24, 1881 she was united in marriage with Amos H. Kreider, who died 19 years ago. To this union were born 6 sons and 5 daughters, all of whom survive, with the exception of Chester, who was the first to leave the family circle. Those left to mourn the loss of a loving mother are: Elmer, Benjamin, Amos, Elizabeth (wife of Chas. M. Herr), Barbara (widow of William T. Conrad), Florence (wife of Loru Keperling), Clayton, Celia (wife of Andrew Bergman), Mary (wife of Willis L. Shopf), and Arthur. Besides these children she is survived by 17 grandchildren and 10 great-grandchildren; also by 3 sisters (Mrs. Annie Buckwalter, Mrs. Kathryn Burkholder, and Miss Barbara G. Kreider) and 2 brothers (George and Martin Kreider). Mother accepted Christ as her personal Saviour, united with the Mennonite Church in her youth, and remained true and faithful to the end. She was of a kind and loving disposition, and will be sadly missed; but we sorrow not as those who have no hope, knowing that our loss is her eternal gain. Funeral services were held Dec. 26, at the Zercher funeral home, conducted by Bro. James Hess, with concluding services at the New Danville Mennonite Church, by the brethren James Hess and John K. Charles. Burial in the cemetery adjoining the church.

"If we understood what a mansion so fair,
Our Lord has prepared, for mother up there,
We would all cease our weeping, look up through
our tears,
Saying, 'Father, most kind have you been
through these years.'"

A Daughter.

Mills.—Elsie Maye, beloved daughter of Winfield and Hazel Mills, was born June 8, 1939; died Feb. 16, 1940, after more than two weeks' illness of pneumonia. She has gone to join her sister who has gone on before in her infancy. She leaves her sorrowing parents, 3 brothers (William Albert, Lewis Martin, Richard Alexander), 1 grandmother, and many uncles and aunts, to mourn her departure. She was a lovely child, and always seemed to have a smile for all who met her. She is greatly missed in the home. But we submit ourselves to Him who knows what is best for us. Funeral services were held Feb. 18 at the home, with further services at the Mennonite Church at Clearspring, Md., in charge of Brethren Samuel Eby and Amos Martiu. Interment in the adjoining cemetery.

"Elsie Maye has gone and left us weeping,
She is happy with the Lord;
She's not dead, but only sleeping,
And has gone to her reward."

By the Parents and Family.

Mishler.—Sally, daughter of John and Gertrude (Miller) Stahl, was born May 30, 1872; died at the Lee Homeopathic Hospital, Nov. 3, 1939; aged 67 y. 5 m. 3 d. She is survived by her husband (David Mishler) and the following children: Earl, Cloyd and Carl Mishler; Nora, wife of Fred Zimmer; Vera, wife of James Riddle; Mrs. Trelia Cooper, and Mildred, wife

of Fred Ritchie, all of Krings; and Gertrude, wife of John Heminger, of Ferndale. She also leaves 20 grandchildren. She was a sister of Mrs. Henry Mishler, J. J. Stahl, and Mrs. P. P. Williamson. She was a member of the Stahl Mennonite Church for 47 years, always a faithful attendant, and interested in the Lord's work. She will be greatly missed, not only in the home and community, but also in the Church. Funeral services at the home were in charge of Charles Winey and Sanford G. Shetler, and at the Stahl Mennonite Church in charge of Sanford G. Shetler and Harry Y. Shetler. Burial in the Stahl Cemetery.

Muthard.—Mary L., widow of the late Milton M. Muthard and daughter of Charles and Susanna Reiter, was born June 19, 1864; died Feb. 23, 1940; aged 75 y. 8 m. 4 d. Surviving are 2 daughters, 1 son, 5 grandchildren, 4 great-grandchildren, and 1 brother. Sister Muthard was one of those quiet, unassuming, old-fashioned, helpful souls that we miss when they are gone, ever ready to lend a helping hand when needed if in her power, a faithful attendant at church services and sewing circle. Funeral services at Boyertown, Pa., Mennonite Meetinghouse of which congregation she was a faithful member for many years; conducted by home ministers.

Nofziger.—John S., son of John J. and Anna (Richer) Nofziger, was born near Archhold, Ohio, Nov. 21, 1862; died at the home of his daughter Ida near Wauseon, Ohio, Sept. 29, 1939; aged 76 y. 10 m. 8 d. On Jan. 10, 1889, he was united in marriage to Mary Ann Liechty. This union was blessed with 3 sons and 2 daughters. He was preceded in death by his wife on Dec. 14, 1923, also by 1 daughter Carrie (Mrs. Wm. King) and 4 grandchildren. There remain 3 sons (Wm. H. of Wayland, Iowa; Clarence J. and John J. of Archhold, O.), 1 daughter (Ida, Mrs. Moses Nofziger) of Wauseon, O.; 14 grandchildren, 4 great-grandchildren, 3 brothers, and 1 sister. After the death of his wife he made his home with his son Clarence, with the exception of the last 10 months which he spent with Ida. In his youth he accepted Christ as his personal Saviour and united with the A. M. Church, where he remained a member until death. Funeral services were held at the Central A. M. Church by Bros. P. L. Frey and E. B. Frey. Burial in Eckley Cemetery.

"Remember, friend, as you pass by,
As you are now, so once was I;
As now I am, so you shall be,
Prepare for death and follow me."

Stoltzfus.—Darlene Mae, infant daughter of John and Laura Stoltzfus of Wood River, Neb., died Dec. 27, 1939; aged 6 days. Surviving are her parents, 3 sisters (Elvira, Verle, Grace), 3 brothers (Sterling, Einer, Richard), 2 grandfathers, 1 grandmother, 1 stepgrandmother, uncles, aunts, and many relatives. One sister (Donna Lee), and 1 grandmother preceded her in death. Although everything was done for the child that human hands could do, we feel it was God's will that the little flower huddled on earth to bloom fair in heaven. Funeral services were conducted by Bro. A. D. Stutzman. Interment in adjoining cemetery.

"The sweet little bud, too pure to stay,
God in His wisdom took our darling away;
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Turner.—Mary I., daughter of the late James W. and Katie (Fry) Foster, was born in Bedford Co., Pa., Jan. 26, 1874; died near Stoystown, Pa., Dec. 5, 1939; aged 65 y. 10 m. 9 d. She was married to George Turner in 1911. She leaves to mourn her departure her husband, 1 son (James), and 1 stepdaughter-in-law (Mrs. George Turner). She is also survived by 2 half brothers of West Virginia. She united with the Mennonite Church a number of years ago, and was faithful until death. Funeral services at the home were in charge of Bros. Harry C.

CONFERENCE ANNOUNCEMENT

Lancaster, Pa.

Blough and Irvin Holsopple, and at the Blough Church in charge of Bros. Sanford G. Shetler, Harry C. Blough, and John A. Lehman.

Yoder.—Maggie, daughter of Christian and Lizzie Bontrager, was born in Lagrange County, Ind., March 18, 1859; died at her home in Hesston, Kans., Feb. 23, 1940; aged 80 y. 11 m. 6 d. Death was due to complications, after a brief illness of two weeks. In her youth she joined the Mennonite Church, to which faith she was devoted and loyal. On Jan. 2, 1881, she was united in marriage to Reuben C. Yoder. In the fall of 1882 they and their small daughter moved from Lagrange Co., Ind., to McPherson Co., Kans. Here they became charter members of the West Liberty Church, where she rendered faithful service as a deacon's wife for nearly twenty years. For the sake of educational advantages for her children she moved to Hesston, Kans., in 1919, where she resided until her death. Seven children survive her: Mrs. T. J. Coopridge, Hesston; Mrs. G. H. Klingelsmith, Akron, N. Y. Stephen A., Columbiana, Ohio; Amos E., Conway, Kans.; Maurice A., Hesston, Kans.; Corinna and Rhoda at home. There are 26 grandchildren and 7 great-grandchildren. She was preceded in death by her husband (who passed away April 19, 1917), and 3 sons (Christian, Leander, and Levi). In the home her hands were always busy, and her spare time was constantly filled with needlework. She was a mother who knew the Lord, loved His Word, and had an unusual appreciation for the beauty of His world. Always she enjoyed flowers, and particularly during her last illness did she appreciate those sent her by her friends. Funeral services were in charge of Bros. Milo Kauffman and John Landis. Interment in West Liberty Cemetery.

"Somewhere in Heaven I know she serves—

For serving, it was, that gave her rest;

And Heaven, I'm sure, is just a place

Where we do those tasks which we once loved best!"

Zook.—Amanda Alice, daughter of John R. and Frances (Kauffman) Yoder was born April 30, 1873 near West Liberty, Ohio; died Jan. 8, 1940, at the Glenn hospital in Wamego, Kans.; aged 66 y. 8 m. 9 d. She was united in marriage to David W. Zook of Middlebury, Ind., Jan. 21, 1892. Her husband preceded her in death 22 years. This union was blessed with 4 sons and 4 daughters (Vernon of Newton; Marion of Bellevue, Kans.; Truman of Wichita; Roy of Topeka; Verdie, Mrs. Joe Thomas, of Wichita; Euseba, Mrs. Norris Wharton, of Topeka; Evannella, Mrs. Ernest Grover, of Hutchinson; and Dorothy, who died Sept. 28, 1922). Besides the children, she is survived by 11 grandchildren, 2 brothers and 3 sisters (A. F. and E. W. Yoder of West Liberty, O.; Mrs. Milo King of Garden City, Mo.; Mrs. Edith Harshbarger of Urbana, O., and Mrs. Elmer Varns of Millersburg, O.). In her youth, she united with the Mennonite Church and remained faithful throughout life. The early years of her married life were spent near West Liberty, Ohio, coming to Kansas with her family in 1907 where she spent the remainder of her life in and around Newton. Funeral services were held at the First Baptist Church with C. F. Hartmann officiating.

"Into Heaven's mansions she's entered,

Never to sigh or to weep;

After long years with life's struggles,

Mother has fallen asleep."

HELP WANTED

The Mennonite Orphans' Home at West Liberty, Ohio, is looking for a brother to help with the farm work. Qualifications; a Christian character and ability to work with boys. If interested in this type of service write the superintendent, Bro. Loren S. King, giving three or four references.

Mennonite Orphans' Home.

The semiannual meeting of the Lancaster Conference will be held at Rohrerstown, Pa., March 15, 1940. The Bishop Board meets Thursday, March 14, to discuss matters relative to Conference.

The public is invited to attend the Conference meeting.

The prayers of the brotherhood are solicited in behalf of the work. Henry E. Lutz, Secy.

BOOK REVIEWS

CHILD RIGHTS

(A Plea for Childhood)

By Henry Kulp Ober, M. A., D. D.

In the introduction, Dr. Ober states that this book was "written in the hope of emphasizing some of the things which are necessary to bring about a safer, saner, sounder and happier future for those innocent messengers so fresh from the hand of God." No parent can read this book with open mind and tender heart without realizing anew his great responsibility to God and to his children in bringing them up in the nurture and admonition of the Lord. Throughout this little volume the author stresses Bible principles and heavenly guidance in the parent-child relationship.

In six chapters the author discusses briefly but thoroughly six "Rights." The Right to be Well Born; The Right to Grow up in a Christian Home; The Right to be Understood; The Right to be Taught; The Right to a Proper Apology; The Right to the Abundant Life. To illustrate his principles the author has chosen a number of apt incidents which carry the truths to the heart of the reader. Much practical advice is offered in these chapters, and parents who wish to improve their relationship to their children and provide for them a happier home will do well to read this book.

The book is neatly printed on ivory enameled paper, and carefully bound in an attractive blue cloth. A number of well-chosen illustrations are interspersed among the forty-eight pages of the book. Several poems on "childhood" and "children" appear at appropriate places. Although not a large book, it should prove a valuable addition to the Christian home library. Price: 35 cents in cloth; 25 cents in paper binding. Former price 75¢ in cloth; 50¢ in paper. Mennonite Publishing House, Scottdale, Pa.; Weaver's Book Stores, New Holland and Lancaster, Pa.

SPIRITUAL LESSONS FROM LITERARY MASTERS

By Edwin L. Weaver

This is a book of 145 pages, written by Edwin L. Weaver and published by Zondervan Publishing House, Grand Rapids, Mich. Retail price, \$1.

The book contains a sketch of the productions of thirty-two masters of literature, of world-wide reputation, drawing the spiritual lessons to be drawn from their writings. These chapters first appeared as a series of articles in "Youths' Christian Companion," afterwards revised by the author and published by the Zondervan Publishing Company. They must be read and meditated upon to be appreciated.

These books are on sale by the publishers; also by the author, and by the Mennonite Publishing House. Orders sent to either the Publishing House, Scottdale, Pa.; to the Weaver Book Stores, Lancaster and New Holland, Pa.; to the Golden Rule Book Store, Kitchener, Ont.; or to the Graybill Book Store, Souderton, Pa., will be promptly filled.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1940

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c; 100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House, Scottdale, Pa.

Obtainable at our Branch Book Stores,—New Holland, Lancaster, Souderton and Kitchener.

You want to grow in grace. Then be sure you are alive at the roots.—Sel.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

March 7, 1940

JOHN R. MUMAW. Editor

EDITORIALS

MISSIONARY DAY

INVESTMENTS PROJECTS AND SAVINGS

We are approaching the time of year when our girls and boys are thinking about quarter investments. This idea has been promoted in the Mennonite church for a number of years. Most of the girls and boys who received quarters for investment when the fund of \$1,000 was first created are now parents of children who are eligible to make investments of their own. If you, as a parent, have been overlooking this opportunity to give encouragement to missionary interests within your own family be sure to read the article that appears on the next page. This is not the only way of stimulating missionary concern in our children but it certainly makes a valuable contribution to their life interests.

Another form of activity promoted in the interests of missions is the youth project movement. This idea has been working its way into our general thinking more recently than the quarter investment program. It has been tried by a sufficient number of interested workers by this time to prove its practicability. This is better adapted to group fellowships and is generally promoted among the older adolescents. Young people like to do things. Here is an activity that may well be encouraged among our youth. Their work may be supervised by Sunday-school teachers, parents or some other Christian leader in the community. Watch the columns of the Youth's Christian Companion for more detailed information about missionary projects for youth.

Not all children are so situated as to be able to make investments. Not every community of Christian youth find their circumstances altogether suitable for a missionary project. For such, the Mennonite Board of Missions and Charities is encouraging the use of Savings Boxes. Girls and boys can earn money by running errands, by doing odd jobs, and the like. Young people can get employment of various kinds. Parents who encourage their children to set aside a certain amount of their earnings for mission purposes are establishing in them principles of stewardship. These Savings Boxes serve as reminders and as depositories for the Lord's money. Inquire of your Sunday-school superintendent and get further information about them.

"Now is Christ risen from the dead, and become the first-fruits of them that slept."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

EASTER

A MISSIONARY CALL

When Jesus appeared in the midst of the eleven disciples on the evening of His resurrection day He found the group in a state of unrest and anxiety. They were frightened at His presence supposing that a spirit had come to disturb them. But their loving Master and Lord called attention to the wounds in His hands and in His feet, giving assurance that the rumors of His resurrection were founded on fact. Upon His request for food they gave Him fish and honey. While He was eating before them He referred to the prophecies of Moses, to the predictions of the prophets and to the poetical writings which foretold these things concerning Him. This gave them new understandings of the scriptures. The Old Testament prophecies took on new meanings. They witnessed a new dawn of spiritual realities. They had seen Christ suffer but now they had seen the triumph of His resurrection.

It is significant that Christ at this time gave His disciples a brief but comprehensive outline of the Gospel message and missionary program; "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lu. 24:47). He gave the commission to those who were witnesses of His life, death, and resurrection. Only those who are convinced of the perfection of His life, of the efficacy of His death, and of the reality of His resurrection are fit to be used in the missionary program of the church.

Repentance is the word for the hour. The world is in great spiritual need. Men must turn from their sins. There must be a change of mind about God and about the world. There must be a turning about in their attitude towards Christ. Self must be sacrificed to the interests of the Kingdom of God. Our missionary message tells men they are lost; it urges them to turn toward God in deep penitence and with great faith.

Remission of sins is offered through Jesus Christ. God, impelled by love, sent His Son into the world to become an offering for sin. Because Christ died, God is now willing to forgive sins. This is the only way to get rid of a guilty conscience. It is the only way to become reconciled with Heaven. We preach Christ crucified because men need a remedy for sin and this is the only cure.

Preaching repentance and remission "in His name" is a recognition of His resurrection. We are ambassadors for

(Continued on page 1051)

MISSIONARY INVESTMENTS FOR CHILDREN

By L. L. Swartzendruber

This subject includes three very important words. First, let us consider the word "child." The child is rightly receiving more and more attention in scientific study and general observation. It is urgent that we take care of our children. We need to make great investments for their sake.

Second, we note the word "missionary." This suggests a great view of the largest task ever assigned to Christendom. To be missionary is to be seriously concerned about bringing people to Christ.

Third, we call attention to the word "investment." Everyone is making some kind of investment. Everywhere people are searching for safe investments, for wise investments, for investments which will bring the greatest possible returns.

There are three outstanding things to which I should like to call attention in this discussion of children's missionary investments.

1. Consider how children may make investments. Children may invest by setting aside a certain amount of time. They may invest for missionary purposes by setting aside a certain plot of ground in their garden or on the farm, the returns from which would be used for missionary purposes. Again, the children of our own Mennonite Church may accept the methods which have been planned by the Mennonite Board of Missions and Charities, the investment of a quarter taken from the Quarter Fund. This has brought marvelous returns in cash amounts and has developed great missionary zeal in hundreds of boys and girls. Children may make investments in groups. For example, a case was recently cited where a group of early teen-age boys were given five acres of land. The entire acreage was used and a united effort by this group of boys resulted in hundreds of dollars being placed into the missionary fund. The raising of vegetables and the raising of various truck crops was a high point in the lives of these young boys and made an indelible impression as to the pleasures and values received from making an investment as a group. It was an investment of land, an investment of time, and an investment by a large group of helpers through the courtesy of parents and neighbors.

2. We must create a desire in the boy or girl to make some investment. A person enjoys making an investment when he has a hope of gaining some pleasure, some heart or soul satisfaction from making such an investment. As par-

ents, we may create this desire for missionary investment by example, by lots of hard work, by inspiring the children to make sacrifices of time, and by inspiring the children to make sacrifices of money. We should encourage even the very small beginnings.

3. Provide guidance in making investment. The whole problem of child training and character development may be centered around the task of child guidance; not driving them, nor repressing them, but guiding those energies and urges which spring up in the life of any normal child. The first step in providing such guidance is to place within the reach of that child those materials and those necessary things which will enable the child to exercise himself and give self-expression in the things which he will enjoy. It is not only necessary to give this child material things, but it is necessary to guide the mind and energies of the children making such investments which will be noble, which will be wise and which will be of eternal value. Missionary investments must of necessity come from a heart of love and from willing minds and must be done through willing hands, if any substantial good should come from such efforts.

There are still a great many parents who are not informed about the \$1000 which is available for boys and girls during 1940. I should, therefore, like to urge that all parents embrace this opportunity, giving it serious thought. Consult your Sunday-school superintendent or write to E. C. Bender, Treasurer of the Mennonite Board of Missions and Charities for information regarding the Quarter Investment Fund. Our boys and girls will learn to be good stewards and to make good investments in our missionary program if we guide them.

Children are bundles of possibilities. Their lives possess great energies and interesting tendencies. They are full of life and ready to make ventures. It is a question then of creating and developing the desire within the child to make some investment for the benefit and well-being of those who are in less fortunate circumstances than they.

As parents and teachers it is certainly a great opportunity which we have to lead and guide that beautiful young life in making such investments as will bring him the greatest amount of happiness in this life and will result in souls being saved for eternity.

Hesston, Kansas.

WHAT SHALL WE READ?

By S. C. Yoder, Secretary

Mennonite Board of Missions & Charities

For the Gospel Herald.

Reading is a popular pastime today. All kinds of literature are available on every conceivable subject, embracing all lines of knowledge, from that which is helpful and constructive to that which is destructive and demoralizing. Newspapers, magazines, pamphlets, hand bills, tracts, books, and printed matter of all kinds find their way into practically every home, and people depend upon all these forms as a source of knowledge.

Since we are accustomed to reading and have learned to depend upon it as a means of getting information, why should it not be used as a channel through which churches may educate their people along lines of giving and of service?

The spread of the Gospel should be a great burden upon the heart of the

Church. In fact, this should be its chief concern. The truth, however, is that by far too large a portion of it is not "grieved for the affliction of Joseph," and does not seriously care that souls are lost. One wonders why this is so, and probably if the facts were known it would be found in a lack of proper information and knowledge. This being true, every means available should be brought into play to educate believers regarding their duty to God and man in bringing the message of salvation to the unsaved throughout the world.

Since people read anyway, why could not this habit be used as a means of disseminating missionary information and developing a missionary conscience?

When we consider this as a possibility the question of available material at once comes to mind. The literature covering the mission field and the promulgation of the Gospel is like that in every other field—it varies in quality. There is no lack of it. Some of it is helpful, some is of doubtful value, and some is worse than worthless—it is destructive.

The material that one finds at his disposal may be classified under several different heads, i. e., the tract, the periodical, books and reports. Our own church furnishes a limited amount of good literature in each of the above classes which we shall now consider.

The Tract.—While people read much they do not seem to care for anything that is lengthy or difficult. It must be something that "he may read that runneth." Consequently, the tract, well written and wisely used, is very helpful. Among our own publications we have a small periodical known as **The Way**, which is being largely used by some of our missions in the city and which may be used as a tract. It contains very good material. It is small and easily read, and it is not expensive when bought in quantities. A greater use should be made of this publication among our own people. Beside this, there are numerous tracts that may be secured at our Publishing House as well as at other places.

Missionary magazines on the market are mostly denominational journals (Continued on next page)

ANNUAL BUSINESS MEETING OF THE AMERICAN MENNONITE MISSION

By J. D. Graber

November 14th to 17th were the days set apart in 1939 for the period of fellowship, devotion, and conference which have come to mean much to us as a mission family. Here we have meetings conducted in the mother tongue; here we sing the familiar songs from the Church Hymnal; here again we worship, praise, and pray as we were wont to do in childhood and youth. We have indeed learned to enjoy and to receive blessing from worship in Hindi among the strange surroundings and atmosphere of India, but there is something refreshing, something like water from Bethlehem's well, like a breath of air from the home country, to fall into the familiar forms of speech and to worship again in a manner rich with the associations of bygone days.

As usual the first day was entirely given over to devotional subjects and to prayer. The general theme adopted for the meetings was, "Faith is the Victory." The Bible readings were chosen from the book of Hebrews, the 11th chapter in the morning and chapters 1-5 in the afternoon. The subjects on which the discussion and thought centered were, (1) David, a Life of Faith—opened by Sister Dora Shantz; (2) The Secret of Faith—by Bro. M. C. Vogt; (3) The Evidence of Faith—by Bro. P. A. Friesen; and (4) What May We Expect from God in Our Mission?—by Bro. J. D. Graber. In both forenoon and afternoon sessions we engaged in seasons of prayer and intercession. We were impressed especially with the thoughts that the secret of faith is obedience, and that the measure of blessing and power is always our faith. Our expectancy for spiritual victories during the coming year was sharpened and we feel sure that God will not disappoint us if we place our trust, however lavishly, in Him.

Other subjects taken up in subsequent sessions were the following: Some Lessons from Kraemer, by S. J. Hostetler; Things We Should Know about Hinduism, by L. A. Kniss; Our Approach to the Indian Villager, by E. I. Weaver; Our Objective and our Mission Set-up, by S. M. King. The Devotionals were characterized by the simple reading, with little comment, of long passages of Scripture. In this way all of Hebrews, James, I and II Peter, and I John were read and enjoyed.

CHURCH MISSION RELATIONSHIP

The subject to which much prayer and thought was given was that of the relationship between Church and Mission. This problem, in a changing and rapidly awakening India is bound ever to come to the fore and to demand new study and advanced action. It is a fact to be thankful for that we have a Church in India that is seeking to take up responsibilities and is anxious to have a part in the Christian program. We cannot but feel that much learning and further growth are necessary before full responsibility can be given over. There was before us a definite request from Conference that Indian men be given membership on all Mission committees. It was clear to us that

this would eventually commit the mission to a policy of amalgamation with the Church, and this we felt would not be to the best interests of either Church or Mission. We adopted the principle that the Church and Mission are distinct and separate institutions and must continue to discharge their peculiar functions; that the Mission is a gospel-proclaiming and Church-establishing institution, and that the Church has many problems of her own to solve besides her continual witness for Christ and the establishing of other churches. In all work that has a concern with the people of the local church we expressed a desire and a willingness to co-operate fully in management and responsibility.

It remains now to be seen whether Conference will agree with our point of view, and naturally, the manner and rate of progress of co-operative enterprise will be worked out by joint Mission and Conference action. It is clear that what is required is not so much the technique of co-operation as the true spirit of it. If Christian fellowship and brotherliness can break across the barriers of race and color so that we shall indeed be one in Christ other problems and the details of co-operative enterprise will largely solve themselves.

NEW FIELDS

For two years the Mission has been making a special study of this question. We have felt that because of the apparent lack of response to the Gospel in this area and also in order that we might incarnate into a definite project the renewed evangelistic objective of the Mission we should look out a new field of work in India. At this last meeting of the Mission definite action was taken toward making full investigations of a field in the Hazaribagh district of Southwestern Bihar. Other fields were investigated but this one seems at present the most promising. There are in one section of it aboriginal peoples who are becoming Christians in other and not too distant areas. In the open, plains country there are outcaste groups that are becoming Christian in neighboring fields. The language spoken is Hindi. For these reasons and because the Lord has closed doors in other fields and opened them in this one we felt led to appoint Bro. and Sister S. J. Hostetler to proceed to this field early in the new year to continue the investigation by actually and intensively working the district to see the response of the people and to measure the opportunity for evangelism. No other family will be moved to the field at this time but other brethren will be sent for varying periods during the year to assist in the work and to advise with the Hostetlers. At the end of a year we hope to be able to make definite recommendations to the Board regarding permanently opening work in Hazaribagh district or not. Let us pray together that if God can honor the preaching of His Word in that field so that a Church can be established there that we should be ready to take up the opportunity and enter the open door.

Dhamtari, C. P., India.

which are more or less devoted to the promotion of the projects of the particular churches which publish them rather than to the mission cause in general. Lately one of the outstanding non-denominational magazines, the *Missionary Review of the World*, was discontinued. The *World Dominion*, published by the World Dominion Press, London, England, is one of the very best quarterly publications in the field. It is not expensive nor is it hard to read. Our own church papers—the *Gospel Herald*, the *Christian Monitor*, the *Youth's Christian Companion*, and the *Words of Cheer*—all have in them a missionary spirit and sections that are directly missionary in content. Several of the conferences have missionary journals which, together with our general publications fill a large place in our denominational life. Since this is true, every effort should be made to bring

them up to the maximum in quality and in content as well as in form.

Books are plentiful. Many, however, are not much read. They may not be readable, or their content may be drab and uninteresting or unscriptural and hence of little value. There are, however, many good books covering all fields. One who is interested in the rural field will find his interest stimulated by reading *The Southern Highlander and His Home*, *The Land of Saddlebags*, *Nurses on Horseback*, and many others which while not primarily missionary nevertheless bring before the mind of the reader the conditions of a people that are in great need of the gospel. India, South America, Africa, and the cities are in part covered by books written by our own writers. These books are well written and should have a much wider reading than they have. They are not expensive, and should be

in every home and Sunday school library instead of being stored in the Publishing House. These books were not written nor are they sold for profit. They were written and published at the request of the Mission Board to be used in mission study courses or for private reading.

Reports.—Another source of valuable material is the annual report of the Mission Board which contains a record of the proceedings of its annual meeting, as well as reports and addresses of great value. It also contains sections devoted to reports from India, South America and sometimes of the city missions and the rural field. It has sections of tabulated material showing the number and location of missionaries, native workers, mission station churches, schools, etc. Often people write for information which is contained in this report. (Continued on page 1051)

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

It is impossible to express in words our appreciation for His greatness and goodness. God has blessed us and the children with good health, and kept us from any contagious disease all winter. May His name be glorified.

On Sunday evening, Feb. 18, the children gave a program at the church here in Kansas City. We greatly appreciate the good co-operation of the children and workers at the Home, in preparing the program. On March 1, the Lord willing, we shall take about 18 of the children, which we call our Junior Chorus, to the Yoder Church near Hutchinson, Kans., for an evening's program; then the evening of March 2 at the Mission at Hutchinson, Sunday morning March 3 at the West Liberty Church near Conway, Kansas, and Sunday afternoon at 3 o'clock at Hesston College. Pray for us that God will lead in all our work, that His message may be given to His Glory.

God is always mindful of our needs, and marvelously keeps us supplied with provisions. A short time ago Bro. Ora Hartzler of near Garden City, Mo., brought us 146 pounds of beef that he had butchered. The children as well as the workers were glad for this, as meat is sort of a treat to us.

Since the article asking for the prayers of God's people in behalf of the work here concerning the isolation ward for the Home, many have asked to have it explained.

The State of Kansas, under whose license we operate, requires us to have a separate wing or building, in which we can take care of at least 10% of the capacity of the Home, in case of a contagious disease. This addition must be so situated that it can be completely shut off from the rest of the building, and be equipped to do cooking, laundering, and be complete in living quarters, so that there need be no communication with the building. It must be adequate so we can supply enough food for several weeks, lock the patients with a nurse into that section and seal the door with tape, leaving only an outside exit. The plans that the State has recommended and approved call for a room for boys large enough for 3 or 4 beds, a bath and toilet, and the same for girls; a small laundry room, a small kitchen completely equipped, and a nurses' room. The proposed addition is 35 ft. 10 in. by 23 ft. 6 in., and all these rooms are on first floor, and the second floor can be used for a girls' dormitory. The state of Kansas has several times refused to grant us a license until definite action had been taken, and now we want to comply with the law without further delay, inasmuch as we teach the

CITY MISSIONS

principles of Christian doctrine, that of being law-abiding citizens. Aside from that fact, we are desperately in need of the ward, for we have no place to isolate patients, except in our regular rooms, which is very unsatisfactory for a Home of this size.

During the winter of 1938-'39 when we had scarlet fever, mumps, and several children in bed with colds, all at the same time, God showed us what need be included in this addition, and also showed that it is very important. Now that we have seen the whole thing, and have the plans ready, He has spared us this winter, I feel, to help us do our work more efficiently. Will you join in with us in praying to God to supply His work with the needed things in His own way and time? We are depending on God completely, to lead, and show us what is to be done.

Among the much appreciated visitors for the last several weeks were the following: a group of Special Bible term students from Hesston, Freda Brenne-man, Verda Birkey, Tobe Bender, Wallace Swartzendruber, Thelma Murphey, Clifford Yoder, Wilbur Miller, Hazel Yoder, Nina Brenneman, Ruth Eiman, and Arlie Hershberger, also Mae Brown from Oregon, Bro. and Sister John Mosemann from East Africa, Bro. and Sister Tobe Schrock and family from Michigan, Bro. and Sister Daniel Steckley and family from Oregon, Bro. Harry Diener, Hutchinson, Kansas, Sister Esther Evers and children from La Junta, Colo., Bro. John Hochstetler from Creston, Mont., Bro. G. D. Shenk from Sheridan, Oreg., and Sister Martha Gehrig from Albany, Oreg.

Will you pray for us that God's will be done in all things?

Yours for His "little ones,"

A. Lloyd Swartzendruber.

Canton, Ohio

(1939 Third Street, S. E.)

Gospel Herald Readers, Greetings:—This has been a busy winter for the workers here at the Canton Mission. It seems that there was more sickness than usual among our members and friends with whom we work. Some of our older brethren and sisters have been on the sick list most of the winter, several had major operations, three had broken bones, and one a minor operation. Besides these the influenza retained a number for various periods of time, several were in auto accidents, and eight new babies came into our midst.

On account of the physical condition of a number of folks, and the continued cold weather and snow, our S. S. and Church attendance has been considerably less than last year. The material needs of the unfortunate have been greater, but through the liberality and kindnesses of our country churches we were able to take care of practically all the calls that came to us.

The six weeks' Bible school brought many spiritual blessings to us with the associated meetings, and the privilege of some in attending classes. While the attendance was not so large (33 different ones were enrolled), we had a fine group of students. They assisted greatly in practical work, distributing several thousand copies of "The Way," many tracts, conducted cottage meetings, did personal work, and assisted in meetings at the City Jail, County infirmary, and Hartville meetings. We are glad to announce that the school has been reorganized for another six weeks' term in 1941.

We wish to acknowledge and thank all the congregations and friends who have so kindly sent in food provisions, clothing, and offerings for the Mission and the Bible school. Becher's dairy farm supplies all the milk needed here at the Mission without charge, and they also furnished milk for the Bible school in the same way, often as many as 12 quarts in one day. To list all who made contributions the past few months would make quite an extended list; but to all we say, "Thank you," and know the Lord will reward you.

Among those who ministered unto us in our regular Sunday services since the first of the year are: Philemon L. Frey, Archbold, Ohio; Eli A. Bontrager, St. Johns, Mich.; S. G. Shetler, Hollsopple, Pa.; Elmer Meyers, Creston, Ohio; and J. D. Miller, Louisville, Ohio. We sincerely appreciate having others with us, and trust that they may all return again.

Bro. S. J. Miller of Pigeon, Mich., is expected to be with us for a series of meetings March 25 to April 3, and the E. M. S. Gospel team will give us a program on Tuesday evening, March 26.

We are continuing our weekly services in the Hartville district, with preaching each Tuesday night, and are praying for the way to open that we may organize Sunday school work there also, perhaps on Sunday afternoon. We ask an interest in your prayers in behalf of our work, that as workers we might be faithful, for a number of our members who have spiritual difficulties, some who have allowed sin to mar their fellowship, and for the great number of lost souls in our city that we contact in various ways from time to time.

Recently we came in contact with a home where the father had left his German War wife and four children (all in school), because of moral sin. We gave them food and help several times and dealt with them on spiritual matters. The mother thought she had always been a Christian because she was baptized when a child in the Catholic Church, had been catechized, and never did anything seriously wrong. When we read the scriptures to her on the question of being born again, and actually accepting Christ as her personal Saviour, she became very much aroused, and said it was the first she ever

realized that she wasn't saved. We pressed her for a decision, but she was unwilling; and when we left her last Saturday, she promised to come to church and would later come over for a personal talk on this question. Please pray for her, that she might make the right decision and also lead her children to accept Christ, and then that the husband might be reconciled to God and the family.

Yours for Christ,
J. J. Hostetler, Supt.

Feb. 22, 1940.

Iowa City, Iowa

(Mennonite Gospel Mission)

To God's willing workers, Greeting in His name:—We of the Iowa City Mennonite Mission congregation in our annual business session do express our hearty and warm appreciation for the new church you have made a reality. We had a vision of this much needed place of worship for several years, then a mental image of a suitable building began to form in our minds, and about one year ago the Conference Building Board advised us to select some good locations for their consideration. This we did, and a corner lot at the junction of Clark St. and Seymour Ave. was selected.

Work was begun and the finished building dedicated Sept. 3, 1939. Some \$6000 was raised and much labor donated. As the work progressed money and labor kept coming in to keep things moving. The total cost in money was approximately \$10,000; the present debt around \$900.00 which a brother in Christ has kindly loaned till such time as it can be paid by donations for this purpose.

We are so thankful for your help in this project, and we are using this building to its full capacity. Our S. S. attendance is increasing and our congregation gaining membership. We are asking God's special blessing upon you and any good work to which you set your hand and heart to do. Neh. 4:6, "So built we the wall, (the house of God) and all the wall was joined together, for the people had a mind to work."

Yours in Christ and for the Kingdom in Iowa City,

Norman Hobbs, Pastor.
George E. Barrett, M. B. Member.

Meadville, Pa.

(Meadville Mission)

Greetings in Jesus' Dear Name:—As we look out on the field we are made to realize in a new way that it is white already to harvest, but the laborers are few. How necessary that as a church we earnestly pray the Lord of the harvest that He send forth laborers into His harvest.

It may be somewhat confusing to the readers when we write concerning the work at Meadville and again at Con-

neaut Lake. Therefore a history of the work here may be both interesting and helpful.

The work here in Meadville was first started in May, 1935. Through the courtesy of the Board of Education the use of a small schoolhouse was procured in which to hold services. The schoolhouse is located on Baldwin St., just outside the city limits. In the spring of 1937 several families from Iowa located in the vicinity of Meadville. These brethren and sisters made a welcome addition to the small congregation that worshiped here. The following winter there was quite an influx of families from Iowa, Illinois, Ohio, and Nebraska. With the increase in numbers it became imperative that a more suitable place of worship be secured as the schoolhouse became too small to accommodate the congregation, the attendance having swelled from several dozen to seventy or eighty.

A site for a new church building was located by a committee sent in by the Ohio Mission Board, about six miles out of Meadville, near a small town, Conneaut Lake. During the summer of 1938 a church house was built. In October the first services were held in the basement of the new church, as the main auditorium was not sufficiently completed. Services have been held there ever since then, although the building is not yet plastered. We are looking forward to its completion in the near future.

It was the general feeling among the workers that the work which was begun in Meadville should not be dropped. So services were continued in the schoolhouse on Baldwin St. on Sunday afternoons.

Through the summer Bible school, contacts were made with homes some distance from Baldwin Street in a section known as Fifth Ward. There was a splendid interest in evidence, and gradually our entire Sunday school attendance came from Fifth Ward. These children lived so far from the place of services that it was necessary to take them there by auto. After prayerful consideration it was thought best to find a location for services in Fifth Ward. Then just about the time some effort was made to secure a building, the schoolhouse in which we had our services was put up for sale, making it necessary to find another location.

At present we are renting some rooms located over a horse-radish factory. There is a large room suitable for services, and two smaller rooms for the workers to live in. The location we feel is fine, although the rooms are not in the best condition of repair.

On Feb. 18, 1940, the first services were held in our new location at 114 Race St. We feel that God has led to our present location in a very definite way.

At present the order of our services is as follows:

At the Church near Conneaut Lake: Sunday School, 10:00 A. M. (every Sunday); Preaching, 11:00 A. M. (every Sunday); Y. P. B. M., 7:45 (every Sunday).

At the Mission in Meadville: Sunday School every Sunday at 2:00 P. M.; Bible Study and Prayer Meeting on Wednesday evening.

Besides this we have services at the Old Ladies' Home in Meadville in the afternoon of the first Sunday in every month.

We wish to thank the sewing circles who have so generously remembered us. Clothing and bedding have helped to make many homes happy during a long, hard winter.

We need your continued support before the Throne. Will you especially remember the parents of the boys and girls who come to Sunday school, that they too may become interested and attend the services, and that many may find Christ?

Pray for the workers, that they may be used mightily of God to the salvation of souls.

And pray for our brethren and sisters who live very scattered, and often find it difficult to attend services, that they may be used in witnessing to the saving power of Christ as they make contacts with the unsaved.

In His glad service,
Feb. 27, 1940. Cora M. Baer.

Lima, Ohio

(Lima Mission)

Greetings to Readers of the Herald:—We are again glad to be able to say that we have been receiving many wonderful blessings.

We have God's promise in Isa. 55:11, "So shall my word be that goeth forth out of my mouth. It shall not return void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our Sunday-school attendance has been increasing among both the old and the young. In spite of the many severe cold Sundays we had a full house for both Sunday school and morning church services.

On the evening Bro. O'Connell brought us our New Year's sermon, Tom Jennings, the father to some of our Sunday school pupils, accepted Christ as his Saviour. He had been a very wayward man. A few weeks ago it became necessary for him to have an operation. He is again home and is praising God, the healer of his body and soul. His wife and one of his daughters also gave their hearts to God and intend to unite with us.

Ruth Golden, one of the young mothers who had been attending our Sunday school for a number of years, recently became very seriously ill, and was again raised up through the prayers of the Church. She was then baptized and received into church fellowship.

(Continued on page 1046)

Canby, Oregon

More new things are happening in our Porter field. A two weeks' series of evangelistic meetings during the holidays, in charge of Brother E. J. Berkey of Oronogo, Missouri, resulted in 6 confessions, besides much conviction and unrest. Since then another person has joined the group of converts. The community was noticeably stirred, and we are glad to see that conviction is still gripping a number of restless souls. We believe that these meetings have laid a good foundation for our present and future work there. Some of the young folks are asking questions about dancing and other pleasures, that arose in their minds during the meetings. As a result a girls' meeting was held one evening in one of the homes, by suggestion and invitation of an interested mother. This promises to become a monthly feature. We think there is an unusually frank, honest, inquiring attitude on the part of these young people. That is encouraging to us and spiritually healthful for them. Quite a number of women and girls are letting their hair grow, even though we have said nothing to them about it; and in several cases slacks and overalls are giving place to dresses. We see more and more as time goes on how closely our lives are being observed and copied, and how important it is for us to live what we teach. Some have seen so much hypocritical religion that they are soured to some extent and are waiting to see the real thing. By God's help we accept these conditions both as opportunities and as challenges, and we ask Him to let our lives demonstrate the beauty, satisfaction, and power of true Christianity.

On Sunday afternoon, January 28, our bishop, F. J. Gingerich, held the first instruction meeting for the converts. Sickness among them prevented earlier attempts. Most of the young people of the community attended this first meeting and enjoyed it. The booklet "Bible Doctrines Briefly Stated," by Daniel Kauffman, is being used. Not all of the converts have decided as yet to become members of our church, but most of them are willing to take instruction anyway and learn more about our Bible teachings. It is a real inspiration to hear them tell us new things they are learning which they never before knew were in the Bible. This fact often calls us to prayer for them that they may be willing to be not hearers only, but doers of the Word.

Here is one instance of the interest and response to our Bible teaching. Several weeks ago we announced the Sunday evening topic two weeks ahead, "The Fear Not's of the Bible," and suggested that they find as many as possible. One man, not a Christian, went through most of his Bible, verse by verse, during the next two weeks, and found most of them. Others made

THE RURAL FIELD

partial lists. This study has resulted in the purchase of several Bibles and requests for more. We may need to give some Bibles, as many have not the money to pay for them. We enjoy seeing them acquire the Bible-carrying habit so rapidly, and we want to do all we can to promote this. The Sunday evening Bible drills are big inducements toward lively interest in handling the Bible, repeating the names of the books, and finding references.

The Sunday-school attendance for January averaged 37. A flu epidemic kept it from being higher. Folks are putting forth real effort to get to services. One family of children walks over 3 miles one way, and others walk 1 and 2 miles. Automobiles are scarce and gasoline is more scarce. Occasionally horses are ridden to church. The few who drive cars usually pick up others along the way.

Here in the Bethel community the work goes on as usual. Brother Berkey brought the Christmas message on Christmas morning. The sister who came into our church a year ago is suffering real persecution in her home, but is determined to be true to her Lord.

We are beginning to spend more than half of each month at Porter now, and less here. The need is great in both fields, but the response at Porter has been so much greater than here that we feel the necessity of devoting most of our time and energy there. Trailer-house life simplifies this 35-mile move each month, and we are always glad to have our home with us at both places.

Our greatest prayer need now, we feel, is that the conviction so evident among the people in the Porter community may develop into decisions for Christ. Will you help us tell this to the Lord of the Harvest?—Ernest and Ida Bontrager.

Miner's Village Mission

If it had not been the Lord who was on our side—then the waters had overwhelmed us. Psalms 124:1, 4.

Attendance has fallen off some the past months but there is a keen interest on the part of those who come. Today there were 90 present. Bro. Shreiner preached an appropriate sermon using as a basis for remarks Luke 5:20, "and when he saw their faith."

On December 31 we had a watch night service in the mission. This marked the third service of its nature. The meeting was started at 7:30. Brother Lester Shreiner conducted a children's meeting. His theme was, "Watching." Following this there was an hour of song service in charge of Bro. Ben. Weaver. We had a short intermission at 9:00 o'clock, then three short messages: A Retrospective View, Martin Weaver; God's Great Now, Daniel Wert; A Prospective View, Simon

Butcher. From 10:30 till shortly before 12:00 opportunity was given for testimony. This period was in charge of Bro. David High. Shortly before 12:00 we bowed in prayer before God, starting the New Year by imploring His help and guidance.

I hear someone say, "Didn't you get tired sitting in service so long?" We who were there can say it was good to be there. When we truly feast at a table of good things our appetites still crave for more. At a material feast we get full but at a spiritual feast we run over. Everyone had opportunity to do this in the testimony meeting.

Sin is abounding on every hand; many souls are far from God; the work of saving souls is the Lord's; we are His weak instruments,—consequently we need to look to Him often to find grace to help in time of need. If the Lord tarries, come and visit us sometime. Until then remember us before the throne.—The Workers.

CITY MISSIONS

(Continued from page 1045)

We ask an interest in your prayers that she might be restored to health again and be a living testimony for the One who saved her.

On Feb. 8, Bro. Jesse J. Short of Archbold, Ohio, began a series of meetings. Each evening he brought us a soul-stirring message. Although the weather was very disagreeable during part of our meetings, we had a full house each evening, and both Sunday evenings the house was more than full.

On Feb. 11, the young girls' and boys' chorus of West Liberty sang for us and it was greatly enjoyed by all.

Many other nights during the meetings the men's quartet from Fulton Co., rendered songs for us. We want to thank them for their willing services, as we feel that many a hungry soul received food for their soul.

There were 22 who accepted Christ. A number were girls in their teen age, and also a member of middle-aged people who found that their lives were incomplete without Christ.

Bro. O'Connell is now having instruction meetings for them each Thursday evening. Remember these at the throne of grace.

Last week the Lockport congregation delivered food supplies to 32 of the needy homes in the mission vicinity. The food which they delivered would have been valued at approximately \$150.00. We want to thank them for their missionary spirit and may God bless them.

Feb. 28, 1940. Mildred Britsch.

One of the things we need to keep in mind is to remain calm under all circumstances. Even when other people get excited, it is a good thing to keep our heads level.—J. K. Bontrager.

SOUTH AMERICA MISSION PAGE

AN INCIDENT WHICH PROVED
GOD'S FAITHFULNESS

By Celia B. de Olivera

For the Gospel Herald.

(Note: The author will be remembered by a former article in which she gave her life experience up to her conversion. She is now the Tres Lomas Bible Reader.)

One beautiful morning—it was the 4th of March 1936—the mailman came to the door of our humble home. Now you all know the happiness which is caused by the arrival of the postman. The letter which he brought us invited my husband to go to a certain part of the Province to help in the corn harvest. The foreman who wrote the letter said that I might come too to work in the great corn harvest. After a brief consultation we hastily gathered our few necessary things together and made ready to depart the following day. But, —our departure was too precipitated!

We left Tres Lomas at 8:00 in the evening with very few pennies in our pockets. We began our trip in a heavily loaded sulky with only one horse. We slept that night out in the open—my husband and I, and our two small children. None of us slept a great deal as the bed was too hard. The next day we took the road towards Bragado. As we began traveling, our thoughts were God-ward, resting in His divine will for us. After eight days of weary traveling in which we weathered intense heat and unhealthful rains—always we slept out under the open skies—we arrived at a "chacra" (small farm), our destination. There the woman of the place gave the children hot milk and bread, as our food supply and few pennies had long since been exhausted.

We gave our names upon the customary request to the woman, but her husband was absent at the time of our arrival, which proved to be bad luck for us. This woman did not like our looks, or name, and wished us away from her dignified (?) presence! She insisted that we were gypsies! She would not even allow us to rest near the house to await her husband's return, but sent us away out in the hot fields where we could find little shade. We stayed there and waited patiently. The heat was sweltering. (This farm is situated near Olascoaga, a small town about ten miles from the city of Bragado.) Soon the owner returned from Bragado where he had gone to do some shopping, and came out to see us. He cheerfully called to my husband, "Just a moment, friend, you cannot work here after all—sorry, but my wife insistently opposes." Very much disheartened, I went over to a near-by windmill to pray, alone. We were given permission to stay there that night. We were without food—I prayed all that night, for I could not sleep. The next day finally dawned upon us. My husband was very sad and

dejected, and he was occupied with unhappy thoughts. I again went over to the windmill alone to pray. When I returned this time the boss was there talking to my husband, and as I came up I overheard him say, "Look here, man. I see you are honest and willing to work for your bread. Therefore you may stay here, as well as your family." These words filled me with a great peace and joy, as the tears ran down over my face! The doors of our hearts opened to let despair and sadness depart, as celestial peace entered in.

I thank God for each trial and disappointment, for through these we are more firmly knit to our Master. We have been without everything, except the presence of the Lord and His loving kindness. This had been again emphasized in the above incident. In such hard times I see the hand of God moving; for this reason I am each day more disposed to serve and to please Him in everything.

May our God bless each one of our brothers and sisters in the faith, in North America. May we walk more uprightly in the way our Master has shown us, as we look forward to that joyful Eternity forever with Him!

Tres Lomas, F. C. O., Argentina.

ARGENTINE NEWS LETTER

By T. K. Hershey

For the Gospel Herald.

"Blessed be His glorious name for ever: and let the whole earth be filled with His glory."

The month of January has been a month of much interest. The Mission Council, the Annual Church Conference and the Young People's Institute were all (apparently, at least) a real success. In our previous letter, the Mission Council was mentioned.

Young People's Institute

About 60 young people and older ones, too, with many of the missionaries and national pastors met in Pehuajó for a four-day spiritual retreat, Jan. 13-17. Some of the subjects treated were: "The Tabernacle," "Heroes of the Church," "The Victorious Life," "Problems of the Youth," "Book of Ecclesiastes" and Vesper Talks. There were sectional meetings—one for girls led by Sister Gamber, and one for the young men led by Bro. Litwiller. These talks were all very helpful to the young people.

The Retreat was held in a grove near Pehuajó. There was one large tent and several smaller ones to house those who remained on the grounds.

The subjects on the Victorious Life were well handled and many young people reconsecrated their lives to the Lord. There were several confessions and decisions made, the results of which eternity will reveal.

Church Conference

The Retreat closed Wednesday night, and on Thursday, the pastors had their Annual meeting while the young men took down the tents in the grove and put them up on the Mission grounds. At night, there was an evangelistic sermon.

Friday, the 19th, the 16th Annual Church Conference opened. After the usual routine things were out of the way, Bro. Lantz preached the Conference sermon. The message was characteristic of the message-bearer, whose main point was that the worker is of more importance than the work. It was a stirring message, and judging from the testimonies of the delegates, workers and missionaries, much good will result from that sermon.

The general theme for the Conference was The Great Commission. This was divided into sections, the first being "Therefore Go Ye" with sub-topics—Who Should Go? How Far Does Our Responsibility Reach (go)? How Can the Members Help Those Who Go? Why is the Commandment Urgent?

The next division was "Teach"—What Does Teach Signify? Who Needs to Be Taught? What Were the Apostles' Methods? What Are Some Modern Methods?

The third section was "Baptize"—When? How? Why? These were followed by a talk on the Baptism of the Holy Spirit.

The fourth section was "Teaching Them to Observe All Things." What Preparation is Necessary to Teach? How Adapt Bible Doctrines to Different Ages? What Doctrines Should Receive the Greatest Emphasis? What Are the Things That Are Lacking in Religious Educational Program?

The live open discussions on the sub-topics were evidence that the speakers all did well. The Conference throughout was spiritual rather than legislative, which in my personal opinion is as it should be. The legislative should be worked out in ministerial meetings and every effort should be put forth to make the Conference proper, spiritual.

Each day session closed with an evangelistic sermon and appeal. There were a number of confessions, among them being Eunice Litwiller. We praise God for these confessions, for the Spiritual Institute for the young people, and for this year's Church Conference. We enter 1940 with new zeal and interest, remembering that it is "not by might, nor by power but by my Spirit, saith the Lord," without which we shall not be able to accomplish anything worth while.

Trenque Lauquen, F. C. O.

There is a difference between working to be good and working because you are good.—A. J. Metzler.

AFRICA MISSION PAGE

LETTERS FROM EAST AFRICA

Bumangi, Musoma, T. T.

During the month of January, which is vacation month from school, Bro. Shenk, with native help, is starting to build the second house on this station. This house, which is smaller than our other missionary homes, is to be for the sister who will help in the school work here. The natives have been making mud bricks and Bro. Shenk has been building the stone wall foundation. The Lord has abundantly blessed us with rain, which was necessary for the making of the bricks. Sometime ago Bro. Shenk had a 30-foot well dug but failed to reach water. He then had trenches made leading to the well, so that in case of rain, water would flow in from the surface. Thunder showers the past few days have filled the well. This is the water the natives are using to make the bricks. The half day of rain yesterday made the cistern and one water tank overflow. We certainly praise the Lord for answered prayer in providing water for house use, building, and gardens.

This month Sister Shenk is making a special effort to advance her study of Kizanaki, the tribal language of the people around Bumangi. Studying the tribal language is far more difficult than the Kiswahili because in many cases, as here, no books have yet been translated into that language. It must be learned from the natives. Other sisters in our mission group are working on the language of the tribes among whom they are working. Pray for them in their study, and in their burden and concern in being able to speak to the women and to minister to their spiritual needs.

I arrived at the Bumangi Station several days before the close of their Oct.-Nov.-Dec. school session. It was an interesting scene to observe the four teachers, Bro. and Sister Shenk and two natives, and the four groups of natives at work with their slates, pencils and paper. It was like school for me because I was attempting to understand the Swahili conversation between teacher and pupil.

When the Wengers and Sister Yoder return from their local leave, it has been planned that I go with them to the Mugango Station for several months until the house here is ready for occupancy.

Jan. 9, 1940. Rhoda E. Wenger.

Shirati, Musoma, T. T.

Dear Readers:—"Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make all Israel a praise in the earth" (Isa. 62:6,7). "God wants every redeemed child of His to intercede for the perishing." It is a real need and a real privilege to mingle our prayers

with those of our Lord in behalf of the dying souls about us.

It is a year ago this vacation month that the Catholics made a special effort to attract and draw away as many of our school boys and girls as possible. We are hoping that some of you are definitely remembering these school vacation months of January, May, and September in a very special intercessory way. The temptations to these young folks are many and very real. One little girl has already come back having been gone only one week. Her village people are Catholics and her stay proved quite unpleasant. She says her brother has already gone to the nearest Catholic Mission to get her a medal to hang around her neck.

We are looking forward with real anticipation to the opening of the Nyabassi station. Even though it is almost a year later in starting than had formerly been planned, we know the Lord has been definitely leading all the way. Monday morning, Jan. 1, 1940, Bro. and Sister Stauffer, Bro. and Sister Ferster, and Dr. and Sister Mack are expecting to go to Nyabassi. They will all stay a day or two, as the men want to go up into Kenya to look for a lumber mill that we have only recently heard of. Then Bro. and Sister Ferster will stay up and begin the work of building. We shall miss them much here at Shirati but are glad to have Bro. and Sister Stauffer to take their place here. Sister Vivian Eby is also with us here at Shirati now, putting forth real efforts in language study. Sister Wenger paid us a visit here and has gone on to S. Mara.

It has been my privilege the past week to care for Sister Leatherman and son William Chester. It has been a real pleasure to have them with us, but they too will soon be going back to Bukiroba and school duties. Lois has been here with her mother also, and Bro. Leatherman has paid us several visits, but the new work just begun in Musoma needs him every Sunday.

Two more outschools have been started the past month. They are both cared for by school boys quite inexperienced in teaching. They need your prayers much. They report good interest with some thirty pupils. I should like very much to visit them all but the bicycle trip is rather hard. I have visited two of our other schools during this past school term. I made the visit on Sunday taking a few girls along.

Our rains are very late this year. We have had only a few light showers for our light rains. Storms seem to divide and go to the north and to the south of us, but we have not had enough rain here at Katuru to even plant sweet potatoes. The bit of water in the well is helping us to keep a few things alive in the gardens.

May the Lord grant new and rich

blessings, and may there be a growing intercession for lost and struggling souls during this coming year.

Dec. 30, 1939. Elma Hershberger.

Musoma, T. T.

Dear Members of the Honie Church:—January is a school vacation month, so it seems rather quiet around the station. Many boys and girls come from a distance and live near the Mission, but during vacation month they go back to their homes. It is always a concern that they stand true when they are in their heathen environment, because their temptations are many. But those who do stand true can be real missionaries in many outlying districts.

On the first day of the new year Bro. and Sister Stauffer and Dr. Mack and I went with the Fersters to Nyabassi. We had two cars loaded with building materials, implements, household effects, and a tent. When we reached the Mission site we got out of our cars and had a praise service under the big tree. The opening of this work has been delayed many months, and to us it has been quite a burden that it be started. The first work was to clear a space and set up the tent which was to be the Ferster's home until something a bit more substantial could be erected. Shortly after our arrival, natives began to come in to greet us and to see everything which could be seen. They were very friendly and seemed so glad we had come. We are sure that there are many who will become true followers of His. A number of them asked if they could bring vegetables to sell, and we were very glad they did ask, because at Shirati we have had practically no vegetables for months. The next day the place seemed like a small market. We bought white potatoes, native sweet potatoes, carrots, beets, green beans, cabbage, cauliflower, tomatoes, and onions. One cabbage weighed 19½ lb., and one head of cauliflower served nine persons generously with a bit left over. Nyabassi station is higher than our other stations, has more rainfall, and is cooler, especially at night. During our stay at Nyabassi we decided on the placement of the buildings, plan of the compound and the men went across the border into Kenya to see about buying lumber to use in building. In it all we could see God's hand and definite leading. How gracious He is! We are anxious to make our home there too. We suppose we will be able to go in a few months.

We appreciate your prayers and interest in God's work here. He is being proclaimed among the heathen and quite a number are accepting Him.

Jan. 18, 1940. Mrs. Noah Mack.

GLIMPSES INTO HEATHENISM

Do we realize the great blessings that are ours, not because of choices of

our own but only by the great mercy of an Almighty God? This morning my thoughts were forced upon this truth as I watched them with their dirty half naked bodies, my black sisters in heathenism. Several of those young women no doubt were my own age. Why should our lives be so different? Was it her choice to have the black skin and live in that dirt and filth which could be seen and yet greater filth of the devil's darkness? Was it my choice to have a white skin, clean clothing and a clean house in which to live?

But the love and light of the glorious Gospel of our Lord Jesus Christ is for every one of them, too. The peace and joy of clean hands and a pure heart are for each one of them as well. It takes so long for this glorious light to penetrate this darkness of souls sealed unto the devil for generation after generation. Their minds seem incapable of grasping what it means. The Spirit as He is sent forth into these hearts through the channel of prayer can awaken and cause to fan into flame the embers of God worship lying dormant in their dark souls.

Last evening I was going to accompany a wife to her village because she had had a quarrel with her husband. These men can be very brutal in the treatment of their wives and they fear to go home alone. It seems quite the custom for someone just to accompany them. No words are needed but it just seems to mean the presence of this other person is warning enough for the husband to keep his hands off and his anger in check. We arrived only at the neighboring village to hear that the man had gone to a beer drink. The women of this village were very friendly and advised strongly that she do not go home. If he should return drunk and find her in her house the results could be anything.

Being an outsider in a family affair like this I did not like and did not care very much to go the second time this morning, and thought perhaps some one of the black brethren should go, but after talking to several of them they all said that it was the thing for me to do so we made the second trip this morning. This woman is the mother of one of the girls in the girls' home.

This morning after bidding Dr. Shenk farewell as she started on her long journey to the United States we were on the path to the lake again. This time we learned the husband had been home but just left for Shirati after having waited for us all morning. We went on to the village this time however. I was made to feel at home by the other wives but they had no welcome for the estranged wife. After a certain amount of friendly visiting with the women I went over to the hut of my friend where she was sitting in quite a dejected mood. She asked me to ask one of the old women of the village if she might

stay or if she must again go back. The response I received was something like this:

"Yes, she can stay here. If Osewe comes home this evening and beats her I don't know. And what if he does, isn't she his property? Hasn't he bought her? Can't he do with her as he pleases?"

After some efforts to comfort my friend and point her to the One who is the Friend of all friends I left her, but in tears. She herself of course was fearing the worst. Several years ago this man had beaten this woman so she had to almost pull herself up here for medicine for terribly bruised ribs and back for more than a week. I have now reported the results of my trip to our native teacher.

Our teacher has also just returned from another village and is now asking that I go out again this afternoon to see one of our Christian women who was baptized in May. Her husband became a dangerous mental patient within the past year and was taken to Dodoma by the officials about three months ago. Last week word was received that he has died. This being a death in rather unusual circumstances the old heathen men and women are almost fiendish in their demands for adhering to heathen funeral customs. They are making great demands upon the woman. One is to remove her dress and other clothing and dress in the skins of mourning and smear her body with ashes. Another is to have her head and the heads of her three children shaved. Our Christians and believers have been very faithful in visiting her and helping her and she so far has stood firm for her Lord.

The teacher came home, leaving three other Christian boys there with her while he came home to teach catechism class, but he wants me to go over to visit her. I shall go soon. This is only a glimpse of some of their real struggles. Many more there are of which we never hear.

* * *

Some real heathen scenes were witnessed this afternoon. I went to the village of mourning. The usual motley group of old men in the funeral costumes were there. Miriam's (the widow) father had a zebra mane tied across the top of his head, tied with a small string under his chin, giving to his face a wide halo effect. The ostrich plumes and less showy head gears were all in evidence. Smears of ashes on their faces made them look all the more devilish. The people, perhaps seventy or eighty, were standing up outside of the huts and seemed very restless as I arrived. The Christian boys came out at once but we had no opportunity to talk as the old men were upon us at once demanding to know whether they may go ahead with their heathen customs.

My surprise was not small when they misunderstood my words and said they could go ahead and do as they pleased. I had told them my words could be no judge but that the Word of God would have to be the judge. They dispersed rather quickly, saying they would shave her head just as soon as I was gone. After this I found Miriam whom I had not been able to see up to this time and she told me some of the things that had been going on since the teacher had left the village. They had taken her by force and beaten her some, poured ashes on her head and were wanting to take off her dress but one of her brothers-in-law entreated for her. Now as I arrived they were just ready to take her by force and shave her head when they saw me coming up the hill. They all decided to wait and hear the white person's word and therefore that sudden coming forth to hear my word.

Praying to God for the guidance of the Holy Spirit and detailed leading in every word I again returned to the old men and women. They were now much more quiet and waiting to hear my second word. I repeated my statement which I had made before that my own words could help nothing but that the Word of God must ever be our guide. I read to them several times I Tim. 1:4, 5 and 4:7, 8. I entreated the father if he really loved his daughter to leave her now in peace rather than add still more grief to her already heavy heart by their mistreatment of her. He soon said, "I have no word, I have no word, it's the people of this place." But everyone knew that they were doing the most talking and the word did rest with him. Praise be to Him, He is always faithful! Immediately the people who had gathered to see what was going to happen started in all directions going to their homes.

The mother of the dead son and most of his family are noisily accusing Miriam of the death of her husband. No, we can't know what suffering that is. As I sat there on the log with her and the women were running around there crying noisily and accusing her I just tried to imagine for myself such circumstances, but I could not.

As I was getting ready to leave one of the Christian boys gave this personal witness to me.

"When we saw you coming up the hill we told those heathen people, 'You see our God does not leave us. When He sees we need help He sends it.'"

"But when my first words seemed to give them liberty did not your spirit have some misgivings?" I asked him.

"No, I knew you had said the Word of God and I know His Word is the only judge."

"God never leaves His own, not even for a little while," said another who had been listening who also had spent the entire day there trying to keep

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INDIA MISSION PAGE

FROM THE UNITED STATES
TO DHAMTARI, INDIA

By Mina B. Esch

Leaving Vancouver Friday, Oct. 14th, we sailed at once into a cold stormy sea, so that by Sunday a great many of the passengers were confined to their cabins. Some were able to assemble for a service which was a blessing to all present. Bro. J. M. Blough, a senior missionary in the Brethren Mission, was the speaker.

We had two weeks on this first boat, and the sea was rough until the last two days. Because we were not able to be outside, we were happy when we reached Yokohama, Japan on Oct. 27th.

While we spent two days in this port on the boat, we had the opportunity to go off to see some of the places of interest. We visited Tokyo, which is considered the third largest city in the world. We had the privilege of attending service in Yokohama on Sunday, which was very enjoyable. We went by train to Kobe, Japan, and spent three days there. We were in a missionary home which was more desirable than a hotel. In this place we had the privilege of meeting our African missionaries and of having fellowship with them on their boat as they were ready to sail for Mombasa—the end of their voyage. They sailed Nov. 2nd, and we sailed the next day.

Our voyage from Kobe to Bombay was mostly calm and very pleasant. Only a very few were troubled with seasickness. We were, of course, conscious all the time of the perils that are now on the deep. But yet there was little outward sign of fear in any of the passengers. Many of us were missionaries who felt that we were on business for the King who is able to care for us.

Our last evening on the Tango Maru was November 29th. Thinking of the next day as the regular American Thanksgiving, we decided to have a thanksgiving service. I am sure that all felt it was very appropriate, for we did have many things for which to be thankful. God's protecting care in bringing us to our chosen field of service, and the fine Christian fellowship were, I think, uppermost in the hearts of all.

We landed in Bombay on Thursday Nov. 30th, just seven weeks after we left Seattle. We had a busy time in Bombay until we were ready to make the trip to Dhamtari. Brother and Sister Friesen, Clara, and I came by train, while Brother and Sister Brunk drove their car. The Friesens were met in Drug by his parents and the Weavers, and it was indeed a happy meeting. Clara and I had just time to greet them before we left again for Raipur. There in Raipur we were met by Brother and Sister Brenneman. From there we came to Dhamtari in the motor. And now we are at home at the Medical Station.

We are very happy to be here, and we want to give ourselves wholly to the interests of the Kingdom. We believe that God wants us to expect your interest in the work here, and that share is not primarily by financial support, but wrestling in prayer that souls be born into the Kingdom.

Pray for us.

Dondi News

Many people are sick at this season of the year. They all say it is due to the change of seasons from the hot to cold. The malaria that is prevalent, seems to be a specially virulent type causing intense fever and pain. A number of people have died from its effects.

Our little daughter, Mary Jean, who has not been well for some time, is much better again. We took her to Calcutta for treatment and brought her back much improved. We believe the Lord had a definite hand in healing her. For the type of sickness that she has, there is very little that can be done for her by administering medicine. But the Hand of the Lord can do far above that which we are even able to ask or think.

We have just returned to Dondi from our annual Business Meeting. It is indeed interesting and inspirational to all to get together at least once a year to join in worshipping God in song, in the study of His Word, and in prayer. Besides this it is the time when our mission problems are discussed and many important decisions are made.

This is harvest time for the farmers. During the day many are not in their homes, but they work in the fields from morning to evening. It is difficult to find the people at home when we go out in evangelistic work. Doctor and the evangelists are going out every evening to near-by villages and thus get in touch with people that could not be met in the daytime. It seems that the people are very eager to hear about the Word of God. Many keep asking us to come back. They want to hear more. Pray with us that they may be made willing to give up their caste ties and accept Christ as their Saviour. There is a group of Mahar people in a near-by village that is exceptionally receptive. Pray much for them. We hope that in the near future they may accept Christ and be baptized.

—Fyrnne Yoder.

Dhamtari

ANNUAL "JALSA"

The New Year 1940 came to the mission and church here as we were closing the Annual Holiday Meetings or "Jalsa." We had as the main speaker an Indian Evangelist, Mr. Bhakht Singh, who gave us real gospel messages and whose life of prayer and consecration helped to make these messages so effective. We experienced a real Revival and many are still going on to what we hope is a

full consecration to the Lord and His service. As is always the case, we know that Satan is not giving up without a struggle so we are praying in a special way for complete victory to each one who has been awakened. This Jalsa was again held near the river in Maradeo Village and the attendance was the largest since this place has been used. This year there was a communion service on Sunday morning and we feel it was a worth while service. Being out in the open all was quiet and the spirit of the meetings was very impressive. On Saturday P. M. at this same place Bro. J. D. Graber was ordained as Bishop and Bro. F. S. Brenneman ordained as minister. Bro. P. A. Friesen had charge of this service. These brethren will need your earnest prayers as they take up these added responsibilities. The Jalsa closed Monday night Jan. 1st and by Tuesday noon the crowd was gone and what had for a few days been a small town with tents and other kinds of dwellings was again a bare field. Since the missionaries were all in from their stations the next few days were spent in various Committee meetings which are always necessary in carrying on the work of the Mission.

PRAYER DAY

On Thursday, Jan. 4, most of the Mission Family were able to attend the Quarterly Prayer Day held this time with Brother Knisses at Mohadi. We felt the day was well spent and know God will give us the fruit of that day. We are living in a troubled world and it is not what we would choose but may it be that God has had to bring us to this time so that men will learn to rely on Him and not on self? I am sure the problems in the work here in India have brought a sense of great need of more faith and prayer and your missionaries are taking up the challenge and expect results. Will the Church at home accept a part in this service?

NEED FOR A "TONGA" OUTFIT

Clara and I are getting settled in our home here but in about 8 weeks she will leave for nine months of school in the Landour Hill Station. I will remain here in the work. I have been going out with my Indian women and enjoy it very much. We have had very good crowds and good attention. We feel that many have heard long enough to know much about Christianity so we are trying to get them to do more than just listen. As yet I have no way of going except walking so we can reach only Dhamtari and the near-by villages. I am trusting the Lord to supply us with a Tonga Outfit very soon for there are so many places that we can reach in that way. Bro. Wilbur Hostetlers and we had planned to go out on tour this week but their son Gordon is sick so we are delayed. Many of the missionaries are out now and have not sent

news but we hope to have many items for next month. Mail does not come through very regularly but we are grateful that much does come to us. Continue to pray for and write to us.

—Mina B. Esch.

Ghatula Station

Bhakht Singh and four of his men spent from Thursday evening until Sunday morning (Jan. 4-7) with the Ghatula congregation. Prayer was offered and the Bible was read in every home. Fourteen Bibles were sold and all were spiritually refreshed. Many confessed to coldness and showed a desire to get right with God. Our pastor, Bro. Isabux was much disappointed for after going he was sick the entire time with asthma. On Jan. 12, Bro. Vogt, two volunteer workers from Ghatula and two of the Bhakht Singh party left for touring in Kharmor, 11 miles from Ghatula, where the people have shown great interest in the Gospel.

Our family was so happy to be reunited after a separation of several months because of sickness and to have with us the baby girl (Elva Mae) that God has so kindly given to us.

—Esther Vogt.

Dondi Station

CHRISTMAS PAST

This is our first week back at Dondi since the new year started. We spent the first two weeks at Conference and Jalsa. There is not much to tell about the New Year's work but I shall tell a bit about our Christmas services. I think the Christian people here look forward to Christmas even more than you do at home. The presents they give and receive are not large or many but they enjoy them anyway. It is a time when people visit each other and the children come home for school vacations for two weeks. We had a program on Christmas eve in which the children had a part, also some of the older ones. On Christmas morning the service was attended by a large crowd from the villages. They come partly out of curiosity and perhaps to get a small handful of candy and peanuts. But we are happy to have them come and trust they may hear something which will bring them to Christ. We were happy to have Bro. and Sister Wilbur Hostetlers spend this Christmas with us. It is much more interesting when you are not alone in the station. Just now the evangelists and Dr. Yoder are out on tour. They are planning on staying out most of the time till the weather gets too hot. Just now the nights are cold but the days very pleasant for touring. We praise God for the way He has so wonderfully healed our little daughter of her illness.

—Yoders.

Hospital Dhamtari

On Saturday before Christmas all the men, women and children of the Chris-

tian group living near the hospital met together for a Christmas celebration. There were songs and a short program; then giving of gifts followed by tea, fruit and sweets. It was a time of happy fellowshiping together.

Usually all the Christian patients try to leave the wards before Christmas because they want to be home for this special season. But this year quite a number were unable to leave and we had about 15 patients all through the holiday week. During the week of Dec. 27-Jan. 2, all the helpers wanted to go to Conference and Jalsa so we took turns in caring for the work. Since January 1st the indoor patients are less but this week there have been two major operations. Johora Bai who has been matron of the Women's Home at Balodgahan had an operation for cancer. It was a long and serious operation and she has been very sick but we believe God can raise her up again. She has many friends for whom she has given unstinted service. These unite in praying that God may bless her in this affliction. Three of her children are at her bedside and helping to care for her. On December 21 Elva Mae came to the home of Bro. and Sister Vogt. During the past month a number of patients went home who had been here a long time and we pray that they may have received some message to take back to their villages. —Dora Shantz.

AFRICA MISSION

(Continued from page 1049)

them from harming his sister in the Lord.

Is it worth while? All praise be to the Father, the Son our Saviour and to the Spirit the holy revealer! There is real power even over such midnight darkness as is to be found in the devil's own territory of heathen funerals.

Will you pray for Miriam? She needs your prayers to be able to stand in the midst of the hundreds of problems peculiar to African widows. For the other woman too we crave an interest in your prayers, for we covet her for the Lord.

Elma Hershberger.

Shirati Station

On Monday morning about fifty people gathered at the mission (Shirati) to say their last farewells to Dr. Shenk. At 8:10 A. M. we were ready to leave. Three of the Shirati Christians went with us; one of them was Nathaniel, the young Christian who has helped Dr. Shenk in the dispensary ever since she arrived in Africa.

We are happy that it could be arranged for our Sister to go at this time. We praise the Lord that He has opened the way. We commit her safety to Him who doeth all things well. We could very easily be disturbed during such times when there is so much uncertainty but we praise Him again for Jesus who satisfies.

We were in South Mara recently where we saw all the missionaries but Sister Alta Shenk and David and Joseph. We also did some shopping of groceries and vegetables. We are also taking some things along to Shirati which we will need at Nyabassi. We are hoping that some time during the month of December the work at Nyabassi may be opened.

The work at Shirati is encouraging in many ways, but Satan is working very hard to deceive and to hinder, causing many problems. But we praise the Lord that His grace is sufficient. May we all hold on in faith.

Clinton and Maybell Ferster.

EDITORIAL

(Continued from first page)

the living Christ. To perform any bit of service in the name of a person implies our belief in one who is actively promoting a cause through us. The fact that Jesus was raised from the dead gives meaning to the teachings He has given. We preach "in His name" because we believe in His resurrection and we are conscious of His present active interest in spreading the "good news."

This preaching is to be extended to "all nations." The field is the world. No human soul is excluded from the program of God. This preaching is to reach the uttermost part of the earth. The Lord desires to have all men saved. He is depending upon each one of you to be a messenger of the Gospel so that His plan of salvation may be preached among all nations.

WHAT SHALL WE READ?

(Continued from page 1043)

port but with which they are not familiar, though it may be in their churches or Sunday school libraries.

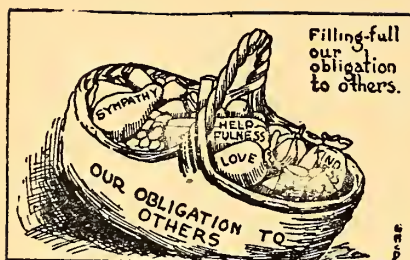
The annual report is printed annually and may be had for the asking. Copies may be secured by writing to the Secretary, S. C. Yoder at Goshen, Ind., or to the Publishing House at Scottdale. There should be one in every Sunday school library, where it is available to the public. Each year a copy is sent to the minister of each congregation with instructions to order as many as may be needed to place one in every home.

I realize that the purchase of good books, magazines and journals costs money and that many feel unable to purchase them, hence I have cited some sources that are good but not expensive—some of them free.

Time is passing by and sometime every opportunity will be past. Therefore, let every one follow the example the Saviour set for Himself—"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Goshen, Ind.

SEWING CIRCLE CORNER



Conducted by Lina Z. Ressler

We know not what we should pray for. Rom. 8:26. What a blessing that even in the matter of prayer, we can depend upon God to teach us. When our lives are surrendered to Him, He graciously takes charge, and we can depend on Him to teach, to guide, and to help in every experience of our lives.

He will even take charge of the subject matter of our prayers. We can trust Him in not only our work, but even in our prayer life. This should give us confidence as well as joy in the exercise of this sacred privilege.

PRAYER

By Lina Z. Ressler

For the Gospel Herald.

(A paper read at Y. P. B. M.)

"Prayer is the soul's sincere desire, uttered or unexpressed."

When God places in the human heart a sincere desire for a particular blessing, He gives with that desire the ability to express it and to ask of the eternal God the fulfillment of that longing.

Jesus, in speaking of the need for laborers in the spiritual harvest, asks His disciples to pray the Lord of the harvest that He might send forth laborers into His harvest. There is a continual need for laborers in the great harvest of souls, and there is too, the continual need for prayer for the laborers who are working in the harvest field.

We have heard outgoing missionaries compare the mission field, to which they were going, to a deep dark well. In the days when such wells were dug by hand, there was something fearsome for a man to go down to finish the digging of the well. He was always anxious to have the men at the top hold on carefully to the rope that let him down, and which would be depended upon to bring him up again.

Prayer was compared to this rope. There are dangers in the well of heathenism, dangers that we in the security of our Christian homes and our Christian land know nothing about. No wonder our missionaries ask the church at home to hold the ropes of prayer as they brave the dangers of idolatry, superstition, and all sorts of vice, in the very stronghold of the arch-enemy of souls.

Nandalal was a blind boy and a real Christian. We were working in our weaving lesson class on the veranda, where we could hear distinctly the "tom toms" used in the worship of idols at the Udri temple. The boys were very serious and I noticed Nandalal shudder. I asked what was wrong and he replied, "Don't you hear that? That is Satan worship." Of course we heard but to us who did not understand it fully the sound did not mean what it did to those who realized the awfulness of the power of the devil who was being worshiped there.

To meet Satan and his terrible influences right on his own ground in a land far away from home is a different experience from having Christian influences and praying friends all around us.

John and Betty Stam realized they were in the hands of bandits who knew no merciful God, and who recognized no authority but their own cruel wishes. The money for their ransom was not there and they were to be killed. Their own Christian servants could only pray as the executioner drew near. Betty slipped the money she had into the clothing of the six-weeks-old baby as she handed the child to the nurse and went to her death. At such a time a missionary must have help other than human, and for such experiences the home church needs to pray very definitely, that God's grace and strength will suffice to meet every need.

Great dangers and extremely difficult experiences are not the only serious needs. The missionary needs special help and earnest prayer that he may have grace and strength to meet the every-day trials and the sacrificing of the daily comforts of life cheerfully as the days go by. The main work of the missionary, the preaching and teaching of the everlasting gospel of Jesus Christ, can be carried on only by the grace and power of the God for whom the missionary is an ambassador.

In reality every Christian is a "sent one" and has a responsibility in the carrying on of the work of spreading the Gospel. We could not all go, but that does not relieve us of our responsibility. Some one must send; some one must give so there may be the means with which to send; and equally important is the work—the definite work of praying. "More things are wrought by prayer than this world dreams of."

Let us assume our responsibility cheerfully and pray definitely and earnestly that our missionaries may have the needed grace and power for the work they are doing.

Scottdale, Pa.

I believe the power of prayer is the most neglected power there is in the world —M. S. Stoltzfus.

ELSIE DRANGE KAUFMAN

By Mrs. Ernest E. Miller

Again one of our number, who had been much interested in church and mission work, has been called to the home beyond. Elsie Drange Kaufman was born in Chicago, July 2, 1886, and died November 13, 1939. When still quite young, she accepted Christ as her Saviour and was one of the first converts of the Mennonite Home Mission, Chicago. From the first she felt that she wanted to do something for her Lord, and in anticipation of this began to prepare herself for Christian work. Finally she accepted a call to India as a missionary and took a preparatory course at Goshen College.

Soon after Elsie had finished her course of study she sailed for India in company with Mary Burkhard and Eva Harder (now Sister A. C. Brunk) in October, 1908, arriving in her chosen field of labor in December. This was quite an undertaking at that time, for our Mission at Dhamtari was quite young and it still called for pioneer mission work.

After some weeks of language study and learning of customs of the people of this strange and fascinating land, Elsie was married on March 10, 1909, to J. N. Kaufman who had been in India as a missionary since 1905. This marriage was an interesting event to the Indian people because they had never before witnessed a Christian wedding among missionaries. They truly appreciated the invitation to this wedding.

Into this home were born three children, Russell, Paul, and Kathryn, all born in India. Though their mother was particularly interested in working among the Indian people, she also took a great interest in caring for her children and making a real home, by adding her personal touches here and there. The vegetable and flower garden were also her delight and she often shared with others, vegetables and flowers she had grown in her own garden. When still in good health she enjoyed being hostess to many friends who came to her home. These friends were not only missionaries from various stations, but Indian friends as well.

The most of her time in India was spent in three different stations, Balodgahan, Dhamtari, and Mohadi. While in Balodgahan she worked with the widows in the Widows' Home and women of the Christian community; in Dhamtari, looking after clothing for boys in the orphanage; working with Bible women in Dhamtari and villages near the city; and for a time working among leper women of the Leper Home as well as women of the Christian community. In Mohadi she also worked with the Bible women and helped in

(Continued on next page)

IN OTHER LANDS

SOULS IN RUSSIA

In years before Communism seized the rule in Russia most Christians did not consider Russia a mission field. Influenced by the national attitude and the national policy, British Christians had little sympathy for Russia; efforts to stir their hearts by pleas of the spiritual darkness in Russia brought forth little result. Missionaries went to India, China, Africa, but almost nothing was done to help Russia. With the World War Russia became popular, but the war ended and the country continued to be neglected. Few children of God sought to destroy Bolshevism with the dynamite of the Word of God.

Truly terrifying is the union of power and godlessness in Russia, a union which operates effectively to suppress the Bible, destroy Christians, and prevent 170,000,000 people from Leningrad to Vladivostok from hearing the gospel of salvation.

Now God has permitted Russia to loom up like a great monster of unknown strength, the nightmare of Europe. The country has been mentioned on the front pages of newspapers daily, and the destiny of Europe appears to depend on what Russia plans to do. God has permitted Russia to become alarmingly conspicuous in order to arouse His people to pray for that godless country with its 170,000,000 precious souls for whom Christ shed His blood. Now children of God are crying to Him for Russia. Perhaps never before so many have been praying for open doors into Russia.

In that country must be Gentiles and Jews who are to belong to the church of Christ,—how, then, can His church be completed so that He can come, unless they hear the gospel in Russia? God wants His people to cry to Him until doors into Russia are open and the light of the gospel can be seen everywhere in that dark land. Think of 170,000,000 souls (4,000,000 Jews included) in bondage! Souls who in this day of grace have not yet had opportunity to accept Christ. Only prayer can rend their chains and cause the gospel to reach them. When we intercede for Russia, may we realize that we wrestle not against flesh and blood but against principalities and powers in heavenly places.

May the Lord fill our hearts with love for the perishing souls in Russia. May He strengthen us to pray for them without ceasing. The work of winning souls—it includes prayer as well as preaching—is the only work that counts for eternity. The world and all that belongs to the world “passeth away,” but souls won through our work, our prayers, our gifts will live for ever. Are we doing all that we can in prayer for Russia in order to help complete God’s purpose in this age, which is to take

from the Gentiles a “people for His name” and from the Jews a “remnant according to the election of grace” to make of the two “one new man” (Eph. 2:15)? May God help us to yield to Him fully for the sake of millions of souls who are perishing eternally without the knowledge of our Lord Jesus Christ.—G. P. R. in Europe’s Millions.

JEWISH HAVEN IN ETHIOPIA

An agreement in principle on the creation of Jewish settlements in Ethiopia has been reached between the Ministry of Italian East Africa and a Viennese organization for aiding Jewish immigration, represented by Frank von Gheer Gildemeester, a Netherland Protestant, who heads the organization.

The agreement will be made public as soon as Premier Benito Mussolini approves it. However, there is no indication when the approval will be given, and it was a matter of conjecture whether it would take days, weeks or even months.

There has been a disagreement between the Italian government and the Viennese organization over the selection of the territory to be allotted to the Jewish settlers. The organization preferred territory around Lake Tana, whereas the Italian government wanted to grant a zone in the southern part of Ethiopia. It is believed that the organization’s wishes have now been granted.

The territory to be colonized by the Jews, according to the report, is 90,000 square kilometers of practically unused land, which, however, enjoys a good climate and is known to be fertile. It can produce coffee and wheat.

Although no official confirmation has been issued, it is understood that the agreement is based on a plan that envisages the emigration of 15,000 Austrian Jews and calls for the construction of five large villages by the end of 1940.

This plan envisages the settling of a first group of 15,000 Jews in the Lake Tana zone in Ethiopia. The financing of the scheme would be done through a loan to be floated in the United States in the form of 500,000 shares at \$10 a share.

The negotiations, if and when they begin, are expected to take considerable time, perhaps months, because a large number of difficult and complicated details must be worked out before an agreement between Mr. Gildemeester’s organization and the Italian government can be reached.

The possibility of creating Jewish settlements in Ethiopia was considered by the Grand Council of Fascism last year at the height of the anti-Jewish campaign. That body passed a resolution on October 6, 1938, in which it

stated that it “did not exclude the possibility of permitting controlled immigration of European Jews in some zone in Ethiopia in order, among other things, to divert Jewish immigration from Palestine.”—Jewish Missionary Magazine.

SEWING CIRCLE CORNER

(Continued from preceding page)

whatever comes to a missionary woman living in an evangelistic station. She served as a missionary to India, including furloughs from 1908 to 1934.

The last few years she was in India she was not able to do much outside of her home because of her physical condition. Her health not being good, it was thought best by the India mission that she should not remain an additional year in India as was suggested for our missionaries in order to save money. So in 1934 she, with her husband and daughter, proceeded on her third furlough.

Soon after her arrival in America she went to Oregon to be with her two sons who then lived there. She lived there for one year, and during that time she underwent a major operation which proved to be a heavy shock to her system. After recuperating from this operation in the summer of 1935 she went to Illinois, where she entered with much interest into the work at Pleasant Hill congregation near Peoria, Illinois.

Her plans for service were interrupted when on December 31, 1935, she experienced a major stroke which left her an invalid. With the exception of the first three months and for a few short periods thereafter, she was able to take care of herself and to attend church quite regularly.

In February, 1939, she had another stroke which seemed to indicate the end of her life here on earth. However, she rallied and was in unusually good health, for her, during the summer of 1939. Russell and family were called home from Oregon and spent a month with her. It was a wonderful experience for her. She never tired of her two grandchildren—the smaller being only four weeks old when they came.

In September she bade good-by to Kathryn who left for Goshen College, not expecting to see her until Christmas vacation. However, plans were made for her to accompany her husband to her son Paul’s wedding in Elida, Ohio, a difficult undertaking. This would also enable her to see Kathryn sooner than former plans, and she lived the last several weeks for these two events.

A week before her death she dictated a letter to Kathryn, as she could not write herself,—“Yesterday I told Daddy that the time is getting pretty long and I wish I could see you. Then Daddy said, ‘Just think, in two weeks

(Continued on last page)

FINANCIAL REPORT

GENERAL

L S Glick	\$ 7 50
S E Graybill	5 00
Conestoga SS Mast Stoltz-	
fus cl Pa	15 00
Mr & Mrs E W Showalter	30 00
A H Weaver Home	20 00
Sharon Cong Ohio	12 15
A & W Ind	5 00
A Sister Mellinger Cong	
Pa	50 00
Pleasant Grove SS Ill	80 00
Providence Cong Va	5 59
Boyetown Cong Pa	30 84
Conestoga SS Alice Beiler	
cl Pa	14 50
Samuel Hess	2 00
Salem Cong Ohio	17 56
Pleasant Grove Cong Ill	13 00
An Indiana Sister	3 00
E M S YPCA Va	123 20
Forks Cong Ind	22 30
114th Quar Miss Mtg Pacific	
Coast Dist	25 78
Zurich SS Ont	1 70
Liberty Cong Ia	24 80
Sugar Creek Cong Ia	42 29
Daytonville Cong Ia	19 10
Manson Cong Ia	32 44
Alpha Cong Minn	21 63
Falfurrias Cong Texas	13 35
Protection Cong Kans	5 35
West Liberty Cong Kans	18 00
Lansdale Miss Pa	12 56
Crown Hill SS Ohio	57 66
Oak Grove SS W Liberty	
Ohio	46 02
Plain View SS Ohio	60 10
Sunny Side Cong Conneaut	
Lake Pa	8 13
Martins SS Ohio	50 40
S Union Cong Ohio	62 45
Orrville Cong Ohio	39 10
Bethel SS W Liberty O	31 75
Salem SS Alta	38 56
Mountain View SS Mont	2 40

INDIA
General

Sam R Hoover	10 00
A Brother Md	5 00
Pleasant Hill SS Ill	27 89
Gulphaven SS Miss	13 68
Canton Cong & SS O	9 13
Detroit Miss Cong Mich	4 06
Mollie A Zook Estate	100 00
Reiffs Cong Md	177 74
Providence Cong Va	1 00
Reiff SS Md	60 00
Belleville Cong Pa	50 00
A Bro & Sister Mich	12 21
A Brother Va	5 00
Boyetown Cong Pa	12 75
James Clemens cl Pa	14 79
Plain SS Pa	71 00
Zion Cong Ore	13 52
Fairview Cong Ore	42 05
Freeport Cong Ill	86 00
East Bend Cong Ill	50 00
Willow Springs Cong Ill	29 32
Latschar Cong Ont	17 00
Floradale Cong Ont	10 75
Elmira SS Ont	30 00
Allensville SS Pa	22 51
Pinto SS Md	6 34
Amanda Kendig Legacy	
Int	20 00
Barbara McAllister	
Legacy Int	10 00
Hettie Ann Bachman	
Legacy Int	8 00
Susan Brackbill Legacy	
Int	18 00
E Chestnut St Cong Lanc	
Pa	34 77
Roseland Cong Nebr	10 00
Milford A M Cong Nebr	25 20
Wood River Cong Nebr	15 00
E Fairview Cong Nebr	15 63
Holdeman Cong Ind	27 62
Hopewell Cong Ind	26 00

Mennonite Board of Missions and Charities

For January 1940

E Holbrook Cong Colo	11 25
LaJunta Cong Colo	9 80
W Clinton SS Ohio	18 88
A Brother & Sister Beech	
Cong Ohio	20 00

Missionary

O Gr & Pl Hill Congs O	178 50
A Brother Ind	50 00
Willard Gingerich	10 00
N Pomona SS Calif	22 65
Doylestown SS Pa	116 47
Marvin Garber	150 00
Maple Grove Cong Pa	19 90
Mary B Nafziger	100 00
Perkasie SS & YPM Pa	112 50
SW Pa SS Conf Dist	
Miss Fund	18 75
Manson Cong Ia	76 43
Sugar Creek Cong Ia	225 00
Goshen Cong Ind	50 00
Prairie St Elkhart Cong	
Ind	30 50
Belmont Elkhart Cong Ind	14 00
Spring Val Cong Kans	25 00
Sycamore Gr Cong Mo	27 75
Hesston College SS Kans	50 00
W Clinton SS O	33 20
Beech Cong O	46 05
Lockport SS O	24 09
Central SS Fulton Co O	37 50
Metamora SC Ill	10 00
Pl Gr SC Ill	5 00
Mrs. John Harnish and SS	
cl Pa	4 50
Lydia Sauder & SS cl Pa	4 50
Amanda Schertzer & SS cl	
Pa	13 50
Waldo SC Ill	10 50
Salem SS Alta	37 50

Missionary Children

Cullom SS Ill	11 00
Mr & Mrs Perry J Miller	10 00
Pl Hill SS Birth Bk Offg	
Ill	12 54
Conestoga SS Pri Girls	
cl Pa	11 65
Fairview Cong Mich	16 28
Mr & Mrs Glen E Yoder	10 00
Crystal Sp SS Pri Dept Birth	
Pennies Kans	4 85
Mr & Mrs Earl Miller	10 00
Wellesley A M SS Ont	23 80
Blenheim SS Ont	2 30
Biehn SS Ont	35 50
Sugar Cr SS cl Ia	25 68
LaJunta Cong Colo	50 00
O Gr SS W Liberty O	11 62

Junior Earnings:
Science Ridge SS Jr Dept

Ill	3 50
Indian Cove SS Idaho	13 53
Fairview SS Ore	2 42
Molalla SS Ore	6 76
Central SS Fulton Co O	18 85
Fairview SS Mich	0 75
West Liberty SS Kans	57 61
Maple Grove SS Ind	5 75
West Zion SS Alta	20 00

Junior Savings:
Science Ridge SS Jr Dept

Ill	19 79
Indian Cove SS Idaho	3 59
Fairview SS Ore	26 21
Pl Hill SS O	35 51
Molalla SS Ore	15 00
Central SS Fulton Co O	14 87
Doylestown SS Pa	131 15
Fairview SS Mich	1 50

W Liberty SS Kans	3 72
Maple Grove SS Ind	50 00
Scottdale SS Pa	34 72

Total for India Missionary
Children

Evangelist	700 45
A Sister	39 00
Kidron SS Girls cl O	9 75
Wideman YPM Ont	25 00
Hagey-Wanner YPM	
Ont	45 00
Biehn-Geiger YPM Ont	100 00
R R Smucker & Family	50 00
Ephrata YPM Pa	100 00
Millersville SS Lydia	
Sauder cl Pa	25 00
Burr Oak Cong Ind	9 40
Yellow Cr Cong Ind	70 33
Ohio SS Conference	365 00

Bible Women

O Gr SS Willing Workers	
cl Ohio	13 00
O Gr SS Young Womens	
cl Ohio	25 00
L D Hunsicker cl Pa	11 25
A Sister Ont	25 00
Ephrata YPM Pa	50 00
Sugar Cr SS cl Ia	5 02
Howard-Miami SS cl Ind	11 00
Thomas SC Pa	12 50
Martinsburg SC Pa	12 50
Weaver SC Pa	25 00

Educational

Bertha Yoder	7 00
A Friend Kans	14 00
Elizabeth A Showalter	14 00
Kathryn Miller	7 00
Edna Fern Gingerich	7 00
Sadie Mae Yost	28 00
Lydia Driver	14 00
Goshen College SS Berean	
Bible Womens cl Ind	28 00
Wm Moyer cl Pa	25 00
St Jacobs SS Ont	25 00
Mellinger SS Fund Pa	45 00
A Sister Ind	30 00
Forks SS Ind	5 00
Mr & Mrs I E Burkhardt	14 00

Orphan

A Brother & Sister Ohio	11 00
Pl Hill SS Young Mens	
cl Ill	11 00
Pl Hill SS Kings Dau. cl Ill	31 75
A Group of Girls Pa	36 00
Conestoga SS Mast Stoltz-	
fus cl Pa	11 00
Willow Sp SS Child Dept	
Ill	9 00
Bethel SS Pri Dept Mich	22 09
Blooming Glen SS Mrs Jno	
Landis cl of girls Pa	9 00
Psa 2:8 Ind	5 00
Metamora SS Ed Oyer cl	
Ill	14 41
W Liberty SS Pri Dept	
Kans	18 00
Wm Moyer cl Pa	11 00
Rockhill SS Pa	13 61
Forks SS Ind	22 65
Albany SS Ore	18 41
Richland SS Ill	9 43
Metamora SS Mary Weaver	
cl Ill	36 00
Metamora SS Thelma Oyer	
cl Ill	39 00
Pond Bank SS Pa	36 00
Allensville SS Pa	11 00
Pinto SS Md	21 00

Bossler SS Y M B cl Pa	11 00
A Sister Elizabethtown	
SS Pa	9 00
Millwood SS Pa	9 00
Alpha Cong Minn	20 73
Olive SS Ind	140 90
Martins SS Old Sisters cl	
Ohio	2 25

Widow

Dorcas SC of Alpha Cong	
Minn	11 00
Mary Brunk	22 00
Conestoga SS Alice Beiler	
cl Pa	5 50
Mattawana SS Pa	5 50
Cedar Grove Cong Pa	22 00
Martins Creek SS Ohio	11 00

Medical

Mr & Mrs T S Cripe	10 00
Mary J Holsopple	5 00
A Brother Ind	5 62
Barbara Harnish Legacy	
Int	52 00
Midland SC Mich	15 00
Waldo SC Ill	10 00

Personal

Mrs V J Gingerich	50 00
Doylestown SS Pa	10 00
Elkhart Cong Ind	17 10

New Missionary Equipment

Filer SS Boys cl Ida	11 32
Friends Va	50 00
Schertz Brothers	12 51

Village School

North Scottdale SS Pa	10 12
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Lepers

Kitchener SS G A Weber	
cl Ont	8 86
Total for India	5,581 64

SOUTH AMERICA

General

A Brother Md	5 00
Rudolph Herr	5 00
Pleasant Hill SS Ill	27 90
A Brother Ind	50 00
Gulphaven SS Miss	13 69
North Pomona SS Calif	10 00
Canton Cong & SS Ohio	9 14
Detroit Miss Cong Mich	4 07
Providence Cong Va	4 75
Reiff SS Md	60 00
Belleville Cong Pa	50 00
Salford SS Pa	69 76
Deen Run Cong Pa	47 65
Souderton Cong Pa	30 68
Wm F Histan	23 15
Elmira SS Ont	30 00
Barbara McAllister Leg-	
acy Int	10 00
A Sister Mellinger Cong Pa	20 00
Kraybill SS Pa	11 00
Milford A M Cong Nebr	25 20
E Fairview Cong Nebr	5 81
Olive SS Ind	50 00
E Holbrook Cong Colo	11 25
La Junta Cong Colo	9 80
Orrville Cong Ohio	28 44
Kaufman Cong Pa	5 15

Missionary

Bethany SS Ohio	50 00
A Brother & Sister Fla	50 00
Willard Gingerich	10 00
Souderton Cong Pa	37 50
Poole A M SS Ont	15 53
Cressman Church Miss	
Meeting Ont	82 50
Ellrose D Zook	5 00
Bossler SS Pa	20 45
Pleasant Valley SS Kans	20 00
Mt View SS Alta	14 35

Mountain View SS Mont	5 35	Weaver Cong Pa	9 25	Henry Birkey	10 00	Hutchinson SS Kansas	6 93
		Oak Grove Cong Md	1 71	Esther Histand	1 00	Maple Grove SS Ind	35 00
	310 68	Stahl Cong Pa	5 40	A Brother	10 00		83 81
Missionary Children			57 09	Upper Strasburg S C Pa	3 00	Adult Savings:	
Pleasant Hill SS Birthday		Chicago III		Ora Troyer	5 00	East Union SS Iowa	21 40
Banks III	12 54	Peter Zehr	5 00	Crown Hill SS Int cl of		Total for Childrens Home	
Springs SS Pa	3 70	Roanoke Cong Ill	24 00	girls Ohio	2 30	Kansas City	471 85
Springs SS class Banks Pa	15 75	Willow Springs Cong Ill	10 58	Edward Selzer	2 00	Orphans Home Ohio	
Kitchener SS Ont	28 26	Metamora SS Ed Schertz		Marie Kaufman	8 00	Peter Zehr	5 00
Wanner SS Ont	16 00	cl Ill	17 00	No name Ia	2 00	Springs SS cl Bank Offg Pa	7 87
Poole A M SS Ont	23 52	Dale Herstine	20 00	Erich Penner	2 00	Springs SS Pa	1 86
Wellesley A M SS Ont	23 79	Ben Gerig	2 50	A K Moyer	1 00	Science Ridge SS Ill	10 00
St Jacobs SS Ont	225 00	Dwight Newcomer	1 00		104 41	Pleasant Grove Cong Pa	1 50
Wideman SS Ont	13 43	Marie Jacobs	8 00	Lima Ohio		Special Support	102 00
Biehn SS Ont	35 50	Mrs Morales	1 00	Orrville Cong Ohio	10 00	J L & Ella Shetler	1 00
Elizabethtown SS Edna		Carol Hertzler	9 00	Lockport SS Ohio	10 00	Lockport SS Ohio	10 00
Westenberger cl Pa	6 25	Viveron Hoffman	1 37	No name West Liberty O	10 00	Estate of Mollie Zook	100 00
Elizabethtown SS Mary		Telephone rental	3 35		30 00	Mrs Fred Stickler SS cl	1 00
Keener cl Pa	6 25			Los Angeles Calif		A Friend	3 00
	409 99		102 80	Amos R Kurtz	2 00	Mr & Mrs W M Dowling	5 00
Junior Earnings:		Chicago Mexican Miss Ill		Peoria Ill			248 23
Science Ridge SS Pri Dept		Barbara Cripe and SS cl Ill	8 50	Peter Zehr	5 00	Junior Earnings:	
Ill	11 25	Schertz Brothers	25 00	Waldo Cong Ill	27 30	Rock SS Pa	12 00
Indian Cove SS Idaho	13 54	Metamora SS Ed Schertz		Fisher Cong Ill	10 00	Springs SS Pa	1 58
Allensville SS Pa	22 75	cl Ill	17 00	Telephone toll	2 45	Central SS Fulton Co O	18 86
Fairview SS Oreg	2 43	Pleasant Grove Cong Ill	6 50	A Friend	10 00	East Union SS Iowa	67 17
Springs SS Pa	3 15	Morton SS Ill	56 50	Peoria Cong Ill	26 00	Central SS Elida Ohio	14 25
Central SS Fulton Co Ohio	18 85		113 50		80 75	Turkey Run SS Ohio	2 85
Springdale SS Va	11 69	Canton Ohio		Portland Oreg			116 71
Maple Grove SS Ind	5 75	Bethel SS Medina Co Ohio	44 50	Filer Cong Idaho	15 27	Junior Savings:	
	89 41	Orrville Cong Ohio	10 00	Fairview Cong Oreg	30 00	Lockport SS Ohio	0 50
Junior Savings:		Salem Cong Ohio	1 00	Albany Cong Oreg	19 26	Rock SS Pa	2 00
Indian Cove SS Idaho	3 59	Canton Cong Ohio	17 16	Portland Cong Oreg	8 36	Springs SS Pa	6 72
Fairview SS Oreg	26 21	Canton SS Ohio	6 20		72 89	Holly Grove SS Md	3 84
Bethany SS Ohio	26 00	Personal	1 00	Toronto Ont		Central SS Fulton Co O	14 87
Springs SS Pa	13 45	Matt 6:3	5 00	Kitchener Cong Ont	36 00	East Union SS Iowa	20 29
Central SS Fulton Co O	14 87	Phil Frey	10 00	St Jacobs SS Ont	10 10	Lima SS Ohio	0 78
Springdale SS Va	23 31	Beech YPBH Ohio	10 30	Snyder Cong Ont	7 07	Central SS Elida Ohio	8 50
Maple Grove SS Ind	35 00		105 16	Floradale Cong Ont	8 95	Maple Grove SS Ind	35 00
Cedar Creek SS Ia	69 29	Detroit Mich		Elmira SS Ont	21 00		92 50
Elkhart SS Jrs Ind	151 64	Henry Birkey	5 00	Wichita Kans		Adult Savings:	
	363 36	Mr & Mrs Earl Miller	5 00	E Holbrook Cong Colo	7 50	East Union SS Iowa	21 41
Total for S Am Miss Chil	862 76	Lower Deer Creek Cong Ia	51 05	Total for City Missions	1,053 25	Central SS Elida Ohio	14 70
Evangelist		Nappanee Cong Ind	15 00			Turkey Run SS Ohio	10 75
E Chestnut St SS Mrs O G		Detroit Cong Mich	11 92	CHARITABLE INSTITUTIONS			46 86
Hess cl Lancaster Pa	12 50		87 97	Children's Home K C		Total for Orphans Home Ohio	504 30
A Friend Pa	25 00	Fort Wayne Indiana		Peter Zehr	5 00	Home for Aged Ill	
SW Penn SS Conf Miss Fd	12 50	Clinton Frame Cong Ind	3 00	Springs SS class Banks		Margaret Sullivan	300 00
Forks SS Ind	15 00	Bro Schrock	1 00	Offg Pa	7 88	Maple Grove Cong Pa	13 00
Ohio SS Conf	660 00	Henry Birkey	5 00	Springs SS Pa	1 65	Schertz Bros	25 00
	725 00	Mr & Mrs Earl Miller	5 00	Science Ridge SS Ill	10 00	Metamora SS Ed Schertz	
Bible Reader		Nappanee Cong Ind	15 00	Milford A M Cong Nebr	13 80	cl Ill	17 00
Blenheim YPM Ont	70 12	Yellow Creek Jrs Birth		West Zion SS Alta	2 45	Freeport Cong Ill	30 00
East Scottdale SS Pa	10 00	box Ind	5 00	Mt View SS Alta	8 50	Special Support	497 60
	80 12		34 00	Special Support	163 50	Rebates	128 05
Orphan		Detroit Miss Bldg		Emery King	1 00	Produce Sold	42 21
East Chestnut St SS Annie		Elkhart SS Old Mens cl Ind	5 00	Mr & Mrs John Wenger	1 00	Interest	208 70
R Newcomer cl Lanc Pa	8 00	Hannibal Mo		W J Dye	1 00	R C Schertz (truck)	10 00
Bible Coach		Sugar Creek Cong Ia	2 82	Manson S C Iowa	1 79		1,271 56
Mary Brunk	8 00	Salem Cong Nebr	10 68	I Mark Ross	2 00	Old Peoples Home Ohio	
U D Byler	10 00	East Holbrook Cong Colo	7 50	Miss Sarah Yoder	5 00	Peter Zehr	5 00
Mattawana SS Pa	4 50	Spring Valley Cong Kans	12 00	Pleasant View SS Mich	6 84	Mr & Mrs Ed M Yoder	5 00
Schertz Bros	37 49		33 00	Margaret Bissey	1 00	Mrs J E Johnson	1 00
	59 99	Hutchinson Kansas		Magdalene Kuhns	1 00	A Bro & Sister Ind	10 00
Cosquin Building		East Holbrook Cong Colo	7 50	Mr & Mrs N B Miller &		Emma K Landis	250 00
Elkhart Cong Ind	23 63	Johnstown Pa		Mable	10 00	Providence Cong Va	1 00
Personal		Scottdale Cong Pa	32 82	Mr & Mrs Rufus Gingerich	2 50	Samuel Hess	3 00
A Sister Okla	20 00	SW Penna Dist SS Conf	14 10	Pigeon SS cls 9 & 10 Mich	1 00	Holdeman SS cl 17 Y	
Total for South America	2,712 62	Morrisons Cove Cong Pa	6 27		247 11	Married Women Ind	27 66
AFRICA		Blough Cong Pa	33 00	Junior Earnings:		Mr & Mrs C W Leininger	1 00
Amos R Kurtz	5 00	East Menn Bd of M & C	21 87	Pleasant Hill SS Ill	11 18	Special Support	192 90
Science Ridge SS Pri Dept		Springs Cong Pa	10 00	Springs SS Pa	1 57	Miscellaneous	4 75
Jr Sav Ill	8 59	Pinto Cong Md	8 50	Central SS Fulton Co Ohio	18 86	Produce sold	32 14
Pleasant Hill SS Ill	5 30		126 56	East Union SS Iowa	67 17		533 45
Amos and Lester Wise	2 00	Kansas City Kans		Pleasant View SS Ind	9 50	Childrens Home K C—Isolation Ward	
Doylestown Cong Pa	39 88	An Indiana Sister	2 00	Hutchinson SS Kansas	4 25	Pike & Salem Congs Ohio	57 00
Providence Cong Pa	16 00	Plum Creek Cong Nebr	11 00	West Zion SS Alta	7 00	Wichita SS Savings Kans	10 40
	76 77	East Fairview Cong Nebr	16 22		119 53	Henry Birkey	10 00
CITY MISSIONS		Lockport SS Ohio	10 00	Junior Savings:		Almira SS Ont	3 00
Altoona Pa		Leda Grove	1 00	E Holbrook SS Colo	0 01	A Sister Iowa	5 00
Pinto Cong Md	6 53	Elizabeth Martin	2 00	Springs SS Pa	6 72	A Friend	2 00
SW Penna SS Dist Conf	16 82	Kidron SS Ohio	10 00	Central SS Fulton Co Ohio	14 86		87 40
Springs Cong Pa	3 50	Clara Wiebe	5 00	East Union SS Iowa	20 29		
Greenwood Cong Del	3 88	Elkhart Ind	0 50				
Morrisons Cove Cong Pa	10 00	Eill Landis	0 39				

Childrens Home K C—Furnishings		Ida B Newcomer	1 00	Pinto SS Md	5 28	Stalter Farm Ill	
Salem SS Ind	37 27	Elmira S C Ont	1 00	Franconia Dist Board Pa	36 30	Income a/c corn	149 53
La Junta Hospital—Nurses Home		Frank E Phillips	1 40		43 58	S W Penna Conf Fund	
Elkhart SS Fannie Shantz		Emma Bechtel	2 50	Johnstown Bible School Pa		Casselman Cong Md	1 44
class Ind	15 75	Cedar Grove Int S C Ont	2 00	Pleasant Grove Cong Pa	1 50	Glade Cong Md	2 64
La Junta Hospital & San Colo		Sharon S C Sask	1 00	Literature Fund		Kaufman Cong Pa	10 00
Pleasant Grove Cong Pa	1 50	Waldo S C Ill	2 00	Fairview Cong N Dak	5 00		14 08
La Junta Hospital—V Livermore			12.60	Red River Val Cong N Dak	1 00	Total for Other Funds	1,761 81
Maple Grove SS Ind	15 02	District General		Lakeview Cong N Dak	7 00	RELIEF FUNDS	
Bowne S C Mich	2 00	Lake Region Cong Minn	4 54	Waldo S C Ill	0 80	General	
Midland S C Mich	10 00	Coalridge Cong Mont	4 00	Cedar Grove Int S C Ont	1 00	Science Ridge Cong Ill	33 00
	27 02	Perkiomenville Miss Pa	136 12		14 80	Detroit Miss Christmas Eve	
La Junta Hosp—Nurse Support		Warren Rittenhouse cl Pa	55 00	Mexican Border Work		Offg Mich	13 69
Masontown S C Pa	1 00	Finland Miss Pa	42 51	Amos R Kurtz	2 00	Martha Baer cl Ont	3 00
Miss Saloma Kauffman	1 00	Rockhill Cong Pa	74 87	Elkhart SS class Ind	8 27	Kidron SS cl 13 Ohio	35 00
Waldo S C Ill	5 00	Haycock Miss	37 15		10 27	A Bro & Family Ind	30 00
Wood River S C Nebr	1 75	Wm F Histan	28 15	Mission News Bulletin		Blough Cong Pa	31 45
Sycamore Grove S C Mo	7 40	Warren Swartley cl Pa	10 00	A Sister Mellinger Cong Pa	1 00		146 14
Spring Valley S C Kans	3 15	Plain Cong Pa	3 00	Mennonite Archives		European War Sufferers	
E Holbrook S C Colo	7 00	Rocky Ridge Cong Pa	36 00	Tressler Cong Dela	5 00	SW Sharon S S Iowa	10 70
Pleasant View S C Okla	2 00	Burr Oak Cong Ind	2 62	Fairview Cong N Dak	15 10	Winton Cong Calif	13 72
Crystal Springs S C Kans	5 00	Emma Cong Ind	16 50	Red River Val Cong N Dak	6 97	A Brother Ind	50 00
Penna SS Kans	2 25	Clinton Frame Cong Ind	58 37	Lake Region Cong Minn	2 59	A Bro & Sis Ohio	13 50
W Liberty S C Kans	0 75	Howard-Miami Cong Ind	24 79	Goodfield Cong Ill	7 70	Sugar Cr-Shanesville S C O	10 00
Zion S C Mo	2 00	Salem Cong Ind	20 09	Wideman Cong Ont	7 88	Fairview SS Iowa	36 96
Midland S C Mich	10 00	White Cloud Cong Mich	2 70	Middlebury Cong Ind	15 04	Peoria Miss Cong Ill	5 02
Metamora S C Ill	20 00	Berea Cong Ind	7 00	La Junta Cong Colo	16 45	Upper Deer Creek SS Ia	21 13
Morrison S C Ill	5 00	Bethel Cong Mich	12 63	Alpha Cong Minn	9 00	Up Deer Cr-Fairview Cong	
	73 30	Bowne Cong Mich	15 00	Scottdale Cong Pa	25 00	Iowa	240 00
Millersville Orphanage Pa		Falfurrias Cong Texas	13 00		110 73	La Junta Cong Colo	4 28
Skippack SS Pa	40 00	Spring Valley Cong Kans	34 74	Markstay Ont Building		Souderton Cong Pa	89 00
Providence Cong Pa	13 00	Manitou Cong Colo	11 51	Bothwell SS Ont	14 66		494 31
Plain Cong Pa	75 42	Pleasant Valley Cong Kans	13 00	Keystone Lit Soc Ont	14 38	Total for Relief Funds	640 45
Towamencin SS Pa	24 15	La Junta Cong Colo	13 61		29 04	SUMMARY	
Vincent Cong Pa	25 00	Kitchener SS T Kolb cl Ont	2 60	Mission Aid Fund		Alta-Sask Dist Board	143 36
	177 57	Kitchener SS E Witmer	7 35	Warren Rittenhouse cl Pa	55 30	Dak-Mont Dist Board	75 09
La Junta Sheet & Blanket Fund		cl Ont	6 80	Ozark Rural Missions		Franconia Dist Bd Pa	1,322 49
West Liberty S C Kans	3 50	Cressman Cong Ont	13 09	Spring Valley Cong Kans	10 00	Illinois Dist Board	630 18
Zion S C Mo	2 00	Filer Cong Idaho	13 79	Kansas City Cong Kans	8 69	Ind-Mich Dist Board	1,042 17
Pleasant View S C Okla	5 00	Albany SS Oreg	6 15		18 69	Iowa-Nebr Dist Board	704 53
Penna S C Kans	1 50	Hopewell Cong Ind	4 75	Personal		Lancaster Dist Board Pa	474 72
Bethel S C Mo	5 90	Pinto Cong Md	4 75	Elkhart SS Begin cl Ind	28 52	Mo-Kans Dist Board	504 95
Spring Valley S C Kans	2 10		731 43	Elkhart Cong Ind	10 15	Ohio Dist Board	1,828 14
Hutchinson Miss S C Kans	1 95	Exeland Wisc Rural Miss		Sycamore Gr Cong Mo	18 20	Ontario Dist Board	1,129 32
	21 95	Fairview Cong N Dak	6 46	Kansas City Cong Kans	14 52	Pacific Coast Dist Bd	205 68
Total for Charitable		Red River Valley Cong N D	1 48	Penna Cong Kans	8 40	SW Pa SS Dist Conf Bd	142 10
Institutions	3,222 92	Lake Region Cong Minn	1 67	Stahl Cong Pa	24 00	SW Pa Dist Board	340 32
ANNUITY		Coalridge Cong Mont	2 62	Greenwood Cong Dela	3 64	Gen S C Committee	254 90
A Brother Okla	100 00	Lakeview Cong N Dak	1 01	Oak Grove Cong Md	5 30	Men Bd of Miss & Char	7,814 22
A Sister Va	200 00	Red Top Cong Mont	12 52	Pinto Cong Md	19 50		16,612 17
A Brother Ill	192 50		25 76	Rural Missions		India	5,581 64
	492 50	Eastern Menn School Va		A Bro & Sis Ohio	13 00	South America	2,712 62
OTHER FUNDS		Pleasant Grove Cong Pa	1 50	A Bro & Sis Ind	10 00	Africa	76 77
American Bible Society		Fernland Mich Church Bldg		Nappanee Cong Ind	25 00	City Missions	1,053 25
A Brother & Sister Ohio	13 50	Sister Shaum	9 00	St Jacobs SS Ont	10 10	Charitable Institutions	3,222 92
Adair Okla Rural Mission		Holdeman, Olive & Elkhart		St Jacobs Cong Ont	32 50	Gen & Other Funds	2,832 02
A Brother Okla	32 50	SS Mtg Ind	42 67	Springs Cong Pa	3 50	Annuity	492 50
Board of Education		Fairview Cong Mich	22 95	Black Hawk SS Pa	0 76	Relief Funds	640 45
Kaufman Cong Pa	5 15	Bowne Cong Mich	3 00	Stahl Cong Pa	5 39		16,612 17
Comm for Christian Education			77 62	Schellsburg Cong Pa	3 00		
Ohio SS Conference	150 00	General Expense Fund			103 25	Respectfully submitted and	
Casseltown Rural Mission		Sharon S C Sask	0 25			Gratefully acknowledged,	
Coalridge Cong Mont	3 13	Goshen College-Health Center				E. C. Bender, Gen'l. Treas.,	
Circle Letter		La Junta S C Colo	10 00			P. O. Box 574,	
Nampa S C Idaho	0 20	House of Friendship				Elkhart, Indiana.	
Berlin S C Ohio	1 50	Keystone Lit Society Ont	14 37				
		Jewish Evangelization					
		Amos R Kurtz	2 00				

SEWING CIRCLE CORNER

(Continued from page 1053)

you will see her." Then she said, "Darling girlie, that made me feel really excited. Doesn't that make you feel excited, too? You see we will be going to the wedding and that in itself will be an excitement and seeing you will make it doubly so."

Monday morning, November 13, she had another stroke which quickly terminated her life, for in the evening of the same day she peacefully fell asleep

in Jesus. She and Kathryn were not permitted to meet again in this world. Neither was she permitted to be present at Paul's wedding. She had gone on to her heavenly home to be with Jesus and many Indian and American friends. The new dress which had been given by the women of her Sunday-school class to be worn at the wedding, became, instead, her shroud. Funeral services were conducted in the Pleasant Hill Mennonite Church, near Peoria, Illinois. Interment in the Harmony Cemetery.

—From Sewing Circle Letter.

Missionaries Working Overtime in Estonia

Our missionaries in Estonia tell us of unusual opportunities there. In order to attend to the meetings and conferences being held and arranged for all over the country they are busier than ever. Conditions in Europe and particularly the recent action of Soviet Russia in Estonia have startled the people so that they show even more spiritual hunger than before. Souls are being won for Christ. The work of God is not hindered by the presence, in a few designated spots, of Russian troops who are not allowed to have intercourse with the people.—Europe's Millions.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MARCH 14, 1940

(Herald of Truth
Established 1864)

No. 50

EDITORIAL

"The servant of the Lord must not strive, but be gentle."

To this corresponds the benediction of the Lord upon this class of individuals: "Blessed are the peace-makers: for they shall be called the children of God."

The servant of the Lord is first of all a follower of the Lord; like Him in all things pertaining to life and godliness, obedient to Him in "all things whatsoever" He has commanded us.

From many places there comes the news that arrangements are being made to spend both Easter and a portion of the week previous in appropriate all-day meetings. We praise the Lord. Whatever may be our preparations or plans for the Easter season, let them conform to the divine plan, "Do all to the glory of God."

When we speak of being proud of our children, of the orderly arrangement in our homes, of the attitude of our church to the world or worldliness, etc., etc., we do well to meditate upon the fact that the Bible nowhere mentions pride but to condemn it or to point out its evil results. If we are confessing to something noble or desirable, let us find some other words besides "pride" to express our feelings. "Be not proud; for the Lord hath spoken."

A like speech might be made about the word "ambition." This, like pride, stands out as one of the greatest evils of humanity. Like the word "pride," the word "ambition" is sometimes used in a way that it is not objectionable. But considering how much humanity has suffered through the selfishness and sins of ambitious men, if it is something commendable that we have in mind—like energy, a desire to be useful, etc.—let us use words that will not

leave people under the impression that we condone the sin of selfish self-aggrandizement. The Christian attitude is that of "in honour preferring one another."

History and Doctrine are two different things; and yet there is often a connection between the two that many people fail to recognize. We have an illustration of this in the article on Adam Pastor, by Bro. John Horsch, that appears elsewhere in this issue. Adam Pastor was an early leader among the Mennonites. That is history. He went liberal in his later ministry. That is also history. What has that to do with doctrine? It is the use that certain people make of the fact of Adam Pastor's liberalism that causes the mischief. In other words, the liberalism of Adam Pastor may be given a coloring that helps to make liberalism popular among certain classes of readers. Bro. Horsch performed a real service when he wrote this article. Read it.

The spirit of devotion should be the most prominent characteristic in every child of God. It should be uppermost in our preaching services, in our Sunday schools, in our young people's meetings, in our homes, in our social and business life. As the writer of the book of Hebrews admonishes us, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." In late years this reverential attitude toward God and His Word and all things sacred has been weakened through an overemphasis on things that in themselves are right but as substitutes for worship they have become idols to many people. Intelligence, social culture, education, and all other human attainments must take second place to the spirit of devotion to God, or they become a curse rather than a blessing. Where the heart is filled with the spirit of devotion there is a development that lifts the soul

CHURCH DISCIPLINE

This question has been discussed so often, and in so many ways, that we feel free to continue the discussions by using the question and answer method.

1. What is discipline?

Discipline has been defined as a training; teaching; restraint; government—in which punishment may or may not be a factor. Discipline may be wise or otherwise, Scriptural or unscriptural.

2. Is there any difference between Church discipline and discipline in nation, home, or school?

Yes; decidedly so. In a general way, the underlying principles are the same; and the methods used in one, whether wise or otherwise, may be considered in the same light when used in the others. But the Church, when wholly Scriptural in its discipline, does not resort to punishment to enforce its discipline. The punishment of evildoers is by the Scriptures allotted to civil government—national, state, urban or suburban, home, or school. True, the enforcement of discipline by the Church has often the effect of a punishment which serves as a means of bringing the offender back to a penitent attitude. But members who are set back from communion, or called upon for a confession, or excommunicated, are thus dealt with, not as a punishment for sins committed but because proper recognition is given them as to their standing before God and man. When a member becomes stubbornly disobedient or impenitently sinful, the proper thing to do is to excommunicate him—not as a punishment but as a consistent recognition of his standing before God and the Church. In home or school it sometimes

heavenward and causes the individual to shine for God. The absence of this spirit means worldliness; its presence, "other-worldliness." "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

becomes expedient or necessary to inflict punishment—sitting on chairs, standing in the corner, doing without meals, corporal punishment, etc. Governments are commissioned by the Almighty to mete out punishment to evildoers. But in the Church, discipline is wholly for the good of the individual member, not as a punishment. Members should be trained in the service of the Master, taught as to what is the will of the Lord, restrained as far as possible from walking “after the flesh,” reprovved when their conduct is censurable, and excommunicated when they become wholly unmanageable or flagrantly sinful. But all these are not (or at least should not be) intended as a punishment but rather as a training or corrective, or as giving them the recognition that belongs to them. God has said, “Vengeance is mine.” Our business as a Church is to so care for our members that they are wholly under the grace of God and may need no punishment. In all our training and restraining, let us not forget that the Church, though composed of human beings, is after all a spiritual body, and that God will attend to the punishment end of the problem.

3. Where does the Church get its authority and its directions for disciplining?

From God; from the Gospel of Christ. He tells us about who are fit subjects for baptism, about the proper use of the ordinances, about how to deal with erring members, about who to select for Church officials, about everything pertaining to the work and welfare of the Church. Obey God in all these things, and you are both right and Scriptural in your discipline. When in doubt on any point of discipline, go to God in prayer, and to His Word for instructions.

4. What should be our attitude toward man-made rules?

Our first obligation in such cases is to search whether they are man-made or God-made. If men (whether in congregation, committee, or conference) have come together in the fear of God, have searched as to what the Word and the will of the Lord is, and after prayerful consideration have passed certain rules in harmony with Scripture, as they did in the conference spoken of in Acts 15, such rules are not man-made but God-made, and ought to be accepted by all members as “decrees for to keep.” Man-made rules are of two kinds: (1) rules made by man regardless of what the will of the Lord is; (2) the rule of disobedience to the Church in its regulations as formed in harmony with the Word of God. Jeremiah, in the sixth chapter, names one of these rules: “We will not walk therein.”

5. Who should be the disciplinarians in the Church?

The best answer to this question that we know of is that found in Gal. 6:1. “Ye which are spiritual” includes bishops, ministers, deacons, and every other consecrated member. Naturally we look to the bishop, as the man who (next to God) is of highest authority in the Church, as being the chief disciplinarian in the Church. But that does not lessen the responsibility of the rest of the ministry, and of the membership who are upon the altar of the Lord, to help “restore such an one” who is known to be “overtaken in a fault.” Under the leadership of the ministry (bishops, ministers, and deacons working harmoniously together) let the entire membership that qualifies under the test of “ye which are spiritual” labor together in maintaining the standards of the Gospel in the government of the Church and the life of its members.

6. When it becomes necessary to excommunicate members, should the matter be submitted to a vote of the congregation before they are expelled?

That depends upon circumstances. Where the Word of God is clear, and the conference decisions are clear, and there is no doubt as to the guilt of the one to be excommunicated, the matter is already decided and all that is left is the reading out of the name. For instance, no reasonable person would favor a vote of the congregation as to whether a murderer, a gambler, a whoremonger, or some other vile, impenitent sinner should be expelled. But sometimes circumstances are such that the membership is not of one mind, after the Word of God has been made clear and the facts in the case well established. Then the proper thing to do is to submit it to the congregation or, as was the case at Antioch when a doctrinal issue was at stake, to the conference. When a case is once clearly established by the facts and by the Word of God, there remains nothing to do by either preacher or congregation but to obey the instructions of the Word.

7. Has a bishop the right to expel a member without the voice of his congregation?

WAS ADAM PASTOR THE FATHER OF THEOLOGICAL LIBERALISM AMONG THE MENNONITES OF HOLLAND?

By John Horsch

For the Gospel Herald.

Adam Pastor of Dorpen in Westphalia, northwest Germany, about the year 1530 was a priest at Aschendorf. The point of time when he cast his lot with the Mennonites is not known. He served the Church as a minister, and was ordained a bishop by Menno Simons and Dirck Philips probably in 1542. In 1546 he took part in a debate between Mennonite leaders and followers of David Joris in (or near) Lübeck in north Germany. About the

This question has been answered, in part. Neither the bishop, nor the pastor (where there is but one minister in a congregation), nor the deacon, nor any other member has any Scriptural right to be “lords over God’s heritage,” but should simply serve as a servant of God and the Church. Where there is serious division of opinion and judgment among the membership, no bishop should attempt to decide a case without consulting the congregation. Before finally acting, he should either bring about harmony among the membership or, in case he fails in this, carry the matter before the conference for final disposition of the case. The Gospel rule is that of “submitting yourselves one to another in the fear of God.” Neither bishop lordship, pastor lordship, deacon lordship, trustee lordship, nor any other kind of lordship outside the lordship of Christ, has any place in a scripturally disciplined church where all members are one in Christ.

8. What is the Scriptural order of authority in the Church of Christ?

As we understand the Scriptures it is this: (1) Christ the Head of the Church—instructing us according to His Gospel and leading us through the Holy Spirit; (2) the Gospel of Christ as our rule of life; (3) the Conference, which (as in Acts 15) is the official interpreter of what are the tenets of the Christian faith; (4) the congregation, being a constituent part of the Conference, a subdivision for geographical or missionary reasons; (5) the individual members. Where this line of authority is fully recognized, from top to bottom, from the bottom to the top, the danger of trouble among the membership is reduced to a minimum. We are safe in saying that nine tenths of our Church troubles are due to a failure to respect this divine order of authority in the Church.

May the Lord help us to be true and faithful, loyal to the standards of the Gospel, obedient to its teachings, completely upon the altar of the Lord, entirely “unspotted from the world,” seeing that we “love one another with a pure heart fervently.”

same time, or somewhat later, certain doctrinal deviations of Pastor, in particular regarding Christ’s Deity, became apparent. In 1547 the bishops met at Emden to confer concerning this matter and concerning the needed steps to be taken. Adam Pastor persisted in the denial of the Deity of Christ. Since all hopes for his restoration to his former position proved vain, the bishops in the same year held a convention at Goch in the Rhineland which resulted in his excommunication. His adherents

were expelled with him from the Church. He defended his views in a work which appeared later in print. Menno Simons wrote a book against Adam Pastor (the **Confession of the Triune God**) in which he speaks of the denial of Christ's Deity as "a blasphemy, a curse, and abomination."

According to statements made by a number of Dutch historians Adam Pastor was excommunicated by Dirck Philips without Menno's consent or against his counsel. These writers have expressed the opinion that excommunication on account of false doctrine was contrary to Mennonite principle. Such an assertion indicates a lack of information as regards the contents of Menno Simons' writings. In various places Menno Simons stated that excommunication is to be used in case of persistent false teaching as well as of unrepented transgression. Besides, there is clear indication that Pastor held Menno, with others, personally responsible for his expulsion.

The number of Pastor's followers was very small—too negligible to speak of a schism. It is impossible to give the name of one co-worker with or even of one follower of Adam Pastor. The assertion that the martyr Herman van Vlekwijk, who was burned at the stake at Bruges in Flanders in 1569, was a follower of Pastor has turned out to be erroneous. From an extant confession of this martyr it is clear that he was not an adherent of Adam Pastor. The followers of Pastor to all appearance never had an organized congregation anywhere. (Compare **Mennonite Quarterly Review**, vol. VII, pp. 105-107.) Centuries after both Pastor and his writings had been forgotten, a copy of his principal work, **Distinction Between True and False Doctrine**, was found in Amsterdam.

Adam Pastor died in Münster, at that time a strictly Roman Catholic city. He was buried, if we may accept the statement of the contemporary writer, Hamelmann, in the public **Überwasser** cemetery of that city. This would indicate that he was believed to be a Roman Catholic, since no Protestant (much less an Anabaptist) would have been permitted to be buried in this cemetery. Whether Pastor had returned into the Roman Church, or had given any occasion for the supposition that he had again become a Romanist, is impossible to determine.

Notwithstanding his unorthodoxy on the Deity of Christ and other points, Adam Pastor was vitally interested in doctrine, as is abundantly clear from his work just mentioned. On the point of the choosing of ministers and a few other questions he had strange opinions. Menno Simons, as a matter of fact, denied to the civil authorities the right of choosing the ministers of the Church. Adam Pastor denied this right even to the Church or congregation. He wrote: "But I am speaking of the civil

authorities and the Church. Where is it written that the civil authorities and the church [congregation] should send [or call] ministers? Even if your churches were pious, this would then not be otherwise than as if the sheep should appoint their own shepherds. If the congregations would appoint their own preachers, I fear that they would choose as those having itching ears [II Tim. 4:3], and would desire such as would lay pillows under their arms [Ezek. 13:20]."

The author of a recently published important work on the history of the Mennonites of Holland presents Adam Pastor as the most notable of the early Anabaptist leaders in the Netherlands, and the spiritual father of the theologically liberal Mennonites of today. Yet, as already intimated, Adam Pastor had been forgotten and his writings lost for nearly three centuries. On the development of the Mennonite Church, or for that matter, of any other Church, he had no influence.

Again, a number of liberalistic writers have asserted that the Deity of Christ was the subject of discussion in the Mennonite (Swiss Brethren) conference held in August, 1555, at Strasburg, and that this question was declared to be of an unessential nature by this conference. In the opinion of these writers the said conference in a definite resolution made the statement that there is no clear Scripture teaching on this point, therefore no distinct decision should be attempted. If this were a fact, it would mean that the Swiss Brethren as a body were followers of Adam Pastor as concerns the Deity of Christ.

Clearly this is an absolute perversion of the resolution passed by that conference. The question discussed by the conference at Strasburg in 1555 was the peculiar view of the incarnation. The conference declared this view to be unessential, and deplored the controversy regarding it. (Compare *Gospel Herald*; Sept. 8, 1932). Both the Swiss Brethren and the Mennonites of the Netherlands and Germany were a unit in the defense of Christ's Deity.

Some seventy years ago, when Paul Majunke, a Roman Catholic writer, expressed the opinion that Martin Luther laid hands on his own life and died a miserable suicide, some one referred to this assertion as a *Geschichtsluege* (a historical falsehood). The same designation may be fittingly applied to the assertion that the Strasburg Mennonite conference of 1555 declared the doctrine of the two natures of Christ, the divine and human, to be nonessential.

Until less than a century ago the Mennonites of all countries were distinctly conservative in theology. It was about the middle of the last century that modernistic views first found their way into the theological seminary of the Netherlands Mennonites, and through the seminary into the congre-

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the meaning of usury according to Lev. 25:36, 37; Ezek. 18:8; 13:17; and Ex. 22:25 compared with Matt. 25:27. Is it right for a Christian to demand interest from his poor fellow brother when borrowing money for a home or other necessary things of life? E. M.

Usury is illegal interest or an amount in excess of the generally accepted standard rate. In the above mentioned O. T. passages, and others, blessings are pronounced upon those who have not taken usury, and those who take it are strongly reprov'd. Matt. 25:27 gives sanction to putting capital to work and to realizing an income from it. In the New Testament there is no definite teaching regarding usury. Prov. 19:17 enjoins pity on the poor and terms it as lending to the Lord. Luke 6:34, 35 enjoins lending even to enemies, hoping for nothing in return. Luke 11:5 gives the same sanction. The one whom the Lord has blessed with capital has a right to expect that his investments, either in loans or property or business, yield a reasonable income. The borrower should expect to pay a reasonable rate of interest for the privilege of using borrowed capital. In business, as well as in all other relations, mercy and justice should be the basis for dealing. G. J. L.

gations. Today the Mennonites of Holland and northwest Germany are, with few exceptions, outspokenly liberalistic, disowning in fact the Deity of Christ.

Scottdale, Pa.

OUR OBLIGATION TO OTHERS

By Fannie Wought

For the *Gospel Herald*.

Our first duty is to God. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39).

The spirit in us that causes mistreatment of others is selfishness. Selfishness causes one to seek self-pleasure and to neglect the pleasure of others. We cannot find one verse in the Bible that says Christ was proud or selfish, but He was humble and has left an example that we should follow His steps.

Pride is like an empty bag, and who can stand such a thing upright? It is hollow and heartless, and like a drum, makes the more noise from its very emptiness.

(Continued on page 1068)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Harrisonburg, Va.

(Mennonite Mission)

Dear Fellow-laborers:—On Jan. 28 two of our members, Kathryn Keyton and John Gentry, were united in matrimony by Bishop Stauffer at the home of Mrs. Hopkins, the bride's sister. The day following, both Bro. and Sister Gentry became ill with influenza and spent the first week of their wedded life in sickness. A miscellaneous shower was given for them in one of the Sunday-school teachers' homes.

Tessie Baugher, another Sunday-school girl, who left at the close of school last summer to work near Philadelphia, came back for her first visit during the Christian life conference at E. M. S. Her sister, Wanda, who has been employed near Philadelphia ever since her graduation from E. M. S. high school, was also here.

All members at the Mission were privileged to attend the Sunday evening programs of the E. M. S. Christian life conference and mission programs through the kindness of several brothers with cars.

Bro. Ira Miller of the Steelton Mission preached for us the morning of Feb. 11. Brethren Milton Brackbill of Paoli, Pa., and John Garber of Harrisonburg also worshiped with us and edified us with messages from the Word. On the evening of Feb. 18 the group of E. M. S. students, who had been sent to Knoxville by the Y. P. C. A., repeated their program for us.

Two of our families moved to Boyds, Md. This, together with the cold weather and influenza, has decreased the attendance at the Mission considerably during the last month.

Some people absent themselves from church for a long time. Such was the case of David Piner, who finally and for the last time entered church yesterday at his own funeral. None of the family had recollections of his uniting with any church or professing Christianity. Bro. Slabaugh was asked to have charge of the services.

The Board has given us permission to hold a series of meetings and Summer Bible School on Red Hill, the new section we mentioned in our last letter where there is no church doing any work. Our special need at this time is a sister worker for visitation work. We would appreciate your prayers to this end.

Feb. 19, 1940. Mary M. Slabaugh.

Philadelphia, Pa.

(2151 North Howard St.)

Dear Gospel Herald Readers, Greetings:—Another month has passed, and we wish to report on the work at the Philadelphia Mission.

It has been a month of blessing despite our limitations and weaknesses. Inclement weather and sickness cut down our attendance somewhat, yet an average of 128 persons attended Sunday school, and an average of 42 was maintained at our week-day Bible school. This latter school is held on Wednesday evenings at seven o'clock, attended by both children and adults. There are classes for all ages, and the curriculum of the Lancaster Conference week-day Bible school is taught.

We have been enjoying the ministry of various preachers from our country churches during our regular services. These brethren come from both Lancaster and Franconia conferences, sometimes from quite a distance, and make personal sacrifices that the Word of God may continue to be held forth at this place. May the Lord reward them for their labors. Will you pray that the Lord may definitely lead in the early selection of a full-time pastor-superintendent?

Our young people are engaged in an interesting project in connection with their Sunday evening meetings. Special study is being made of the other mission stations in Lancaster and Franconia conferences, and a scrap-book is being filled with articles from periodicals, and pictures and letters direct from these mission stations.

We are looking forward again to Easter. A morning sunrise service is being planned, as in previous years, in addition to regular services. This service has been a definite blessing in the past, and we are eager again to enter into the joy and gladness of the first Easter morn. We invite you to be with us at this service (sunrise is at 5:59 A. M. according to the Family Almanac), as well as at any of our regular services. Visitors are always welcome. On behalf of the workers,

Yours in His service,

March 4, 1940. Clarence Fretz.

Whitmer, W. Va.

(Job Mission Field)

Dear Christian Friends:—Winter in the mountains is our quiet time. Outside of ministers who came to bring the Bread of Life, and the Mission Committee who came twice on business, we have had practically no visitors since Dec. 1. Icy and blocked roads at times prevent traveling and give more time for prayerful meditation and Bible study.

Ministers coming from the Shenandoah Valley and preaching for us in the past three months were: Brethren

Early Suter (twice), Olive Keener, Aldine Brenneman, Paul Good, and Hiram Weaver. People accompanying the preachers on these trips were: Brethren Menno Suter and Charles Hertzler, the Brenneman family, Sisters Hiram Weaver, Early Suter, Hazel Burkholder, and Anna Sheeler, Springs, Pa.

Sister Elizabeth Showalter left the Job Mission Home Dec. 24. During the winter months all mission girls are given vacation because of closing some Sunday schools and difficulty in getting about in visitation work.

We would like to express appreciation here to those who have so faithfully been helping in the work at this place. The Leetonia Sunday school in Ohio sent quite an array of (mostly) homemade toys and gifts to gladden the hearts of our Sunday-school children at Christmas time. The sewing circle at Marshallville sent gifts for the Job Sunday-school children. Sister Phebe Smucker's Sunday-school class of West Liberty, Ohio, has again supported our tract fund most faithfully with monthly contributions, as well as sending a Christmas box. Sister Esther Rohrer's class at East Petersburg again sent a large box of clothing at Christmas time. To these and all others who have sent either personal or general gifts of any kind to this corner of the Lord's vineyard, we are grateful and praise the Lord.

Post offices from which packages of supplies (mostly S. C. garments) were received during the past year, either at Job or Whitmer, were: (1) From Pennsylvania — Telford, Souderton, Hatfield, Lansdale, Pottstown, Harleysville, Blooming Glen, Doylestown, Gordonville, Chambersburg, Brunnerville, Lancaster, East Petersburg; (2) From Ohio—Orrville, Salem, West Liberty, Marshallville, Elida; (3) From Virginia—Oyster Point, Fentress, Harrisonburg (Weaver's and Park View). If we have omitted any address, please pardon us.

The Mission Board is considering the placing of another minister and wife in this district. While the committee of brethren was here last week to see into the matter of a suitable location, a singing was held in the Bethel church at Job in charge of Bro. H. B. Keener on the evening of Feb. 29. Bro. Hiram Weaver conducted the devotional period. Bro. Kent Shank and Bro. Enos Heatwole were in the committee group also.

Our pastor, Bro. Amos Heatwole, and wife at Job have been faithfully ministering to spiritual and physical needs. They have taken many sick people to Elkins and Harrisonburg hospitals and to doctors this winter.

The workers in this district have decided to write more frequent and less lengthy letters to the Gospel Herald. We need your interest and prayers.

daily. Pray especially at this time, that more laborers may be sent into this harvest field and that more souls may be truly saved before our Lord's return.

Warren and Mary Kratz.

March 4, 1940.

Wichita, Kans.

(1837 Woodland Avenue)

Dear Gospel Herald Readers:—As a group of fellow workers with you, we are rejoicing in the riches we enjoy through Christ. Great is the grace granted through Him! See Eph. 4:7.

The annual reorganization resulted in the following elections: S. S. Supts., J. N. Weaver, Esther Detwiler; Sec.-Treas., Ervin Gingerich, Maude McFarland; Chors., Nora Miller, Mark Ross; Libr., Goldie Gingerich; Cradle Roll Supts., Mrs. Mark Ross, Blanche Weaver; Cor., Esther Detwiler, Mrs. Mark Ross; Mission Board Member, Mark Ross; Trustee, Jesse McFarland; Church Chor., J. N. Weaver.

On Jan. 11, Bro. Ross with his family, and Sister Ross' sister, Mildred Breneman, went to their former home in Iowa. They were gone two weeks.

During Bro. Ross' absence, visiting brethren preached at the Mission. Bro. Jesse Kauffman, Bro. Ivan Lind, and students from Hesston helped in the services.

Other brethren favoring us with inspirational messages are Bro. Perry Blosser of South English, Ia.; Bro. John Thut of Harper, Kans.; and Bro. Paul Erb and family of Hesston, Kans.

Bro. Ross has been giving us spiritual teaching from Ephesians. Many rich truths have been presented, and souls have been blessed.

On Sunday, March 3, a number of our Sunday school boys and girls were made glad by being privileged to hear the program rendered by the chorus from the Children's Home in Kansas City and given at Hesston, Kans.

Because of the prevalence of measles, mumps, scarlet fever, and other diseases the attendance at Sunday school has dropped in number the past month. We are praying that soon the children will all be well and be back with us. As spring opens we expect an added attendance.

We are very grateful for the service rendered by the student group from Hesston; but glad too, to report that now the work is entirely in the hands of members in the city. A continued welcome is given to any brethren to stop with us and give us service. Effective visitation work is done by Bro. and Sister Ross during the week. We feel their efforts are being blessed of God.

Many encouraging features of the work strengthen our souls; yet the evil one is alert and brings discouraging times.

Our strength and service will be increased by the fervency of your pray-

ers. We crave a definite interest in them.

Your servants in fulfilling the commission of Matt. 28:19, 20.

March 6, 1940. The Workers.

NEWS LETTER FROM ARGENTINA

(February 14, 1940)

By Wm. E. Hallman

"Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

You in the Northland are anxiously awaiting the spring, while here on this side of the Equator the long hot summer will soon leave us for another year. Everything in its season and exactly in the time God has provided. Such is the order of the Ruler of the Universe.

On Tuesday, the 6th of this month, we had our annual outing for the Sunday school children. The outing was held in a small planted grove at the edge of town.

In the evening of the same day we had a members' meeting; our district Superintendent, Bro. Hershey, being present. A local Executive Committee was elected which will make a monthly report to the members on the condition of local finances, and will assist in making plans for greater activity in extension work. This move seems to have awakened much interest, and a sense of more responsibility for meeting local expenses and raising money to help the work in other towns where the members are few but the expenses high. We are hoping and praying that this new arrangement in all our larger congregations will prove to be a real blessing in the extension of the work in this part of Argentina.

Tomorrow the Executive Committee of the Mission meets at Pehuajo. One of the difficult problems just now is how to meet the growing spirit of Nationalism which is creeping into the Church. Certain elements are opposing "Foreign leadership." Will you pray with us for Christian "diplomacy" in the solution of all such problems?

Tres Lomas, F. C. O.,
Buenos Aires, Argentina.

THE GLORY OF DOING GOOD

By Dorothy Troyer

For the Gospel Herald.

As we have therefore opportunity, let us do good unto all men.—Gal. 6:10.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

Our Lord, who is our best friend, loves those who are in need; and it is His love within us that makes us love those whom He loves. Then because of this love in us we enjoy doing good to others. Our motto is:

"Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
To all the people you can
At all the times you can
As long as ever you can."

Jesus when here on earth "went about doing good." But when He went to heaven He did not stop doing good; for now He goes with us when we go out to help others.

One cold afternoon, when the temperature stood at ten below zero, one of the workers called at the home of Mrs. D., a widow whose husband had passed away about five months ago, leaving her with a family of six children. Beside her stove there was about a bucket of coal, the last she had—and no money to buy more. Her water pipes had frozen and bursted that morning. A daughter-in-law was lying in bed, sick. The children were not in school because of lack of clothing. Mrs. D., who herself was just recovering from the influenza, told how much warmer they had slept last night because of the warm comforters which had been brought there the night before by two of the workers from the Mission. Then she lifted the cover from her baby who was asleep to show how pretty he looked in the little clothes which they had also brought the night before. She expressed real appreciation for all their kindness to her.

While Sister ——— was taking home a load of Sunday school pupils after Sunday school she overheard in substance the following conversation between two ladies in the back seat of the car: "Sister ——— surely brought a real blessing to me the other day when she visited me. I was feeling so discouraged I didn't know what to do. Then she came in and talked a little while, read the Bible and prayed, and I felt like a different person when she left." "Yes," said the other lady, "she was at my house too that day, and she brought me a real blessing too. Isn't it strange how much better it makes a person feel when someone reads the Bible to you?"

Every Wednesday approximately 120 grade and high school children come to the church to receive religious instruction. These children come with eager hearts and open minds to drink in the Word of God. Though it takes real work to conduct this school, if the teacher has relied on God and has done her best, she can look upon her class returning to the grade school with the satisfaction that she has honored God in sowing His Word into the hearts of boys and girls, some of whom receive no other religious instruction outside of this Bible school.

"And let us not be weary in well doing, for in due season we shall reap if we faint not" (Eph. 6:9).

Kansas City, Kans.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

MOTHER AND HOME

Years ago, when but a boy, singing songs was mother's joy.

When my father, dear, would leave us there so lone;

I can hear her voice so sweet, as she sang
"When shall we meet?"

I can never forget my mother and my home.

My dear mother, she was true to her children and her home:

She was patient, tender, kind, and loved us all:

I praise God for her sweet name, she was ever just the same.

I can never forget my mother and my home.

Now I'm here, so far away, from that home I've gone astray.

Yet my mother often prayed for me alone; Troubles, trials to endure, yet I live a life that's pure.

Then I'll meet my dear sweet mother in our home.

—Selected by Rachel Mumaw.

THE HAPPY CHRISTIAN HOME

By Katie J. Bontrager

(This essay was written several years ago while our sister was still in active life. She has since answered the heavenly summons and is now with her Redeemer. While here, she prepared many essays and read them before Sunday-school conferences and other special meetings. This is one of them. Others may follow. While her voice is stilled in death, her influence lives on. We consider this a very practical message.—Editor.)

The happy Christian home is a home where the fifth and sixth chapters of Ephesians are put into practice; first by the husband and wife, and as children are given to the home they will also be practiced by them.

There naturally will arise questions in our minds in regard to this topic, especially in the minds of young people.

In the fifth chapter of Ephesians Paul writes to the believers as God's "dear children," names a great catalogue of things, and warns them not to be partakers of them; but admonishes them to "be filled with the Spirit." In verse 21 he comes to the married life of the Spirit-filled believers by which is illustrated the relation between Christ and the Church. Also Christ and the Church are an example of what the Spirit-filled husband and wife will be,—thus bringing about a happy Christian home.

He starts out by saying, "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord." Notice that the word "Lord" begins with capital L. It means that by submitting to our husbands we are doing it to our heavenly Lord.

But are the wives to do all the submitting? In verse 21 it says, "Submitting yourselves one to another," which means one as much as the other. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Here "saviour" is commenced with a small letter, and has reference to the husband as the head of the wife. "Saviour" here means to deliver, save, protect, or provide. Therefore, "as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

Let us notice what Christ has done for the Church, and why. "Husbands, love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle. . . ; but that it should be holy and without blemish."

Christ so loved the church that He has left nothing undone. He has provided and is still providing all that is necessary for the purity of the Church. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

What a beautiful picture of a happy Christian home—where love, submission, and reverence are the controlling elements of the home. How many burdens would be removed and heavy hearts lifted and lives saved through married life if we would only take the Bible way for it! How easy it is to be submissive to the one who has proved himself true and loyal to his home! Brethren and sisters, how have we and how are we filling our places in our homes?

Is our love as strong now and are our homes as happy now as when we were first married? It ought to be much more so. What examples are we setting for our boys and girls? Last summer, while at the Sunday School Conference, I saw an aged couple about 80 years old (or perhaps past) who had come about a hundred miles and were strangers to most of the people. They sat together through all of the sessions. It seemed to me I could see how satisfied and undisturbed they felt, because they were in each other's presence, though they were strangers to most of us. They had proved themselves true to each other and had learned to trust each other. They have almost run their race in life. Their gray hair and drawn faces show that they endured many hardships. They raised a large family, but through it all their love for one another has been strengthened and they still desire to share the joys and sorrows of life together. To

me it was a most beautiful picture of what husband and wife should be to each other all through life.

If while young we could understand the importance of filling our place in our new homes just as God has appointed it to be, life would become more serious to us in the beginning and we would often take a different attitude toward homemaking. Wives are commanded to reverence their husbands. And when the husband loves his wife as the Bible demands, he surely deserves all the reverence that a human being can deserve. Have you noticed in this chapter how often the husband is urged to love his wife? and not once is it mentioned that the wife should love the husband, but the wife is to submit to and reverence her husband; which can only be done where love is present and overrules. When the wife takes this attitude toward her husband, his Christian character will be strengthened and he will be a better man because of having such a helpmeet by his side. If we fail to fill our place in the making of our homes, God will not add His blessing in its fullness. We must comply with His plans if we expect to enjoy life.

We can learn many helpful lessons from nature, especially from the birds. In their mating and home building, how happy they are together in their work, each one performing its duty just as God intended. There is no intermating with different kinds of birds. They are always true to each other—there being no misunderstandings or grievances, but loyalty and harmony from start to finish.

I believe God wants His children to be just as happy as the birds. How many homes in the Mennonite Church would be much happier if husband and wife had been mated by the Lord? There are many things that our sons and daughters ought to know before they take this all-important step. Marriage was instituted by God for an honor and a glory to His name and not for the gratification of our selfish carnal desires. I am not surprised that so often love grows cold. There was nothing to begin with but selfish, lustful love, and it soon vanishes away. Every young man ought to be taught the strength of his love towards his wife all through life, and the young woman ought to know how to return that love and to be submissive and to give him due reverence. Next to salvation in importance, is the making of a Christian home. Therefore, young men and women, be very careful what you do. Do not undertake to enter the marriage relation without asking God's guidance and when you have once started a home keep the Bible for your guide. Begin every day with God. Do not start a home for the sake of gaining dollar and cents, but for the honor and glory of God and for the betterment of mankind, and God will surely bless you.

Midland, Mich.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for March 24, 1940.—Matt. 27:57-28:15.

THE RESURRECTION OF JESUS

Golden Text.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—I Cor. 15:20.

Introductory.—This lesson begins with the burial of Jesus and ends with His triumphant resurrection. At no time was there the least evidence of any shortcomings of Jesus; neither in power nor in anything else. But He manifested His nonresistance, as also His steadfast purpose to offer Himself as the Ransom for the sins of the world. His enemies were permitted to do with His body what they would, but here their power stopped. On the Cross, Jesus shone in the qualities of the Divine, and in the fullness of time He manifested His qualities that belong to infinite power. The climax of His marvelous power is reached in His resurrection and ascension.

Burial of Jesus (57-61).—We are still following the natural course of events. Jesus on the Cross had shown such marvelous powers of divinity that His crucifixion, instead of alienating all His friends, compelled recognition of His divinity by both friends and foes, so that He still had enough friends to give Him an honorable burial. There was a certain rich man, Joseph of Arimathea, who went to Pilate and got permission to bury Jesus. Nicodemus, who had at different times given evidence of personal friendship for Jesus, came to Joseph's assistance and together they laid Him into Joseph's sepulchre. Several of the women who had been the personal disciples of Jesus, were also present and saw where Jesus was laid.

Jewish Leaders Arrange to Guard His Tomb (62-66).—We made mention of the fact that the evidences of Christ's divinity while on the Cross won Him recognition on the part of both friends and foes. Even the Roman centurion, and they that were with him, when they saw what was happening, admitted that "truly this was the Son of God." But the chief rulers among the Jews, who were mainly responsible for the crucifixion, were more than ever determined to have their own way. "Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate

gave them leave to do anything that they saw fit. It was the same old scheme that they had tried to foist on the people all along; holding up Jesus and His disciples as tricksters, deceivers, enemies to the truth, who needed watching all the time. Let us see how well they succeeded in their malicious designs against the holy Son of God.

Jesus Rises in Triumph (1-8).—The Jews erred in a number of ways. In the first place, they went on the assumption that Jesus was a deceiver and His disciples a set of dupes who were blindly following Him; whereas, there was nothing about His life that did not justify His claims, while His enemies gave every evidence of their insincerity and murderous designs on His life. In the fullness of time Jesus rose, as He had before this said that He would, and no power on earth or in hell was able to hold Him in the grave a minute longer than the God of heaven and earth had decreed He should remain there. The whole story is told in two brief words: "He arose."

Among His disciples was a group of devoted women of whom it has been truthfully said that they were among the last at the grave when He was buried, and the first at the sepulchre after

His resurrection. As soon as the Sabbath was over they hastened to the sepulchre to anoint His dead body. But who shall roll that heavy stone away? was the question that puzzled them. The enemies of Jesus thought that they had made His grave secure by rolling a stone before it that was not easy to move, and set a guard there to keep all marauders away.

But when they reached the sepulchre they found that the Lord had taken care of it all. There came a mighty earthquake which rolled the stone away, and an angel of the Lord appeared in a form and visage so terrible that "for fear of him the keepers did shake, and became as dead men." It is another illustration showing how vain it is for mortal men to attempt to thwart the work and the purposes of God.

The enemies of God being overpowered, the angel spoke in a comforting way to these women as they appeared. "Fear not ye," he said, "for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

That tells the whole story. The enemies of Christ had been completely vanquished. Even then they persisted in their misrepresentations, but they could not withstand the One in whose hands was concentrated all power "in heaven and in earth."—K.

BIBLE MEETING TOPIC

THE RESURRECTION OF THE DEAD. —Job 19:26; I Cor. 15

Topic for March 24

MOTTO

"There shall be a resurrection of the dead."

OUTLINE STUDY

I. The Resurrection is Foretold.

1. Job's assurance.—Job 19:25.
2. Daniel's prophecy.—Dan. 12:1-3.
3. The Psalmist's confidence.—Ps. 49:15.
4. Isaiah's prophecy.—Isa. 26:19.

II. The Teaching of Jesus.

1. The coming hour.—Jno. 5:28, 29.
2. No marriage in the resurrection.—Matt. 22:29-32.

III. The Body is to Rise.

1. To be changed.—Phil. 3:21.
2. Made incorruptible.—I Cor. 15:51-54.
3. Comes from the grave.—Jno. 5:28.
4. At the sound of the trump of God.—I Thes. 4:16.

IV. The Difference.

1. Life or damnation.—Jno. 5:29.
2. Life or contempt.—Dan. 12:2.
3. The judgment.—Matt. 25:31-46.

V. Conditions for Glory.

1. The indwelling Spirit.—Rom. 8:9.
2. Asleep in Jesus.—I Thes. 4:14; I Cor. 15:23.
3. Victory through Jesus.—I Cor. 15:57.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Verse on the Resurrection Theme.
2. The Blessed Hope in the Resurrection.
 - a. The victory over death.
 - b. Our labors are rewarded.

- c. We meet the departed saints.
- d. We meet our Redeemer face to face.
- e. We die no more.

3. How we Inherit a Glorious Resurrection.

- a. By becoming a Christian.
- b. By living a faithful Christian life to the end.

For Seniors.

1. The Doctrine of the Resurrection.
2. How to Attain a Glorious Resurrection.

PERSONAL THOUGHT

Our prospects for the future lie in heaven. It becomes us to set our affections where our treasure is and live for the glorious prize.

SEED THOUGHTS

Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong:
All around the clouds are breaking,
Soon the storms of time shall cease,
In God's likeness, man awaking,
Knows the everlasting peace.

O what glory, far exceeding
All that eye hath yet perceived!
Holiest hearts for ages pleading,
Never that full joy conceived.
God has promised, Christ prepares it,
There on high our welcome waits;
Ev'ry humble spirit shares it,
Christ has passed th' eternal gates.

Life eternal! O what wonders
Crowd on faith; what joy unknown,
When amidst earth's closing thunders,
Saints shall stand before the throne!
Oh, to enter that bright portal,
See that glowing firmament,
Know, with Thee, O God immortal,
Jesus Christ whom Thou hast sent!

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, MARCH 14, 1940

Field Notes

The Lord willing, an all-day meeting will be held at the Manheim, Pa., Mennonite Church on Good Friday, March 22. Everybody welcome. S. H. L.

Brethren John Mosemann and C. F. Derstine will assist the Waterloo, Ont., Mennonite Church, in a three-day service, Good Friday to Easter services. Cor.

The monthly letter sent out by the Mission Board of the Missouri-Kansas Conference, reveals unusual activities in the district during the month of February.

March 24-30 is the date set for a short series of meetings at Hyasota schoolhouse, in the Johnstown, Pa., district, with Bro. Sanford G. Shetler in charge as evangelist.

An interesting article, by Bro. Milo Kauffman of Hesston, Kans., on the value of our six-week Bible schools will appear in these columns in a week or two, the Lord willing.

Bro. John Mosemann of Lancaster, Pa., is expected to deliver the graduation address at O. M. B. School, Kitchener, Ont., March 21. Twenty-five graduates. C. F. D.

A brother writes us from Chambersburg, Pa.: "Revival meetings are scheduled to begin at Pond Bank on April 6, with Bro. J. C. Clemens of Lansdale, Pa., as evangelist. Remember us in prayer."

The Mennonite Publication Board has arranged to meet in special session at Scottsdale, Pa., May 20, 21, with necessary committees meeting on Fri-

day and Saturday before. See announcement on last page.

Bro. J. R. Mumaw of Harrisonburg, Va., filled the regular appointment at the Orrville, Ohio, Mennonite Church last Sunday morning and performed a similar service at the Mennonite Mission in Canton in the evening.

Name Wanted.—The Publishing House received \$5.00 in currency for renewal of the Gospel Herald without a name. The envelope was postmarked Hagerstown, Md., March 2. We await further information. Sub. Dept.

The Hagey Mennonite Church, Preston, Ont., is preparing for a series of evangelistic services, March 26 to April 4, with Bro. C. F. Derstine as the evangelist. Intercessory prayer will be greatly appreciated in behalf of the work. Cor.

Bro. Richard Ulrich and an auto load of passengers motored to New York City to bid Sister Una Cressman a final farewell before leaving for the Argentine. All were young people from the same congregation, Kitchener, Ont. Cor.

Change of Address.—Several weeks ago we published Bro. L. C. Kauffman's change of address from Kenmare, N. Dak., to Exeland, Wis. Since that time there has been a change in plans, so that his address, until further notice, will be Hesston, Kans.

An interesting program of the young people's institute to be held at the Yoder, Kans., Mennonite Church, March 20-24 is before us. Instructors: E. M. Yost, S. G. Shetler, M. A. Yoder and wife. See correspondence from Yoder, found elsewhere in this number.

The following was sent us from Brethren, Mich.: "Bro. C. C. Culp left for Montgomery, Ind., March 4, to assist in a two-week Bible school. This school was to have been held in January, but on account of sickness it was postponed till March."

A Correction.—In the correspondence from Fairview, Mich., printed in the Feb. 29 number of Gospel Herald, it was stated that Bro. Elmer Swartzendruber of Pigeon, Mich., preached for the congregation at Fairview. It should have read, Emanuel Swartzendruber.

Bro. J. N. Kaufman, President of the Mennonite Board of Missions and Charities, preached for the congregation at Scottsdale last Sunday morning. He was on his way to Lancaster Co., Pa., where he is attending Mission Board meeting and conference this week.

Bro. L. J. Johnston, for over forty years a faithful minister in the congregation near Cherry Box, Mo., answered the heavenly summons in a hospital at Kirksville, Mo., March 6, and has gone to his reward. May the sustaining and comforting grace of God be with the bereaved family and congregation.

Following is a list of communion dates in the bishop district of Bro. Christian K. Lehman, Lancaster, Pa.:
March 17, Millersville.
March 24, Rohrerstown.
March 21, Columbia.
April 7, Mountville.
April 14, Habecker's.
April 21, Masonville.

Lancaster Conference.—The first of our spring conferences (the Lancaster Conference) is being held this week. It is a busy week for the brotherhood in that district, beginning the series of meetings with the meeting of the Eastern Mennonite Board of Missions and Charities on Tuesday. May the Lord direct in all these activities.

Brethren Otis Johns of Canton, O., and J. R. Mumaw of Harrisonburg, Va., spent some time the fore part of this week in the Publishing House. The former spent several days in the interests of the Publication Board work, while the latter was on his return trip homeward from a few days' stay in several parts of Ohio.

The fourth annual Easter song service will be held at the Elizabethtown, Pa., Mennonite Church on Easter Sunday afternoon, March 24th, 2 o'clock. Bro. Chester K. Lehman, Dean of Eastern Mennonite School, Harrisonburg, Va., will conduct the singing of Passion and Easter songs. A Children's meeting is also planned. B.

The date for Summer Bible school conference in Kansas City is Wednesday and Thursday, March 13 and 14, and not Saturday and Sunday, March 16 and 17, as first announced. The ministers' conference is to be held March 15 and 16 at the same place. Bro. J. D. Mininger says that indications point to a wide representation to these conferences.

Bishop C. N. Amstutz.—Word reaches us that Bro. C. N. Amstutz, for forty-five years a faithful minister and bishop in the Sonnenberg Mennonite Church near Dalton, Ohio, has answered the heavenly summons to "come up higher." May the Lord comfort the bereaved family and congregation. Obituary notice next week.

Passion Week Services in Iowa City.—We are in possession of an interesting program announcing a series of meetings at the Mennonite Mission Church

in Iowa City, Iowa, beginning Sunday evening, March 17, and ending Sunday evening, March 24. The seven recorded sayings of Jesus while on the Cross furnish the bases of the evening messages. These sayings are still live messages.

Mennonite Archives Fund.—A report of donations to this fund appears on last page of this issue. Those having this in hand want to publish the final figures as soon as they hear from all the interested congregations and individuals who wish to have a part in making this fund reach its goal; namely, \$5000. We trust that all interested ones will send in their donations to Bro. J. C. Wenger, Goshen, Ind., at an early date.

"Outline of Activities," is the title of a new 32-page publication (pages the same size as our Year Book) issued by The Commission for Christian Education and Young People's Work, giving a description of the activities of the Commission. Those desiring to become better acquainted with the work of this organization will do well to send for a sample copy, which is sent out free as long as the supply lasts. Send either to the secretary, Bro. J. R. Mumaw, Harrisonburg, Va., or to the Mennonite Publishing House, Scottsdale, Pa.

A painful accident befell Bro. and Sister J. A. Heiser of Fisher, Ill., several weeks ago. In company with their son-in-law and daughter, Bro. and Sister J. J. Detweiler, they were on their return from Arthur, Ill., where Bro. Heiser had filled an appointment. The roads being icy, the car skidded and turned over. The young people escaped with minor injuries, but their elders were severely bruised, Bro. H. having his collar bone broken. We thank the Lord that the accident was not any more serious, and hope soon to hear of their complete recovery.

Mennonite Board of Missions and Charities.—The annual meeting of Mennonite Board of Missions and Charities is to be held, the Lord willing, with the Blough congregation, in the

(Continued on last page)

Correspondence

De Soto City, Fla.

Dear Herald Readers:—"The Lord is in his holy temple: let all the earth keep silence before him." I have been impressed to inform the readers of others who have come to spend the winter months with us. Bro. and Sister Wm. Nice of Morrison, Ill.; Sister Rebecca Nice of Denbigh, Va.; Mr. and Mrs. J. B. Dietrich with four children of Sheridan, Pa.; Mr. and Mrs. B. B. Gehman, Souderton, Pa.; Mr. and Mrs.

Singmaster, Sellersville, Pa.; Bro. and Sister Nelson Thomas of Clarksville, Mich., are located near the church, and have been a real encouragement to us here.

Others passing through and meeting with us were: Mrs. Dan Deter, Jr., and Mrs. Lyle Nice, Morrison, Ill.; Katie, Susan, and Viola Rutt and their father, Ella Sauder, Jacob Harnish, Reuben Kauffman, S. K. Landis and wife, Maggie Floyd, Emma Martin, Jonas Horst and wife, all of Lancaster Co., Pa.; Wilmer Nyce and wife, Henry Nyce, Irene Moyer, H. B. Rittenhouse and wife, of Montgomery Co., Pa. It is encouraging to have these folks, as well as many of the members of the Church of the Brethren, to meet with us and lend a hand, even though they cannot stay all the year.

Among the encouraging messages heard, we would mention that of Bro. J. Paul Sauder of Tampa, who, with 25 others, met in the Ebersole cottage the cold night of Feb. 2. His message appealed to young and old. Using the peanut for an object lesson, he stated that just as the peanut must be attached to the vine for growth, so must we be a part of the true vine for spiritual growth.

Feb. 18, Bro. S. T. Frey of Elizabethtown, Pa., gave us two Gospel sermons. Bro. P. R. Zeigler of Archbold, O., accompanied Bro. Frey here. He taught the adult Sunday school class and sang with the children. This was indeed an encouraging day. Of the 25 present, we had five states represented.

We were glad, too, to have Sister Anna Ebersole meet with us again, she having been quite sick for several weeks.

Feb. 28, 1940. Jennie Ebersole.

Lebanon, Pa.

The service of Feb. 29, at Gingrich's Church in which Bro. Simon Bucher was given charge and oversight of the bishop work in that district, was a very impressive one. The brethren Martin Weaver, Daniel Wert, and Simon Bucher were nominated at an earlier meeting. Among those who filled the church house was a large representation from other conferences. There were present fifteen bishops representing four Mennonite conferences, and one bishop from the United Zion Church.

After the reading of the lesson by Bro. N. H. Mack, Bro. Moses Horst of Maugansville, Md., delivered the opening address, in which he held forth some of the high points in this kind of work. The sermon was preached by Bro. Richard Danner of Hanover, Pa., in which message he proclaimed the Word in a very heart-searching way to a large, eager audience. He held forth the sacredness, seriousness, and the far-reaching influence of official church work, informing, in a very definite way, the bishops of their share in temporal and spiritual work; also informing the

laity of their influence and part in the work.

The message was followed by strong testimonies, after which Bro. N. W. Risser, the bishop in charge, proceeded to arrange for the casting of the lot. The solemnity and reverential awe of the hour testified to the Spirit's presence. After the call of Bro. Bucher, well-wishes were given by the bishops, also by those who shared the lot with him, and many others.

After the benediction, the Lebanon County brotherhood showed their appreciation to the many folks from a distance by inviting them to the basement of the church building for lunch. May God's blessing continue with our charged brother and the church under his care.

Feb. 29, 1940.

N. R.

Elkhart, Ind.

(Pleasant View congregation)

Dear Herald Readers:—The attendance at Pleasant View continues to increase. The average for the year was 82. The Home Department has an increase of six members.

Visiting ministers who were here at regular Sunday services and at mid-week prayer services were: Bros. Edward Jones of White Cloud, Mich., and Chester Osborne of Germfask, Mich. Both were enrolled at the winter Bible school at Goshen College. Bro. Osborne told us about the mission work that is being carried on in the upper peninsula. His talk was very much enjoyed, as many of us had no knowledge of the work that was being carried on at Germfask. Feb. 11, Bro. Geo. J. Lapp, returned missionary from India, was the speaker at mid-week prayer service. Feb. 15, Bro. Paul Wittrig, a former member at this place who was ordained to the ministry and given charge of the church at Imlay City, Mich., delivered the Sunday morning sermon.

Feb. 29, 1940. Harriet Pletcher.

Wolford, N. Dak.

Dear Herald Readers, Greetings:—The Lord has blessed us with wonderful weather, which has kept our Sunday school and church attendance above the average of most winters here.

For the last month we have been studying the book of Revelation, which has been very interesting and helpful.

In the past year there have been some improvements made on our church house, for which we are very thankful. We feel we should give the honor to our Lord, praising the Giver of all good gifts.

Bro. and Sister Harold Kauffman and family, and Bro. and Sister Ellis Kropf of Minot, N. Dak., worshiped with us Sunday, Feb. 18. Visitors are always welcome. Stop with us whenever possible.

A correction: In our last letter it was stated that our winter Bible school

(Continued on page 1068)

Miscellaneous

HE LEADETH

"When thou passest through the waters,
I will be with thee."

Some through deep waters,
And some through the floods,
Some through deep sorrows,
But all through the blood;
Some through deep trials,
And some with a song;
Thus God is leading His people along.
—Sel. by a Sister.

ALONG THE WAY

By Lina Z. Ressler

For the Gospel Herald.

XIV. Helps

Isn't it a comfort to listen to a sermon with the confidence that you are expecting definitely to receive one definite practical help for some step in your every day life? Life after all is a very practical thing for every one of us.

Flowery eloquence and rosy, dreamy sentences are all very well in their places, but one really helpful thought is a gem that is worth going miles to receive.

When three great armies were lined up against the people of Judah, Jehoshaphat the king was frightened and the people called upon Jehovah very fervently.

God promised to hear their petitions and to help them in their distress. There was, however, a very definite condition upon which the help was to come. God had long before given a special promise to Abraham and that promise was as good as when first made, but there were conditions; in fact there are always conditions to the most precious of these blessings.

"Be not afraid nor dismayed, ... for the battle is the Lord's."

How these words must have comforted the troubled army: "Ye shall not need to fight." This must have startled them, for things a'l about the people looked very much like a desperate fight. The army was ready, too, and many of them were desperate though afraid.

All this was a picture of many a life. The battle with sin and Satan has been going on for a long time. We all have realized the power of the enemy, and we know all too well the danger and futility of our very best plans to overcome his wiles.

In our battle with sin and evil we are so prone to feel that our own efforts are the only thing that count. We are apt to be too busy with our plans for resistance to even hear God's command to "stand still, and see the salvation of the Lord."

The salvation of the Lord is so much more real and definite if we need to wait for it. Perhaps many of our troubles that are most serious come to us because we feel that we must do the fight-

ing. Some one has said that the hardest part of a hard battle is the standing still. "The waiting time, my brother, is the hardest time of all."

This is one of the lessons that invalids find so hard. Even now we all can understand how hard it must have been for the army to just "wait." However, the plan "worked," for in spite of all the odds against them there was a great victory. God made good His promise.

No wonder all this brought Judah into humble gratitude before the God who had so wonderfully blessed and led them all the long way.

So here is my lesson of faith and trust in God. Here too is a longing and a resolve to trust more simply and wait more patiently the unfolding of His plan in my life.

This one thought is my treasure for this Sunday morning's lesson.

"Be not afraid, nor dismayed, by reason of this great multitude; for the battle is not yours, but God's." The question was raised this morning as to whether a Christian ever had the right to be discouraged. With such a Father and such promises and all these helps, the very thought of discouragement would seem out of place.

In view of all this let us take courage, and go on.

Scottdale, Pa.

"The Other Side"

of

CHRISTIAN EDUCATION

By Sanford G. Shetler

For the Gospel Herald.

The literal meaning of the word "education," as derived from the Latin root, is to "lead out" or "draw out." It is a process in which the teacher "draws out" of the pupil the proper responses. In this sense a beautiful meaning is conveyed. Formerly the word "education" was applied more directly to formal training in an institution, especially bearing the thought of an accumulation of knowledge—a cramming of facts. The present accepted idea of the word carries more of the idea of a training for a contributive participation in society. The ethical side of behavior is also included in this definition. In other words, then, "education" today would include not only **knowing** but **doing**, or acting in accordance with one's better knowledge, and adapting that knowledge to the situation at hand or to the environment in which the individual lives. While the ethical is thus included in the general term, yet with present-day standards being out of harmony in so many cases with Biblical standards, the terms "ethics," "morality," or "character," have become merely relative terms.

To qualify the word "education" with the prefix "Christian" would distinctly classify education as the process by which the individual would be prepared

to go through life with the viewpoint of the Christian. The variableness of interpretation possible in the general term would immediately be eliminated; since, in the literal sense, "Christian Education" would be a development into "Christ-likeness"—an enabling to live the life that Christ lived insofar as humanly possible. The term thus defined would be made to convey the richest and most inspiring conception of training that one could find. Here again, however, the liberal and promiscuous use of the word "Christian" today leaves one much at sea as to the most probable popular conception that is likely to be built up by the use of the term "Christian Education." There are several objections to the use of this term in the accepted program of the Mennonite Church, as we shall further notice as well as to the adoption of a program of Christian Education in the Mennonite Church. It is the purpose of this article to give the grounds for such objections.

Idea Borrowed from Popular Protestantism

In the first place, the idea of a program of Christian education is an idea borrowed from popular Protestantism of our day. The fact that it is borrowed would not in itself invalidate it, but when one sees what has been accomplished (or rather, not accomplished) through its use in the popular churches, one feels immediately that here is something we do not want. Popular methods of organization have left almost no room for religious instruction and a teaching of the Word of God. And since the pulpit has ceased to be a Bible-teaching agency, that which had formerly been considered the great task of the Christian Church has now been relegated to a committee on religious education! This popular method of educating folks into the Kingdom is the foreboding evil of the modern Church. I once saw a religious cartoon showing a cross-section view of the interior of a modern church building. In the basement were the recreation rooms, dining hall, and kitchen; on the main floor were a small auditorium and commodious Sunday-school rooms; and in a corner off the balcony was a small room labeled, "Department of Religious Education." This vividly depicts the small place given to religious education in the modern church.

Un-Biblical Emphasis

The second objection has to do specifically with the use of the term "Christian Education." I have already referred to this in the earlier paragraphs. In view of the abuse (or misuse) of this otherwise elegant expression, the objection is simply this: that it conveys a popular idea rather than a Biblical one. The word "education" we must admit has been greatly overworked. It has been made to mean anything from an orientation with the

most deadly of modern erroneous theories to a preparation to enter the heavenly Kingdom. If our use of this term is not to convey the popular conception (which it surely couldn't) but to cover such things as Bible reading, prayer, spiritual growth, social and moral betterment, then why not use **BIBLICAL terms which carry the same ideas in HOLY GHOST LANGUAGE**, such as, "Salvation;" "Growing in Grace;" "Edifying the Body of Christ;" "Teaching;" "Preaching;" "Building Up;" "Edification;" "Sanctification;" "Exhortation;" "Guiding?"

The question might well be raised at this point of our discussion as to what length the Church can safely go in copying the **methods** of the popular churches without falling victim to the **results** of their programs. Shall the Mennonite Church come along twenty or thirty years behind the rest and adopt a program of Christian education? They (the popular churches) have emptied their churches with this program of mechanizing the teaching of the Word. When I say this, I am not disregarding the fact that there have been other conditions which have contributed toward the present lamentable state. We are constantly claiming a separation from the world and modernistic trends in religion; and yet is it not true that nearly all of the so-called Christian educational activities of the Church, and of which we are almost proud at times, were started by other denominations and used for many years before they were brought into common use in the Mennonite Church? I recently remarked to a certain brother in private conversation, that to many "outsiders" the impression is left that to be conservative simply means "to be out-of-date," since we first denounce, then study, and finally accept and promote that which was in vogue a generation ago in the other churches. Then, too, there is always the danger that we may be carried off in a wave of enthusiasm when we see what some progressive denomination has done in a few places by emphasizing certain activities. A prominent Mennonite bishop once said that when one certain feature is overemphasized he is reminded of a flock of chickens when a dishful of scraps is thrown out to them. Some old hen finds a tough rind and starts running away with it, while the other hens are enjoying the more nutritious articles on the pile. In my own time already, I have seen some running with the "Tongues" rind, or the "Holiness" rind, or the "Non-denominational" rind or the "Anti-Secrecy" or "Temperance" rinds. I cannot but feel that at the present time some are running with the "Christian Education" rind.

Weaknesses of the Program

The third objection to the adoption of a program of Christian Education is raised on account of the serious weaknesses of the program as commonly outlined by

its advocates. Let us notice two of these. In the first place, the **ministry is practically left out of the program**. Barring technicalities in the rendering of the Scriptural words "teach" and "preach," we must all agree that the preaching of the Word by men called by the Holy Ghost and commissioned by the laying on of hands **HAS ALWAYS BEEN GOD'S METHOD** of reaching the lost and strengthening of the Church, and building them up in the "most Holy Faith." I am going to quote here parts of several paragraphs taken from E. M. Bounds' book on "Power through Prayer," Zondervan Publishing Co., Grand Rapids, Mich.

"We are constantly on a stretch, if not a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men. . . . What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, mighty men of prayer. The Holy Ghost does not flow through methods but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. . . . The characters as well as the fortunes of the Gospel are committed to the preacher. . . ."

If the modern tendency toward organization continues, as it seems it will, about all that will be left for the preachers to do after awhile is to preach on "Co-operation," "Systematization," "Co-ordination," "Integration," "Combination," "Consolidation," "Centralization," in order to keep the machine going without too many abrasions. The modern "watchman on the walls" will be in the switch-tower, throwing switches to avoid collisions of committees and subcommittees.

The second weakness to be noted is the fact that **"Revivalism" has no place in a program of Christian Education**. Reading the writings of the advocates of this system will soon convince any one of this fact. Not only is the preacher left out of the picture, but also the evangelist! Here let me quote from the writings of G. W. Hervey, in his book, "Manual of Revivals," published by Funk and Wagnalls Co., N. Y., 1884. This book, written 56 years ago, is strangely modern in its attack on certain erroneous ideas of that day, which parallel present-day tendencies. I have taken the liberty to make selections from a number of paragraphs, however avoiding a misconstruction of the thought of the author.

"One of the standing questions for debate in a famous theological seminary is, 'How are we to treat the disinclination of refined culture to sympathetic awakenings.' He goes on to say that there is a tendency 'to elaborate fixity in the order of worship.' That which tends toward the irregular, such as, a season of awakening, is frowned upon by many

pastors who are not anxious to 'readjust themselves to the manners of a revolutionized church.' This 'pulpit vice,' as he calls it, 'owes its origin to the popular demand that every religious service should have a certain kind of completeness.' The ideal of this group is to 'labor for continual ingatherings from month to month or year to year, without high excitement or subsequent reaction, and the dangers of lethargy.' They give examples of pastors and churches that have enjoyed a long succession of ingatherings without the aid of evangelists. Their study and aim are to **educate** (bold-faced type my own) a church that it may have a harvest of souls every year. To this end they search out and train Christian workers among themselves. . . . But desirable as such a state of continual growth is, and laudable as is the aim to lead forward the church to this state, to many pastors the privilege is never given to realize this beautiful ideal: and some who do realize it for several years are at length compelled to adopt evangelistic measures and instruments for the conversion of people **whom they have failed to reach by ordinary means and agencies**" (bold-faced type my own).

The present-day idea of minimizing the value of revivalism, and emphasizing the value of Christianizing by education is then not a new idea. Whether new or not, it is un-Biblical. In both Old and New Testaments religious awakenings were experienced, and these awakenings were the result of the relentless and fiery denunciation of the sins of the day by the prophets and evangelists. These prophets and evangelists wept, prayed, rent their clothes, and fearlessly spoke the Word which the Lord had given them. They appealed to the emotions as well as to the will. The popular method is not to get excited, attack sin in a cool, intellectual way, without shocking the tastes of the cultured. It was the "old-time revivals" (as we are reminded by Bro. T. K. Hershey in his book, "Old-Time Revival") "that have given us the scores of well-known preachers and evangelists, song writers and composers whose inspired songs have blessed thousands of Christians. Through them the Uniform Sunday School Lessons came into existence, great missionary enterprises were undertaken, family altars were erected, and people of all walks of life were convicted of sin and with a contrite heart they turned to God." He suggests that what we need today is an "old-time-down-on-your-knees" revival. In fact, the **only** means of restoring the old-fashioned power to the Church today is an old-time revival. Let us not give the devil the laugh by doing away with this powerful tool to drive the forces of evil out of the Church, and turn people to serve the living God.

In closing, my appeal to all ministers and Church leaders is that we give this entire question the most prayerful scrutinizing study. While this article is entitled, "The Other Side" of Christian Education, in reality there can be no "other side" when it comes to the matter of right and wrong tendencies. And where we see the beginning of wrong tendencies let us not be slow in raising our voices against them, that

the Mennonite Church may be spared the fate of many other Protestant denominations.

Hollsopple, Pa.

GLEANINGS

(Heard at the recent Bible school held near Atglen, Pa., and reported by Harvey Beiler.)

1. Occasional experiences of gloom make bright things brighter.
2. The main element in prayer is the inward desire from the heart.
3. In the Christian life we don't get our diploma at the commencement season.
4. We might grow taller if we would not stoop to pick so many stones (meddle or find fault).
5. When we sup with Jesus, we get peace and love; when Jesus sups with us, He eats up our hate, malice, strife, and all our troubles.
6. We are apt to lose much sleep because of a little lie about us; yet Jesus bore the sins of the whole world.
7. The modern woman would have a hard time wiping the feet of Jesus with her bobbed hair.

Elverson, Pa.

"DID YOU SAY THAT BECAUSE..."

By H. F. Reist

For the Gospel Herald.

A well-known Bible teacher expounded the Scriptures. In the audience was another Bible teacher, who, while on his way to his room after the service, severely criticized the brother who had spoken. After he was through, a brother, walking by his side, paused and asked very gently, "Did you say that because you loved the brother?" The critic was silent; and when alone in his room fell on his knees before God, imploring pardon for the way he had spoken. He saw the evil of unkind criticism of fellow Christians as he had never seen it before, and resolved by God's grace to be guilty of it no more.

If we loved fellow Christians as true Christians are taught to love by our blessed Lord, would unkind criticisms, remarks, etc., pass our lips? Would we lend ourselves to the sowing of the seeds of suspicion, prejudice, etc.?

In Rev. 12:10 we are told that the "accuser of the brethren," Satan, appears before God in heaven and day and night accuses the brethren before Him. Thank God that we have an Advocate in heaven, Christ the Righteous One. Is it possible for us here on earth to be tools of the "accuser of the brethren" in our uncharitable criticisms of fellow Christians?

Falfurrias, Texas.

Nearly always, where there is a division, there is a great big SELF there somewhere.—M. S. Stoltzfus.

OUR OBLIGATION TO OTHERS

(Continued from page 1059)

What is there in us to induce such a sentiment? Who can say with truth, "I am better than my neighbor?" Some shrewd philosopher has said that if the best man's faults were written on his forehead they would make him pull his hat over his eyes.

Ah, there is so much of good in those who are evil, and so much that is bad in the best, that it ill becomes us to judge our neighbor harshly, or set ourselves up for saints at their expense.

Let those who feel above their fellow men, view the heights above themselves, and realize their littleness, for as there is none so vile but that a viler hath been known, so there is no saint but a holier can be named.

When one asked the philosopher what the great God was doing, he replied, "His whole employment is to lift up the humble and to cast down the proud." Jesus said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

Proud men have friends neither in prosperity, because they know nobody; nor in adversity, because nobody knows them. Solomon said, "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

If we want to be like Christ we must be humble. We cannot be Christlike and have a proud heart.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

What a different world this would be if every one would treat others as they would want to be treated!

"Do you know of a heart that is hungry,

For a word of love and cheer?

There are many such about us;

It may be one is near.

Look around you: if you find it,

Speak the word that's needed so,

And your own heart may be strengthened,

By the help that you bestow.

It may be that someone falters,

On the brink of sin and wrong;

And a word from you might save him,

Help to make the tempted strong.

"Look about you, O my brother,

What a sin is yours and mine,

If we find that help is needed,

And we give no friendly sign.

Never think kind words are wasted—

Bread on water cast are they;

And it may be we shall find them,

Coming back to us some day;

Coming back where sorely needed,

In a time of dire distress.

So, my friend, let's give them freely:

Gifts and giver God will bless."

Cullom, Ill.

CORRESPONDENCE

(Continued from page 1065)

lasted from Jan. 8-26, which should have been Jan. 8-19.

We ask an interest in your prayers.

March 2, 1940. Katie E. Yoder.

Peabody, Kans.

(Catlin Church)

Greetings to All Herald Readers:—We have been wonderfully blessed of the Lord this winter with plenty of moisture. Some of it came in the worst blizzards in years. We have had so much snow that a good many times it was an impossibility for our members to have church services, the roads being blocked.

On Feb. 4, we finally were able to have our Sunday-school election. Results are as follows: Supts., Clifford Stutzman, Lester Beck; Secy., Helen Horst; Chor., Mary Ebersole.

As yet we have had no revival meetings. We are expecting the highline to be finished sometime soon, and it was thought that possibly it would be better to wait until we have more satisfactory lights. We are hoping for better lights, better roads, and also warmer weather by meeting time.

We have been glad for visitors from Hesston occasionally this winter. We appreciated their messages and presence too.

Pray for us that each one might feel his responsibility to God and the church.

March 3, 1940.

Cor.

Kidron, Ohio

Special services will be held at the Kidron Mennonite church, starting Tuesday evening, March 19, and continuing through Easter Sunday, March 24, in charge of Bro. Aaron Mast.

Baptismal services will be held on Good Friday and communion on Easter Sunday. Services every evening during this series of meetings.

Pray for these services, and come and see what God hath done for us.

March 4, 1940.

Cor.

Versailles, Mo.

(Ozark Lake Region)

Greetings to all in Jesus' Name:—Bro. Ira Buckwalter of Palmyra held a profitable series of meetings at Wilson Bend schoolhouse, Feb. 17-24. Although there were no public confessions, there was opportunity given for accepting Christ; and the believers were strengthened. This is the community where the Carver, Mo., Mennonite Church stood before the Lake of Ozarks was formed by the building of Bagnell Dam. Bro. Buckwalter preached two helpful messages at Mt. Zion on Feb. 25.

Bro. Protus Brubaker preached at Wilson Bend, Jenkins, and Purvis on March 3. His messages were helpful and practical.

Bro. J. R. Shank is at Culp, Ark., at this time. On the way to that place he planned to stop with the Birch Tree congregation for two evening meetings.

Sister Sally Lett, who has been seriously ill this winter, was cheered by a small group of Mt. Zion young folks who sang and held a short service for

her one evening last week. She lives with her daughter, since her home was destroyed by fire this winter. We are glad to report that her health is better now. Anyone wishing to write to her, address her at 119 West 8th St., Eldon, Mo. She would appreciate letters of encouragement.

We are working on plans to carry on three Bible schools, as we did other years. This work, we believe, is effective in establishing the Word of God in the hearts and minds of boys and girls when they are in the proper age to receive it. The great dearth of Bible knowledge everywhere, presents to us a real challenge. People cannot believe on Him of whom they have not heard. We are glad for those who are again planning to help us this year with donations to help pay the expenses of the work. May every soul realize that we owe an obligation to God and to the lost world about us. Pray especially for the success of our Bible school efforts this year.

Bro. Protus Brubaker plans to hold meetings at Jenkins and Purvis school-houses this week.

In His service,
March 4, 1940. Leroy Gingerich.

Bloomfield, Mont.

Dear Herald Readers:—The Lord has been blessing us with a very mild winter. It seems rather late to make a report of our Sunday school election. There were only a few changes made. In our young people's meeting we thought to try out something new, so we elected a superintendent and assistant, and they chose one helper.

We had three weeks of Bible School in December, with Bro. Garber of Minnesota and our home pastor, Bro. Elmer Bontrager, as instructors.

March 4, 1940. Rhoda Cameron.

Conway, Kansas

(West Liberty congregation)

Greetings in the Master's Name:—We praise the Lord for the many rich blessings He continually bestows upon us. Too often we fail to recognize them as coming from our heavenly Father. May we be more grateful for the many things He is doing for us from day to day.

We are glad that visitors came into our midst regardless of bad roads the last two months. On Jan. 28 Bro. C. J. Garber of Jackson, Minn., was with us. He brought a helpful and inspiring message from Gal. 6:7. Bro. Elmer Hershberger of Detroit Lakes, Minn., who was at Hesston during the winter Bible term, was with us on Feb. 4. Text, Acts 5. We were also privileged to have Bro. and Sister John Mosemann of Africa here for a service on Sunday evening Feb. 18. Sister Mosemann told the children about some of their African children. Bro. Mosemann spoke on the subject of "Builders" for a short

time, then told us about their work in Africa.

March 3 we enjoyed having Bro. and Sister A. Lloyd Swartzendruber and Sister Bernice Widmer with a group of children from the Children's Home in Kansas City with us. They rendered a very good program, consisting mostly of songs. We were sorry that they could not stay longer. Sister Swartzendruber spoke to the Primary Department a few minutes about their work at the Home. Bro. Swartzendruber told us a little about some of their present needs at the Home.

Pray for us at this place, that we may ever be faithful in the Lord's service.

March 4, 1940. Bertha Troyer.

Yoder, Kans.

March 20-24, 1940, we intend to hold a Young People's Institute at the Yoder Mennonite Church, the Lord willing. Courses are as follows: Christian Loyalty, Missions, Sunday School Teaching. In Book Study Courses we have: Romans, Esther, St. John, and Proverbs. We also have a group discussion period and an hour of song.

Instructors are E. M. Yost, Director; S. G. Shetler, M. A. Yoder, and Mrs. M. A. Yoder.

Everyone is cordially invited. "Come thou with us, and we will do thee good."

Respectfully submitted,
March 4, 1940. Sanford E. King.

North Lawrence, Ohio

(Pleasant View congregation)

Greetings in His name:—A quartet from the Beech congregation favored us with special music for our young people's Bible meeting on Jan. 28. Bro. Hostetler, also from the Beech congregation, preached for us on Sunday, Feb. 18. His text was found in Luke, regarding the Prodigal Son.

Among the sick is our bishop, Bro. I. J. Buchwalter. He has been suffering

with a bad leg, but is slowly improving.

We have been studying the book of Romans in our prayer meeting. The interest that has been shown is greatly appreciated.

March 4, 1940.

Cor.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers, Greetings:—We are truly grateful to the Lord for the many blessings bestowed upon us. Health in general is good. We have one brother and one sister who are paralyzed and bed-fast; namely, Bro. Jacob Knepp and Sister Anna Shettler. Sister Shettler has not been able to talk for three years.

We reorganized our Sunday school the latter part of December. The officers for the year are: advanced department superintendents, Bros. Paul Gingerich, LeRoy Miller; Chor., Bro. Thomas Miller; Secy.-Treas., Bro. John Miller; Prim. Dept. Supts., Bros. Abner Miller and Omer Liebig.

On Jan. 21, Bro. I. Mark Ross of Wichita, Kans., brought us an interesting message from Heb. 11:7. On the evening of Feb. 13 we were privileged to have with us Bro. and Sister John Mosemann, returned missionaries from Africa; using as a basis for his message, Paul, A Missionary Example, bringing in illustrations and information from Africa.

On Feb. 18 four brethren from Metamora, Ill., were with us and had charge of the evening service, bringing us messages in song.

On March 3, Bro. S. C. Yoder of Goshen, Ind., was with us. Text, Isa. 30:15.

We appreciated the messages these brethren brought us, trusting the seed sown will spring forth and yield much fruit. We ask an interest in your prayers for the work at East Union.

March 6, 1940.

Cor.

NEWS NOTES FROM OUR CHURCH SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

The last time a letter was sent from this place, we were in the midst of our Christian Life Conference—the last week of Special Bible Term. After the Special Termers left, our halls seemed so quiet and empty; yet our hearts were fuller, for in them we treasured many memories of happy friendships formed. Short Termers, come again!

Just now we are finishing our first six weeks of the second semester, which, of course, means exams. Some of the College tests were given a week early, due to the fact that so many of our prospective teachers are out in the country in observation.

A number of students were interested in applying for schools in Arkansas, so the Y. P. C. A., taking advantage of the situation, selected a few others and organized a Gos-

pel team. They gave six programs in the Culp district, Feb. 22-25.

The Christian Workers' class plans to give a program at Larned next Sunday, March 3. They are hoping to help some of the smaller congregations in their regular church services this spring.

The Christian Workers' Band is studying the book of Acts in their regular Sunday morning meetings. The Band also has several organized groups that bring cheer to the aged and shut-ins by singing for and visiting with them Sunday afternoons. Other groups go to the two hospitals and to the Home for the Aged in Newton regularly.

The Y. P. C. A. adopted a slight change in its policy, when plans were made for the 1940 drive. Instead of making pledges payable Oct. 1, as usual, they are trying a cash system, making all pledges payable May 1. We are pleased that we were again able to

go "over the top," even if it were with a small margin.

According to present plans the ladies' chorus will travel through Missouri and Illinois during Easter vacation. The men do not plan an extended tour until after commencement.

One of the things that enriches school life is the fact that many of our church leaders and missionaries visit us. We were glad for a short visit from Bro. and Sister Mosemann, and we shall not soon forget Bro. Mosemann's talk on, "If I Had Been Born in Heathendom." Bro. and Sister Wilbert Nafziger also stopped with us for several days on their way to Idaho. We were interested in Bro. Nafziger's report of his work in Spain. Bishop Swalm of Ontario, gave us a very stirring lecture on "Nonresistance under Trial."

Last Sunday President Kauffman gave us an interesting and somewhat detailed report of the meeting of the Mennonite Board of Education which he and Bro. Swartzentruber attended last week. We were also happy to receive into church fellowship by water baptism, one of our students, Marcus Bishop, from Kim, Colo.

We are looking forward to a large spring term the last five weeks of school. This term is planned specially for the benefit of those teachers who have eight-month schools and are interested in work that will give them credit in renewing their certificates.

Do not forget to include our church school in your daily intercession. We need your prayers in our efforts to meet the many problems that are connected with this work.

Feb. 28, 1940. Fannie Schrock.

SPECIAL MEETING

Lancaster, Pa.

Report of the Second Annual Workers' Meeting held at the Mennonite Gospel Mission, S. Christian and Locust Sts., Lancaster, Pa., Feb. 18, 1940.

Organization.—Mod., J. S. Lehman; Chors., Raymond Oster, Oscar Delp; Secy., Naomi Lefever.

Program and Speakers.—(Morning) S. S. Lesson, F. D. Lefever; Sermon, Jacob Brubaker. (Afternoon) Devotion (1 John 5), Abram Metzler; The World's Need of the Gospel, Henry F. Garber; How Can I Help This Need:—(1) By Prayer, Isaac Boots; (2) By Distribution of Literature, Sem Eby; (3) By Giving Financially, Franklin Lefever; (4) By Personal Contact, Ira Buckwalter; (5) By Example, Isaac F. Boots. (Evening) Children's Meeting, David High; Victory in Our Christian Life—(1) Through Faith, Thomas Stewart; (2) Through Prayer, Wm. Bolyer; (3) Through Self-Denial, Lloyd Doutrich; Sermon, "Enduring Hardness," Martin Hershey.

Thoughts Gleaned.—The Roman penny had the superscription and image of Caesar, but the Pharisees were made in the image of God. Give back to Caesar that which belongs to Caesar, but give back to God that which belongs to God. World's greatest need is the Gospel because of man's sin. Day of miracles not past. Proof: Christ can take the most sinful man and make him justified before God. World does not realize their need of the Gospel. When they lack food, clothing, lodging, and work, they seek employment or ask others for those things they are in need of. It is our human nature to help those who are in need, but we are so slow in giving them the spiritual help which is their greatest need. The heathen population is

growing faster than the Christian population. Prayer is a valuable essential to the Christian life. The distribution of literature must be done prayerfully, courteously, wisely, and tactfully—give the appropriate tract. Bible a prescribed daily medicine. The people of America spend 22¢ out of every dollar for luxuries, but only 34¢ for religious purposes. Tithing develops the giver, supplies the needs of the Church, and glorifies God. Even the most timid people can speak of the things which are most precious to them. If they permit Christ to have first place in their lives, they will have freedom in speaking to others about Him. The sinner is reading the Christian's life. Our lives must reflect Christ before we can teach others. Faith is simply believing what we read in the Bible. Three kinds of prayer: (1) early, Luke 18:13; (2) unnecessary, Luke 18:11, 12; (3) late, Luke 16:24. Self-denial is keeping the desires of the flesh under for Christ. Reward of a life of self-denial: Matt. 19:29; Rom. 8:13, 17, 18. We must crucify the flesh to become children of God. Christ wants voluntary service; each of us has a place to fill. When we fit ourselves in that place, the work will be accomplished. Secretary.

Married

Ulrich—Kennel.—On Feb. 14, 1940, at the Linn Mennonite Church near Roanoke, Ill., Bro. David Ulrich and Sister Wilma Kennel were united in holy matrimony by Bro. J. J. Kennel. May the Lord bless them as they journey through life.

Knox—Hostetler.—On Dec. 24, 1939, Bro. Harold Knox and Sister Florence J. Hostetler, both members of the Anawan A. M. Church, were united in marriage at the Anawan A. M. Church. Bro. L. C. Hostetler officiating. May God richly bless them through life.

Miller—Yoder.—Bro. Alvin Kenneth Miller and Sister Ruth Violet Yoder, both members of the Forks Mennonite Church near Middlebury, Ind., were united in the holy bonds of matrimony at the home of the bride on Sunday, March 3, 1940, Bro. D. D. Miller officiating.

Martin—Hege.—On March 6, 1940, at the bride's home, Bro. Harry L. Martin of the Rowe congregation, Shippensburg, Pa., and Sister Rachel Mae Hege of the Reiff congregation, Maugansville, Md., were united in holy marriage, Bro. Moses K. Horst officiating. May the blessing of God be with them through life.

Christophe—Troyer.—On Sunday, Feb. 25, 1940, Bro. Warren Christophel of the Yellow Creek, Ind., Church and Sister Lucille Troyer of the Central Church, Elida, Ohio, were united in the holy bonds of matrimony at the Central Church, Bro. N. E. Troyer of West Liberty, Ohio, officiating. We wish them the blessings of the Lord in their home and future life.

Hathaway—Yoder.—On Feb. 28, 1940, Bro. David Hathaway of the Pea Ridge congregation near Palmyra, Mo., and Sister Mary E. Yoder of the Mt. Pisgah congregation near Cherry Box, Mo., were united in marriage at the home of the officiating bishop, Bro. J. M. Kreider, Palmyra, Mo. May the blessings of a kind heavenly Father be with them as they journey through life.

Obituary

Beisel.—Elsie May (Eash) Beisel was born April 18, 1892; died in the Windber, Pa., Hospital Feb. 9, 1940; aged 47 y. 9 m. 21 d. She was married to George Beisel June 3, 1909. They were the parents of 6 children, all of whom are living. The children are Jacob Clair of Carrolltown; Mrs. Geo. Thomas of Johnstown,

Pa.; Isaiah Charles, Erma Mae, Harry, and Robert Franklin at home. She also survived by her mother, her foster father (Jacob Eash), a brother, 3 half brothers, 5 half sisters and 3 grandchildren. Funeral services were conducted in the home and in the Weaver Church by S. G. Shetler and Hiram Wingard. The remains were laid away in the Weaver Cemetery.

Bel'er.—Jacob, son of John Bel'er and Catherine (Sherich) Beller and the youngest of 10 children, was born Nov. 19, 1857, at Saales, Alsace, France; died Feb. 12, 1940; aged 82 y. 2 m. 23 d. He came to America at the age of 18 and settled at Chenoa, Ill., where he was married to Anna Zimmmerman, Jan. 10, 1882. In 1885 he moved to Milford, Neb., and later to Shickley. In 1918 he moved to Hesston, Kans., and has lived here since, except for short stays at Kansas City, Ainsworth, and Mountain Home. He has always been a faithful member of the Mennonite Church and a leader in general improvements in his neighborhood. He was a charter member of and the first Sunday-school superintendent at the Salem Church, Shickley, Neb. During his last illness he said, "I've finished my course and am going, that I may receive the crown laid up for all them that long for His appearing." He leaves 4 daughters (Mrs. Lena Gilbert, of Sage, Idaho; Mrs. Emma Wagers of Nampa, Idaho; Mrs. Katie Dilts and Miss Annie Beller of Hesston, Kans.). His wife, 2 sons, and a daughter (Eugene, Jacob, and Barbara) have gone on before him. He also leaves 18 grandchildren, 7 great-grandchildren, and a neighborhood of friends. Services were held in the College Chapel, Hesston, Kans., in charge of Bro. M. A. Yoder. Burial in the cemetery of the Salem Church near Shickley, Neb., in charge of Bro. Peter Kennel.

Culp.—Mary Magdalena, daughter of Charles and Mary Magdalena Billman, was born near Wakarusa, Ind., Dec. 5, 1863; died Feb. 23, 1940; aged 71 y. 2 m. 18 d. She grew to womanhood in the vicinity of Wakarusa and was married to Ezra Culp Jan. 16, 1892. To them were born 3 daughters and 2 sons. The eldest daughter died in infancy. She accepted Christ as her Saviour at about 15 years of age, uniting with the Evangelical Church. About 40 years ago she united with the Mennonite Church and 18 years ago cast her lot with the Holdeman congregation. Her place at church was regularly filled as opportunity permitted. Faithful until death was her life. Those left are a bereaved husband, 4 children, 13 grandchildren, 1 brother, 4 sisters, besides a large circle of friends. She will be long remembered as a loving wife, a devoted and sympathetic mother and sister in the church. Funeral services were held at the Holdeman church house, conducted by the home ministers, D. A. Yoder, Warren Shaum, and Si'as Weldy. Text, "What think ye of Christ?" Burial in the North Union Cemetery.

"The call was sudden, the shock severe,
We little thought that her end was near;
And only those who have lost can tell
The loss of a loved one without a farewell."

Hayes.—Maggie E. Buck Hayes was born at Urbana, Ohio, on April 28, 1886; died at the home of her son in Canton, Ohio, Feb. 22, 1940; aged 53 y. 9 m. 25 d. She was married to Harry Hayes, who preceded her in death ten years. She leaves 2 sons (Estil and Charles Hayes, Canton), 4 brothers (Joel and Pearl Buck of Toledo, O.; Earl Buck of Detroit; and David Buck of California), and 1 sister (Mrs. Goldie Beers of Canton), and 6 grandchildren. She was baptized in 1936, becoming a member of the Canton Mennonite Mission Church where she remained as a member until death. Funeral services were held at the Jacobs Funeral Parlors on Friday evening, Feb. 23, in charge of Bro. J. J. Hostetler, following which the body was shipped to Bellefontaine, O., for burial.

Johnson.—George M., son of Mr. and Mrs. Henry Johnson, was born at Morrison, Ill., June 1, 1886; died Feb. 5, 1940, at his home

near Detroit Lakes, Minn.; aged 53 y. 8 m. 4 d. On Sept. 21, 1911, he was married to Ida M., daughter of Bro. and Sister Amos Holdeman, at Freeport, Ill. He has been a member of the Mennonite Church for the past 32 years. He was always interested in the cause of Christ and the welfare of his children. He with his family moved to Fergus Falls, Minn., in February, 1913. In the fall of 1916 he moved to Dagmar, Mont. He lived there till 1922, when he moved to Ulen, Minn., and in 1928 to Detroit Lakes, Minn. He leaves his companion and the following children: Floyd, Guymon, Okla.; Earl, Gruver, Texas; Ruth, Exeland, Wis.; and Harold, Elmer, Ralph, Ethel, Alice, Kenneth, Fay, Marie, and Grace all at home; also 1 granddaughter. One grandson preceded him in death. He also leaves 3 uncles, 3 aunts, and 17 cousins. His death was caused by cancer, from which he suffered much for over a year. Funeral services were held Feb. 8 at his late home and at the Lake Region Church in charge of Bro. Elmer D. Hershberger assisted by I. S. Mast and J. C. Gingerich. Text, I Jno. 3:2. Burial in adjoining cemetery.

"As a golden sun disappearing,
Beyond the purple red,
So the light had flickered,
And gone beyond—ahead."

Koerner.—Marv E. Koerner was born March 24, 1866, near Nappanee, Ind., the fifth in a family of 9 children, born to Jacob and Nancy (Lehman) Christobel; died at her home in Cullom, Ill., Feb. 27, 1940, after a week's illness of influenza and complications; aged 73 y. 11 m. 3 d. She came to Illinois at the age of 18, and several years later married Peter J. Koerner. They would have been married 59 years next Christmas. Her husband and the following children survive: Henry A., Reuben P., Mrs. Minnie Roeschley, and Susie at home, also 5 grandsons and 1 granddaughter. A daughter (Elsie) preceded her in May, 1938. There remain 2 brothers (E. J. Christobel, Wakarusa, Ind.; D. L. Christobel, Tiskilwa, Ill.), and 3 sisters (Mrs. Sarah Welty, Nappanee, Ind.; Mrs. Salome Wenger, Allemands, La.; Mrs. Susan Reedy, Cullom, Ill.). Her life was one of activity, always concerned for the welfare and happiness of others. About 12 years ago her health began to fail, and after suffering a fractured hip, she spent the past 6½ years in a wheel chair, during which time she was very patient and cheerful. Funeral services were held March 1, in charge of Bros. A. H. Leaman and N. N. Roeschley, from the Mennonite Church of which she was a devoted member from youth. Burial in West Lawn Cemetery.

"Beautiful spirit, free from all stain,
Ours is the heartache, the sorrow and pain;
Thine is the glory, the infinite gain,
Thy slumber is sweet."

Lantz.—Edna, daughter of B. B. and Lydia Miller, was born in Lagrange Co., Ind., Feb. 11, 1880; died at her home in Midland, Mich., Jan. 18, 1940; aged 59 y. 11 m. 7 d. In infancy she with her parents moved to McPherson, Kans., where she lived until sixteen years of age. Then she with her parents moved to Custer Co., Okla., where she united with the Mennonite Church and lived a faithful life unto the end. In April, 1898, she was married to David Lantz. She leaves her husband, 1 son (Herbert of Kalona, Ia.), 2 daughters (Clara, at home; and Lydia, Mrs. Martin Miller), 9 grandchildren, 3 sisters (Mrs. E. M. Yoder of Midland, Mich.; Mrs. Anna Minor and Mrs. Clara Eash of Enid, Okla.), 1 brother (A. B. Miller of Kalona, Ia.), and a host of relatives and friends. She had been in failing health the past two years, and since Christmas had been in bed, suffering with complication of rheumatism and heart, from which she passed away. She was a devoted wife and a loving mother, having always a smile for all who knew her. Funeral services were conducted from the home by Bro. Floyd Bontrager, and at the Midland Mennonite Church by Bro. S. C. Yoder of Goshen, Ind. Interment in the Midland Cemetery.

Mumaw.—Vernon H., infant son of Stanford and Lavinia Mumaw of Dalton, Ohio, was born Jan. 12, 1940, and died shortly after birth. Surviving are his parents, 1 sister (Maxine Lois), 4 grandparents, uncles, aunts, and many other relatives. Brief services were conducted Jan. 13 at the home in charge of Bro. E. F. Hartzler. Interment in Martins Cemetery.

Roth.—With complete confidence and trust in her God, the spirit of Olive Catherine Roth answered her call on Feb. 19, 1940 at 7:00 P. M. at her farm home, on the Miami Howard County (Indiana) line; aged 77 y. 5 m. 4 d. She was born near Peru, Ind., Sept. 15, 1862; the daughter of Levi and Rebecca Wibel. With her parents she moved to Howard Co., at the age of two years where she had since resided. She was united in marriage to Benjamin Roth on July 25, 1881, and they lived together in happiness until the death of the husband, Oct. 14, 1930. To this union were born 12 children; 4 of whom are deceased (Mrs. Mary Edwards, Mrs. Edith Strauss and 2 who died in infancy). They also reared a grandson (Harold Roth) at whose home her death occurred. When she was a young woman she united with the Mennonite church and has lived a consistent, devoted life. She was interested in the welfare of the Church and a regular attendant at services when her health permitted. She made her Christianity a practical, everyday religion and was a ways ready to give advice, counsel, and sympathy to her family and to her large circle of friends and acquaintances. During her last illness, she expressed a readiness to go or to stay, in complete submission to her Father's will. Left to mourn the loss of a mother's love are 8 children (Mrs. John Hensler of Peru; Mrs. Allen Shrock of Converse; Mrs. Elbert Daniels of Argos; Mrs. Herbert Reyburn of Kokomo; Mrs. George Freeman of Wabash Co.; Mrs. Virgil Kendall of Amboy; Margaret Roth, at home; and Chester Roth, of Los Angeles, Calif.). She also leaves 22 grandchildren, 14 great-grandchildren, 1 sister (Mrs. Sarah Troyer of Sebring, Fla.); and a large number of other relatives and friends. Funeral services conducted Feb. 23, at the Howard-Miami Church by the local ministry. Text, II Tim. 4:6-8. Burial in the Mast Cemetery.

"Not gone from memory,
Not gone from love,
But gone to a better home above."

Roth.—Rosa, daughter of William and Barbara Stutzman, was born Oct. 24, 1901, at Ju'esburg, Colo.; died Feb. 20, 1940, at her home near Milford, Neb.; aged 38 y. 4 m. 27 d. On Feb. 15, 1920 she was united in marriage to Joseph L. Roth in Woodriver, Neb. To this union were born 8 sons and 3 daughters. Her mother and 3 sons preceded her in death. In her youth she accepted Christ as her personal Saviour and joined the Mennonite Church in Woodriver. Later she transferred her membership to the East Fairview church near Milford and there she has remained a faithful member. She had been sick for some time and proved to be a patient sufferer—one who, because of her wonderful faith in God, never gave up. She leaves her husband, 3 daughters (Irene, Barbara, and Edna), 5 sons (Merle, Sterling, Glen, Arthur and Melvin), 1 sister (Mrs. Malinda Schweitzer), her father and stepmother, her aged grandmother (Mrs. Rosa Stutzman), 2 half sisters (Eda and Wilma), a half brother (Arthur), 4 uncles, 8 aunts, and a host of other relatives and friends. Funeral services by W. A. and Wm. R. Eicher.

"Now our patient mother's left us,
Gone to her reward on high;
Nevermore will grief molest her,
God has drawn her spirit high."

Shantz.—Josiah, son of Bro. and Sister Menno S. Shantz, was born Jan. 26, 1861; died at his home in German Mills, Ont., Jan. 5, 1940; aged 78 y. 11 m. 20 d. He was ill for only a

week. Death was caused by heart trouble. He was married to Sofiana Rudy Nov. 25, 1884. He was a member of the Strasburg Mennonite Church. Surviving are his wife, 1 daughter (Mrs. David Bearinger, German Mills), 1 son (Alvin of Waterloo), 5 sisters (Mrs. Christian Martin, Mrs. Manasseb Martin, and Mrs. Paul Martin of Waterloo; Mrs. Menno Steckle and Mrs. John Steckle of Zurich) and 6 grandchildren. Two brothers and 1 sister predeceased him. Funeral services were held Jan. 8, private at the home and public services at the First Mennonite Church, Kitchener. Interment in the First Mennonite Cemetery. Funeral services were in charge of Bros. Simon Martin and Jesse Martin.

"Silent is the voice of grandfather,
Vacant always is his chair;
And how sad the room without him,
For there is no grandfather there."

Shupp.—Benjamin Lee, son of Abraham and Anna Smith Shupp, died Feb. 11, 1940, at his home in Hagerstown, Md., after an illness of several years. He was born and grew to manhood in the Clearspring district and was a descendant of the earliest settlers of Washington County. A number of years ago he united with the Mennonite Church and became a member of the Springdale congregation near Waynesboro, Va. He is survived by his wife (Savilla A., daughter of the late Bishop A. P. Heatwole of Waynesboro), 2 brothers (Joseph Shupp, Charlton, Md., and Dr. Frank Shupp, Hagerstown, Md.), 3 sisters (Mrs. Malinda Stauffer and Mrs. Elizabeth Knute of Hagerstown and Mrs. Lydia Havett of Bonesboro). Funeral services were held Feb. 13 from the Kroiss Funeral Home conducted by Bro. J. R. Driver of Waynesboro, Va., assisted by Bro. Moses Horst of Maugansville, Md. Text, Psal. 37:37. Interment in Rose Hill Cemetery.

Wenger.—Bro. Chris Wenger was born in Basil, Switzerland, April 11, 1873; came to America when a young man, and located in Iowa. Later he made an entry on a homestead near Kenmare, N. Dak., which he proved up and made it his home a number of years. In the summer of 1905 he was taken into full fellowship with the Spring Valley Mennonite church and remained a faithful member until death. In 1911 he was married to Sister Bessie Harshberger. Their married life consisted of only a few short years, when Sister Wenger departed this life in 1916; leaving him a widower, living the single life to the end. In Sept., 1939 he changed his residence from near Kenmare to Casselton, N. Dak. In the night of Jan. 19 he had an attack of appendicitis. The following day he was taken to St. Johns Hospital, Fargo, N. Dak., where he had an operation. He stood the operation well and good hopes were entertained for his recovery. On Monday night, the 22nd, all of a sudden he made a change, and in two hours the spirit made its departure. Funeral was held Jan. 25 at the West Funeral Parlor in Casselton, in charge of Bro. I. S. Mast. Text, Prov. 14:32, latter clause. Burial in the Casselton city cemetery.

Wingard.—Sister Lizzie Esther (Petcher) Wingard was born Sept. 10, 1869; died in her home near Salix, Pa., Jan. 19, 1940; aged 71 y. 4 m. 9 d. She was united in marriage to Joseph Wingard July 6, 1884. To this union were born 9 children of whom the following survive: Jacob E., Mrs. Sue Yeager, Mrs. Sadie Hershberger, Wilbur, Mrs. Verda Corbin, Mrs. Esther Probert, and Ray. She is also survived by 23 grandchildren and 3 great-grandchildren. Her husband died Sept. 18, 1939. She was reinstated in the Mennonite Church on Sept. 24, 1939. Just previous to her death she partook of the communion in her home. Funeral services were conducted in the home and at the Pleasant Grove Church by S. G. Shetler and Sanford G. Shetler. The body was laid to rest in the Dunnire Cemetery.

RELIEF NOTES

The war in Europe continues to drag on, leaving constant suffering in its wake. No one knows with what increased fury it may break out in the spring, or what the present peace overtures may bring forth. We as Christians naturally hope and pray for peace, but the outlook seems dark. However, we look to our Sovereign God to overrule that the wrath of men may in some way praise Him. In the meantime we consider it our Christian duty to help in whatever way we can the thousands of refugees who have been driven from their homes through the devastation wrought by the armed forces or the edicts of heartless rulers.

As has been reported in these columns from time to time, Bro. M. C. Lehman has been hard at work in Germany attempting to find some way of helping the war sufferers of Poland. It seems that the way has now opened for the sending of clothing via Gibraltar, Spain, and Genoa, Italy, to Poland. Plans are being made to ship very soon. We want to commend our sewing circles for their work of faith in preparing clothing this winter, even though neither they nor we knew just where the way would open up for it to be used. Sizable amounts have been collected in all our centers and packages and boxes are constantly coming in.

Bro. Amos Swartzentruber, of Kitchener, Ontario, who has been investigating needs in the Allied countries, also gives some interesting reports. Certain needs were found among refugees in England which he was able to make arrangements to help to meet, both with clothing sent from Canada and funds which have been made available. He then met Bros. Hershey and Bennett in Paris, who came from Madrid, Spain, to meet him there. They investigated the needs of refugees in France and have made arrangements to open up a small colony for children, the oversight of which will be in the hands of Bro. Bennett. More details of this work will be given from time to time.

Early in March Bros. Swartzentruber and Hershey planned to return to Spain to review and close up the work there, and especially to contact again the needy Christian groups with whom our workers have become acquainted and have been helping both temporally and spiritually as they have had opportunity. Let us pray that the work in Spain may yet lead to some definite Christian activity in that land by our people. Indeed, there are some indications that the clouds under which the evangelical Christians have been laboring may be lifted to some extent. Brethren Swartzentruber and Hershey plan to sail for home from Genoa on March 25.

The work as now carried on in Europe is under the auspices of the Mennonite Central Committee, of which the Mennonite Relief Committee is a co-operating body. Our part of the budget for the next six months as approved by the Mennonite Relief Committee and the Executive Committee of the Mission Board will be \$3600.00, or \$600.00 per month, from March to August, inclusive. In the

past our people have responded generously for appeals for relief funds. We trust that those who have not yet lifted an offering for relief this winter may do so at the first opportunity, so that the work as planned for may go on unhindered. May we remember both by our prayers and our means the war sufferers of Europe and our brethren who are laboring in their behalf.

March 8, 1940.

FIELD NOTES

(Continued from page 1065)

Johnstown, Pa., district, May 5-7. An official announcement of this meeting is to appear on our announcement page in next week's Gospel Herald. The Executive Committee of the Board had intended to make this announcement earlier but because of conflicting dates the committee took time to deliberate as to the time and place the meeting should be held. We also hope to be able to publish the program of the meeting in an early number of the Gospel Herald.

Baptismal and Communion Services.—Following is a list of baptismal and communion services announced in the Franconia Conference district:

Baptismal Services:
Line Lexington, March 10.
Salford, March 24.
Communion Services:
Swamp, April 7.
Finland, April 14.
Rockhill, April 21.
Plain, April 28.
Line Lexington, May 5.
Souderton, May 12.
Salford, May 19.
Franconia, May 26.
Towamencin, June 2 (A. M.)
Rocky Ridge, June 2 (Eve.)

MENNONITE ARCHIVES FUND

Receipts to Dec. 11, 1939 as reported in Dec. 28, 1939 number of Gospel Herald, \$1,312.67.

Further Receipts:	
Pleasant View Cong., Ohio	\$15.00
Oyster Pt. Cong., Va.,	1.00
Scottdale Cong., Pa.	25.00
La Junta Cong., Colo.	16.45
Middlebury Cong., Ind.	15.04
Wideman Cong., Ont.	7.88
Goodfield Cong., Ill.	7.70
Fairview Cong., N. D.	15.10
Red R. Val. Cong., N. D.	6.97
Lake Region Cong., Minn.	2.59
Tressler Cong., Del.	5.00
Holdeman Cong., Ind.	29.27
Tuleta Cong., Tex.	5.00
Alpha Cong., Minn.	9.00
Bethel Cong., Mich.	7.13
Bethel S. S., W. Liberty, O.	23.75
Nappanee Cong., Ind.	20.00
Yoder Cong., Kans.	27.00
Rainham Cong., Ont.	2.48

Congregational Offerings	\$241.36
Mennonite Publication Board	500.00
Receipts, Dec. 1, 1939—March 1, 1940	\$741.36
March 1, 1940, total Archives Receipts to date,	\$2,054.03
Gratefully yours,	
Historical Committee Mennonite General Conference, per John C. Wenger, Treas.	

MENNONITE PUBLICATION BOARD MEETING

Pursuant to an action taken by the Board at its last biennial session, at the Landis Valley Church, near Neffsville, Pa., calling for a special session of the Board at Scottdale, Pa., sometime during 1940, the Executive Committee has arranged for the said Board to meet at the Scottdale Mennonite Church on May 17-21, 1940.

Following Committee Meetings, Friday and Saturday, May 17 and 18: Executive, Publishing, Auditing, Tract, Sales Conference (Book Store managers and representatives); Saturday evening and all day Sunday, May 18 and 19, inspirational public programs, and Monday and Tuesday the regular Board Meeting.

We wish that every member and representative of the Board and many others could be present at these meetings.

May the Lord bless the work to the spreading of the Gospel and the exaltation of His Son.
O. N. Johns, Secy.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1940

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c; 100 copies, \$5.50 postpaid.

Address,
Mennonite Publishing House,
Scottdale, Pa.

Obtainable at our Branch Book Stores,—New Holland, Lancaster, Souderton and Kitchener.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not call attention to their shining—they just shine.—D. L. Moody.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MARCH 21, 1940

(Herald of Truth)
Established 1864

No. 51

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

Just preceding this statement, Paul emphasizes the importance of the resurrection of Jesus in this way: "If Christ be not risen, then is our preaching vain . . . your faith is also vain; . . . ye are yet in your sins."

In the resurrection of Jesus He not only triumphed over all His foes but He also opened the graves of all who accept Him as Saviour and Lord and remain true to the end. There is a glorious resurrection ahead for all who die in the Lord.

There is also a resurrection ahead for those who die in their sins. As John puts it: "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The Risen Life.—If this is our experience, we need not worry as to what the resurrection will mean for us. Hear the testimony of John: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord." Paul, writing to the Colossian brethren, writes: "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth." Living the risen life here means not only a glorious resurrection here, but also a glorious eternity hereafter.

The weather.—The Bible tells us that God sends the rain "upon the just and the unjust." We have enough of other and similar Scriptural references that we are convinced that God is the sender of all kinds of weather, and that when we grumble at the kind of

weather we are having (or are afraid we will have in a day or two) we are murmuring against God. We thank the Lord that it is He, and not man, who governs the weather; for He, being infinite in wisdom, knows just what kind of weather will bring the greatest blessings to man and glory to God. Let us thank Him for storms as well as for the gentle showers; for the clouds as well as the sunshine. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Easter.—This word is found but once in the Bible (Acts 12:4), but the event commemorated in the observance of this memorial day brings to mind one of the outstanding doctrines of the Bible; namely, the resurrection. The important thing about the observance of Easter is that we keep this important event in mind.

The way that the world observes Easter, and to which many church members cater, it were better if we had never heard of the day. But the desecrations practiced in such cases ought to serve as a challenge to all Christian people to make proper use of the Easter season. It is a fitting occasion to remember this divine admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let it be remembered that "where sin abounds, grace" in our own lives, should "much more abound."

Elsewhere in this issue will be found several articles on the Resurrection and other subjects connected with Easter. While here and there in these articles you may find a technical point which you may not fully endorse, we are quite sure that you will fully endorse the spirit in which the articles were written and praise the Lord for the privilege of reading them.

One thing that gives us joy is the report that we have from many of our congregations that not only Easter day but also part or all of Passion Week is

being taken up in religious services and holy meditations. We praise the Lord. May this Easter occasion be the means of lifting many consecrated Christian people to a higher plane of spiritual life and of winning many other souls for God.

Who Will Help?—Elsewhere in this issue will be found a letter by Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, which explains itself. While the letter is addressed to "Dear Pastors and Mission Board Workers," there are so many others who are interested that we take the liberty to pass it on to our readers.

As we said, the letter explains itself. There is nothing that we can say that will add anything in the way of giving more information. But we feel sure that there are thousands of friends of the Mission Cause who stand ready to help diminish (if not entirely wipe out) the deficit of which Brother Bender speaks. In every congregation interested, let there be some one to take the lead, gather in the ones and fives and tens and twenty-fives which interested brethren are minded to contribute (with here and there one who is able and ready to contribute in larger amounts), and send the offerings at once to Bro. E. C. Bender, General Treasurer of the Mennonite Board of Missions and Charities, Elkhart, Ind. The results will show what consecrated unity can do in the way of accomplishing great things for God. Those who had it in mind to write out annuities for the Board, can bestow a double blessing by acting while this united effort is being made to wipe out the deficit. All contributions reaching the General Treasurer's office by April 1 or before, will be counted in with this total. It will be a fine thing if the Board will be able to announce that the overchecked funds have all been wiped out, and that there are no longer any debts hanging over any institutions under the Board. It can be done. Who will help?

Three things are essential to the maintenance of ideal conditions in the Church. They are (1) the experience of age, (2) the red blood of youth, and "last but by no means least," (3) the Headship of Christ.

The first is necessary for the safety of the Church. For illustration, we often see and hear of things proposed and pushed by inexperienced leaders that they afterwards see and realize were very unwise and impractical. It takes the experience of age to keep a proper balance in the Church. The quickest way to ruin a church is to put the old men on the shelf, and put the leadership into the hands of inexperienced men.

This, however, does not mean that the proper place for young people is "to be seen and not heard." John struck a key-note when he said, "I have writ-

ten unto you, young man, because ye are strong." And when the strength of youth is combined with the experience of age, we may expect great things for God. Put your young people into the harness as soon as they give their hearts to the Lord, and keep them there until they die of old age. This policy will mean both vigor and safety for the Church.

But the less we think of age, or any other distinction which divides the membership into classes or factions, and the more fully we recognize Christ as the Head of the Church, giving Him the pre-eminence in all things, the better it is for all concerned. Giving Him this recognition means to accept His Gospel as our rule of life, and His Spirit as our Comforter and Guide "into all truth." Happy the Church that gives Him the proper recognition.

demand, First at thy bleeding Surety's hand and then again at mine."

II. Christ Arose

Says Torrey: "The resurrection of Jesus Christ is mentioned directly 104 times in the New Testament.

"Destroy this temple," said Christ (referring to His own body) "and in three days I will raise it up again."

Visit the graves of worldly-renowned men such as George Washington, Abraham Lincoln, William McKinley, and on their tombstones you will find such words as: "Here lies George Washington," etc.

But of the place where Christ was buried we are told, "He is not here, He is risen."

As Stephen was being stoned to death he beheld the risen Lord. The apostle Paul declared that "Christ" (who was dead) "liveth in me."

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

The fact of the resurrection of Jesus Christ actually believed will:

dispel the gloom of doubt
dispel the gloom of defeat
dispel the gloom of discouragement
dispel the gloom of death.

To the apostle John, the risen and ascended Lord said, "Fear not, I am he that liveth and was dead: and, behold, am alive forever more." Well may we sing, "Hallelujah, what a Saviour."

We have noticed the two things that Christ did. Now we want to notice the one thing that He expects of us because of this, namely,

III. That He might be Our Lord.

Did you ever notice the great difference in the lives of church members or professing Christians? Did you ever notice how some people seem to endure and others enjoy their Christianity? Evidently the reason why some people do not enjoy Christianity is because they never came to the Lord as did the apostle Paul when he said, "Lord, what wilt thou have me to do?" Too many professors consult their own wishes, their own desires, and have never learned what it is to have Christ as the Lord of their lives. Likely you have heard the story of the colored slave who came to the white man from the North and voluntarily offered to be his servant or slave as long as he lived. The reason for this was because this Negro had found out of the long distance that the white man had come and of the stupendous price that he paid for his freedom.

If you and I take time to think that Christ came all the way from the glory-world (where He was accustomed to being adored, revered, honored, and worshiped by the holiest beings of all ages) when we stop to remember that He was the object of worship in heaven and came to be mocked, spit upon, mur-

Easter Meditations

GETHSEMANE

By Lois Diller

For the Gospel Herald.

The passover supper was ended,
The parting hymn was sung;
When Jesus and His disciples
To the Mount of Olives had come.

"Tarry here while I go yonder,"
Was the command He gave to them;
His heart was sad and heavy,
The world's sins rested on Him.

On His face He fell in the garden,
And prayed to the Father above;
"Not my will, but thine be done, Father,"
Yet He for sin must atone.

He returned again to His disciples,
And found them all asleep;
Could even His own forsake Him,
While His heart with sadness did break?

But one of their number was missing,
"Twould have been better if he hadn't been
born;
For Judas had sold his Master,
To be mocked and scourged of men.

Three times He wrestled with the Father,
Till He sweated great drops of blood;
His sorrow and suffering is unfathomed,
As there He plead with God.

Once more He returned to His disciples;
They were sleeping again as before;
"Could you not watch with me one hour?"
No answer came—as before.

"Sleep on now, and take your rest;
The hour at last is at hand;
The Son of Man is betrayed into hands
Of wicked and sinful man."

He was rejected and disowned by man,
His life He willingly gave;
His innocent blood He freely shed
That we through Him might be saved.
Greencastle, Pa.

THE DEATH, THE RESURRECTION, AND THE LORDSHIP OF CHRIST

By J. D. Mininger

For the Gospel Herald.

Text: For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.—Rom. 14:9.

In the above verse the battle-scarred apostle Paul points out two things which the Lord Jesus Christ did so that the believer might do one thing. We want to notice first the two things which Christ did, namely, He died and He arose from the dead.

I. Christ Died

The fact that Christ died is mentioned "more than 175 times in the New Testament alone." This is the central theme of Heaven's song. Christ died, "the just for the unjust, to bring us to God." The Lord hath laid on Him the iniquity of us all.

Christ's blood speaks:

of man's hopeless depravity
of man's sin
of the unfathomable love of God
of Christ's agony and suffering
of reconciliation
of pardon and peace to the penitent
of hope to the believer
of power and purity and prospect for the hopeless
of victory (for they overcame him by the blood)

Can we forget this tragedy of tragedies?

This is one of the things that Christ would have us remember at all times. He said, "This do in remembrance of me."

Truly, "Payment God will not twice

dered; when we stop to think of the matchless price which He paid for us, shall we not do like the slave, go to Him and say, "Lord Jesus, deliver me from having my own will and way in life; be Thou my owner and ruler and finally let me live with Thee in the better and eternal world to come?"

Clearly, that's why Christ died and arose, "That He might be our Lord." Dear reader, is He your LORD?

Kansas City, Kans.

THE CRUCIFIED, BURIED, AND RISEN CHRIST

By D. L. Christophel

For the Gospel Herald.

The intercessory prayer of Jesus to the Father just before He (Jesus) went to the Cross: "Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." See John 17: 1-26.

Jesus here in obedience to the Father's divine love and holy will, thus prays in behalf of His disciples: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He continues: "I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. . . . And now I am no more in the world." "Thine they [disciples] were, and thou gavest them me. . . . I have given unto them the words which thou gavest me; and they have received them. . . . I pray for them."

Jesus was from His birth preparing for the Garden, and for the Cross. Yes, it was even prophesied, or spoken of God the Father, in Gen. 3:15, that God would put enmity between the seed of the serpent, and the seed of the woman. That seed of the serpent shall bruise the heel of the seed of the woman, and the seed of the woman (Christ), shall bruise the head. Now Jesus was preparing His disciples for the next event, the Garden, and the Cross; and for the glorification of Himself, the Father, and His disciples.

In the Garden

Jesus took His disciples and went over the Brook Kidron where there was a beautiful Garden. There He poured out His sorrows to the Father, praying that this cup of suffering and agony might be removed. When this could not be, He said, "Not my will, but thine, be done."

The Crucifixion of Christ

Having been condemned to death, Jesus was led out to the mountain, bearing His own cross with one Simon of Cyrene, and there was nailed to the cross. He was crucified and hung between two thieves. Jesus cried out,

"My God, my God, why hast thou forsaken me?" Then the angels ministered unto Him and comforted Him. He had the sins of the whole world upon His shoulders and He (Jesus) now atoned for the sins of the whole world. Then He cried out, "It is finished." We are now living in the finished work of Christ Jesus upon the Cross.

The Burial of Jesus

Jesus was human as well as divine, and He needed to be buried as well as anyone else. So Joseph of Arimathaea and Nicodemus (who saw Jesus by night) brought myrrh and aloes and took the body of Jesus, embalmed Him, and put Him in Joseph's new tomb. They put the stone at the entrance and sealed it, but the Jews were not satisfied and asked permission to set a watch. Pilate granted this request.

The Resurrection

Now comes God's turn. Man's turn has been, and they did their best. But God's power is now manifested. The Marys went to the tomb, early in the morning the first day of the week, in great concern as to who would roll away the stone for them. But when they came where they could see the tomb, they saw that the stone was rolled away. Now who did this? Evidently an angel, a representative sent by the divine power of God, the Father of the Son who was then in the tomb. The tomb being open, the Marys went there and looked in.

There was a great earthquake and the power of God manifested, for the angel of the Lord descended from heaven, and rolled back the stone from the door and sat upon it. His countenance was like a shining light and his raiment was as white as snow. "And for fear of him the keepers did shake and became as dead men." The power of Almighty God was superior to the strength of humanity and of Satan, and Jesus Christ rose in triumph over every foe.

And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy" (Matt. 28:5-8).

The Ministry of the Risen Christ

First, two disciples walked from Jerusalem to Emmaus. And when they communed together of all the things which had happened, Jesus came and walked with them, and their eyes were holden so that they knew Him not. "And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" One of them answered and said

unto Him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Then He said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

To the praise of His glory, in whom we have redemption through His blood, the forgiveness of sins according to the riches of His glory, to all saints by God's grace. May we all be glorified in Him.

Hillsdale, Ill.

"HOW SAY SOME AMONG YOU THAT THERE IS NO RESURRECTION OF THE DEAD?"

By John E. Leatherman

For the Gospel Herald.

These lines on the resurrection of the dead embrace a two-fold purpose: (1) To call attention to, and to show that the Biblical doctrine of the bodily resurrection of the dead is an integral and vital part of the Christian doctrine, and that upon it depends the validity of the whole body of divine revelation. The authority of the Bible message as the revelation from God stands or falls with the doctrine of the resurrection. (2) To strengthen those who are intellectually troubled about the truth of this doctrine. In this attempt all deference is made to the fact that spiritual things are spiritually discerned, and it must constantly be borne in mind that in considering any doctrine of God that involves the miraculous, nothing less than a humble attitude of mind and a desire for truth at all costs will result in intellectual satisfaction. It is hoped that this message will be instrumental in showing that it is utterly unreasonable that there should not be a resurrection; that if God is to remain God, He must raise the dead!

Probably this is the hardest doctrine in all the Bible to believe. Without mincing the matter, the demands that it makes upon the credulity of one's intelligence are most severe. No doubt many a man has seriously questioned the sanity and trustworthiness of the Christian religion on account of this doctrine and been tempted to skepticism, but fearing this has instead quietly rejected the teaching as not being important to the true meaning and spirit of Christianity. Ministers may have unconsciously avoided the subject in public discourse, barring occasional references, not because they denied its truth, but because they were afraid of it, while the belief in it among the lay-membership of the Church may have been little more than a passive acquiescence to a church dogma which one must receive in order to be orthodox. We believe that a close attention to the New Testament presentation of this subject and to God's purpose in ordain-

(Continued on page 1077)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Coatesville, Pa.
(625 Walnut St.)

The Lord willing, the quarterly Bible instruction meeting is to be held at Coatesville Mennonite Mission, Saturday evening, March 30, and all day Sunday March 31, with Bro. Wm. G. Lauver of Johnstown Mission as instructor. Sister Lauver expects to accompany him. Pray for these meetings and attend if possible. Everybody welcome.

March 10, 1940. Frank Stoltzfus.

Hannibal, Mo.
(1417 Broadway)

Dear Fellow-workers, Greetings:—We praise our dear Father for the great blessings and privileges that He has given us during the past months. We cherish the pleasant memories of Christian fellowship in the work of the Lord at the Johnstown Bible School and with the various congregations it was our privilege to visit during the eight weeks' absence from Hannibal.

It is a real pleasure to again take up the work to which we feel that the Lord has called us. Bro. and Sister Amos Gingerich labored faithfully with the workers in the absence of the writer and his wife. Their service and help in the work were greatly appreciated.

At this time a series of evangelistic meetings is in progress at the Good Samaritan Hall for Men, conducted by the writer. It is our privilege here to preach to men of our town that very seldom darken the door of a church and who seem to enjoy the simple Gospel. The messages are taken from the book of Luke and every man is given a copy of the Gospel. There has been one response to the invitation to accept Christ and one brother confessed sin that had gotten into his life. There have been a number of men who gave evidence of deep conviction of sin. A number attended service at the church who became acquainted with our church at the Hall. We trust that you will pray for the men that have heard the gospel here.

Bro. S. J. Miller stopped with us over the week-end of March 8-10. He preached three times at the Men's Hall and three times at the church. Brethren and sisters from the surrounding churches were present March 10 for the quarterly Sunday school meeting which was held at the Mission. The theme of the meeting was, "The Growing Sunday School." The messages of Bro. Miller and the various speakers were inspiring and very helpful. The Mission congregation

greatly appreciated the meeting and visits from two former workers of the Mission, Sisters Naomi Zook of Cherry Box, and Martha Wenger of Canton, Kans.

At the present time there are several persons under instruction for church membership. Our bishop, Bro. J. M. Kreider of Palmyra, makes regular visits to Hannibal in the interest of the work. This service means more than words can tell.

The writer and several members of the congregation are planning, D. V., to attend the Bible school conference and ministers' meeting in Kansas City March 13-16. We are expecting Bro. Milo Kauffman to visit the Mission this evening and tomorrow.

We wish to express our thanks to those who have so kindly remembered us in prayer and with means during the past. Just recently we received a letter saying, "Your names are often heard in our prayers." For this we thank God. When the rewards are given I am sure a large share will go to those who have been faithful in prayer for the Lord's work which He has laid upon their hearts.

Last week we received a letter with an offering, but no name. God bless the giver. We thank God for this fellowship in the Gospel. May we labor and pray together till Jesus comes.

Yours for the lost of Hannibal,
Nelson E. Kauffman.

March 11, 1940.

Hutchinson, Kans.
(215 South Pershing)

Greetings in our Saviour's Name:—On Saturday evening, March 2, we had the privilege to have with us Bro. and Sister A. Lloyd Swartzendruber and Berniece Widmer of the Kansas City Children's Home, with 22 children of the Home, who gave us a very touching program. It is very precious to know that they are all Christians except the 4 smallest ones.

On March 5 we laid to his last resting place Bro. McKenna, who had suffered very much the last few months, but he was faithful and patient to the end.

We are glad to say Bro. Bear is better again. He is so he can go about his work again in his little home.

We had the privilege to have with us the following brethren to bring us the spiritual messages: Feb. 11, we had Bro. L. O. King in the morning and Bro. Tobias Schrock of Clarksville, Mich., in the evening. Feb. 18, we had no preacher. The roads were closed with snow. We had a small group for Sunday school and Bible meeting in the evening. Feb. 25, Bro. Oliver King in the morning and Bro. Levi Headings in the evening. March 3 and March 10 we had Bro. Levi Headings morning and evening. May the Lord bless them.

Since the roads are better again we have a good attendance in Sunday

school. But we are sorry to say that Will Leitzels and Dan Millers left us Feb. 28 for Pigeon, Mich. We wish them God's blessings and hope they will be as great a help in Church and Sunday school as they had been here.

We are thankful to the Yoder and Thurman, Colo., sewing circles that sent in clothing in the last month; and also for the provisions from Greensburg, Crystal Springs, and Yoder, and the liberal offerings of either place; also the brothers for the wood. May the Lord bless them abundantly.

March 11, 1940. D. J. Headings.

A LETTER TO BOARD MEMBERS AND OTHERS

(Dated March 6, 1940)

Dear Pastors and Mission Board Members, Greetings in the Name of Jesus:

April 1, 1940, will mark the beginning of a new year for your General Mission Board. With real concern we are facing the close of this year, March 31, 1940.

April 1, 1939, opened this present year with overchecked funds totaling nearly \$16,000.00. The Board continued in faith without closing any of her mission stations or charitable institutions. This was the first year that there was not enough money in the General Fund to wipe out all overchecks. Unless there is a miracle in giving during the month of March the hope of the Board will have been in vain. It was hoped that this year's contributions would be great enough to take care of all current expenses, and at least wipe out a good percentage of last year's overchecks. But according to the regular flow of contributions during the eleven months of this fiscal year, there will be an overcheck of \$8,000.00 to add to the \$16,000.00, or a total of \$24,000.00.

We are not coming to you to beg, nor are we coming to scold, but we are bringing the facts to you. The following fact almost startled us when we discovered it. The total contributions to the Mennonite Board of Missions and Charities during the last three years are as follows:

1937	\$166,998.66
1938	151,953.38
1939	124,115.04

It is not our purpose at this time to account for this precipitous decline in contributions but to show why there is such a large overcheck. You will notice by the three year comparison that the decline in contributions from 1938 to 1939 was more than the overchecks for the last two years.

God still has great surprises. We are praying that our new year may open without one overcheck, and that no one mission station will need to be closed at home or in the foreign field.

We are enclosing special contribution blanks for this purpose. No doubt, there are some members in your congregation who would be glad to make a special contribution, besides their regular offerings, if they only knew of the great need. We are counting on you to bring the information to such persons.

We thank you most heartily for your co-operation and concern for the lost and the dying everywhere.

Yours for bringing the Gospel to a lost world.

E. C. Bender, Treasurer,
M. B. of M. & C.

A GOOD FRIDAY SUGGESTION

By Orrie D. Yoder

Why not spend Good Friday in special services and united prayer for the great Cause of Missions wherever possible? Truly the Cause of Missions is our Lord's great challenge to us today, and a humble, renewed look at our suffering Lord will help us believe that the riches of Calvary's grace are still sufficient for all our missionary needs, both financial and spiritual, if we but take time to wait upon our Lord for them. May we pay the price in time and humility that God may grant us a fresh supply of Calvary's grace today!

Oyster Point, Va.

A TIMELY MESSAGE

(The following message, sent to our superintendents a month ago, is herewith republished, for two reasons: (1) It is of interest to others besides superintendents. (2) Reaching our readers a few days before Easter, it is hoped that it may help spur up a greater interest in the services on Easter Day.—Editor.)

Orrville, Ohio
February 22, 1940

Dear Sunday School Superintendent: For more than twenty years Easter and the third Sunday in November have been observed throughout the Mennonite Church as Missionary Days. The purpose of these special days is to foster and maintain a live missionary interest in the Church. Among other features of these days have been the introduction of the Quarter Fund and Savings Boxes for the Summer at Easter and the gathering of the returns of these projects in November.

In a few days you will again receive the Easter Bulletins, which are filled with information and suggestions that will aid you in giving this worthy work the attention we feel it deserves. We trust that in co-operation with your ministry your congregation may plan to give these missionary projects a fitting introduction for the Summer. If Easter is not suitable another Sunday will do just as well.

The Lord's blessing to you,
I. W. Royer, Secy. of S. S. Work.

"HOW SAY SOME...?"

(Continued from page 1075)

ing the human race will permanently cure one of all his doubts and will result in a strengthened outlook upon the absolute authority of the Christian viewpoint.

There is no opportunity at the present to show the development of the doctrine in the Old Testament scriptures. It will be sufficient to see its place in the teachings of Christ and the apostles. The doctrine of the resurrection is mentioned at least sixty-two times in the New Testament, this figure not including the many references to Christ's resurrection.

There are two fruitful causes of skepticism concerning the raising of the dead, and they were mentioned by Christ in His encounter with the resurrection-denying Sadducees. They approached Him with a problem which they felt sure would expose the hopelessness of a literal resurrection. And, incidentally, they were very sincere in their contentions, but absolutely wrong, nevertheless. "Wherefore in the resurrection," gloated they, "whose wife shall she be of the seven? for they all had her?" Christ, calmly viewing the situation, replied, "Ye do err, **not knowing the Scriptures, nor the power of God.**" Their faulty conclusion was the result of a premise that did not take cognizance of two fundamental facts:

1. **The Scriptures** (dealing with God's eternal purposes.)
2. **The power of God** (to accomplish a resurrection.)

The need of a resurrection was so obvious that God had said: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." These men are living, but at present are separated from their bodies for a season. Who would ever imagine that body and soul should remain separate eternally?

These two factors of which the Sadducees were ignorant are developed in the 15th chapter of first Corinthians. Among the errors in the church at Corinth which came to the apostle's attention was a carnal denial of the resurrection of the dead. One might expect that along with a carnal point of view would go naturally a denial that the dead are raised. What man of the world wants to be raised again and face the living God! It is most easy and convenient to deny what you don't want to believe. The apostle was thoroughly alarmed at the turn of affairs in this church and proceeded to show that denying the resurrection of the dead amounts to a complete repudiation of the Gospel of salvation which they had willingly received. He reminded them again how **Christ died for our sins according to the Scriptures**, that He was buried and that **He arose again the third day according to the Scriptures**. There was no doubt at all that Christ rose. Then, too, hundreds of witnesses, if need be, could be summoned. "I my-

self am a witness," Paul wrote. Even I who am "the least of the apostles" was privileged to see the risen Lord, but even though the witness be I or they, "so we preach and [with the intuition of a skilled logician] so ye believed."

Now, if it has been so preached (and ye believed), "**how say some among you that there is no resurrection of the dead?**" In Paul's Spirit-filled mind the resurrection of Christ meant also the resurrection of the dead and he was astonished to think that anyone could be so inconsistent and superficial as to accept one and deny the other. He advances a number of conclusions to which one is forced if he contends that the dead do not rise. Paul was very human, and did not pass lightly over the difficulties of the resurrection; but he does want to impress every reader with this fact that the man who denies that the dead will rise and yet wants to accept Christianity faces a host of difficulties and absurdities.

1. If no resurrection, then is not Christ risen. (absurd, because firmly established He had risen.)
2. If Christ is not risen, then:
 - (a) Our preaching is useless.
 - (b) We are liars. (because we say God raised Christ which He did not do if the dead do not rise.)
 - (c) Your faith is a delusion. (it is placed in a dead Saviour if the dead do not rise.)
 - (d) You are still in your sins. (since your faith is a delusion.)
 - (e) They who died in faith are perished. (they were grossly deceived.)

It is obvious that if our hope in Christ extends only to the limits of this present life, the accusations of the world are just, we are indeed a deluded set and the most miserable among men. We have been separated from this world to no purpose.

The final conclusion is so clear that the apostle leaves it unexpressed. If the dead do not rise, the entire Christian message is a farce; Christ is then a mere human reformer who came and went and the world still lacks a Redeemer. And are we permitted to draw further inferences? Are we amiss when we say that if the Christian message is a farce, God has not spoken in His Son, and if He did not speak to the world in His Son, the Old Testament Scriptures are valueless as a divine revelation because they testify to the coming of the Son with His redeeming death, and consequent resurrection and glory? In short, since the Bible is God's message of salvation to man, **it is a fraud if the dead rise not**, for if the dead rise not, then is Christ not risen.

Paul saw with a clear eye that God's purposes for fallen man could be only completed through a **crucified and risen Christ**. The first Adam brought universal physical death—the last Adam will make all physically alive. God must raise the dead to complete the creation He began in Eden. That crea-

(Continued on page 1085)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

GETHSEMANE

By Margaret Hedrich
(A Shut-in Friend)

For the Gospel Herald.

Alone in dark Gethsemane,
Our Saviour prayed and sighed;
"O Father, let this cup pass by,"
In agony He cried.

Alone, forsaken, and forlorn,
While His disciples slept;
His sacred Head in grief bowed low,
For sinners' sake He wept.

Alone the path of woe He trod,
Through dark Gethsemane,
To Calvary, where on the cross
He died for you and me.

The great Redeemer of the world,
Our light, our love, and guide;
Who paid the ransom for our sin,
When on the cross He died.

With outstretched arms and bleeding brow,
Pierced limbs and wounded side;
'Midst keen reproach and utmost scorn,
"It is finished," He cried.

He died for us that we might live,
God's own beloved Son;
What do we render, do we give,
For all that He has done? Elmira, Ont.

CALVARY

By Margaret Hedrich

For the Gospel Herald.

And when they were come to the place,
which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do.—Luke 23:33, 34.

Among the Christians in early days the season of Lent was a season of mourning, spent in special meditation, devotion, and prayer, observing the suffering of our Saviour. It is still observed by many Christians to this day, placing the entire passion of Jesus before their eyes: Jesus in Gethsemane, before Pontius Pilate, upon Calvary, and on the Cross. This observance of Lent is to deepen the knowledge and conviction of what bitter suffering He endured. And all this was done for us that we might live, and be delivered from the power of Satan. How thankful we should be! Not only during the season of Lent should we have the crucified Saviour before our eyes; ever, and always, until our dying hour, should this be in our mind, should prompt us to crucify our lusts, and the desires for worldly things which endanger the soul.

The crucified Saviour bore His cross without a murmur. Though He was despised, scorned, smitten, and forsaken, He kept His peace, pleaded in His

dying hour for His enemies: "Father, forgive them, for they know not what they do." What infinite love, what an example for Christians to be ready to forgive, to pray for our enemies, and to love one another!

In these times of unrest, when dark war clouds are hanging over the nations, Christians should unite still closer in love, and unity, and not let hatred, dissension, or malice enter our heart or mind. Let us be more and more like the suffering Saviour. No matter how much He was despised and cruelly wronged, He prayed and pleaded, "Father, forgive them, for they know not what they do."

Though this was nineteen hundred years ago, once more let us turn our eyes towards Calvary. There in the shadow of the cross, let us look up and see the indescribable pain and agony of our dying Saviour. Listen to His last words, "Father, into thy hands I commend my spirit." May God grant, when death approaches, that we too will be able to utter the self-same words. Then we shall see Him in His wondrous glory, be with Him for ever and ever. Then all shadows will have passed away, there will be peace and joy forever, when we have joined the happy throng. There we'll sing and praise Him ever, sing and praise Him all day long.
Elmira, Ont.

A NOTE OF THANKS

I hereby want to express my heartfelt gratitude and appreciation to the many, many friends who have remembered me with beautiful get-well and birthday cards, bouquets, letters, telephone calls, and personal visits, on this my 81st birthday.

Especially do I want to thank the congregations where I am serving as their bishop, namely: Oak Grove, Bethel, South Union, in the community of West Liberty; Lima Mission; Central and Bethany, Elida, and Sharon, Plain City; also the young people in the Kitchener Bible School and Goshen College for their noble response; and also the brothers and sisters of the South Union Church, who are responsible for this, the greatest shower of my life.
S. E. Allgyer.

THE FAMILY ALTAR

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

This is the language of Jesus, and on the basis of this statement let us reason together, applying this to all members of the church.

In I Corinthians 14, Paul says much about language, that it should be such that it be readily understood—"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (V. 9). "Even

so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (V. 12). "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (V. 14).

Coming back to the family altar, I have seen many ways in which this kind of worship was conducted; and it is regrettable that there are many homes without a family altar. Let me say that with all the available means which God has for us, to safeguard us and to help rear our children in the nurture and admonition of the Lord, we are yet within range of Satan. Our fortifications are none too strong at best; not that any of God's resources fail, but we mortal humans lack in making full use of them. Let us be more zealous in our worship, and more careful that our worship be edifying to those about us.

We do not have to speak in unknown tongues for our speech to be edifying or understandable. I have heard prayers offered at the family altar that were read and spoken so fast that scarcely a sentence could be understood. Let us reason and bring up the question, How can our utterances be edifying which are not understandable? Or how much time do we have to meditate? Or is it worship in spirit and in truth? Do not take this as overcritical, as it is given for your profit, and for the welfare of us all. If our practice be largely custom, or rather a rut we have gotten into, let us ask God to help us out of it. Going through the form of worship without the spirit and reality is hypocrisy, and as sounding brass and tinkling cymbal.—J. N. Yutzy in Herold der Wahrheit.

AN UGLY PICTURE

Bishop Edwin H. Hughes, an outstanding leader in the Uniting Conference of Methodism, who is also President of the Methodist Board of Temperance, declared on May 7th that the need for temperance has been growing by leaps and bounds, and he charged that the drinking of intoxicants among women had grown ten times over. "Unless we stop this rising wave of drunkenness," he prophesied, "in one more decade we'll be the most drunken nation God ever saw staggering over this planet."

Such a prophecy is serious enough to give us all pause. Even if it is only approximately true, it indicates clearly that our nation is hardly in a condition today to be a successful leader of the world in precept and practice. Especially are we in peril if we have a generation of drinking mothers, wives and daughters. Let us not be so foolish as to make light of this spectacle of tens of thousands of female cocktail-guzzlers whose influence on the future of the American home may be simply incalculable.—The Messenger.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE KINGDOM OF HEAVEN**

Lesson for March 31, 1940.—Matt. 28:16-20.

THE GREAT COMMISSION

Golden Text.—Ye shall be witnesses unto me . . . unto the uttermost part of the earth.—Acts 1:8.

Introductory.—Usually the last lesson in a series of lessons is given over to review. This is not the case here—unless we consider the Great Commission as being the embodiment of the Word and will of the Lord, the climax to the entire Gospel of Christ. For six months we have been studying the life and labors of Jesus while upon earth, as given in the book of Matthew. In this lesson we have the record of His last meeting with His disciples on earth, just before His triumphant ascension to the glory world.

Jesus Appearing to His Disciples. (16, 17).—Luke says that Jesus, after His resurrection, “shewed himself alive after his passion by many infallible proofs.” It reminds us that Jesus Christ, from the time of His birth to the time of His flight to the realms of glory, was surrounded by evidences of superhuman power and goodness and wisdom. During His forty days on earth after His crucifixion He was not the constant traveling companion of His disciples, but He appeared unto them often enough and under circumstances that manifested His miraculous power to an extent that there was no longer any doubt or confusion among them concerning the genuineness of His Messiahship. When He ascended out of their sight they were ready to obey His Word: “Tarry ye in the city of Jerusalem until ye be endued with power from on high.”

On this occasion He met with His disciples for the last time on earth. If we had only Matt. 28:16-20 to study, we might conclude that here He met with the eleven disciples only. But comparing this with parallel scriptures we believe that there were others present also. And this throws light on the assertion, “but some doubted.” Evidently those present who doubted were among the number who had not met with our Lord as frequently as the eleven had, and needed this further confirmation of the evidences of His Messiahship. Some think that this was the occasion when Christ met with the more than five hundred witnesses, as related in Paul’s first letter to the Corinthians. Let us notice briefly what He says.

The Great Commission (18-20).—Substantially the same is given also in Mark 16:15; Luke 24:46, 47; Acts 1:8. There are four “All’s” that we wish to notice:

1. “All power.” This is His opening

declaration: “All power is given unto me, in heaven and in earth.” There need be no question as to His authority to say what He here teaches, for, as Paul tells us, “In him dwelleth all the fulness of the Godhead bodily.” Jesus here speaks with authority; the supreme Authority; the Head of the Church.

2. “All nations.” He here commissions His disciples with authority to “teach all nations;” to bring the Gospel of Christ into all the world. Mark gives this commandment in these words: “Go ye into all the world, and preach the gospel to every creature.” Luke quotes Christ as saying that “repentance and remission of sins should be preached in his name among all nations;” also that the witness for Jesus and His Gospel of salvation should be carried on and on until it had reached “the uttermost part of the earth.”

3. “All things whatsoever.” Jesus made it clear what this witnessing meant. Not only should the entire world know that Jesus was here upon earth, but that His entire Gospel, “all things whatsoever” He had taught His disciples, should be taught to “every creature” to whom the Good News is proclaimed. (And here it might be well

to remind ourselves that “every creature” includes the preacher as well as the ones preached to.) The true missionary message includes the entire Gospel of Jesus Christ; “all things whatsoever” He had commanded His disciples. This includes the pure and holy life, the observance of all the Bible ordinances and restrictions, the unpopular as well as the popular doctrines of the Gospel of Christ. “If ye know these things, happy are ye if ye do them.”

4. “Always.” This is one of the comforting things found in this Great Commission. Naturally, when the people of God are bringing to the world a message which demands among other things that the “old man” be “crucified,” they may expect great opposition, just as Christ had encountered it. But we have this consolation: “Lo, I am with you always; even unto the end of the world.” We thank the Lord for this assurance. Let us press on, faithfully witnessing (in life and in speech) for our Lord, assured that the Lord will be with us to the end. And let this thought be kept in mind: In our witnessing for Christ, the foremost motive ought not to be that we might prove ourselves true to Him, but that the world may know and experience the blessedness of salvation. Christ came, not to prove Himself mighty and glorious, but to rescue lost souls from the thralldom of sin and death and hell. May all of us be dedicated to the same Cause.—K.

BIBLE MEETING TOPIC

THE FRUIT OF THE SPIRIT.—Gal. 5:22, 23; Eph. 5:9

Topic for March 31

MOTTO

“Walk in the Spirit.”

OUTLINE STUDY

- I. The Spirit Manifests Love.
 1. Love in obedience to God.—I Jno. 2:5.
 2. Love in relation to our brother.—I Jno. 2:10.
 3. Love apart from things of the world.—I Jno. 2:15.
 4. Love manifest toward enemies.—Matt. 5:44.
- II. The Spirit Manifests Joy.
 1. In the Holy Ghost.—Rom. 14:17.
 2. Full of glory.—I Pet. 1:8.
 3. Under persecutions.—Matt. 5:11, 12.
- III. The Spirit Manifests Peace.
 1. In the heart.—Phil. 4:7.
 2. The result of spiritual mindedness.—Rom. 8:6.
 3. Unity and peace.—Eph. 4:3.
 4. With all men.—Rom. 12:18.
- IV. The Spirit Manifests Longsuffering.
 1. Keeping the balance of faith, hope, and kindness.—I Cor. 13:4, 7; Eph. 4:2.
 2. Blended with Christian joy.—Col. 1:11.
 3. Blended with humility and forgiveness.—Col. 3:12, 13.
- V. The Spirit Manifests Gentleness.
 1. Heavenly wisdom.—Jas. 3:17.
 2. In speech and conduct toward all.—Tit. 3:1, 2; II Tim. 2:24-27.
- VI. The Spirit Manifests Goodness.—Rom. 15:14; Eph. 5:9.
- VII. The Spirit Manifests Faith.—Tit. 2:10; Rev. 2:10.

VIII. The Spirit Manifests Meekness.—I Pet. 3:15; Jas. 3:13.

IX. The Spirit Manifests Temperance.—I Cor. 9:25-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage with Some Fruit of the Spirit.
2. The Fruit of the Spirit.—
 - a. Love.
 - b. Joy.
 - c. Peace.
 - d. Longsuffering.
 - e. Gentleness.
 - f. Goodness.
 - g. Faith.
 - h. Meekness.
 - i. Temperance.
3. Lead by Scripture or Character Incident How to Make the Above-mentioned Fruit of the Spirit Real and Practical.

For Seniors.

1. “By their Fruits Ye Shall Know Them.”
2. Testing the Claims of Possessing the Spirit.

PERSONAL THOUGHT

Do we belong to Jesus? What fruit are we bearing to prove that we are His?

SEED THOUGHTS

We overflow with that with which we are filled. If we would do right and have a right influence, we must be filled with the Holy Spirit.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to

GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, MARCH 21, 1940

Field Notes

Bro. C. A. Hartzler of Tiskilwa, Ill., is conducting Passion Week services this week in the Mennonite Home Mission in Chicago. M.

Bro. Aaron Mast of Belleville, Pa., is expected to conduct a series of meetings at the Mennonite Mission, Baden, Ont., April 1-10, D. V. Pray that the Lord may bless this work. M. H. R.

March 30 to April 7 is the time set for a series of meetings at the Mennonite Mission in Norristown, Pa., with Bro. Melvin A. Bishop of Blooming Glen, Pa., as evangelist. M. H. C.

An all-day meeting is to be held at the Bowne Mennonite Church near Elmdale, Mich., on Good Friday. This meeting is to be shared with the White Cloud and Vestaburg congregations.

Several letters intended for the Mission pages reached our desk after the Mission Department was made up, and were therefore put in the list of correspondences from our congregations.

Change of Address.—Bro. J. Kore Zook and family, from Ashley, Mich., to St. Johns, Mich., R. 3. It is one of those cases where there is a change of address without any change in congregational affiliations.

An interesting, live, and well attended Mission Board meeting is reported from New Holland, Pa., where the annual meeting of the Eastern Mennonite Board of Missions and Charities was held last week.

A Good Friday program has been arranged for, the meeting to be held at the Holdeman Church near Wakarusa, Ind., all Mennonite congregations in Elkhart

Co., Ind., west of Goshen to have a part in the meeting. M.

Baptismal services were held at the Scottsdale Mennonite Church last Sunday, at which time six were received into fellowship by baptism and two upon confession and renewal of their baptismal vows.

Bro. David Steiner of North Lima, Ohio, was a pleasant caller at the Publishing House one day last week. In company with Brethren A. J. Metzler and C. F. Yake of Scottsdale, he left Thursday noon for points farther east.

If present plans carry, the Clarence Center, New York, congregation will spend March 31-April 7 in a study of doctrinal subjects, discussed by various brethren. Interest at this place is good, and we are determined to "have a mind to work." B. B. W.

An interesting program of the week-end meeting at the Mennonite Mission in Coatesville, Pa., March 30 and 31, with Bro. Wm. Lauver of Johnstown, Pa., as the principal speaker, is before us. See letter from Coatesville, found elsewhere in this issue.

An inspirational song service is to be held at the Millersville, Pa., Mennonite Church on Easter Sunday, March 24, at 2 P. M. Also the same evening of this date revival meetings will begin, with Bro. William Martin as evangelist. Pray for the meetings. J. G. H.

Among recent visitors in the Publishing House are the following: David Steiner, North Lima, Ohio; Warren Swartley, Raymond Nyce, Souderton, Pa.; Walter Lubaczewski, Sellersville, Pa.; Linford D. Hackman, Roseau, Minn.; Martin E. Kunkle and wife, Paradise, Pa.

Sunday, March 24, is the time appointed for the ordination of a bishop in the Warwick River Church near Denbigh, Va. Regular service in the morning, ordination service at 2:30 P. M. The prayers of God's people in behalf of this service are solicited. May the Lord have His full way in this ordination.

In looking over the March number of the "Mission News" issued by the district Mission Board of the Franconia Conference, one of the things that impressed us was the news of souls confessing Christ and being taken into the fold at a number of the mission stations in the district. May the good work go on.

Bro. J. R. Shank of Versailles, Mo., returned to his home March 12, after spending some time at Culp, Ark., where a refreshing communion service was held and two were received into the fold by water baptism. On his re-

turn home he stopped with the little flock in Shannon Co., Mo., where he filled two appointments.

We are in possession of an interesting program of a joint meeting of the Mission Board and Associated Sewing Circles of the Southwestern Pa., district to be held at the Mattawana, Pa., A. M. Church Friday evening and Saturday, April 12 and 13. Among those on the program are several foreign missionaries. All interested ones are invited to attend.

Bro. John R. Mumaw, secretary of the Commission for Christian Education and Young People's Work, has been meeting Sunday School Executive committees, together with representatives of church conferences and mission boards in several eastern and central conferences. Recent weeks have seen such meetings in Ohio, Indiana, Michigan, and Illinois districts. These meetings have featured discussion of matters of common interest pertaining to the teaching work of the Church. A. J. M.

Correspondence

Filer, Idaho

Dear Herald Readers, Greetings:—During our recent evangelistic meetings, Feb. 19-29, we received many blessings through the inspiring messages brought to us by Bro. E. M. Yost of Greensburg, Kans.

Preceding the message each evening, Bro. Yost instructed us in the study of the book of Romans, which was very helpful and interesting. There were eight reconsecrations.

We are glad that Bro. and Sister J. B. Yoder and son of Garden City, Mo., are here in fellowship with us. They plan to be here for an indefinite period of time.

We are looking forward to our annual workers' meeting to be held at the Nampa congregation in April.

March 6, 1940. Hazel Nice.

Duchess, Alberta

Dear Christian Readers:—"Bless the Lord, O my soul: and all that is within me, bless his holy name." This is the expression of our hearts for the blessings we have been receiving.

We have had a beautiful winter; it has been above zero, and sunshine practically every day.

December 31, we reorganized our Sunday school. Bros. Dave Roth and William Lauver were elected superintendents, and Samuel Martin secretary.

The greatest blessing has been the privilege to attend a three-week Bible school held here, starting Feb. 12. The teachers were Bros. M. D. Stutzman, O. O. Hershberger, and C. J. Ramer. Good seed has been sown; God will give the increase. Various testimonies have

shown that the work has been very edifying. God bless those who sacrifice to make the work possible.

March 8, 1940. Mary Martin.

Gridley, Ill.

Dear Herald Readers, Greetings: Our Sunday school has been reorganized again for the coming year and church officers chosen.

On Dec. 31, our bishop, Bro. J. D. Hartzler, gave an installation service for Sunday school teachers and officers for the coming year. He preached an inspiring message, resulting in consecrating lives in service to God as Sunday school teachers and officers.

Our sewing circle met and reorganized for another year. The first of the year, the young people's Bible meeting was reorganized; also a superintendent for the children's meeting was elected.

March 9, 1940. Cor.

West Liberty, Ohio

(Oak Grove congregation)

Dear Herald Readers, Greetings:—Our community was indeed blessed by the week-end conference, Friday evening, Feb. 23, to Sunday evening, Feb. 25. Bro. A. J. Metzler gave inspiring messages on topics centering around the appearances of Christ. The meetings were well attended, and everyone who was present received a blessing. According to the Scriptures and world events, he made it plain that Christ's coming is not far distant. "Watch therefore; for ye know not what hour your Lord doth come."

Many of the Herald readers will be interested in knowing that Bro. S. E. Allgyer, whose home church is Oak Grove, has just passed his eighty-first birthday. Many friends and relatives both far and near, remembered him on his birthday, March 8, by sending him greetings and post cards. He received more than two hundred remembrances. During the past few months Bro. Allgyer has not taken the active part in services that he did formerly. His health has hindered him from preaching regularly. May God spare him for years to come, whose counsel and advice is so much needed.

As has been the custom for some years, the three churches in the community will hold a week of pre-Easter services, beginning Monday evening, March 18 and closing Sunday evening, March 24. The theme for the meetings is the verse found in Gal. 2:20: "I am crucified with Christ: nevertheless I live." The sermons will be given by local ministers and deacons, each evening a different speaker giving the sermon. We find these indeed help us to fully appreciate Easter.

March 10, 1940. Bertha Yoder.

Beemer, Neb.

Sister Birky, aged 84, wife of the late minister, Bro. J. H. Birky of Beemer, has been blind for some time and is

suffering intense pain from a fall about a month ago, resulting in a broken hip. At present she is in the home of her daughter, Mrs. C. S. Oswald of Strang, Neb., where she is very tenderly cared for.

March 11, 1940.

E. W.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—"What shall we render unto the Lord for all his benefits toward us?" Truly we owe our all to Him who is the Giver of every good and perfect gift.

On Sunday evening, Feb. 18, the Bethany congregation gave us a Y. P. M. program which we appreciated very much.

Among the visitors who worshiped with us Sunday morning, March 10, were Chas. Shank of Goshen, Ind.; and Mrs. Noah Hostetler and son Lloyd of Angola, Ind.

On March 8 and 9 a Christian workers' conference sponsored by the Ohio Mennonite Sunday school conference was held at this place. The theme was "the Local Church's Teaching Program." Among the speakers were Bros. J. R. Mumaw, A. J. Metzler, J. J. Hostetler, and I. W. Royer.

Among the teaching agencies of the Church, it was pointed out that the Home and Y. P. B. M. have failed a great deal in carrying out the teaching program they should. One of the reasons for these failures is "Too much making a living and not enough of seeking God's kingdom first." Changes in the world have brought about a need for changing our teaching program. We must do something for our young people. The ministers must have a vital interest in all the teaching agencies of the church. We all need to pray much, care much, and dare much. We should never discourage but encourage. We must be enthusiastic.

May we all pray to this end that the Church will be aroused not only to the point of seeing this great need but to the point of acting.

Pray for us that we may ever be loyal to Him.

Blanche Brenneman.

March 11, 1940.

Elmira, Ont.

Greetings in Our Saviour's Name:—It is some time since our last letter, but we have enjoyed reading from week to week the letters from other church districts. This is another source of encouragement, and a joy to know how others are faring.

Feb. 11, a group of students from the Ontario Mennonite Bible School gave us a program at our Y. P. B. Meeting. The topic was, "The Means of Grace." Many inspiring thoughts were given, both in word and song.

Several of our young people are attending the weekly evening classes at

O. M. B. School. Topics discussed are: Peace Philosophy, by J. B. Martin; Vital Facts in Life, by C. F. Derstine; Marks of Modernism, by O. Burkholder; Studies in Revelation, by S. F. Coffman.

An Easter program will again be given by our children on March 24. Easter Sunday is also the date for our inquiry services.

Bro. John H. Mosemann, missionary on furlough from Shirati, Africa, will be with us Saturday evening, Mar. 23. We are anxiously looking forward to that time, as this is the first time that we at this place will hear from one from Africa.

May we press onward towards the heavenly goal, is our prayer, and may God bless you all.

March 11, 1940.

Cor.

Sheridan, Oreg.

Greetings in the name of our Saviour:—In Oregon spring is making her march; a colorful, beautiful March. Just so, the Spirit, as He controls our lives, makes them beautiful.

Sister Nancy Schumacher is very ill. She was 86 years old March 4, and active until very recently.

Our bishop, Bro. G. D. Shenk has returned home. He reports many blessed experiences, in the eastern states, he visited.

His reconsecration plea, after Bro. A. H. Kilmer's sermon last night, brought nearly twenty souls to Christ. Only Jesus can keep them. Please pray for our congregation.

May we be a united church.

March 11, 1940. Ada N. Sharer.

Culp, Ark.

Dear Herald Readers, Greeting in the Master's name:—We have great reasons to praise the Lord for the way in which He is blessing the work here. On Sunday March 10 we had our communion service and also baptismal services when two girls were received into church fellowship. Bro. J. R. Shank was with us March 2-10 and officiated at the services. On Sunday night another young man took his stand for the Lord.

Feb. 22-25 a Gospel team from Heston, Kans., was with us and gave six programs; three here at Culp and one at each of the outstations. They brought us some wonderful messages from the Lord, and we rejoiced to have them here.

Recently a man who has a murder charge resting upon him called for an appointment in his home. On March 4 this appointment was made. This man had at one time been a Christian but had yielded to the allurements of the world again. After a service held in his home he again renewed his relationship with the Lord. This man needs our prayers. He has a second trial coming in April.

(Continued on page 1084)

Miscellaneous

SEARCHING FOR THOUGHT

By Fannie G. Noll

For the Gospel Herald.

Do you ever go searching
To God's storehouse of thought?
All is free for the asking,
Nothing sold, nothing bought.

Do you say you're too busy,
Use the radio-log,
Second hand, soiled and dampened
By earth's mail-order fog?

Does Satan then deceive you,
Not fullness, but just filled?
In a storm you call Jesus,
Pray the tempest be stilled?

God delighteth in mercy,
But He wants us to sit
At His feet praying—searching,
And His lamp will be lit.

Do you search with the Spirit?
Is He always your Guide?
He will be, oh, true Christian,
If you leave sin outside.

Jesus Christ is the doorway.
Grace will usher us through;
Do the Bible's rich treasures
Unfold great wealth to you?

Through clear air, free from static,
God reveals to the meek,
Gift thoughts, new, fresh, o'erwhelming
Riches to those who seek.

We are weak—undeserving,
Oh, such treasure as this;
When we walk in the old way,
"Lord,—how much we miss!"

God still waits, ready, longing,
More heart-baskets to fill;
Same passport to all seekers,
Is it—doing His will?

Through godly inspiration,
Men noble deeds have wrought;
Oh, sanctify us, Lord, and send
On wings of prayer—a thought.
Lancaster, Pa.

REVITALIZING THE YOUNG PEOPLE'S BIBLE MEETINGS

By J. C. Fretz

For the Gospel Herald.

The Young People's Bible Meeting came into existence to fill a need in the Church for her young people. It has lived for a sufficient number of years to prove that underlying were some worthy motives. It has served as a form of Christian fellowship. It has fostered Bible study and a greater Bible knowledge. The Scriptural injunction to exercise in godliness has been met. Interest in Church work has increased. Young people have gained courage and strength, and have acquired sound convictions in points of doctrine and practice. The Church has been helped to discover talent within the congregation. These purposes are all reasonable expectations in the Bible meetings of today. The disturbed and difficult times in which we are living unite us in the

conclusion that we may in particular emphasize the need for a fuller knowledge of the Bible, a vital relationship with the Saviour, and an immovable faith in Him and the Church He instituted.

Growth of Y. P. M.

The work of the Young People's Bible Meeting has grown in a somewhat spontaneous manner. At first activities of a Christian nature were scarcely known. Spiritual fellowship and the study of the Word of God were highly appreciated. Then there were fewer interests to divide the attention of the young people. Responsibilities placed upon young people have increased during this half century of development. The time of beginning in the various conferences and communities has varied widely. For these and other reasons the standards of meetings today differ greatly as they do. A study of what can be done to unify and vitalize the meetings is timely and should be profitable at this period of their history.

Relation to Other Activities

We believe that the Bible meeting is not an organization apart from the Church, but that it is responsible to the Church and constitutes a part of the Church's teaching ministry. It is unfair to expect a standard among the young people which is not to be found among the older membership. If we find more spirituality in the future young people's Bible meetings it will be because the Church has it. How can the spiritual thermometer of the Bible Meeting rise higher than that found in the Church? The spiritual attainments of the meetings should be of such a high standard as to require earnest striving by those following to produce programs of corresponding and superior rank. All communicant members of the Church should have opportunity to participate in some form of Bible meeting work. Why should committee or officer discriminate when the person is accepted as in fellowship by the Church? Who knows what encouragement can be given through responsibility?

Suggestions

In some meetings better organization could be adopted. Effective and practical, rather than extensive, is desirable. It is important that the heads of the committees and leaders of meetings maintain the viewpoint of the welfare of the Church. These persons can serve as invaluable links between ministry and young people. A secretary who keeps brief but suitable records is a definite aid to the committees and the meetings. Enrollment with roll call answered by a verse on the theme makes for preparation and practice. With organized effort some extension work can be undertaken as of missionary support and local visitation.

Leaders are needed who have been born of God and therefore have a burden for the Church, her young people, and lost souls. Such are needed who know the voice of the Holy Spirit. Their example of life need be above reproach. They should know how to pray and when to speak the timely word. Their esteem will be for others rather than self. Happy the congregation with such leadership. Yielded lives under God's blessing make it possible to find those who by exercise of their abilities come to fill very acceptably these places of leadership. (Study the Tract—Church Leadership, by T. K. Hershey.)

Let the leader or chairman speak with the person on the program face to face, in ample time beforehand. In our experience it is found that better response follows the personal contact than from the written notification. The personal interview provides for understanding, harmony, fellowship, and timely preparation. Take time to satisfy the prospective speaker of the importance of the subject and of the conscientious effort of the committee in making the assignment. Satisfy yourself also that the subject appeals to the speaker. Be prepared to give suggestions in outlining, if the speaker desires it. The leader who succeeds best holds the full confidence of everyone taking part. To take time by the forelock and expect great spiritual meetings means more than last day inspirations. It means visualizing the programs weeks in advance, many times.

No slighting remarks should be heard of anyone's effort. Profitable discussion by all concerned, if entered in the true spirit of helpfulness, can be beneficial. It is not so much the excellence of speech as the motive impelling it that registers in true believing hearts. Jesus standing over against the treasury of His Truth judges the efforts of young people, not by literary perfection, but from the secrets of the heart and the honesty of response. Leaders should take advantage of opportunities for commendation and encouragement. The beginner who has struggled against limitations to do a part faithfully dare be encouraged. It is in pursuit of unselfish and truly spiritual service to the Church of Christ that we experience the growth so desirable in the life of the Christian.

Since adaptation is a factor of prime importance, we should recognize some of its salient points. Committees should exercise care in assigning topics that are suited to the age and ability of the speakers. Age and ability both change; consequently more advanced assignments can follow from year to year. The mental and spiritual development in young people should be kept in mind as well as the physical. A re-stating of topic helps some persons to get a proper grasp of its meaning. Some assignments will help to arouse to thought

someone who has neglected a certain phase of Christian life. Christ was able to convey all His utterances in language clear to the understanding. It is equally important that we speak on the level of our hearers, bearing in mind that before us are those of impressionable years who need our message. Speakers should co-operate with leaders in considering the time allotment. Beginners may strive to prepare sufficiently to be fair to the meeting, and the experienced should strive not to be habitual trespassers on the time of others. Weeks ahead on first sight of the program suitable comments by elders in the home, implying a share in the responsibilities of the meetings, will work wonders among the young people. Among the evidences of proper adaptation of speaker and topic are the welling up of heart, the outflow of messages motivated by the Holy Spirit, and of souls reached and moved to devote themselves wholly to God and a holy life.

Value of Spirit-filled Leaders

The active members of spiritual young people's Bible meetings will have been soundly saved by the blood of Christ. Their lives will prove a liberation from sin and desires which are carnal. They will know definitely of a hunger and thirst after righteousness. This type of people are an asset to the pastor, the church, and to our Lord. They will contribute in meetings to profit and fruitfulness. Life and power and interest will be present. Other spiritual people will be attracted to these meetings and God will be honored. The programs will be well prepared but not carried out so formally as to conflict with the Holy Spirit's sway. Soul-saving will not be eliminated from such Bible meetings, but new victories for the enlightened will be joys shared by all assembled.

To be loyal supporters of the Bible meeting we must believe in its significance. Since it is a part of the church-wide program of the conferences, we consider it to be absolutely essential to the life of the Church. If it fails, the Church is the loser. We cannot prove it out as such until we permit no other interest to intercept our loyalty and devotion to it. Then we shall become inspired not only with the possibilities, but with the realization that young people exercised in Bible meetings, surpass, spiritually, those who have not such privileges.

We conclude further that frequent revivals, Bible conferences, Bible studies, Christian singing schools, and prayer meetings will contribute to revitalizing the young people's Bible meetings.

Kitchener, Ont.

Justification is a judicial act whereby God declares us just and right in His sight.—A. J. Metzler.

SCRIPTURAL GEMS OF TRUTH

Arranged by Geo. S. Keener

For the Gospel Herald.

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.—II Tim. 2:19.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit but to the subverting of the hearers.—II Tim. 2:14.

Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.

Recomence to no man evil for evil. Provide things honest in the sight of all men.—Rom. 12:19.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.—I Cor. 3:13.

So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.—John 4:40.

I pray for them! I pray not for the world, but for them which thou hast given me; for they are thine.—John 17:9.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—Luke 13:24.

The Son of man indeed goeth as is written of him; but woe to that man by whom the Son of man is betrayed. Good were it for that man if he had never been born.—Matt. 26:22.

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.—Joel 3:2.

Now if we be dead with Christ, we believe that we shall also live with him.—Rom. 6:8.

God give us help from trouble: for vain is the help of man.—Psa. 60:11.

Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God.—I Cor. 7:19.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.—I Cor. 14:4.

Rejoice ye in that day, and leap for joy: for, behold your reward is great in heaven: for in the like manner did their fathers unto the prophets.—Luke 6:23.

In him was life; and the life was the light of men.—John 1:4.

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.—John 8:11.

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.—John 8:6.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.—John 8:18.

And some of them would have taken him; but no man laid hands on him.—John 7:44.

Now they have known that all things whatsoever thou hast given me are of thee.—John 17:7.

Hagerstown, Md.

ARE OUR SIX-WEEK WINTER BIBLE SCHOOLS WORTH-WHILE?

By Milo Kauffman

For the Gospel Herald.

There are several wrong attitudes, I feel, that are taken towards the six-week Bible Schools that are being held in different parts of the Church. One wrong impression, which perhaps is not very common, is that one may get a fair education in six weeks' time. I heard one young man remark, and he was serious about it, "If I spend six weeks in a Short Bible term in one of our schools, I ought to be able to make a real contribution to the Church." Some may be inclined to think that if they take the teacher training courses and secure the elementary teacher training certificate they will be quite well qualified to teach. These six weeks of Bible study should give considerable inspiration, and considerable information may be secured, but a six-week term can be only a stepping stone toward better training and more Bible knowledge.

Another mistake, which may be more common, is that it is hardly worthwhile to spend only six weeks in study. But it is really surprising what six weeks of serious study and Christian fellowship can do for one. Our six-week terms lead young people to Christ, help them to deeper experiences with Christ, and help them dedicate their lives to Christ.

The other day I received a letter from a young person who is interested in spending some time in a church school to further prepare herself for the Master's service. Her testimony was that she had spent six weeks in a winter Bible school. It was while attending that six-week term that she received full salvation and assurance. She said the Bible school helped her to see her need, and she was shown the way of peace. Now her desire is to follow Christ.

Following are a number of testimonies given voluntarily by some of the young people who attended S. B. T. at Hesston during the winter of 1940. As I read these I was more con-

vinced than ever that Christian education does pay, and that six-week terms are very much worthwhile. This would be a good time for young people reading these lines to begin to plan to attend next year's winter Bible term at one of the schools.

"I can truthfully say these have been the shortest six weeks I've ever spent. I have received many spiritual blessings. I would like very much to come as a regular student."

"I have enjoyed these six weeks very much. Although I have attended twice, I would be very happy to be able to attend again next year."

"I can sincerely say that coming to Short Term has been well worth my time and money. I have received much spiritual help and strength which we need so much back at our home church. I feel I have been richly blessed."

"I feel that although it is costing me about \$75.00 to come to Short Term, it is worth every cent. I feel that I have gained more spiritual knowledge and help in these six weeks than in four years' high school work at another school." (This person came nearly 2,000 miles for the six-week term.)

"I have enjoyed the six-week term here. I must admit that before I came here I didn't know that some of the things I learned during this term were in the Bible. This Short Term will always be a high peak in my life. I would like to come back for regular term next year."

"Money would not be taken in exchange for the six weeks of soul thrilling joys we have had learning more of the Bible and meeting many new friends."

"Although I have come over 2,000 miles, and the trip has probably cost me more than the rest, I feel it worth the time, effort, and money, and I know I will never regret it, as I have received many blessings."

"The past six weeks have been weeks of real enjoyment that will be remembered, first, because they have made me realize anew the value of a soul—that a soul without Christ is lost, and, second, the enthusiasm and zeal with which the young people enter into the activities, spiritual, social, and intellectual. I would to God more young people would take advantage of this wonderful opportunity."

"These six weeks have been some of the most blessed weeks of my life. The spirit of the school is wonderful, and one senses and feels the Christian life of the school in all its activities. It has certainly been worth much more than it has cost to attend Short Term."

"I've surely enjoyed this Special Term. It has been the means of drawing me closer to my God. I shall be glad to encourage others to come."

"I have enjoyed this Special Term very much, and it has increased my desire to have more Bible knowledge and try to live closer to Christ than before."

"This Short Term has helped me in my spiritual life. I have learned more about the Holy Bible, and I am encouraged to go farther into the study of it."

"I came to Hesston seeking, and I found. I am going home with a greater determination than ever before to live a consecrated consistent Christian life, telling others of the great love of God, and I will serve Him in any field into which He might lead."

"I have enjoyed S. B. T. immensely. I think it was a wonderful privilege I had to be here in the midst of so many young people for six whole weeks."

"Through the leading of the Lord the way was opened for me to attend Hesston Bible School. My spiritual life has been strengthened by the association of Christian young folks, and by a closer study of the Bible, and participation in various activities. Each day I feasted on God's precious Word. Attending Special Bible Term has been a great inspira-

tion to me for more active and efficient service for the Lord."

"It has been a real inspiration to me to attend Hesston College and Bible School. It has drawn me near to my Lord, and I have a sincere desire to face the world in a new light."

"I certainly have appreciated S. B. T. I am leaving with a desire to continue studying the Bible and to live the Christian life so that the world may see there is something real in the Christian life."

"I have enjoyed it beyond words."

"I used to think I didn't have time or money to waste on Special Bible Term, but I found out since I have attended that I was losing blessings that money would never buy—blessings I wouldn't sell for any amount."

"I am not able to express in words what I would like to say. I have been blessed very much spiritually, and will recommend Hesston College very highly."

"I feel well repaid for the time and money I spent to attend these all-too-short six weeks. I can truly say I have entered into closer communion with God. I am going from here with a new determination to serve God better each day and live a more consecrated life. I've enjoyed so much being with Christian young folks."

Hesston, Kans.

PAUL'S CHURCH PROBLEMS

By Beatrice O. Landis

For the Gospel Herald.

Paul dealt with a great many church problems. He also did as our missionaries do today (which is the starting of a church and when instructed carefully), proceeded to evangelize another community.

As we have heretofore known, church problems are of all sources. At Corinth, which was a sinful, highly cultured city, the development of temptations was fast on the wide highway which leads to destruction. The Corinthians, aided by Paul's help, were taught to be collaborators in the work of God; therefore possessing the assurance of following God who is the "One in All," in making churches progressive and uniting their members, not as a church where there are no divisions. Paul tells the Corinthians (1:1-10) that brethren in the Lord shall speak the same thing and "that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."

Another great problem was that the brethren took each other to law. At this time Paul also taught not to be deceivers, fornicators, idolators, adulterers, effeminate, abusers, thieves, covetous, drunkards, revilers, and extortioners because they cannot inherit the kingdom of God. But they should be as in I Peter 1:19, as a lamb without blemish and spot with the blood of Jesus Christ.

False teaching caused the declination in the church at Galatia. The Jewish Christians had called Paul a traitor; however, when he left, the infant churches had received more false teachers through the Jews. Paul used a different method by taking the law as their

school master. But after receiving Christ we are His children, moreover we are not under the law. In John 1:12, 13 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The young church's weak point at Thessalonica was a lack of instruction due to the needy call of the Holy Spirit to Paul. He taught that Christ was coming again; therefore they stopped working, which caused an evil reputation of those outside the Church as a result. The Thessalonians were in despair because of the declination and thought the strayed sheep could not share in the glorious event of Christ's second coming. Paul writes and tells them more fully concerning the subject of "The Second Coming." He warns them to live quiet and orderly in the communities; also to "Rejoice evermore;" "Pray without ceasing;" "Quench not the Spirit;" "Despise not prophesyings;" "Prove all things;" "Abstain from all appearance of evil;" and "Greet all the brethren with an holy kiss." "The grace of our Lord Jesus Christ be with you. Amen."

Lititz, Pa.

CORRESPONDENCE

(Continued from page 1081)

The cold weather has subsided, and we have been having some nice spring weather. Some early gardening has been done already.

Some who took their stand for the Lord last fall find the temptations overpoweringly strong. These need our prayers and help that they may go through to victory.

Yours sincerely,

March 13, 1940. Nelson Histand.

Newport News, Va.

(3609 Huntington Ave.)

Dear Herald Readers: Greetings in the Master's Name:—It has been some time since we wrote our last letter from this little mission station. That does not mean, however, that the work has not been going on.

We are glad to report an increased attendance and interest in our Sunday school, despite the usual winter siege of cold weather and accompanying sickness.

We are also happy to tell you that four young girls have given their hearts to the Lord, and will be baptized sometime in the future. Pray for them that they may live true to their Lord amid all the evils of the city.

City mission work always offers a number of interesting and unusual experiences. Here is one that took place last Sunday morning. We were just beginning the morning message, when the door opened and in walked an elderly man dressed in distinctly western

style clothing, even to the big broad-rimmed hat. After the services he told us he was a native of Arkansas. He said he had accepted Christ several months ago, and was now making a round of all the churches to see which one he wanted to unite with. He seemed well impressed with all that we told him about our church. Will you pray for him as he makes this important choice?

For some time now we have been carrying on a phase of work that we feel has been too much neglected in our city mission work: namely, work among the Jewish race. We have missions for the colored, Mexicans, Spanish, etc., why not for the Jews?

We as a church pride ourselves in the fact that we keep the "all things," but what about Rom. 1:16: "To the Jew FIRST, and ALSO to the Greek." We have recently mailed out nearly 500 Jewish tracts to the Jews in this city, and intend to follow up with some more in the near future.

It is our firm conviction that the reason the work of the Lord does not prosper more is because of a lack of real heart-searching, prevailing, intercessory prayer. Let the Church get on her knees, and "Peter" will be delivered from "prison." In order that you may pray more effectively and intelligently for the work here, we list a few of our prayer burdens:

1. The four young girls mentioned above. Their names are, Frances and Beulah Joiner, Dorothy Wood, and Irene Gentry.

2. Mr. Elliot, the man who is seeking a church home.

3. The Jewish work, also mentioned above.

4. Bro. and Sister Bransford, two of our elderly members (Bro. B. is 85), that they may grow strong in the Lord as their physical bodies grow weaker.

5. Clara Palmer, one of our former members, who has left the Church.

6. Our revival meetings that will be held sometime in May. Bro. Hiram Weaver, of Harrisonburg, Va., will be our evangelist.

May the Lord bless you as you pray.

Yours for the cause of Christ,
March 15, 1940. Earl Delp.

"HOW SAY SOME . . . ?"

(Continued from page 1077)

tion was marred. He set about to redeem it and recreate it by sending His Son to be the agent of that new creation. This new creative work of God becomes a subjective reality when a convicted sinner receives Christ. He is then redeemed from the guilt and practice of sin in this life, but the full redemption is not yet complete. Saints in mortal flesh still wait for the redemption of their bodies which is called the adoption (Rom. 8:23). The adoption refers to our full maturity which we do not reach until Christ comes again to

change our vile body that it might be fashioned like unto His glorious body. Verily, how say some among you that there is no resurrection of the dead! Why must it remain with you an incredible thought that God should raise the dead? Is it reasonable to you that the crown and peak of God's creation, Man, should be predestinated for the grave? Death is the fruit of sin, not a part of God's plan. The last enemy, death, God must conquer. Is it reasonable to you to think that in the end God must admit defeat at the hands of Satan by being compelled to confess that He is powerless to complete the creation He began? And, friends, how shall God avenge sin if the dead rise not? Do you suppose that the mountains of iniquity committed by men in the flesh from Cain to the anti-Christ will remain unpunished because of God not being able to call men to account in the resurrection? And what of us who even unto this day are made as the filth of the world and the offscouring of all things? Is our sojourn as strangers and pilgrims in this dark world and our trek toward the city of God a vain fantasy to be finally surrendered to the gloom, blackness, and despair of the grave? No, no, no! The God of Abraham, and of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ, He who after sending His Beloved into the world will also raise us up by His glorious power. Christ was the first to rise from the dead to die no more. He is the first-fruits; the ingathering of the resurrection harvest will take place at His appearing.

A message bearing on the resurrection is hardly complete without a consideration of the question, "How are the dead raised up, and with what body do they come?" The apostle in answering this question gives a simple illustration that should satisfy anyone who believes in God. Probably the fundamental problem of the man who cannot

accept the doctrine of the resurrection does not lie so much in the difficulties of the resurrection itself as in the weakness of the God in whom he says he believes. If the resurrection is impossible, then the God of the Bible does not exist. The apostle's illustration is this. Just as a seed is placed in the earth and in due season a plant appears of its own kind, and this by the power of God, just so this body returns to the dust but at the proper time will hear the voice of the Son of God and come forth. Just as God gives to every seed a body as it has pleased Him, so will the resurrection body be after His fashioning. We can't expect to comprehend the glorious nature of the resurrection body from our present standpoint. We have no standard of reference in our own experience. Nor does the prophetic reference to the resurrection body exist in the Scriptures for the purpose of so-called scientific analysis. The body of our adoption cannot be placed on the dissecting table and be subjected to a biological classification. If the wonders of our corruptible bodies defy the best scientific genius, how much more so our incorruptible bodies? This doctrine is placed in the Scriptures for the consolation of the faithful, as an incentive to patient suffering for Christ's sake, and as an assurance that diligent labor for Him will not be in vain and go unrewarded. It is less important to know how the dead are raised than it is to believe the word of Him who said, "I am the resurrection and the life." All intellectual difficulties about the raising of the dead flee before a deep faith in Christ. Christ's resurrection and saving power in our lives is our assurance that God is able to fulfil every word He has spoken. "How can these things be?" can no more bother us when we know and love Him, because even now, we beholding His glory as in a glass, are being changed from glory to glory.

Musoma, T. T., East Africa.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

As has already been reported in the Gospel Herald, Bro. E. E. Miller was elected president of Goshen College on Feb. 20 to succeed Bro. S. C. Yoder in June, 1940. Bro. Silas Hertzler has taken over the classes of Bro. Miller, thus relieving him for other duties the remainder of this year.

On Feb. 14 Henry A. Fast, an officer of the General Conference Mennonites, spoke here on the Mennonites of South America whom he had recently visited. On Feb. 15 Bro. and Sister Calvin Holderman, newly-appointed missionaries to Argentina, spoke in Assembly Hall. Three days later Bro. C. F. Yake addressed the Christian Workers' Band on "Local Missionary Projects."

The period, Feb. 26—March 1, was Nonconformity Week. From Monday to Wednesday and on Friday the following topics were

handled by the speaker indicated: "Christ and the World," H. S. Bender; "Two Worlds; Two Patterns," J. C. Wenger; "Pride and Sincerity," S. C. Yoder; "Christ and the Economic Pattern," G. F. Hershberger. On Thursday the men and women met separately and discussed "Applied Nonconformity." On Sunday afternoon Bro. H. S. Bender led an open discussion on the question of the progress or retrogression of the Church in Nonconformity. It seemed to be the sense of the meeting that although the Church has made substantial progress in some lines, in general ground has been lost in other ways.

Mark Fakkema addressed the college congregation on "Back to Religion in Education," Feb. 26. He pointed out the need of the Church meeting the anti-Christian theories which are found in many public school textbooks. The Christian Reformed Church, to which Fakkema adheres, has a complete school system for its children.

At the present time the annual mission-study classes are meeting. The classes and teachers are as follows: "South America," S. C. Yoder; "India," E. E. Miller; and "Africa," J. C. Wenger.

On Monday morning, March 11, Bro. E. E. Miller started off the program, which culminates annually in the Missionary Drive, by speaking of the need of the Christian keeping an interest in the people of other lands. This morning Bro. Linford Hackman of Roseau, Minn., presented an account of the work which a number of brethren who came from the Franconia Conference are now carrying on in the great Northwest. Tomorrow morning Bro. H. S. Bender plans to tell of the needs of our brethren in Paraguay.

Various faculty members have been away from Goshen in the service of the Lord. Bro. S. C. Yoder visited the Chicago (Mennonite) Mexican mission on March 1; he preached at the East Union congregation in Iowa on March 3; he spent March 5, 6, in La Junta, Colo.; and March 7, 8, he was in Kansas City. Bro. H. S. Bender attended a meeting of Mennonite Central Committee in Chicago on Feb. 17. Bro. E. E. Miller spoke at a missionary conference at Metamora, Ill., Feb. 24, 25; and he expects to speak at the North Lima, O., congregation the week-end of March 24. Bro. I. E. Burkhardt, Field Worker, spent the first week of this month in Chicago and central Illinois, preaching at the Tiskilwa and Hopedale congregations on March 3.

Will the readers of the Herald remember the educational work of the Church as they pray for the prosperity of the Kingdom? Surely our young people need the help which only a soundly-Biblical school can give them.

March 12, 1940.

John C. Wenger.

Married

Springer—Stalter.—On March 2, 1940, Bro. Elmer Springer of Armington, Ill., and Sister Anna Stalter of Flanagan, Ill., were united in marriage at the home of the officiating bishop, Bro. J. D. Hartzler, Gridley, Ill. May the Lord bless them through life.

Greiser—Christner.—On March 1, 1940, Bro. Lloyd Greiser and Sister Eloesta Christner, both members of the Lockport Church near Stryker, Ohio, were united in marriage at the home of the officiating bishop, Bro. E. B. Frey. We wish them a happy and prosperous life together in the Lord.

Wyse—Stuckey.—On Feb. 25, 1940, Bro. Donald Wyse and Sister Fern Stuckey, both members of the Lockport congregation near Stryker, Ohio, were united in marriage at the home of the officiating bishop, Bro. E. B. Frey. May the blessing of the Lord be with them through life.

Heiser—Schertz.—On Jan. 25, 1940, Bro. Raymond Heiser of Fisher, Ill., and Sister Hilda Schertz of Low Point, Ill., were united in marriage at the home of the bride's mother, Bro. H. R. Schertz of Metamora, Ill., officiating. May God's choicest blessings attend them through life.

Gelman—Shertz.—On Saturday, March 9, 1940, at the home of the bride near Donerville, Pa., Bro. Lester M. Gelman of the Groffdale,

Pa., congregation and Sister Martha W. Shertz were united in marriage by Bro. Christian K. Lehman. May the sunshine of God's love brighten their pathway through life.

Bowman—Wenger.—On Wednesday evening, Feb. 14, 1940, at the home of the officiating bishop, Bro. S. H. Rhodes, Bro. Millard Lahman Bowman and Sister Oma Frances Wenger, both of near Harrisonburg, Va., were united in the holy bond of matrimony. May the Lord bless them on life's journey.

Walter—Christophel.—On March 2, 1940, Bro. Carroll Walter and Sister Ruth Christophel, both members of the Mennonite Church, Line Lexington, Pa., were united in marriage, at the church, in the presence of a large audience, Bro. Arthur D. Ruth officiating. May God abundantly bless them.

Yoder—Miller.—On March 10, 1940, at the home of the bride's parents, Bro. Orva Yoder of the Prairie Street congregation, Elkhart, Ind., and Sister Bernice Miller of the Shore congregation near Shippshewana, Ind., were united in holy marriage, Bro. Percy Miller officiating. May the Lord's presence make their home a happy one.

Strite—Peck.—On Feb. 22, 1940, Bro. Elmer M. Strite of the Stauffer's congregation near Edgemont, Md., and Sister Edna M. Peck of the Reiff's congregation, near Maugansville, Md., were united in marriage at the home of the officiating bishop, Bro. Denton T. Martin of Paramount, Md. May the rich blessings of God be with them all through life.

Hege—Heatwole.—Tuesday noon, March 5, 1940, at the home of the bride's parents, Bro. and Sister Enos Heatwole, near Dayton, Va., Bro. Paul Horst Hege, son of Bro. and Sister Amos Hege of near Hagerstown, Md., and Sister Catherine Ruth Heatwole, were united in marriage by Bro. S. H. Rhodes. May the Lord bless this union and make them a blessing to others.

Obituary

Amstutz.—Cleophas N., son of Nicholas and Maria (Tschantz) Amstutz, was born near Kidron, Ohio, on Oct. 19, 1868, where he spent his entire life; died March 5, 1940; aged 71 y. 4 m. 16 d. On March 30, 1888, he was baptized and became a member of the Sonnenberg Mennonite Church. On Feb. 27, 1890 he was united in marriage to Caroline Lehman, to which union were born 6 daughters and 1 son.

On Dec. 23, 1895, he was ordained to the ministry to serve in the Church of his choice; and on Nov. 16, 1913, he was chosen as bishop in the same congregation, with which he labored as long as his health permitted. He was largely instrumental in founding a S. S. in his Church, and served as Supt. for a number of years. He loved to work with the young people, and it gave him great joy when he could be of assistance to them. About 1925 his health began to fail, and in 1930 he retired from active ministerial service; although he continued to serve for special occasions.

He leaves his life companion, with whom he shared joys and sorrows for over 50 years, also 6 daughters (Mrs. Dan I. Nussbaum; Mrs. Albert A. Nussbaum; Mrs. Jacob Neuenschwander; Mrs. Amos Neuenschwander; Mrs. Martin Lehman; Mrs. Harvey J. Nussbaum, all of this community except Lavina of Berne, Ind.), 32 grandchildren, and also Mrs. D. S. Schneek of Canton, who grew to womanhood in this home. He was preceded in death by his son, 1 grandson, his parents, 2 brothers, and 1 sister.

Funeral services were held March 7, in charge of the Brethren Louis Amstutz and Gabe Brunk at the home and Brethren Louis Amstutz, Ben B. King, and E. F. Hartzler at the Sonnenberg Mennonite Church. Text, II Tim. 4:6-8; Luke 13:29. Burial in the church cemetery.

Bachman.—Andrew J., son of Joseph and Barbra (Steider) Bachman, was born July 10, 1854, at Metamora, Ill., where he spent his boyhood days, moving to Roanoke Twp., in 1877, where he spent the remainder of his life. He united with the Metamora Mennonite Church in his youth, remaining faithful to the end. On March 4, 1879, he was united in marriage to Mary M. Garber. She preceded him in death about 24 years. To this union were born 6 sons and 3 daughters: Joseph (deceased), David of Roanoke, Anna Wahl of Minnesota, Jacob of Loda, Peter of Roanoke, Bertha at home, Matilda of Low Point, William (deceased) and Andrew of Roanoke. He passed away at his home Feb. 27, 1940, after a brief illness due to infirmities of old age; aged 85 y. 7 m. 17 d. Besides the above named children, he leaves 61 grandchildren, 40 great-grandchildren, also 1 brother (Peter Bachman of Washington, Ill.), and 2 sisters (Mrs. Phoebe Gingrich of Metamora, and Mrs. Sarah Kennell of Roanoke, Ill.).

Beam.—Lydia M., daughter of David and Margaret (Hostetler) Beam, was born in Lagrange Co., Ind., March 14, 1893; died Feb. 22, 1940, after a few days of sickness at the County Hospital; aged 46 y. 11 m. 7 d. She was preceded in death by her mother in 1932, and a sister in 1890. She leaves father, 1 sister (Grace, Mrs. Frank Haarer), 6 nephews, and 2 nieces. She united with the Shore Church, near Shippshewana, Ind., and was a faithful member there until death. Funeral services were held Feb. 24 at the Shore Church with Brethren Josiah Milder and Percy Miller in charge.

Frank.—Christian H., son of the late John and Anna Hess Frank, was born in Lancaster Co., Pa., Nov. 24, 1860; died at his home in East Petersburg, Pa., Feb. 24, 1940, after a lingering illness of eight months following a stroke; aged 79 y. 3 m. He was the last of his immediate family, 4 brothers having preceded him in death. He was a member of the East Petersburg Mennonite Church for many years. His wife (Annie Neff Frank) died 18 years ago. He is survived by 2 sons (Phares N., steward of Oreville Mennonite Home and Harry N., with whom he resided), 4 grandchildren, and 6 great-grandchildren; 1 great-grandchild having preceded him in death. Funeral services were held at the home Feb. 27 followed by services at the East Petersburg Mennonite Church, conducted by the home ministry Bros. Frank Kreider, John Gochenaur and Henry Lutz. Interment in adjoining cemetery. Text, Num. 23:10. latter clause.

"Into Heaven's mansions he entered,
Never to sigh or to weep;
After long years with life's struggles,
Father has fallen asleep."
The Family.

Frey.—Lucy A. (Hamsher) Frey, widow of the late Bro. John L. Frey, Chambersburg, Pa., was born Nov. 28, 1863; died at the home of her daughter (Mrs. J. H. Siegrist, Upland, Calif.), Feb. 27, 1940; aged 76 y. 2 m. 29 d. She lived at Chambersburg until a few years ago, when she went to Upland to live with her daughter, Mrs. Siegrist, who survives her. She was the last of the family. Her husband and 1 daughter (Carrie) preceded her in death. She was a member of the Lutheran Church. Funeral services were held at the Chambersburg Mennonite Church where the body was laid to rest. Service by her former pastor, C. A. Neal, assisted by D. E. Kuhns of the Mennonite Church.

Gelser.—Samuel D., infant son of David and Etta (Gerber) Gesler, was born Feb. 27, 1940, near Apple Creek, Ohio, died Feb. 29. He is survived by his sorrowing parents, 4 brothers and 4 sisters (Clair, Anna, Lloyd, Verna, Roy, Dennis, Lavina and Ella) and 1 grandfather (Peter R. Gerber). One brother (Daniel) preceded him in death. Services in charge of Brethren Louis Amstutz, Jacob Neuenschwander and Jacob S. Moser. Burial in Sonnenberg Church Cemetery.

"A little bud, too pure to stay,
God in His infinite love has taken away;
Not from our hearts, not from our love,
But to dwell with Him above."

Hershey.—Anna M., daughter of the late Bishop Isaac Eby, was born Jan. 11, 1861; died Feb. 22, 1940, at her home near Spring Garden, Pa.; aged 79 y. 1 m. 11 d. She was married to John B. Hershey, who passed away Oct. 14, 1930. She was in failing health for several years. She was a faithful member of Hershey's Mennonite Church. She was of a humble and quiet spirit, and always the same whenever you met her. She is survived by 2 sons (Isaac E. and H. Rine), 15 grandchildren, 7 great-grandchildren, 2 brothers, and 7 sisters. Funeral services were held Feb. 26 at the home, conducted by Bro. A. L. Martin, and at Hershey's Mennonite Church by Bros. Martin Hershey and Parke Book. Interment in adjoining cemetery. "Peacefully sleeping, resting at last, The world's weary troubles and trials are past; In silence she suffered, in patience she bore, Till God called her home to suffer no more."

By a granddaughter.

Johnston.—Lafayette Jerome, son of Jacob and Lydia (Nigh) Johnston, was born near Ridge-way, Ont., Nov. 19, 1866. When he was two years old his parents moved to Sterling, Ill., for a short while, and then to Shelby Co., Mo., locating on a farm near Cherry Box. At the age of fifteen he with his parents moved to Elkhart Co., Ind. Here he remained until of age, then came back to Missouri, where he lived in the Cherry Box community until his death. On Christmas Day, 1890, he was united in marriage to Anna Detweiler. This union was blessed with eight children (Lydia Magdalene, wife of Fred Littleton; Alma Almeda, wife of Reuben Harder; Eran Oliver; Uriah D.; Noah Isaiah; Orpha Ruth, wife of Lawrence Yoder; Salome Esther, wife of Marcus Lind, and John Orvis). His beloved companion, all of the children, 27 grandchildren, his 2 brothers (Isaiah and Jacob) and 5 sisters (Mrs. Jake Mishler, Mrs. Ida Brady, Mrs. Esther Grubb, Mrs. Susie Walker, and Mrs. Mary Stackhouse) all survive him. He was the first one to break the family circle and the first of his brothers and sisters to depart this life, but 4 grandchildren preceded him to glory. At the age of twenty-four he accepted Christ and four years later was ordained a minister of the Gospel to serve the Mt. Pisgah Mennonite Church at Cherry Box. He served faithfully in this capacity, having preached his last sermon about a month before he passed away. He was a kind and loving husband and father. His children appreciate his stern discipline and wise counsel. In the community he was a man of industry and devoted much labor and time to improve its conditions. As a neighbor he was well liked. At the time of his death his age was 73 years, 3 months, and 17 days. He had been in failing health for several years, but his condition became serious about three weeks before his death. Although he was given all possible care by loved ones and physicians, on the morning of March 6, 1940, after much suffering, he peacefully fell asleep to open his eyes in glory. Funeral was held at the Mt. Pisgah Mennonite Church March 8, in the presence of a tiled house. Funeral in charge of J. M. Kreider, assisted by Brethren Abner G. Yoder of Parnell, Iowa, and John M. Yoder of the home congregation. Text, II Tim. 4:6-8. The Church has lost a wise counsellor, the community a good neighbor, and the home a good father and husband. Peace to his ashes.

Kirkpatrick.—Luther A. Kirkpatrick was born Feb. 10, 1862; died at his home at Palos, Va., Feb. 16, 1940, after a period of two years' failing health; aged 78 y. 6 d. He was a member of the Mennonite Church for many years. A daughter preceded him in death two weeks. Surviving are his wife, 1 son, 1 daughter, 34 grandchildren, 7 great-grandchildren, 1 brother, and 1 sister. Funeral services were held from the Gospel Hill Church, conducted by Bro. S. H. Rhodes, assisted by Brethren E. J. Suter and

H. B. Keener. Text, Psa. 116:15. Interment in the adjoining cemetery.

Lam.—Mary E'len (Humes), widow of the late Andrew J. Lam, was born Dec. 5, 1857, died at her home near Sparkling Springs, Va., Feb. 2, 1940; aged 82 y. 1 m. 25 d. She united with the Mennonite Church a number of years ago, having died in this faith. She was faithful in attending Sunday school and church services as long as health and strength permitted her to do so. She is survived by 2 sons, 2 daughters, 28 grandchildren, and 56 great-grandchildren. One sister and 3 half brothers also survive. Funeral services were held from the Zion Hill Church, conducted by Bro. H. B. Keener, assisted by Bro. A. W. Hersberger. Interment in the St. John's Lutheran Cemetery.

McKenna.—James Alexander, son of Peter and Margaret McKenna, was born July 24, 1859, at Waukegan, Ill.; died March 2, 1940, at the home of his daughter (Mrs. Chester Gould in Hutchinson, Kans.); aged 80 y. 7 m. 8 d. He was united in marriage to Florence Pippin, Nov. 26, 1889, at New Cambria, Mo. To this union 9 children were born. All were present except one daughter who was not able to come on account of illness. He united with the Presbyterian Church at an early age and later united with the Mennonite Mission in Hutchinson, Kans., of which he was a faithful member until death. He leaves a sorrowing widow (Mrs. Florence McKenna), 4 sons (Andrew of Hutchinson; John of Montezuma, Kans.; James and Kermet of Oklahoma; Mrs. Lillian Heartness and Bessie Gould of Hutchinson; Mrs. Edith Ranken of Lyons, Kans.; Mrs. Maggie Bunch and Mrs. Blanche Murray of Oklahoma), 21 grandchildren, and a host of relatives and friends. Funeral services were held at the Johnson Funeral Parlor, conducted by Bro. H. A. Diener. Text, Num. 23:10.

"No one heard the footsteps of the angel drawing near,

Who took from earth to heaven the one we loved so dear;

No one knows the silent heartache, only we who lost can tell

Of the grief that's born in silence for the one we loved so well."

The family.

Miller.—Glenford Dale, son of Jacob B. and Mattie Miller, was born near Midland, Mich., Dec. 13, 1920, later moving with his parents to Indiana. He confessed Christ, and with a class of fifteen, was baptized Nov. 4, 1934, and united with the Shore Mennonite Church. A few years later the family moved to Elkhart, Ind., and membership was transferred to the Prairie St. congregation. He attended High School at Elkhart. Last Spring the family returned to this community making this place their church home. Jan. 11, while working alone, shelling corn, on the Raymond Troyer farm, a piece of the fly-wheel steel flew off and hit his head, completely destroying his right eye. He was taken at once to the Sturgis Memorial Hospital, where everything was done that human hands could do. He suddenly became worse and peacefully fell asleep Jan. 13, 1940; aged 19 y. 1 m. He leaves his parents, 3 brothers and 5 sisters (Verna, Ora, Lucille, Irene, Harold, Kenneth, Ruth Ann and Phyllis Jean), 1 grandfather, a number of aunts, uncles and cousins, and many friends and associates, who deeply feel the loss of one whom they loved and respected. But we feel that our loss is his eternal gain. Funeral services, Jan. 15, were in charge of Brethren John Gingerich and Percy Miller at the Shore Church. Interment in adjoining cemetery.

"The call was sudden, the shock severe,
We little thought that his end was near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Rohrer.—Linford K., son of Paul and Esther (Kreider) Rohrer, was born at the Wadsworth Municipal Hospital on Feb. 27, 1940. He leaves sorrowing parents, a brother (David), all 4

grandparents, and 3 maternal great-grandparents. Brief services at grave by paternal grandparent, S. D. Rohrer. Burial near the Bethel Church.

"Jesus has taken a beautiful bud
Out of a garden of love;
Bore it away to the City of God,
Home to the angels above."

Rutt.—Infant son of Bro. and Sister Elmer L. and Anna (Martin) Rutt, was born Feb. 13, 1940; died Feb. 14, 1940. We cannot understand God's ways, but we humbly submit to His will, knowing He doeth all things well. Besides his parents, he is survived by 1 sister and 1 brother (Mary Jane and David). An infant brother preceded him in death. He was laid to rest in the Strasburg, Pa., Mennonite Cemetery. Short service was conducted by Bro. Christian Brubaker.

"Oh how we longed for this baby dear,
To give him a mother's care;
But Jesus said, 'In My tender love
I will guard him in heaven so fair.'"

Sharick.—Ella Sharp, daughter of Frank and Elizabeth Sharp, was born near El Paso, Ill., March 16, 1867; died Feb. 8, 1940; aged 72 y. 10 m. 22 d. She was the eldest of a family of 3 children, her brother and sister preceding her in death. When she was still a young girl her family moved to Metamora, Ill., where she grew to young womanhood. In 1888 she was united in marriage to John Sharick of Metamora. To this union were born 4 children (Frank of St. Jobus, Mich.; Roy, Mrs. H. F. Marchand, and George all of Metamora, Ill.). She united with the Metamora Mennonite Church Sept. 12, 1915, and remained a faithful member until the Lord took her home. On March 15, 1938, Mr. and Mrs. Sharick celebrated their fiftieth wedding anniversary. Upon that occasion a multitude of relatives and friends called at their home to share with them this happy event in their life, and to extend to them congratulations and best wishes. Being deprived of her eyesight she was unable to look upon the faces of her friends, but their presence and familiar voices brought a great deal of joy and satisfaction to her soul. In spite of her physical ailments that caused her a great deal of distress and pain at times, she bore it all with remarkable Christian fortitude and patience.

"There is a land of pure delight
Where joys immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

Zehr.—Jacob R., son of Dr. Joseph R. and Mary (Roeschley) Zehr, was born in East Zorra, Ont., Dec. 28, 1872. He accepted Christ as his Saviour in his younger years and was a lifelong member of East Zorra A. M. congregation. On Oct. 17, 1899, he was joined in holy matrimony to Annie Ruby of East Zorra. To this union were born 4 sons and 1 daughter. She predeceased him on Feb. 4, 1919, also 1 son (Irvin). On Oct. 21, 1919, he was united in holy matrimony to Laura Ruby (nee Gingerich). To this union were born 3 sons, of whom 1 predeceased him. He passed to his reward Jan. 23, 1940, at his home in South Easthope; aged 67 y. 25 d. He leaves his beloved companion, 5 sons and 1 daughter (Jonas of Milverton, Elias of St. Agatha, Omar of Woodstock, Delmer and Aldine at home, Mrs. Urias Kipper of Badeu, Ont.); also 1 stepson (Elmer Ruby of Milverton), 2 stepdaughters (Gertie, wife of A. B. Roth, Tavistock; Drusilla, wife of Jos. Wagler, East Zorra), and 25 grandchildren (4 grandchildren predeceased him), 3 brothers and 3 sisters (Peter and Moses of Albany, Ont.; Emory of Ayr, Ont.; Katie, wife of John Breneman, New Hamburg, Ont.; Clara, wife of Amos Breneman, Kitchener, Ont.; Vera, wife of Ed Schwartzentruber, Milverton, Ont.). Services at the home, conducted by Jac. R. Bender and at the East Zorra A. M. meeting house near Tavistock, Ont., by D. S. Iutzi and Earl Maust of Bay Port, Mich. The body was laid to rest in adjoining cemetery.

Items and Comments

Metzler.—Mary Anne Martin was born July 26, 1855, near Millersburg, Ohio. She was married to Jesse Metzler Dec. 26, 1876. To this union were born 2 daughters (Ida Ellen and Sadie Alice). The latter died in 1906. At the age of seventeen she gave her heart to Jesus and her hand to the Mennonite Church which was always her church home. She was baptized by Bishop John M. Brennehan of Allen County, Ohio. She died March 9, 1940, at the home of Brother and Sister Samuel Huntsberger near Orrville, Ohio; aged 84 y. 7 m. 13 d. She is survived by her daughter (Mrs. Samuel Huntsberger), 7 grandchildren, 13 great-grandchildren, 1 brother (John Martin), 1 sister (Mrs. Howard Clark) both of Columbiana, Ohio. Funeral services were conducted at the home of Brother and Sister Huntsberger and at the Martins Church near Orrville, Ohio. Burial in the near-by cemetery. Text (selected by the family), I Cor. 6:20. Ministers: I. W. Royer, Benjamin Good, and A. J. Steiner.

Otto.—Amanda, daughter of Jonas and Barbara (Miller) Maust, was born April 9, 1872; died Feb. 18, 1940; aged 67 y. 10 m. 9 d. She was united in marriage to Daniel D. Otto Dec. 11, 1892. Three children preceded her in death, having died in infancy. She leaves her husband, 4 children (Lloyd, Cora, Roy and Walter, all of Springs, Pa.; Roy being a bishop in the Casselman Valley district), 5 brothers, 4 sisters, and 10 grandchildren. She accepted the Lord as her Saviour at the early age of 16, and was a faithful member of the Mennonite Church until death. Her pleasing personality made friends for her of all with whom she came in contact. Her chief interests in life were: first, the moral and spiritual welfare of her immediate family, and next she did all within her power to make her contribution to the spiritual welfare of her Church. She was confined to a sick bed for about 9 months and endured much suffering, yet without complaining. Her testimony from a sick bed has no doubt been an inspiration to many. Funeral services were conducted at the Springs Mennonite Church Feb. 21, by Roy L. Kinsinger and I. K. Metzler. Interment in the Springs cemetery.

RELIEF CLOTHING

By J. L. Horst

During the winter months the sewing circles in many of our churches have been busy preparing clothing for relief purposes. The Relief Committee encouraged them to do so, because there was evidently great need among many groups of refugees and civilians in the war-torn countries of Europe. However, the way did not open to ship clothing to Europe, until recently when Bro. M. C. Lehman, who is in Germany, sent word that the way is now open to ship clothing to Poland. Recently the clothing on hand at our centers at Kalona, Ia., Elkhart, Ind., and Scottdale, Pa., has been packed and baled. Twenty-five bales, representing approximately 2,500 pounds, have been prepared at these points. Lancaster had prepared a large shipment earlier. In witnessing the packing at Scottdale we were impressed with the fine quality of goods sent in. The circles are to be commended for the excellent work which they are doing. We see no reason why they should not continue on in the good work. There will no doubt be needs for clothing for a long time to come.

Scottdale, Pa., March 18, 1940.

We are now in the process of transforming earth into Mars. In 1937, \$14,000,000,000.00 was spent for armaments. In 1938, \$17,500,000,000.00 was spent for the same purpose. This year, authentic sources report an expenditure of \$15,000,000,000 by just six of the sixty nations which are currently engaged in rearmament. And besides munitions, the world has in readiness for mobilization some fifty million men. This total is more than the combined armies of Caesars, Charlemagne, Hannibal, Napoleon, Wellington, Lee, and Foch.—The King's Business.

The Empty Tomb.—"Come, see the place where the Lord lay" (Matt. 28:6). No other spot on earth says so much to Christian faith as does the tomb of our Lord. Observe, it is the place "where the Lord lay." He lies there no longer. With most tombs the interest consists in the fact that all that is mortal of the saint or hero rests beneath the sod on which we gaze. Of our Lord's sepulchre the ruling interest is that He no longer tenants it. It is as the place from which He rose that the tomb of Jesus speaks to our faith, and speaks with such force as to gladden our hearts.—Canon Liddon.

A pamphlet entitled, "He Beholds New York," issued by the Greater New York Federation of Churches, is filled with striking facts of that great city. Here are a few: In New York City there are:
500,000 families living in slums.
700,000 jobless.
350,000 Negroes victimized by prejudice.
150,000 Puerto Ricans suffering beyond all others.
1,000,000 victims of venereal disease.
1,000,000 arrests.
7,000 children arrests.
5,000 cases of neglected children brought to court.
1,163 suicides.
1,200,000 children untaught in any religion.
5,000,000 people unassociated with any Christian church. —D. Carl Yoder.

While Europe is continuing its rage of carnage on the battle-fields, America is waging an equally determined conflict in the political realms, looking to the battle of ballots next November. At this time there is a bill pending in congress, known as the Hatch bill, which has for its purpose the regulation of corruption in politics by making it illegal for office holders to take an active part in political campaigns. All politicians profess to be against corruption in politics but comparatively few of them live up to their professed convictions.

It is officially stated that the United States is willing to join the other nations in North and South America in the establishment of an international bank in which all the Americas will have a part. The enterprise is said to be an indirect result of the present war in Europe.

If we can judge by the pictures appearing in the average American magazine or daily newspaper, America is drifting in the direction of nudity. What would once have called for prosecution for indecent exposure is now being flaunted before the public gaze as a demonstration of "beauty." When nudity becomes popular, there are plenty of people who follow the styles.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will be held near Sebring, Ohio, August 12-14, 1940. Fuller announcement later.
P. L. Frey, Chairman.
I. W. Royer, Secretary.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES MAY 5-7, 1940

The annual meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Johnstown, Pa., May 5-7. The Executive and Mission Committees will meet at the Johnstown Mennonite Mission, 616 Napoleon Street, on Friday morning, 9:00 o'clock and Saturday forenoon May 1, 2. On Saturday afternoon (at 1:30) there will be an Executive Session of the Mission Board at the Blough Church. All Board members are urged to be present. Members unable to attend should send their proxy to the Secretary, S. C. Yoder, Goshen, Ind., or give it in writing to the person who is to represent them. S. C. Yoder, Secy.

MENNONITE PUBLICATION BOARD MEETING

Pursuant to an action taken by the Board at its last biennial session, at the Landis Valley Church, near Neffsville, Pa., calling for a special session of the Board at Scottdale, Pa., sometime during 1940, the Executive Committee has arranged for the said Board to meet at the Scottdale Mennonite Church on May 17-21, 1940.

Following Committee Meetings, Friday and Saturday, May 17 and 18: Executive, Publishing, Auditing, Tract, Sales Conference (Book Store managers and representatives); Saturday evening and all day Sunday, May 18 and 19, inspirational public programs, and Monday and Tuesday the regular Board Meeting.

We wish that every member and representative of the Board and many others could be present at these meetings.

May the Lord bless the work to the spreading of the Gospel and the exaltation of His Son.

O. N. Johns, Secy.

The best answer any one can make of the proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Steward Holden.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXXII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, MARCH 28, 1940

(Herald of Truth
Established 1864)

No. 52

EDITORIAL

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

"But wilt thou know, O vain man, that faith without works is dead?... Ye see then how that by works a man is justified, and not by faith only."

Putting these two truths together, we gather the following: (1) "All that believe are justified" (Acts 13:39). (2) But there is no such thing as a saving faith without accompanying and resulting works. Hence it is idle to speak of salvation with either faith or works missing.

"Whatsoever a man soweth, that shall he also reap." This, like the law of the Medes and Persians, is a law that can not be changed. Whether eternity will mean for us "corruption" or "life everlasting," depends upon whether in this life we sow to the flesh or to the Spirit. Our eternal destiny depends upon how we, in this life, are meeting God's conditions for man's eternal salvation.

With the advent of spring there is also a revival of interest and activity in preparation for our spring conferences. Announcements of these meetings will soon appear on the last page of the Gospel Herald. And while these announcements are perfectly in order, let us not forget that our most pressing duty and obligation toward these meetings is to hold them up continually before the Throne. Other things being equal, the more faithful and fervent our prayers the more constructive the work accomplished through our conferences.

Church Problems.—We have plenty of them. They had them in apostolic times, and we never saw an active,

scripturally loyal church that was without them. The less soldierly qualities we have, the more inclined we are to get scared because of "problems" and the less we regard them as a challenge that calls out the best there is in us. Paul admonished Timothy to "fight the good fight of faith." This in no way conflicts with his other admonition that "the servant of the Lord must not strive," for in the first he had reference to "the whole armour of God" while in the second he would have us remember that the weapons of our warfare are not carnal." Faith, courage, and prayer, coupled with the spirit of never-give-up, qualify us to wrestle with every problem or issue confronting us.

"Blessings in Disguise."—One of the best things that God ever did for man was to make it necessary for him to dig for a living. We have an impressive illustration of this in the case of our first parents in the garden of Eden. Here man was blessed with an abundance of food and comfort with the single restriction against partaking of the tree of knowledge of good and evil. One day the tempter came around, persuaded Eve to partake of the forbidden fruit, and the curse of sin and death and hell was upon the human family. Out of a kind heart God said to the human family, "In the sweat of thy face shalt thou eat bread." It is hardship that makes the man. Plenty of money, an abundance of food, multitudes of friends, popularity, etc., things that are usually called blessings, often prove our undoing. It is the things that we do not like—hardships, disappointments, poverty, persecutions, sickness, pain, distresses, loss of loved ones, etc.—that usually bring out the best that is in us; hence we call them "blessings in disguise." The Lord knows that it is best that we have them, hence He blesses us with them. Instead of complaining when they come, let us recognize them as being a touch of God's love and thank Him for them.

GOSPEL HERALD VOLUME XXXII

With this number of the Gospel Herald we add another complete volume to the record of this paper. The table of contents for the year, found on the last few pages of this issue, gives the reader some idea as to the ground covered in this volume. If you are fond of making comparisons, we believe that upon proper investigation you will find this at least an average among the volumes thus far published. Next to God, the credit for this belongs to our faithful contributors through whose labor of love the material was supplied to fill our pages from week to week. Not the least among these contributions was that supplied by the editor of the Mission Supplement, Bro. John R. Mumaw.

April 5, 1905, was an eventful day for the printing business centering in Scottsdale. It was on that day that the first issue of the Gospel Witness was published and sent forth to its readers. Three years later, our publication interests having been taken over by the Mennonite Publication Board, the Gospel Witness was merged with the Herald of Truth formerly published at Elkhart, Ind., and from that time forth has borne the name of "Gospel Herald." During these years we have felt the blessings and leadings of the Lord, and we ask an interest in your prayers to the end that these blessings and leadings may continue.

While the past third of a century has witnessed many changes, the policy of this paper has never changed since the day it was first sent forth as a Herald of Gospel truth into the homes that bade it welcome. We have at all times championed the conservative faith, insisted that to be right with God the standards of the Gospel must also be the standards of our church. Our policy each year has been to cover the entire range of Christian doctrine, and to keep the readers of the Gospel Herald informed as to the movements and activities of the Church. In this we have

been faithfully supported by our contributors, for which we thank both them and the Holy Spirit who moved them to contribute what they have. We ask your continued prayers and support and co-operation.

Speaking of changes, we are especially impressed with them as we compare the personnel of editors, Board members, and contributors of 30 years ago and what it is today. One by one, in all parts of the brotherhood, our loved ones are being called from time to eternity. Our time will come next; perhaps sooner than we now think. Until that time let us be faithful, industrious, patient, prayerful, doing all within our power to do to win the greatest possible number of people for God and the Church.

MEDITATIONS

Times of distress tempt us to think our best days are past and that there is but little good we can do any more. May the remaining days of my life bring forth more good than all the rest together.

I want my friends to pray for me,
That I may true and faithful be
While traveling over life's rugged way,
And live for Jesus every day.

I want my friends to pray for me,
And intercede with God for me,
To bear my tempted soul above,
I need the prayers of friends I love.

There isn't much that I can do,
But I can share my joy with you,
And sometimes share a sorrow too,
As on our way we go.

The healing of His seamless dress,
Was by my bed of pain;
He touched me in life's throng and press,
And I am whole again.

Take up thy cross, let not its weight,
Fill my weak spirit with alarm;
His strength shall bear my spirit up,
And brace my heart and nerve my arm.

He shall with all protecting care,
Preserve me from the fowler's snare;
When fearful plagues around prevail,
No fatal stroke shall me assail.

Oh, for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with His blood,
So freely shed for me.—Sel. by a Sister

THE FINISHED WORK

By Barbara Cripe

On the Cross the work was finished;
Peace was made with God for me;
All my past has been forgiven,
I'm redeemed, and now set free.

For the present, grace is promised;
"My grace sufficient is for thee;"
At God's own right hand He's seated,
There He intercedes for me.

Now there's glory for the future,
Glory, glory ever more;
Always knowing 'midst the turmoil
There's a better day in store.

Peace for past, and grace for present,
Glory for the future day;
Lead me on, O blessed Jesus,
Never let my footsteps stray.
Delavan, Ill.

THE PURPOSE OF THE COMMUNION

By Freda Teuscher

For the Gospel Herald.

Christ on the night of His betrayal instituted the communion. After they were seated around the table He said, "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15, 16). It was at this Passover feast that He took the bread, gave thanks, brake it, and gave it to His disciples, reminding them that it was to be kept in memory of His broken body. After this He took the cup, and after giving thanks, gave it to His disciples, reminding them that it was to be kept in memory of His shed blood. A new ordinance designed for use in the New Testament dispensation had been instituted.

First, it is a memorial of the broken body and shed blood of Jesus Christ. This is clearly set forth in Paul's first letter to the Corinthians. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

It is a very simple ceremony, so simple that a child may know what it is for, yet so far-reaching that the most scholarly men have never been able to fathom it. In the bread we have a symbol of the sacrifice of Jesus for our sakes. The bread, sometimes called "the staff of life," composed of flour, made from many individual grains of wheat, typifies the body of Christ. The cup, "the fruit of the vine," a healing, wholesome liquid food, is a reminder to us that if we walk in the light of God, "the blood of Jesus Christ his Son cleanseth us from all sin." Not the least important among Christian meditations is the fact that if we suffer with Him we shall reign with Him. Human nature is so constituted that we need something concrete to typify things abstract, things that cannot be seen.

We are so prone to forget. It requires that which the hands can handle and the mind readily grasp to keep us in constant remembrance of the things typified. Thus in the communion, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." According to this testimony the communion is for the express pur-

pose of keeping before us two fundamental truths concerning the person of Christ and their vital relation to us; first, the suffering of Jesus; and second, His coming again.

The first takes us back to the cross where Jesus paid the penalty for our sins by His shed blood, thus giving us access to God. The second reminds us of the glorious hope of His return to gather His own unto Himself, "and so shall we ever be with the Lord." The death of Jesus was necessary to reconcile man to God. There was no human being worthy to atone for the sins of the world. Jesus alone, who was without sin, was able to furnish the sacrifice necessary to pay the penalty of sin and make it possible for us to return to God.

As we turn and look into the future it is with a radiant hope. He is coming again—not to suffer, but as Lord of lords, and King of kings, to reign with the saints. It is this great and glorious hope that gives us comfort and the incentive to endure unto the end. His sacrifice and return are the two great truths which He wants us to remember and which are typified in the communion. The realization of the significance of these great truths and their relation to us brings a consciousness of our dependence upon Christ alone for salvation—upon His finished work, and not upon our own good works. As we meditate upon the purpose of the communion, we are impressed with the idea of a common union of saints, with the thought that in the communion we observe the ordinance as a body, not simply as individuals; and also with the importance of the body of communicants being as the communion represents them to be, one in the Lord, one in faith and sympathy, one in loyal devotion to the cause of Christ.

The communion includes something more than the mere act of breaking of bread and drinking of the cup. It includes a fellowship of all those that partake. The word "communion" means a common union. To show that the ordinance which our Saviour instituted means a common union of all that partake of the sacred emblems, we read in I Cor. 10:16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

Notice the lesson to be drawn from the one bread. It is composed of many individual grains of wheat, yet these grains are so thoroughly ground, mixed, refined, kneaded, and baked together that it is absolutely impossible to distinguish them. Together they constitute "one bread." The apostle says we are "one bread and one body." The unworthy individuals (or damaged grains) must be excluded and those that partake must present one body in Christ

Jesus, united in one Lord, one faith, and one baptism. It is possible that some may misconstrue the purpose so as to make the action outwardly of greater value than the spiritual advance inwardly which comes from the right understanding and thought of its meaning. Thus there are people who think they have received pardon because they have observed the communion, when they are spiritually under condemnation while they observe it.

To partake of the communion is a sacred privilege. It is a command, and as such it should be kept with reverence and godly fear. What greater joy is there for the child of God than to enter into the spirit of sacrifice which our Saviour made for us in fellowship with those of like precious faith to show the Lord's death till He come? As we reach forth our hands to partake of His broken body and shed blood, our hearts go back in sympathetic sadness to the eventful time when the price for our redemption was paid; our minds go out to our environs with their many opportunities to do our Master's will; and our hopes forge ahead in fond anticipation of that joyous, glorious time when Christ shall come again to claim His own.

Fisher, Ill.

SUPPORT OF MINISTERS

By John Horsch

For the Gospel Herald.

From the beginning of their history the evangelical Anabaptists disapproved of stipulated ministerial salaries.

In the debate held in Zofingen, Switzerland, in 1532 (four years before Menno Simons' conversion), a spokesman of the Swiss Brethren said: "Ministers of the Gospel should be willingly and lovingly supported with the necessities of life." And again: "We believe that the ministers of the Lord should be given residence and the necessities of life. If circumstances prevent laboring with their hands, we supply for them a living, but this does not mean that they should receive a stipulated salary." "We admit indeed that the church owes the ministers a living if they cannot support themselves by the work of their hands."

In various places Menno Simons expresses himself against stipulated salaries for ministers. He says: "Say, kind reader, did you ever read in the Scriptures of any one who proposed to cities, districts, or towns: If you will care for my necessities of life, or if you will grant me a definite sum of money or income, we will teach you the word of the Lord?" (Menno Simons' Complete Works, Part II, page 267a). "Fourthly, I ask whether the men of God, the prophets, apostles and teachers sent of God, were hired or bought, at a stipulated annual salary, to teach and proclaim the free word of grace. I know

the answer must be, No. For they did not teach but by the urging of the Spirit and of love." (Complete Works, Part II, page 347b).

Not infrequently both the Swiss Brethren in the debates and Menno Simons in his writings refer disapprovingly to the manner of procuring the salaries drawn by the clergy of the Protestant state churches. Needless to repeat here, the great majority of the Protestant clergy of his time had formerly been Roman Catholic priests. The Roman Church had been the state church. Now Protestantism was raised to this rank. Upon orders from the civil authorities the priests accepted the Protestant creed and religious observances. In this way the Roman Catholic congregations became Protestant (Lutheran or Zwinglian) churches without giving formal consent to this change of creed and practice. Now the Protestant clergymen of the state church continued to draw the salaries paid them formerly while they were yet Catholic priests. These salaries represented largely the incomes from capital, consisting of endowments and benefices which had been obtained in ways and for purposes which from the evangelical viewpoint could not be approved.

In the disputation held at Zofingen, a spokesman of the Swiss Brethren said in regard to such arrangements, that many a one had given large endowments for the purpose of having masses said after his death to save his soul from purgatory. They urged that money given for such and similar purposes should be returned to those who gave it, or to their rightful heirs. They condemned the practice of the Zwinglian state church to use the income from such endowments for the salaries of the ministers. Menno Simons refers to such money as "antichrist's unrighteously procured benefices." He says that to use such money is no better than to obtain money dishonestly. (Menno Simons' Complete Works, II, 343b). Menno repeatedly, in the severest terms, censures the acceptance of salaries drawn partly from income from capital which had been secured while the Church was yet Roman Catholic.

While, as indicated above, Menno Simons disapproved of stipulated ministerial salaries, he taught the need of adequate financial support for ministers. He himself received such support. In an extant letter to the wife of Leonard Bouwens he expressed his thanks for a personal gift he had received, and there is other evidence of support being extended to him. In later years he evidently suffered from precarious health conditions. About 1549 an accident, which he had on a trip in the Baltic countries, deprived him permanently of the use of one of his lower limbs. In consequence he signed some of his letters, "the cripple, your brother."

In passing, we may notice here that the earliest evidence of the use of the

lot in ordinations among the Swiss Brethren is found in the report of the debate of Zofingen. Menno Simons' writings also contain evidence of this usage in the Church (Part II, page 342). To all appearance the rule was that those who participated in the lot as candidates were to be such as were Biblically qualified.

Scottdale, Pa.

ANOTHER QUESTION

(Following is an extract of a letter from a brother which explains itself. The comments in the last two paragraphs constitute such an appropriate answer to the question proposed that we decided to pass the whole message on to our readers for their consideration.—Editor.)

In your column of the Gospel Herald dated Thursday, March 7, 1940, you have this question: "Will it show to the world a lack of unity if a Mennonite minister broadcasts a program on the air, when Mennonite conferences and individuals protest against the use of the radio? What should be our attitude toward this situation?" J. W. K.

Is not this question just as vital and as reasonable as the one above: Will it show to the world a lack of unity if a Mennonite minister allows the sisters to wear hats and bob the hair, when Mennonite conferences and individuals protest against these worldly practices? What should be our attitude toward this situation?

You may put this question in your columns if you see it to be of any benefit.

I would to God the Church could get a LARGE VISION of the word UNITY and all it means. Philippians 2:2: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind;" and the great concern of our Lord in John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

If this oneness could be true of us as a church in the next hundred years, they perhaps could not look back and say "2 or 3 million descendants of Mennonites are out of the Church." This difference—north, south, east, and west—is the greatest hindrance to the growth of our church. S. S.

LETTER FROM ARGENTINA

(Continued from page 1092)

main teachings of the New Testament:

1. The Son of God came to this world and returned to heaven.
2. The Holy Spirit came to this world and IS here now.
3. The Son of God WILL COME AGAIN.

Sincerely yours in that blessed hope,
Wm. E. Hallman.

Cosquin FCCNA, Córdoba,
Argentina.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A SACRED CALLING

By Irene E. Witmer

For the Gospel Herald.

(Written for the Bowmansville, Pa., Young People's Meeting February 10, 1940.)

Neither pray I for these alone, but for them also which shall believe on me through their word.—John 17:20.

Bear the news to every nation,
Telling them of Him who died;
Spread the message of salvation
O'er the countries far and wide.
Thus the Master hath commanded
To His followers long ago;
Ah—the years that since are passing—
Yet so many do not know!

There's a grim, despairing darkness—
Millions grope in hopeless night;
On the brink of death's destruction,
Waiting, longing, for the Light.
They have souls, like ours, immortal;
'Twas for them, as well as we,
That, in agony, the Saviour
Prayed in dark Gethsemane.

Take the news—yes, take it swiftly!
[Time is precious, count its cost]
Lest, while waiting for your coming,
Millions be forever lost.
Jesus yearns for their salvation;
He has long since done His part;
Now depends upon His followers
To be used to touch some heart.

While He's calling some o'er waters,
To proclaim the Gospel there,
To the ones at home He whispers,
"I have called you too—for prayer,
Place your life upon the altar,
Dedicate your all to me;
I can use your every talent
For my work, this side the sea."

We cannot all span the ocean,
And the heathen lands explore;
Lest at home there be no helpers
For those dying 'round our door.
Yet while working for the Master
In a small, unnoticed way,
Who can fathom—who can measure—
That accomplished when we pray?

May we ever have a vision,
And a burden from the Lord;
In behalf of those who labor,
And the souls who need His Word.
They can feel when someone's praying,
Knowing power for victory there,
Is not all at front of battle,
But through intercessory prayer.

When a life in Christ is hidden,
Heeding not the world's allure;
Spending time in prayer and wrestling,
Asking God to keep him pure—
Ah, 'tis then that prayer's effective,
Moves the mighty arm of God;
And the fervent pleas are reaching
Long lost souls on foreign sod.
Ephrata, Pa.

Canton, Ohio

(Mennonite Mission)

We extend greetings to all our Gospel Herald Friends:—In the past we have asked you to pray for the work at

Hartville. The interest is growing, and it is time to praise the Lord for the goodly number availing themselves of the privilege to attend these services. Bro. and Sister Wm. Detweiler were with us at our last service, at which service there were over 90 present. Sister Detweiler was in charge of a children's meeting, and Bro. Detweiler brought a Gospel message.

On Sunday evening, March 10, we had the privilege of having Bro. John R. Mumaw preach for us. Truly we were richly blessed at this service.

On Sunday morning, March 17, Bro. D. Walter Miller filled our pulpit in the absence of our pastor, who had been called to preach at Oak Grove.

Our Sunday school pupils of both the Junior and Senior Departments are preparing for the rendition of an Easter program on the evening of Easter Sunday.

Rejoice with us because another soul has come to realize herself a sinner in need of a Saviour. Furthermore, rejoice that this young girl confessed her sinfulness to the Lord and asked Him to come into her life and to save her. She needs your prayers: Do not fail her!

March 26 to April 3 marks the time for our evangelistic services with Bro. S. J. Miller, of Pigeon, Mich., in charge. We will distribute about 1,000 announcements of these meetings throughout this community. The Gospel Team from E. M. S. will be with us for the opening service on March 26. Realizing that the wrestling (which is not against flesh and blood but against the spiritual powers of the wicked one) will be great during such a series of meetings, we ask **you** to pray for us. Remember the work in a very definite way at the altar of prayer.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." As workers here it may in one sense be our duty to carry on the work, but in a greater sense it is our delight. Therefore, ours is the promise—"He shall give thee the desires of thine heart." The deepest desire of our hearts is to see the lost of this community saved "by grace through faith" in Jesus Christ; also to see those who have been saved, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Happy in His service,
March 18, 1940. M. Hoffman.

NEWS LETTER FROM ARGENTINA

(Feb. 27, 1940)

His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

This finds us writing from Cosquin in the Province of Córdoba where we have come with Bro. and Sister Hershey for a long needed rest. We are also for the first time visiting our work here

among the hills, and Bro. Hershey is getting the contractor started on a new mission hall and home in the city of Cosquin.

Bro. and Sister Lantz, who are in charge here, are very happy to realize that they will soon have a more suitable and commodious place for their meetings. Up to the present all meetings are held on the side porch of the house which they have rented. At the services last Sunday evening it became difficult for the late comers to find a place to sit. I would judge that there were between forty-five and fifty on the porch. The interest and attention were excellent.

You will have known from previous news from this town that this is an ideal place to be cured of tuberculosis. The sanatoriums and boarding houses are full to overflowing, and there is building going on continually. Another reason for the boom in building is the fact that this district has become very famous as a summer resort. In the town of Cosquin alone it is estimated that there are more than 3000 tourists at the present time. We are now in the last week of the tourist season, although the season does continue the year round because of the ideal climate. The altitude is fairly high, and there are mountain streams fed by springs all over these small mountains. Many of the summer residents have built beautiful houses. In fact, the architecture here in general is of a better type than one sees in the towns of the province of Buenos Aires. In the latter mentioned province there is no building stone, while here there is an abundance of it. The air of permanence about many of these summer homes makes me think of a short poem that I read recently:

"The angels from their home on high
Look down on us with pitying eye,
That where we are but passing guests,
We build such strong and solid nests;
While where we hope to dwell for aye,
We scarce take heed one stone to lay."

You will agree that there are other districts in the Western Hemisphere where this poem will find its application.

We brought two small tents along on top of the car, but have not used them because we were fortunate in getting into a vacant house about 3 miles north of town. The owner is a former merchant from Pehuajo. Along with our resting and visiting we are doing some Bible study on the second coming of Christ. The main point to emphasize is that **HE IS COMING AGAIN**. While theologians struggle over the details we should all preach that we should all be **ready when He does come**. This fact has a wonderful effect in our testimony to the unsaved. It makes our life consistent with our profession:—"And every man that hath **this hope** in him purifieth himself, even as **HE** is pure" (I John 3:3). The four writers of the four gospels agree on the three

(Continued on page 1091)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

SPRING TIME

By Ella Harnish

For the Gospel Herald.

Spring is here with all its charm,
Nothing to fear, nothing to harm;
The earth now covered in a dress of green,
Miraculously touched by a Hand unseen.

The tulip, violet, and daffodils peep
From under the sod where they've been
asleep,

Bringing a message of cheer to tell
To the sad and lonely and afflicted as well.

The birds have returned with songs of cheer,
Telling to all that spring is here,
The robin and wren, out in the lawn,
You may hear their songs in the early dawn.

If God has a message for a messenger so small,
Should we neglect to tell of His love for all?
So let us forget our sorrows and sing,
His praises and joy to others bring.

May we like the flowers that awake in the dell,
Be awakened anew His love to tell;
Not only in spring, but all the year through,
God give us a message as good and true.
Lancaster, Pa.

ESSENTIALS TO WORTHY MOTHERHOOD

By Mary C. Kauffman

For the Gospel Herald.

The civilized world in general assumes the worth of motherhood. The poets and artists have paid their highest tributes to the worthiness of motherhood, and our memory brings us all to cherish the days when the love and care of our own mothers compassed us about like a walled, defended city, where we safely spent our childhood years.

While it is true, much of the world's welfare rests with mothers, it is also true that not every mother is a blessing from the fact that she is a mother. In fact, an unworthy mother may add to her quota of dishonor by rearing a family like herself schooled in selfishness and degradation.

We are supposed to discuss essentials to worthy motherhood. It means much to be a worthy mother. Much in love, much in faith, much in wisdom, in thought of others, in industry and forethought for the home and forethought for others in touch with the home, and the making of a home which is to be a bulwark against the harm that is ever abroad for body, mind, and soul. Prov. 31:10-31 gives us a beautiful picture of a virtuous woman, giving many qualities essential to worthy motherhood.

True Conversion

One of the first essentials is her own heart given to God through the purchase price of Jesus' blood. If she has not done this her motives for herself and children can not be otherwise than selfish. She may give them all physical attention prescribed by the best child health authorities. She may give them the best training in manners and morals, secure the best intellectual training, discipline them to culture of body and mind; but if her own life is lived for what she can get out of her family and the rest of the world for her own selfish enjoyment, it is after all a transient life with bitter fruits of failure.

Love

Love is one of the main essentials of worthy motherhood. It is natural for a mother to love and favor her children. In this natural instinct she may be little above the animal kingdom where instinctive nature protects and favors its offspring. The love essential to worthy motherhood does not stop at shielding and nourishing and cherishing her children. She considers whether what she is doing for them develops the fruits of unselfishness and thoughtfulness of others. It takes a wise, self-disciplined, far-seeing mother to deny her children of some cherished pleasure when she knows that pleasure leads to self-indulgence and by-paths to sin, that will later be hard to retrace. She will rather risk the ill-will and temporary loss of confidence than to permit them to indulge in things she feels is wrong.

Faith

Faith is a strong essential to her worth. Her love for God and His Word gives her faith to look to Him for victory in her fight against evil in her problem of rearing her family for His glory. Faith makes her immune to the offers of position and power the world has to offer her children. She becomes deaf to flatteries of those who glory in the flesh. She through faith hears and sees the need of the Church for men and women to fill the ranks thinned by age and death of those who have borne the burden of the work. She has a vision of her children, even though not more than ordinary in talent and prospect, catching the Spirit's flame to serve their Master in even an obscure corner of His Kingdom. She trusts His wisdom to find them their work and place. She has no other thought than to rear them for the Master, to serve in His Church.

Exemplary Living

She is glad to suffer herself rather than to lose out in her efforts for the welfare of her home and her community. Her example is worth much to her family and the community. She is a teacher of good things. "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own

husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Not Without Shortcomings

Strange to say, it is not essential for a worthy mother to be faultless. She has some very high qualities, the highest of which is her resolve to overcome the world, the flesh and the enemy of souls through the grace given her by faith in Jesus' blood. She recognizes her shortcomings and her need of wisdom in her problems, which are many, and she will make some mistakes which she can leave at the feet of her Saviour. Scottsdale, Pa.

HOME TIES

I wish to say to men, in the choice of a wife, first of all, seek divine direction. There is only one Being in the universe who can tell you whom to choose, and that is the Lord. The need of divine direction I argue from the fact that so many men, and some of them strong and wise, have wrecked their lives at this juncture. It is sad to be unhappily yoked together. You see, it is impossible to break the yoke. The more you pull apart, the more galling the yoke. Pray to Almighty God—morning, noon, and night—that at the right time and in the right way, He will send you a good, honest, loving, sympathetic wife; or, if she is not sent to you, that you may be sent to her.

Respect Her Piety

Interfere not with your wife's religious nature. Put her not in that awful dilemma in which so many Christian wives are placed by their husbands, who ask them to go to places or do things which compel them to decide between loyalty to God and loyalty to the husband. Rather than ask her to compromise her Christian character, encourage her to be more and more a Christian, for there will be times in your life when you will want the help of all her Christian resources; and certainly, when you remember how much influence your mother had over you, you do not want the mother of your children to set a less gracious example.

My brother, do you not think it would be a wise and a safe thing for you to join her on the road to heaven? You think you have a happy home now, but what a home you would have if you both were religious! In sickness, what a comfort! In reverses of fortune, what a wealth! In death, what a triumph! God meant you to be the high priest of your household. Take the Bible on your lap, and gather all your family yet living around you. Then kneel down, and if you can't think of a prayer to offer I will give you a prayer, namely: "Lord God, I surrender to Thee myself and my beloved wife, and these dear children. For Christ's sake, forgive all the past and help us for all the future. We have lived together here;

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SUNDAY SCHOOL LESSON

Second Quarter

Lesson 1

April 7, 1940

By Edward Diener

AMOS PLEADS FOR JUSTICE

Golden Text.—Hate the evil, and love the good, and establish judgment in the gate.—Amos 5:15.

Lesson Text.—Amos 5:1, 10-15, 21-24.

Introduction

Our last studies in the Old Testament made up the lessons for the third quarter of 1939, and covered the period from Solomon to Isaiah. This year we will have six months of Old Testament lessons. In this second quarter we will study messages from the prophets, Amos, Hosea, Micah, Isaiah, Habakkuk, Jeremiah, Ezekiel, Haggai, Malachi, and Jonah. The third quarter lessons will be taken from the poets.

The prophet Amos was from Tekoa, a town about eleven miles south of Jerusalem, but was called to prophesy to the people of Israel. He appeared at Bethel, their capital city, with words of awful warning at a time when they thought of their kingdom as being most secure. Jeroboam II was on the throne of Israel, and his victories had extended the borders of his kingdom to its former greatness. The spoils of successful wars had made the nation appear very wealthy, so that they spoke boastfully of themselves as the "Chief of the nations." But this ill-gotten wealth bred the desire for still more, till they greatly oppressed the poor and swallowed up the needy. "They sold the righteous for silver, and the poor for a pair of shoes." For other allusions to their injustices read 3:9, 10; 4:1; 5:11, 12; 8:4-6. All this that the powerful might live in idleness and extravagance which produced licentiousness and vice.

The Message of Amos

To such a people Amos was sent about fifty years before they were carried away captive by Assyria, to warn them of the results of the way they were taking. Repeating the formula: "Thus saith the Lord; For three transgressions, and for four, I will not turn away the punishment." Amos first reproved seven of the neighboring nations with short yet direct messages, but when he turned to Israel he delivered several long discourses of reproof. The one we study in this lesson begins as a lamentation over the house of Israel, for in God's sight they were a fallen people. Wealth had accumulated, to be sure, but manhood had decayed. Therefore the prophet spoke in the language of a funeral dirge. So morally dead were they that they hated any one who rebuked them for their wrongs, and abhorred the one who spoke uprightly. All the good purposes of government are defeated when men refuse correction, and the people will not respect the upright officer. Surely such days are

evil days, when the prudent fare better if they remain silent. The first to suffer in such times are the poor who have no power to defend themselves. Even the wheat which they have labored to raise that they might have hope of bread is taken away from them.

Because Israel had built their houses by plundering the poor and planted vineyards by robbing the conquered, the Lord said they should not have the privilege to enjoy either. This is just another example of the age-old experience that ill-gotten wealth is never enjoyed long. When plunder and oppression become the accepted means for acquiring wealth and those who speak for equity and justice are abhorred, even the riches of the wealthy are not safe and the home of the mighty becomes a target.

It was the custom of that time to hold court in the gate of the city. Here Amos accuses them of taking bribes and turning the poor away from his right. To contemplate the words of the prophet on this point almost makes one fear for the part money plays in our own courts. And the uselessness of the plundered wealth makes us question what lasting profit can warring nations hope to gain by crushing their weaker neighbors?

Good Vs. Evil

"Seek good and not evil, that ye may live," "Hate the evil and love the good," two commands that should be super-

fluous. The experience of humanity has always proven the wisdom of doing the good and shunning the evil, yet no generation as a whole has (universally) such a standard of living. Right has always been better than gain, and benevolence more satisfying than extortion. Long life and good are promised to the righteous, but the wicked shall not live out half their days. To cause men to do the right and refuse the evil has been the task of the state and of the Church. But it was not accomplished when Moses gave the law, nor when Christ preached the Sermon on the Mount. All men surely have a capacity to appreciate the good and proclaim it as virtue for others, but along with that all have a bent toward evil which alone can be conquered by the power of Christ in us.

God's Disapproval of Hypocrisy

Long after Israel had ceased the daily practice of justice and truth they kept up the outward forms of religion. It is well to make a habit of the observance of religious duties so long as by the grace of God we live the spirit of the Gospel; but when virtue is gone from our lives, the continuance of religious rites is an insult to God and the laughing stock of men. "For the eyes of the Lord are upon the righteous, and his ears are open to their cry. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

BIBLE MEETING TOPIC

HOW SIN MANIFESTS ITSELF—Gal. 5:19-21; Mk. 7:20-23

Topic for April 7

MOTTO

"He that committeth sin is of the devil."

OUTLINE STUDY

- I. Man is in a State of Sin, under Condemnation.—Rom. 5:18, 19.
 1. Shapen in iniquity.—Ps. 51:5; Job 14:4.
 2. Made sinners by Adam's offense.—Rom. 5:14-17.
- II. As a Sinner because of Inward Corruption, Man Commits Evil.
 1. It comes from the heart.—Mk. 7:20-23; Gen. 6:5; 8:21.
 2. It is the lust of the flesh.—Gal. 5:19-21.
 3. It is aggravated by a standard of right.—Rom. 7:5, 8-11.
 4. Man is enslaved by it in spite of better knowledge.—Rom. 7:14-21.
 5. Seeing himself is the call for a deliverer.—Rom. 7:22-25.
- III. The Character of Manifested Sin.
 1. Failing to do right.—Rom. 3:10-12.
 2. Falling away from God.—Rom. 1:19-21.
 3. Becoming idolaters.—Rom. 1:22-25.
 4. Degraded into gross sensuality.—Rom. 1:26-32.
 5. A veritable life of wickedness.—Rom. 3:13-18.
 6. A subject of God's judgment.—Rom. 3:19; Rom. 1:32; 2:6-11.

7. A subject of divine compassion.—Jno. 3:16; Rom. 5:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sin."
2. Sin.
 - a. The evil nature in us.
 - b. The evil things sin does by us.
 - Toward God—neglecting, rejecting, disobeying, cursing, forgetting.
 - Toward men—lying, stealing, robbing, hating, fighting, not helping.
 - Toward self—self-abuse, drunkenness, gluttony, defiling the mind and body, neglecting the soul.
 - c. Loving darkness, rejecting the Saviour, turning from the Bible, hating preachers of righteousness, fighting against God.

For Seniors.

1. The State of the Sinner.
2. The Works of Sin in Human Lives.
3. Forms of Sin Which We See.

PERSONAL THOUGHT

It is a blessing to have our sin revealed ere it work ruin to our souls.

SEED THOUGHTS

By God's Word at last my sin I learned;
Then I trembled at the law I'd spurned,
Till my guilty soul imploring turned
To Calvary.—Wm. R. Newell.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottsdale, Pennsylvania

Entered at Scottsdale P. O. as second-class matter.
Subscription Price, \$1.50 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottsdale, Pa.

Communications relating to the business of the House,
such as subscriptions, changes of address, etc., should
be addressed to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, MARCH 28, 1940

Correspondence

Albany, Oreg.

Dear Readers, Greetings:—Bro. A. C. Good of Sterling, Ill., was with us in a series of meetings Feb. 18-25. He labored faithfully among us, and we were encouraged and blessed by the messages from God's Word. The Bible lessons on the Seven Churches of Asia preceding the sermons were interesting and helpful. The children enjoyed the three meetings conducted especially for their benefit. Although sickness prevented a few from attending the meetings, the attendance and interest were good.

Our aged sister, Grandma Brenne-man, has been unable to attend services for several weeks on account of sickness. Her place is seldom vacant when she is well.

On March 7 the sisters' sewing circle was reorganized with the following officers chosen for the coming year: Sister Jessie Gingrich Pres., Sister Anna Kennel V. Pres., Sister Mary Martin Secy.-Treas.

March 12, 1940. Anna M. Bender.

Gravois Mills, Mo.

Greetings to All Herald Readers:—"I will bless the Lord at all times: his praise shall continually be in my mouth."

Feb. 17, we had with us Bro. Leroy Gingerich of Versailles, Mo., and Bro. Ira Buckwalter of Palmyra, Mo.

The week of Feb. 17, Bro. Buckwalter held a series of meetings. We had good attendance, considering the sickness at that time. He brought us a very interesting message each evening, which brought to our minds many things that will help strengthen us and create a greater desire to remain faithful until the Lord's return. There were no confessions, but we pray that the seed

sown will in time bring forth much fruit. The Lord said, "My word shall not return unto me void, but will accomplish that which I please."

March 3, Bro. Leroy Gingerich filled his regular appointment at Wilson Bend. Bro. Protus Brubaker and Sisters Clara Shank and Mary Alice Gingerich worshiped with us. We praise God for these privileges and the fellowship we enjoy together.

On account of sickness we had to discontinue our Sunday school and prayer service. As spring is nearing we are looking forward to taking up our work with great interest to please the Lord, filled and thrilled with the message of Christ. May our labor be such that at His coming He can say, "Well done, thou good and faithful servant."

March 14, 1940. Bessie Carver.

Canton, Kans.

Dear Herald Readers, Greetings:—Since our last writing we have received helpful messages from the following brethren, who were attending Short Bible Term at Hesston: J. G. Hochstetler, Creston, Mont.; Elmer Hershberger, Detroit Lakes, Minn.; Raymond Hershberger, Garden City, Mo.

On March 10 Bro. J. G. Hartzler of Windom was with us and received seven souls into the Church—six by baptism and one by letter.

Our church attendance has been rather small because of the roads, but they are better now.

Bertha Sommerfeld.

March 16, 1940.

Orrville, Ohio

Greetings in Jesus' Name:—At this season we are happy to again think on what this Easter time means to those "who know whom they have believed."

During the first six weeks of this year Bro. I. W. Royer gave his time as an instructor in the Canton Bible School. Because of the nearness of the work it did not necessitate his absence from the pulpit on the Lord's day.

There have been various ministering brethren with us since the beginning of the year. Those from our neighboring communities were Bros. J. A. Liechty and J. S. Gerig. In February Bro. John Mosemann gave us a helpful and interesting look into the African work. Following the S. S. session Sister Mosemann also brought us glimpses of her work among the African women and children. We are always glad for these touches with the work and experiences in other places. It brings us into a deeper and better understanding of their problems and needs and gives us a fellowship that is inspirational. On Sunday, March 10, Bro. John Mumaw brought us the message on the "Man of Sorrows."

In February the Martin's Church Y. P. B. M. gave a program on "Victorious Living." On March 3 Bro. O. N.

Johns brought us a message on the Holy Spirit. These evening programs were much appreciated.

Death has again called one of our members home. Following a few days' illness Sister Mary Ann Metzler, 84, who had for many years made her home with her daughter, Mrs. Samuel Huntsberger, passed away. She was a faithful attendant at the services as long as her health permitted her to do so. We believe that she would have said with the psalmist, "Lord, I loved the habitation of thy house, and the place where thine honor dwelleth" (Psa. 26:8). Bro. Royer conducted the services at the home and Martin's Church.

March 19, 1940.

Cor.

Archbold, Ohio

Dear Herald Readers:—The cold winter spell seems to have been broken, and life begins to manifest itself everywhere in nature; often reminding us of the resurrection of our Lord which we celebrate at this season of the year.

Good Friday services are announced to be held at the Clinton Church, Friday evening.

Bro. Wm. Detweiler preached for the congregation at the Central Church, Sunday morning, March 17.

Several weeks ago a group from the Lima Mission rendered a Bible program at the Clinton Church. Bro. O'Connell preached. This service was conducted before a large audience and was much appreciated.

March 19, 1940. Amanda Frey.

Metamora, Ill.

Greetings in Jesus' Name:—Our S. S. and Y. P. M. have been reorganized since last communication from this place.

On Feb. 25, our former minister, Bro. A. L. Buzzard, and wife worshiped with us. Bro. Ernest Miller also brought a challenging message in the morning service, and in the evening he showed his pictures of India to a large audience.

The Junior chorus under the direction of Andrew Schrock, Jr., has given some programs in neighboring churches. Last Sunday they went to Freeport for morning service and back to Tiskilwa for vespers. They are planning on presenting "Life Eternal" on Easter evening.

We expect to hold communion on Easter morning.

The S. S. Quarterly meeting was held March 17 at Peoria Mission, Bro. A. J. Metzler being the visiting speaker. He will continue until March 24 with evangelistic meetings at that place.

The attendance at Richland Sunday school (a branch of Metamora S. S.) has been reduced for various reasons, but we are praying that the coming of spring will bring about better attendance.

Death has claimed our two oldest members recently: Bros. Pete Garber

and Andrew Bachman. Both were in their late eighties, but both active until a short while before death.

Pray for us at this place, that we may have a greater desire to live closer to Him.

March 20, 1940.

Cor.

Scottdale, Pa.

Greetings in the Master's Name:—The Easter season has brought with it the usual extra-activities in our church.

On Sunday morning, March 17, we rejoiced that six new members were received into fellowship with the believers by the ordinance of baptism, and two were received upon confession.

Good Friday services were held Friday evening at which time Bro. J. L. Horst preached on the sufferings of our Lord. The two mission Sunday schools at East Scottdale and North Scottdale and the home Sunday school are planning appropriate Easter services for Easter morning during the Sunday-school hour.

On March 14 a shipment of clothing was baled at the Publishing House by brethren and sisters of the local congregation. The clothing to be used for Poland war sufferers had been donated by various sewing circles in this conference district and neighboring conference districts. Fourteen bales of clothing and one bag of shoes were prepared for shipment, total weight of which was 1,514 pounds. The shipment was valued at \$1,430.70.

Bro. and Sister Phares N. Frank, superintendent and matron of the Oreville Old People's Home, Lancaster, Pa., spent March 18 to 20 among friends at Scottdale. Their visit was much appreciated. Bro. Frank conducted the morning devotional services at the House on March 20.

Other visitors are as follows: Jacob Mast and wife, Morgantown, Pa.; Ethel Mumaw, Wooster, Ohio.

Your prayers are needed in behalf of the work at this place.

March 22, 1940. Ellrose D. Zook.

Hubbard, Oreg.

(Zion congregation)

Greeting to Herald Readers:—On Feb. 6, Bro. A. C. Good from Sterling, Ill., came into our midst and conducted a ten-day series of evangelistic meetings, during which time he preached the Word with power, each sermon being preceded by an exposition of some special phase of God's Word.

Due to the inclement weather, the attendance was not so great as it might have been. As a result of the efforts put forth, eight precious souls have been under instruction and added to the church by baptism.

We are looking forward to our communion services to be held on Easter Sunday.

March 19, 1940. Loney Yoder.

Marion, Pa.

Dear Christian Readers:—Greetings in our Saviour's name. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Truly in these last days we need to take up our cross daily if we wish to be ready for Jesus when He comes, "For in such an hour as ye think not, the Son of man cometh."

We have enjoyed many blessings during our recent revival meetings through the messages brought to us by Bro. Milton Brackbill of Paoli, Pa. We also enjoyed Bro. Brackbill's visits in our homes. There were nine confessions besides several reconsecrations, and the saints were edified. Our desire is to see these babes in Christ make a clean break of sin, and live a victorious Christian life.

On March 4, Bishop E. J. Swalm, of the Brethren in Christ Church of Canada, was with us and gave us a message on "Winning the World through Parenthood."

March 23, 1940. Lydia R. Hess.

Field Notes

Announcement has been made of a spiritual song service at the Masonville, Pa., Mennonite Church on Sunday, April 7, at 2 P. M.

Last week was spent at the Mennonite Mission in Peoria, Ill., in a series of meetings, with Bro. A. J. Metzler of Scottdale as evangelist.

Revival Meetings are to be held at the Fort Wayne, Ind., Mission, from April 9 to 18 with Bro. Jesse B. Martin, of Waterloo, Ont., serving as evangelist. Pray for these meetings. W.

A girls' meeting is to be held at the Elizabethtown, Pa., Mennonite Church on Friday evening, April 5. Principal speaker, Sister Ruth Mosemann, missionary on furlough from Africa. Cor.

This paper is being made up on Saturday (instead of Monday, as usual) and therefore a number of items that might have appeared in this number are being held over for next week.

Brethren A. G. Yoder and W. S. Guengerich, accompanied by a number of brethren and sisters from the eastern Iowa field, worshiped with the mission congregation in Hannibal, Mo., on Sunday evening, March 17.

A series of meetings are announced to be held with the Cedargrove congregation, Greencastle, Pa., from April 9 to 19, with C. F. Derstine, of Kitchen, Ont., as evangelist. An all-day meeting is planned for April 14. The pray-

ers of God's people are solicited in behalf of these meetings. S.

The fifty-seventh semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., Saturday, March 30, 1940. All those interested are invited to attend. L.

Bro. S. J. Miller, of Pigeon, Mich., conducted a series of meetings for the Pinto, Md., congregation from March 17 to 24. All-day services were held on Good Friday. Interest is good and several have accepted the Lord as their Saviour. D.

A Bible Conference is announced to be held at the Allensville Mennonite Church, Allensville, Pa., from Friday evening, May 31, to Sunday evening, June 2. Instructors are Bro. Harvey E. Shank, Chambersburg, Pa., and Bro. G. Parke Book, Soudersburg, Pa.

Bro. Phares Frank and wife, superintendent and matron of the Oreville Mennonite Home near Lancaster, Pa., spent a part of two days last week in the Publishing House and with friends in Scottdale. They left on Wednesday afternoon for Altoona, Pa.

Ministerial Meeting.—We are in receipt of a carefully prepared program of the ministerial meeting to be held at the Yellow Creek Mennonite Church on Saturday, March 30. The two subjects listed for discussion are "The Successful Minister" and "Exposition of Heb. 10:19-25."

Interesting meetings are reported from Kansas City, Kans., where the workers were together during part of the week of March 10-16 in a summer Bible school conference and ministerial meeting; and the hope expressed that the cause of Christ and the Church has been greatly strengthened through the work of these meetings.

We are in possession of a program of the 57th monthly Bible meeting at the Mennonite Mission in Columbia, Pa., to be held on Saturday evening and Sunday, April 6 and 7. Instructors: Elmer Yoder, Charles Hostetter. The character of the program is such that those within attending distance may expect a worth-while meeting.

No Name.—A brother (or sister) sends us a number of questions to be answered in the Query Department of the Gospel Herald, but fails to sign his or her name. The questions themselves are not objectionable, and we do not always give the name of the writer; but for safety's sake we must know the name of the writers before their contributions are accepted for publication.

Miscellaneous

A TEACHER'S PRAYER

Lord, in another hour I stand
Before a wide-eyed, wond'ring band
Of little ones—and mine to teach
And love and guide and care for each—
My little school! What longings lie
Behind this moment now so nigh?
Now, ere from out my room I fare,
Hear Thou, O Lord, a teacher's prayer.

Great Teacher-God, oh, make Thou me
The teacher that I long to be—
Who sees beyond the smiles and tears
Of schoolroom life to coming years,
Who touches children now, that then
His impress may be seen on men,
Who labors not for fame, or fee,
Who teaches e'en as unto Thee.

Help me, O Lord, as comes each morn
And with it countless cares are born—
The little things that mean so much
To every childish heart I touch.
Help me to laugh, tho' tired and sad,
Help me to make my children glad,
Help me, O Lord, when things go wrong,
To carry on with cheery song.

Keep Thou each day my lips, dear Lord,
From sharp or harsh or hasty word.
Would patience yield to weary nerve,
Help me remember Whom I serve.
I go to face this waiting band—
Oh, make me wise to understand
Each little heart within my care—
Grant Thou, O Lord, a teacher's prayer.

—E. Margaret Clarkson.

SHIELDS OF BRASS

By Silvanus Yoder

For the Gospel Herald.

Among the outstanding indications of the rapid decline of Israel immediately following the death of Solomon are the brazen shields which Rehoboam made to replace the golden shields which had been made by Solomon. The Bible tells us that when Rehoboam had forsaken the law of the Lord with all Israel that Shishak, king of Egypt, came up against Jerusalem and among the loot which he carried away were the golden shields made by Solomon. It appears as though these shields were kept on the walls of the house of the Lord and served as a reminder of Solomon's wealth and greatness. No doubt king Rehoboam gazed upon them at every opportunity when he came to worship. The fact that they were stolen and the walls robbed of this splendor created in his mind an aching void and true to the natural instinct of nature to abhor a vacuum Rehoboam ordered that they should be replaced. However, the waning condition of Solomon's once glorious kingdom did not warrant the replacement of this costly display of the golden shields which had been stolen. The coffers of Solomon had been rifled and their gold was among the loot carried away by Shishak. The longing desire of Rehoboam as he gazed upon the bare walls of the House of the Lord could be only partially satisfied. The

reality of their treasure was supplemented by a cheap similitude of brass.

Now brass is a pitiful substitute for the precious metal, and we are inclined to think as we read this portion of II Chronicles in the 12th chapter that the shields were not kept on the walls of the house but committed to the hands of the chief guard who kept them in a polished condition and placed them on the walls only upon occasions when the king came there to worship. The idea of such a vain consolation for his humbled pride is somewhat humorous, but nevertheless it portrays to us the tendency of a fallen generation to refer to the great and industrious achievements of their fathers whose wealth they have squandered and by indifference have lost. The brazen shields are not a monument to Solomon's greatness, as Rehoboam was wont to think. They were in reality an outstanding witness to the dissipated life of king Rehoboam.

How apt is this vivid illustration of Old Testament narrative and how impressive the teaching of man's inclination to adopt a cheap substitute for the true riches, when because of rebellion or indifference the heavenly heritage is lost. How vain and empty is the consolation of brazen substitutes even though polished in the most attractive manner and placed in the most artistic design upon the walls of the house of the Lord with all the formal devices and resemblances of reverence.

Paul in speaking of the adversities which befell the children of Israel says, "Now all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come." This impressive portrait is no exception to the ensamples spoken of in the above quoted text. As ardent seekers of the genuine riches of God we are urged to profit by this fatherly admonition. The golden shields of faith entrusted to us by our Saviour and the apostles have been stolen from many groups who at one time stood for a fundamental and orthodox faith in God and His Word whose first downward step was indifference and disregard for conscientious convictions and for the Bible. These shields having been stolen they like Rehoboam have replaced them with a cheap similitude of brazen tinkling cymbals whose clanging clamor is heard under such titles as "Good Citizenship," "Betterment Clubs" and other social appellations. Eloquent orations and thrilling inaugural addresses have aroused the emotions and stirred the ambitious motives of many, but they lack a single reference to a surrendered life in God. These brazen shields are polished to meet every occasion, and the walls of these famous halls are decorated in artistic designs of these polished shields which have never saved a single soul from the snares of death and eternal damnation.

The divine issue is ever the same. It is always the enemy that robs us. Our fathers have hung the shields of gold upon the walls of our institutions. The enemy ever seeks to despoil the House of prayer. It was the enemy in the days of Constantine that robbed the Church of the golden shields that had been refined in the fires of persecution. Their faith and confidence in the Kingdom of God had ceased and this golden shield no longer was to be seen on the walls of the house of the Lord. The enemy, like Shishak, had carried away the golden shields hung there by the Church fathers. The Kingdom of God vanished from their sight and like Rehoboam they replaced them not in the genuine original quality; for nowhere in all the realm of mankind could their equal be found, and again the reality of their treasure was supplemented by a cheap similitude, the glowing splendor of Imperial Rome. The Church became a part of the State and gradually degenerated into all the political corruptions of Rome. When will men learn to know the utter worthlessness of this cheap similitude?

Today this cheap similitude is everywhere prevalent and as a cheap counterfeit, is being passed all along. The home, the most sacred of all institutions, whose walls once gave evidence of a house of prayer and conscientious devotions, no longer bears this testimony. A cheaper similitude has been approved and the vain consolations of a mocking foe have been accepted in the room of virtue and chastity. Its very appearance in all its rooms, even the private bed room, shows no resemblance of a single golden shield and even as a substitute for devotional reading, literature of culture and refinement has supplemented the reading of the Psalms and other portions of God's Word. The enemy has carried away the golden shields and a pitiful similitude of brazen shields has supplemented them. Their tarnishing wantonness does not even warrant their continual appearance. They require many and frequent polishings and often show their worthlessness in the rude sacrilegious manners of children on various occasions.

"I admire culture and refinement. A courteous character is everywhere in demand." Yes, my friend, but you can grow gladiolas only from gladiola bulbs. Genuine refinement and courtesy have their origin only in the Divine, and can spring from nowhere else. The golden shield of love for God and our fellow-man, both friend and foe, has never been surpassed in all the history of mankind. A character of genuine refined courtesy has no equal, and all attempts of imitation are as the brazen shields of king Rehoboam. Perhaps the most stupendous colossus ever undertaken was the project of building a world peace at the League of Nations without the principles of the true foundation, the Prince of Peace. You can not graft the

bulbs of peace on a thorn bush. The cheap similitude of brass does not supply the aching need of the genuine. The tarnishing tendencies are everywhere prevalent. They are a disgrace to society, and only upon special occasions is their tolerance permitted to even adorn the social walls. Their corroding tendency is kept in seclusion and the rapid decline in morals which they formulate is a denial of the power of God and an outstanding testimony to a dissipated life.

Young man, that golden shield which you once admired and which you so highly prized, is it still on the walls of the House of the Lord? That chaste character which once you so nobly sought in the light of God's eternal truth, is it still the goal for your striving to accomplish real virtue? Is the Golden Shield still an emblem of serene purity, or has it been supplemented by a cheap similitude of tarnished brass? Have you supplemented it with the brazen shield of the illustrated lecturers of refinement, of the movie show, or other brazen products of similar worthlessness? Is the reality of your treasure supplemented by a cheap similitude of brass? God forbid.

Middlebury, Ind.

MOLALLA BUILDS

By Archie Kauffman

For the Gospel Herald.

The God of heaven, he will prosper us; therefore we his servants will arise and build. Neh. 2:20.

Over a year ago there appeared in the Gospel Herald a brief history of the Molalla congregation. In this article was presented the need for a new house of worship coupled with an earnest appeal for help to any who might be interested. To this call, we are glad to report, quite a number of individuals and congregations responded by sending in contributions, assuring us also of their prayers. We praise the Lord for this, and take this means of thanking heartily those whose hearts the Lord has touched.

We thought it might be of interest to those who have assisted in the work to know that the work has finally begun. During the past week the foundation has been laid. Whether or not the work should be started without sufficient funds on hand to see the work completed was a question with the Building Committee. But realizing the dire need for a house of worship, after cutting down and reducing wherever possible, it was decided that the funds on hand would see the building under cover though not finished. It was also remembered that a few congregations and individuals had promised financial help "once we got started." So with these considerations, along with the convictions that the Lord would also put it on other hearts to help along with this

work, we decided with Nehemiah that, "We his servants will arise and build." We still have in view the understanding—as expressed in our earlier appeal—that the work progress no further than our funds allow.

By being as conservative as possible and using donated labor largely, it was thought we could possibly complete the building for around \$1200.00. To date we have raised a little over half that amount. We have been praying and have faith in God that He will see the work finished. To those interested in this work, more information will be gladly given by writing to Joe Yoder, M. S. Schultz, or the writer, all of Molalla. Send contributions to M. S. Schultz.

Brethren, pray for us.

Molalla, Oreg.

HOME TIES

(Continued from page 1093)

may we live together forever. Amen and Amen."

Never be ashamed to apologize when you have done wrong in domestic affairs. The best thing I ever heard of my grandfather, was this: that once, having unrighteously rebuked one of his children, he himself having lost his patience, and perhaps, having been misinformed of the child's doings, found out his mistake, and in the evening of the same day gathered all his family together, and said: "Now I have one explanation to make, and one thing to say. Thomas, this morning I rebuked you very unfairly. I am very sorry for it. I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence."

Christ in the Home

First, last, and all the time, have Christ in your home. Make your home so far-reaching in its influence that down to the last moment of your children's life you may hold them with a heavenly charm. At seventy-six years of age Henry Clay, of Kentucky, lay dying at Washington. His pastor sat at his bedside and the old man was back again in the scenes of his boyhood, and he kept saying in his dream over and over again: "My mother! mother! mother!"

Ask God

I used to smile at John Brown of Haddington because when he was about to offer his hand and heart in marriage to one who became his lifelong companion, he opened the conversation by saying, "Let us pray." But I have seen so many shipwrecks on the sea of matrimony, I have made up my mind that John Brown of Haddington was right. A union formed in prayer will be a happy union, though sickness pale the cheek, and poverty empty the bread tray, and death open the small graves, and all the path of life be strewn with thorns, from the marriage altar clear on down to the last farewell.—Talmage. Selected by C. B. B.

Married

Welfy—Tennefoss.—On Dec. 29, 1939, Bro. William Welfy of Greenwood, Del., and Sister Hester Tennefoss of Fentress, Va., were united in marriage at the home of the officiating minister, Bro. Clayton Bergey. May God richly bless them through life.

Hostetler—Lauber.—Bro. Fredrick Hostetler and Sister Ada Lauber, both of the Salem congregation near Tofield, Alta., were united in holy marriage at the Mennonite church on Mar. 6, 1940, Bishop J. B. Stauffer officiating. May God abundantly bless this union and guide them through life.

Frank—Land's.—On Sunday, March 17, 1940, at the home of the officiating bishop, Bro. N. W. Risser of Hershey, Pa., Bro. Phares N. Frank, Supt. Oreville O. P. Home near Lancaster, Pa., and Sister Mary E. Landis of Elizabethtown, Pa., were united in holy marriage. May the blessing of the Lord accompany them through life.

Martin—Weber.—On Sunday evening, March 10, 1940, at the Salem Mennonite Church near Tofield, Alta., occurred the marriage of Bro. John Martin of Duchess, Alta., to Sister Dorothy Weber of Tofield. The sermon was preached by Bro. M. D. Stutzman and the ceremony performed by Bro. J. B. Stauffer. May the blessings of the Lord be upon them.

Fox—Horning :: Shirk—Horning.—Bro. and Sister John Horning of the Weaverland, Pa., congregation had a double wedding in their home on Feb. 3, 1940, where Bro. Noah H. Mack officiated, when their daughter Verna was married to Harvey S. Fox and their daughter Anna to Chester F. Shirk. May God's richest blessing accompany these couples all the way down life's journey.

Obituary

Benner.—David R. Benner of New Holland, Pa., son of Testen and Sara (Ramer) Benner, was born April 12, 1863, near Richfield, Pa.; died Feb. 4, 1940, at the Lancaster General Hospital, of pneumonia; aged 76 y. 9 m. 22 d. He had been ill 3 weeks. On Jan. 27, 1891, he was united in marriage to Sara Gravbill. To this union were born 5 sons and 3 daughters. One daughter (Mabel) preceded him in death 22 years ago. There remain his wife and the following children: Banks E., Adams Co.; Joseph T. Gap; Floyd H., Bird-in-hand; Mary E., wife of Joseph L. Martin of Kinzers; Harman G., Bareville; Ida R., wife of Abel Weber, Ephrata; David R., of Ronks; also a brother (Henry Benner of Lititz), and a sister (Mrs. Susan Graybill of New Holland), 32 grandchildren and 3 great-grandchildren survive. In 1911 he and his family moved from Juniata Co., to Lancaster Co., Pa. He was a member of the Hershey Mennonite Church. He is missed by his family, but our loss is his gain. Services were held Feb. 8, from the home, conducted by Bro. Martin Hershey and at the Hershey Mennonite Church by Bros. Martin Hershey and Abram Martin. Text, II Tim. 2:3; 6:7. Interment in the adjoining cemetery. "Peacefully sleeping, resting at last, The world's weary troubles and trials are past; In silence he suffered, in patience he bore, Till God called him home to suffer no more."

Bucher.—Mary B., daughter of the late John H. and Elizabeth (Brubaker) Hess, was born Feb. 9, 1858; died at her home near Lititz, Pa., March 1, 1940; aged 82 y. 22 d. Nov. 2, 1875, she was united in marriage with Jacob R. Bucher, who died Dec. 9, 1937. To this union were born 2 sons and 2 daughters, all of whom survive (John, of Lititz; Emma, wife of Christ E. Snyder, Manheim; Jacob and Mary, at home). Besides these children she is survived by 8 grand-

children and 15 great-grandchildren; also 1 brother (Peter B. Hess). She was a member of the Hess Mennonite Church for many years. Although Mother has been in delicate health for a good many years, her last illness was of only three days' duration. Not being able to attend public church services, she had many private devotions with God. We cherish those memories and experiences with her. She will be greatly missed. Funeral services were held March 6 at the home, conducted by Bro. Noah Hurst, with concluding services at the Hess Mennonite Church, by Brethren Amos Horst and Jacob Hershey. Text, John 17:23, 24; Psalms 42:1-3. Interment in the adjoining cemetery.

"Mother's image with us lingers,
Though she dwells in Heaven's land;
And her voice blends with the singers
Of Heaven's fair angelic hand.
The loving words she has often said
Are jewels strung on a golden thread;
Jewels so rich, radiant, and rare,
That they're locked in our hearts and
treasured there." The family.

Cressman.—Urias, youngest son of the late Menno and Lydia (Martin) Cressman, was born May 31, 1867; died March 11, 1940, in his 73rd year. In 1898 he was united in marriage to Melinda Martin, who predeceased him Dec. 25, 1922. This union was blessed with 3 children (Harvey, at home; Eden, of St. Jacobs; and Sylvia, who died in infancy). There also remain 3 grandchildren and 2 sisters (Mrs. James Moyer of Vineland, Ont., and Mrs. Moses M. Brubacher of St. Jacobs, Ont.). He was born and resided continuously on the old homestead in Southwest Wilmet, Ont., his late home. Death came very suddenly. He was feeling slightly ill when he retired but was not considered serious. About midnight he seemed quite well, but before morning the spirit took its flight. As a young man he accepted Christ as his Saviour and united with the Mennonite Church, in which faith he died. Funeral services were held on March 13 at the home and at Bean's Mennonite Church by the Brethren Manasseh Hallman and Moses H. Roth. Text, Amos 4:12—"Prepare to meet thy God." Burial in adjoining cemetery.

Eichler.—Mary, eldest daughter of Magdalena (Kropf) Baechler and the late Menno Baechler, was born Jan. 15, 1878, near Zurich, Ont.; died Feb. 15, 1940; aged 62 y. 1 m. In March, 1919, she was married to Henry Eichler of Pigeon, Mich. She was a faithful member of the Mennonite Church since her youth, and an active worker in the sewing circle and Church work of the Mennonite Church at Pigeon, always interested in the welfare of the sick and needy in the community. She is survived by her husband, 4 stepchildren (Harvey, Clarence, and Mrs. John Oesch of Pigeon, and Elton of Jackson, Mich.), her aged mother, 2 sisters (Mrs. Chris. Gingerich and Mrs. Samuel Ropp), and 1 brother (Solomon Baechler), all of Huron Co., Ont. Her father predeceased her four years ago. Funeral services were conducted by Bros. Sherman Maust and M. S. Zehr. Interment in Pigeon Cemetery.
"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Fenninger.—Annie (Rohrer), widow of Abraham B. Fenninger, was born at Paradise, Pa., Oct. 14, 1869; died of complication of diseases at her home in New Holland, Pa., Feb. 18, 1940; aged 70 y. 4 m. 4 d. She was a faithful member of the New Holland Mennonite Church, serving as a Sunday-school teacher for many years. Her example of modesty and other desirable traits of character will not soon be forgotten in the minds of those who knew her. She is survived by the following children: Elsie, wife of Roy Mumma of Waynesboro; Helen and Henry of New Holland; also 1 grandson and 1 granddaughter. Four sisters and 1 brother survive. Funeral services were conducted at the home by Bro. Martin R. Hershey and at Hersheys Mennonite Church by Bro. Mahlon Wit-

mer. Text, Phil. 1:21-24. Interment in adjoining cemetery.

"Oh! there at last, life's trials past,
We'll meet our loved once more,
Whose feet have trod the path to God—
Not lost, but gone before."

Folk.—Arminta May, daughter of the late Jacob D. and Anna Beuder Otto, was born July 18, 1868; died at her home near Grantsville, Md., Feb. 3, 1940; aged 71 y. 6 m. 15 d. She was married to William Wilson Folk Dec. 13, 1892. To this union were born 2 sons and 3 daughters, 1 daughter (Rella) having preceded her in death. Surviving are the following: The husband, Bruce, Verna (Mrs. M. B. Miller), Daniel (on the home farm), near Grantsville, Md., and Rosella (Mrs. Paul Haning) of Springs, Pa. She is also survived by 1 brother, 3 sisters, and 15 grandchildren. In early youth she was received into the Casselman Mennonite Church, remaining faithful to the end. Her place at Sunday school and Church services was seldom vacant, until failing health interfered. Funeral services were conducted at the home Feb. 6, by C. M. Helmick and Roy L. Kinsinger. Interment in cemetery on the farm.

Grieser.—Glen Dean, infant son of Raymond and Florence (Stamm) Grieser, was born and died Feb. 12, 1940, in the Wauseon Memorial Hospital. His stay on this earth was very brief but God had a better place prepared for him. He leaves his sorrowing parents, 3 brothers (Donald, Marlin, and Roger), 1 sister (Arlene), 2 grandmothers, 1 grandfather, 6 aunts and 5 uncles besides many other relatives and friends. Funeral was held at the home, Feb. 13. Burial in Pettisville Cemetery. Bro. Jesse Short officiated.

"A little bud too pure to stay,
God in His infinite love has taken away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Hershey.—John N. Hershey was born Jan. 16, 1868, in Millersville, Pa. He remained a loyal, consistent member of that congregation until his death March 11, 1940. His parents and 1 sister preceded him. He is survived by 2 brothers, nephews and nieces. Services were held in the Millersville Mennonite Church by the home ministers. Burial in the adjoining cemetery. Text and reading from I Cor. 15 and II Cor. 5.

Kauffman.—John E., son of the late Christian and Rachel (Stoltzfus) Kauffman, was born Nov. 9, 1866, near Gap, Pa.; died at his home in Gap, Feb. 9, 1940; aged 73 y. 3 m. After an illness of one week's suffering with a heart attack, he was stricken with a cerebral hemorrhage from which he seemed to be recovering, but suddenly while sleeping his heart failed and he passed away almost unnoticed by those at his bedside. In his youth he united with the Millwood Mennonite Church near Gap, of which he remained a member. On June 11, 1896, he was united in marriage to Alice Neuhauser, who survives him with 2 daughters (Elsie, wife of Jesse Byler; Mabel, wife of Elmer Hilton—both of Gap), 4 sons (Harry, Wilmer, and Wayne at home; Chester, Christiana), 5 grandchildren, 3 sisters (Katherine, Mrs. Sadie Neuhauser and Mrs. Elam Neuhauser), 2 brothers (Elam and Amos), all of Gap; also 1 foster sister (Mrs. Oscar Summers, Christiana). One son preceded him in death. Funeral services were held Feb. 12 at his late home by Bro. Amos B. Stoltzfus and at the Millwood Mennonite Church by Bros. John S. Mast and Aaron Mast. Interment in the adjoining cemetery.

By a daughter and granddaughter.

King.—Solomon, son of the late Christian S. and Lydia (Kauffman) King, was born at West Liberty, Ohio, Aug. 25, 1860; died at the Eastern Mennonite Home at Souderton, Pa., March 2, 1940; aged 79 y. 6 m. 8 d. On Feb. 1, 1894, he was married to Amelia Miller at Hubbard, Oreg., who preceded him in death, Aug. 10, 1903.

To this union were born 5 children (Mrs. J. C. Miller, Fentress, Va.; Ada M., Portland, Oreg.; Mrs. L. H. Culpepper, Fentress, Va.; Harvey R., Detroit, Mich.; Mrs. John Kropf, Harrisburg, Oreg.). Surviving also are 16 grandchildren and 2 brothers (Samuel L., Eureka, Ill.; and Jacob Y., New Carlisle, Ohio). On Nov. 15, 1910, he was married to Fannie E. King at Allensville, Pa., who preceded him in death April 16, 1929. He united with the Mennonite Church in his youth, and continued in that faith till death. Funeral services were held March 6 at the Mt. Pleasant Mennonite Church near Fentress, Va., by the home ministers and Orrie Yoder of Oyster Point, Va.

Lauber.—Jacob, son of the late Jacob and Katie (Roth) Lauher, was born July 12, 1864, at Burgfeld, Germany. In 1865 he with his parents came to Gridley, Ill. Later, in 1883, he with his father moved to Milford, Neb., and in 1903 he moved to Shickley, Neb., making his home for a number of years with his sister, the late Mrs. J. B. Saltzman, and the last years he has lived alone in his shop. On March 6 he was taken into the home of his nephew (John Lauber) where he peacefully fell asleep while sitting in a chair, March 11, 1940; aged 75 y. 7 m. 29 d. In his youth he accepted Christ as his Saviour, uniting with the Mennonite Church, and was a faithful member at the time of his death. He had a quiet, unassuming nature, always considering the welfare of his friends and neighbors. He will be greatly missed by the whole community. His father, mother, 3 brothers, and 2 sisters preceded him in death. He leaves 1 sister (Phoebe Springer), 1 brother-in-law, 2 sisters-in-law, 16 nephews, 17 nieces, and a host of relatives and friends. Funeral services at the Salem Mennonite Church conducted by Bro. Fred Reeb. Text, II Pet. 1:13-15. Burial in the adjoining cemetery.

"Thou child of God, well done,
The Master has called for thee;
Thy beautiful crown is won,
In Jesus victory."

Marner.—Robert Paul, son of Vernon and Sadie (Yoder) Marner, was born at Iowa City, Ia., Nov. 22, 1925; died March 16, 1940, near Keota, Ia.; aged 14 y. 3 m. 23 d. His death was caused from the after effects of the influenza. At the age of 4 years he was very sick with brain fever, which left him a cripple. Even though a cripple, he was no burden, as he was very patient in every way, and was of a very pleasant disposition. He liked singing very much; and when he was not feeling well, he liked for them to sing to him. In his last illness, the singing of hymns would quiet him. Even though he will be greatly missed by the family, he has everything to gain in heaven. He is survived by his parents, 3 sisters and 2 brothers (Ruth Pauline, Dale, Kenneth, Marietta, Fannie Irene), grandparents, Mr. and Mrs. G. G. Marner, besides a host of relatives and friends. One brother (Galen) preceded him in death. Funeral was in charge of P. J. Blosser, assisted by A. G. Yoder.

"O happy soul, be thankful now and rest!
Heaven is a goodly land;
And God is love; and those He loves are blest;
Now thou dost understand;
The least thou hast is better than the best."

Miller.—Matie, daughter of Samuel E. and Fannie Troyer, was born Feb. 2, 1883, in Lagrange Co., Ind.; died Feb. 23, 1940; aged 57 y. 21 d. Her death was caused by a diabetic condition that developed into a cerebral hemorrhage only about 48 hours before the Lord relieved her by calling her home. When she was sixteen years old she accepted Christ as her personal Saviour, to whom she remained true and sincerely devoted until her death. On Jan. 17, 1904, she was united in marriage to Earl Miller, making her home in the vicinity of Middlebury, Ind., practically all her life, with the exception of 1½ years that they were actively engaged in the Lord's service at the West Liberty Children's Home. Her service otherwise in Christian work can never be computed by earth-

ly measures in the work she performed as a deacon's wife, besides her long devoted service to the smallest children in the Sunday school as their teacher. She is survived by her husband, 1 son (William C. Miller), 1 daughter (Mrs. Leo Miller), all of Middlebury, 5 grandchildren, a foster daughter (Mrs. Violet Seifert of Lancaster Co., Pa.), 4 sisters (Mrs. Harvey E. Yoder now at Sarasota, Fla.; Mrs. David E. Yoder of near Middlebury; Mrs. C. J. Miller and Mrs. Lamar Cripe, both of Elkhart). One brother (Urvan Troyer of Lagrange, Ind.), and 1 sister (Bertha) preceded her in death. Surviving her are many friends and other relatives, as well as the entire body of the church of which she was a member. Funeral services were held Feb. 26 at the Middlebury Mennonite Church, in charge of Bro. D. D. Miller. Text, Matt. 24:44. Burial in the Forest Grove Cemetery.

"We thank Thee, God, for such a mother,
And the prayers for us she prayed;
Great and blessed we shall call her,
May her precepts be obeyed."

Murray.—Eleda, daughter of Carrol and Inga Murray, was born Nov. 2, 1914, in Del Rabit, S. Dak.; died at the Northern Minn. Hospital in International Falls on March 15, 1940; aged 25 y. 4 m. 13 d. Her death came as a shock to the community on account of her short period of sickness. She gave her heart to the Lord the day before she was admitted to the hospital, and now we are not mourning as those that have no hope. With her desire of having peace with God, she is enjoying the everlasting peace of the soul in the haven of rest. She graduated from the Indus high school in 1934. She is survived by her parents and 1 sister (Mrs. Edna Shell). Funeral services were held at Loman Interment in Loman Cemetery. Bro. I. S. Mast conducted the services. Text, John 5:24.

Schrock.—John F. Schrock was born Oct. 3, 1887, in Lagrange Co., Ind.; died Jan. 10, 1940, in the Huntington Co. Hospital, death being due to serious injuries sustained in an automobile crash near Huntington on the evening of Jan. 8; aged 52 y. 3 m. 7 d. He did not regain consciousness after the accident. He suffered a brain concussion, fracture of both legs and both arms, and internal injuries. Nov. 11, 1910, he was united in marriage to Ruth Swartzendruber. To this union were born 5 daughters, one of whom died in infancy. He leaves to mourn his sudden and untimely departure his deeply bereaved wife, 4 daughters (Mrs. Harold Cross, Berneice, Isabelle, Geneva Ann, all at home), his father (H. C. Schrock), and stepmother of Goshen, Ind.; 1 brother (C. M. Schrock of Way-

land, Iowa), 3 sisters (Mrs. Lee Yoder, of Wolcottville, Ind.; Mrs. Levi Detweiler, Clarence, N. Y.; Lena Yocum, Chicago, Ill.), and a step-brother (Ralph Myers, Wichita, Kans.), and 2 grandchildren. While living in Texas he united with the Mennonite Church, in which faith he died. He was of a kind and cheerful disposition, and had endeared himself to those who knew him. During his married life he had lived in the following states: Iowa, Texas, Michigan, Indiana. About 5 years ago he with his family moved to Ft. Wayne, Ind., where he was engaged in various occupations. At the time of his death he was employed with the Asbestos Insulating and Roofing Co. of Ft. Wayne, and was highly esteemed by his fellow men. Regarding his spiritual matters, he attended Sunday school and Church whenever possible. His sudden passing comes as a shock to us all, and especially to his immediate family, who feel the loss most keenly. Funeral services were held Jan. 13 with a short service at the home conducted by Bro. Newton S. Weber, and further services at the Shore Mennonite Church conducted by Bro. Sanford Yoder of Goshen, Ind. Burial in the adjoining cemetery.

"He's not dead, but only sleeping,
And has gone to his sweet rest;
But the Saviour, who has taken,
Will with us our sorrows share."

Zimmerman.—Cora E., daughter of the late Bishop Benj. F. and Mary (Eberly) Zimmerman, was born Sept. 6, 1875, in Cumberland Co., Pa.; died Feb. 2, 1940, at the Seidle Memorial Hospital, Mechanicsburg, Pa., following a three-week illness; aged 64 y. 4 m. 27 d. She accepted Christ as her Saviour under the evangelism of John S. Coffman and united with the State Hill Mennonite Church March 1, 1894, being one of a large class received at that time. She was interested in the welfare of the church and was an active S. S. teacher, Y. P. M. and church worker until a few months previous to her death, when failing health caused her to give these duties into other hands. Her only survivors are six nieces and nephews—Mrs. Aaron Burkhardt, Mechanicsburg, R. D. (with whom she resided), Mrs. Joseph Landis, Mrs. James Cline, Paul E. Zimmerman, all of New Cumberland, Pa.; Wilbur F. Zimmerman and Clarence B. Zimmerman of Shippensburg. Brief services were held Feb. 6, at the Musselman Funeral Home, Lemoyne, conducted by Bro. C. W. Zimmerman, with further services at the Slate Hill Church, conducted by Bro. D. Stoner Krady, assisted by Bros. Noah H. Mack, Samuel Hess and Martin Benner. Text, Psa. 17:15. Interment in adjoining cemetery.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES MAY 5-7, 1940

The annual meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Johnstown, Pa., May 5-7. The Executive and Mission Committees will meet at the Johnstown Mennonite Mission, 616 Napoleon Street, on Friday morning, 9:00 o'clock and Saturday forenoon May 1, 2. On Saturday afternoon (at 1:30) there will be an Executive Session of the Mission Board at the Blough Church. All Board members are urged to be present. Members unable to attend should send their proxy to the Secretary, S. C. Yoder, Goshen, Ind., or give it in writing to the person who is to represent them. S. C. Yoder, Secy.

MENNONITE PUBLICATION BOARD MEETING

Pursuant to an action taken by the Board at its last biennial session, at the Landis Valley Church, near Neffsville, Pa., calling for a special session of the Board at Scottsdale, Pa., sometime during 1940, the Executive Committee has arranged for the said Board to meet at the Scottsdale Mennonite Church on May 17-21, 1940.

Following Committee Meetings, Friday and Saturday, May 17 and 18: Executive, Publishing, Auditing, Tract, Sales Conference (Book Store managers and representatives); Saturday evening and all day Sunday, May 18 and 19, inspirational public programs, and Monday and Tuesday the regular Board Meeting.

We wish that every member and representative of the Board and many others could be present at these meetings.

May the Lord bless the work to the spreading of the Gospel and the exaltation of His Son.
O. N. Johns, Secy.

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

The young people's institute, sponsored by Eastern Mennonite School, is being held July 24-28, 1940. We invite all young people who are interested in Bible study, Christian fellowship, and inspiration to attend. A fuller announcement will appear in these columns later.
John R. Mumaw, Director.

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